

SIGNS OF THE TIMES

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

PRESERVATION OF THE SAINTS TO GLORY.

BY ELDER J. C. SIKES.

DEAR BROTHER HUDSON:—Your letter, telling of the death of your beloved wife, came while I was away on a trip in Mississippi, Arkansas and Louisiana, and this is my first opportunity to answer it. I can certainly sympathize with you in your great grief, having once passed through the same heartrending ordeal. The best we can do is to be still and know that God is God.

Ever anon our loved ones are dying,
Passing from time to eternity's shore,
Leaving us sorrowing, grieving and crying,
Weeping because we shall see them no more.

Our time is a shadow; its length is declining;
Our life is a vapor which passeth away;
No human invention with science combining
Can either detain it or cause it to stay.

Our God hath decreed it, no mortal can change it,
Then let's be silent, submit and be still;
In infinite wisdom our God did arrange it
To meet the demands of his most holy will.

Then why should we shudder, or shrink from the
message
To meet the death angel which severs this life?

Death should not deter us, 'tis only the passage
Through which we escape from commotion and
strife.

Then let us not sorrow for loved ones departed,
But rather be glad, give thanks and rejoice;
From all earthly sorrows their Savior hath called
them,

For they are God's blessed choice.

If not, it is still the right of Jehovah,
As Sovereign, to do as he will with his own;
There are not powers enough in existence
To force or persuade him to vacate his throne.

The Scriptures you refer to in Hebrews vi. 4-6, and Galatians v. 4, do not teach that a saint or child of God can so apostatize and fall away as to be everlastingly lost. Before taking them up and explaining their meaning I will prove by Paul himself that he did not mean to teach that the children of God can fall away and be finally lost.

To begin with, I will notice his very positive declaration in Romans eighth chapter, beginning with the twenty-eighth verse. He says, “And we know that all things work together for good to them that love God.” These fifteen words from Paul, if true, settle this matter beyond any room for a doubt. It would be the height of folly to argue

that anything that works for their good would result in causing them to fall away and be everlastingly lost. John tells us that every one that loveth is born of God and knoweth God. Paul's statement then is equivalent to saying that all things work together for good to all that are born of God. Or, in other words, to all the children of God. Paul did not close his argument at that point, he added, "To them who are the called according to his purpose." This letter of Paul's was addressed in its beginning "To all that be in Rome, beloved of God, called to be saints."—Rom. i. 7. Keep in mind the fact that those he has under consideration are not only those that love God, but they are also the beloved of God, and according to his purpose have been called to be saints. Paul further assured them in Romans xi. 29, that "the gifts and calling of God are without repentance." They are irrevocable. God will never revoke their calling nor take from them the gracious gifts which he has so freely bestowed upon them. Those very gifts, and that heavenly calling, which Paul assures us are irrevocable, are the same gifts mentioned in Hebrews vi. 4, 5, which he is assuring them if they fall away from they could never be restored to repentance again. Which falling away he assures them did not accompany salvation, but befell them whose fruits were thorns and briers, and whose end is to be burned. He assures those Roman brethren who had been made free from sin and become servants of God that their fruits were unto holiness, and the end everlasting life. But those

who advocate the theory of everlasting apostasy say that the fruits of many of the beloved of God, in whose hearts the love of God has been shed abroad by the Holy Ghost which is given unto them, may yet have their fruits unto unholiness, and the end everlasting punishment. But we know this cannot be true of those who have been made free, if Paul told the truth. For he said, They have their fruit unto holiness, and the end everlasting life. (Rom. vi. 22.) Speaking to this same people in the first and second verses of this same chapter, he asked three very pertinent questions. The first one is "What shall we say then?" Say to what? Turn back to the three last verses of the preceding chapter, and you will find what this first question is based on. They say, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This statement alone should settle this question in the minds of all thinking people. For if God's people are made righteous by the obedience of Jesus Christ, and any of them are finally and forever lost, it will be because the obedience which Christ rendered for them was not sufficient to satisfy divine justice in their behalf, which is equal to saying that Christ has never risen from the dead. For if he came under the law for his people, and accepted their sins as his, and undertook to put them away by the sacrifice of himself and failed, then both he and those for whom he died are, and shall be, everlastingly lost. For he appeared once in the end of the world to put away sin by the sacrifice of himself

(see Hebrews ix. 26), and if he failed to do what he came to do, the law, which he undertook to satisfy in the room and stead of his people, will never release him from the penalty which it had assessed against the people for whom he died, which penalty was death, and was due. For "in due time Christ died for the ungodly."—Rom. v. 6. Further, if he failed to accomplish all he came to do, he misrepresented the facts in the case when the hour came for him to be put to death, for in that hour he said to his Father, I have finished the work which thou gavest me to do. We are not left to guess at what he came to do, for he himself 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." If he failed in one jot or one tittle to fulfill the law, then he is yet held in death by the law, and neither he, nor his people, nor any one else, for that matter, could ever rise from the dead. But if he finished the law to its last jot and tittle, then every act of obedience that he rendered in his obedience to it was credited to his people so that it stands true and "by the obedience of one shall many be made righteous." That certainly means that every one he fulfilled the law for shall surely be made righteous. But when he had fully and completely fulfilled every commandment of the law, and imputed his obedience to his people, the penalty for its violations had not yet been executed against any one. The penalty is

called the curse of the law. The law still demanded that sin be punished. So it is written, He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. This being accomplished by the death of Christ, Paul said, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." He who says that one of them may be finally and everlastingly damned, says that the righteousness of God in Christ may be everlastingly damned. For if he was made to be sin for them, then they were made to be the righteousness of God in him. Hence, he who lays anything to their charge lays the same to the charge of the righteousness of God in Christ Jesus. For that is what they are in God's account. Because of this Paul said, "Who shall lay any thing to the charge of God's elect?" And then he adds, "It is God that justifieth." Meaning that he that justifies them surely will not lay anything to their charge. He then asks, "Who is he that condemneth?" And then, as if to say Christ will not condemn them, he adds, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." This whole argument by Paul is to show the impossibility of any of God's elect ever being finally and everlastingly lost. It is perfectly absurd to say that a man can be lost with all things working together for his good. It is also absurd

to say that any man will be everlastingly lost whom Christ has redeemed from the curse of the law. Paul says in Galatians iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." The curse of the law is its penalty. Hence, if the penalty that was assessed against any violator of God's law was executed on Jesus Christ, that sinner is as free from the penalty that was assessed against him because of his sins as was Jesus Christ when he had satisfied for the sins of his people and rose from the dead. For it is written, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18. And again, speaking of what Christ did for his people, he said, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Here Peter makes it very clear that when Jesus bore his people's sins in his own body and died for their sins, they were, in God's account, reckoned as being dead. "Dead to the law by the body of Christ."—Rom. vii. 4. "Dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 11. "For he that is dead is freed from sin."—Rom. vi. 7. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2. Hence, "Sin shall not have dominion

over you: for ye are not under the law, but under grace."

Then comes the very pertinent question, "How shall we, that are dead to sin, live any longer therein?" This question is for the man to answer who says that a man who is dead indeed unto sin, and has been made free from the law of sin and death, and is dead to the law by the body of Christ and who sin shall not have dominion over because he is not under the law, but under grace, which Paul said in Romans v. 21, reigns "through righteousness, unto eternal life, by Jesus Christ our Lord," and for whom all things are working together for his good, can be everlastingly lost.

So far I have only quoted from Paul, because both of the Scriptures to which you referred me were written by him, and if time and space would allow me to do so I could cite many more such Scriptures from his pen that prove beyond the shadow of a doubt that he did not believe that any one for whom Christ died would ever be finally and forever lost. The Scriptures to which I have referred you from him stand out as an absolute denial of such a thought. I will now cite you to a few texts in the Old Testament which will not allow such a thought as that one of the saints of God shall ever be finally lost. I will cite you first to Psalms xxxvii. 23, 24, which says, "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." This text, like what I quoted from Paul, does not need any argument to

show what it means. It stands forth as an absolute denial that any one who is classed in the Scriptures as a good man shall ever be utterly cast down. If this is true, then it cannot be that any one whose sins were put away, and he justified by the blood of Christ, and made righteous by the obedience of Christ (Rom. v. 19), ever falls finally away. In Job xvii. 9, it is said, "The righteous also shall hold on his way, and he that hath clean hands shall [Note this word "shall"] grow stronger and stronger." If the righteous shall hold on his way (which way is Christ) there is no danger that he shall ever be finally lost, and if he that hath clean hands shall grow stronger and stronger, then there is no danger of the man who has been washed from his sins in the blood of the Lamb ever falling finally away, for it is said that *he shall* grow stronger and stronger. In Psalms xxxvii. 28, it is said, "The Lord loveth judgment, and forsaketh not his saints; they are preserved for ever." Such texts as these need no argument to prove them, for it is a self-evident fact that if his saints are preserved forever, none of them will be forever lost. In 1 Samuel ii. 9, it says, "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." If by strength no man shall prevail, it follows as an inevitable conclusion, that if salvation depends on man universal damnation will be the result. This is the reason given why God keepeth the feet of the saints, and why the wicked shall be silent in darkness. His saints are not able to keep

their own feet, nor are the wicked able to deliver themselves from the power of darkness. When the disciples asked Jesus, Who then can be saved? his answer was, With men this is impossible; but with God all things are possible. This absolutely denies that the possibility of being saved is left in the hands of men, and it just as absolutely affirms that the possibility of salvation is wholly in the hands of God alone.

(Concluded next number.)

WEST HURLEY, N. Y., NOV. 25, 1937.

DEAR FRIEND, and I believe a sister in the Lord:—I do not know whether or not you are a baptized believer, but my heart rejoices to know that you give evidence of having been born again of the Spirit and of knowing the truth as it is in Jesus Christ. Your beautiful letter to me, received about two weeks ago, has been a daily comfort to me and has strengthened me in my work in the ministry. I cannot tell you how much I appreciate it, and I am happy that you felt impressed to write to me. What a drawing together there is of those of like precious faith, and how sweet are the hands of love that bind together in spiritual bonds those who are in Christ Jesus. It was nice of you to take the time to write me as you did. I have happy memories of the Salisbury Association, and of the evening I spoke at the Primitive Baptist Home. Besides the Moderator, Elder H. C. Ker, Elder Walker and I were the only ministers present, and I felt mightily the sense of responsibility that the occasion thrust upon me, but the Lord gave me

liberty of utterance and I was able to speak that which I hope was of comfort to those hungering for gospel food. I think we had a very pleasant Association.

I may say that your letter was of cheer to me in more ways than one. I had felt somehow that my speaking at the Home that evening was more of a failure than a success, that I did not present my subject in a clear and interesting manner, and left many confused in mind as to what I was trying to say. Reading your letter made me think that my efforts were not in vain, but were blessed of the Lord to give comfort to those to whom it was sent. You spoke about the book of Joshua in which was my text about the upper and nether springs given unto Achsah, the wife of Othniel. It seemed to me a comforting thought that as Achsah means "anklet" it signifies the walk. It is the church that walks not after the flesh, but after the Spirit. A woman is sometimes used in Scripture to represent the church of God as the wife or bride of Christ, and in this case in the fifteenth chapter of Joshua, Achsah is a beautiful type of the church. Othniel was to have Achsah for wife if he took the city of Kirjath-sepher, which was held by three Canaanitish men, which represent the works of the flesh, or Satan in the flesh through sin. Othniel means "lion of God," and typifies Jesus Christ, who is the lion of the tribe of Judah, who has prevailed by the death of the cross against Satan and all the works of Satan in the flesh of the people of God. As Jesus, by his stainless birth and holy

life and ignominious death and glorious resurrection and ascension, overcame Satan, death, hell and the grave and brought life and immortality to light through the gospel, the church is presented before the throne of God in Christ as holy and without blame, and Jesus receives the church espoused to him as a chaste virgin. Othniel took the city of Kirjath-sepher and was given Achsah for wife. Jesus died for his bride, the church, and Othniel would have given his life for Achsah. After Achsah became the bride of Othniel, who was of the tribe of Judah, she was blessed with upper and nether springs of water. She had already been given a field, but no springs of water were in it. These two springs, an upper and a lower one, were given to Achsah after the city was taken. In our espousal to Christ we are given the upper and the nether springs spiritually. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one, the Bible tells us. Also it says that there are three that bear record in earth, the Spirit, the water, and the blood, and these three agree in one. In nature the nether springs depend upon the upper. So in a spiritual sense the work of the Spirit, the water and the blood in earth depend upon, and are connected with the Father, the Word, or Son, and the Holy Ghost in heaven. The Father predestinated and chose a bride in Christ. Christ as God manifest in the flesh on earth redeemed his bride, the church, by his death on the cross, and then the Holy Ghost, or Comforter, or

Holy Spirit, comes into the poor sinner's heart and condemns him, making him of a broken heart and a contrite spirit, teaches him of Jesus, shows him the heavenly inheritance and gives him a new birth. When Christ was crucified a Roman spear was thrust into his side and blood and water came out bearing witness. The blood is for atonement and the water for cleansing, as regards their typical significance. We need to be cleansed daily from daily sin. By one offering Jesus perfected his people forever, but the water of the word needs to be applied to our hearts and consciences daily as we feel condemned in the flesh, and thus witness to the appearing of Jesus. The work of the Spirit, the water and the blood are connected with the cross on earth, and Christ was God manifest in the flesh to reconcile his people unto God. So the spiritual nether springs depend upon and are connected with the Trinity in heaven, the upper springs. So the church receives the blessing of these upper and nether springs, being a joint-heir with Christ, so that all that Christ has in heaven is shared in eternity with his bride. And the church on earth has spiritual blessings in her pilgrimage here, having the earnest of that incorruptible inheritance already, the blessed guidance and instruction of the Holy Spirit in the revelation of Jesus. We have natural blessings here as a people of God, and we have those that are spiritual, too. Through the work of the Spirit, the water and the blood we are saved with an eternal salvation, and this salvation was planned by the

Trinity, the Father, the eternal Word and the Holy Ghost in heaven before the world was made. Christ is the eternal Word. In the beginning was the Word, and the Word was with God, and the Word was God. So there is a beautiful connection, or relationship, between the work of the Trinity in heaven and the work of the Spirit, the water and the blood in earth. Those who have Christ have all things and so receive the upper and nether springs. No life would exist in a field without water. So spiritually God's children need the upper and nether springs, and as a result of the work of Christ receive them. I feel now that I have not made myself as clear as I wished on this same subject that I referred to, or took, that night at the Home. I have written to you informally, and not for publication, as I wanted to emphasize some points that I touched upon in my discourse at the Home.

The subject of the cities of refuge is always very appealing to me. Christ and the church cannot be separated, and all these six cities of refuge set forth the work of Christ in the church. Having sinned unwittingly in the fall of Adam, the quickened sinner flees to Jesus and finds a refuge in him and in the church. The one who had slain any one unwittingly or accidentally and had fled to the city of refuge was safe in the city until the death of the high priest, then he could leave the city and go to his home as he might please. Through the death of Jesus, who is our great High Priest, we have freedom from the law and Satan in this world as

we go in and out about our occupations, so far as eternal salvation is secured. Yes, you seemed to have grasped the subjects that I presented in a manner that is very comforting to me. It is a sweet thought to feel that one has comforted a child of God in speaking.

I enjoyed very much the night I spent at the home of sister Mellott. I hope that if you have never united with the visible church you will be led by the Spirit of God to do so. It seems to me that you have experienced the things that denote a work of grace in your heart. The natural man does not receive the things of the Spirit of God, and cannot know them as you do, and bear evidence in your appreciated letter to me, and the carnal mind is enmity against the law of God, so that they who are in the flesh cannot please God. Therefore, to understand the things of the Spirit of God, one must be born of the Spirit of God. I am sure that this will comfort you.

The natural man is a type of the Sun of righteousness, Christ Jesus. As all life in this world depends naturally upon the sun and its beams of light in nature, so in a spiritual sense all light comes from Jesus, and is necessary for the children of God. Sometimes a cloud hides the face of the sun in nature, and sometimes in grace a cloud of trouble hides for a time the face of the Sun of righteousness. Light from the sun in the natural sky shines through drops of water after a storm and forms the rainbow. So, after one feels in the soul the storms of the wrath of God because of sin, the light of the Sun of

righteousness shines and he feels peace after trial and sorrow, even the peace of God that passeth all understanding.

My wife could not attend the Salisbury Association with me, but she enjoyed your letter, too, and would like to meet you. She feels that you could not write so expressively without you had tasted that the Lord is gracious, and joins me in greetings of christian love and hope in the mercy of Him who never makes a mistake.

With every good wish, I am yours in hope of immortality,

ARNOLD H. BELLOWS.

[THE foregoing letter was written to sister Mary H. Davis, of Salisbury, Maryland, who has since been baptized, and who had a good letter in the November, 1938, SIGNS, relating her exercise of mind.—R. L. D.]

CRAWFORD, Oklahoma.

DEAR BROTHER DODSON:—The SIGNS OF THE TIMES has been coming to my box in the name of Elder G. W. Gaines, which is incorrect. My name is G. W. Goin. I have never subscribed for this paper. Some friend of mine, I know not who, has had it sent to me. I regret to say that you will have to drop my name from your list, although I fully indorse the doctrine set forth by the SIGNS.

I was born January 11th, 1856, and I have spent fifty-two years of my life in the ministry. I have impoverished myself and family in giving my service to the people, and have become almost a total invalid.

I wish to give you a few lines to show

you where I stand. 2 Peter i. 3, "According as his divine power hath given unto us all things that pertain to life and godliness." All temporal blessings spring from above, and cometh down from the Father of lights, so we have our temporal and spiritual blessings all as a gift of God. The world and all that is in it, both great and small, belong strictly to God, and he upholds, directs and disposes of all things, with no one to help and with no one to hinder. The things that are not yet done were declared from ancient times and must come to pass in the order they were declared, without any liability or possibility of a failure. This stands or falls. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. "Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps: fire and hail; snow, and vapors; stormy wind fulfilling his word."—Psalms cxlviii. 4-8. Let it suffice to say that all things must function as God hath decreed. Every event of time, though slight it may be, was foreseen and its use was assigned. Salvation was an act of eternity, and none but God to dictate the election. When a choice was made there was a rejection, and it was just as indelibly fixed one way as the other, and whatsoever he

doeth shall be forever; no names to be added in the book of life, and none taken from it. All the sins of his elect people were laid upon Jesus and all the grace that accompanies their salvation was given them in Christ before the world began. Jesus left the shining courts above and came to this world bearing the sins of this elect people and put them all away by the sacrifice of himself, when he cried on the cross with such a lamentable voice that it shook the whole earth, and said, "It is finished." He went down for their offenses and arose for their justification.

Long live the SIGNS OF THE TIMES.

G. W. GOIN.

WALNUT CREEK, California.

DEAR EDITORS:—I have filled in the subscription blank and am sending along with it a money order for subscription past due. I feel thankful I can do so at this time, and surely appreciate from the depths of my heart your kindness to and thoughtfulness for me. I do not deserve it, but praise the good Lord for it all, who has ordered all things well. There is none other like him. He declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. He has spoken it, purposed it and will bring it to pass, unfolding every hour for his own purpose and glory. I have been sick a great deal. The good Lord knows why, and that is sufficient. Oh may I ever be made humble and content with my lot. I am so much of my time cast down, but I hope not destroyed, and my heart al-

most leaves its resting-place with longing to meet with the dear ones in the Lord. The SIGNS OF THE TIMES is a great comfort to me. I am so unworthy, and feel less than the least of all saints, but a few times I have been made to feel to say that he is mine, my all in all.

Just recently I enjoyed the most wonderful, sweet visit here in my home with Elder J. L. Sanders and his lovely family, a visit which I shall ever cherish in my heart. Everything works for good to them that love the Lord. May the good Lord, who is the author and finisher of our faith, in his tender mercy keep and bless the editors and publisher of this dear paper.

A little one in the Lord, if one at all,
(MRS.) MABEL LINDSEY.

PENNINGTON, New Jersey.

DEAR EDITORS:—Once more it is time to renew my subscription to the dear old SIGNS OF THE TIMES. I have read it as long as I can remember. Even as a child there seemed to be about that paper a something I wanted to understand. I would see my dear old grandparents, and my mother, too, read the paper, and see the tears run down their cheeks at times, and thought when I get older I will understand, and I will be just like grandmother. But I had to wait the Lord's time. I groped along for forty years before I was made to come to the church, and then what a peace. No one can know but those who have passed through it. When my husband died, over two years ago, I felt as though I must have the paper come on

in his name, although I am making my home with my aunt, Mrs. C. Howard Sked, and she takes it, too. We are both asking you to send it to us for another year. I am sending my check for four dollars, to cover both subscriptions.
(MRS.) DAVID M. VOORHEES.

BELLINGHAM, Wash., Dec. 8, 1938.

DEAR EDITORS:—I am sending this to notify all lovers of the truth that Bethel Church of Regular Old School Baptists of the faith of Jesus Christ our Lord has been revived, whereas it went down by reason of the death and removal of its members. We met at the home of Mrs. R. G. Brown, and after choosing Elder A. D. Hughett Moderator and Davis Burch Clerk proceeded by singing "'Tis a point I long to know." Then we organized by choosing Davis Burch Moderator and Elizabeth Withers Clerk, and we chose the first Sunday in each month as our regular meeting day, and the Saturday before. We want any one who is waiting for the second coming of our Lord Jesus with an eager longing to meet with us, especially ministering brethren.

DAVIS BURCH.

FOREST GROVE, Oregon.

DEAR EDITORS:—I feel I must send for this paper that my husband, Elder J. H. Beaman, did so much enjoy, also my parents, and I myself since receiving a hope of eternal life, a hope given me years ago. It is forty-four years since husband and I united with the Predestinarian Baptist Church in Smith County, Kansas.

Yours in hope of eternal life,

JEMIMA A. BEAMAN.

EDITORIAL.

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NEW YEAR'S GREETING.

THE year hand on the clock of time reminds us that we should once more appear before our readers in the form of a New Year's Greeting.

As we stand upon the line which divides the old from the new, the past from the future, many of us, especially those who have reached middle age or more, will be inclined to look back over the way we have come and long for the months that are passed, for the days when the candle of the Lord shone round about us, and when by his light we walked through darkness, but now, like Jacob of old, we go halting and limping all our days. To all such, this world holds no real charm, and we sincerely

hope as old age creeps upon us and we pass down the slopes of time that we will prove that God is our refuge, our hiding-place from the tempest and the storm and a very present help in trouble. May he grant us strength equal to our day and cause us to grow in grace and in the knowledge of the Lord and Savior Jesus Christ, that we should look only unto him who is the author and finisher of our faith, for it is by and through him alone that we shall finally be brought forth more than conquerors over all our foes.

The past year brought to some of our dear kindred in Christ the deepest sorrow they have ever known, and some have been sorely tried and severely afflicted, while others have been made to rejoice with joy unspeakable and full of glory. This life is composed of both the bitter and the sweet. One thing is set over against another—the day of adversity against the day of prosperity. How reassuring it is to be told by the great apostle that “The sufferings of this present time are not to be compared with the glory which shall be revealed in us.”—Rom. viii. 18. It is, indeed, wonderful that we have the Scripture to sustain and encourage us. The same apostle just quoted said, “For 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.

Some very unusual and outstanding world history was made in 1938. A great catastrophe was narrowly averted. As it was, a terrific price was paid

for peace. If it proves to be of a lasting and enduring nature it will have been none too great, but, frankly, we confess our skepticism. We fear the worst is yet to come. A ravenous beast will continue to seek its prey. The Lord will, no doubt, in due time, avenge his people for the wrongs of their persecutors. We like to think, even here, though, that those who rule and are in authority over the things of this world are in subjection to Him who doeth his will in the army of heaven and among the inhabitants of the earth. Solomon said, "The king's heart is in the hand [power] of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. xxi.

1. How comforting the thought that our God neither slumbers nor sleeps, that he is God over all, ever doing his pleasure in all things. When we are made to realize this, we can truly say, "The Lord is in his holy temple: let all the world keep silence before him."—Hab. ii. 20. Then we can commit our life and our all into his care and keeping, being assured that all things will be made to redound to the ultimate glory of our exalted King. Whatever may be the outcome of negotiations between nations, and time alone will tell, it occurs to us that Old Baptists might do well to take a leaf out of their book by getting together and discussing their differences, where there are such, for the purpose of better understanding each other. We are not referring here to the different factions, but rather to individuals. It would be useless, in our opinion, to try to reconcile some of the vari-

ous factions and the price which would have to be paid for peace would be too great. It would mean subordinating important and fundamental points of doctrine to such an extent that the true church would lose its identity. Such a thing cannot even be considered by God's faithful followers. We repeat that what we have in mind are individuals—good, sound and lovely brethren. We know of some who have actually been excluded from the church, and the brotherly love and fellowship of others have been greatly strained, because of strong wills and a lack of understanding as to what their differences really were. Much of the trouble in the world to-day is due to misunderstanding. If men and brethren would only put their heads together and give reason an opportunity to function, they would often find that they are striving for the same objectives and their problems would be solved. Cooperation is most effective in accomplishing the desired results. Here, again, how fortunate we are that we have the Scriptures to guide and instruct us. A most excellent rule is laid down in Matthew xviii. 15-17, where it is said, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

This rule is too frequently neglected. If brethren would only live up to this standard many heartaches and much distress would be avoided. We are glad to report that on the whole, however, peace and prosperity prevail in Zion, so far as we are able to learn. There is much evidence of God's manifested love for his people in supplying their needs and preserving them from the evil of this world. We have been informed of many additions to the church militant in certain parts of the country, and for this we give thanks.

We are deeply indebted to many of our readers for their encouragement during the past year. There is before us a letter from a brother, eighty-six years of age, who says he has been reading the SIGNS for sixty-six years, and that its "sweetness and comfort increases with the years." We have received other assurances from various quarters to the effect that the SIGNS was never more enjoyed than it has been during the past few years. We are honestly striving to give our readers a clean and wholesome paper, and it is gratifying, to say the least, to know that we are succeeding in pleasing such a large number of our subscribers. By no means would we appropriate all of the credit to ourself, for a large share rightfully belongs to our associates, our publisher and our contributors. Several of our beloved brethren have contributed liberally and ably to our columns. They have also been especially considerate of our publisher, whose eyesight is still impaired, by having their articles typed. This helps a great deal.

Some few articles have been withheld from publication for the reason that it has been next to impossible for our publisher to decipher them, and we have not had the time to type them for him. Again we would suggest the use of white paper, with either very dark pencil preferably ink to be used, the writing to be only on one side of the paper, where the article is intended for publication. Some other ways in which our readers can assist us are (1) Secure new subscribers. The SIGNS should visit the home of every real Old School Baptist. (2) Renew their own subscriptions as soon as possible. The publisher must have funds to continue in business. (3) Notify the publisher promptly of any subscriptions which should be discontinued, because of death or otherwise; this will save him considerable expense. Our ministering brethren particularly can be helpful along these lines. We would like to ask those of our ministering brethren who have not written for the paper, to please do so, and those who have, to continue their contributions. At the same time kindly be on the alert for good experimental letters which they themselves may receive, or that they know about, and send them to the SIGNS for publication. The Lord's people are often blest to set forth those things which are precious to them that believe, and we hope our brethren and sisters in general will not withhold more than is meet. Out of the abundance of the heart the mouth speaketh. "Deep calleth unto deep at the noise of thy waterspouts," and some poor, famishing soul

will often be refreshed by those who are made to bemoan their own leanness and who are wondering if there can be any like what they feel themselves to be. There are many wayworn and weary travelers who are not privileged to visit among the brethren often and who seldom hear preaching, who are reached through our family paper. Therefore, we say again to our readers, help us make the SIGNS a comfort to the poor and needy. Nothing is impossible with God; he is able to fashion and fill an earthen vessel and cause it to show forth the glory of his wondrous grace.

In conclusion, we pray God's remembrance of Zion throughout the present year, that she may enjoy that peace which only he can give, and that he will continue to add to the visible church such as only he will have to be saved, doctrinally, here in this time state, for we are entirely dependent upon him to both build the house and keep the city. "Blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies."—Psalms xl. 4.

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.

CIRCULAR LETTERS.

(Written by Elder H. C. Ker.)

The Salisbury Old School Baptist Association, in session with the Indian-town Church, at Powellville, Maryland, October 19th and 20th, 1938, sends greetings to the associations and other meetings with which we correspond.

DEAR BRETHREN:—We have decided for our annual Circular Letter the subject of Duties of Pastors, Deacons and Clerks. This subject is rather unusual, but we hope not out of place. Usually doctrinal subjects are used in writing Circular Letters, though other matters are at times equally important. It is good to be stirred up concerning duty, and it can do no one harm to be reminded.

The Pastor occupies the highest office in the church, and many duties befall his life as a faithful Pastor. First, to take the oversight of the flock for its good always means a life of sacrifice, a giving up of everything, or, in other words, the church should be the first consideration of all things in his life. No man can be a true and faithful Pastor who would let worldly considerations come between him and the church, or churches, of which he is Pastor. "Do nothing by partiality," is one of the important duties of a Pastor's life. In the eyes of God there is no difference in the children of his kingdom. The blood of Christ, the gift of God, was shed for the pauper the same as for the rich, and for a subject of a kingdom as much as for

the king of the kingdom. Therefore, a Pastor should show no difference between his members in any way. If a rich man needs reproof, reprove him as he would a poor man. A fine home equipped with every convenience and comfort is luring, but the home of the poor is often more happy, and the joy given the destitute by a visit from the Pastor is often much greater than that of the luxurious home. It is the duty of the Pastor to advise any of his members when he knows they are slipping from the doctrine or order of the house, and to be ready to serve at all times, regardless of circumstances and conditions. It is very pleasant to sit in a well heated house when the storm rages without, but if the Pastor is needed for a funeral, or other service, it is his duty to forsake comfort for the benefit of those of whom he is Pastor. It is the duty of the Pastor to be present at every meeting of the church, regardless of the nature of the meeting, to advise and cooperate in all legitimate matters, thus acquainting himself with matters concerning the church. He should always remember, however, that he is a servant, not a lord.

Deacons should take the oversight of the ordinances of the church, to see that the Lord's Supper is attended to at regular intervals, and that everything is in readiness for such occasions. When a candidate is to be baptized it is their duty to see that all arrangements are made beforehand. It is their duty also to take the general oversight of the church property, to see that all things are kept in proper order and that the

sexton performs his duties faithfully. It is their duty to see after the welfare of the Pastor, that he should not be neglected in any way. It is also the duty of deacons to investigate the needs of the poor of the church and report same to the church. Deacons should be courteous and attentive to members of the congregation, especially strangers.

Clerks are supposed to have possession of the church book, or books, and record all yearly meetings, baptisms, exclusions, deaths and all business meetings. Other than this, a clerk has no authority whatsoever, excepted as directed by the church. A clerk in any worldly office has his or her work laid out, and is to do whatever directed to do, and is always subject to his or her superiors. So in the church the clerk is to do as directed by the church. If letters are received by the clerk for the church, such letters are the property of the church, hence the clerk has nothing to do with them but to read them to the church, and if the church deems a reply necessary, the clerk is directed by the church to write, and such letters should always be submitted to the church before being forwarded, and a copy of all such letters should be kept with the records of the church. If a special meeting is necessary at any time, it is the business of the pastor and deacons to direct the clerk to call such meeting by notifying each member. It is never the privilege of the clerk without first being directed. There seems to be a tendency, in some places, to feel that the clerk holds a very important office,

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and is looked up to by the church, instead of the clerk looking up to and being subject entirely to the church. The offices in the church are, first, Pastors; second, Deacons; and third, Clerks. A clerk never has the authority to allow privileges of any one in or to the church property, nor has a clerk the right to invite a Minister, or Ministers, to fill appointments in a church of which he or she is a member. It is not the right of clerks to give special invitations to Ministers to attend associations. The invitation published in the SIGNS OF THE TIMES includes all Ministers of our faith and order. One special objection to such invitations is that those who do not receive special invitations feel a delicacy in attending such meetings.

Pastors, Deacons and Clerks should never exceed their authority, but always be subject to the church, ever remembering they are servants.

H. C. KER, Moderator.

JOHN H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

HAROLD M. BENNETT, 2nd Ass't Clk.

(Written by brother Willard Garton.)

The Elders and Messengers composing the First Regular Old School Baptist Association called Kansas, unto the churches composing our body, and to the saints scattered abroad, Greeting.

DEARLY BELOVED BRETHERN IN THE LORD:—One more year has passed and we are blessed with the high and happy privilege of meeting in an associate capacity with our brethren and sisters,

whom we esteem highly for the truth's sake, and whom it has pleased the Lord to send once more in our midst. It gives us courage to know we are not alone in the doctrine that is so much spoken against, for we are at times made to feel like Elijah of old: "For the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." But our Association, we hope, has been granted the assurance given to Elijah: "Yet I have left me [says the Lord] seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."—I Kings xix. 10, 18. In such manifestation we are raised far above earthly things and enabled to feast upon that heavenly bread whereof if a man eat he shall not die. Unless we are in the spirit we cannot eat of this bread. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." We need not go outside of the visible church to find the natural man, for he is ever near us, continually warring against the Spirit. If, however, the sinner were born again where would be the warfare? There would be none, for the flesh does not war against itself, neither does spirit war against spirit. A house divided against itself cannot stand. The natural man is made to bow to the will of the spiritual; not willingly, but by constraint. Then, brethren, we are made to say, like

Paul, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." Here we have the flesh lusting against the Spirit and the Spirit against the flesh. Paul says, It is no more I that do it, but sin that dwelleth in me. All this is in accordance with our experience. How could Paul say this if the old man were born again? How could he cry, "O wretched man that I am! who shall deliver me from the body of this death?" But in the resurrection the old man will be changed, and not until then. Let us then trust Him who is ever able to keep us from every evil and hateful way and do more for us and better by us than we are able to ask or are in any way worthy to receive.

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, now in session with the Indiantown Old School Baptist Church, Wednesday and Thursday, October 19th and 20th, 1938.

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 with many brethren, sisters and friends who have been present, for which we hope we are thankful. We can truly say it has been good to be here. Our meeting we hope has been blessed of the Lord, as peace and harmony have prevailed throughout this meeting. Your ministering brethren have come to us preaching the

power and glory of God. They have not shunned to declare the whole counsel of God, whereby we have been greatly comforted and strengthened.

The time and place of our next Association will be announced later.

H. C. KER, Moderator.

JOHN H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

HAROLD M. BENNETT, 2nd Ass't Clk.

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

DEAR SAINTS OF THE LIVING GOD:—Through the abounding mercy of our gracious heavenly Father we have been spared to greet again your messengers as they come to us laden with the good things of that heavenly kingdom. This has indeed been a refreshing season, a feast of fat things full of marrow, of wine on the lees well refined. May the Lord direct your messengers into our midst again in the years that may come. May his blessings continue to prosper Zion for his blessed and holy name's sake. Amen.

J. C. HAMMOND, Mod.

H. J. BIRD, Clerk.

EXPLANATION OF DATES.

THE date opposite your name on the little pink slip on which your address is printed denotes the time your subscription expires. Dec 37 means it expired December, 1937; June 38 that it expired June, 1938; Dec 38 that it expired December, 1938, etc.

OBITUARY NOTICES.

It is with a sad heart that we write of the death of our sister, MRS. FLORA CORTRIGHT TITUS, who was the beloved wife of Romane Titus, and the mother of Floyd and Albert Titus. She was born in Unionville, N. Y., July 12th, 1884, of the parentage of Aaron and Hulda Cortright, and her death occurred on November 7th, 1938, making her stay on earth 54 years and almost 4 months. She and her husband were united in marriage by Elder H. C. Ker, in Middletown, N. Y., October 9th, 1906. After their marriage they went to Paterson, N. J., to live, where she resided with her husband until her death. She was, indeed, a true helpmate and an excellent mother, and her worth will long be cherished by her loved ones who are left behind. Both of her sons are married and have homes of their own. Her companion, therefore, will miss her most of all. May the Lord comfort and sustain them, according to his own will and purpose in Christ Jesus before the world was. Sister Titus was for many years a faithful member of the Middletown and Walkkill Church, at Middletown, N. Y. We regret that we cannot state definitely at this time just when she did unite with the church, but we feel confident in saying the church never had a more faithful member or one who enjoyed to a greater extent assembling with the saints than she. She had helped plan most enthusiastically an all-day meeting at New Vernon, N. Y., in June, 1937, but a few days before was stricken down and was never again able to attend another meeting. This was a great disappointment to her. Her illness lasted for about seventeen months, and toward the last her condition became most pitiful. The writer visited her from time to time, and on different occasions her countenance would light

up as we talked of Jesus and his great love to poor sinners. On one of our most recent visits she related an experience which meant a great deal to her. She said that as she lay upon her bed pondering her condition and wondering why she could not get well, a voice as audible as if a man had been standing in the room spake and said, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. And, also, Romans viii. 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." These Scriptures were of inexpressible comfort to her. We used them in the funeral services; the first at her late home in Paterson, N. J., in the evening, and the other in a meetinghouse in Unionville, N. Y., the next morning at eleven o'clock, followed by interment in the cemetery at Unionville. Her former pastor, Elder H. C. Ker, said to us, "She was a real Old School Baptist," and with this we heartily agree. She was both Clerk and Trustee of the Middletown and Walkkill Church at the time of her death and will be greatly missed by her brethren and friends. None will miss her more than the writer, for her regularity in attendance at meetings and the encouragement she gave him in various ways will long be remembered. It is difficult to understand why the Lord would remove such an one while in the prime of life as she seemed to be, especially in this day and time when there are so few who appear to love and serve the Lord as she did, but it is not for us to question the doings of our Lord. All we can say is, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job i. 21.

ALSO,

MRS. VIRGINIA WALLINGFORD DOLSON (better known as Nettie Dolson). It becomes our sad duty to record the passing of our dear sister in Christ, at The Primitive Baptist Home, in Salisbury, Maryland, November 8th, 1938. We have been unable to obtain exact dates regarding the most important events in her life, but according to the best information at hand she was born in Virginia September 18th, 1860. She was married to Chauncey C. Dolson in New York City about fifty-one years ago. They went out in Illinois to live for about two years, and then moved to Warwick, N. Y., where they resided until the death of her husband, about eighteen years ago. Following his death she remained in Warwick for awhile, and then went to live for a time with her adopted son and his wife, in Buffalo, N. Y. She later returned to Warwick, where she resided until going to the Primitive Baptist Home, in 1929, where she spent the remainder of her life, about nine and one-half years. She was the second one to become a Resident in the Home, and often expressed great satisfaction over her surroundings and associates. Practically the last letter the writer received from her was composed largely of her gratitude to God for having directed her steps to the Home, of which she spoke in the highest terms of praise and thankfulness. Besides her adopted son, Charles Stanley Dolson, to whom she was much endeared, and who was devoted to her, she leaves a host of friends and brethren. Sister Nettie gave herself freely to doing for others as long as her strength permitted and she will long be remembered for her kindness in ministering to others, not the least among whom were her brethren in Christ. She united with the Warwick Old School Baptist Church about forty-six years

ago, and was baptized by Elder William L. Beebe. She was a genuine Old School Baptist, and remained a faithful member of the Warwick Church until her death. She believed firmly in the absolute sovereignty of God over all things, worlds, principalities and powers, both visible and invisible, and nothing was dearer to her heart than to assemble with the saints and hear the truth preached in demonstration of the Spirit and with power from on high.

Several years before she died, sister Nettie wrote us requesting, should we survive her, that we conduct her funeral, and to use on the occasion hymns 68 and 1265 of the Beebe collection, and the nineteenth verse of the second chapter of second Timothy as a text, which reads as follows: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." We felt blest of the Lord to preach the truth she so much loved to a large group of loved ones and friends who gathered in the Warwick Old School Baptist meetinghouse, after which interment was made in the cemetery in Warwick, N. Y.

While the connections of our text indicate there were in those days, as there doubtless are to-day, those who were given to striving about words to no profit, and to the use of profane and vain babblings, and who concerning the truth erred, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." How glad we are that the foundation of God, or the salvation of his people, does not stand upon poor, weak, mortal flesh; not even upon our knowledge that we are the Lord's, but that the seal which binds and makes everlastingly certain, for all time to come, the

salvation in eternal glory of every elect vessel of mercy is, "The Lord knoweth them that are his." This disposes of all conditions and removes all possibility of any of the Lord's ever being lost. In conclusion, let us join with the apostle in saying, "Let every one that nameth the name of Christ depart from iniquity."

R. L. D.

KATHERINE REBECCA (DOYLE) FORBES was born February 12th, 1840, in Halifax County, North Carolina, where she grew to womanhood. She was married to Robert L. Forbes February 12th, 1867, in Hardiman County, Tennessee. To this union six children were born, three of whom survive: Mrs. Marion Cooper, Miss Sadie Forbes and Mrs. Grace Gleason. Sister Forbes departed this life November 25th, 1938, being in her ninety-ninth year. She made her home with her daughter, Mrs. Grace Gleason, at Merriam, Kansas (a suburb of Kansas City), where she had the very best that loving hands and money could provide. Although sister Forbes had been weak in body for several years, her mind was unusually clear on scriptural matters, and she liked nothing better than discussing the reason for her hope in the mercies of God, and to have her brethren and friends come in and talk with her. Sister Forbes joined the Primitive Baptist Church at Altoona, Kansas, in 1882, and was baptized by the late Elder J. F. Sweeney. Later when the church at Mount Vernon, in Kansas City, Missouri, was organized, she was one of the charter members, at which place she had her membership when called from this mortal world. Sister Forbes had an unusual mind, not only on scriptural subjects, but on natural things as well, and her counsel was sought by both old and young. She was

a strong force in building up the membership of Mount Vernon Church, and we truly feel that we have lost a wonderful mother in Israel.

Funeral services were conducted by her pastor, Elder L. H. Clevenger, in Kansas City, Missouri, before a large congregation of relatives and friends.

FLOYD BURK.

OUR beloved father, O. M. (BUD) CHESTER, departed this life at his home, near Brewers, Calloway County, Kentucky, while at the breakfast table, December 1st, 1938. Had father lived until the coming February 7th he would have reached his eighty-third year. Father had been in delicate health for several years. Our dear mother preceded him in death nearly two years. Our dear father was the eldest son of William A. and Martha Chester, who were pioneers of Calloway County, Kentucky. Father was second oldest of twelve children. Three sisters and two brothers preceded him in death. Elder J. C. Chester, a younger brother, departed this life two years ago. Father, at the age of twenty-four years, claimed Mary Emmalon Patten as a bride, on December 11th, 1879. To this union were given five children. The eldest daughter passed away in 1916. The second daughter died in infancy. The surviving are two sons, William T. Chester, of Murray, Ky., and Coy Chester, who resided with our father near Brewers, Ky., since mother's death; one daughter, Mrs. Lola Smith, of Paducah, Ky. Father and mother purchased a farm adjoining his father's and resided there the remainder of their lives, which was fifty-nine years. Our dear father professed a hope in the Lord and united with the Old School Primitive Baptist Soldier Creek Church on Saturday before the second Sunday in May, 1881,

and was baptized the following day by Elder J. M. Perkins. A few years later father was ordained as Deacon, and served the church the remainder of his life. Father's and mother's home was a home to the Primitive Baptists. I can look back to when I was only a boy, and well remember how they enjoyed having the brethren and sisters in their home during the associations and other meetings. On September 15th, 1914, when I offered myself to the church, and when I was received, this dear father took my hand, and with his head on my shoulder uttered precious and sweet words to me. I feel to thank and praise God for these godly parents. Oh if I could only follow my father's christian walk. He was so kind and gentle, a man of few words, fighting to do as he deemed best. Father also leaves two devoted daughters-in-law, a son-in-law, nine grandchildren and five great-grandchildren.

The funeral was conducted the following day by his pastor, Elder J. T. Henderson, in the Soldier Creek meeting-house. Burial was in the church cemetery. Pall-bearers were six nephews.

A sorrowful son,

WILLIAM T. CHESTER.

T. J. MONTGOMERY, son of Harvey and Sally Montgomery, was born November 8th, 1864, and died March 9th, 1938, and at the time of his death was 73 years, 4 months and 1 day old. Brother Montgomery was twice married, his first wife being Alice Crews, whom he married fifty years ago. Immediately after his marriage he moved to Oklahoma, where several children were born, some of them dying in infancy. Those surviving are Worthy, James, Mrs. Anna Gates and Grace, all of Oklahoma; also several grandchildren. His first wife died about eleven years ago. She was not a member of the church, but was a

firm believer in the doctrine of God our Savior. In December, 1937, brother Montgomery returned to Illinois and was married to Mrs. Polly Pryor, who with the children and grandchildren are left to mourn his death. His sons and daughters, all of Oklahoma, were at his bedside at the time of his death. Tom Montgomery, as he was best known, professed a hope in Christ at an early age, but felt his unworthiness so much that he did not unite with the church until May, 1937, when he united with the church near New Castle, Oklahoma, and was baptized by Elder W. P. Snider, of Okemah, Oklahoma. I can truthfully say that brother Tom 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 that was given them in Christ before the world began. He was held in high esteem by all who knew him.

His funeral was held at the Nine Mile Primitive Baptist Church where he used to go when a boy. His name still remains cut in the back of one of the seats, where he cut it when a small boy. Tom was my cousin, but I had not seen him for forty-eight years, until in 1936 when I visited an association in Oklahoma and met him there. Then I went back again in 1937, and he came home with me. Several times when we were talking about the Old Baptists he told me he felt that if it were possible he would just love to take them all in his arms at one time, and it was his request that if we could not get an Old Baptist to preach his funeral that we just put him away without anything being said, so, owing to the funeral being so soon after he died, we could not get an Old Baptist to conduct his funeral, and his request was carried out. May God reconcile us all,

especially his dear wife and children, to the end that our loss is his eternal gain. His body now lies in the old cemetery, near those of his grandparents and many others of his near relatives who were Old Baptists, there 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.

CHARLES M. HARRISS

OLLIE PLUNKETT SWINFORD, the subject of this notice, was born October 22nd, 1867, in Scott County Kentucky, the daughter of Ransom and Catherine Plunkett, and died October 11th, 1938, at the residence of her daughter, Mrs. Gilbert Renaker. She was married to James Russell Swinford fifty years ago. He departed this life in October, 1920. She leaves one daughter, Mrs. Gilbert Renaker, one son, Raymond Swinford, and one half-brother, Joe Plunkett. Mrs. Swinford was a friend to the Old Baptists, and a believer in the doctrine, and loved to visit among the brethren, was a woman of few words, but never had the courage to unite with the church, feeling too unworthy. During her last sickness she suffered much, but bore her trials with patience. The Lord has called her home and we bow in humble submission to the will of him who doeth all things well.

I was called to officiate at her funeral, which was held in the Missionary Baptist meetinghouse, at Cynthiana, Kentucky, October 13th, 1938. Her remains were laid to rest in the Cynthiana Cemetery. May the Lord comfort all who mourn.

ALSO,

BROTHER ZACHARY TAYLOR MARTIN was born June 27th, 1849, and died November 14th, 1938. He is survived by four children: Mrs. Robert Casey and

Mrs. Robert West, of Anderson County, Miss Ella Martin, of Louisville, Ky., and Lester Martin, of Frankfort, Ky., one sister, Miss Kate Martin, nineteen grandchildren and fifteen great-grandchildren. He joined the Old School Baptist Church called Salt River, in Anderson County, fifty years ago, and remained solid in the faith he then professed.

I was called to conduct his funeral, which was held near Lawrenceburg, Ky., and tried with the ability the Lord gave me to comfort the congregation with the thought that death is not the end. O Lord, comfort the family. Thy will, O Lord, be done.

Burial was in Salt River Cemetery.

GEORGE L. WEAVER.

Mrs. TENNESSEE OLEVIA BOAZ, widow of Elder R. H. Boaz, Primitive Baptist minister, was born July 10th, 1849, and departed this life November 20th, 1938, aged 89 years, 4 months and 10 days. She joined the Baptist Church in her early married life, and remained a member until her death. She was the mother of seven children, six of whom survive her. "Aunt Jennie," as she was familiarly known, was indeed a true and devoted companion, a good and loving mother, a kind and helpful friend of all her acquaintances. She was firm, and rejoiced in her hope of eternal life by and through the grace and mercy of God. She was blind the last few years of her life, but bore her affliction with the greatest patience and christian fortitude. She spent a great deal of her time singing songs of praise to God and in talking of his great and sovereign wisdom, power and goodness, and often spoke of the psalm, "The Lord is my shepherd, I shall not want," etc.

After the funeral services, conducted by Elder Wade Perkins, she was laid to

rest beside her companion in the Baoz Chapel Cemetery to await the resurrection of the dead. Eight of her grandchildren were pall-bearers. While it was with sorrow we gave her up, yet we can and must say, The Lord's will be done in earth as it is in heaven. Dear mother, sweet rest to your tired body, and joy to your immortal soul for evermore. Our hope is that we will meet again in heaven eternal.

In sorrow, her son,

L. A. BOAZ.

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; Mae Thomas, Ill., \$10; Woburn Church, Mass., \$10; J. K. Buckwalter, Ohio, \$1; Ebenezer Church, N. Y., \$10; Hulda J. Leonard, N. Y., \$1; A friend, Va., \$1; Mrs. Ray B. Shortridge, Ill., \$2; Dr. Thomas H. McColl, Ontario, \$3; Mrs. J. A. Mac Taggart, Ontario, \$2; Anson Quint, Maine, \$3; Mrs. Mary Duffus, B. C., \$3; S. W. Shipway, N. Y., \$1; Mr. and Mrs. G. A. Dundas, Calif., \$1; Mrs. S. E. Brown, Texas, \$5; Mrs. Belle Lawrence, Mass., \$1; Hannah E. Danks, Calif., \$2; Mrs. Joab P. Stout, Ill., \$1; J. N. Wageonheizer, N. Y., \$1.

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BURLIE HALL, Pastor

W. H. CAVE, Ass't Pastor.

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

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

E. B. AULT, Church Clerk

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

LUELLA STEVENS, Church Clerk.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

C. M. FISHER.

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

J. R. HARDY.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 107. MIDDLETOWN, N. Y., FEBRUARY, 1939. NO. 2.

CORRESPONDENCE.

PRESERVATION OF THE SAINTS TO GLORY.

(Concluded from last number.)

But why multiply Scriptures to prove that which was absolutely proven by the first Scripture quoted in this letter? It says, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” If all things are working for their good, there is nothing left to work for their condemnation. Moreover, if God has called them according to his purpose, given them the Holy Ghost, which has shed abroad his love in their hearts, as is stated in Romans v. 5, they are absolutely safe, for Paul said in Romans xi. 29, “For the gifts and calling of God are without repentance.” God never repents and revokes what he has done in the calling of one whom he has called with a holy calling, nor takes from him his Holy Spirit which he has given him, and with which he has sealed him unto

the day of redemption, when he ransoms them from the power of the grave, and redeem them from death. (See Hosea xiii. 14.)

This brings me to the point of noticing the first Scripture to which you cited me, which is Hebrews vi. 4-6, and which reads as follows: “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” When rightly understood under the search-light of truth, this is one of the strongest arguments that could possibly be made against the final apostasy of any of those who had been brought to the state, or condition, which those had reached who Paul was condemning. The many things mentioned as that which they were the beneficiaries of, identifies them as the truly

called of God. The first thing he mentions as having been done for them is that they had been enlightened. Peter tells how this enlightening came about. He says, "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." This places them among those whom God has called according to his purpose, whom Paul affirms that all things are working for their good. This then proves that Paul was not even entertaining the thought that some of them were liable to fall away and be forever lost, for he had previously affirmed to the saints at Rome that all things work together for good to them who are called according to his purpose. It is absolutely preposterous to argue that a child of God can fall away and be everlastingly lost with all things working together for his good. If all things working together for good to one of God's children cannot prevent him from falling and being everlastingly lost, will some advocate of that theory tell me how all things working together for the salvation of a lost sinner could ever save him from his lost condition? The advocates of that theory are most assuredly advocating the universal damnation of the entire human race. For if *all things working together* for good to them who love God, and who have been called according to his purpose, and have been enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted

the good word of God, and of the powers of the world, are not able to prevent such characters from being everlastingly lost, then it certainly stands to reason that the same "all things" cannot so work together for good to them who do not love God, and who have not been called according to his purpose, who have never been enlightened, and who have never tasted the heavenly gift, and have never been made partakers of the Holy Ghost, and who have never tasted of the good word of God and the powers of the world to come, but who are enemies to God by wicked works, and unto every good work reprobates as to save them from everlasting damnation. I repeat, if all things are working together for good to such characters as are described in Romans viii. 28, and who have been so gloriously blessed with heavenly blessings as have those described in Hebrews vi. 4-6, cannot prevent them from falling away and being everlastingly lost, then there is absolutely no hope of any human being ever escaping everlasting damnation. All must know that if all things working together to that end cannot hold the children of God in a state of preservation and prevent them from being everlastingly lost, they cannot so work together as to prevent the ungodly from being everlastingly lost. Hebrews vi. 4-10, is a most wonderful argument against that blasphemous and God-dishonoring theory. Paul is showing what would be the inevitable consequence if one of the characters he therein describes should fall away. The only way such an one could be restored to

repentance would be to crucify the Son of God afresh and put him to an open shame. This, of course, is impossible. Note you, Paul did not even hint that it is possible for such characters to fall away and be lost, but he told them that it is impossible, *if they shall* fall away, to renew them again to repentance. Mark you, he did not say, *When* they shall fall away, but, *If* they shall. The insertion of the doubtful "if" shows he is not admitting the possibility of their falling away, and the way he follows this argument in the next four verses shows he is arguing against the possibility of them falling away and being lost. He says, "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." Now let us comment a little on these two verses before quoting what follows them. Paul is comparing man to the earth, or to the ground. Jesus did that in the parable of the sower who went forth to sow, and some seed fell by the wayside, and some on stony ground, and some among thorns, and others fell into good ground. In this parable Jesus shows clearly that the difference in what the land produced was not in the kind of seed that was sown on the land, but the difference was in the land on which the seed was sown. The good ground represents a good man, whose heart has been prepared for the reception of the word of God. For it is said that the sower

sowed the word of God. The land which bore thorns was yet in its natural unprepared state, and Paul said in his comparison, That which beareth thorns and briers is nigh unto cursing, whose end is to be burned. Jesus said, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."—Matt. xii. 35. And again, Jesus said in Matthew vii. 15-20, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." This certainly settles the matter as to what Paul was teaching in Hebrews vi. 4-10. His statement that "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned," shows conclusively that he is comparing one class of the people to good land which has been well prepared to bring forth a copious crop of good fruit under the care and working of him who tends it, while the other class is compared to

land in its native unprepared state, still bearing thorns as a result of the curse which God placed on it because of man's sin in the beginning. God said to Adam, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee, etc. Paul has shown conclusively that the class whose conduct he represents as thorns and briars are still in their unchanged state, and are bringing forth after their kind, and by their fruits you know who they are. That those who have been made free from sin have their fruit unto holiness, and the end everlasting life. For further proof that he was arguing against the idea that God's people can fall away and be finally lost, he says in the next verse, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Although he has made an argument to show what the result would be if they should fall away from their blessed state, he is persuaded better things of them, and things that accompany salvation. As much as to say, If you shall fall away, it is because you have never been the recipient of the salvation which is in Christ Jesus. For that salvation is never accompanied by a falling away. For he says to those Hebrew brethren, in Hebrews x. 39, "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." As much as to say that those who draw back unto perdition are not of our class. They are evidently of that class where the seed fell among the

thorns. But the strongest argument that can be made against a child of God falling away and ceasing to be a child of God and being finally lost, is based on their relationship to God. Peter says, Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. The reason why the children of Adam sin, die and go to corruption, is because they are born of a corruptible seed, and every thing brings forth after its kind. And the reason why God's children cannot sin, cannot die and go to corruption, is because they are born again, not of a corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever. On this universal law is based the declaration of John, in 1 John iii. 9, which says, "Whosoever is born of God doth not commit sin; for his [God's] seed remaineth in him; and he cannot sin, because he is born of God." In whatever sense a man is born of God, he is in that sense as pure, as holy and incorruptible and undying as God is. John says in 1 John ii. 29, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." And in the seventh verse of the next chapter he says, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he [God] is righteous." It is folly to argue that one who is born of an incorruptible seed can be corrupted, or that one who cannot sin can sin and fall away and be everlastingly lost.

So we will pass to Galatians v. 4, which says, "Christ is become of no

effect unto you, whosoever of you are justified by the law; ye are fallen from grace." I shall not enter again into a discussion of the subject as to whether or not one who has been justified by the blood of Christ can fall finally away and be everlastingly lost. I have certainly proven that point beyond any room for a reasonable doubt. Yea, I have superabundantly proven that it is not possible for one who has been justified from his sins by the blood of Christ to be finally lost because of the sins for which Christ died. I will only quote again on that point, Romans v. 8-10. It says, "But God commanded his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." To argue that any of the "us" mentioned in the foregoing quotation can finally be lost, the one who does it must flatly deny the statements contained therein. Those who Paul said were fallen from grace were not justified by the blood of Christ, but were claiming to be justified by the law. Paul is making an argument against the idea that a man can be saved by obedience to the law. He tells them in Galatians iii. 10-13, "As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of

God it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed *us* from the curse of the law, being made a curse for *us*: for it is written, Cursed is every one that hangeth on a tree." The men whom Paul said were fallen from grace had not been redeemed from the curse of the law by the death of Christ when he hung on the tree of the cross. Those for whom Christ was crucified, representatively, and in the sight of God, were crucified and died with him. For Paul said to these same brethren, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." He then said, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." The man who through the law is dead to the law can never be condemned by the law. That man is not under the law, but under grace. Therefore Paul said, Sin shall not have dominion over him, because he is not under the law, but under grace, which he says reigns through righteousness unto eternal life by Jesus Christ our Lord. Paul, not only in this epistle, but in all his writings, has argued the everlasting security of the saints. In Colossians iii. 3, 4, he said, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall

ye also appear with him in glory." If the devil ever drags one of them down to ruin he will have to break in to the eternal God and drag from thence the Lord Jesus Christ and destroy him. Else, when he who is their life shall appear they shall also appear with him in glory. Hence, it follows that none ever fall from grace except such as are still under the law, and under its curse. So then

"If you fall from grace, your case is bad,
You fall from that you never had;
Then pray the Lord to fix your case
So you can never fall from grace."

If this satisfies your mind on this subject, and you think it might be of benefit to others, you can send it to Elder R. Lester Dodson, whose address is 41 Addison Avenue, Rutherford, N. J., for publication in the SIGNS OF THE TIMES, if he thinks it is worthy of space in the only real Old School Baptist paper now published in the United States of America.

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

SULPHUR BLUFF, TEXAS.

CLIFTON, New Jersey.

ELDER R. LESTER DODSON—DEAR FRIEND:—You will no doubt be surprised to receive this from me, but as I was reading some of the back numbers of *Zion's Witness* (which my sister-in-law has kindly let me have to read), I felt that I must forward one of the numbers to you, because of your name being mentioned in one of the God-honoring letters. It made me rejoice that it pleased the Lord to use you to feed his hungry sheep, and therefore felt that you should share in the fruits

of your labor, and bless the Lord for this wonderful privilege to feed his flock. For surely, as the Lord gave unto his disciples, and the disciples unto the multitude, and they did eat, even so must the disciples have eaten of the blessed food and received their fill. So when we read where poor hungry pilgrims receive spiritual food, the one who ministers to them shall not be sent away empty. What blessed times are they for the hearer and speaker when it pleases the Lord to open the Scriptures unto them which testify of the ever blessed Redeemer. How their hearts do burn within they as they commune together. One place in particular drew me, where Mr. Dunkley (who, by the way, wrote this letter to the editor of *Zion's Witness*) writes about some of the people traveling as much as eight hundred miles, and himself one hundred and fifty miles, to attend these meetings. Surely there must have been a real spiritual appetite, and my breathings go out to the Lord, Give me this hunger after thee, that I may receive this food that cometh down from heaven. For the promise is, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." How much of this hungering is lacking these days. We see and hear of many traveling great distances for worldly pleasures (or husks) who would not go one mile to receive food for their soul. But alas, such is the desire of the flesh, and I must exclaim, Such was I, and it is only through the grace of God that I differ now, for I find no good thing in myself. When I look at the past, how

blind and ignorant was I in the ways of the Lord, and must humble myself in the dust before him to have him seek me out and have compassion on me.

But enough, for I was forgetting my object in writing to you, in which I also wanted to reply to that lady who, being over eighty years of age, had to testify of her glorious Redeemer, and I must exclaim, Lord, may my end be like hers. The letter herein referred to, you will find on page 271 of the inclosed copy. Please excuse my writing, as I am very poorly of hands. The rheumatism has me so that all my joints have become set and twisted, insomuch that I am not able to get up out of my chair, which I have to be helped into each morning. I have been obliged to keep to my room since the middle of December, 1937, and my condition is not improving, so unless the Lord performs a miracle on me (which he is able to do, bless his name) I may have to spend the rest of my days (in the wilderness) as an invalid. Although having lost mostly all by the depression, and my health, by the will of God, still it has been my unspeakable privilege to be able to thank God for his mercy toward such an one as I, for he has blessed me with a good wife and mother for my children, and we still have our home, and often when in bed I have felt his goodness toward me, in that he has given me a good bed to lie on to ease and rest my aching joints and body, besides the other blessings too numerous to mention, for we have not lacked in anything needful. Being mostly alone, the days at times seem long, but as I am quite fond of reading

(that is, of better things), and having a cheery room, with a good view outdoors, I would not desire any better. So you see how good the Lord is to me in all these material things, and what is more, and best of all, it has pleased the Lord to keep me humble at his precious feet, so that in these long months the old man has been kept under, and I have been allowed to be submissive to his sovereign and holy will, and to say, Lord, if thou wilt thou canst make me well, but if thy will be otherwise, give me strength to bear my cross, and take not thy presence from me. I can testify of a time, nine years ago, when I was on the mount and was so wonderfully blessed that I could not feel the ground under my feet, raised up, as it were, and filled with the goodness of the Lord, and his love so filled my soul that I had to exclaim, Lord, I cannot bear more, else my flesh will not be able to carry your rich blessings. I was for some weeks favored with his presence, insomuch that it made me unable to attend my daily calling, not being able to think of anything but the spiritual. No matter what the topic would be, it always turned to and ended with heavenly things. But since then I have been obliged to descend from the mount, and the Lord has withdrawn himself, so that I am mostly traveling across this stormy sea of life without my Lord in the boat, but I am persuaded that the Lord will appear at the proper time on the troubled waters, and say, Peace, be still, so that all storms will cease and this frail body may immediately reach the heavenly shore.

Dear friend, I do love to read of the way the Lord leads those who are his, and when I think how the Lord's disciples had to come down off the mount, and although they continued to be with the Lord, yet they could not behold him as when he was transfigured before them. Even so, I feel that although I cannot see him now as I could at that highly favored time, still at times his presence is with me, and he measures all things out for me, knowing what is best, because of my nature, and the devil is such, that it would soon exalt itself instead of the Lord, and it is needful for me to learn what I am apart from the Lord. May the Lord keep me so that I give him all the glory and wonder at his great mercy that he has not cast me in hell.

When I started this letter I had no intention of writing so much, as I am such a poor writer and know so little about spiritual things, and especially to you, who have received a calling to teach others. I do hope that you will not be offended at my being so bold in sending this scribble, but I did want you to see your friend's letter.

Hoping that the Lord's blessing may abundantly rest upon you, I hope to be your friend (and may I add brother?) in the Lord,

ROGER KNIGHT.

[THE foregoing letter was written by a man who we feel has been wonderfully and deeply taught of the Lord. He is only forty-eight years of age; has been afflicted seventeen years, and consulted doctors in various parts of the United States and Canada, only to grow worse.

His sister-in-law sent him copies of *Zion's Witness*, published in England, one of which contained a letter written by Mr. John H. Dunkley, of Salem Depot, New Hampshire, in which he referred to meetings conducted by Elder H. C. Ker, at Woburn, Massachusetts, and the writer, at North Berwick, Maine, and the further fact of the writer being the editor of the SIGNS OF THE TIMES. Our friend is a building contractor, and did some work for us about twelve years ago. We had some conversation with him which led us to believe that God had wrought a work of grace in his heart, but upon the receipt of the foregoing letter we felt so drawn to him that we then and there determined to visit him the very next day, which we did. We want to share the letter with our readers. We also have a brother of the Warwick (N. Y.) Church who is very similarly afflicted. On a recent visit to him he was telling us that a lady in the neighborhood came in to see him one day, and when he smiled, she asked, How on earth can you smile with such an affliction? He replied by saying that there must be at least one million of diseases in the world, that he only had one and was very happy over the fact that there were nine hundred and ninety-nine thousand nine hundred and ninety-nine which he did not have. When we see such cases it makes us ashamed of ourselves that we should murmur or complain at anything, with all of the blessings which we have at hand. May the Lord cause us to appreciate his manifold blessings.—R. L. D.]

MEDFORD, Massachusetts.

DEAR ELDER DODSON:—I have had some very pleasant thoughts of late on this Scripture, 1 John iii. 1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." John was that disciple Jesus loved. He was especially beloved of his Master. Five times in his (John's) own letter he refers to himself as the disciple whom Jesus loved. He was favored, with Peter and James, more than others, at the transfiguration, and again with them he went with Jesus further to his place of agony in the garden, and he leaned on Jesus' breast at the last supper. He wrote of love, and said, Love is of God. This is true, both naturally and spiritually. It is the highest and best attribute of man in nature, and his greatest blessing in Christ. Without the attribute of love every other attribute would be of no avail and the race would become extinct. Love is that attribute which moves the creature to acts of kindness toward his fellow-beings, and makes his own offspring safe in his care, and holds in restraint his base principles, but the love of God shed abroad in the heart is incomparably greater than that given to him in creation. Natural love fails, and is overcome of wrath, resulting in war and general destruction and disorganization, as at present, but the love of God never fails. It does, and always will, triumph. It is because of this love that he chose us in Christ before the foundation of the world, that we should be holy and without blame before him in love. The manner of this

love is wonderful indeed, embracing us even when we were dead in sins, and by it we were redeemed from hell and from the power of Satan, translated into the kingdom of God and have received the spirit of adoption, whereby we cry, Abba, Father, having become the children of God, and joint-heirs with Christ to all spiritual blessings in heavenly places. Oh what a wonderful manner of love it is! It purifies our hearts; it purges our conscience by the blood of Christ from dead works to serve the living God. "Beloved, now are we the sons of God." Not merely heirs by bequest or appointment, but heirs because we are sons, born in the house of God. We experience this relationship through the love of God shed abroad in our hearts, and we cry, Abba, Father, with a feeling sense of relation. We worship him, not because the law demands it, but because we love him, and we love him because he first loved us and shed abroad his love in our hearts. We worship him, not in the oldness of the letter, but in the newness of the spirit. It is this love shed abroad in our hearts that enables us to love one another. God has so purged our conscience by love that we are able to now appreciate God and godliness, so that when we see Jesus manifest in our brethren and sisters love goes out from us to them freely and irresistibly, and so it is with all christian obedience, it is a result of the desire of the heart prompted by love, rather than by the thunderings of law reinforced by fear of punishment. How wonderfully superior this new covenant of love. Well did Paul

say, "Now abideth, faith, hope, charity [love], these three; but the greatest of these is charity [love]." "Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God."—1 John iv. 7. And again in verse eleven, "Beloved, if God so loved us, we ought also to love one another." It precedes all else except him in whom it eternally dwells, and will remain when all else fails. It pervades the christian character, and will manifest itself in every person who has received it, and like the leaven in the three measures of meal, it transforms our whole soul, body and spirit into that one spiritual lump which is in the likeness of Christ. O my Father in heaven, give me this love and I know that all else is mine. O give me this love, which consecrates, purifies, humbles, yet exalts and glorifies every one who receives it, and will finally transform him into such a high and holy state that he may with fitness, honor and justice enter thy presence in the kingdom prepared for thy children from the foundation of the world. Amen.

(MRS.) BELLE LAWRENCE.

BELLINGHAM, Washington.

DEAR BRETHREN:—Abraham is the father of us all through faith. What shall we say then that Abraham, our father, as pertaining to the flesh, hath found? I speak to those who know the law. That Abraham, who is our father in the faith, hath found that faith is the gift of God. And Abraham was blessed with this gift, therefore he believed God, and it was counted unto him

for righteousness; not his own, but the righteousness of God, which had been imputed unto him without works, for if it had been by works it would have been a debt which he had earned and he could have demanded payment of it. But since faith is a gift of God, and that by grace, to those who are no better by nature than others less fortunate, it makes us humble, because we have nothing to give in return but our love and devotion, and as Jude has told us, we should contend earnestly for the faith which was once delivered unto the saints. Now there is a difference between contending earnestly and contending fiercely, for when one's anger is aroused he is not in a mood to learn. The promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs faith is made void, and the promise is of none effect. Therefore it is of faith, that it might be of grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. Who against hope believed in hope, that he might become the father of many nations. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, nor the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving God all the glory, being fully persuaded God was able to do all he had promised, therefore

it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. I have followed Paul's description of the faith of God's elect, because I could find no words that so nearly gave God all the glory, and I can only add my testimony that I do hope I have access by faith into that grace wherein I stand and rejoice in hope of the glory of God. As God has formed the earth and all that is in it for his glory, he will not be robbed of his glory, for he is God, and there is none else, declaring the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand and I will do all my pleasure. So the preparation of the heart and the answer of the tongue are of God, and it is not of him that willeth, nor of him that runneth, but of God, who showeth mercy. It is not by works of righteousness which we have done, but according to his mercy he saves us, and if it is not by our righteous acts, it is surely not by our unrighteousness he saves us. It is all of grace, free grace, and that without works; it is because we are his and he has loved us with an everlasting love, therefore with

lovingkindness he has drawn us, and he has given us this grace wherein we stand and rejoice in hope of the glory of God.

DAVIS BURCH.

SIERRA CITY, California, Sept. 28, 1938.

TO THE EBENEZER CHURCH, NEW YORK CITY—DEARLY BELOVED IN THE LORD:—I feel I want to write you a few lines this morning, but seem to have nothing special to write at this time, unless the Lord is pleased to give me a message for you. I am thinking of you often, and wishing I could meet with you Sundays and partake of the spiritual food, which the Lord is pleased to provide for his people. I did much enjoy the article on "Predestination," written by Elder Dodson, in the last issue of the SIGNS. I must believe in it, if I believe the Bible. I can see it all the way through, from cover to cover. I remember one said to me years ago, The Bible only mentions the word "predestination" a few times. I replied, Yes, but it teaches it from beginning to end. But so few seem able to see it, I find. I have found a friend here who can see and understand, and you can imagine how pleased and thankful I am. There are meetings here Monday evenings. She asked me to go with her, which I did once. It saddened me. I told her I did not believe the Lord ever called that man to preach, and that I pitied the people if there were any here that needed spiritual food. I let her have two of my copies of the SIGNS, and she, with her aunt, seemed to enjoy them. Since then they come every Sunday evening and I read to them from

the SIGNS for an hour. She says the writings are so clear to her she can understand the Bible better than she ever did. She has listened to modern preachers, which is not preaching. I believe she has spiritual life, and I am very glad we found each other, which was all of the Lord's predestination, and had to be.

I am still alone in Sierra City, but my son and his wife will soon be coming home for the winter. I hope you are all well, and blessed as a church. "Where two or three are gathered together in my name, there am I in the midst of them." Just a little remnant, but more precious in his sight than a multitude. May God bless you all.

With love and fellowship,

NELLIE ARNOLD.

MCANDREWS, Ky., Nov. 23, 1938.

DEAR EDITORS:—I am writing you this letter to inform you of the death of my dear father and mother, Sam Smith and Rena Smith. My father was taken by death March 4th, 1938. He was seventy-seven years old. My mother was called away one month and three days after the death of my father. She was also seventy-seven years of age. They were both firm believers of the Old School Baptist doctrine. My father was a reader of the SIGNS OF THE TIMES, and had taken it for several years. He told me before his death, that he wanted me to continue the subscription, so I am inclosing a money order for two dollars for a year's subscription.

I would appreciate it very much if

you would publish this letter in the SIGNS.

(MRS.) LOUISA KING.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, now in session with the Indiantown Old School Baptist Church, Wednesday and Thursday, October 19th and 20th, 1938.

DEAR BRETHERN:—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 with many brethren, sisters and friends who have been present, for which we hope we are thankful. We can truly say it has been good to be here. Our meeting we hope has been blessed of the Lord, as peace and harmony have prevailed throughout this meeting. Your ministering brethren have come to us preaching the power and glory of God. They have not shunned to declare the whole counsel of God, whereby we have been greatly comforted and strengthened.

The time and place of our next Association will be announced later.

H. C. KER, Moderator.

JOHN H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

HAROLD M. BENNETT, 2nd Ass't Clk.

A CORRECTION.

ON page eight of our last issue, the first sentence of the last paragraph, first column, should read, "The natural sun is a type of the Sun of righteousness, Christ Jesus," instead of, "The natural man is a type of the Sun of righteousness, Christ Jesus."

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1939.

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“EVER learning, and never able to come to the knowledge of the truth.”

It has been requested that we give our views on the above Scripture, and while we do not know the reason why we are asked our views, we feel to comply, hoping that God, who is the giver of wisdom, will enable us so to do, for the comfort and edification of his children.

In this chapter Paul prophesies of the last days, that there would be perilous times, “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false ac-

cusers, incontinent, fierce, despisers of those that are good, traitors, high-minded, lovers of pleasure more than lovers of God.” Now we quote the foregoing Scripture as it is given in connection with the professing churches in the last days. Such characters as described therein have always been in the world, the world was full of such, and worse, when Paul wrote his epistle, but for such to be found under a garb of religion, having a form of godliness, but denying the power thereof, was a matter of solemn warning of Paul to Timothy and those who should live in the last days. We feel that the last days are upon us and that they are perilous times, deception is on every hand, and the words of our Lord are being fulfilled when he said, “For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.”—Mark xiii. 22. In the days of the apostle such characters were found among the heathen, but such are the present times that all these evil doers practice their seductions under the garb of christians, and in truth they have almost monopolized the name, for do we not see that the truly godly almost fear to be called by that name, while they who can be called legion for numbers would be greatly insulted if they were not recognized as christians of the first rank? These are the evil men and seducers spoken of in verse thirteen, which Paul there says shall wax worse and worse, deceiving and being deceived. The church is sometimes referred to as a house, as Paul in the pre-

ceding chapter, twentieth verse, says, "But in a great house there are not only vessels of gold and of silver, but also wood and of earth; and some to honor, and some to dishonor." The vessels of gold and silver are vessels to honor, they have passed through the furnace and been refined; these vessels of wood and earth are in their natural state and are vessels to dishonor, which set forth the men spoken of in Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." They creep into houses, Paul says; they creep in unawares, Jude says; and Jude also writes to the saints exhorting them because of these men, that the saints should contend earnestly for the faith once delivered unto them. Paul also tells Timothy that if a man purge himself (by contending earnestly for the faith) from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. (2 Tim. ii. 21.)

We have shown that the house often refers to a church, so does also a woman. Thus there were wise virgins and foolish virgins, so Paul could tell the Corinthians, "For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ," and knowing that the woman was deceived, he continues, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your

minds should be corrupted from the simplicity that is in Christ." These seducers were to creep into the house and lead captive silly women, laden with sins. Silly or foolish women set forth the churches in this apostasy of to-day, loaded with sin or error in their departure from and hatred of the truth of the living God. Paul in verse eight compares such men to Jannes and Jambres, who were two of the sorcerers and magicians that withstood Moses when he went before Pharaoh (Exodus vii. 11), mimicing the servants of God, but they could not proceed further, for Aaron's rod swallowed up their rods. Their deceptions could not be carried beyond that circumstance in which they contended with a man of truth, so Paul would stir up the godly that they contend earnestly for the faith; in doing so the folly of these men and their seductions shall be manifest unto all as was that of the foolish magicians. Paul counsels Timothy to turn aside from such men; in other words, to have no fellowship with them. The churches, or women, who are led captive by them he calls silly women, laden with sins, led away with divers lusts, and says they are "ever learning, and never able to come to the knowledge of the truth." Not satisfied with the simplicity of the gospel of Jesus Christ, they have, after their own lusts, heaped to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall turn to fables. (2 Timothy, fourth chapter.) So they turned away from the truth to believe a lie. This can be said of the churches men-

tioned in the New Testament, one by one, as Paul had declared, they were led away with divers lusts. Thus from the foregoing it will be seen of whom our text is spoken; it is of the foolish churches and their teachers. God's children, it is true, are ever learning, but they learn of Jesus. He is the truth and the things they learn about themselves are true, that they are poor, vile, helpless sinners, not able to take a right step or do any good thing. These, being taught of God, come to the knowledge of the truth, that there is none other name under heaven, given among men, whereby we must be saved, and one of the evidences that they love him is that they love to hear the truth preached and Jesus' name exalted. Their delight is to learn of him, and there is no place to them so dear as where he has recorded his name. Yes, they are ever learning of Jesus and his love, yet the half has never been told, yet, as they learn, they prove they have come to Jesus and Jesus has come to them.

But let us return to these who are beguiled; they have been led astray by men. Even in the apostles' day the Galatians were led astray, so Paul cried, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth"? Who were these that had bewitched them, but men of perverse minds, who would ~~not~~ bring them back under the works of the law, and so under its curse, for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." They

would turn the Galatians from being justified by faith to the works of the law for justification, and he tells them that before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore, saith he, the law was our schoolmaster to bring us (in its teaching) unto Christ. So under the law they were ever learning, but after faith is come (and faith cometh by hearing, and hearing by the Word of God) we are no longer under a schoolmaster, for such have come to the knowledge of the Son of God. There is no such thing as beginning in the Spirit and being made perfect in the flesh and faith presents every man perfect in Christ. Thus there was a tendency among the Galatians in that early day to be drawn under the law, which worried the apostle, for he knew and taught that the law made nothing perfect, and only by faith, the gift of God, could any one come to the knowledge of the truth. We have spoken of the Galatian church as an instance in Paul's day of the evil influence of men creeping in that church to the distress of all who would live godly, but Paul spoke of the last days, therefore we are bound to take this Scripture to ourselves and our own time, and we would pray alway that our God will give us grace that we might be found faithfully preaching the truth as it is in Jesus, standing fast in the faith, defending it against those who have crept in or those many who are without. If there are any of the legalists within, we are to turn away from them, not receiving their testi-

mony nor wishing them Godspeed. Whenever one teaches that there is anything that the creature must do to obtain Christ, or to get a covenant blessing, such an one is trying to establish a condition which shows with all his learning, that he has not come to the knowledge of the truth. Under the power of a God-given faith his children know that the body is dead because of sin, yet strange to tell, these are the only ones who add to that God-given faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For (saith Peter) if these things be in you, and abound, *they make you* that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Such, and such only, come experimentally to the knowledge of the truth. Now the one who is ever learning and never comes to such knowledge is spoken of by Peter in these words: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." He turns, like a sow, that was washed, to wallow in the mire, and as a dog returneth to his vomit, so the fool returneth to his folly. (Prov. xi. 11.)

In this brief article we have neither space nor time to trace the history of the churches mentioned in the New Testament, or of the apostate church of Rome, who, during the dark ages, sat as a queen, making the nations of the earth drunk with her fornications, or of the churches that sprang from her in the

reformation, proving in time that they were daughters of the mother of harlots. We know that at best they were led by man and carried along with them much of the bigotry and error of the mother of harlots. We rather want to dwell upon the last days, which we think are here, bigotry and persecution have decreased, the beast which was like a leopard (quick to pounce upon its victim) whose feet were like the feet of a bear and his mouth as the mouth of a lion (Rev. xiii.) has disappeared, but there has another one appeared out of the earth, and he has two horns like a lamb (more gentle), but he speaks as a dragon. It was this dragon that beguiled Eve through his subtilty, and it is he that deceiveth them that dwell on the earth, they are led captive by the devil at his will, yet such is the day we live in that Satan does not appear as a dragon, if he did, men would not be found in his company. No, it is rather as an angel of light, undermining by his subtilty the declared word of our God, making the meritorious life and death of our Lord to be totally unnecessary as a way to heaven. No, saith the devil of the last days, you need not be born again, begin right with a babe and raise it right and when it is old it will not depart from the right way, and when he dies God will have to take him to heaven. The devil, as an angel of light, is very well satisfied with the wonderful progress of a religion that has a form of godliness, yet denies the power. The devil hates electing love, that is why such truth, revealed from heaven, as election (Jacob have I loved, and Esau

have I hated) is denied and hated all the world over to-day. Yes, these are perilous times, times in which universities, schools and the public press are ready to give the people what they want. The word of God is presented as a myth and solemn truth ridiculed to please the crowd. These are days when study, printing and the making of books are colossal, people are ever learning, but with all their learning and all their schooling put together they cannot make one person "wise unto salvation," nor can all their delusions (and the world is full of them to-day) stop one of God's children from coming to the knowledge of the truth. Blessed be God. All the schooling of the Egyptians could not stop Moses at the right time (God's time) from remembering his brethren, even if they were down in the brick yards, "hated of all men." The multitudes on the plains of Babylon with the *wonderful music*, combined with the threat of a fiery furnace, could not bring the three Hebrew children to their knees, for they had a God-given faith that kept them and sustained them even in the furnace. Now we would not put the blame of this on the multitude, but upon their teachers, who, Peter says, are *willingly ignorant*. (2 Peter iii. 5.) They are lovers of their own selves, etc., pleasing themselves, rather than trying to please God, and they certainly do despise the people of God. Leaving the well of salvation, they have swallowed the flood cast out of the dragon's mouth, which the dragon meant to overtake the elect of God, but the earth helped the

woman and swallowed the flood. Now if this was only found in the earth and not in the church to-day, there would not be so much need for alarm, but Paul says, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." God, bless us with faith to be strong in the Lord, giving no quarter to error, having no fellowship with the unfruitful works of darkness, but reproofing them. James Hervey, the man who stood valiantly contending with John Wesley and his free will doctrine, said his father sent him to college for three years, but God sent him to a poor plowman, and Mr. Hervey learned more in one talk with the plowman than in the three years at college. Their wisdom, which is of this world, comes to naught, whenever there is one of God's children entangled by it, the moment God says "*Loose him, and let him go.*" With such a God his servants can boldly say,

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

G. R.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

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

THE UNPARDONABLE SIN.

FROM what we have been able to judge from Elder Gilbert Beebe's writings, as well as others who wrote in his day, he was not always in perfect accord, or agreement, with what appeared in the SIGNS OF THE TIMES while he was editor. We have stated on previous occasions, and here repeat, that we do not agree with all we send to the publisher for publication. Some one or more may feel to ask, Why do you do it? Our answer is that we frankly confess we do not know it all, and we wish to show respect and consideration for the views of our brethren, being tolerant of them to the extent of publishing what they send us unless in our opinion it will do despite to some fundamental point of doctrine. We are human and may err in judgment from time to time, but we have confidence in the judgment of our readers as a whole that they will not accept anything that is seriously detrimental to the cause of truth. We would earnestly urge all to carefully and prayerfully compare what they read in the SIGNS with the Bible, and discard everything which does not glorify God.

We have reason to believe that some of our brethren would like us to republish at this time an article on "The Unpardonable Sin," written by Elder Gilbert Beebe under date of February 15th, 1878. While we have not heretofore, for some years at least, devoted much of our space to reprints, we feel that this subject is of sufficient importance to warrant it. We hope that our brethren whose minds have been exer-

cised upon this subject of late may find comfort in what follows and become more firmly established in the truth of this matter by reason of what has appeared in these columns in recent months. Sometimes it is beneficial in the long run to have our pure minds stirred up; it should cause us to search the Scriptures diligently to see whether such things be true. We trust that our further consideration of this matter at this time will prove profitable and contribute to a better understanding of this phase of truth.

R. L. D.

(REPLY TO S. KETCHUM AND E. D. VARNES)

IF these words had been addressed to the disciples, in connection with Christ's instructions to them in regard to their relative duties in the discipline of the church, the views of our brethren, to our mind, would have more force. But they were addressed to another generation, a generation of vipers, who had blasphemously charged him with casting out devils by Beelzebub, the prince of the devils. The connection shows that they were not addressed to the "chosen generation, royal priesthood and holy nation;" and it does not appear to us that he was speaking to those blasphemous vipers of the laws and ordinances of his spiritual kingdom. We observe, and the brethren take the same view, that our Lord makes a distinction between sins and blasphemy committed against the Son of Man, and the same sins and blasphemy which are against the Holy Ghost. In the eternal Godhead, in which the Father, Son and Holy Ghost are one, we cannot conceive

how a sin can be committed against the Father, the Son or Holy Ghost, and not against all the persons named. But when we consider the mediatorial character and relation of the Son of Man we learn that all the sins of his people are laid upon him, and that he has borne them in his own body on the tree. And he having put away the sins of his people, which embrace all manner of sins and blasphemy, by the sacrifice of himself, he is now risen from the dead and is exalted to be a prince and a Savior, for to give repentance unto Israel, and the forgiveness of sins. As this same Christ, whom the Jews blasphemously charged with casting out devils by the prince of devils, is the only name under heaven given by whom repentance and remission of sins can possibly come to any of the children of men, it seems to us that the declaration was designed to show that the carnal Jews were rejecting and blaspheming the only being by whom forgiveness or salvation could possibly come to any of the fallen sons of men, for he had said to them, "If ye believe not that I am he, ye shall die in your sins."—John viii. 24. We do not understand that there is any manner of sin or blasphemy committed by the Jews that God's own redeemed children have not committed, for they were all the children of wrath, by nature, even as others, and in no wise any better in and of themselves than those whose sins were not imputed to or laid upon Christ as the mediatorial Head of the church. We cannot conceive how else any sin or blasphemy can be against the Son of Man and not against the Holy Ghost,

or against the Holy Ghost and not against the Son of Man. Our brethren say truly, that none can transgress a law that they are not under. This we freely admit, but were not those carnal Jews under the law of God? and did they not sin against God in asserting that the Spirit of the Lord God, which was on the Son of Man, and by which he cast out devils, was Beelzebub, the prince of the devils? If ungodly men cannot sin against the Holy Ghost, why did Stephen say to them, "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom we have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."—Acts vii. 51-53. Does not this look as though the carnal Jews were under a law that held them under condemnation for blaspheming the Holy Ghost? It is true that they were not under law to Christ in the sense in which the saints are, for they must first become dead to the law which holds them under, wrath and condemnation, before they can be married unto him that has risen from the dead, and so come under the law to Christ. Again we ask, Are there any sins of any manner or kind, committed by the redeemed family of God, that shall never be forgiven them, either in this world or in that which is to come? If there are, we have not so understood the Scriptures.

If all manner of sins, from that of speaking a word against the Son of Man, to that of blasphemy, shall be forgiven unto men, unto what men shall this forgiveness be applied, if not to the saints? It is very true, the saints shall be chastised for their transgression of the laws of Christ, nevertheless God has covenanted that he will be merciful to their unrighteousness, and their sins and iniquities he will remember no more. (Heb. viii. 12; x. 17.) "Now where remission of these is, there is no more offering for sins."—Heb. x. 18. The chastisements which the saints receive make no atonement for their transgressions, still Jesus is, and must be, exalted to be a Prince and Savior, to give repentance and forgiveness of sins. Finally, were not all the sins for which Christ died committed against him as the Shepherd of the sheep, the Husband of the bride, the Head of the body, the church, and the responsible Surety of his people? Were there any manner of sins, in all the catalogues of crimes committed by men, that God's redeemed people were not guilty of? or that were not laid on him? or that he did not bear in his own body on the cross? And did not his expiation of their sins deliver them from the wrath of the divine law, and secure to them the forgiveness of all their sins? If not, how can they be justified before God or be saved? But if he, by one offering, perfected forever them that are sanctified, how can there still attach to them any sins for which they shall not be forgiven neither in this world nor in the world to come?

One question more, and we will close this article. Can any sin that was not against the Son of Man, and by him atoned for, put away and forever blotted out, be forgiven unto men, either in this world or in the world to come, from the speaking of a word, to the heaven-daring blasphemy of denouncing the Holy Spirit of the Lord God, by which he, as the Son of Man, cast out devils, as being the prince of devils? We are satisfied by the mild and christian spirit in which our brethren have written, that their sole object is to elucidate the truth for the edification of the saints, and we feel sure they will not take offense at the reiteration of our views on the subject. Let us prove all things, and hold fast that which is good.

CIRCULAR LETTERS.

(Written by Deacon C. M. Turman.)
The Virginia Corresponding Meeting, convening with the Frying Pan Church, October 12th, 13th and 14th, 1938, sendeth greetings of love in the Lord to the churches and associations with which it corresponds.

DEAR BRETHREN:—The time has come for us to once more meet together in an association, that we may renew to each other the assurance of our love and fellowship. This can be done only as the Spirit of God manifests the gift he gives us. Our open hearts and minds are awakened to write a few things that might be of comfort to at least some of the little ones of the household of faith and that might be an honor to his high and exalted name. To do this it will be

necessary for our minds to be exercised by way of remembrance of the wonderful things of God, of the blessing he has in store for those that really hunger and thirst after righteousness, of those he has caused to see their smallness, and of those who have been made to rejoice in his name.

You know it is written that at his name every knee shall bow and every tongue shall confess that he is God, and with the poet shall sing, "Jesus paid it all." These are the ones he foreknew and did conform to the image of his Son, and to stand as a witness of him until he comes, comforting and making glad the children of God. Were not they such that the apostle Peter had under consideration, which he called strangers among the churches at that time? (1 Peter i. 1.) And he went beyond that in the second verse and calls them elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, sprinkling of the blood of Jesus Christ. His blood was the atonement for our transgressions, that we might be made to live up to those things, that we might have eyes to see and hearts to understand something of those things he has in store for those who have been made alive to them, and cause us at times to sing, "Jesus paid it all."

The apostle goes further, and in the third, fourth and fifth verses says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to

an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." So when we read the sacred word of God, if we could have the same spirit as that of the apostle Peter when he wrote this epistle to the strangers of the household of faith, we would indeed be partakers of the essence of truth and righteousness.

We might comment more on this epistle, yet we could not improve upon its contents. May you read it for yourselves and consider its beauty and truth, trusting your spiritual minds may be stirred up to a lively hope in Christ.

We greatly appreciate having your messengers present with us at this meeting, especially visiting ministers, and have gladly received your messages and welcomed the preached gospel of the grace of God.

The next session of this Meeting is appointed to be held (the Lord willing) with the Mt. Zion Church, Loudoun County, Virginia, at the same time next year; when we shall hope to again have your messengers and messages.

C. W. VAUGHN, Mod.

G. C. SPINDLE, Clerk.

EXPLANATION OF DATES.

THE date opposite your name on the little pink slip on which your address is printed denotes the time your subscription expires. Dec 37 means it expired December, 1937; June 38 that it expired June, 1938; Dec 38 that it expired December, 1938, etc.

OBITUARY NOTICES.

LOUISA (HARMON) WOODRUM, the subject of this sketch, was born November 20th, 1852, and departed this life December 17th, making her stay on earth 86 years and 27 days. In the year 1878 she was united in marriage to Green Irwin Woodrum. To this union were born eight children, four of whom have passed in death, namely, Bertie, Sarah, Isaac and John. Left to mourn the loss of mother are Mrs. Louisa Belle Dolin, of Whorton, W. Va., Mrs. Virginia Cleveland Dolin, of Lory, W. Va., Mrs. Dora Alice Triplett, of Pedro, Ohio, Mrs. Geneva Carolina Miller, of Danville, W. Va., three step-sons, Robert L. Woodrum and Elder James Woodrum, of Ridgeview, W. Va., and Jehu C. Woodrum, of Charleston, W. Va. She also leaves to mourn forty grandchildren, a host of great-grandchildren, relatives and friends.

Dearly beloved, to write of the life and death of this dear tried saint is an undertaking of which I am altogether unequal to perform. Sister Woodrum was a mother in Israel indeed. She was wonderfully alert and deeply spiritual minded. Her convictions were deep seated and she was well established in all the cardinal points of doctrine. Salvation by grace was the theme of her song. She loved to extol the name of her Redeemer God. She was unwavering, and one could be in her company but a short while until she would be testifying of the wonderful mercy and the everlasting love of God. Her walk was in humbleness and meekness before her God. She was a native of Boone County, West Virginia. She was given a sweet hope in Christ in her youth, and united with the Old School Baptist Church called Sarah, in Boone County, West Virginia,

in her seventeenth year of life, and lived devoted to her Master the remainder of her days. Many times has sister Woodrum spoken words of comfort and encouragement to the unworthy writer of this notice when I have been cast down and trials heavy were mine in my labors, as I humbly hope, in the Master's vineyard. Space will not permit me to speak of all her sterling qualities. She was one of the kindest persons it was ever my lot to meet. Sister Woodrum had been in failing health for some time, but was blessed to be able to attend the last session of the Pocatalico Association. Her final days of severe sickness were few. She spoke very sweetly to her daughters, the sisters Dolin, who were at her bedside when the end came, of her willingness to depart. She entered Jordan unafraid, since her trust was stayed upon Jesus. She gave instructions as to the singing of hymns at her funeral, which the unworthy writer was called to conduct, and never have I been present on a funeral occasion when there were so many hymns sung. Her request was carried out by singing those old hymns she loved so well. I tried to speak words of comfort to the bereaved, from Solomon's Song i. 1-8. The floral offering attested of the high esteem in which she was held. The funeral was conducted at the home of her daughter, sister Dolin. She was laid away in the family burying-ground, by the side of her husband, brother Woodrum, to await the call of the Master, when he shall descend with the voice of the archangel and the trump of God to call forth the saints in his own blessed likeness. Weep not as those who have no hope. May God reconcile us all to his holy will. Amen.

H. J. BIRD.

IN MEMORIAM.

ATLANTA, Georgia.

THE East Atlanta Primitive Baptist Church In Memoriam, Witnesseth, That the great God of our salvation, Jehovah the omnipotent, the one and only true and living God, has in his divine wisdom seen fit, on June 14th, 1938, to remove by death our beloved brother, ELDER D. P. SMITH, whom we all loved very dearly. Though we mourn his passing, we are happy in the hope that we may join him in heaven, where we all will sing praises to the great God. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

Therefore be it resolved by us in solemn assembly,

FIRST, That we believe our earthly loss is his eternal gain.

SECOND, Though in time his presence is known to us no more, memory of his work, his mild manner and his sturdy character will be cherished in the hearts of all who knew him.

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

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

Done by order of the church while in conference, September 17th, 1938.

H. O. NASH, Moderator
RYAN JACKSON, Clerk

DAN GRIFFITH,
J. F. GARNER,
GEORGE LEE ADAMS,
A. R. JONES,

Committee.

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

A friend, Ontario, \$1; Mrs. W. B. Robinson, N. Y., \$1; W. A. Corder, W. Va., \$1; W. R. Wallis, Miss., \$8; Mrs. John P. Bennett, Md., 50 cents; Sara Leedom, Pa., \$2; Hubbell Brothers, N. Y., \$8; E. H. Winchell, Mich., \$1; Mrs. Samantha Oakley, Mich., \$1; Middleburg Church, N. Y., \$3; W. H. Staggs, Texas, \$1; A. E. Clark, Kans., \$2; Mrs. T. H. Young, Ohio, \$1; F. H. Richardson, Iowa, \$3; Mrs. Louise M. Beebe, N. Y., \$5; Mary H. Davis, Md., \$2; Mrs. J. D. Shafer, N. Y., \$1; Mrs. G. T. Franklin, Va., \$1; A friend, Detroit, Mich., \$3; Mrs. Charles H. Glascock, Va., \$1.

M E E T I N G S .

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.

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

E. B. AULT, Church Clerk.

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

LUELLA STEVENS, Church Clerk.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

IN

NEW YORK CITY

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

11:00 A. M.

2:00 P. M.

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

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

C. M. FISHER.

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

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

J. R. HARDY.

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

A. S. ROWE, Church Clerk.

AN EXCELLENT VOLUME.

"Memoirs and letters of James Kidwell Popham."

Mr. Popham was Pastor of The Strict Baptist Church, at Brighton, England, for over fifty-five years, and Editor of *The Gospel Standard* for thirty years.

This book reveals much of the travel of a man greatly blessed of God in his ministry and writings. It is full of interesting matter, which on every page shows forth the power and goodness of the covenant-keeping God.

It can be obtained from the publishers, C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E. C. 4, England. Price, post-paid, \$1.65, to Canada and United States.

I feel to recommend this book to our readers.—G. R.

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.

SALVATION BY GRACE.

“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.” This is said respecting the persons of those who are the subjects of salvation through the grace which is communicated by Christ Jesus our Lord and Savior. They were not spiritual first, but natural, is a truth that is not debatable. This fact is not difficult to understand when we remember that nothing but God existed before creation, and when God made man he made him a natural man with natural life. His possessions reached no farther than natural things; neither had he capacity to receive and enjoy things

beyond nature. By transgression he forfeited his right to live or enjoy the blessings even of nature, and thereby became the object of vindictive justice or of covenant mercies according to the eternal purpose and sovereign will of Jehovah. Some of his offending creatures God set his love upon, chose them before the foundation of the earth was laid, and provided grace in Christ to make them holy and without blame before him in love, that they might, through Christ, inherit eternal glory; while others he left to suffer the just penalty of the law which all had violated. And while those chosen to life and salvation and those appointed to everlasting punishment arrive at widely different destinations, yet each is dealt with according to the strictest principles of justice and right; so that it must still be said of Jehovah, “Just and right is he.” The disposition of the former is to the praise of the glory of God’s grace; that of the latter to the praise of the glory of his justice. These, as do all the works of God, terminate in His

glory. "All thy works shall praise thee, O Lord; and thy saints shall bless thee."—Psalms cxlv. 10. The demands of justice are of a nature most exacting. Before transgression it demanded perfect and perpetual obedience to the precepts of the law; and the death of the sinner was added to its demands by the transgression. "The soul that sinneth, it shall die."—Ezek. xviii. 4. "In the day that thou eatest thereof thou shalt surely die."—Gen. ii. 17. The transgression of the law neither fulfilled nor vacated its demands upon man for obedience, but it did put the sinner beyond the possibility of any right in or of himself to live under its blessings. And because man cannot now live and obey to satisfy the demands of justice for righteousness, while he dies to satisfy its penalty for transgression, strict justice cannot do otherwise than hold him bound in death, and continue to execute the penalty, "Dying thou shalt die," upon the guilty offender everlastingly. Could the sinner be released from dying and the state of death without a righteousness before the law which justice could approve, then the demands of justice would be defeated; the holiness of God's throne would be tarnished; ("Justice and judgment are the habitation of thy throne."—Psalms lxxix. 14.) the praise of the glory of his justice would cease; and there could no longer be found equity in the law, nor grace in the gospel. If vindictive justice exacted more of Christ, who was made under the law, and was thereby entitled to all its vacations, in his assumption of the place and obligations of

his people, than was justly due from those who were equally guilty with them, then the demands of justice are not equal, and the whole economy of salvation is thrown out of balance. But there is no inequality here; justice did not demand more of Christ, the Savior of sinners, than it does of those whose sins he did not bear. Christ both obeyed for his people and died for them, thus fulfilling the demands of justice both for a justifying of righteousness and a retribution for transgression. "He was delivered for our offences, and was raised again for [because of] our justification."—Rom. iv. 25. Raised from under the law, from under sin and condemnation, from under death and its dominion and from the grave. That which is true of Christ is true before the justice of God's holy throne of every sinner that Christ represented; as I shall presently show. All others are still under the law, under its curse of death and under sin. "The law is holy, and the commandment holy, just and good," and it will be found easier for heaven and earth to pass away than for one jot or tittle of the law to pass or make any abatements until all be fulfilled. Therefore so long as the Judge pronounces the creature unjust, vindictive justice must reach out for satisfaction; and the penalty of the law continue to be inflicted.

There are two kinds of death which men die: one a death in sin, and the other a death to sin. The death in sin is common to all mankind, with the result that all come under the dominion

of sin and become its servants. In this condition, and under its reign, all were free from righteousness. (Rom. vi. 20.) In order to become the servant of righteousness one must be made free from sin. This can be accomplished by death to sin. ("He that is dead is freed from sin."—Rom. vi. 7.) The Scriptures tell us of one way only by which the sinner can become dead unto sin and unto the law, which arms sin with its damning power: that is by the body of Christ. (Rom. vi. 11; vii. 4.) In this transition, which was done first representatively, when Christ suffered and died in the flesh and rose again; and actually or experimentally when his people experienced the sufferings and dying of the Lord Jesus in their body by the life of Jesus being manifest in their mortal flesh. (2 Cor. iv. 10, 11.) The apostle to the church at Rome states certain known facts upon which he predicates indisputable conclusions affirmed or implied: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."—Rom. vii. 1-3. If I understand the apostle's reasoning here, he is setting forth the tenure of the

law over man and how that tenure is terminated, and the degree of freedom obtained, for he says in the next verse, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The obedience which Christ wrought in the body of his flesh, together with his sufferings and death, is that which purchased the freedom of his chosen bride from the law, from sin and from death. She became dead to them and they dead to her by the body of Christ. "But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. vii. 6. If I understand the apostle's meaning, the following truths are definitely taught here: The people of God, whom Christ represented in his obedience, sufferings, death and resurrection, are as completely delivered from the dominion and reigning power of the law, of sin, of death and of the grave as if they had personally performed the exact service which Christ performed. Christ became one with those he represented in their humanity, that he might pay the debt which humanity owed, and thereby effect their deliverance. "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise

reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus our Lord."—Rom. vi. 8-11. When Christ arose from the dead and came forth out of Joseph's new tomb, a new era had dawned in the world. The seed of David according to the flesh was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. (Rom. i. 3, 4.) Around this momentous event cluster, not only the fulfillment of prophecy, but the hope of the people of God as well as the immaculate glory of the eternal Jehovah. Here our thoughts turn when we read the pronouncement of the Lord God to the woman in the Garden of Eden, and the curse upon the serpent. "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception."—Gen. iii. 16. Unto the serpent he said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15. Her conception was multiplied until the Son of God was conceived and born of the virgin Mary (Luke i. 35), and her sorrow extended to the sepulchre. Thus did Satan, by his unbidden incursion into the Garden of Eden, maneuver himself into a position from which he could not become disentangled until it swept him into the maelstrom of destruction; which was but the repercussion of his own subtle designs. When Satan connived at the destruction of the Son of God by death; when the powers of darkness were mobilized to exult in

the defeat and dismay of the hopes of the righteous for deliverance; when Herod, Pontius Pilate, the Gentiles and the people of Israel were gathered to do whatsoever God's hand and counsel had previously determined to be done; when Christ, the Captain of the hosts of Israel, met the combined hosts of Satan, while upon the cross, armed with their most potent weapon, death; he accepted their challenge to battle, received the last stroke of suffering and entered death, not to be overcome, but to overcome, that through death he might destroy him that had the power of death, that is the devil. (Heb. ii. 14.) It is also written, "O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea xiii. 14. Thus through death Christ took possession of Satan's most formidable weapon, the one he had wielded so effectually in his conquest through sin of the entire race of man, which now in the hands of Christ is turned to the torment and everlasting destruction of the devil and his kingdom, and to the deliverance of the chosen of God from the dominion of sin, death and the law, and by one mighty sweep bears them representatively into the glorious liberty of the children of God. The liberty which was made theirs in the covenant by the will and oath of Jehovah, and to which the way of access is now consecrated through the veil, that is to say his flesh, therefore we have boldness to enter into the holiest by the blood of Jesus. In this most marvelous event was the prophecy fulfilled which said, "Who hath heard such a thing? who hath seen such things?"

Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."—Isaiah lxyi. 8. Likewise did the apostle Paul confirm this truth: "But God, who is rich in mercy, for his great love where-with 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 kingdom toward us through Christ Jesus."—Eph. ii. 4-7. Thus by the eternal Word assuming the human nature and life of Adam sinners, being made flesh under the law under which they stood condemned as transgressors, and in physical and judicial union with them, performed the exact obedience and suffered the full penalty which the law demanded of them, they are made free from the law by the body of Christ. They are dead to the law, and the law is dead to them, and according to the apostle's reasoning, the law has no more right to command the redeemed sinner than the dead husband has to command the living wife; neither has it any more power to punish the redeemed sinner for failure to obey its commands than has the dead husband to punish the living wife for not complying with his commands. Neither has the redeemed sinner any more grounds to expect a reward for obedience to the law than the living wife has to expect a reward from her dead husband for obedience to him. But the

redeemed sinner, being made free from the law (the former husband, now dead to them and they dead to it) by the body of Christ, are at liberty to be married to another, even to Christ; which is effected by the Holy Spirit imparting to them eternal life, by which they are made partakers of the divine nature, and thus are brought into spiritual union with Christ. They are now led by the Spirit of God and are the sons of God (Rom. vi. 14), and because of this union they bring forth fruit unto God; and they serve in newness of the spirit and not in the oldness of the letter. (Rom. vii. 3, 6.) This same Holy Spirit is the Spirit of which they are born in the second birth, and is also the Spirit of adoption by which they rightfully own God as their Father. All of this is the work of grace, is unmerited favor bestowed upon an unworthy sinner, the gift of God through Christ.

J. R. HARDY.

DUTTON, Ontario, Jan. 22, 1938.

DEAR BROTHER DODSON:--Your good and timely New Year's address has stirred my mind to tell you of it, also to tell you that I felt guilty, or one of the guilty ones, in judging your judgment of what or what should not be spread before the readers of the SIGNS. The day after Christmas I got the twelve copies of the 1937 SIGNS and read some of the articles, and came across my letter. I felt as I read it over to tell you what I hope was a travel by faith and not by sight, but, brother Dodson, I shrink from a presumptuous spirit, which is my fear that I may be betrayed

by its guileful art. There is a way which seemeth right unto a man, but the end thereof is the way of death (spiritual). But I felt guilty to have corrected you in the matter, one of God's servants who he has seen fit to place in the exalted position of chief editor. I should not desire to add any burden to your labor of love and duty, so, dear brother, I felt impressed to write and tell you my convictions. I am so little, and unworthy of giving a cup of cold water in the name of the Lord, and if there is one who has traveled alike as I have God knows it would make amends for all my selfish pride. Pride must be humbled, and reflects a beautiful trait in it. God is honored and the flesh is put low. We should strive to keep the unity of the spirit in the bond of peace, and to uphold those in authority, and are forbidden to "muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"—1 Cor. ix. 9. The sixteenth verse says, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." Dear brother, I feel we, as the sheep of his pasture, who are blessed with a true shepherd to feed the flock of God, realize but little of the worth of such a blessing, and do come short of our various duties enjoined upon us in our ministering to the pleasure and encouragement of our brethren. Paul says, Even so hath the Lord ordained that they which preach the gospel should live by the gospel. What is the worth of

the glittering gold to the voice of the exaltation of the beloved Son of God proclaimed by his burdened servants? For each is burdened with the word of the Lord until he proclaims it as the mouth of the Lord has spoken. How beautiful upon the mountain are the feet of them that preach glad tidings, that publisheth peace, etc. His greatness is so great our finite minds cannot grasp the fullness. Only as his merit is vividly manifested in our frail minds can we say with the psalmist, I am a worm and no man. Then we would be anything or nothing to serve Christ, and when he shows himself through the lattice (trials) sanctified, we joy in tribulation that the power of Christ might rest upon us. I have to painfully realize the guilt of blind unbelief, which is a sore evil. Yes, many and all motives of sin which lurk in our mortal flesh are so treacherous to our soul's salvation in this time state. Jealousy, deceit and envy are cruel foes which serve to trample in the dust the sacred ordinance of the high and holy oracles of God. Hezekiah said, when he felt as a lion, So will he break all my bones. And when he felt the Lord had spoken to him and himself had done it, he said, I shall go softly all my years in the bitterness of my soul. Then uttered the words which bring us and keep us pleading our cause to Him who is able to save us. "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live." "We must

needs die, and are as water spilt on the ground, which cannot be gathered up." What is the interpretation of the last clause, I wonder. We know when we are weak then are we strong. in the Lord. Dear Elder Ker one time when he was visiting us at our May meeting, after preaching one said to him, You had good liberty to-day. He answered, Very often when I have liberty, and feel I preached well, the devil tells me I preached a good sermon. So will I say, brother Dodson, in preaching, in writing and in our conversation, self, that legal thing and base, seeks to lure us, and sets up the "big I," as a dear brother quoted in his good article in the last SIGNS. How abhorrent is the proud flesh of man. Who can stand before envy? So we go from strength to strength, walking in the way laid out by our Protector and all-wise God, and though at times our cup seems bitter, yet it is the way, and we must walk in it, and when we are brought off more than conquerors praise sits silent on our tongue, and then we worship the Lord in the beauty of holiness, and we would drink all of the cup and crown him Lord of all. Pride humbled, or humbled pride, is a beautiful trait, but humiliating, and needful.

Dear brother, I have written along as my mind led me, and hope you will pardon my long letter, but I felt a desire to encourage you in your work. May you be strengthened in the inner man to wage the warfare and praise Him in it.

In gospel bonds,

(MRS.) JOHN McPHAIL.

CENTENNIAL ANNIVERSARY.

ACCORDING to previous arrangements, Mt. Gilead Primitive Baptist Church celebrated her one hundredth anniversary on Sunday, May 29th, 1938. Elder J. J. Smith, of Slocomb, and brother J. A. Few, of Malvern, Alabama, preached at the morning service, while the afternoon session was devoted to a record of the church. Brethren J. D. Merritt, of Dothan, E. R. Sorrels, of Hartford, T. S. Faulk, of Samson, and J. J. Collins, of Newton, gave sketches of different features of the church. It is said that there have been five buildings used during the past century. The first three were of pioneer construction, while the last two have been of a more substantial character. The last one was built in 1936, and is of a beautiful modern type. When the church was constituted the Indians still roamed through our forests, and bear, deer and panthers were plentiful in this section. The church served the pioneers as a spiritual haven for refuge from the many hardships of the times, and it was one of the oldest of all denominations established here. During the trying times of the war between the States, when all men able to bear arms were away in distant armies, even then the members met regularly in conference and looked after the welfare of the church. During reconstruction times four members remained faithful and the church was a real Mizpah to those in distress, and some of the best refreshing seasons this church has ever had occurred during those trying years. Elder J. W. Collins became a member

August 15th, 1858, later a Deacon, and was later ordained to the ministry, in 1881, and served as Pastor for thirty-five years, and as Moderator of the Western Primitive Baptist Association at twenty-three sessions. To-day his grandson, by the help of that all-wise Creator who doeth all things well, endeavors in his feeble manner to fill both these positions held by his grandfather. During the last century the following have served as Pastors of this historic old church: Elders M. M. Pllum, Jesse Tomblin, W. I. Ward, D. S. Hood, Charles Stewart, J. W. Parker, W. T. Bell, J. N. Purvis, J. W. Collins, F. A. Collins, J. J. Smith and J. J. Collins. Two of these, J. W. and F. A. Collins, have together served for fifty-five years. The Deacons have been: John Vinson, M. Mount, J. W. Collins, B. M. W. Garrett, J. F. Adams, A. T. Byrd, Henry Childs, E. F. Collins, J. L. Collins, C. J. Simpler, A. E. Sorrels and R. S. Sorrels; and the Clerks: Jeremiah Tindell, B. K. Mosley, John Vinson, J. F. Adams, Charley Stewart, J. A. Tindell, E. F. Collins, J. L. Collins and E. A. Sorrels. The church was probably constituted into the Conecuh River Association, and then received by letter into the Choctawhatchee Association, and when the Western Primitive Baptist was organized, sixty-one years ago, Mt. Gilead was one of the charter churches of that Association.

As a church, we feel that Mt. Gilead can trace a direct lineage from the apostolic church at Jerusalem. According to Baptist history, the apostle Paul

numbered among his converts at Rome one Claudia, who, with her husband, were Welsh people, and they returned to Wales, and there in the rugged mountainous section they kept intact the doctrine preached by Paul, and upheld by Peter and all succeeding ministers of the Baptist faith throughout sixteen hundred years of violent persecution. These Welsh Baptists constituted the Welsh Tract Church and emigrated as a church to America about the year 1701, and this church was one of the churches that helped to organize the Philadelphia Association in 1707, the oldest Primitive Association in America. From this Association, in 1765, the Kehukee, in Virginia and North Carolina, was formed, and from that Association I think all the other Associations in the South were derived, either directly or indirectly. At least we feel that we at Mt. Gilead have a direct line of descent from Daniel when he said by divine inspiration, In the days of these kings shall the God of heaven set up a kingdom that shall break in pieces all these kingdoms, and it shall stand forever. We sincerely trust that this church shall ever uphold the principles set forth by Christ in his teaching to his disciples and earnestly contended for by Primitive Baptists in all ages. During this century no division has ever occurred on account of the doctrine, and we to-day stand for the same faith so ably contended for by Elders Beebe, Purington, Durand and others gone on before. We have been wonderfully blessed, especially during the past year. There has been an ad-

dition of eight members to our fold, by experience, letter and restoration, and it seems to us that many others are just outside and will come at the proper time.

I would be especially glad to receive a Minute of every Association. Will you please send me one of yours?

Yours in hope of eternal life,
J. J. COLLINS.

NEWTON, Alabama.

FAYETTE, Alabama.

DEAR EDITORS:—I am inclosing a letter from a young sister who is attending college. I think such things are too good to keep. I baptized this sister recently.

Yours in hope,
W. D. GRIFFIN.

STATE TEACHERS' COLLEGE, LIVINGSTON, Alabama.

DEAR BROTHER GRIFFIN:—I will try to write (the Lord willing) on that blessed hope I possess.

Last spring I was alone in my room, my room-mate was studying with a friend, and I was reading my daily Bible chapter. Somehow it meant so much more than usual. Before I knew what it was all about, I had flung myself across the bed, sobbing wildly. In those moments I saw how wonderful God had been to a poor sinner. He had bestowed so many blessings upon me. Somehow, that night (May 16th) I had the desire to join the Primitive Baptist Church. Their people seemed to be everything I wanted to be, but I felt so unfit of being with them. Since I was very small I occasionally went to the Primitive Baptist meetings. Later I

have listened to sermons by Old "Hardshells" and not realized how rapidly the moments had flown. I would twist in my seat and wonder if the sermon would ever end at a meeting of another denomination. I have always thought that some day I would like to join the church. Jesus is head of the church, and baptism is a commandment, although it will not save any one. If I had gone to another denomination (which could not have been possible) I would be worried over working my way into the promised land. Thank God I believe he has shown me the only way. "By grace are ye saved through faith," and if I reach heaven it will not be by anything I have done, but by the mercy of the Savior who died for the sins of his people.

If the Lord sees fit, I want to try in my weak way to express the glory of the truth as I see it. God is all-wise. I believe with all my heart God has his elect, and what he does is his affair. His management does not worry me. What I have to worry about is the question of whether I am one of the elect. I recently heard some one say that the world was in such a turmoil and uproar because things were going against God's will. I thought to myself, Poor God! He created all things and has all power, yet has to suffer in agony as the world goes contrary to his purpose. If God does not have the power to have things his way he is not almighty. The Lord I hope I worship has all power. Things do not work against his will. I would not want my salvation in the hands of a god that lacked power, one that would do his part if I would do

mine. Thanks be unto God that the Savior is all-wise and has the power to build and destroy as he sees fit. If conditions were left partly in the hands of the human race we would be in a terrible state. Every one would try to make things exist according to his desires, and at heart he would not know what he wanted, as the mother who asked Jesus to take one of her sons on the right and the other on the left. Romans viii. 28, says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." When disasters fall I have this passage for comfort, and then again I ask myself if I really love God, or if I have ever been called according to his purpose.

"I am so vile, so prone to sin,
I fear that I'm not born again."

One of my friends said she knew she was going to heaven. What a glorious feeling one should have to be so sure of that everlasting richness of glory. Romans viii. 24, says, "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for." If we knew these things what part would hope play? But it is not intended for every one to be Old Baptists, or they would be. I am thankful that I believe as these dear people do. I would not exchange my hope for all the fame and wealth of this sinful world. His graciousness is hid from the wise and revealed unto babes. 2 Corinthians iv. 3, 4, says, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe

not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

In conclusion, our salvation is a gift. A gift is given without charge. Nothing a mortal has ever done will lead him to that blessed eternity. (Eph. ii. 8, 10.)

Remember me in your prayers.

MARIE HOUSH.

HOLLYWOOD, California.

DEAR EDITORS:—Let me first make my acknowledgments for not sending in the notice of the fact that Seclusia Church had changed her place of meeting. Possibly the truth demands that I attribute the delay to my slothfulness.

The brotherhood removed from us by many miles, and some who are near, have not heard of brother G. O. Walker's affliction. He is deeply afflicted, and has not been forgetful of us all the time, but such are his afflictions in body and mind that he has been most of the time lately confined to his room, and for some time in the recent past has not been favored to answer his correspondence. This will explain, in part at least, why some of the brethren have not heard from him. This letter will, I trust, bear to you the assurance that while we yearn for his recovery, contrary as it may seem to the carnally-minded, at the same time we desire grace to be reconciled to the providential dealings of that God who doeth all things well.

Present arrangements were agreed upon while Seclusia Church was in conference during her fourth Sunday

meeting in December, 1938. The new place of meeting is 412 East Raulston Avenue, Ontario, California, where we expect to meet until other arrangements are made.

I have in mind the sister who requested some one to write on the eighth verse of the eighth chapter of the Song of Songs. Please say to sister McAfee that "the little sister" represents the church under the law, and much can be spoken and written about her. Sister McAfee, let me promise to write at length when it is more expedient.

In the common faith of the election of grace I am, I hope, your brother,
T. D. WALKER.

TOPSHAM, Maine, Sept. 20, 1938.

DEAR BROTHER DODSON:—If I am worthy to address you thus, which I do not feel to be this morning. Did you ever feel that the devil had you chained down and that in your heart there were words to be said that could not be uttered? He seems to have hold on me, when I feel if I could pray I have nothing to say. It is said, "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered," and I am not worthy of even a groan. Life sometimes becomes a burden.

I enjoyed your preaching at North Berwick. You were given great liberty, I thought, and it takes quite a lot to pierce this dense brain of mine. I also enjoyed Elder Ruston's preaching at Whitefield. He told of how at one time he feared he had committed the unpar-

donable sin, and oh how at times that comes over me, that I have done the same. But I cannot see how any one of the brethren could feel that way. I see nothing but good in them, and I am so full of faults.

How we miss sister Attie Curtis! Our first Association without her. The first night they were to use the Grange Hall, so we took our food and went up to Annie Potter's and had supper and spent the evening. She seemed much pleased. She was not able to have us, so we went over to sister Nellie's both nights. The people were over from North Berwick. Sisters Hall and Mason, and brother and sister Quint were there Saturday and Sunday, and sister Marcia Allen, son and family were there Sunday.

I wish I could write to you of what I feel, but I am so shut up. One of my trials is that I cannot speak of the good things of our Lord, when he has been so good to me. When Elder Ruston called on me to say something, I had no thoughts. I could have stood up and cried. Perhaps you do not know how the devil would say to me, You would look pretty standing up there crying. Father said, If you have cause to weep you have walked in the footsteps of Jesus, and he was a man of sorrow and acquainted with grief. Why should I think my life hard? When I look back I see how good the Lord has been to me, how he has cared for me, but my sins are a source of trouble to me. Still, I know Jesus said, My grace is sufficient for thee. I have faith he will bring me through all my trials, and will never

leave nor forsake me, for once he has begun a good work he will perform it unto the day of Jesus Christ.

Well, I guess this is all you will want to hear, and if any faults, please overlook them, for I am made up of mistakes. May this find you and yours in good health, is the wish of an unworthy sister.

With love and fellowship, your sister,
RACHEL POTTER.

McDOWELL, Ky., March 26, 1938.

DEAR EDITORS:—If not asking too much, I would like space in your paper for this short letter. I have been reading the SIGNS for at least six years, and have found many comforting words in letters from the children of God, which fed this hungering and thirsting soul of mine. I do not take the SIGNS myself, but I have a friend (a brother in Christ, I feel to say) who lends me his to read. He is Elder Milford Hall, and I truly thank him for his kindness. I wish much success to the editors and publishers, but all to the will and glory of God. I am one that must affirm there is no good in the flesh. By the grace of God I am what I am, and every true spiritually born child of God will have to say that, too, when he comes to the end of his own strength and sees that all his self-righteousness is as but filthy rags before God. With me there was no Savior in sight, and oh what a dreadful state that is to a poor child who feels he is sinking down to eternal punishment; seeking rest, and finding none. In due time, the appointed time of God, he spoke peace to my soul and

the love of God was shed abroad in my heart. What great love it was! Bless the name of Jesus, then I could feel he died on Calvary and shed his precious blood for me. Was it for anything good I had done? No. It was by the grace of God that Jesus was mine and I was his. Then I cried, Salvation is of the Lord. By experience I know that it takes the love and power of God to keep and guide me on the strait and narrow way while in this world, but there is no falling away in the world to come. When one is saved he is saved forever. May all praise and thanks be to God; to God they are due. May the God of all grace keep his children and guide his children in these dark and perilous times. I can say with Job, "All the days of my appointed time will I wait, till my change come," then go home to glory, to live with dear Jesus for evermore.

With these few words I will close, and if you dear editors think this little letter is worthy of space you may publish it; if not, just cast it aside, and all will be well with me.

From a redeemed sinner, I hope,
(MRS.) MAUDIE HALL.

ST. PAUL, Arkansas.

DEAR BROTHER DODSON:—I have been taking the SIGNS for sixty-seven years, except for a gap that occurred through no fault of mine in 1877, when I moved from Mulberry River to the mountainous region at the head of White River on account of my health. I had an arrangement with my sister to send my paper to me, as there was no

post-office in less than ten miles of the place where I was moving. The post-master notified old brother Gilbert Beebe and he stopped my paper, but just as soon as I could I paid up my arrears and took it again, a post-office having been established within two miles of me.

I have a strong desire to become acquainted with Baptists in England. If I sent you the subscription price would you forward it for me? If there is an agency in this country that takes and forwards subscriptions, give me the address on the inclosed card, and any other necessary information, and I can attend to it myself. I do not intend to stop taking the SIGNS as long as I live and keep able to pay for it. It was from some old copies of it preserved by my aunt in 1857, long after her decease, that I found there was a people scattered throughout America, Canada, and even Europe, that taught doctrine in line with my experience. The tempter had long assailed me with the suggestion that I, with all of my imperfections, could not be right and every one else wrong. But I am not able to describe the comfort and joy it gave me to discover these people, so I had just as well stop trying. I was eighty-five years old last September 5th.

Respectfully,

C. W. ANDERSON.

KERNERSVILLE, West Virginia.

DEAR EDITORS:—You will find inclosed two dollars for the continuance of the SIGNS OF THE TIMES. I have enjoyed reading your good paper very much in the past. I have been a sub-

scriber only a year, but I used to borrow it from others, and found it to be a comfort to those who are contending for the faith once delivered unto the saints, if I am worthy to be called one. May God bless his dear people to the end here, to continue to confess he doeth his will in the army of heaven and among the inhabitants of the earth, and no power can stay his hand.

An unworthy brother, if one at all,

D. R. PYRTLE.

LA GRANGE, Kentucky.

DEAR EDITORS:—As another year has come and gone, with its sorrows and joys, I find it is time to renew our subscription to the dear SIGNS OF THE TIMES, as we do not want to miss a single copy, for it is our meat and drink through the cold weather. If possible, it is getting better as the years go by. We do hope that the dear staff who are laboring so hard and are giving us such God-honoring reading may be helped by the Lord to hold on. My dear kindred in the Lord, we can help them by being prompt in sending in our subscriptions, and may we all do our duty. I feel we should not delay, and am sending two dollars for another year's subscription.

(MRS.) J. J. VORIES.

EXPLANATION OF DATES.

THE date opposite your name on the little pink slip on which your address is printed denotes the time your subscription expires. Dec 37 means it expired December, 1937; June 38 that it expired June, 1938; Dec 38 that it expired December, 1938, etc.

EDITORIAL.

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J. E. BEEBE & CO.,*Middletown, N. Y.***ZECHARIAH IV. 6.**

“NOT by MIGHT, nor by POWER, but by my SPIRIT, saith the Lord.”

It is well that we understand the meaning of the text. The word “might” meaning the ability to do anything requiring force or power; strength. The word “power” meaning strength manifested in effective action; the right to exercise control; legal authority. “Spirit,” the part that is invisible and incorporeal, and has intelligence. A rational being not connected with a material body. This is the word of the Lord to Zerubbabel, and the angel talked with Zechariah, and testified what the Lord of hosts declared. The word Ze-rub-ba-bel meaning those scattered, or born in Babylon.

This prophet Zechariah has recorded these things given to him by the angel of the Lord, that talked with him, and we find ourselves feasting in them to our soul, because of the realities of our weakness to attain unto godliness. If our salvation depended upon the might and power of ourselves we know there would be no hope of salvation for us, for we know the truth of the word, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”—John iii. 6.

We understand that all the scattered throughout all generations, and all nations of the earth, must be born of the incorruptible seed by the word of God before they can see the kingdom of God, which is born again, or born of the Spirit. “God is a Spirit: and they that worship him must worship him in spirit and in truth.”—John iv. 24. We believe in a triune God. Meaning God the Father, God the Son and God the Holy Ghost, for there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one. (1 John v. 7.) This is the work of God, that we believe on him whom he hath sent, and we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Eph. ii. 10.) What manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him

as he is. (1 John iii. 1, 2.) And ye know that he was manifest to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. (1 John iii. 5, 6.) These evidences we have given prove to our minds that every one that is born of God is kept by the power of God, and saved with an everlasting salvation, through Jesus Christ, and he quickeneth whomsoever he will, and when one is quickened he is made alive, and he has feeling to realize the working of an almighty power, that he has no control over, neither can he hinder, and the virtues of life (the spirit) records all, that is realized, and they are marvelous to him. When the Holy Ghost comes and takes of these things and shows them unto us, then we are made to see them as the works of God, and by these manifested tribulations we have patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. (Rom. v. 3-5.) When the love of God is shed abroad in the heart of a poor sinner he will not blaspheme against his holy name. If he does, where is the purging from dead works that we serve the living God? The one that blasphemeth against the Holy Ghost is carnally-minded, at enmity with God, and is ready to speak irreverently of the revelations of God to poor sinners, and that satanic spirit has never forgiveness, but is in danger of eternal damnation. (Mark iii. 29.)

The Holy Ghost came upon the apostles on the day of Pentecost, and every one heard in his own tongue, and understood works of Jesus the Son of God, and that God had exalted Him at his right hand. Many were added to the church in one day, which, to our mind, does not mean because the Holy Ghost was sent to the apostles that Peter preached with such demonstration and power that when they heard this they were pricked in their hearts, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts ii. 37, 38.) When they heard this they were pricked in their hearts. Faith cometh by hearing, and hearing by the Word of God. This virtue is felt when one is quickened by the Son of God, born of an incorruptible seed by the Word of God (that was made flesh), or born again, but they had not yet received the gift of the Holy Ghost, and the apostle Peter continues, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts ii. 39-41. "Whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto

him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."

—Luke xii. 10-12. We do believe that when the power of the Holy Ghost is given to an individual he cannot deny that power, and demonstration manifested to him, though he may often feel destitute and cast down, but the effects of that work remaineth, and a groaning, asking for Him whom my soul loveth, and where He resteth at noontide, and His presence is sought with reverence and devotion.

The doctrine of the scribes and Pharisees pours forth blasphemies against the Holy Ghost, and all revelations to poor sinners.

We have given to our readers these comments to answer many inquiries as to our views regarding the sinning against the Holy Ghost, and in conclusion, we must contend that the words of the Son of God are the truth, and are to all eternity, for he said, My words are spirit and life. (John vi. 63.) He bore the sins of his people, and put them away by the sacrifice of himself, and they are remembered no more, and there is nothing to rise up to condemn, for he has made them free. We do not have any right to write or express ourselves in such way as would pervert or teach contrary to the emphatic words of Jesus Christ, for he spake as man never spake, and in him was no guile. We hope to

be directed by the Holy Ghost to declare his sacred truth in writing and speaking, that our hands may be clean, and out of a pure heart worshipping God. We are glad to reflect over the many years that we have realized a lifting up into things beyond our sight, wisdom and power, and with much assurance exclaim that salvation is of the Lord, and point to him and with him that was filled with the Holy Ghost from his mother's womb, "Behold the Lamb of God, that taketh away the sin of the world," and as his ways and thoughts are as far above our ways and thoughts as the heavens are above the earth, we desire no other way, and receive no other interpretation of his word other than as he declared it. We do not claim to understand all mysteries, but feel to be fallible, and are made to rely on the Holy Ghost to guide us in the way of all truth. We do not classify ourself with Paul, but we rejoice in the reading of his experience, and the power that rested with him. Paul said, "Ye know, from the first day I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the

things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts xx. 18-28. This quotation gives evidence as to the office of the Holy Ghost sent unto us by the Son of God, and we hope we have felt in our experience some of the efficacious work of the Holy Ghost, and we truly hope that all of our readers may be guided during this year that they have a fruitful season, and have the power of the Holy Ghost constraining them to be faithful, in the house of God, that they may say, It is "not by might, nor by power, but by my spirit, saith the Lord."

We have no apologies nor excuses to offer, only to set forth the truth, according as we trust the grace of God is given unto us.

C. W. V.

YE MUST BE BORN AGAIN.

THIS Scripture will be found in John iii. 7. Jesus, here, was teaching a phase of truth which was of such vital and far-reaching importance that just the ordinary man would not suffice to emphasize it to the extent it deserved. He, therefore, chose a very unusual and outstanding character to portray clearly what was in his mind. Nicodemus was (1) A man of the Pharisees; (2) he was a ruler of the Jews, and (3) he was a master of Israel. The Pharisees pretended to be very pious, and are said to have separated themselves from the heathen by a scrupulous adherence to the letter of the law. Nicodemus was apparently a very prominent Pharisee. He is said to have been very rich in this world's goods, and to have been a member of the Jewish Sanhedrim, which we understand signified great learning. He was undoubtedly a great scholar and stood high in the councils of those who studied the law, or the letter of the Old Scriptures. Was it not his kind whom Jesus addressed when he said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me"? Such characters were famous for their earthly wisdom. It is said that Nicodemus came to Jesus by night, or under the cover of darkness. We dare say that his natural pride was such that he was ashamed for those of his kind to know of his journey to see the meek and lowly Jesus, whose miracles he had literal knowledge of, for he confessed that "no man can do these miracles that thou doest, except God be with him." We

find little in the record, however, to indicate that he had any real spiritual knowledge of Jesus and his power to save at this time. He was more than likely self-righteous and needed to be taught the truth.

Next, Nicodemus was evidently a great Jew, for the record is that he was a ruler of the Jews. This is no doubt meant to be understood ecclesiastically, rather than in a civil sense. He was probably one of those who in addition to the high position of superiority which he occupied while sitting in judgment and ruling over Israel, delighted in tracing his ancestry back to Abraham. With such a background he could well join others in laying claim to a very unusual lineage, but he had to be made to know that not all of the seed of Abraham were children of God, for it had been written at the direction of him who changeth not that In Isaac shall thy seed be called. The great apostle Paul tells us in Romans ix. 6-8, "For they are not all Israel, which are of Israel: 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 are counted for the seed."

Jesus indicated that Nicodemus was also a master of Israel, and yet he could not comprehend the sayings of our Lord. Had Nicodemus lived in our modern time he would most likely have been called a Doctor of Divinity, an outstanding churchman and greatly in demand as a teacher and so-called

preacher. Like another famous Pharisee, whose account was given us by Luke, Nicodemus doubtless gloried in his morality as he stood and prayed with himself, thanking God that he was not as other men, extortioners, unjust, adulterers, even as the poor publican, fasting twice a week and giving tithes of all he possessed, but Jesus swept aside all that this very unusual character typified and declared plainly and emphatically that "Except a man be born again, he cannot see the kingdom of God." This, Nicodemus, with all of his boasted knowledge, could not fathom. It was too deep for him. He was utterly unable to understand how a man when he is old could be born the second time. Theologians of this day and time are likewise baffled by it; their wisdom is not sufficient to cope with it, neither will any ever be able to overcome it, for no man by searching can find out God. Jesus emphasized that there are two separate and distinct creatures. He said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The way one comes into this natural world is by birth, and without any power to choose parents, time or place, and the only possible way that any one can gain entrance into the spiritual world is by being born again, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Nicodemus, as well as all mankind, will forever marvel at this doctrine, nevertheless, Jesus insisted, YE MUST BE BORN AGAIN. Well, how can these things be? Jesus said, "The wind

bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: [There are mysteries of this life even which men are powerless to understand or explain.] so is every one that is born of the Spirit." Men claim that every rule has its exception, but there is none here. Jesus showed Nicodemus up by citing the illustration of the natural wind, which he could not explain, and then asked, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" It is absolutely useless, and a waste of time, for one to try to teach spiritual things to those who have not been born again. This work belongs to God alone, for "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

We wish to continue on with this chapter a little further, especially with reference to the fourteenth, fifteenth and sixteenth verses, which read as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we are shown how Christ was presented in type by Moses under the law. In this connection we wish to call particular attention to the fact that not all who were under the law were bidden to look upon the brazen serpent which Moses lifted up in the

wilderness. A very strong and deep-dyed-in-the-wool Missionary once said to us that a universal opportunity was offered to all to look upon the brazen serpent and be healed, and she contended that in like manner a universal invitation is extended to all to look upon Jesus and be saved. We reminded her that only those who were *bitten* by the fiery serpents looked upon the brazen serpent which Moses put upon a pole, and all who beheld the serpent of brass lived. This symbolizes, to our mind, that only those who are shown that they are sinners, who feel the exceeding sinfulness of sin, and mourn because of it, will look to Jesus, who has appeared in the likeness, or image, of sinful flesh, and hath suffered for the sins of his people. In due time all of them will look away from self and from all human aid, of whatever kind and description, and they will, Behold the Lamb of God that taketh away the sin of the world, and not a single one shall ever look to him in vain. By the workings of God's mighty power they will be made to believe on him, and to be sure they will never perish, but will have life everlasting.

Finally, we want to speak with particular reference to the sixteenth verse of this chapter, as it seems to be the pet verse of every Arminian that we have ever had any dealings with. Invariably, they try to tear it out of its proper setting and give it a meaning entirely foreign to what is intended. Let our readers remember here what has gone before this verse in this chapter: to what great pains Jesus went to show

that salvation is not conditional in any sense of the word, upon anything that the creature can do, by taking as we have set forth an extraordinary character, with qualifications which few could be found to possess, and he showed conclusively that they all amounted to nothing, and that only a new birth availeth anything. Naturally speaking, as Paul would say, we are all children of wrath, even as others, "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 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. Thus, indeed, is God's great love for his people revealed, or made manifest, through the gift of his dear Son. Jesus was consistent above all things, and he most certainly would not have emphasized as he did in the first part of the chapter the necessity of the new birth and in the next breath taught conditionalism. The doctrine which is being taught by the so-called religious world, to the effect that it is left for the creature to accept or reject salvation must, therefore, be false, and will fall to the ground from whence it came, while the teachings of Jesus are unalterably true, and will forever remain, that in order for a man to even see the kingdom of God, he **MUST BE BORN AGAIN.**

May the Lord enable us to become

so deeply rooted and grounded in these glorious truths that no earthly power will ever be able to blow us off our heavenly course.

R. L. D.

OBITUARY NOTICES.

SISTER SARAH COONS ELMENDORF departed this life August 28th, 1938, at her home in Shokan, N. Y., after a lingering illness of many weeks, though for a longer time she had been in declining health. Until a few weeks before her death she was able to get about her home. All that medical skill could accomplish was employed in hope of improving her health or effecting recovery, and kind and loving hands ministered to her wants, but to no avail. She was born August 10th, 1858, and was therefore a few days past her eightieth birthday. The funeral services were held at the Olive and Hurley Church meeting-house, conducted by the writer. Interment was in the Ashokan cemetery. The immediate surviving relatives are three children: one daughter, Mrs. John Arnold, of Schnectady, N. Y., two sons, Burr and Earl Elmendorf, of Shokan, N. Y. Sister Elmendorf was born near Shokan, and spent nearly all of her long life in that vicinity. Her maiden name was Sarah Coons. When a young woman she was united in marriage to Henry Elmendorf, who died in 1933. Sister Elmendorf united by baptism with the Olive and Hurley Church in 1895, and a year later her husband also united with the church, both baptisms being ministered by the late Elder John D. Hubbell. She proved in every way a loyal, loving and capable helpmeet to her husband, a faithful and true mother, a helping and sympathetic friend to all, and her church life and relationship was above any reproach. She was truly a

noble and beautiful character, humility gracing every act. She loved to meet with the brethren of her church, and often opened her home for meetings, her hospitality being one of the outstanding traits of her gracious character. Her death cast a shadow of gloom over the community where she lived, and she is much missed by her brethren and friends. Sustained in life by an abiding hope in the salvation by grace of all of God's redeemed, we cannot doubt that unto her shall be given to wear the golden and glorious crown of immortality in the blessed presence of her glorified Redeemer.

ALSO,

DEEP sorrow pervaded many hearts upon the news of the death of CHARLES ELMER HOGAN, at his home, in West Hurley, N. Y., February 1st, 1939, after an illness of many months' duration of arterio-sclerosis, or hardening of the arteries. The funeral services were held at his late home on the following Saturday afternoon, conducted by the writer, with the assistance of Mr. Walter Baker, pastor of the Lutheran Church of Woodstock, of which deceased had been a member many years. The interment was in the Woodstock cemetery. Besides his wife, he is survived by his mother, Mrs. Julie Hogan, of Shokan, N. Y., also two brothers, George and Robert, of Shokan and Kingston respectively; also one sister, Mrs. Edna Hamilton, of Kingston, N. Y. Mr. Hogan was born in the town of Ulster, N. Y., October 15th, 1898, and was therefore but a few months past his fortieth birthday when called from the shores of time. When five years of age he moved to Shokan, where he resided until his marriage to Ruth Herrick in 1925, after which he lived in West Hurley. Mr. Hogan enjoyed good health until less than a year ago, when harden-

ing of the arteries developed in a malignant form. All that medical science could do, the best treatment of recourse to hospital treatment at Kingston, N. Y., were brought into requisition, but to no avail, and he rapidly declined in health. He bore his sufferings without complaint and was given strength and grace to be submissive to God's will, and with faith unshaken, with hope undimmed in the mercy and salvation of Christ, and with unfaltering trust, he entered into his last sleep. He lived a beautifully exemplary life, and was never known to speak unkindly of any one. His gentle, unassuming ways, his devotion to his wife, his neighborly kindness, his thoughtfulness of others, his loyalty to the church of his membership, his honesty in industry, were qualities that gave him an abiding place in many hearts, and he will be much missed by the community at large.

ARNOLD H. BELLOWS.

JAMES WILLIAM MULBERRY, the subject of this obituary, was born September 6th, 1864, in Scott County, Kentucky, and departed this life August 15th, 1938, making his stay on earth nearly seventy-four years. He was married to Miss Lizzy Jones October 26th, 1892, who died in the year 1900. To them two sons were born, Claud L. and Neil Mulberry, who are left to mourn his passing; also one grandson, James, two sisters, Mrs. John Mulberry and Mrs. Frank McCoy, one brother, Math Mulberry, of Marion, Ind., a host of friends and neighbors, and the brethren of Elk Lick Old School Baptist Church, of which he was a member. "Brother Billy," as he was called, received a hope in Christ, and upon the relation of his experience to the church he was received in their fellowship the first Sunday in September, 1918, and

was baptized by Elder C. C. Moore, then their pastor. To this church he remained faithful to the end. In May, 1934, he was elected Church Clerk, and served the church well. He also was one of the Trustees, and was always at the meetings if it was possible for him to get there. He was always willing to bear his share of the burdens, and contended earnestly for the doctrine and order of the house of God. How we do miss this dear brother in our meetings, but the good Lord in whom he trusted knows best. His trials in this life are over, he has entered into his rest, where all is peace, and may the Lord reconcile us to our loss, for it is his eternal gain, and may we be reconciled to his will. For several years he had handed me his subscription for the SIGNS OF THE TIMES, saying he did not want to miss a number, as it proclaimed the truth as he saw it and believed the Bible taught it. Last summer he was taken to the hospital in Lexington, Ky., for treatment for kidney trouble, where another brother and I visited him. They did not seem to give him any encouragement, so he was removed to his home, where he died in the triumph of a living faith.

The writer spoke at the funeral, which was held in the Christian meetinghouse, at Porter Ky., using as a basis for my remarks the words of Paul, "And now is Christ risen from the dead," after which all that was mortal was laid to rest in the cemetery near by.

GEORGE L. WEAVER.

LESTER Z. ROSS was born April 1st, 1855, and died December 18th, 1938. He was the last and youngest of seven children of Harry and Pheobe Ann (Eastman) Ross, of the town of Candor, Tioga County, New York, who have all gone on to that great beyond. My father joined the Old School Baptist

Church located a little south of Ithaca, in Tompkins County, New York, known as White Church, more than fifty years ago. Elder Charles Bogardus was the local minister, who has been dead several years, and the church building has been sold to another denomination. Father Ross was always a staunch Old School Baptist. He took the SIGNS OF THE TIMES for many years, and enjoyed reading it. Not knowing where to locate an Old Baptist minister, the funeral services were conducted from the home December 21st, at 2 p. m., by Mr. L. M. Blackmer, of the Baptist denomination of the village of Candor.

(MRS.) R. D. VAN SCOY.

MRS. MARY ELIZABETH BRINK, a resident of Middletown, N. Y., for more than sixty years, passed away at the Home of Aged Women, Sunday morning February 5th, 1939. She was born in the town of Mount Hope, N. Y., a daughter of Silas G. and Charity Ann Corwin. Mrs. Brink was in her eighty-third year at the time of her death. She was married twice, her first husband being Robert Thompson, and to this union were born two children: Bertha Leeland, of California, and Charles, of Binghamton, N. Y. Her second husband was George Brink. To them was born one child: Mrs. Delilah Hultslander, of Middletown, N. Y., all of whom are living. She is also survived by one sister, Mrs. Corie Anderson, of Plainfield, N. J., two brothers, Ira and Joseph Corwin, of Otisville, N. Y., and three grandchildren. Mrs. Brink did not desire an obituary, but I think we all knew her well. She was one who always felt at home with those of her faith, always trusting in Him, and I am sure He fulfilled her prayers, because she always wanted to go without being a burden to others, and not have to suffer in body as

many of her friends had to in their last sickness. Mrs. Brink also requested no funeral services, so our pastor, Elder R. Lester Dodson, read the twenty-fifth Psalm and said a prayer. Interment took place in Hillside Cemetery, Middletown, N. Y., on Tuesday, February 7th, 1939.

STANLEY B. HUNT.

DANIEL FERGUSON, of Highgate, Ontario, Canada, passed away May 3rd, 1938, in his seventy-eighth year. He firmly believed in the doctrine set forth in the SIGNS OF THE TIMES. He believed firmly in the absolute sovereignty of God and the predestination of all things. He is now at rest.

His sorrowing wife,
ISABELLA FERGUSON.

CORRECTIONS.

THERE are two errors in my article in the SIGNS. I do not know whether they were my errors, or errors made in setting the type. In the poem on the first page of January issue, the last of the fifth verse should read, "For they are the objects of God's blessed choice." In the February issue, on the first page, second column, third line from the bottom, the word "condemning" should be "describing."

J. C. SIKES.

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

Florence H. Disharoon, Pa., \$1; Mrs. Alma M. Lambert, Va., \$1; Mrs. Emma Mathis, Ky., \$1; A friend, Wash., \$1; Mrs. A. T. Jones, Mich., \$2; Mrs. Kate Lunsford, Ky., \$1.

MEETINGS.

SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

E B E N E Z E R

OLD SCHOOL

BAPTIST CHURCH

IN

NEW YORK CITY

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

11:00 A. M.

2:00 P. M.

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

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

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

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

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

E. B. AULT, Church Clerk

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

LUELLA STEVENS, Church Clerk.

Seclusia Old School Baptist Church of Primitive
faith and order, will meet every fourth Sunday at
412 E. Raulston Avenue, Ontario, California, and
should God will this will be her place of meeting
until he opens the way and puts it into her mind
to meet elsewhere.

T. D. WALKER, 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 breth-
ren, and endeavor to make them feel welcome.

C. M. FISHER.

Saints' Rest Church of Old School Predesti-
narian Baptists meets on the first and third Sun-
days, 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 wel-
comed.

J. R. HARDY.

The Ebenezer Primitive Baptist Church of Bal-
timore, 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 Reso-
lutions, Drafted by the Particular Baptists, con-
vened at Black Rock, Md., September 28, 1832," at
which time the division (or "split") took place
between the Old School and the New School Bap-
tists. Second, The "Everlasting Task for Armini-
ans." 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 "Cele-
stial 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
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Cloth binding, 75c each. Paper covers, single
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This book reveals much of the travel
of a man greatly blessed of God in his
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teresting matter, which on every page
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ial Buildings, Ludgate Circus, London,
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\$1.65, to Canada and United States.

I feel to recommend this book to our
readers.—G. R.

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. 107. MIDDLETOWN, N. Y., APRIL, 1939. NO. 4.

CORRESPONDENCE.

THE SEVEN SAYINGS OF OUR SAVIOR WHILE ON THE CROSS.

BRETHREN, it is my desire to write a few lines, using Paul's language as recorded in 1 Corinthians ii. 2: "For I determined not to know anything among you, save Jesus Christ, and him crucified." I cannot find one thing in myself to boast of, therefore all the goodness I have any hope in is that which Jesus accomplished while here on this earth. I believe that he fulfilled the law to a jot and tittle, and suffered the penalty for the many sins of God's chosen, by shedding his precious blood on the cross of Calvary.

Feasting upon the thoughts of the crucifixion of Jesus, brings to mind the seven statements that he made while hanging on the cross. Matthew and Mark record the fourth statement, Luke records the first, second and seventh, while John gives the third, fifth and sixth. Seven signifies fullness and completeness, and I verily believe

the full and complete doctrine of our Lord and Savior Jesus Christ is given in these grand utterances Jesus made while suffering the intense pain and agony being nailed to the cross.

Let us first notice the first statement Jesus made, which was a prayer to his Father, "Father, forgive them; for they know not what they do."—Luke xxiii. 34. I verily believe this was a true prayer, inspired by the God part of the character that was hanging on Calvary's cross. I further believe that all true prayers are answered, therefore conclude that all whom Jesus was praying for were forgiven. He was praying for those who had nailed him to the cross. We find that those who crucified him consisted of both Jews and Gentiles. Those who naturally crucified him were typical of those whose sins were laid upon his shoulders. Figuratively God's chosen among both Jews and Gentiles nailed Jesus to the cross with their sins. "The wages of sin is death," and Jesus died in the stead of God's chosen. In fact, he died that

God's people might live. In the death of Jesus justice was satisfied and the sins of God's people were forgiven. We, therefore, finally conclude that Jesus' prayer while hanging on the cross was answered.

His second utterance was, "Verily I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii. 43. He was addressing these words to one of the malefactors crucified with him. This one realized (as do all of God's children) that his crucifixion was just. He was also blessed to realize that Jesus was the Christ. Therefore he beseeched Christ to "Remember me when thou comest into thy kingdom." Each time the penitent child of God realizes his own hopeless condition unless he be "remembered" by that Christ who is the sufficiency of God's chosen. The other malefactor spoke as the ridiculing sarcastic world, who have never been brought to repentance and the knowledge of our Lord and Savior Jesus Christ. Jesus said to that penitent one who was crucified with him, "To-day shalt thou be with me in paradise." I believe it is a paradise for God's chosen who feel justly condemned to die to realize that Jesus has remembered them.

The third statement of Jesus was to his mother and the disciples he loved: "Woman, behold thy son! Then saith he to the disciples, Behold thy mother!"—John xix. 26, 27. The natural mother of Jesus represented Mother Wisdom, or the Holy Spirit. John, whom Jesus loved, represented those for whom he died. God's wisdom had

designed the way by which justice must be satisfied. You will notice that John took the mother of Jesus unto his own house. Jesus told his disciples (John xiv. 18) that he would not leave them comfortless, but would pray the Father and he would send another comforter (John xvi.) which would guide them into the way of all truth. The mother of Jesus (Wisdom, the Spirit of truth) has abode in the city of God, the house of God's chosen, or in the hearts of his elect, the people for whom Jesus died. This Comforter is a grand Comforter, crying to Jerusalem, the city of God, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins.

His fourth cry was, "My God, my God, why hast thou forsaken me?"—Matt. xxvii. 46; Mark xv. 34. You will notice that the Son of God did not realize his relationship, by noting the difference in address. He formerly addressed God as "Father," but after being forsaken he addressed him as "My God." Jesus was forsaken that those he died for might be owned. He could not have died had he not been forsaken. Jesus was bearing the penalty for the sins of God's elect. Justice had to be satisfied, therefore Jesus was forsaken in the stead of God's elect, that mercy could be extended them and the grace doctrine be the truth. Jesus was as destitute of the wisdom as to why he was forsaken as any of God's children are when it pleases God to withdraw his Holy Spirit.

The fifth saying of Christ on the

cross was, "I thirst."—John xix. 28. The result of being forsaken after enjoying the sweet relationship was this thirst. When Jesus thirsted he was given vinegar to drink. He was given something bitter to drink so that when God's children thirst they might be given something sweet. Jesus said in his sermon on the mountain, "Blessed are they which do hunger and THIRST after righteousness: for they shall be filled." Jesus drank the bitter cup that the people of God might be blessed to drink of that fountain of life. Yes, he wore a crown of thorns that God's elect might wear a crown of glory. He was forsaken that we might be owned.

The sixth saying that Jesus made while nailed to the cross was, "It is finished."—John xix. 30. He had fulfilled his mission upon earth. He had completely fulfilled law and prophecy. He had kept the law in behalf of God's children. He had suffered the agonizing pains of death as the penalty for the sins of God's people. Therefore justice was satisfied and every one of God's elect was blameless and without blemish. "It is finished." Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 38, 39. Again, in John iv. 34: "My meat is to do the will of him that sent me, and to *finish* his work." There on the cross he said, "It is finished."

We notice in the seventh saying that

he was in possession of this wonderful relationship again as he addressed Jehovah as "Father." This alone shows that God was well pleased with his Son's accomplishment. In this seventh and last statement he said, "Father, into thy hands I commend my spirit."—Luke xxiii. 46. Then he gave up the ghost. This was a crowning work, worthy of acceptance with the Father. The voice which spoke out of the clouds to those on the mount of transfiguration proclaimed concerning Jesus, "This is my beloved Son, in whom I am well pleased; hear ye him." Jesus said, I am the way, and the truth, and the life. I believe he is Alpha and Omega, the beginning and the end, the author and finisher of our faith, therefore my determination among God's people is not to know anything save Jesus Christ, and him crucified.

I have only hinted at the beauties contained in these seven wonderful statements of Jesus on the cross. I have read over this manuscript and find it very imperfect, like the writer, and very brief, but I do not believe I have stepped aside from this determination not to know anything save Jesus Christ, and him crucified.

In conclusion, permit me to say the editors and contributors to the SIGNS have been blessed to stay closer to this determination than have the writers of any periodical I have been blessed to read. May God forbid that private opinions, personal differences and confessions ever be published in this good paper which would mar the harmony of its contents. God grant its continu-

ance. This wonderful doctrine of grace and love is soothing and comforting to this poor, sinful, wretched mortal, who through sad tribulations and experience has lost all confidence in self and the arm of flesh. As Job, my earthly possessions and wealth have been taken away, to make me realize that even temporal and natural things are unmerited and blessings of God.

Dear readers, please write me when you can.

E. J. LAMBERT.

CULLENDALE, Arkansas.

CAMINO, California.

DEAR EDITORS:—I desire to write a few lines for publication (provided it meets with your approval) on a portion of Scripture which reads as follows: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1-4. I do not for one moment think I could ever explain all that is in the foregoing Scripture. I only hope to give a few thoughts of my poor mind, which I trust to be in connection with this Scripture. It is said in the Scripture, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. xx. 6. If it is scriptural to speak of the first and second resurrections, and I think it is,

it is my mind at present to speak of the first, and if I am enabled to do so, it will evidently bear testimony that I believe in the second, or general resurrection of our vile bodies. Christ said, I am the resurrection. He also said, I am the way, the truth and the life. And he is that, not to himself only, but to his chosen elect people, therefore said he, Because I live, ye shall live also. Again in this was the love of God manifested, that he sent his only begotten Son into the world that we might live through him. It is an evident fact that Christ Jesus came into the world to save sinners, whom he hath and doth and will call with an holy calling out from the world of ungodly men, whom he sets apart from the world, sanctifieth by his Holy Spirit, to the praise and glory of the rich grace of his love, to reverence him with godly fear, and praise him for what he has done for them who are such poor and unworthy creatures. I do not suppose any one of the Lord's people ever felt and realized their insufficiency and wretched condition within themselves any more than did the apostle Paul, who wrote the foregoing Scripture which I have taken for a foundation to base my thoughts upon. He preached the complete depravity of all of Adam's posterity within themselves. He also preached the doctrine of election, and of the unchangeable and unshakable salvation for them in Christ. He declared there was no difference in the elect and nonelect by nature, but that God himself made the difference. He declared that by one man sin entered into the world, and death by sin,

and death passed upon all men, for all have sinned. But God commendeth his love toward us (the elect) in that while we were yet sinners Christ died for us. "For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." Furthermore, Jesus Christ himself, with all of his apostles, preached, and it is the record that God gave of his Son, that Jesus Christ came into the world to save sinners, who were called his people, also elect according to the foreknowledge of God, whose will and purpose was in Christ, that they were elect, appointed and called of God to obtain salvation by the atonement of the blessed Son of God; and every step he made was ordered of God, and necessary and perfectly essential for their eternal salvation. This also is according to the promise that God gave to Abraham, which I shall speak of later, if the Lord wills. I will here state that it was the elect of God, who he, through the rich favor of his grace, chose from the beginning to salvation in Christ, that the apostle was addressing when he said, If ye then be risen with Christ, seek those things which are above. In the first and second chapters of Colossians the apostle had told the brethren what God, their Father, and Christ, their Savior, had wrought for his people: that they had redemption through Christ's blood, the forgiveness of sins; who is the image of the invisible God; that by him all things were created, and he is before all things, and by him all things consist,

and he is the head of the body, the church. It pleased the Father that in him should all the fullness dwell; and in him (Christ) dwelleth all the fullness of the Godhead bodily, and the dear saints of God are complete in Christ. The apostle admonished and warned the saints against all ungodliness, and in a special manner the deceitfulness of ungodly men, who teach for doctrine the commandments of men, not holding the Head (Christ), from which all the body by joints and band having nourishment ministered, and knit together, increaseth with the increase of God. Now the apostle tells us in Colossians ii. 11, 12, what takes place with God's children at his appointed time, and how and in what manner they are risen with Christ. He says, "In whom [Christ] also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." The Scripture teaches the law is our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster, for we are all the children of God by faith in Christ. Now they that are such are risen with Christ, and are not under the law, but under grace, and are the children of light, and of the day, and members of Christ's body, the church. We are not of the night, nor of darkness, therefore let us not sleep, as do others, but let us watch and be sober.

We read in Revelation xii. 1, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." I understand this woman to be the church of the true and living God, the pillar and ground of the truth, the bride, the Lamb's wife. She is clothed with the righteousness her Husband wrought, the law is under her feet and she is crowned with the blessed doctrine of God, that the twelve apostles preached, saying to the heirs of promise, Ye are not under the law, but under grace; you are risen from dead works to a living faith in Christ and are blessed with all spiritual blessings in heavenly places in Christ. This blessed doctrine tells the children of God that Christ died for their sins, and rose for their justification; that they are heirs of God through Christ. Yes, heirs of heaven and all that heaven is. It brings to the poor child of grace good news, the best news poor sinners ever heard. It declares to them that they are clothed with the best righteousness that ever was, that will endure forever, and will do for them to stand in the presence of God, and wear in the ceaseless ages of eternity. It teaches them that it was wrought by their Head and Husband, their King and Savior, their all and in all. He wrought it with his own skillful hand and brought it to her, and put it on her, and gave it to her, and told her it was her's, and was a manifestation of his great love for her. It just fit her, and she was well pleased, and thanked and praised his holy name. Furthermore,

he teaches his children that he suffered and died for their sins, when they were dead in sin, without strength, or life, or hope, or God, in the world. Herein is the love of God commended to usward (the elect), not that we loved God (but were enemies to God), but that God loved his elect and gave his only begotten Son to die for them, and to render perfect satisfaction to pay all they owed to the just God of the whole earth this Christ did to perfection, and thus redeemed his people to God (all the way) by his own blood, out of every nation, tongue and people under heaven, so they are without blame before him in love. But is his righteousness all he teaches his children? No, indeed, he teaches them of their own corruptness, their vile and sinful nature. Every child of God's grace, who has been born again, has two natures to contend with while living in this world. One is earthly, the other is heavenly; one is opposed to the other, and they are in the very life, heart and mind of the child of grace. These two natures are called, and are, the old man and the new man. One is of the flesh, the other is of the Spirit: sin and righteousness. God's children are admonished to put off the old man and to put on the new man. Read Colossians iii. 8-10; also Ephesians iv. 22-24. God's children within themselves are helpless creatures, and those who realize it have learned a good lesson, otherwise they would keep on trusting in the old man. The child of God is subject to either of these natures that may rule over him, yet he belongs to the new, and the new belongs

to him, as a free gift of God, by right of the redemption that is in Christ. The old man is bound by the new, and his goods are spoiled, or condemned. That which Christ is made unto us is the new man; the old man is that of our earthly nature. As many as have been baptized into Christ have put on Christ. This is the same as to say, As many as have been baptized into Christ have put on the new man, for the new man cannot be separate from Christ, any more than those who have been baptized into his death and risen with him through the faith of the operation of God, or those who are dead, and their life hid with Christ in God, for he said, I in you, and you in me, and I in the Father. In the measure that Christ dwells in his children in the same measure do they dwell in him. As ye have received Christ Jesus, so walk ye in him. God has declared, I will dwell in them and walk in them, and I will be their God, and they shall be my people. It is the elect, the very child of grace, that is risen with Christ through the faith of God, and he lives by faith. He cannot live by the old nature through faith, for it is death to the old nature, but through the new the poor child lives, and faints not. God's children cannot live as they desire in this world, for when they would do good evil is present, and though they grow in grace, and in the knowledge of the truth, yet they are dependent upon grace from first to last. It is the poor in spirit that are blessed; not the rich. God resists the proud, but gives grace to the humble. The Lord's people trust in him and call upon his name be-

cause he puts them in the place to feel the need of his mercy, and blesses them to do so. The promise of God was given to Abraham by faith: that in thy seed shall all the families of the earth be blessed. Which seed is Christ, who is no less than the very love, grace and mercy of God, for such was in him, and came by him. And with him God has quickened his people together, raised them up together, and has blessed them together with all spiritual blessings in heavenly places in 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 before ordained that we should walk in them.

Submitted in love to the household of faith.

J. L. SANDERS.

BENTON, Kentucky.

DEAR BROTHER DODSON:—The old year of 1938 is gone, and with it many sweet and precious memories, made so because I have hope of eternal life. My hope has been strengthened many times within the past year, and has almost left me at times, too, or, in other words, many have been the times in which I have doubted, but a little incident happened to me that I would like to share with you. The night our old year was going out (December 31st) I was studying the leaven of the Pharisees and Sadducees, and how Jesus was our Passover and our leavening power, when I grew weary and fell asleep, and

in a dream on my bed I was in the city of Mayfield, Kentucky, at the church of a very dear servant of God, O. W. Perkins, and I saw the faces of quite a number gathered there from different associations with whom we correspond, and also the ministers of said churches. It seemed to me in my dream that it was a regular association meeting, as we have in the autumnal season of the year. Sunday morning, first day of the year, I arose, and mentioned to one of the boys that it was the monthly meeting time at brother O. W. Perkins' church in Mayfield, and I would like to go. But having no conveyance it seemed impossible. So this son went over to a filling station, and at ten o'clock he and a neighbor's boy came back in a car. He said, Mama, you can go to church if you will pay the gas bill. I thought at first, brother Dodson, I was not financially able to pay the price, but oh those faces I saw in my dream drew me, so I took one of the children who was playing in the yard and we started. Before we were very far on our way, one of the brethren of our church, together with his wife and two widowed sisters, passed us. I knew they were going to this same place. When we arrived and I reached the door of this sacred little church there in the stand stood Elder O. W. Perkins, and behind him were four other servants of God, namely, Darnell, Poyner, Swann and Loviery. All around sat the congregation I saw in my dream. They had planned this meeting, but I did not know it. No one had let me know of their intentions of gathering together on this New Year's

day, but oh how I was lifted up to think of my being there with them, and must I say because of being warned in a dream? I realized my infirmities were great, caused by sin. I knew of myself I was not worthy to be there in the midst of these holy people, this chosen few, but how easy it was to get there. On the way I read in the hymn book, I will not say I sang songs, but I did read the beautiful poem by Newton, "Savior, visit thy plantation, grant us, Lord, a gracious rain." This verse stirred up my pure mind, if indeed I have the mind of Christ, which is pure.

"Allure me no longer, ye false glowing charms,
The Savior invites me, I'll go to his arms.
At the banquet of mercy I hear there is room;
Oh there may I feast with his children, at home."

I sang that verse over and over in my weak and untrained way, and it seemed I was flying into the very place where Jesus was banqueting, and if I did not find the banqueting-place, then I have never feasted, for on that day five servants of the great high God proclaimed intercession for the bride of His choice until time should be no more and he comes for her. They preached Jesus, and him crucified, and knew nothing else. One dear brother said, I just tell you over and over the things that you know, and that is why I hate to talk to you, because I know nothing new to tell you, just the old, old story of Jesus and his love. I wondered if he had told us new things if would have loved them as we did, and do, the old, old story. The blood of our Savior never will lose its power, and the flesh we eat and the blood we drink, as we hope, will always be enough to satisfy the longings for

the length of time God predestinated us to stay filled, then we will become hungry again. We cannot lay up in store this heavenly manna and feed on it at our leisure, or at any time we would, but God will gather his children and feed them from his increase, and we will eat and rejoice over the same, and for a time go on in the strength of it. I often wonder where the flock will be feeding next; where is our Lord, and where is the flock? Then when I have such days as New Year's day I then think I have seen them feeding, and know it is so, that God does gather them together and his banner over them is love. He makes them to sit in heavenly places in Christ, because he chose them in him before the foundation of the world, that they (we) should be holy and without blame before him in love. Having predestinated them unto the adoption of children by Jesus Christ to himself, gives them a strong consolation, who have fled for refuge to lay hold upon the hope set before them, which hope is an anchor of their souls, both sure and steadfast, and having had their eyes enlightened they understand the exceeding greatness of God, how he gives hope and the Spirit of wisdom and revelation to them whom he chose and gave to his Son out of the world. Thine they were, and thou gavest them me, Jesus says. All these he will raise at the last day, and they will have oil in their lamps and ready to meet him, for they are married to him. God says, Know ye not that I am married unto you, O ye backsliding Israel? God is

the only Savior, through Jesus Christ our Lord. It is of him that we are in Christ, because no man cometh to Jesus unless the Father draws him, and no man cometh unto the Father but by Jesus, for he is the way, the truth and the life. Now if I was in fellowship with God on this day of days, this New Year's day, it was through Christ I had fellowship, and if I have known indeed my Savior Jesus it has been because God drew me with his love to the Son, and he, being head over all things to the church, rules and reigns, and it being predestinated that we should be accepted in him, then where does our work come in? How can we accept, when we are made accepted in the Beloved? I see no room or place for conditions. It is all of him and by him, this holy child Jesus, that was begotten of the Father, to be Lord of all and King of his kingdom and Bridegroom of the bride.

Brother Dodson, I will try to close. I have been filled, I hope, with this new wine of the new covenant, because I hope I believe. When we are filled we soar away to heights unknown and forget time things, and oh we dread to come down again to battle with our infirmities of the flesh and sin. Oh if we could only stay lifted up and view the landscape, see at all times the new Jerusalem, her walls, her bulwarks, her high towers, the beautiful mountains where the lights twinkle, because God sets them there on this hill. I could see, I believe I did, the lights of his holy hill Sunday, because he does not put them under something to hide them, but they

are where the eyes of understanding can see and behold their beauty. This city of God is more to be praised for beauty and solemnity than all we can see with the natural eyes in this world of God's creation, but we see this holy city with an eye of faith. We see the people who make the city, they are full of light. So it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God. All we have is the gift of God. If we have a little hope, he gives it. If peace, he gives it.

Excuse my many errors, dear brother, and my ramblings. It may be I should hesitate to write or speak of the greatness of God, but I often do this, and then feel ashamed that I did. I hope you will be spared, if God so wills, to feed the flock that was purchased with the blood of Christ through another year, and on and on until God says, Enough. I know I do not know how to ask God for anything, unless he leads me through his Spirit to ask in accordance to his will. Then if we ask it will come to pass. The future looks very dark to me, but God dwells in thick darkness. The great harlot is indeed playing her cunningness now, to the extent that even the very elect would be deceived if not kept by God's power in "the way," where the unclean cannot go nor walk. So let us hope on that our calling and election is sure, made so by the will of God, and that we are indeed his people, who are made to praise him.

Farewell in the Lord.

EFFIE BLOGG WHITENTON.

NASHVILLE, Tenn., July 29, 1938.

DEAR EDITORS:—Another year has passed since I sent my remittance for the SIGNS. A year filled with many disappointments, sorrows and heartaches. Sometimes they seem too numerous and heavy to bear, and if we did not have the everlasting arms underneath to bear us up we could not endure them. When we are on the mountain top, as I am at times, a poor, degraded, puffed up, arrogant and sinful sinner, everything seems to run smoothly. Even at home the little worries and differences that often arise to vex our vain and esteemed selves seem trivial, but when the Lord sees fit in his merciful, loving and divine way to chastise us we are cast down from the mountain top into the valley; our feet are in the mire and we cannot do or say anything that is right and everything seems lost, even our souls are only fit for hell and all its horrors. I am not a member of the Old Baptist Church, and it may be some will think I am out of place in trying to write and express some of my unworthy thoughts, but some one who is given to understand God's divine will may be able to read between the lines and understand. I often desire to express my feelings, but it seems that I cannot, for the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would. (Gal. v. 17.) As far back as I can remember I have wanted to be good. I had that something mysterious in my heart that the very mention of Jesus' name would cause the tears to well up in my eyes.

I have tried many times to crush it down, and not be that way, and I may for a time, but not for long, for soon something will touch that secret cord in some mysterious way that I know not of and I am back again in the slough of despair. But I firmly believe that all things are predestinated to be and we cannot change them in any way, and it is good for us that God ordered it so, for if we could have it our way and do all the things the flesh desires, then we would take all the glory. I am glad it is so ordered and fixed and God has the glory. I believe all we can look forward to is God's grace, imputed through Jesus the Christ.

If I have written anything I should not, please cast it aside as unworthy, even as I am, a poor, weak sinner.

W. H. COLE.

[WE feel the foregoing letter is deserving of space in our paper, and would recommend to our friend that he quench not the Holy Spirit, but "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." We have no doubt but what they will be able to read between the lines and understand him, better, perhaps, than he understands himself. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." The militant church is a real HOME for truly repentant sinners in this world.—R. L. D.]

ANABEL, Mo., Jan. 23, 1939.

DEAR BRETHREN:—As my time for the SIGNS has expired, I am inclosing two dollars to pay another year's subscription. I do not want to miss a single number, as I get much comfort and enjoyment in reading the many good articles from the pens of the editors and other writers. I, too, would like to contribute to its columns if God would guide my mind as he did all the writers in the January issue. They were all spiritually good and comforting. I like to hear it again and again that our God is a sovereign God. I hope he is the one I worship. How sinful and unworthy I am, but he is omnipotent, omniscient and omnipresent. Praise his holy name. I am a poor sinner saved by grace, if saved at all.

(MRS.) J. R. McAFEE.

McDOWELL, Ky., Feb. 20, 1939.

DEAR BRETHREN:—I wish you would publish a notice in the SIGNS that I will pay a good price to any one having the writings of Elder Samuel Jones, on discipline and order of the church of God. He was an Old Baptist living and writing about the year 1800, or earlier. Also to any one having any of Elder Wilson Thompson's writings, or those of Joshua Lawrence.

Yours by God's great mercy,

MILFORD HALL, SR.

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Mrs. W. G. Thompson, Ontario, \$1;
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EDITORIAL.

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BEING asked some time ago to write some on the order and practice of the church, we shall endeavor to do so. We feel most any of the brethren could write better than we can on this important subject, yet if the Lord will direct we are glad to pass on to the household of faith our thoughts. We shall write first on the matter of churches calling pastors, and their accepting. The meaning of the word pastor is shepherd, one who watches over sheep. In the church to-day it is the one the church chooses who is to preach regularly for them, to advise with them, to be as a watchman, to minister of the Lord. He is the undershepherd of the flock, over which the Holy Ghost makes him

an overseer. Christ is the great Shepherd of the sheep, upon whom not only the church depends entirely, but also the pastor, or undershepherd.

Choosing a pastor is a very important thing. We are told that the mind of the Lord is with his people, and in the multitude of counsellors there is safety. The church alone has power to call her pastors. No association, man or board of men have any scriptural authority to dictate to a church who or when she shall call a pastor. God gives the church alone this authority, and has declared he will give her pastors of his own choosing. We will mention here a few of the important things in calling a pastor. First, the church should feel as a body that the man they call is called of God and sound in the faith. Second, the church should feel that he is sent of God unto them as their undershepherd. The feeling certainly should be that he was the choice of the Lord, this being the reason he was their choice. This is manifest in most cases by a unanimity of heart among the membership, in feeling that he is sent of God unto them. In serving churches ourself during the last fifteen years, we have never accepted the care of a church except the call was unanimous. We are thankful the call has always been that way. There are exceptions to most rules, and sometimes there will be a member (or more) who does not receive the preaching of a certain man. The church being of one mind in other things, it is sometimes best for a man to preach at that place for awhile before accepting a call there. Sometimes the

member who hesitates to call him later receives his preaching with joy. The Lord must open the heart before any preaching is received. We remember an experience we had a number of years ago. We were called to serve a church. We were not present when we were called, but were told the call was unanimous. Shortly after going there we noticed one brother who was not receiving our preaching. He manifested no hostility toward us in any way, yet we could tell that our speaking was not comforting to him. After preaching there awhile, one Sunday while we were speaking we noticed he was overcome with emotion. When the meeting was over he came to us and could hardly speak for crying. He told us frankly how he had had the wrong impression; how he had tried not to hear us, and of how the Lord had taken it away suddenly and opened his heart. During the years we served there none was more precious to us than this brother. Dear brethren, how often these things require gentleness and patience. As a majority usually rule among Old School Baptists in all cases except fellowship, it is a serious thing for a member to seek to obstruct the performance of a church, unless such an one has scriptural authority for such action. The church calling a pastor should feel that the man they call would be an example to the flock; that spiritually there was manifest in him the qualifications required in the word of God. Not greedy of filthy lucre, no striker, not covetous, apt to teach, not striving about words to no profit, etc. It is not

a good sign when a man is found seeking the pastoral care of a certain church. It is much better for the church to seek him. Churches should avoid such. The Bible declares that a man's gift maketh room for him. All preachers have not a pastoral gift, in our humble judgment. In Ephesians iv. 11, 12, Paul says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We have heard able ministers who we did not feel were called as pastors.

The most important thing we know of in a man accepting the care of a church is to be given of God, by grace divine, to feel that they have been given to one another in the Lord. A true pastor is a gift from heaven to a church, and the church is likewise given to him of the Lord. What a solemn thing it is for a man to be called to care for the church of the living God. No wonder Paul said, Take heed unto yourselves. Oh how serious! We who serve as pastors should consider the writings in regard to pastors, what Jeremiah says of them, Jer. x. 21, "For the pastors are become brutish." When a man expects the church to be his servant, instead of him being the servant of the Lord unto them, it is brutishness. "They shall not prosper, and all their flocks shall be scattered." And in Jeremiah xxiii. 1, we are told, "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord." First of all in consideration of the matter, the one

is to take heed unto himself, and to all the flock over which the Holy Ghost (NOT A BOARD OF MEN) hath made him overseer, to feed the church of God, which he hath purchased with his own blood. (Acts xx. 28.) How solemn a thing it is to have the care of God's chosen ones, bought with such a price, the precious blood of Christ, the One without blemish. No wonder when trouble invades the flock of a God-called pastor he is often upon his knees in prayer to God for strength and wisdom, desiring to be wise as a serpent and as harmless as a dove. He often recognizes dangers others do not see. He is given to recognize often the wolf in sheep's clothing. There is no other tie like that between a true pastor and his church. In taking the care of the church a man must feel a willingness to spend and be spent for her. In Acts xx. 27, the apostle declares, "For I have not shunned to declare unto you all the counsel of God." When a complete salvation in Christ is preached for all the chosen and redeemed family of God all the counsel of God is declared. Even the prophets' writing was the Spirit of Christ that was in them, signifying the sufferings of Christ and the glory that should follow. When election, predestination, effectual call of all of the elect of God, justification by faith, and any other doctrine of God is preached, we are preaching him who of God is made unto us wisdom, righteousness, sanctification and redemption. "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is

the head of all principality and power."—Col. ii. 9, 10. "And of his fullness have all we received, and grace for grace."—John i. 16. In Christ is all a poor child of God needs. His wall of faith, his rejoicing, his wisdom, resurrection, his all and in all. We are told, If any preach any other gospel unto you than that ye have received, let him be accursed. When one receives Christ by the work of faith in the heart, he receives the fullness of the blessing of God, his obedience and every spiritual blessing. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32. To tell a child of God that he can obtain blessings that were not treasured up in Christ for him is to cast unto him only husks without corn.

We realize we have wandered from our subject, but feel right now we could write on and on, but in conclusion will say, May the Lord give us grace to seek the mind of Christ in these things, and if a man is called of God he will bear about in his body the marks of the Lord Jesus Christ, and the church Christ's image. In every problem of the church there is only one source of wisdom, and we must wait his will to know.

"Joined in one Spirit to one Head,
We wait his will to know,
That we in his right steps might tread,
And follow him below.

Oh may we ever walk in him,
And nothing know beside;
Nothing desire, nor aught esteem,
But Jesus crucified.

Closer and closer let us cleave
To his beloved embrace;
Expect his fullness to receive,
And grace to answer grace."

The Lord willing, we shall follow this with some thoughts about the duties of churches and pastors.

D. V. S.

MISSIONS.

INASMUCH as our readers manifested considerable interest in some correspondence which we published in the August, 1938, SIGNS, we are passing on to them something of a kindred nature, which we hope will likewise prove interesting and instructive. The position taken by our Missionary friends seems to us to be an insult to God. It not only reflects upon his wisdom and power, but his ability in every way. Most certainly, God understands the Chinese and Africans, and can speak their languages as well as he does the language of the Englishman and the American. His arm is not shortened that he cannot reach into the jungles of darkest Africa and save his people there as well as in any other part of the globe. In ancient days he caused the dumb ass to speak, and he is just as able to do all his pleasure to-day as ever he was.—R. L. D.

DEAR MRS. DODSON:—This is the questionnaire of which I spoke to you the other day. I am hoping that Mr. Dodson will be good enough to check it over and express his views. That is asking much, I know, but his convictions are not those of a "yes man," and I know would be of real help to those who are making the study. He could sign or not, as he pleased, and if he preferred to seal the envelope, it would not be

opened here. I hope Mr. Dodson may have time to do this. Thank you any way.

Sincerely,

YULE.

DECEMBER 11, 1938.

DEAR MISS YULE:—Mrs. Dodson assures me that you honestly wish me to answer the question, WHAT IS YOUR ATTITUDE TOWARDS THE MISSIONARY IDEA? at the head of the four-page questionnaire. Briefly, "I'm agin it." Doubtless you will want more of an answer than this, and with the understanding that what I shall say represents my own sincere and deep-rooted convictions, and shall not be construed in any way as intended to offend you, since I fear you will not be found to be in agreement with me, I shall, by the grace of God, attempt to give you not so much what Lester Dodson thinks about the matter, for that alone would be of little value or use to any one, especially if not supported by the word of God. It would seem to me that all earnest seekers after truth should, above all things, desire to know what God's attitude is as set forth in the Scriptures of eternal truth. What mankind's attitude is, whether for or against anything that pertains to the true worship of God is of significance only as it is supported by the divine record, so let us turn to the Bible for the answer to the question. Paul tells us that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God

may be perfect, throughly [or thoroughly] furnished unto all good works." I take this to mean that the Bible contains everything needful or that is profitable for doctrine, or for the instruction and welfare of the true church. Jesus said to Peter, as representative of the disciples, "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. Let us, therefore, be careful not only to make use to the fullest extent of those things which God's word authorizes, or looses to the church, but at the same time be equally careful to oppose those things which are bound, or forbidden in the church. In my humble opinion, the Bible consistently and definitely condemns the Missionary idea as we know it from the first chapter of Genesis to the very last one in Revelation. If the legal dispensation as set forth in the Old Testament Scriptures did nothing more, it showed conclusively and repeatedly the inability of the creature (man) to keep the law. Paul said, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."—Gal. ii. 21. In the next chapter of this epistle he asks, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith

came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—Gal. iii. 21-24. The purpose of the law was to show man's shortcomings, to show the need of a new and living way, even Christ, and him crucified, as the only means whereby sinners can be saved. Paul continued in the foregoing connection by saying, "But after that faith is come, we are no longer under a schoolmaster." It was concerning this gospel dispensation that God spake by the mouth of his prophet Jeremiah, saying, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Isaiah (Isaiah liv. 11-13) first describes the characteristics of the Lord's people,

then tells what the Lord will do for them. Hear ye him: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and thy borders of pleasant stones. *And all thy children shall be taught of the Lord: and great shall be the peace of thy children.*" Jesus Christ, the head and founder of his church, declared to Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." This rock was REVELATION by God, and not the teaching of mankind. He had just said to Peter, when he confessed that Jesus was the Christ, the Son of the living God, "Blessed art thou, Simon Bar-jona: *for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*" He not only told him how it was not, but told him how it was, thus presenting both sides of the question so that it cannot be brought into question. Jesus even went so far as to say, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight."—Matt. xi. 25. These things apply to-day and are just as true as ever they were. The wise men, so-called, to-day, like Saul of Tarsus, are ignorantly persecuting the church of God, and nothing short of the same power which wrought wondrously in him, changing him from Saul (meaning a great one) to that of Paul the

apostle, meaning little, at least in his own estimation, for he speaks of himself as being less than the least of all saints. Time forbids that I should go into his calling, which he emphasizes to have been according to the will of God, and not of his own choosing, and of the fact that he came preaching not with enticing words of man's wisdom, but in demonstration of the Spirit and with power from on high, to the end and purpose that the faith of God's elect, being much more precious than gold and silver, should not stand in the wisdom of man, but in the power of God. Paul further takes occasion to remind his brethren as to their calling, saying, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: *that no flesh should glory in his presence.*"—1 Cor. i. 26-29. Please take the trouble to look over the list of the twelve whom Jesus chose personally when here in the world and see how many were men of outstanding accomplishments as reckoned by the standards of men, but see how wonderfully God's power was manifested on the day when Pentecost had fully come when Peter, a poor, ignorant Gallilean fisherman, stood up and preached to men of all tongues, and yet every man

heard in his own tongue. No wonder they were all amazed and marvelled at the work of the Holy Spirit which came, we are told, from heaven as of a rushing mighty wind. God, who is the same yesterday, to-day and forever, is still calling and qualifying men to proclaim these glad tidings to those whom he quickens by his mighty power and causes to hear his gracious words. His servants preach to-day as independently of the teachings of men, with all of their institutions of learning, etc., as the apostles did of old, and thus his power is manifested.

John in the closing chapter of the Great Book tells what shall be the lot of the man who shall add unto these things, and also to the man who shall take away from the words of the book of this prophecy, so we should not deal lightly or deceitfully with these things. Of one thing I am quite certain, and that is that the Bible has not become antiquated, nor will it ever grow out of date, and as neither Jesus nor any of his disciples ever found it necessary or desirable to form any Missionary societies, or other man-made organization for the carrying on of his work, most of which are of more or less recent origin, I do not feel called upon to stray so far afield as to recommend any such departure from the well defined and clearly marked out path for the followers of our Lord. Jesus commanded his disciples to "Go" into all the world and preach the gospel to every creature, etc., but nowhere do we find that he has delegated to any human agency the work of either preparing or sending

men anywhere to preach his blessed gospel. The God I hope I worship and adore is an almighty God, an absolute sovereign over the whole earth, and there is no part of it where his power does not extend or where his word does not prosper when he sends it forth. He has declared it shall not return unto him void, and one of the writers said in substance, Let God be true and every man a liar. He is omnipotent, omniscient and omnipresent, all in one, and he doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or need any say unto him, What or why doest thou? Jesus said, "No man can come to me, except the Father which hath sent me draw him." And he also said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." He took Nicodemus as an outstanding example to show that only a NEW BIRTH availeth anything. Nicodemus was a man of the Pharisees, possessing great natural learning and knowledge of the letter of the Scriptures. Besides he was a great Jew, being a ruler of the Jews, and no doubt could trace his ancestry back to Abraham, and, further still, he was regarded as a great churchman of his day, for Jesus spake of him as being a "master of Israel," but notwithstanding all of these things, Jesus swept them aside and declared emphatically, "Except a man be born again, he cannot see the kingdom of God." He insisted, "Ye must be born again," and in illustrating how the new birth comes about, he showed clearly that man could have

no-part in the matter. He calls attention to the wind, that it "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." There is no exception to the rule, and you, like Nicodemus, may feel to ask, How can these things be? Let me assure you that nothing is impossible with God, and in his work he is the beginning and the end, the first and the last of it. He is also a jealous God and will not divide his honor with another. Therefore all of the praise, honor and glory are his due, not only in this world, but in that which is to come, where he will be crowned Lord of all. Paul, in writing to his son Timothy in the ministry, says that God "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." Does this go back too far for you? It certainly does away with the chance system of works which we hear so much about in this day of spiritual darkness. Possibly this line of thought may seem very strange to you, but I hope you will weigh my words in the scale of Holy Writ, and if they be found wanting, or not in accord with the Scriptures, that you will cast them aside as being undeserving of your consideration. The religion of our Lord and Savior is of far too much importance to be dealt with lightly, or to take the word of any mortal man as being final. Let us, therefore, search as for hidden treasure the divine record in the

hope of finding our names written in the Lamb's book of life. Finding no authority in the Bible for missions, either domestic or foreign, I cannot go beyond what the word of God teaches by advocating them or lending myself to the promulgation of such a doctrine.

I am not ashamed of the things which I have here endeavored to set forth, and therefore shall not hesitate to attach my name to this letter, which you may use as you see fit. The questionnaire, of course, was intended for those who favor such things and my report will no doubt be of a small minority of the opposition which you may gather. My address you will see from the heading of this letter, and my affiliations with what I believe to be the true church of God is that of minister, to which I feel that I have been called by none other than God himself. My age falls between the fifty-one and sixty group class, and my schooling in the "Less than full high school course." I have many times felt the lack of a natural education and am doing what I can to give my son all the advantages of which he may be able to absorb, but I am convinced that so far as the wisdom of this world is concerned, at best it is foolishness with God. I have taken no course in theology, and have never felt the need of such a thing. I have been speaking in a public way for about twenty years, and for many years have spoken twice almost every Sunday, and besides this work and that which such a place entails, I am also a business man, working six, or to be more exact about five and one-half days a week, so if God did not

inspire me with that food which is necessary for the flock before which he has called me to go in and out, I am certain they would have very poor pickings. I verily believe that God gives me that food which is needful for the sheep of his pasture.

I have written hurriedly and without the thought the subject deserves, but I am a very busy man and unless I act promptly I do not know when I would be able to answer the question under consideration. Mrs. Dodson gave me your note late this afternoon, and here is your reply.

Your friend,

R. LESTER DODSON.

OBITUARY NOTICES.

Miss JESSIE MURRAY died at the home of her niece, Mrs. Wesley G. Thompson, Blenheim, Ontario, April 17th, 1938. She was the daughter of James and Jane (Galbraith) Murray, and leaves to mourn their loss a number of nephews and nieces. Sister Jessie, for many years, believed in Jesus as the Savior of sinners, but it was not given her to unite with the church until the second Sunday in October, 1929, when she, with four other brethren, were baptized the same day. The writer remembers with what pleasure we heard her relate her travel to the church. When telling of her darkness of mind, and temptations through which she had passed, she told of a dream she had had, in which she saw a wolf attacking a lamb, with intent to destroy it. Whenever the lamb would show signs of life the wolf would attack it, and her sympathy would go out to the lamb. When she awoke it seemed clear to her that the wolf was Satan, and the lamb herself,

and that whenever Satan saw any evidence of the life of Christ in us he would attack us with a determination to destroy us, if possible. As these thoughts passed through her mind hymn 785, in Beebe's hymn book, "With Christ in God your life is hid." She was able to repeat the whole hymn, to the comfort of a number who heard her. Much of her time was spent in the homes of relatives and friends, where she always made herself useful to others. During the last few years, she spent many of her days alone, but she said she was often not alone. She was kind and considerate of others in many ways, and by her devotion to those near to her she held a place in their hearts and affections that they will never forget. She was a very humble, gracious person, and there was a bond between her and the writer, who was her unworthy pastor, that death could not break. Her sister, Mrs. Duncan McCallum, died a little over a year before her, and this left her sad and lonely. The day the sad news was conveyed to her, she lay in her bed, and it seemed to her as though she saw hands, clean hands, holding her, and at once she felt to lie passive in His hands, for although He had taken her dear sister home, she herself was still in His embrace. As she meditated on the clean hands, she thought of Jesus. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath *clean hands*, and a pure heart," etc., and she had very sweet meditation on the clean hands, yet Satan tempted her to believe that this was not of the Lord. She told me later how in her anxiety she said, "Lord, if it were from thee, grant that my pastor may read that Psalm in meeting on Sunday." To her surprise and joy, I was led to read the very Psalm she desired. She often refreshed us with her good conver-

sation, we therefore can join with the bereaved relatives in sorrow, but would at the same time remember the joy and peace and rest that she now enjoys, "present with the Lord." We were present with her the last evening of her life, and spoke to her of the sweet fellowship we had enjoyed in the church of God. We reminded her, in her physical weakness, when it was hard for her to breathe, of the clean hands, and with the little strength she had, she said, "Yes, I am still in his hands," and not long afterwards her voice was silenced in death. We write the foregoing for the comfort of her nephews and nieces, who loved her dearly, that they sorrow not, even as those who have no hope, for of her we can say, "Asleep in Jesus, blessed sleep, from which none ever wake to weep." She is greatly missed by her niece, Mrs. Wesley G. Thompson, and her nephew, Murray McCallum, and their families, with whom she had mingled so much. It was with this niece she had come to spend her birthday, the day upon which she was to leave us for her heavenly home. May God bless those remaining, with a blessed hope that to them the day shall come when they shall be joined forever with those who have gone before, "united in mansions of bliss."

G. R.

MRS. SARAH KERR, widow of Deacon John T. Kerr, died at her home, in Iona Station, Ontario, August 5th, 1938, aged eighty-nine years. She was a daughter of John and Jane McCallum Gillis, of Albrough Township. She had been in poor health for a time, and confined to her bed about a year and one-half. Mrs. Kerr never united with the church, but she cherished secretly the unseen hope in her heart many years, which hope sustained her through dangers seen and unseen, and in the coming

to the close of her life hope was so wonderfully manifested in her heart and on her tongue that she gave utterance to many sweet evidences of that hope and faith in her Lord. And how she longed to go home! She was so weary of patiently waiting His appointed time. Truly patience had its perfect work. She often spoke of the journey she would have to take alone, but would say, Jesus trod the wine-press alone. In her weariness of waiting the words would be spoken, Stand still, and see the salvation of God. The desire to be baptized impressed her mind, and knowing her weak condition, the Comforter soothed the dear one by saying to her that she was baptized by the Holy Ghost, which brought rest and peace to her soul, and as she was passing through the valley of the shadow of death she calmly and silently breathed her mortal life out and entered into glory, which beamed in her countenance in the flight of her soul heavenward. She always enjoyed Elder Ruston's visits. He came frequently, and sang, read and spoke in prayer. Often she sang with him. One time in singing the twenty-third Psalm she solemnly repeated, "Thy rod and thy staff they comfort me." The serenity of her countenance as she neared the end was beautiful to behold, for it bespoke the virtues of the dying Lamb of God in her soul. Thus a blood-bought heir of heaven has gone to her reward, and in the resurrection morn she shall be raised a spiritual body, as Christ is, see him as he is, be like him and praise him eternally. She leaves one daughter, Mrs. Clara Elliot; two grandsons, John Kerr Elliot, of London, Ontario, and George Elliot, on the homestead; one great-grandson, James A. Elliot, of London; two sisters, Mrs. Effie Campbell, living with Mrs. Elliot, and Mrs. Mary Graham, of Dutton, Ontario.

Her funeral was conducted by her pastor, Elder George Ruston, who spoke comfortingly from the words found in 1 Thessalonians iv. 18: "Wherefore comfort one another with these words," after which her body was laid beside that of her husband, in Cowal Cemetery. May God comfort the mourning ones.

Written by request.

(MRS.) JOHN McPHAIL.

LEON SHIELDS was fatally injured in a car wreck on December 16th, 1938. He was the son of S. T. Shields, who for many years was a deacon in the church at Goshen, Arkansas. His mother is now a member of the church at Mt. Gilead. Leon was only nineteen years of age, and leaves a host of relatives and friends to mourn his untimely death. Among his relatives who survive are his mother, two brothers and five sisters. He belonged to a family who are firm believers in salvation by grace, and who live model lives in their community, near Hartford, Alabama.

The remains were taken to Wesley Chapel, where services were conducted by the writer, with interment in the adjoining cemetery, on December 17th, 1938.

ALSO,

THE infant son of Mr. and Mrs. Philip Lamb died February 5th, 1939, and burial services were held from the home, February 6th, conducted by the writer, with interment in Goodwater Cemetery, Wichburg, Alabama. The Master well has said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

ALSO,

MRS. EMMA HENDRIX, the subject of this sketch, died February 10th, 1939, after a lingering illness. She was fifty-six years of age, and the daughter of

Elder and Mrs. J. D. Baxley. He died about ten years ago. He was one of the pioneer Primitive Baptist ministers of this section of Alabama. Mrs. Hendrix was a firm believer in the principles upheld by Primitive Baptists, and had a large circle of relatives and friends around Slocomb, Alabama. She is survived by her husband, William Hendrix, four sons and three daughters.

Funeral services were in charge of the writer, at the home, with interment in Wright's Creek Cemetery, February 11th, 1939.

ALSO,

MRS. CATHERINE SELLERS, or "Aunt Catherine," as she was familiarly known, died March 3rd, 1939, after an extended illness. She was eighty-nine years of age, and a pioneer of this section of Alabama. Her husband preceded her in death about forty years. Among her survivors are three daughters: Mrs. Jesse Tindell, of Hartford, with whom she lived, Mrs. Wesley Killingsworth, of Newton, and Miss Julia. She also leaves a host of other relatives, and many, many friends.

The remains were taken to Mt. Gilead Primitive Baptist meetinghouse, where funeral services were conducted by W. A. Davis and J. J. Collins, with interment in the adjoining cemetery.

J. J. COLLINS.

AGATHA PORTER BAKER was born in Garfield County, Oklahoma, June 29th, 1903, and departed this life December 31st, 1938, making her stay on earth 35 years, 6 months and 2 days. August 19th, 1918, she was united in marriage to Mr. George Baker, and to this union were born two daughters: Vivian, of the home, and Evelyn McDonald, of Enid, Oklahoma. These two daughters, her husband, her father, two brothers and one sister, together

with her aged grandmother, uncles, aunts and cousins survive her, to say nothing of the many neighbors and friends who mourn her passing. She was the daughter of our late sister Nettie Porter, who preceded her in death about twenty-one years. Agatha was a noble girl, and although not a member of the Old Baptist Church she was blessed with a good hope, through grace, and her delight was to talk of the goodness of God to his poor and afflicted people. She asked us to pray for her, and while on her bed of pain she said her mother appeared to her and told her to pray, and when her grandmother came to her bed she said, "Grandmother, pray for me. You know every one cannot pray. Everything is now complete." Meaning that she was ready to depart and be with Christ, which she felt was far better. It pleased the Lord to bless her with a peaceful mind and he gave her to trust sweetly in his name. She asked her uncle Willard Garton to talk to her on scriptural points of the Old School Baptists, which he did as the Lord gave him strength to do. She expressed her love for this church, and said she believed it to be the church of Christ. To know Agatha was to love her. She filled the sphere God allotted to her, and then he called her home, where she shall more abundantly feast on his glory and sing his praise undisturbed by sin, unmolested by pain, and so shall she ever be with the Lord. Her mortal remains were laid to rest in the Garber Cemetery beside her mother. I would say to her dear husband, Weep not for her, for from the many evidences she left we are made to feel she was ready to leave this sin-cursed world, to enter that haven of eternal rest and peace, where sin and suffering cannot come.

Funeral services were held in the Grand Avenue Methodist meetinghouse,

in Enid. She joined the Methodists when a child of fifteen years.

Written by her grandmother by request.

THE foregoing was written by our dear sister, Lizzie Garton, and handed to me to correct and forward to the SIGNS OF THE TIMES for publication. Sister Garton is Agatha's grandmother. I feel to add a line to express my sympathy for those who are left to mourn the departure of this dear child. It was my privilege to have formed an acquaintance with Agatha, and knew her to be a woman of sterling qualities and high ideals. We loved her, but God loved her first, and loved her most, and we can only bow our heads in humble submission to him, for he has only taken that which was his own. The Scripture assures us that though the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. May the Lord comfort those who mourn.

L. L. SCHENCK.

MEETINGS.

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

E. M. FORD.

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

R. LESTER DODSON, Pastor.

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

J. R. HARDY.

**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

Seclusia Old School Baptist Church of Primitive faith and order, will meet every fourth Sunday at 412 E. Raulston Avenue, Ontario, California, and should God will this will be her place of meeting until he opens the way and puts it into her mind to meet elsewhere.

T. D. WALKER, Church Clerk.

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

E. B. AULT, Church Clerk.

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

LUELLA STEVENS, Church Clerk.

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 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.

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. 107.

MIDDLETOWN, N. Y., MAY, 1939.

NO. 5.

CORRESPONDENCE.

LEESBURG, Va., Feb. 14, 1939.

DEAR SISTER WORKMAN:—In your letter to-day, you ask why Christ has to intercede for his people after he has paid their debt to God for them. I understand you to mean, Why is it necessary for the elect to have an Intercessor in the court of heaven, when Christ has already made atonement for them? This has given me something to think about, and I can do no more than to write you some of my thoughts as they have come to me. At first thought, it would seem that the atonement for all the elect's transgressions having been perfectly and completely transacted by Christ, and all their sins having forever been put away by his sacrifice of himself, any further heavenly work by him in the way of intercession would be superfluous. Of course, this kind of reasoning can easily get us into a snare, for we know the intercession of our Lord before the throne of God in heaven's court is absolutely necessary, else

the Divine Plan would not so have been arranged as to include this priesthood of Christ. We can do no better than go to the Scriptures. Space would not permit me in this letter to cite all the Scriptures treating on Christ's priesthood, but let us take some of them. The last words of Isaiah fifty-third chapter are, "He bare the sin of many, and made intercession for the transgressors." This was partly fulfilled when Christ, while on the cross, said, "Father, forgive them; for they know not what they do." If all our transgressions had come to an end when Christ made atonement for them in his death, perhaps no intercession by him for us would now be necessary; but while the atonement was finished in his death, our transgressions did not end then. We are continually transgressing, notwithstanding the atonement is an accomplished fact. We are sinners by nature and sinners in fact and by act, even though God does not charge this up to us since Christ has borne the sins of many. The fact that Christ is in

heaven and we are on earth, our Head in glory but we ourselves still living in the presence of sin in this lower world, his intercession is required to cleanse us moment by moment, hour by hour, day by day, from our sins experimentally. I doubt very much if we could have at his hands any experience of absolution were it not for his present heavenly work of intercession for us, despite the fact that the atonement has been finished, and accepted by the Father. On the cross, Christ's plea that the Father forgive his persecutors their cruel and wicked deed, was based on the fact that he was at that moment dying for them; yet even though he was accomplishing the atonement for them in the sight of God, how could they ever experience for themselves forgiveness except as he prayed for them that it might be so? We might just as well say, What is the use of our praying to God for anything? If God has predestinated before-time our blessings for us, will we not get them any way, whether we pray or not? No, we will not. It is as much a part of the divine plan that we should pray for these blessings, as that God has predestinated these blessings for us. Christ's atonement for us on earth is the basis of his priestly work for us now being executed by him in the heavens. His work would not be complete without this heavenly work of his ensuing from the work which he did for us on earth. His atonement without his intercession would be like a foundation without any building on it; and there could be no intercession without his atonement preceding it, else it would be

like a house without any underpinning. When Christ said on the cross, "It is finished," what did he mean? Among other things, he did not mean that his work was done; but he did mean that all his EARTHLY work was done. He must now die and rise from the dead and go out of sight to enter upon his heavenly work for his people, which was to prepare for them the mansions in the Father's house in the heaven of heavens; and by his intercession for them, also prepare them to dwell in those heavenly mansions when it should come God's time for them to do so.

When Christ warned Peter that the time of Peter's denial was nearing, he told Peter, But I have prayed for thee that thy faith fail not. Would his faith have failed if Jesus had not prayed for him? Evidently so, if language means anything. By the same token, what would happen to us now as we go through this world were it not for Christ's praying for us? Our discouragements and difficulties would defeat us. Our stumblings would result in our falling. While our salvation might not be affected, inasmuch as our atonement is accomplished, yet our comforts and deliverances would be nothing at all without Christ's present intercession for us. We would be without any spiritual experience of salvation were it not for his intercession for us now, and would have to wait until we reach heaven before experiencing the forgiveness which his atonement has secured for us. In John xiv. 16, he says, "I will pray the Father, and he shall give you another Comforter, that he may abide

with you for ever." Would this Comforter ever have come without Christ's intercession? I believe not. The Holy Ghost has come upon the church and abides within the church throughout the ages, all because of Christ's heavenly intercession for his body ever since his ascension. If ever there is a prayer, a real prayer in the soul of any of the children of God, why is it? Only as the result and fruit of Christ's praying for them, now being accomplished for his body by him up there before the throne. All our time-experience of the grace of God rests on the intercession now going on for us above. Had Christ ceased to do anything at all after his intercession we down here would have long since ceased to know anything about mercy and grace while we were down here. Our present experience, so far as spiritual things is concerned, would be a vacuum, and we should have to wait until we get to heaven before knowing anything about heavenly things. It is his intercession keeps us alive. Like a tree growing in the soil and reaching up its branches to the sky, so Christ's intercession is rooted in his atonement and is the process by which he keeps lifting us up from the earth heavenward.

I leave this subject for you to further follow out in your meditation. May the Lord prosper you in this respect. I have but touched a few things as they have come to me. Oh, may he bless us to realize more and more in our own experience that carefulness and prayerfulness which are the fruit of what he is doing for us now, that we as branches

of the Tree of Life may have our breathings toward him, and thus overcome that earth-drag which clogs our steps and thoughts, and threatens to keep us tied to temporal interests.

Yours in the blessed hope of his appearing,

H. H. LEFFERTS.

REIDSVILLE, North Carolina.

DEAR READERS OF THE SIGNS:—I will try to write some of my travels. Every since I was a little boy, about eight or nine years of age, I would have serious thoughts about the hereafter, and I would be as good as I could. I remember one time when father had some company at night, and they sat around and talked and sang of the Lord. I got behind mother's chair and listened. I thought then they were the best people one earth, although father was very strict with us. Now father and mother are both gone, but I cannot wish them back, for I believe they are at rest. They both were members of the Primitive Baptist Church. It seemed that I was a peculiar boy. Once my grandfather was admonishing us how to live (not to steal, etc.), I said to him, I do not steal, for I know the Lord is seeing us all the time. I saw the tears drop from his cheeks when I said that. My dear people, it seems that God has taught me all along the way, though I have been disobedient in many things. My nature was like other boys, yet it seems that I thought upon the Lord a great deal. My father taught me to keep out of bad company, which I did avoid a great deal. Well, I grew

up to be in my teens, and many of my friends and I had grown up together and went around together and had a good time. It seemed I had forgotten the Lord, still we were going to meeting, but only for a good time. We went to Sunday School and prayer meeting, so the boys and girls I went around with would hold prayer meetings in a hilarious way, having fun and mocking the ones who were in earnest. We were once carrying on a prayer meeting through fun, and after calling on several and they said a little prayer, they called on me, and said, Now, brother Shreve, it is your time to pray. Well, I began in a mocking way, but before I had said many words something spoke within me, and said, You had better be praying. It was just like a thunder bolt. I left the room and I felt the need of prayer. I did not know what to do or what to say. I just felt that I wanted to pray, so I went in where my wife's mother was and told her what had happened. I told her father and mother were both dead and I felt I had no friend, and I thought that was the trouble. She told me that was a good sign. I saw her shedding tears, but I did not know what was the trouble. I only knew that I felt condemned and wanted to pray, and I have ben trying to pray ever since. My wife's mother told some of the Baptists about me, and some said they would be glad to hear from me. I did not know that the Lord was working in me. I felt sad and condemned. I went on in this condition for a long time. One beautiful morning I was wandering out, in great trouble, and all at once everything brightened up and it seemed that everything was praising God, and I felt as light as a feather. There was where I began to hope. I could see, as I thought, inside a little of God's mercies. I went to hear the dear Old Baptists. They looked so humble and kind, and I loved to hear them sing; pray and preach; though I could not understand all they preached, yet I had confidence in them. They told my experience better than I could myself. As time rolled on I worried because I could not live better. I would think the Lord had not changed me, else I would not get mad as I did. On one occasion my wife's little afflicted brother and I were on our way home from a party, and he began to tell me some of the Lord's dealings with him. He talked so beautifully I could not help shedding tears. After that he and I would tell our ups and downs to each other. I had confidence in him. At about the age of eighteen I married. My wife and I started out in the world, worked hard and began to raise children. I thought I would raise my children just as I wanted them to be, but I could not. I had a very bad temper, would get mad and then would be sorry for it. I have many times gone to the lonesome woods and begged the Lord for his mercy. Oh I could not get low enough, but it seemed that my prayers did not reach higher than my head. I would think, Oh is there any one like me? I felt to be vile and full of sin, and I feel to be so yet. I went on in sin and trouble until one day I felt to ask God to afflict

me in some way, that I might be humbled. I wanted to be like Jesus. I just felt that I was not humble enough. I felt that I might go astray, and I wanted to be humble. I would think every day that I would do better, but instead I grew worse, and it was a mystery to me, inasmuch as I wanted to live better, but could not. But I can see now, it seems, that if we get to where we think we are living a good life we may get puffed up above measure. In other words, we might get careless and step on some of God's little ones.. If I am one of his saints, I feel to be the least of all. I come confessing that the Lord is all and in all and that I am nothing but a poor, puny worm of the dust.

I aimed to mention about my wife's afflicted brother, who died. After he died I felt very sad. I thought a great deal of him. I was somewhat worried whether he was saved or not. Something seemed to speak in my heart and say, What better evidence do you want than what you already have? Then my mind went back to where he and I told each other our experiences, so I never worried a moment from that time until this day about his being better off. I have doubts and fears about myself. In the year 1918 they had an association at Macedonia. Wife and I attended the meeting and thought they had good preaching. On the last day I felt I wanted a home with them, but felt they knew about my sins and would not have me. I wanted a home with them, but felt unworthy. While they were breaking up it seemed that I could

hardly stand it, but I did not offer myself. On our way home I felt very sad, and thought I would never have another opportunity. I felt I wanted to go back and offer myself, but I did not. I would have times of rejoicing, then times of sorrow and condemnation. I never doubted the Old Baptists at all, but it was me. Well, the split came between the absoluters and the nonabsoluters. I did not know where I was for a long time. Finally, it seemed that it opened up to me as plainly as could be that the absoluters were right. Then I went on and could enjoy hearing them preach. It seemed they could not preach it too strong for me. A colored person once asked me what I thought the Scripture meant where it says, "I came not to call the righteous, but sinners to repentance." I had never thought of it before, but it seemed to come to me as a flash that the "sinners" were those who felt like I seemed to be, so I told him the way I saw it: the "righteous" spoken of were righteous in their own estimation, hence the Lord did not come to save such characters. So all along the way I would defend the Baptist doctrine. I loved that doctrine because it suited my case. I found that I was not my own keeper, and that all the good I had done was of the Lord. I felt to be condemned. Oh what a wretched creature I felt to be! Sometimes after lying down at night I would think I would never see the sun again. Brethren, I have traveled much of my way in the dark valley and in the shadow of death. I do not feel to be any better to-day than I was when a

boy. As I told you, I wanted to be humble, so I tried to pray God to make me so, even if it took afflictions to do it, so he did afflict me. In the year 1935 I was stricken with arthritis, a dreadful disease. I tried all kinds of remedies, but to no avail. I went to Hot Springs, Arkansas, and stayed two months and ten days, and all the time I was there I was trying to ask God for mercy. It was very sad and lonesome for me there, though there were many people, but no one could comfort me. I seemed to be in prison. Well, I got some better, and when the time came for me to go home I was glad. I wanted to see my wife and family and go and hear preaching. I begged God to let me live until I got home, and if it was his will, to make a way possible for me to go before the church and ask for a home with the dear old saints. I arrived home March 1st, and was very thankful to be there once more. I went and heard preaching the first opportunity I had, and enjoyed it very much. In April I grew worse again, so my wife and I went to Florida and stayed one month. It seemed to help me, so I bought a little home there, with an intention of going back and staying one year or more. When I got back to my home in North Carolina I became worse again, but managed to keep up and around. I went to the meetings of the church every opportunity I had. I wanted a home with them, but it seemed I did not have anything to tell them. A few nights before the fourth Sunday in May brother Ray and his family were at my home, and were talking about

going to Bunker's Hill the fourth Sunday. I said to him, Why not go to Macedonia? I said, I just feel that you will be there. He said, I cannot tell, Well, I had a mind to go before the church, but did not know whether or not it was the mind of the Lord. I always felt that if I ever joined I would have to feel the power of the Lord take hold of me. I had that desire. When the fourth Sunday came I was so sick that morning that I gave up going. Then a little before noon I felt some better, and told my wife to get ready and we would go for the evening services, which we did. About the first one I saw was brother Ray. I was very glad to see him. He helped me in the meeting-house and was kind to me, though I felt very unworthy. After brother Wyatt preached they had Communion Service. I was sitting there, feeling unfit to offer myself, yet I wanted to do so. Brother Spangler prayed, it seemed to me the most beautiful prayer I ever heard. I felt then that I must go, and all the condemnation was gone. I sat there until they commenced singing the song of dismissal and it seemed I could not keep my seat, as there seemed to have been some great power over me, and it was no trouble for me to go forward. I told a little of my experience, and, to my great joy, they received me. I went on rejoicing for a few days, then I thought I might have deceived those good people, so I began to ask God if I had to undeceive me, as I did not want to deceive them. I felt that I had rather go down into defeat than to deceive, so then I prayed to God, I feel, and now

I am reconciled. Before I joined I felt that if God would make it plain, and open the way for me, I could praise his holy name all the time, but I found that it takes the Lord to produce praise. I truly feel in my heart I have praised his name. He has been kind and good to me, though my affliction has been great, and I hope he will continue to reconcile me. On the fourth Sunday in June I was baptized by our pastor, Elder D. V. Spangler. It was a day of joy to me, for I had been so sick that I was afraid I would never see that day. I felt that I wanted to follow the way our blessed Savior had gone, and I wanted the world to know where I stood.

Now, my dear people, I am still afflicted, both naturally and spiritually. I am not able to work, and never expect to be able to again. Sometimes I think it is because of my disobedience that I am so afflicted, but I hope the Lord will make me submissive to his will. I will say to the brethren and sisters that I am still full of doubts and fears and my sins are many. I do not know whether or not it is so with you. I mourn and groan on account of my sins. Why am I thus tossed to and fro? Oh is there any one like me? If so, come and tell me so. When will the Comforter come again? or have I ever heard the Comforter? I feel the need of the Lord all along the way. I pray the Lord of heaven to direct my steps, that I may not turn to the right or to the left, but go on in that strait and narrow way. I fully believe that what God has done is done forever. There is nothing we can do to inherit the king-

dom of heaven, but I believe God puts it in the hearts of his children to live obedient, as nearly as they can, and when his children are not obedient they are beaten with many stripes, and it is good for us, for it makes us love the Lord all the more.

In the midst of much sorrow, pain and sleepless nights, I fell asleep and dreamed that I was praising God and praying to him both at the same time. I have never in all my life felt so blessed for a few moments. All pain and suffering left me and I was at perfect ease, while before I had been in much misery and trouble. I awoke with the thought, Was that a little foretaste of heaven? If so, it would be wonderful to go there. I would like to have some one write and tell me what they think of that dream.

My dear brethren, I feel that if I had the education and words to express my feelings I could write on and on. Sometimes something says to me, You are acting the hypocrite, and it causes me to wonder if I am. I believe we do act the hypocrite in many things, but as for this blessed truth I do not feel that we do. My hope gets very small, but I cannot throw it away.

I have just finished reading the third chapter of 2nd Peter, and to me it is sweet reading. After reading the eighteenth verse I thought how sweet it was and a great love rolled across my breast, which made me hope again, and it renewed my strength and I want to fight on. I felt that I wanted to fall on my knees and ask God to give me that grace that I may grow in knowledge of our Lord and Savior Jesus Christ. I

love this blessed truth; it is my meat and drink. Sometimes it seems that our Lord has gone forever, but again when he returns how sweet it is, even though we may be alone. My dear people, I have enjoyed some of the sweetest moments of my life all alone, praising God from on high. Yes, it is from on high. I believe it is so high that no man can reach it. I wish I could describe this beauty as I see it. May our Lord show each one of you some sweet day, if he has not already shown you. Now, my dear ones, I hope in Christ, you will still go on. Remember the commandments. I feel to say as David did, Sing praise to God. What a wonderful God is this! Who can forbear to sing his praise? Brethren, I have been to meeting when it seemed no love was manifested among the brethren. I feel that we should let our joys be known. Let love flow from breast to breast. If we deny our Lord, what more can we expect of him? I hope I am not ashamed to own our Lord, nor to defend his cause. And to love the Lord is to love the brethren. Dear people of God, I feel that you know more about these things than I do, but as it is I feel that I want to cast in my little mite.

I have written some of the things I have seen and felt, and if it is according to your experience I would be glad to hear from some one who has been led along this road.

Brother Dodson, you may publish this if you see fit, but if not, it will be all right with me. I shall not complain. What I have written is the truth as near as I can describe it.

Inclosed is a letter which my mother wrote to her mother and father thirty-two years ago.

Your unworthy brother, if one at all,
C. C. SHREVE.

MY DEAR MOTHER AND FATHER:—
I will try and write you a few lines this beautiful morning and try and tell you some of my feelings. For the last month or two I have been very low down in the dark valley of woe. I cannot see my way through, and am made to mourn all the day long. I am made to say, Surely the goodness and mercy of God has gone forever. Why hast thou forsaken me? O Lord, deliver me from this burden. It sometimes seems more than I can bear, and that surely I am deceived and never knew the Lord. Why am I thus tossed to and fro? I feel like Paul: to be the chief of sinners. Who shall deliver me from the body of this death? I try to read the Bible, but there is no comfort there. I take up the hymn book and try to sing, but all sounds are lifeless and dull to me. Why am I forsaken and feel so onely and sad? I felt like my dear father, mother, brothers, sisters, brethren and friends had all forsaken me; yet they have not done any harm. I am made to wonder if it is all for my many sins. O Lord, have mercy on me. I know I am a sinner, and it is by the goodness and mercy of God that I am saved, if saved at all. I sometimes fear I am deceived, that I am not what I hope to be. I have so many evil thoughts. I feel that what I would do I do not, and what I would not that I

do. Sometimes my heart feels so sad and cold I cannot shed a tear over my many sins. My way seems so dark sometimes that I fear I will stumble and fall. When I do feel that my Savior is near and with me it seems so short a time that I am left in doubts and fears. I feel as the poet says,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

Oh, is there any one like me? When I got up this morning I felt that I was cast away and that no one cared for me, and I began to think of how I used to go to meeting with my dear husband and see the dear brethren and sisters and hear good preaching and singing, and now to think that I cannot go, that he is not here to go with me, and my heart was filled with sorrow. All at once I began to sing, and it seemed my poor heart was filled to overflowing with love and joy. I felt that I loved every one, and every song sounded very sweet to my poor soul. Even the birds seemed to be singing praises to God and the trees seemed to be bowing down in praise to him. Every thing I looked at was praising him. For a time I was made to say, Surely the goodness and mercy of God have been with me all my days, and I knew it not; bless the Lord, O my soul, bless his holy name. I know that if I am saved it is by the grace of God. I do not feel that I ever did anything good in all my life, that all the good I ever did came from above and shall return to him.

I will stop writing, as I fear I will tire you with my scribbling. If I had

the education and words to explain myself I would not mind trying. But I have done the best I could in my weak way. These few lines leave us all quite well at present. I was quite sick last week and had to have the doctor, but am very well now, for which I thank the good Lord. I hope you are all well. Give the children my love, and tell them their oldest sister has not forgotten them, that I think about them every day and wish that I could see them. Tell them they must write to me even if I do not write to them, for I am always glad to get a letter from them. You all must come soon and see me, and write and tell me of your feelings. Remember me at the throne of grace.

Your poor and afflicted daughter,

MALISSA SHREVE.

SULPHUR, Ky., May 17, 1938.

DEAR EDITORS:—I am sending the price of my subscription to the SIGNS, which I should have sent before. I would like to write to the dear people who read the SIGNS if I could write according to the blessed truth, and to the comfort of the Lord's people, but it is hard to write with a barren mind, when the words seem to be all hidden away and will not come forth. Is it to make us realize our helplessness, and to know that without him we can do nothing, and that we are only helpless worms of the dust? O, dear Lord, help me. Where must a weary sinner go but to the sinner's Friend? We know all our springs are in thee and all good must come from thee, for no good in creatures can be found. But how can we go to this dear

Friend except we be drawn by cords of divine love? We have no power of our own to move forward. But here is one comforting thought: Moses told the Israelites to stand still and see the salvation of God, and this great I Am that overruled all of Moses' objections, and sent him into Egypt to bring up the Lord's people, is the God we hope we adore, the haven of rest when all is so dark we cannot make one step alone. But his word is a lamp unto my feet and a light unto my path. He has been merciful to me in many ways. Oh that I were more deserving of his loving-kindness to poor unworthy me.

I had the blessed privilege of going to our meeting this last Sunday, at Old Sulphur Fork Church, and hearing a wonderful sermon by our pastor, Elder G. L. Weaver, and witnessing the beautiful ordinance of baptism to a lady sixty-one years of age, who was added to our little band, upon confession of faith. We hope she will be a blessing to the church, and the church be a blessing to her. We are only a few in number, and often feel discouraged, but the Lord adds to the church daily such as shall be and are saved. I meet people who seem to be well experienced in the grace of our Lord, and feel that they would make good members, but who seem satisfied to stay on the outside. We know this is all in the hands of the Lord. If he has not seen fit to impress the matter upon their minds we dare not try to persuade them to join.

Dear Elder Dodson, will you please, if the Lord so wills, give your views on Ezekiel xxxvi. 25-27? More especially

the twenty-fifth verse, about the water cleansing.

May the Lord uphold his people by the word of his mighty power and his great love and mercy toward them wherever they may be.

From one who believes we are saved by grace, through faith, which is the gift of God.

(MRS.) ADDIE CHANDLER.

KINGSTON, New York.

DEAR SISTER SLAUSON:—You have been in my mind many times since your illness, and I have thought to write you before this, but the past week has not been very good for me. Beginning Monday, I felt very badly. I had but little strength. Tuesday the same. Wednesday night I had a spell with my heart, but not as severe as a previous one. It makes me very weak. To-day I am some better. The doctor was here Wednesday. He said I was doing as well as could be expected. I am the spared monument of God's grace and mercy for some purpose he only knows. It seems to me I am like the verse:

"Here like a barren tree I am,
With neither fruit nor leaf;
A useless cumberer of the ground,
Help thou mine unbelief."

Often my fleshly nature seems to get the better of me, then I cry to the blessed Savior for mercy: Lord, I believe, help thou mine unbelief. With all my doubts and fears, I would not exchange the doctrine of predestination, or the Old Baptist belief, for all the gold and glory this earth holds. If the blessed Savior has begun the work of grace in my heart it will never fail. It is a comfort to me to think that Jesus

knows my thoughts, and knows them he chose before ever the earth was formed. I know I cannot think a good thought unless indited by the Holy Spirit. I feel I cannot praise the blessed Savior enough for his untold mercies to me in this my affliction. I do pray to him each day to give me patience to bow in humble submission to his will, for I know whatever befalls me Jesus doeth all things well. I feel to be a poor miserable sinner, not worthy to be numbered among you dear ones.

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

If God is for us who can be against us?

I enjoyed Elder Sikes' article in the last SIGNS very much. It was a comfort to me. I am cast down much of the time, mourning over my sins. Oh, is there any one so sinful and vile as I? In the seventh chapter of Matthew, twentieth verse, it reads, "By their fruits ye shall know them." Where can any one see the above in me? Jesus has said, "Cast down, but not destroyed," but can I take that for me? I have been reading the Sermon on the Mount. It reads, "Blessed are the poor in spirit: for their's is the kingdom of heaven." I do feel, oh, so poor spiritually. I have read the first chapter of first Peter recently, which is all very precious to me. The eighth verse: Who we have not seen, yet how we love the dear name of Jesus, the Rock of our salvation. The fourteenth verse of the sixth chapter of Galatians expresses how I hope I feel. The thirty-third Psalm is all of God's goodness and mercy. Surely

blessed is the nation whose God is the Lord, and the people whom he has chosen for his inheritance. Read hymn 628. It is just as I feel.

Well, dear brother and sister, I guess you will think this letter is like the writer, a poor, miserable affair. I wish I could talk on the Scriptures as the other members do, but my memory is so poor and I know so little it seems a waste of time to even try to talk. I feel that you will cast the mantle of charity over this.

I do hope it will be the Lord's will to restore your health to you. It has taken me most of the day to write this. It tires me, then I have to lie down and rest. I received your cards. Thank you. Best wishes to the girls.

May the God of all grace guard, guide and bless you both, is the sincere wish of your poor unworthy sister in a precious hope,

(MRS.) MARY B. COONS.

CAPE CHARLES, Va., March 3, 1939.

VERY DEAR BROTHER DODSON:—

I do want to tell you I have your good letter and have read it over and over, and just read it again. I wish I had the gift and the strength to write in like manner, but I can at least *thank you*. I was sorry to read that part of your letter that said your family and you have all been sick this winter, but hope you are normal now, or soon may be. I have thought of you often since your visit with me last November, but I have been in bed most of the time since then, and have not been down the stairs this year (since Christmas). I sit up some

now and write in my rocking chair on a book, so use a pencil, and do not write much.

Yes, I have done some planning for the farm work from my bed and room. We have a number of good tenants who must try to make a living, so I plan for them, and they have all the potato crop planted, and I think getting along well with the work, but how I do miss being on the farm to look after my work, but here I am.

Yes, I hope I have experienced some of the wonderful things you mention, which now seem too high for me to "attain," as David said, and I am trying to wait on the Lord. I heard to-day that Elders Ker and Vaughn were in Salisbury Sunday and they had a good meeting. I believe I miss these meetings more than I myself realize.

I am getting tired, so will stop, and hope to hear from you when you feel like writing. Pray for me.

Yours in trials and afflictions, but hoping, or trying to, for the mercy of the Lord,

G. E. COULBOURN.

[WE know many of our readers will be interested in the foregoing letter from our dear brother, Elder Coulbourn. If we know what prayer is, we believe we have, by the Spirit of God, been enabled to make supplication at the throne of grace for God's remembrance of this, his servant.—R. L. D.]

CLOVIS, New Mexico.

DEAR EDITORS:—I am sending four dollars for renewal of my subscription to the SIGNS OF THE TIMES, and what is

left over apply it to whatever is needed. I do enjoy and indorse such writings as are contained therein.

In April, 1919, I visited the church then near Bronx Park, New York City, met and heard the late Elder John McConnell, also the present editor, Elder R. Lester Dodson, preach several Sundays. I went from there to Philadelphia, and attended the church at Park Avenue Hall, and heard the late Elder B. F. Coulter preach, and also visited with him at his home. The SIGNS OF THE TIMES has been in our household regularly since the days when the late Elder Gilbert Beebe was editor. I was then a child. I have his two books of editorials, which I prize very much. I am one of those Elder Coulter called dry land Baptists.

T. E. PRESLEY.

SULPHUR, Kentucky.

DEAR EDITORS:—Inclosed find two dollars, for which please continue my paper for another year. My husband, who passed away one year ago, had taken the SIGNS about fifty years, and to him it was next to the Bible. Awhile before he passed away he told me he wanted me to take the paper as long as I lived, and I hope to be able to do so. I enjoy the good letters and editorials. May it continue to come to us many, many years.

In hope,

(MRS. G. R. TURNER.)

PARSONS, Kansas, Dec. 26, 1938.

DEAR EDITORS AND PUBLISHER:—Please accept my humble donation of two dollars to your wonderful paper,

that has been published for one hundred and six years. May this donation help to start it on its one hundred and seventh year, which I am more than delighted to have the honor of doing. I feel that I have gotten more out of it than I have put in it. I have been reading it for about thirty years, and I hope to continue to read it as long as the Lord permits me so to do. I consider it the best in every way, and the only strictly religious paper I have ever read. So long live its editors and publisher, is the wish of your humble reader,

A. E. CLARK.

[SUCH letters as the foregoing are indeed very encouraging, and we truly thank the writer, not only for his financial assistance, but also for his words of commendation.--PUBLISHER.]

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, September 8th, 9th and 10th, 1938, to the associations and meetings with which we correspond, sendeth greeting in the Lord.

DEAR BRETHREN:—Once more we have been spared by the kind providence of our God to meet in an association. Your correspondence was thankfully received, reminding us how sweet it is for brethren, though separated by distance, to dwell together in peace and love, given us through Jesus Christ. The gospel was preached with power, and the name of Jesus, the way, the truth and the light, was exalted

above every name; neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved. While with us Elder Ruston was led to relate many dealings of the Lord with him, which recalled to our mind instances in our own religious experience, thereby renewing our hope and strengthening our faith. We felt that it was good to be there, speaking of these things one to another, not forsaking the assembling of ourselves together. We were very glad to have so many of the North Berwick brethren and friends with us at our Saturday and Sunday meetings, and hope that they, and other lovers of the truth, will make us glad in years to come.

Our hearts are saddened as year by year we become a smaller Association, but we have the assurance that a just God rules in heaven and among the inhabitants of the earth. May we be reconciled to his will and not forget all his benefits.

Our next session will be held with the Bowdoinham Church, at Bowdoinham, Maine, the Lord willing, the Friday, Saturday and Sunday before the second Monday in September, 1939.

GEORGE RUSTON, Mod.

SANFORD S. BARTLETT, Clerk.

EXPLANATION OF DATES.

THE date opposite your name on the little pink slip on which your address is printed denotes the time your subscription expires. Dec 38 means that it expired December, 1938; June 39 that it will expire June, 1939, etc.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1939.

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J. E. BEEBE & CO.,*Middletown, N. Y.***ROMANS IX. 17.**

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."

There are those who appear to think that God and Satan are two great gigantic creatures, or powers, independent of each other, eternally self-existent and self-perpetuating, with God being a little bit the stronger of the two and sometimes giving the devil permission to do certain things. We know of nothing in the Bible that will support such a theory. Job most certainly did not take any such position. He saw God as being SOVEREIGN in every sense of the word. In the twenty-sixth chapter he

presents him as being infinite in power and unsearchable in wisdom, and says, "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."—Job xxvi. 13. He recognized no power but that of God, for he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job i. 21. The Lord said by the mouth of the prophet Isaiah, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy."—Isaiah liv. 16. Solomon said, "The Lord hath made all things for himself: yea, even the wicked for the day of evil."—Prov. xvi. 4. Paul said, "For there is no power but of God: the powers that be are ordained of God."—Rom. xiii. 4. Jesus said to Pilate, "Thou couldest have no power at all against me except it were *given thee from above.*"—John xix. 11. He also said to his disciples, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray him, being one of the twelve."—John vi. 70, 71. There was work for a devil to do, and Jesus chose Judas Iscariot to that end and purpose. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. "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 what-

soever thy hand and thy counsel determined before to be done.”—Acts iv. 27, 28. “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. What an array of Scripture there is to uphold and support the doctrine of God’s sovereignty, who made all things, and without him was not anything made that was made. (John i. 3.) And when Jesus arose from the dead we are told that all power, both in heaven and in earth, was given into his hands, and that he holds the keys of hell and of death. What security there is in such a belief! Not long ago we had a practical experience which emphasized the insecurity of just one weak link in the chain. We had taken a friend who had some valuable papers in a brief case in our car to a place where the car was to be parked for a couple of hours. Our friend, desiring not to be burdened with his brief case, asked if we were going to lock the car. We replied that we could lock three of the doors, but the fourth could not be locked. He immediately replied, “I will take my brief case with me.” He was unwilling to leave those valuable papers in the car under such conditions. We have many times stated in speaking that if there was just one loophole in all of the divine scheme of things, or if just one of the Lord’s people could be utterly lost, they would all be miserable and there would be no comfort for a single

one, for each one would be feeling that this terrible thing would be his lot.

We are convinced that man can have no true conception of God unless he enlightens the mind of his understanding. Man is prone to think of God as though he were a fellow-creature, like himself. He tries to pull the Almighty down to his own level and reason out these things from his own point of view. The Lord spake by the mouth of his prophet, saying, “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”—Isaiah lv. 8, 9. Most certainly God is holy and of too pure eyes than to even look upon sin, in the sense we view it, but he hath made all things for his own glory, and he will control, direct and overrule all things to that end. Even the wrath of man shall praise him, and the remainder will he restrain. Paul, in writing to Timothy, told him that “in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.”—2 Tim. ii. 20. In the very same chapter in which our text is found, Paul 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? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?”—Rom. ix. 20, 21. God is above all law and, therefore, is not accountable to any one. Whatsoever his

soul desireth, that he doeth. Where is there a man, woman or child with any appreciation at all of the masterpiece of a great artist, who will deny him the right or impugn the motive of his purpose in having a dark background upon which to paint the work which exudes his very life and being? There can be no picture without both a negative and a positive. If we rob Jesus of his cross, we must at the same time rob him of his crown. God created the kind of world he required for his own purpose, and while words cannot picture the blackness or horribleness of the pit of sin into which mankind has sunk himself, do we not become lost in wonder and amazement by the contrast of God's goodness and mercy as displayed in the gift of his only begotten Son, to be made flesh and dwell among us, that we should behold the glory of our blessed Redeemer? Such a scene neither heaven nor earth had ever witnessed before nor since. Let us, therefore, exalt the name of God and lift the name of Jesus on high.

"When man was created,
What wisdom we see,
The whole he possessed was
The image of thee;
But, oh! in his fall, we
Are led to espy,
'Twas all for the lifting
Of Jesus on high.

Here Satan was nonplussed
In what he had done,
The fall wrought the channel
Where mercy should run
In streams of salvation,
Which never run dry,
And all for the lifting
Of Jesus on high.

When Adam to eat of the
Fruit was induced,
It answered the end
Which Jehovah designed;

No purpose of wisdom
Was altered thereby,
'Twas all for the lifting
Of Jesus on high.

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

The particular brand of predestination objected to so strenuously by some of our friends is very definitely vindicated by none other than God himself in our text. With reference to the plagues and the final destruction which God sent upon Pharaoh and the Egyptians, the Lord commanded Moses to say unto Pharaoh, "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."—Exodus ix. 16. When the apostle, therefore, makes use of the expression, "For the scripture saith unto Pharaoh," it is as though he said, "God saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." God had previously said to Abram, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance."—Gen. xv. 13, 14. God not only determined beforehand what he would do, but had also declared it. The text will not ad-

mit of any such interpretation as "God permitting Pharaoh to rise up, or of some other power raising him up," but it plainly declares that God raised him up. Pharaoh was the symbolie head of the powers of darkness, and every single thing that he and the Egyptians did to Israel was embraced in the purpose of Almighty God. God's purpose, however, did not end with the persecutions which the Egyptians inflicted upon his people, Israel. It reached beyond this and embraced not only his deliverance of the Israelites, but the utter destruction of Pharaoh and his hosts. In all of this God did show his mighty power, and his name has been declared throughout all the earth because of this, and will continue to be declared until time shall be no more. We wish that all who love our Lord in sincerity and truth could see that God is glorified in all his works and give praise unto his holy name, but those who cannot, we would be glad if they could be content with what they have, and not disturb the peace of Zion by opposing those who like strong doctrine. We do not believe that we can truthfully be accused of hobby-riding on the subject of "the predestination of all things," nor do we desire that what we have written shall be provocative of controversy, but we want the record kept straight, and when we hear God's truth assailed, our hand becomes restless until we put our pen to work in defense of what we are persuaded is both glorifying to God and comforting to many of his saints.

R. L. D.

CIRCULAR LETTERS.

(Written by sister Nellie M. Palmer.)

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Lincoln County, Maine, September 8th, 9th and 10th, 1938, to the churches and associations with which we correspond, sendeth love and greeting in our Lord and Savior to our brethren scattered abroad.

OUR dear sister, who so ably officiated in this capacity, has fallen asleep, and of me it has been requested that I supply the vacancy. The brethren little know the felt sense of my inability accompanying their request, but, having to serve them, I make the attempt.

Our dear Savior said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi. 28-30. This command was to his loved ones, his chosen, those who were weary of the conflict with sin and the manifold temptations of the devil, those who had nowhere else to go. "No sanctuary, Lord, but thee." Those who had suffered the felt torments of separation from God, justly condemned, cut off and treading the wine-press alone. Oh the terrible darkness, the torment that rages in the soul. No friend on earth to soothe the distress and no God in heaven to claim as one's own. Surely the arrows of the Almighty have pierced our soul and we are wounded

and broken, and, like Israel of old, we are made to stand still to behold the salvation of the Lord, and then to such an one he says, "Come." The Sun of Righteousness arises with healing in his wings, the blackness of night gives way to the morning light, our eyes are opened and we behold the crucified and risen Savior, the One altogether lovely, saying, "Take my yoke upon you, and learn of me." With what untold joy we behold him whom our soul loveth; we bow before the God of heaven and take the yoke and learn of him. We find the yoke easy and the burden light, and we rest in our first love, and sing, "The Lord hath triumphed gloriously." Little do we know of the untried journey before us, the wilderness road, the trackless desert. Like our fathers, they wandered in the desert in a solitary way, they found no city to dwell in. Hungry and thirsty their souls fainted within them. Then they cried unto the Lord in their troubles and he delivered them out of their distresses. (Psalms cvii. 4-6.) And what was true of the Israelites of old is true in the present day. How many times we, too, have been made to cry unto our Lord, and has he not delivered us out of our distresses? Not by removing the trial, but by his felt presence whispering, My grace is sufficient for thee.

"And he led them forth by the right way, that they might go to a city of habitation."—Psalms cvii. 7. Yes, we, too, are looking forward to that city of habitation. Traveling that highway

cast up for the redeemed to walk in, and it shall be called, The way of holiness. The unclean shall not pass over it, but it shall be for those, the warfaring men, though fools, shall not err therein. Paul, in his epistle to the Galatians, said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness came by the law, then is Christ dead in vain."—Gal. ii. 20, 21. "For here have we no continuing city, but we seek one to come."—Heb. xiii. 14. So we would run with patience the race set before us, looking unto Jesus the author and finisher of our faith: who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. xii. 1, 2.)

GEORGE RUSTON, Mod.

SANFORD S. BARTLETT, Clerk.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

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

OBITUARY NOTICES.

ELDER G. O. WALKER departed this life April 6th, 1939, at his residence, Ontario, California, at the age of sixty-five years. Brother Walker's departure was not altogether unexpected, as he had been deeply afflicted for several months, and was not able to keep up his usual employment as a carpenter, nor to reply to an extensive correspondence. Brother Walker was a native of Walker, Oregon, and he moved to Southern California in the year 1927. He is survived by his second wife, Mrs. Clara Walker, the daughter of Elder Melton, of Missouri, seven daughters: Mrs. P. A. McKee, Seattle, Wash., Mrs. Henry Holmes, Waterville, Ore., Mrs. Paul Lane, Reedsport, Ore., Mrs. Rose Kinman, Bremerton, Wash., Mrs. Tress McClintock, Condon, Ore., Miss Sybil Walker, Boston, Mass., and Miss Clella Walker, Portland Ore., also three sons: Gail W. Walker, Walterville, Ore., Boyd F. Walker, Walker, Ore., and Ansel E. Walker, Pomona, California. Brother Walker at an early age was called with a high and holy calling, not according to his works, but according to the purpose and grace of God, given to him in Christ before the world was. To the writer he possessed many marks of grace, giving evidence in his conversation and conduct that he had been made to feel the plague of his own heart. At an early age, also, he was given peace in believing in Him of whom Moses and the prophets did write, to wit, Jesus the Christ. Among his many marks of grace I will mention in this only two: patience, shown in his readiness to bear with and forgive the erring, and at the same time contend for the truth as it is in Christ, declaring that God will have mercy on whom he will have mercy, and whom he will he hardeneth, and that He hath done all things well, and, as brother Walker often de-

clared, he is too wise to be mistaken and too good to be unkind. The other mark of grace, I will now mention: a readiness to let his yea be yea and his nay be nay, avoiding an unprofitable and unholy strife of words and contentions about the law and other controverted questions. While his theme was the goodness and mercy of God, his just judgment and severity he did not dispute nor deny. His style was conversational, and in defense of our position he often quoted, in private conversation and in public discourse, the couplet from Dr. Watts, "If my soul is sent to hell, thy righteous law approves it well," etc. In seasons of despair and grief he enjoyed singing, and often selected, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word." In times of triumph and relief he called for "Amazing grace, how sweet the sound, that saved a wretch like me." Possibly more often than any other song used by Primitive Baptists. Some years ago he was called for the rest of his natural life to serve Seclusia Church of Old School Baptists, of Primitive faith and order, which he did exceedingly well, getting to himself a good degree, until his last and final illness. But why should I write thus? He rested in the statement in which I try to rest: "Zion's teachers shall never be revoved."

Early in the morning of April 7th sister Walker left with the body for interment in the family cemetery, near Walker, Oregon.

Submitted in sorrow and signed by
T. D. WALKER.

ELDER H. W. MAY was born January 26th, 1873, and departed this life January 27th, 1939, making his stay on this earth 66 years and 1 day. He joined the Little Hope Church, of the Mates Creek Primitive Baptist Association, the first Saturday in August, 1895, and

was ordained to the work of the ministry the first Saturday in February, 1909, making his ministerial life thirty years. He was married to Nancy Jane Blackburn August 17th, 1894, and to this union was born one son, who preceded him in death. He leaves a broken-hearted widow, one brother, Harvey May, and two sisters, Armenda Whitt and Lucy Varney, also a host of friends and relatives to mourn their loss. But their loss is his eternal gain. Elder May was the most faithful the Baptists had, and was sound in doctrine, faith and practice. He served the Association as Moderator for the last five sessions. Pike County has lost an honorable citizen and the church a worthy member and faithful defender of the cause of God. Elder May will be missed.

His funeral was conducted, January 29th, 1939, by Elders B. F. Chapman, Caudill Hatfield, Jeff Staten and the unworthy writer.

G. B. BIRD.

HULDAH JANE LEONARD passed from this earthly life at her home in Prattsville, N. Y., March 18th, 1939. She was born in Johnson Hollow in the year 1859, the daughter of Daniel C. and Esther Cole Leonard. Had God so willed, she would have been eighty years old on her next birthday. She leaves one niece and several cousins. She was baptized by Elder Earl, and united with the Old School Baptist Church of Gilboa. Her membership in the church dates back over fifty-five years. God was a real and abiding factor in her daily life. She tried zealously to follow the precepts of his word, and she awaited with keen anticipation the days of worship, when she might gather with her brethren and sisters and listen to His teachings. Each passage of Scripture had a deep and abiding meaning, and she

treasured them in her heart as one might treasure jewels of great worth. This beautiful and sacred belief permeated her whole body and soul so that she fairly radiated the joy that was her's in being a child chosen of God. To say that she felt it a duty to attend the meetings of the church would be ungracious, rather would one say that she loved to attend those meetings, for it was there she had communion with God and his children. She carefully garnered the words of truth as they flowed from the lips of the Elders, and her very soul yearned after righteousness. In her meekness and gentleness she never sought to impose her beliefs on her friends, but rather by her life and daily deeds she was a living testimony. The floral tributes attested the high esteem in which she was held. Her funeral, which was held at her home, was largely attended, and was conducted by Elder C. W. Vaughn, assisted by Elder Arnold Bellows. To her many friends and to myself, who knew her so well, a memory as beautiful as a golden dream remains, and to the brethren and sisters of her faith a sister is removed; but she is not really gone, merely passed to that blissful shore and awaits beside the path for those she knew and loved so well.

Her niece,

FANNIE M. SHOEMAKER.

SISTER LUCRETIA FORAKER FRAZIER was taken from this earthly life November 26th, 1938, in the home of her daughter, Lillie McDevitt, in Philadelphia, Pa. She was born July 28th, 1856, near Dover, Delaware, and at the age of nineteen years was married to Mr. Elmer Foraker. She and her husband came before the church at Welsh Tract Sunday, June 5th, 1892, and she told some of her experience, or exercise of mind. Both were unanimously received

by the church, and the ordinance of baptism was administered immediately by Elder Lee Hanks, of Georgia. Elder H. M. Curry preached first in the morning service, from John xii. 42-44; followed by Elder Williams, from Solomon's Song iv. 12. After preaching Elder Hanks was made Moderator and the two persons afore mentioned came before the church and were received. Sister Frazier was granted a letter of dismissal to Salem Church, Philadelphia, Pa., together with her husband, Elmer Foraker, as they were living in Chester, Pa., at the time, and it was nearer and more convenient for them to attend Salem Church. Elder William Grafton, supply at Welsh Tract at the time, preached from the forty-third Psalm at this Saturday meeting at Welsh Tract, November 16th, 1895. She was a consistent, faithful member, and her walk both in and out of the church was an example for all who knew her. Her friends were legion. She was always the first in her sphere of life and environment to visit the sick, in a practical way, catering to the comfort and service where actually needed in times of sickness and trouble. The old mothers in Israel, such as she, are rapidly passing from us. She leaves one son and two daughters. Her soul and spirit are resting with her Savior, awaiting his second coming, reuniting her body to soul and spirit.

Her friend and brother,

JOHN B. MILLER.

MRS. MARY ELIZA HERSTON, aged sixty-eight years, died March 23rd, 1939, at her home, Killen, Alabama. Surviving are her husband, W. G. Herston, one son, C. O. Herston, four daughters, Mrs. Lillian Mitchell, Mrs. Max Wheat, Miss Callie Herston and Miss Kathleen Herston, one brother, B. F. Walton, and a sister, Miss

Sallie Walton. She had been a devout member of Blue Water Church for more than thirty years. She was loved by all who knew her. Her husband has lost a loving companion, her children a faithful and loving mother, while the church has lost a true mother in Israel, yet we fully believe that our great loss is her eternal gain. She has gone to receive that inheritance which is incorruptible, undefiled, which fades not away and is reserved in heaven for all the heirs of promise.

The writer in trying to comfort the bereaved ones called attention to the Bible signs, or characteristic marks of the Lord's people, which she surely possessed: "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are thy that mourn: for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The character of food for which the sensations called hunger and thirst are felt are an index to the character of life that produced them. All who hunger and thirst after the food and drink that comes down from heaven have a spiritual life to produce that desire. May the comforting influence of the Holy Spirit be given to the bereaved ones to comfort them in their great sorrow.

LYTLE BURNS.

ETHEL CANNON LYNCH was born April 9th, 1881, and departed this life October 1st, 1938, making her stay on earth 57 years, 5 months and 22 days. She was united in marriage to Charles E. Lynch November 29th, 1900, and to this union were born four daughters, viz., Mrs. James W. Truitt, of Snow Hill, Md., Mrs. George Rounds, of Mardella Springs, Md., Mrs. Alvin Parker, of Delmar, Del., and Miss Doris Lynch, of Philadelphia, Pa, who, with their

father and five grandchildren, survive to mourn the loss of a good wife and mother. She united with the Old School Baptists at Little Creek Church, near Laurel, Del., and was baptized by the late Elder A. B. Francis, and it might well be said of her that she stood steadfastly in the faith and doctrine of the church of God, and her expressions were open, clean and without deceit. She loved to be in the association of her brethren, and it was a great pleasure for her to entertain them in her own home.

Her funeral services were conducted by her pastor, Elder H. C. Ker, and her remains were interred at Little Creek Church as her last visible resting-place, but we feel mother has an eternal rest, that we cannot discern with our natural organs of sight, and we should not weep for her as though she had no hope, but we feel our loss is her eternal gain. We miss her greatly, but none of us miss her as father does, and we do earnestly hope God will comfort him, in which we can all with one accord say, Rest on, dear one, and feel our loss is her eternal gain. Written with much sadness in memory of dear mother.

(MRS.) JAMES W. TRUITT.

JAMES MONROE WILLIAMS was born near Buffalo, Leon County, Texas, July 13th, 1861, and moved to Navarro County Texas in 1871. He was married to Jerushia Ingram April 3rd, 1884, and to this union were born fourteen children, eight of whom are still living. He united with Salem Church (of the Predestinarian Baptist faith and order) and was baptized by the writer the first Sunday in December, 1931. He departed this life December 1st, 1938, and was laid to rest near Purdon, Texas. The writer also officiated at his funeral. There was a large gathering of friends and neighbors, and I tried to speak

words of comfort to the sorrowing ones. He leaves to mourn their loss a dear companion, eight children, the church and numerous relatives and friends. Brother Williams was loved by all who knew him. He was a kind, loving and dutiful husband and father, and was generous to a fault. He had suffered for several years with heart trouble, and frequently expressed his willingness to go at the Master's call. He seemed to manifest plainly the christian graces so freely bestowed upon him. He passed away in the full triumph of a living faith. His orderly walk and godly conduct left no room to doubt.

His pastor, who dearly loved him,
W. O. BEENE.

JAMES RICHARD BARKER died at Hilltop Sanitorium, Danville, Virginia, December 3rd, 1938, aged 33 years, 5 months and 1 day. He leaves a wife, one child, father and mother, several brothers and two sisters to mourn their loss, but their loss is his gain. He had a sweet hope in life beyond the grave. He was not a member of the visible church, but was a firm believer in salvation by grace, and attended all the meetings he could as long as he was able. He was the most satisfied sick person I ever saw, always had a smile for me every time I went to see him. He said he asked the Lord to take him home if it was not his will to make him well. He was ready and willing to go, and did not dread dying.

Written by his

MOTHER.

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

Mrs. Nellie H. Arnold, California, \$1;
Mrs. A. J. Crenshaw, Okla., \$1; E. G.
Webb, Okla., \$1.

MEETINGS.

The Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Old School Baptist Church of Philadelphia, Pa., in Park Avenue Hall, 1315 Columbia Avenue, Friday and Saturday May 26th and 27th, 1939. All brethren, sisters and friends are cordially invited to meet with us,

T. C. Koch, Church Clerk.

The next session of the Baltimore Association will be held with the church at Black Rock, Md., June 3rd and 4th (Saturday and Sunday). To reach Black Rock by automobile from Baltimore, drive out Falls Road about twenty miles to the village of Butler. A cordial invitation is extended to all to meet with us.

A. S. ROWE, Trustee.

The Delaware River Old School Baptist Association will be held with the Hopewell Old School Baptist Church, at Hopewell, New Jersey, May 31st, June 1st and 2nd, 1939. We hope the ministering brethren, together with all who are of our faith and order who possibly can, will visit us at this time.

ELVIRA CONNER, Church Clerk.

This year the Border Union of Old School Baptists is appointed to meet with the church at Elgin, Oregon, on Friday, Saturday and Sunday (the third Sunday in June), and we extend an invitation to any interested friends or brethren to meet with us at these appointments. Elgin is twenty miles from La Grande, and both are on standard highways, and also on the railroads. We shall welcome any of our tourist friends who will arrange their schedules to enable them to stop with us. The Oregon Trail Highway, which is U. S. No. 30, will bring them here.

C. W. BOND.

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

W. L. SLUSHER, Mod., pro. tem.

T. D. WALKER, Supply and Clerk.

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

R. LESTER DODSON, Pastor.

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

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.

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

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.

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.

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

E. B. AULT, Church Clerk

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

LUELLA STEVENS, Church Clerk.

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 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.

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

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.

AN EXCELLENT VOLUME.

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This book reveals much of the travel of a man greatly blessed of God in his ministry and writings. It is full of interesting matter, which on every page shows forth the power and goodness of the covenant-keeping God.

It can be obtained from the publishers, C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E. C. 4, England. Price, post-paid, \$1.65, to Canada and United States.

I feel to recommend this book to our readers.—G. R.

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. 107.

MIDDLETOWN, N. Y., JUNE, 1939.

NO. 6.

CORRESPONDENCE.

ROMANS VIII. 29.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.”

My purpose is primarily to offer a few thoughts respecting the foreknowledge of God as associated with or concerning the above scriptural declaration. That the infinitely wise, almighty, holy, self-existent, eternal, sovereign God, the creator, upholder and disposer of heaven, earth and all things did actually know from eternity all things which should come to pass, we deny not. However, we are to understand by the word that there are discriminative features embodied in his foreknowledge, as the text unquestionably sets forth. And truly if there was not a causative and discriminative feature of God's foreknowledge there could not be in this particular truth anything of comfort to the children of God. For me to understand that God in his infinite wisdom knew what a vile sinner I was,

and would be, and am, could of itself be of no comfort to me, but to feelingly understand how and for what cause he foreknew me is a comforting truth indeed. Moreover, we might truthfully say that apart from his foreknowledge all other truths respecting our salvation would be without force: for God's foreknowledge has a major factor in the plan of salvation, indeed a major part, beyond what I can describe in my brief remarks on the subject in hand.

I have many avenues before me in the Scriptures, and as reference matter to enlarge, but lest I take up too much space, and believing that a hint to the wise is sufficient, I will proceed with the text. First, to show that there was an underlying cause for this expressed foreknowledge. Second, that it was restricted, or discriminative. Third, that it was to a definite purpose which in no wise could be forgotten or abrogated. Now it is not to be supposed that in a general view that anything precedes the infinite wisdom of God. However, respecting his scheme, or self-ordered,

eternal purposed plan of redemption, it is abundantly evident that there was a moving or underlying principle, or cause, which is wholly his own love (or was his love). For had he not first had a favor toward some there would not have been any provisions made for saving any. While this causative nature is not specifically stated in our text, there is scriptural testimony to the fact in its connections in the selfsame chapter, and I can readily agree with the poet on this point:

"Grace moved the cause for saving man,
And Wisdom drew the noble plan."

Or as it is put in another inspired hymn,

"Grace first contrived the way
To save rebellious man,
And all the steps that grace display,
Which drew the wondrous plan."

Dear reader, our salvation rests upon the foundation of God's sovereign, eternal, undeserved love, which grace was given us in Christ before the world began. Whom (signifying a particular number of persons; a definite chosen people) he did foreknow in covenant love and choice as his, whom he did predestinate to be conformed to his image. But before we pass from this point let us consider an alternate truth. The Lord spake concerning the judgment of some, that he would say to them, Depart from me, for I never knew you. Did he mean that he never knew them, who they were, what they were? No. He knew them in the fall as did he those whom he foreknew in covenant love. The difference being that he foreknew some as his covenant children and others as not his. As it is written, Jacob have I loved, and Esau have I

hated. When? Before they were born, or had done either good or evil. It is further stated in the case of Jacob and Esau that it was to show that the purpose of God according to election might stand. So as it proves that it was according to God's own sovereign, electing love, it also proves that any doctrine which is in the least contrary thereto is false. The erroneous supposition that election stands upon God's foreknowledge of those who would believe in him and follow Christ has no foundation other than human imagination, for even the inbred and manifest nature of Jacob, as also all other vessels of mercy, refutes the idea. Much more God says: "I will have mercy on whom I will have mercy."

It is not to be understood that I have endeavored to disassociate the eternal love of God from his foreknowledge of those whom he did predestinate to be conformed to the image of his Son. For to love them was to know them, and to know them in the language of our text was to love them, acknowledge them, receive them and purpose in himself to redeem, call, justify and glorify them.

Thus I have in a brief way shown both the causative and the discriminativeness of God's foreknowledge, although I have not sounded the depths of the matter. And now to show that the whole was to a definite purpose and to a desired end I shall consider the word "predestinate." The language itself declares that the persons ("whom" being individuals) he did foreknow were the ones he did also predestinate

to be conformed to the image of his Son. Thus it is by the light of the expressed purpose we who are by grace made to see our nonconformity to God's Son, but also by grace are enabled to lay hold upon the wills and shalls of a purpose-working God, can admire the truth of God's foreknowing us. There is also this comforting truth respecting his foreknowing us in his love: that is, he could neither forget us in his covenant arrangements, not ever in time or eternity, for having once known us there can be no forgetting of us forever. Thus it was impossible that even one whom he did foreknow should be left out of the covenant of grace, or, in other words, that their names be omitted in the Lamb's book of life slain from the foundation of the world. As surely as he knew us in mercy before time he can never forget us in the same. As surely as our text is discriminating in its nature (and I challenge the whole world to gainsay it) just so surely will the ones whom God foreknew be conformed to his image, for it was predestinated of God that they should be.

And now (though I have omitted some very precious truths in order to be brief) I wish to call attention to predestination, as here implied. For inasmuch as it relates only to the subject alone it must so be applied. As here used it sets forth a prearranged purpose of God in accordance with his own free and sovereign will, which was entirely of himself, therefore not influenced or coordinated by any outside means. (Thank God politics had no part in his plans.) This independence is ex-

pressed in the first chapter of Ephesians, as also in many other Scriptures: "According as he hath chosen us in him [Christ] 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." In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. So then having loved, known and purposed all of himself and in himself, viz., God the Father, God the Son and God the Holy Ghost, the whole of our salvation was made infallibly sure, or certain, upon the ground of God's sovereign grace, without cost, worth or works on the part of the lost, sinful, hell-deserving wretches upon whom God's eternal love was bestowed. Now our hope of eternal life rests upon the promise of God in Christ Jesus, which promise God, who cannot lie, promised before the world began, and is now made manifest by the appearing of our Lord and Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. If any should ask for proof of the infallibility of God's oath we could produce abundant proof in the Scriptures and our experiences. We are not of those who believe not the record that God hath given of his Son, and who draw back unto perdition as all nominal professors (and even the Jews) do, but believe to the saving of our souls. As one sufficient proof of God's unchangeable purpose in grace for the salvation

of his elect church, I cite you not only to the whole of the chapter from which my text is, but especially to the thirty-second verse, which reads thus: "He that spared not his own Son, but delivered him up for us all [the elect], how shall he not with him also freely give us all things?" See here, poor sinner, the fulfillment of God's purpose and the extensiveness of his love for his chosen people, who were under the bondage of sin and death, justly deserving the penalty due their sin, even eternal damnation. If anything could have changed God's purpose, his will, his covenant or his love, surely it would have failed him when the time came to deliver up his own Son to suffer in our law place and pay the just demands of flaming justice, especially when he in his heavy load of bloody sweat and tears said, Father, if thou be willing, remove this cup from me. Or when on the cross he hung, the Just dying for the unjust, he cried out in his pain, My God, my God, why hast thou forsaken me?

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

My time is up. I have only hinted at the substance. I could not dwell upon the experimental truth, but if in these brief and plain remarks you have been enabled to hold fast to them as being the only ground of your hope of heaven, and can get an humbling view of God's everlasting love in Christ to you as a poor, bankrupt, vile, depraved, rebellious, hell-deserving sinner, give him the glory for all that is past and all that is to come, a complete conformity to the

glorified image of Christ, by the resurrection from the grave (dead).

LEO V. BAGLEY.

UNION, New Jersey.

DEAR BROTHER DODSON:—Once again with pen in hand I attempt to express some of my thoughts of thanks and praise to our blessed Redeemer for the wonderful privilege of meeting and mingling with such a lovely band of true followers of the meek and lowly Jesus, where the gospel truth is proclaimed in such a grand and glorious manner, ever giving all praise, honor and glory to the One who reigns and rules over all things, from the least unto the greatest. Not even one tiny blade of grass could be destroyed without the foreknowledge of God, who created all things for his own good. Thanks be to his holy name that he has all power in heaven and on earth, and none can stay his hand, or say unto him, What doest thou? That is the only kind of God I would want to worship. One who rules and directs all things, who speaks and it is done, commands and it stands fast; who has power to speak peace to the tired and hungry soul, whose only hope is in the atonement and shed blood of our Lord and Savior Jesus Christ. Though that hope be ever so small, only as a grain of mustard seed, it would not be exchanged for ten thousand worlds such as we have here to-day. Hope is as an anchor of the soul, both sure and steadfast, which entereth into that within the vail, whither Christ, the forerunner, hath gone to prepare a place for those who love him because he first loved

them and gave his life a ransom for his people, that they might have life eternal in the heavens above, where joy, peace and rest remaineth for the people of God. What could be sweeter and more secure than the election and predestination of God's little ones, who if left to their own efforts would be as helpless as the tiny babe in its mother's arms? Without the ever-sustaining grace of the all-wise God they would be lost and ruined sinners, without hope in this world of sin, sorrow and shame, but with the faith and hope to believe that Christ died to atone for our sins we could go on forever praising the adorable name of One who condescended to come down to this world of grief and shame, the One who shed his own precious blood that we might have life eternal. We feel to shout it from the house top, proclaim it over and over again, Jesus Christ, our dear Redeemer, shed not his blood in vain. Every one whose name is written in the Lamb's book of life was included in that number embraced in the covenant of grace when Jesus hanging on the cross cried, "It is finished," meaning the complete work of the Father, who sent his only begotten Son into the world to seek and to save the chosen, the elect of God, the lost and ruined sinners, whose daily cry is, God, be merciful to me, a sinner; the ones who feel so helpless, weary and alone that they are almost ashamed to lift their eyes in prayer to ask God's blessing and guidance in everything they do and say while trying to walk in the strait and narrow way that leads to joys above, realizing more and more

every day that all help must come from above, else they will wander far astray, and without his help they would never be able to say, 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. Ye must be born again before you can see the wonders of the kingdom of God. Oh how could any one claim to have any part in this spiritual birth, any more than they had part in the natural into this world? Praise his holy name that he did it all, and needs not the help of would-be workers, who need to be pitied, for they know not what they do, nor will they ever know unless the God of love sees fit to open their eyes and unstop their ears that they might receive the message from above. But when he calls one of his little ones they have no power to resist the cords of love by which they are drawn away from the pleasures of this world. They are made to cry unto him, Lord, save or I perish, and with joy unspeakable they proclaim aloud the unspeakable riches of Christ, and are commanded to go home to thy friends and tell them how great things the Lord hath done for thee, whereof thou art glad. It is then they find a real safe and secure home with God's chosen few, whose humble and contrite spirits send out a warm welcome of love and fellowship to the little one who comes begging for a crumb of mercy, and whose story is one of meekness, such as can be found

nowhere else except in the heart of God's redeemed and chosen few. Though we be few in number, we should not feel discouraged, but rejoice in the thought that Christ has said, Where two or three are gathered together in my name there am I in the midst of them. And great will be the rejoicing when the message is sent from heaven through the chosen vessel of our Lord and Savior Jesus Christ, whose command was, "Feed my sheep," those who come together for the purpose of receiving food for the hungry soul, as we are told, Blessed are they which do hunger and thirst after righteousness, for they shall be filled. There will always be some one to receive the message which God hath before ordained shall be delivered. He will not leave himself without a witness. When time shall be no more there will be some one living to be gathered home to glory, there to meet the loved ones gone before.

Salvation is by the grace of God, regardless of what man may say or do. We are told, Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. How diligently we should search the Scriptures for more evidence that we are one of the elect, the chosen few, whose sins are washed and made white in the blood of the Lamb. "Though your sins be as scarlet, they shall be as white as snow." If God be for us who can be against us? Who has any power at all except it be given him from above by the Giver of all good and perfect gifts? For we are told that all things work together for good to them that

love God, to them who are the called according to his own purpose and grace, which was given us in Christ Jesus before the world began. It sometimes seems as if it is all too great for poor finite creatures to comprehend. Then we can only stand still and see the salvation of the Lord, knowing that he has all power and none can change the great plan of salvation, which embraces every one whose hope the Lord is, whose election standeth sure, having this seal, The Lord knoweth them that are his, and he has promised to be with us through every trial and tribulation which may beset us on the way as we travel life's rugged highway, looking unto Jesus as the author and finisher of our faith, the One altogether lovely, the Savior of sinners, the One we adore for his great love wherewith he loved us before the world began, and will ever be our Guide and Leader, directing our footsteps in the way we should go. Oh may we be given grace to walk worthy the vocation wherewith we are called, esteeming others better than self, ever ascribing all praise to his adorable name for the great love he has bestowed upon us, even when we were dead in trespasses and sins, calling us with an effectual calling. How effective it is when Jesus calls. No one is able to say no, when called out of darkness into the wondrous light of that eternal kingdom whose builder and maker is God. He hath said, On this rock I will build my church, and the gates of hell shall not prevail against it. Such a safe, secure foundation! Though storms may howl and tempests roll, yet the salvation of

God ever remaineth the same unchangeable story. It is alone by the grace of God a poor wandering soul is drawn from earth and earthly things to meditate upon heaven and its joys. Though the precious moments spent in communion with the dear Savior seem few and far distant from each other, yet we would not part with these seasons of joy, when the soul soars away from earth, as it were, and is lost for the time being amidst the glory that cannot be told in words, but may be understood by those who are able to read between the lines, because they have traveled the same road and experienced the same feelings. Praise his holy name for one moment of bliss, and by the grace of God may each and every one be given many more such moments as they travel onward in a way that seems to become rougher and more rugged as they go along.

Brother Dodson, these few rambling thoughts of mine may be consigned to the waste-basket, as I hesitate to take your time to ask you to read them, knowing you are so well taught in regard to heaven and its joys. If you should find any comfort or truth in what what has been said, I beg of you give all the praise, honor and glory to him who rules and reigns supreme in heaven above and on earth below. If anything has been said amiss please forgive me, as my earnest desire is to know nothing but the truth as it is revealed through our Lord and Savior Jesus Christ. By the grace and help of God may you be given strength to continue contending earnestly for the doctrine of

salvation by grace, for that is the only way from earth to heaven, as we are told Christ said, I am the way, and the truth, and the life, and no man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day. It is alone through the shed blood of our blessed Redeemer that we can ever pass through the pearly gates of heaven into that home prepared for those who have the love of God shed abroad in their hearts. Oh may we grow in grace and knowledge of the truth as we travel along the way that leads from earth to heaven, is the sincere prayer of one who loves to sit under the sound of your voice to glean and gather the crumbs as they fall from the Master's table.

In bonds of love,

ELSIE LOEFFEL.

ROANOKE, Va., Feb. 6, 1938.

ELDER J. F. STEGALL--DEAR BROTHER--After having asked you what now seems a weak question, I feel burdened for some reason to write you some of what I feel has been the work of God in my heart, revealing his justice, his mercy and love to me, a sinner and an unworthy worm of the dust. I hope you may be enabled to bear with me. If I am a subject of his mercy, I do not know why I do some things, nor why I ask a question I most surely know within my own heart. Somehow I wanted one with the authority of God to testify to the thing that I do know, and you being the first one present since having the thought on it, was the reason I asked you. I know I asked in humble-

ness, whether I acted humble or not. That be as it may, my object here is to write some of my feelings.

When I was quite small I had some thoughts as to my welfare. I thought that if I did good God would bless me; if not, the devil would punish me. So you see where I stood. I felt that when I became as old as my mother and aunts I would join the church and be baptized. I wondered why my mother did not join, for I felt it was something she really ought to do. But I was brought out of those feelings by degrees, or from time to time. My parents went to none other than Old Baptist meetings. I think I went three times to different denominations. I was never in Sunday School, though about five years ago a woman of the world happened to see me reading, and hearing me talk, said I would make a wonderful Sunday School teacher. About the first time I ever felt aware of the fact that I stood in need of mercy was when in a passion of temper, with angry words in my mouth. I became very angry with my younger brothers and sisters whom my mother had left in my care while she visited. The words were brought to a close as they arose, and something told me how awful I was in the sight of God. Even now when I get angry, which I still do, I confess with shame, I have to remember that time. I was about twelve or fourteen years of age then. From then on from time to time I was burdened, but not enough to cause any great worry. I began though to read the Bible, and would lock myself in a room alone. I caught myself leaning

forward listening to the preaching, but not understanding. In a dream I saw Elder Cole wearing a crown of pure light, brighter than the sun's light, yet softer. He came down the isle and shook hands with my dearest brother. That light I have never forgotten, and of course his preaching was more interesting to me. When I was about eighteen years old I read the Bible from start to finish, without getting any comfort, for oh I was still going to the law and trying to do something no one but Jesus Christ, the beloved Son of God, has ever done, that is, keep the law to a jot and tittle.

We left Floyd County when I was about eighteen years of age, and I lived the most careless life I ever have, never thinking or caring for anything special, but I could not enjoy the company of young folks, and could not do the things they did with any enjoyment. I tried, but could not. We moved to Roanoke County six or seven years ago, and the following spring I began attending Roanoke Church. The singing always sounded as from heaven, and I loved Old Baptists, not knowing why. That summer I was taken with typhoid fever and I feared that I would die in my sins and without God. One night while at my worst my mother sat by my bedside, I felt to be sinking, ah yes, sinking beneath God's righteous frown. Never has my mother's love seemed so great or near or dear, though I knew I did not deserve it. She slept in her chair and I smothered my sobs with my pillow. About dawn these words came to me, O Lord, if it be thy holy will, let

me live to wait on my mother as she is waiting on me. Little did I think it would be so soon. Oh that I did wait on her as best I could. When well enough to be out I walked around looking at the trees, etc. The birds' songs, and even the ugliest weeds I stooped to stroke, seemed to echo the song of praise in my heart to God. (It seems I cannot be brief, but I do not want to weary you.) Then I saw God in his mercy and love through his Son Jesus, and my burden rolled away for the time being. I am aware that if I have an experience of grace it is different than that of some others.

The following spring my mother became ill, and a few months later my oldest brother (Chester) was accidentally killed, by a truck running over him, which of course made my mother worse. She was a strong woman and never showed her feelings much, but he was her first-born and she grieved in silence mostly. She was not able to attend the funeral, or even see him after he was killed. She died with what the doctors thought was a cancer, and I have never seen such suffering. It caused her to cry out and ask that her time to go would come quickly. She was known for her courage in bearing physical and mental pain, but she finally lost her control and was made to cry for mercy from her God. I suffered with her is the reason I am telling of this, but I received some comfort along the way. One day as I came through the gate I heard singing over her window, which seemed to come down from and return to heaven.- I seemed to feel, see and

hear it. I cannot describe it. I could not move. When I went into her room there was an expression on her face that I felt was good. One day, when I was about twelve years of age, she was under an apple tree in a field of tall grass, and I heard her pray aloud to God for mercy. She died Christmas eve. Though she had been unconscious for twenty-four hours, shortly before she passed away she smiled several times. She realized nothing of the things of this world, but I feel she saw Him and rejoiced. Her death almost killed me. Oh I rebelled. I tried to ask God to spare her, but I never could utter a word to that effect, though from time to time I went out alone and begged for mercy. I stood by her bed and watched life leave her body, and the words arose, O Lord, take her if it be thy holy will, and though tears wet the floor I could not ask that she be kept here. Brother, I was made willing. While she was sick all kinds of doctrine were offered to me. I even walked back and forth in the garden, crying aloud for them to leave me alone, for I could not trust their ways. Brethren Wood and Hash visited her, and it melted my heart. I could do nothing but cry. I could hardly speak, but I wanted to tell them of the things in my heart, for I felt they knew and would understand. I had a mind to go to County Line, the church of my childhood, which I did. As the meeting was closing they sang "What wondrous love is this." I walked up the aisle, trembling from head to foot, and could not speak a word until brother Cole said,

Take your time, you are among friends. When I finished talking he took my hand, and said, God bless you. County Line is now my home here on earth, and it is really the only place I can call home, naturally or spiritually, though I love to go among and visit with Old Baptists anywhere. I mean Old Baptists at heart. Elder Hash baptized two sisters named Greer, a sister Barton and me the Sunday just a year after my brother was laid beneath the ground. I go to County Line when I can. Last fall I became burdened and felt that after all it might be it was not for me. They were all lovely to me, but I felt so unworthy, more so than I had ever felt before. I walked out to the road, thinking, O Lord, if it be thy love that constrained me to come thus far all is well, but if not, how, oh how, can they bear with me? I entered the house of the Lord and heard the things my heart delights in: Jesus and his work, not ours. I came home and dreamed I was there again, and as I entered all were singing, but lowered their books and gave me a welcome hand shake. Brother Hash, especially, seemed to welcome me as never before. I had been burdened because I was young in years and they were mostly all old folks, but they looked beautiful to me. In my dream it seemed that as I took my seat I looked at my hand and it was old and shaky looking, but somehow it gave me strength, for I thought, Oh I am like them, and I felt they were the children of God. If I am one, I know it is by grace. I am sure the doctrine is right,

for it is Jesus, and he is the way, the truth and the life.

I enjoyed your preaching to-day, as I have several times in the past. It is not always I feel I can hear, and I do know whether it is because I do not at such times have a hearing ear or whether it is that you cannot always preach in spirit. I do not mean anything against you by saying that, but rather it is my belief that it takes the revealing power of almighty God for you to preach, as well as for us to hear. Truly the letter killeth, but the Spirit maketh alive.

I am sorry I have been so lengthy, but I have only hinted at some of the things I have felt. I cannot tell it, but you told it to us to-day. Old sister Barber held my hand, and looking long into my face, said, Did you like the preaching? I said, It was preaching. She smiled, and said, Oh it seemed so good, so good to me. Without Him we can do nothing. I realize it, and I believe the constraining as well as the restraining power of our God is in all things, over all powers, be they men or devils.

Please make allowance, for I am weak, and pray for me, if you feel you can for such as I.

Humbly, in hope,

CATHERINE A. HOUCHINS.

SALISBURY, Md., Feb. 11, 1938.

DEAR ELDER COULBOURN:—Your letter was received and I did appreciate it very much, because I know your time is taken up with more worthy things,

and as you are not well I am sure you did not feel much like writing.

Yes, I am the Davis you took me to be, and if I am worthy to be a member of the church here you will be my pastor, and I feel like writing to you what I hope have been the Lord's dealings with me.

For many years I was in darkness and had no hope. If you remember, some years ago I was in the hospital here. They said they could not do anything for me, as my trouble was mental. I wanted you to come and see me and talk with me, which you did. It was the same doctrine then that I believe in to-day. At that time I felt dead to all spiritual things. For many years I could not shed a tear, my heart seemed so hard; neither could I eat or sleep much. Now I believe it was God's way of putting affliction upon me, if, as I hope, I am one of his little ones, for whom he loveth he chasteneth and scourgeth every of them he receiveth. I want to say here that should be a great comfort to you in your affliction, for we know what the suffering here is compared to eternity. I have had my limb broken twice, and now am suffering from a sprain in that same limb. It is very weak, and I fall so easily. But I deserve it all, and more. Much of my time has been taken up with the cares of this world; sin is mixed with all I think and do. I have felt many times that I was losing my mind. But God in his mercy, I hope, has revealed himself to me, and now all seems bright with his presence and there is a song in my heart all the time. When I was looking at and

thinking about myself all was dark, like the shadow of one who has his back to the sun, but when the Sun of Righteousness shone into my heart I saw what a vile sinner I was and am. He sent sweet peace because his righteousness is imputed unto his redeemed, and if I am one of that number there is nothing in this world that can separate me from the love of God. I cannot do anything to save myself. If I know anything about it, his grace is sufficient. All things work together for good. I realize I cannot remain in this frame of mind, that there are clouds and trouble ahead, because if I am one of his I will have chastisement. But I feel at present that I could mount up with wings as an eagle.

You know so much more about these things than I do that I may be presuming to write so much about myself. The fifty-fourth chapter of Isaiah has been a great comfort to me, and if the Lord has called me out of darkness into light everything will come to pass in his own good time. We know we have passed from death unto life because we love the brethren

I wanted to write to you long ago, but felt timid about it. Many times I went to hear you, but felt shut up and could not come forth. He has a time for everything. He works and none can hinder.

I could write much more, but fear I may tire you. I feel the Lord will keep and sustain you in your affliction, and I hope will return you to us again. We know he doeth all things well; that not

even a sparrow falls to the ground without our heavenly Father.

In hope of eternal life,

(MRS.) HILARY M. DAVIS.

BROWNVILLE, Alabama.

DEAR EDITORS:—I am late sending in my renewal to the SIGNS. It seems that Providence has made the delay unavoidable. I think at times I will have the paper discontinued, but I have learned to look forward to its coming with a great deal of pleasure, and, too, it seems to be a part of the family.

I notice in some old Minutes that I have that Elder John Norris preached the introductory sermon at the Tuscaloosa Association, Friday before the third Sunday in October, 1834, and, if I am not misinformed, he was taking the paper at that time, and he and his oldest son, Elder T. J. Norris, stood with Elder Beebe at that time in the division, and their mantle passed to Elder S. J. Norris, who passed away in May, 1936. Thus you see three generations have preached the word here for more than one hundred years. And, too, it seems to me the SIGNS is one of the best, if not the best, Old Baptist paper we have, proclaiming the God of Abraham, Isaac and Jacob, who changes not, neither is there a shadow of a turn, whose mercy endures forever. When I see strife arise in the Old Baptist family it always grieves me, for most of this strife is caused by envy and jealousy, and since we have been forgiven so much, why is it that we are so quick to fall out with our brother and say things that are hard to be borne? Yet I feel to know that it for good to

them that love God, who are the called according to his purpose. But when I see them striving one with the other, I am ever turning to hymn 147 in Lloyd's book. It seems to me that this hymn portrays one of the sweetest experiences I ever read. I do not know why Old Baptists do not use it more in their services. It begins with a cry for mercy. He saw himself an undone sinner in the sight of God, and knew that grace and mercy was the only thing that would ever reach his case. I think at times that if I had such an experience I would be satisfied. And he does not stop at that, but listen to him sing, "Lord, remove this grievous blindness, let my eyes behold the day." You see he was praying for the light of divine grace to guide him, that he might walk in the paths of righteousness, peace, joy and longsuffering. Listen, he sings on, "Oh that all the blind but knew him, or would be advised by me." You see he was praying for others who were blind spiritually, that they might see the way. Now listen and hear him sing, "Friend, is not my case amazing? What a Savior I have found." Is it not wonderful what a Savior you have found? He has suffered so much for you, and has forgiven all your sins and transgressions, and looks down upon you with a smile of tender mercy, and is now seated at the right hand of his Father making intercession for you, and when we hear the gospel preached we know that our High Priest is yet alive and is making intercession for his elect according to his promise.

W. L. NORRIS.

DODGE CITY, Kansas.

DEAR EDITORS:—In compiling data concerning the family of Nehemiah Davis, 2nd, (my grandfather) I found the following, taken from History of Athens County, Ohio: "Nehemiah Davis. Elder Davis, a native of Maine, came to Marietta, Ohio, in November, 1797, lived in Washington County, Ohio, several years, and removed to Dover Township, Athens County, in 1808. While living in Washington County Elder Davis organized a Baptist Church, believed to be the first Baptist Church in Ohio. He died August 23rd, 1823." This, I believe, is the father of my grandfather, and I would be very glad if you would publish this in our much esteemed family paper, the SIGNS OF THE TIMES, and if any who read it have access to old church or association records, or information from gravestones, or otherwise, I would greatly appreciate their correspondence and would also be thankful to you. In Hassell's Church History I find, page 909, Associations Formed—Miami, Butler County, Ohio, 1797. This same year my people were located temporarily at Cincinnati, Ohio, before moving on up the river to near Hocking County, where the Sciota Association was formed, in 1805. Tradition also has it that my ancestors were of the ancient "hard shell" stock, and of course I would like to prove it by undeniable facts.

A brother, I hope, in Christ,

ROBERT L. DAVIS,

1000 Avenue G,
DODGE CITY, Kansas.

JOHNSON CITY, New York.

DEAR EDITORS:—Inclosed please find one dollar, for which send me the SIGNS for the next six months. I only send for it for half a year, for I am an old woman and do not expect to be here long and there is no one who would read it after I am gone. I want to take it as long as I live, for it is all the preaching I get. I have some old copies, published in 1863 and 1864, and I love to read them over and over. I do not go to any meetings, for I cannot believe as some others do, so stay at home and read my Bible and the SIGNS, for I do not like to hear God's power limited. They say God wants to do things, and my Bible says that what he desireth that he doeth in all places. But am I one for whom he died on that awful cross? For poor sinful me? I hope so. He says we know we have passed from death unto life because we love the brethren, and I believe I love this people.

Your sister, I hope,

ANNA ROE.

KILDARE, Texas.

DEAR EDITORS:—Inclosed find two dollars for another year of the SIGNS. Husband and I have no other preaching. We seldom get to meeting, therefore I spend many hours reading the SIGNS. We sent old brother Beeman postage to send us a bundle of old SIGNS, several years ago, which I value highly and read over and over and find something new all the time.

Respectfully,

(MRS.) J. W. HUGGHINS.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1939.

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"THE Lord will perfect that which concerneth me."

In reading the one hundred thirty-eighth and one hundred thirty-ninth Psalms we cannot help but conclude that it is not mere accident that has placed these two Psalms together, but that they are both expressions of the Psalmist when deeply led "in the ways of the Lord." He undoubtedly was taught that God was ever present and working all things together after the counsel of his own will. Thus he had been under God's all-searching eye, and he confessed that God understood his thoughts afar off. One feels that there is a very clear evidence of "present concern" in these Psalms, and it is from

that understanding that we would write our views. God's work is perfect, in part as in whole, there is nothing faulty about it, whatever faults and failures there may seem to be according to man's opinion, those faults and failures belong to man. David's concern was not with man, but it was with God, as every gracious person's concern is today. What God hath spoken becomes the concern of all those to whom he speaks. Thus it is written that faith cometh by hearing, and hearing by the word of God. Abel's concern was very different to that of Cain's concern, and Noah's concern was very different to those who did not believe his testimony. The parents of Moses had a concern above and beyond the wrath of the king. The three Hebrews were little concerned with what man could do. A God-given faith was their concern and it was proven in the furnace. While the Old Testament worthies were blessed with faith, and did wonderful things through faith, and it can be said that faith in a God who had called and led them was their concern, yet they were not made perfect in those acts. Promises were given of God and those blessed characters saw them afar off and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. (Heb. xi. 13.) In their walk it could be said, As they walked by faith, that they walked perfectly. In this Noah is called a just man, perfect in his generations, he walked with God, as did also Enoch. We do not here understand that Enoch was perfect and needed not to be saved.

Enoch was perfect in that faith which led him also to believe with David that the Lord only would perfect that which concerned him. David was under the law, and therefore under its curse, and the law could not make the comers thereunto perfect. The slaying of the lamb and sprinkling of the blood and the many other duties and ceremonies were of no avail, could not take away sin, yet faith, God-given, exercised in those very things, enabled those who possessed it to look beyond them to the antitype, Jesus, and they rejoiced in hope of the glory of God. It can therefore be affirmed that the Lord will perfect whatsoever concerns his children for time and eternity; whether it be gathering them from among the Gentile people, or the bringing of the Jew to the full enjoyment of what God has promised, or the presenting of every elect vessel of mercy faultless before the presence of his glory, with his likeness satisfied. But while we believe the things that are declared in God's word, those things which Luke says are most surely believed among us. We want to speak upon this subject as to present concerns of those who know as David did that they are open and naked before him with whom they have to do. What a tower of Babel the religious effort of this world presents, quite as varied as at the time when Christ came, when they had gods many and lords many. "Blind leaders of the blind," covers many of those who lead to-day, and happy are those whose eyes are open to see these things and who turn from what man can do to what God has

done. We mentioned some of the worthies of the Old Testament, and Paul tells us in Hebrews that they all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. In the same epistle he tells that the law made nothing perfect, but the bringing in of a better hope did. Thus Jesus came, David's son and Lord, to perfect that which concerned him, taking away the first covenant that he might establish the second. This covenant stands ordered in all things and sure. The Father chose a number that no man can number in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. This number, members of his mystical body, were written in the Lamb's book of life when as yet there were none of them. God loved them in Christ Jesus before the world began.

"Nor death, nor life, nor earth, nor hell,
Nor time's destroying sway,
Can e'er efface us from his heart,
Or make his love decay.

Each future period that will bless,
As it has blest the past;
He loved us from the first of time,
He loves us to the last."

At the fullness of time Christ died for them and by one offering perfected forever them who were sanctified. Paul said he labored to present every man perfect in Christ, that was his ministry, and how fully and blessedly he was, by the grace of God, enabled so to do. To the weak he became as weak, yet not so as to bring them under the law and under its curse, but to establish, before

their eye of faith, Christ as the hope set before us in the gospel. Wherever there is one for whom Christ died that one will never be left to perish. If it could be proven (but it cannot) that Christ died for everybody, then we could also affirm that everybody is already saved by his death. God's honor is engaged to bring, by his Holy Spirit, the knowledge of his salvation unto each one for whom he died, causing the light of truth to shine in their hearts, giving them the light of the knowledge of the glory of God in the face of Jesus Christ. The Spirit applies the word, and faith cometh by hearing it, and this is a justifying faith, proving that the sins of such an one were by God the Father imputed to Christ and that Christ's righteousness is imputed to them. Here believers in the present religion of the world stumble like the Jews of old, not knowing the Scripture nor the power of God. For they, going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. We rejoice that there are still a few who are blessed with a justifying faith and have peace with God through our Lord Jesus Christ. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation 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." It will be noticed in the Scripture

just quoted that tribulation works patience, and we are mindful that it is through much tribulation we enter the kingdom; and what trials there are laid out for the dear and afflicted children of God, trials they cannot escape, fiery trials, for the trial of their faith, and the Lord only can and does make such trials work together for good, and the things of God more precious, and the opinions and doings of men to be weighed in the balance of Scripture as less than nothing and vanity. It is in this trial that we learn that "thy mercy, O Lord, endureth for ever." The trials that come upon the Lord's people are often the same as upon the world at large, but to the Lord's people they are sanctified afflictions. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." The devil brought the affliction, but the end, or purpose, was the Lord's, and Job proved his friends miserable comforters, but the Lord was merciful. Every example in the divine word is an encouragement to God's afflicted and poor people to wait upon the Lord. Joseph telling his dreams to his brethren brought hatred and sorrow upon himself, but God was in it and Joseph must be sold into Egypt or ever God perfected that which concerned him. God was in it all, such truth fills the soul with praise unto God, the God of our lives. What

sorrows encompass us round, yet when the soul experiences God's love shed abroad in the heart what mercies such an one can see encompassing him about as with a shield, and where one sees this perfecting work of God how one cries, "Forsake not the works of thine own hands." David desired the Lord to finish, or perfect, the work in righteousness. He knew that except the Lord build the house they labor in vain that build it, that it was in the Lord's building that one was established and in his keeping we are kept. That vanity was stamped upon rising early or sitting up late, for so he giveth his beloved sleep, which means rest and security, security in God, who is our refuge and strength. May faith be strong in us, that we stagger not at the promise through unbelief, but give glory unto God, believing that he who promised is able to perform. His promise is yea and amen in Christ Jesuse the Lord and never was forfeited yet. How low one gets at times, yet underneath are the everlasting arms, and God is not unmindful of those who call upon him in sincerity and truth, neither will he deny himself. Is it not in his work that the soul rejoices, singing of his lovingkindness in the morning and his faithfulness every night? In that Psalm the writer says, "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." Thus in trials, losses and sorrows the Lord has promised to be with his children even unto the end, and the soul can say by faith, "Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch

forth thine hand against the wrath of mine enemies, and thy right hand shall save me." Such concern is not of the flesh, but of the Spirit, and with a concern of this kind there will also be a confidence that he who hath begun a good work in you will perform it unto the day of Jesus Christ. David had a lifelong concern that he should build the house of the Lord, and the Lord said he did well that he had such a concern, but he could not, for he was a man of war, but his son, one that proceeded from his loins, should build it, and Jesus, David's son, perfected that which concerned him.

G. R.

PROVERBS XXII. 28.

"REMOVE not the ancient landmark, which thy fathers have set."

This is undoubtedly a real proverb. A proverb is said to be a "brief pithy saying." In other words, a concentration or wealth of meaning in a few words. We believe this one to be all of that. Literally speaking, it was a well-nigh sacred custom for our forefathers in the days of old to fix a landmark as the boundary line between their lands, properties or estates, which ever we may choose to call them, to separate or distinguish them apart. With all of the new inventions of this modernistic age, our surveyors are still making use of a landmark, corner-stone or slab to determine the point where one man's ownership ends and another's begins. In the fourteenth verse of the nineteenth chapter of Deuteronomy we read, "Thou shalt not remove thy neighbor's landmark, which they of old time have

set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." And in the seventeenth verse of the twenty-seventh chapter it says, "Cursed be he that removeth his neighbor's landmark." They were in honor bound to strictly observe, generation after generation, such markers, otherwise they established a bad reputation or name for themselves. Solomon, no doubt, had reference to that custom when he said: "A good name is rather to be chosen than great riches." One main trouble with the world to-day, in our opinion, is that man and nations, because of selfishness and greed, have shown an utter disregard for the rights of others. Honesty, however, is still a pearl of great price in the sight of honorable men, and a man whose word is as good as his bond is much to be preferred to the one who resorts to unscrupulous methods for accumulating his wealth. Character has been said to be better security than gilt edged bonds. When we consider the meaning of a "good name" to the Lord's people, yea, the best name in all the world to them, even **THE LORD OUR RIGHTEOUSNESS**, for it is by this name that the church is called, it is, indeed, rather to be chosen than great riches. Diamonds and pearls, gold and silver, and the greatest honors that can be bestowed by mankind, are but sordid dust compared with this good name.

Coming back to our text, we wish to call attention to the fact that "landmark" is spoken of in the singular, as one, and not in the plural, as though there were many. Also, we would

like to stress the fact of its being said to be "ancient." Sometimes we hear brethren speak of it as though it meant the modern writings of more or less recent men. Without turning back the pages of history too far, we may well esteem very highly such men as Dr. John Gill, J. C. Philpot, William Gadsby and others of England, and Samuel Trott, R. C. Leachman, Gilbert Beebe and others more recent in our own country, nevertheless, we must at all times keep in mind the fact that at most they were but fallible men. Personally, we are fearful that there are some who regard the sayings of such men too seriously, or as the very last word of authority. In this connection, we might do well to consider the writings of some of the apostles. Paul said, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto

Damascus."—Gal. i. 11-17. This same apostle admonishes the church even unto this day, in saying, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily."—Col. ii. 6-9. Peter comes along and reminds us that we were not "redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ." In the ninth article of the original prospectus of the SIGNS OF THE TIMES Elder Gilbert Beebe said: "The Scriptures are the only divinely authorized rule of faith and practice for the saints of God." The "ancient landmark," which is not to be removed, is that which God himself hath set by the fathers between right and wrong, between the true and the false, between his own possession and that of the Mammon of unrighteousness. God by his Holy Spirit inspired holy men of old, being linked together in succession, although in many instances having no knowledge of each other, but nevertheless steadfastly contending for the same glorious truth, even down to the days of Jesus Christ and the apostles, thus plainly showing the unerring influence of the ONE mind of that I AM THAT I AM, who called and sent

them forth as sheep among wolves. Do we need any greater evidence of the divine inspiration of the Scriptures than the fact that men who graced the stage of action at different periods of the world have constantly taken up the banner of truth, where it was lain down by those who had gone before, and borne it aloft as a standard for the elect of God in all ages of the world to rally around? Though Moses wrote of the creation of the world, and events which took place long before he was born, and others prophesied of things a thousand and more years to come, we have such an abundance of proof as to the accuracy of their testimony that none of God's children will dare question his word. The prophets foretold of the coming of Jesus and his mission on earth, and he came and sealed it with his own precious blood, fulfilling in every jot and tittle all that was prophesied of him. This was followed by the apostles who were a unit in bearing witness to the fact that Jesus finished the work of redemption in every detail and by declaring that the church is "built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The doctrine of God our Savior has been clearly set forth by the foregoing divinely inspired authors, and we will do well to regard them with reverence and stand firm for the truth as it is in Jesus. Let us, therefore,

seek for the old paths, and inquire "wherein is the good way, and walk therein." "For other foundation can no man lay than is laid, which is Jesus Christ." Paul, writing to the Corinthian brethren, said, "I determined not to know any thing among you, save Jesus Christ, and him crucified." This is good, sound and wholesome doctrine. The flock of God can feed and feast and thrive upon this without suffering any ill effects. We wish we all might realize that we owe allegiance to God, that we are accountable to him for what we preach and teach, and may we be given to look to him, and him alone, for wisdom, for knowledge, for understanding and guidance in the way that we should go, being careful not to remove the ancient landmark which he hath been pleased to set by our spiritual forefathers, in moving them by his Spirit to stake out the bounds of eternal truth.

R. L. D.

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 38 means that it expired December, 1938; Aug 39 that it will expire August, 1939, etc.

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

Mrs. Maria French, Pa., \$1; Lena Langford, Texas, 50 cents; Mrs. H. A. Strube, Texas, \$2; Durwood H. Bradley, Texas, \$2; Mrs. M. Smith, B. C., \$1; Mrs. Charles B. Gordy, Mich., \$2; Sadie T. Nicoll, Del., \$1; Mrs. Mary A. Drew, N. Y., \$1.50.

OBITUARY NOTICES.

DEACON WILLIAM ALONZO CORDER, our beloved brother, died February 20th, 1939, at 11 p. m., at his home, in Philippi, West Virginia, of a heart attack and other ailments incident to old age. He was born in the year 1862, the son of James W. and Mary (Bond) Corder. June 19th, 1884, he married Miss Nannie R. Reynolds, who proved to be a faithful companion and helpmeet until her death in 1927. He is survived by one son, J. Stanley Corder, two grandchildren, Mrs. Ruth Haney and Robert Stanley Corder, one great-grandchild, Ronald Loyd Haney, one sister, Mrs. W. F. Cole, our remaining deacon. In early life he was enabled to manifest the gentle drawings of the Spirit of grace divine, which was performed until the day of Jesus Christ. October 27th, 1894, he joined the Mount Olive Old School Baptist Church, and was baptized the next day (the fourth Sunday). In 1896 he was chosen deacon of the church, which office he filled until his death, waiting upon the church for the last time in October, 1938. After the death of his brother, A. B. Corder, in 1933, he took the financial part of the church upon his shoulder, so to speak, and was often about the meeting-house, having it repainted, etc. He was a retired farmer and stock dealer, and had the gift of accumulation bestowed upon him, but, like his brother, secular affairs had no charms for him, and when it came to the church his arm was not slack in caring. He was a whole-souled Old Baptist, so to speak, and in his last days his conversation was in heaven. It was a delight to be with him and hear him quote the Scriptures and tell of the sweetness of his hope in the Lord. I miss him sadly, and his lovely talk. One dear sister writes, "You will miss him sadly in the church. The whole Associa-

tion will mis him sadly. He stood as a pillar in the church, and was a staunch and faithful friend to the whole Baptist cause. May the Lord, who took him to himself, sustain and comfort the whole Association in our loss, which I feel sure is his glorious gain." I take the liberty of quoting the foregoing language, because it expresses our feelings better than I can. He had been a subscriber to the SIGNS about fifty years, and feasted on the doctrine it contains.

His body lay in state at his lovely home until 2 p. m., February 22nd, when brief services were held. Following this, services were held at the Primitive Baptist Church where his membership was. Interment was in the church graveyard, by the side of his wife. Elders J. S. Murphy and J. J. Poling conducted the funeral services, the pastor, Elder J. R. Dennison, being unable to attend. We ask the brotherhood to remember us in their prayers in our great loss, and also that we be enabled by divine grace to watch the hand of the Lord in choosing a pastor to go in and out before us. Our present dear pastor being old and infirm and a long way off and seldom can be with us.

SEMMA E. CORDER.

JOHN C. TURNER, our brother in Christ, was born October 18th, 1857, and died March 19th, 1939, in Henry County, Kentucky, in the vicinity of Turners Station, where his life was spent on a farm. September 16th, 1890, he was united in marriage to Miss Beatrice Neblett, and to this union were born six children, two of whom, with the mother, preceded him in death. Left to mourn are two sons, Hassel Turner, of Jackson, Mississippi, and Howard Turner, at the old home; two daughters, Mrs. Elizabeth Kelly, of LaGrange, Kentucky, and Mrs. Helen Chilton, of Turners Station; five

grandchildren, two sisters, Mrs. Virginia Duncan, of Cleveland, Ohio, and Mrs. Anna Neblett, of Shelbyville, Kentucky, and a number of nephews and nieces. In the spring of 1898 he became troubled on account of his sins. He confided his trouble to the Cane Run Predestinarian Baptist Church, and was received for baptism. Because of the absence of their pastor, Elder P. W. Sawin, the baptism was delayed one week, and at a meeting of the Sulphur Fork Church the next Sunday he was baptized by Elder John G. Eubanks, their pastor, and his remaining days were spent with the church, loved by all who knew him. He was sound in the faith, strict on church order, a firm believer in the absolute predestination of all things, and always in his seat in the church until his health became impaired. Surely the church has lost a brother indeed, but we realize that our loss is his eternal gain, and we ask almighty God to reconcile us to his will, and to comfort them that mourn.

I tried to comfort the friends at the funeral, by using the fifteenth verse of the one hundred sixteenth Psalm: "Precious in the sight of the Lord is the death of his saints," then in the cemetery near by he was laid to rest. Surely a saint is sleeping in Jesus, in the hope of a glorious resurrection.

ALSO,

ROBERT LUTHER CLAGETT was born July 22nd, 1869, and died December 11th, 1938. He was the son of our dear departed sister, Elvessa Clagett. He is survived by one sister, Mrs. Anna Tingle, and four brothers, Joe, George, Ed and Noble Clagett, all in the neighborhood of Turners Station, and a host of friends, who will miss him. I was called from Frankfort, Ky., to officiate at the funeral, which was held in Turners Station. I tried with the ability

the Lord gave to preach Christ, and him crucified, to a large congregation, which had gathered to pay their last respects to a neighbor and friend. We laid him in the silent city of the dead to await the judgment day. May the Lord bless the remaining children

GEORGE L. WEAVER.

MRS. LEMILIA MINERVA SMITH, my dear aunt, passed away November 24th, 1938. (Thanksgiving Day.) She was born October 20th, 1860, making her stay on earth 78 years, 1 month and 4 days. She was the daughter, and youngest child, of Elder L. B. and Lucy Swann Chandler. She was the last to pass away of a large family. I am made to realize that they are having a family reunion in that sweet home prepared for God's children. Her father and mother came from Alabama to Louisiana, and if I am not mistaken, Aunt was born the first year they lived in Louisiana. At the age of sixteen she was married to Jimmie Clay, also from Alabama. He died and left her a widow with four little children. She lived alone with these children and her mother for two years, then met and married Isham M. Smith, of near Winnfield, Louisiana. To this union were born six children, four girls and two boys. They raised them all to be grown, and then she was left a widow again. Uncle Isham passed away February 9th, 1923. She was sick in bed when he died and was a long time recovering. She joined the Old Baptist Church forty-eight years ago, and was baptized by Elder E. R. Roberson. Aunt Miley was a true and faithful Old Primitive Baptist, and tried to do what she thought was right, and to teach her children to be honest men and women. She brought up a family that is highly respected here in this little town of Winnfield, Louisiana, where they live.

They did all they could for their darling mother, yet the good Lord called her, and she answered the call. Her membership was at her old home church (Ephesus), of near Ruston, La. She loved her church above everything else in the world. Poor Aunt, due to ill health, for a few months before she died, would almost lose her memory at times. She realized this and it worried her. After my mother died I felt a great desire, more than ever, to visit her, and would do so at every opportunity. When I would go in and speak to her it seemed to cheer her very much. She would often tell me how lonesome she would get at times when her girls would be obliged to leave her for a few hours to go to their work. She was always glad of a visit from her relatives and friends. Just a few days before she died she was heard to say that she dreaded the cold, lonesome winter, but, bless God, she is now where all is love and joy. She does not have to feel sad or lonesome or dread the dreary winter. Oh I loved her dearly, and feel very sad since she has left us all. But why should we grieve so much for her, when we feel she is at rest? Children, I pray you will remember her good advice, and some sweet day I trust that you will all be gathered around that white throne with dear father and mother. She is survived by eight children: one son and one daughter by her first husband, and two sons and four daughters by her second husband, three step-children, two boys and one girl, several grandchildren and great-grandchildren.

Her funeral was conducted by Elder Phillips, of Monticello, Arkansas. She was laid to rest in the old Douglas Cemetery, near Ruston, Louisiana.

May the good Lord bless all the bereaved, is the prayer of her niece,

LUDY PUCKETT SMITH.

MEETINGS.

The Delaware River Old School Baptist Association will be held with the Hopewell Old School Baptist Church, at Hopewell, New Jersey, May 31st, June 1st and 2nd, 1939. We hope the ministering brethren, together with all who are of our faith and order who possibly can will visit us at this time.

ELVIRA CONNER, Church Clerk.

The next session of the Baltimore Association will be held with the church at Black Rock, Md., June 3rd and 4th (Saturday and Sunday). To reach Black Rock by automobile from Baltimore, drive out Falls Road about twenty miles to the village of Butler. A cordial invitation is extended to all to meet with us.

A. S. ROWE, Trustee.

An all-day meeting will be held, the Lord willing, with the New Vernon Church, near Howells, N. Y., on Friday, June 9th, 1939. We are expecting several visiting ministers to be present, and cordially invite all those who love the truth to meet with us. It is planned to serve dinner at Mrs. Blumrhoder's, as last year.

R. LESTER DODSON.

This year the Border Union of Old School Baptists is appointed to meet with the church at Elgin, Oregon, on Friday, Saturday and Sunday (the third Sunday in June), and we extend an invitation to any interested friends or brethren to meet with us at these appointments. Elgin is twenty miles from La Grande, and both are on standard highways, and also on the railroads. We shall welcome any of our tourist friends who will arrange their schedules to enable them to stop with us. The Oregon Trail Highway, which is U. S. No. 30, will bring them here.

C. W. BOND.

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

W. L. SLUSHER, Mod., pro. tem.
T. D. WALKER, Supply and Clerk.

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.

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IN

NEW YORK CITY

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

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

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Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

J. R. HARDY.

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.

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

E. B. AULT, Church Clerk

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

LUELLE STEVENS, Church Clerk.

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 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.

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I feel to recommend this book to our readers.—G. R.

SIGNS OF THE TIMES

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 107. MIDDLETOWN, N. Y., JULY, 1939. NO. 7.

CORRESPONDENCE.

THE PREDESTINATION, PURPOSE AND FOREKNOWLEDGE OF GOD IN ALL THINGS.

LABORING under the impression to write an article containing some of my views concerning a subject which includes the whole work of God I have one thing in mind, and that is to bring to mind and stimulate the truth which has been contended for by the Original Primitive or Old School Baptists throughout all generations, and especially since the days of Jesus Christ's work on earth. Feeling unworthy and so limited in understanding, I am submitting this article in the humble hope of confirming the children of God of the certainty of God's work, and proving the same by "Thus saith the word of God."

Inasmuch as it has pleased the Lord to give me an impression to write some of my views on his predestination, purpose and foreknowledge, I humbly hope that he will lead and direct my mind to write soundly, and that I will not mis-

construe or misrepresent any of his work. Feeling unworthy of his grace and mercy, yet trusting in him, I now desire to express my views upon these principles which I have before mentioned.

First, I will consider the word "pre-destinate," which means to before ordain; to prefix, or to before determine. Now we are positive, according to the Scriptures, that God himself is the only self-existing being. He was before the world was, and "all things were made him; and without him was not any thing made that was made."—John i. 3. Also, "In the beginning God created the heaven and the earth."—Gen. i. 1. Which, alone, would prove that he created and made everything that exists or ever has existed in heaven or on the earth, if there was no other Scripture to prove it by (which there is). In the creation of heaven and earth God executed his own counsel and will. He did a work which he alone had determined. For there was none before him to counsel, influence or coach him

in his work. This work was known to him from the beginning. He planned it, and his hand brought it to pass. Now shall we say that it was a purposeless work? No. It is gross foolishness for men to think that God, who is all-wise, would do anything without a purpose, and much more foolish to think that a purpose of his fails, or that he does not know what the outcome of his work shall be. John, "in the Spirit on the Lord's day," heard the voice in heaven say, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. So we see that all things were created for a purpose, and that God executed his purpose and plan according to his own will. Hence no one has the right to question as to whether his work has pleased him or not, for we have facts. None of his purposes could exceed what he purposed in them, neither could any fall short of what he desired of them. Can any one say that God has been disappointed? I will admit that such could be the case if he purposed anything and it should fail. It is inconceivable to think that anything exists which God has no use for. The creation of all things by the hand of God according to a well devised plan, "Known unto him are all his works from the beginning." The Lord hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it be. The word "it" as applied here, signifies all things, for there is no specific action or limitation placed, or can be placed,

upon it. Again, it is written, "Declaring the end from the beginning," etc. God's predestination is certain, absolute and sure, because if it were not so nothing would be certain or sure in this world or in heaven. Furthermore, there would be a great possibility of God failing in his purpose, which we know is impossible. If God's predestination, purpose and foreknowledge were not prevalent in all things this world would be one awful place of chaos and havoc in which to live. The sun would be likely to rise in the west and set in the east part of the time; the bleak cold of the winter would be likely to come in the harvest season, midnight would be likely to break in at noonday, and many other things would get as unshapely as the human body would be without bones. But I am thankful that by him the sun shines and runs its course according to God's eternal plan, by him we have food, raiment, rain and all things, and the apostle Paul said, By him all things consist. If God is not an absolute Sovereign, then everything is coming to pass by chance and at random, and may God have pity on our poor souls, for we have no surety if such is the case. God forbid that we should believe any such theory. God not only rules the natural kingdom, minutely, but also the spiritual kingdom, so nothing can vary the slightest degree from what he purposed in it. God is all-wise and cannot be deceived; has all power, and cannot be overthrown nor hindered, and is everywhere present, and nothing can hide from him nor exist without him.

Now in going thus far I have touched upon the predestination, purpose and foreknowledge of God in creation. These principles are three inseparable principles which are the framework of all the work of God. Summarily: For God to know a thing was for the thing to exist, and signifies that he had a purpose in it. If God had no purpose in a thing it was because that thing was not, and never shall be.

Now let us see what the purpose, predestination and foreknowledge of God mean to us. Do they concern only natural things such as I have been speaking of, or do they concern also spiritual things? Both. The purpose of God in natural things is working to the maturing and bringing together the greater and spiritual things of him. The one is not working contrary to the other in God's purpose, but all things are wrought by him to the *one* end for the praise of his name. "The heavens declare the glory of God, and the firmament sheweth his handiwork." These things concern especially the saints who shall praise him above every thing, forever.

I have before stated that God's foreknowledge concerns all his people very deeply, that is, in regard to their soul's salvation. It is inconceivable to think that God has changed from what he once was, because the Bible plainly teaches that he is God, and changes not, and is the same yesterday, to-day and forever. He is not in line for education as we are, for he was as wise in the beginning as he is to-day. He knew exactly what he would be pleased with in

this world and what his providence would be. Such was manifested in the salvation of his children, hence comes their deep concern.

Believing in the knowledge and purpose of God in the salvation of sinners, one first realizes that he is an eternal God, who had no beginning and neither shall have any end, and was before all things, and beholding all things, the evil as well as the good. God knew his people before they were created or formed, and their names were written in the Book of Life from the foundation of the world. Every man's destiny was set, and God alone knew this, and he alone knows to-day the destiny of every individual. That destiny has not been altered nor changed from what it originally was, because God is of one mind, and who can change him? "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him."—Ecc. iii. 14. Some my say, If my destiny is already set I will take my fill of sin and the pleasures of this life, and if it is to be so I will be saved anyway. Such is not the thought of the quickened sinner who has been taught the exceeding sinfulness of sin and the wounds caused thereby. He feels that he has his fill of sin, and is made sick of it every day, and finds himself unable to live free from its sting and unable to live as he wants and so much desires to live. So he must say with the apostle Paul, The good that I would I do not, but the evil which I would not that I do. And, To will is present with me, but

how to perform that which is good I find not. He feels that sin is mixed with all he does, and that if it were not for the goodness and mercy of God he would in no wise be held blameless for his deeds and thoughts.

Did God know that man would sin? Did sin take Him by surprise? Yes, God knew that sin would enter into the world, and was not surprised, for his Son, Jesus Christ, stood a Lamb slain from the foundation of the world in the eternal mind of God to forever atone for sin. "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); "nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."—Rom. v. 14. "But not as the offence, so also is the free gift."—Rom. v. 15. So by this we clearly see that all were sinners by reason of transgression, we, being in the loins of Adam, were as guilty as he. Yet we find that God, who had no pleasure of the offerings of men, perfected a pure offering, even his own Son, to put away sin. God's own children were as steeped in sin as the reprobate who shall never come to repentance. But he had treasured grace in Jesus Christ to ransom his people and save them from sin. (Matt. i. 21.) This thought brings to mind the choice of God in salvation. Is it not true that if God had purposed to save everybody that he could have done so? He could have even kept sin out of the world if he had so desired. God chose his people

in Christ before the world. (Eph. i. 4.) Predestinated them unto the adoption of children. (Eph. i. 5.) This was before man was formed or made, and was in the eternal mind of God, and so it was no afterthought of him to save them, but was according to his well devised plan and purpose that he purposed in himself before the world began and was brought to pass at his own time. Strange as it may seem to the carnal mind, salvation does not depend upon the choice or merits of men, but upon the will and purpose of God, who said, I will have mercy upon whom I will. God knowing that man would sin does not mean that he had to force man to sin. Any one who has tasted the gift of God knows that he does not have to force man to sin, because man is subject to vanity and his natural inclination is to do wrong, and God does not regard sin in the same manner as he does righteousness. The purpose of God is so arranged that all the result of sin and what sin does takes place in fulfillment of his eternal will, and is working for good to the kingdom of God. Abounding with wisdom, knowledge and power, God in his great purpose showed his will in giving his Son, Jesus Christ, (who was ever with the Father) to conquer sin and forever put it under foot. "For when we were yet without strength, in due time Christ died for the ungodly."—Rom. v. 6. So we see that it was due time for this work which God had purposed.

Some say that Christ died to save all men. Let us see about that. We know that he was sent to save some in eter-

nity, but not all men. He was sent into the world to give eternal life to as many as the Father had given him. (John xvii. 2.) All that were given him were the choice of God. "Ye have not chosen me, but I have chosen you."—John xv. 16. Some designing men have gone out teaching for doctrine the commandments of men, trying, as they term it, to "convert the world." To such I quote, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte [which means to convert]; and when he is made, ye make him two-fold more the child of hell than yourselves."—Matt. xxiii. 15. These men are trying to do the work of God. God knows his children and in his own time will bring them to repentance, and in his own manner. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x. 27, 28. This not only shows that God knows his people, but also shows that he unconditionally brings them to the knowledge of the truth. So these men I before mentioned are not true ministers of the word, for money is their god and publicity and fame their highest ideals. The apostle Peter said they were "clouds without water." They claim that God is wooing and beseeching all men to be saved, or come unto him, and yet they will not. If such be the case, who is the stronger, man or God? Such a theory would be equalizing God with man, or attributing more power to man than unto God.

Jesus said, No man can come unto me except my Father which sent me draw him. Again, No man can come unto the Father except by me. In this we find that the whole matter is sealed by the will of God, not by the will of man. Jesus Christ's mission on earth was to do the will of his Father. Did he fulfill his mission? Let him speak for himself: "I have glorified thee on the earth; I have finished the work which thou gavest me to do."—John xvii. 4. Again, Of all that thou hast given me I have lost nothing, but the son of perdition, that the Scriptures might be fulfilled. Let us refer now to another of the many proofs we could produce: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—Luke i. 68. This was a purposed and predestinated work and answers the question thoroughly that Jesus did save the chosen of the Father. In God's perfect and wise plan of salvation everything is purposed and predestinated according to his foreknowledge, and is in its proper place to fulfill its part and accomplishment in "bringing many sons unto glory." God knows his children when they are strangers and aliens by reason of sin, and he brings them to repentance, which work belongs to God alone. However sinful, vile and far away a man is, his bounds are set that he cannot pass, and God knoweth his heart, and "it is not in man that walketh to direct his steps." To my mind, there is no difference between the child of God who is dead in trespasses and sins and the wicked, because their thoughts and inclinations

are evil, but God loves one and hates the other, even though his child is a child of wrath even as others, "that the purpose of God, according to election, might stand, not of works, but of him that calleth."—Rom. ix. 11. When the appointed time of God comes to call one of his children unto the knowledge of the truth, that child is brought through sore exercise of soul and mind. He is brought to "the ends of the earth" (his own strength) and is made to see himself a poor, undone sinner. The awful feeling of despair experienced by that soul cannot be expressed. One of old said, He found me in a waste howling wilderness. Not that God did not know where he was, but this was a finding containing knowledge for the individual, and the place where he was found bespeaks his helpless condition. Another said, He brought me up from an horrible pit. This is the experience of the soul of a child of God being brought into the knowledge of the truth by the purposed work of God. This brings repentance, the only God-given repentance. No amount of pleading of men, nor physical punishment, will bring a man to repentance before God's own time, for the goodness of God leadeth to repentance. For instance, let us view the crucifixion of the Lord. There were two thieves also crucified. One repented, the other did not. This shows that physical suffering did not cause one to repent.

I feel to say in conclusion that I have only hinted at the wonderful work of God, for I can only "see through a glass, darkly," now, but I hope one day

to see face to face. All things from the beginning to the end are fitly framed in the purpose, predestination and foreknowledge of God, and all work together in the salvation of God's children. Whether or not we are able to recognize good in it is not the question, for we see only from the surface, and God knoweth the hearts of men. Bear in mind, dear reader, that God is just and cannot do wrong; and he worketh all things after the counsel of his own will, and while he has all power in heaven and earth, he is so merciful that he has prepared an eternal inheritance, which is a free gift to all for whom Jesus died and rose again from the dead to justify. This inheritance is not promised to those who keep themselves (for none is able to do that), but is "reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 4, 5. According to God's purpose, at the appointed time Jesus shall come again from heaven to raise his people whom he died for, and gather them together and take them unto his Father, and shall present them, as though to say, Here am I and the children that thou gavest me, without the loss of one. They were contaminated in sin and I have redeemed them and washed them in mine own blood, according to thy determinate counsel and foreknowledge. Then shall the Lord's host realize the fullness of their salvation and shall reign with God forever.

This, my friends, I submit in love for the cause and doctrine of our God. "Now to him that is of power to stablish

you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory, through Jesus Christ, for ever. Amen."

ROY S. SMITH.

PULASKI, Virginia.

TEAGUE, Texas.

DEAR EDITORS:—Again I find myself alone, all have gone on different missions, and my mind is full of many thoughts upon things too high for me. Oh to describe them I cannot, but in my little and foolish way I have been trying to describe them ever since the first Sunday in November, 1933, a few times with some degree of comfort, but many, many times in shame I have been forced to sit down, nothing said. Oh such is hurtful, but it would have been otherwise if left with me, for this old Adam man never lacks for anything to say. It is like poor old Job said: When one is shut up he cannot come forth. God says, I open and none can shut; I shut and none can open. Without being given of his Spirit a light to shine upon the way it is impossible to speak in his great and glorious name, and it is only given by measure, and at different times, and it is line upon line and precept upon precept, a little here and a little there. So wonderful is God's dealing with his people that it causes those who have a little hope to agree

with the poet when he sang, "God moves in a mysterious way his wonders to perform." We are just creatures of circumstances, subjects of his own, helpless, dependent at all times upon Him from whom all blessings flow, the Giver of all good, the King of kings and Lord of lords, who says, I will be with you in the sixth trouble, and will not forsake you in the seventh, but lift your feet from the miry clay and place them upon the Rock (Christ Jesus the Lord) and put a new song in your mouth that none can learn except those who have washed their robes in the blood of the Lamb and made them white as snow, the redeemed of the Lord, whose goings are established, who are singing praises unto his great and adorable name. Great and marvelous are thy ways, Lord God Almighty, just and true are thy ways, thou King of saints. He lifteth up, he casteth down, he maketh rich in the Spirit, he maketh poor when not given of his Spirit, and makes us cry with John the Baptist while shut up in the prison of darkness, Art thou he that was to come, or do we look for another? Yea, My God, my God, why hast thou forsaken me? Oh so low down in the valley of Lodebar we feel ourselves to be we are made to again sing with the poet,

"Will God forever cast us off,
His wrath forever smoke
Against the people of his love,
His little chosen flock?"

These lines fill my heart with emotions and my eyes with tears, for I, too, at times feel that I have been along the same road. But what else can we do but fast when the Bridegroom is not in

our midst? We but loaf, weep and cry aloud. We are as unturned cakes, turn thou us and we shalt be turned. O Lord, restore unto us the joy of thy salvation. But why complain? Fret not thyself, because, if not deceived, this is the experience of God's people. But when once they feel him to be lifted up it is then the lawgiver passes from between his feet and unto him the gathering of the people be. This is when the Bridegroom has returned; not fasting now, but drinking anew the fruits of the vine in our Father's kingdom, the church in its militant sense in this time world. Yea, the river of the water of life that never runs dry. Old things have passed away and all things made new. From miles apart are we drawn together by the cords of his love shed abroad in our hearts, teaching us to deny ungodliness and to walk worthy of the vocation wherein we are called, redeeming the time, for our deeds are evil. Brethren, let us continue our Lord's prayer that we might be kept from evil, and that we might be blessed to finish our sojourn in this time world in the walk of the newness of life in spirit and in truth, ever looking unto him as the author and finisher of our faith, the Captain of our salvation, who hath saved us and called us with an holy calling, not according to our works (obedience), but according to his own purpose and grace which was (beforehand) given us in (not out) him before the world began, praying that we ever be kept in unity, yea, in the bonds of peace and love, and ever be found standing on the walls of Zion, watching

that no unclean thing come among us, for there are many antichrists, professing themselves to be teachers, having itching ears for an opportunity to bring in their damnable heresies, not sparing the flock. This I believe to be a portion of the duty of a true pastor. And He said unto Peter, Peter, lovest thou me? Peter answered, Yea, Lord. And the Lord said, Feed my sheep. Do we know when we are fed, in this sense? Paul said, We know that we have passed from death unto life, because we love the brethren. It was for this great love wherewith he loved us that God said, But Israel shall be saved in the Lord with an everlasting salvation, and they shall not be ashamed nor confounded, world without end. Israel is that world (church) that God said he so loved that he gave his only begotten Son (everlasting love) for, and this love is that same love that Paul said he was persuaded to believe nothing should ever be able to separate us who are in Christ Jesus from, who walk not after the flesh, but after the Spirit. Oh if I only could know that what I am writing is not after the flesh, then I could say all is well. Seemingly, at times I have had, or enjoyed, a foretaste of God's goodness, and at these times I could catch a glimpse of the pure holiness that is ever to reign in that world that shall never end. Amen.

This is like the writer, very imperfect. Look it over, and if found to be worthless cast it aside, and all will be well with me.

Yours in bonds,

W. A. LITTLE.

TAMPA, Florida.

DEAR EDITORS:—I am still indebted to some good brother, and friend, for sending me your good paper, the SIGNS OF THE TIMES. I enjoy it very much, but am not worthy of such kind favors, and I know of a truth that the Lord is good to me; yes, good in greatness and great in goodness, and I wish I could thank him for each individual blessing, as well as the party, or parties, so good as to send me your paper. May the Lord ever bless them with every needful temporal as well as spiritual blessing while this life lasts. I hope I beg in Jesus' name, and for his sake. I am made to exclaim with the poet, "Count your blessings one by one," etc. If I *could* count them! But I cannot, yet I want to be thankful for them, if I know how to be.

In the February issue of your good paper I read the letter of a good brother, Roger Knight, of Clifton, N. J., who is sorely afflicted with rheumatism. I call him "brother," for if I am an Old Baptist, I feel he is, in belief, even if he has not been baptized. Just think of his patience in all his affliction, yet he is thankful it is no worse. Oh what faith! I have been sick a great deal, yet I am not bedridden, or nearly as bad as some I know, and if I should thank the Lord for all my many, many blessings I would keep busy talking of them each moment of the balance of my days here on earth, and then I could not praise him enough.

"If I had ten thousand tongues,
And could speak with every one,
Then could live ten thousand years,
I could not thank him for what he's done."

I knew an invalid doctor, who came from New York. He was a good doctor, and practiced there a number of years. He was taken with arthritis and was in a hospital for six months or more. (Some of you readers may have known him: Dr. T. J. Cleland. His father was a Presbyterian minister, if I mistake not, and passed away while his son here was flat on his back and could not go to his funeral.) He came to Florida to get well, and being a physician, and knowing so many specialists he hoped he could prolong his days. I thought he had the most patience of any one I ever met. He fell off his front steps and landed on the cement sidewalk and was never able to walk again, and was flat on his back for ten years before passing away. The climate here agreed with him very well. He had to roll in his wheel chair at first, then got well enough to walk with a cane, by being careful, until that fall on the pavement. I helped him some, as my son was living with him and helping him for ten years or more, and he asked me to help him while he was away. Even the weight of the bed clothes hurt him, and toward the end he could only move his fingers, but when not in too much pain he would joke with those around him. The Lord enabled him to bear up wonderfully under it all, until one day he was taken with hiccoughs and he passed away in a short time. While sitting by his bedside reading to him I would wonder how any human being could stand pain for so long. I am sure I could not. Even now if I have a little pain once in awhile

I am very forgetful and complain, yet without the help of the Lord I am sure I could not even do that, for in him we live, move and have our being, and he gives us all we have, even the air we breathe. Oh why cannot we be more thankful? How true that the lilies toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of them.

Again thanking you, I am yours in hope,

J. E. WHITNEY.

WINNSBORO, TEXAS.

DEAR EDITORS:—The time has come for me to renew my subscription to the SIGNS OF THE TIMES, so inclosed you will find a money order for the amount. What a wonderful paper to those who search the Scriptures, and the revelations that are revealed to them by our dear Lord only his people can understand. He calls them and they hear his voice and follow him. I have been reading the SIGNS for twenty-four years. It is all the preaching I get, as I seldom go to meeting. I cannot hear public speaking, so I am shut out from everything of the kind, but I hope the Lord has taught me in a way that I love all his people and enjoy reading so many good letters from gifted pens of many writers of our dear paper. I love the doctrine of salvation by grace it sets forth. It comforts me to remember the Scripture, By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Glory ye in his holy name; let the hearts of them rejoice that seek the Lord. (1 Chron.

xvi. 11.) He is the Lord our God; his judgments are in all the earth. (1 Chron. xvi. 14.) Be ye mindful always of his covenant, the word which he commanded to a thousand generations. (1 Chron. xvi. 15.) There always has been, there is to-day, and there will be as long as time lasts, a remnant according to the election of grace, who know that God's tender mercy and loving care for his people will never fail. If it be the Lord's will, I hope some day to meet with his loved ones and see him face to face, but fear it will never be for one so vile and sinful as I know myself to be. I humbly ask all to pray for me when it is well with you. I hope the good Lord continues to bless our dear good paper and its editors and publisher, and that it continues many years yet to come.

FLORENCE S. PETTY.

DYER, Arkansas.

DEAR EDITORS:—This money is for back dues. I thank you very much for sending the paper to me, for I do not see how I could give it up. I read and reread it, for it is all the preaching I get. I do hope and pray that it is God's will for it to continue until time is no more. Pray for me when at the throne of grace.

KATE COTTRELL.

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 38 means that it expired December, 1938; Aug 39 that it will expire August, 1939, etc.

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1939.

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J. E. BEEBE & CO.,*Middletown, N. Y.***EPHESIANS II. 10.**

“WE are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

This quotation made by the apostle Paul to the church at Ephesus embraces all the work of God in creation, and the continuation of all things. Before the world began God's decree embraced in his infinite wisdom all things, and declared the beginning and the end. In his Son he created the heirs of salvation, and the love of his Son embraced them as his companions, and weaker vessels, and delighted in them, to their eternal happiness with him in

his Father's house, to inherit all things given him by his Father.

For us to be created in Christ Jesus unto good works, and ordained that we should walk in them, expresses that all that are thus ordained will be manifested, and their steps are directed by God's power. For anything to come short would express failure in God, and his work not perfect. But we are created in Christ Jesus and ordained unto works, that we should walk in them. When a thing is created is the beginning of its existence, and all this was done before the world began for the heirs of promise. In the body that Jesus said, Thou hast prepared, all its members were there, and the penalty for the violation of God's law was death, and wisdom embraced the transgression, and her standing in Christ Jesus, and justice must be met, for God ordained that she should walk in them, which involved her husband (Jesus Christ), and in her stead he suffered (the Just for the unjust). She was not yet manifested in the world as the multiplication of Adam, but God knew them, and created them in his Son before the world began. All these things were embraced when God created the heaven, which was placed first by Moses, for he said, “In the beginning God created the heaven and the earth.”—Gen. i. 1. God, who is rich in mercy for his great love wherewith he loved us, gave us the inheritance of heaven and immortal glory through Jesus Christ his Son, and by his suffering we were made free from condemnation and death, which infinite wisdom foreknew would

be the lot of the earthly creature. The divine Creator created the component parts of everything in the world, and for one to pause for a moment and note the innumerable atoms in one living thing, and God is the virtue of the atom. The mysteries of this world are very great, but to think of God, the Creator of life in Christ and the goings forth, is much more wonderful. In these relations we can truly say, "Without controversy, great is the mystery of godliness."—1 Tim. iii. 16. As we are minded to write unto the saints of these truths, and the relations of life the God of heaven has given to poor sinners, we are made to rejoice in the meditation we hope has been given us, and we are constrained to assert of a truth as to the certainty of salvation to the elect of God in Christ Jesus, and at the same time not able to go beyond hope for these to be ours. At times we would, if possible, cause all men to know the truth, but we are wrong in this attitude, for had it been God's will he would have embraced and made universal salvation to all, and we feel he has made salvation to all the elect, or the created in Christ Jesus, sure, and nothing can separate them from the love of God in Christ Jesus. If we are embraced in God's created in Christ Jesus we feel to be the least, or we see others as having better assurances than ourselves, but Paul said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and

to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. iii. 8-11, 14, 15. We rejoice to feel we have been blessed to preach Jesus and assure those who have faith in Jesus to the saving of the soul, that their inheritance in Christ Jesus is sure.

Dear readers of the SIGNS OF THE TIMES, you may call this absolute predestination, if you are so minded, which is none other than God's predestination, the same doctrine that has been contended for by the editors and publishers of the SIGNS OF THE TIMES for over one hundred years, and those who have stood for these things have been assailed with accusations, to draw attention to themselves, and to increase their following, for the greed of filthy lucre, which is their own lust and is of the flesh, and you may mark the man that would send out to the brethren far and near things that should be kept at home and settled by the orthodox church of God, but some one will rise up and feel his position has not been given enough attention, so he assails the

other fellow, with the point in view to pluck the mote out of his brother's eye, and not discerning the mote in his own eye, which we do not feel are good works manifested by the Spirit of God. We do not preach circumcision of the flesh, nor sustain the acts of wicked, designing men, but we trust the Spirit teaches us that in the denying of ungodliness and worldly lusts we should live soberly, righteously and godly in this world, and we have been accused falsely of sustaining things which were not formerly countenanced by the SIGNS. We have been as faithful and true to the doctrine set forth in the original prospectus as we have been given to understand, and we have had very few criticisms come to us, and we submit to the readers and publishers as to our worthiness to continue, and we do feel that God is our judge and his Spirit will judge us and our assailants, and judge their motives, as to whether they are good works or not. We are chastened continually for the sins we commit, and we know our weakness, and when a brother shows repentance we can forgive him. We feel that all things that reprove us of sin are for our good and God's glory, and by these we are guided in the way ordained of God for the elect in Christ Jesus to walk. Dear readers, may we refer your minds to the sacred truths contained in the precious hymn in the Lester and Durand hymn book on page 222, and number 1296 in Beebe's collection:

"A child of Jehovah, a subject of grace,
I'm of the seed royal, a dignified race;
An heir of salvation, redeemed with blood,
I'll own my relation, my Father is God.

He loved me of old, and he loveth me still;
Before the creation he gave me by will
A portion worth more than the Indies of gold,
Which cannot be wasted, nor mortgaged, nor sold.

He gave me a Surety, a covenant Head,
To live in my name, and to die in my stead;
He gave me a righteousness wholly divine,
And viewed all the merits of Jesus as mine.

He gave a Preceptor infallibly wise,
And treasures of grace to be sent in supplies;
Yea, all that I ask for, my Father hath given,
To help me on earth, and to crown me in heaven.

He gave me a will to accept what he gave,
Though I was averse to his purpose to save;
He wrote in his will my repentance and faith,
And all my enjoyments for life and for death.

My trials and sorrows, my conflicts and cares,
The spirit of prayer and the answer of prayers,
The steps that I tread, and the station I fill,
My Father determined and wrote in his will.

My cross and my crown are both willed by my God,
He swore to his will, and then sealed it with blood;
'Tis proved by the Spirit, the witness within,
'Tis mine to inherit, I'll glory begin."

Written and submitted in love to the
readers of the SIGNS OF THE TIMES.

C. W. V.

A STATEMENT,

THE editor of *Old Faith Contender* has seen fit to make what we regard an unwarranted attack upon the SIGNS OF THE TIMES and ourself in his April, 1939, issue. We do not propose to open our columns to any controversy with him, but if he will agree to publish in full, and without modification, our answer to his accusations, we will make a reply for the benefit of our subscribers who also read his paper. In this way only his own readers need be disturbed. We will await his acceptance of this offer.

R. LESTER DODSON.

CIRCULAR LETTERS.

(Written by Elder D. L. Topping.)

The Delaware Association, and to the several churches and associations with whom we correspond, greetings in the Lord.

THE Scripture we purpose to have under consideration as a basis for this Letter may be found in the fourth chapter of Paul's letter to the Ephesians. Paul begins the chapter by referring to himself as a prisoner of the Lord. Prisoners are much restricted in their liberty. Unless they obey the one who has the rule over them they subject themselves to punishment, which may add much to their already heavy burden. Should it be less important to the children of God, as prisoners of hope? They are to walk worthy of the vocation wherewith they have been called. Any failure to manifest that we have been raised with Him to walk in newness of life means that we will suffer the withdrawal of the guidance of the Holy Spirit. Hence our endeavor should be to keep the unity of the Spirit in the bond of peace. Could it be truthfully said that where the Spirit exists that the bond of peace may be lacking? Yes, we believe that such is possible. If we be in unity in doctrine, and at odds in the principles which govern the doctrine, then it must follow that the bonds of peaceful unity are lacking in our midst. If we are to give heed to the teachings of Paul, our striving must be to the end that we must be united not alone in the Spirit of Christ, but in the

blessed spirit of peace which he came to establish. There is one body. Few persons have a perfect body. There may be some ailment with some member. No one would want to be separated from the afflicted member, but rather retain it, that it may be healed and thus serve its useful purpose with the body. One Lord, one faith, one baptism. All the redeemed family freely acknowledge that they desire with all their hearts to worship the same Lord. Then it must follow that there should be a oneness of the manner of their worship. Peter's loyalty to Jesus seemed to be of the right spirit, yet it was not founded upon the truth, for had it been so founded Peter would have known that Jesus must die in order that we might live. "I will go with thee, even unto death." Who could desire anything more? Only the blessed Jesus knew that poor Peter knew not what he was yet to endure. So, we cannot worship the Lord in spirit alone, but the truth must be fully united with the spirit.

We hear much said about faith. One says, So and so is not my faith. Another says, Such is my faith. Paul has said there is but one faith, and every child of God fully agrees with him in this information. What cause of rejoicing this oneness of faith should be in our hearts. Faith is that which brings us to God. He that cometh to God must believe that he is God, and whatever differences may arise among the children of God, the oneness of faith can never fail. It is God-given, and ever points the way to the everlasting city.

One baptism. Baptism enables believers to enjoy the blessings of church fellowship. Paul was told to arise and be baptized, and wash away his sins. And that is what baptism accomplishes. Not that we will not be beset with new ones, but oh how wonderful to have the old sins washed away. The Lord has promised that he will cover the new ones, for "he ever liveth to make intercession for us." While there are many forms of baptism, Paul says there is but one, and the Lord Jesus has led the way to the one. Peter has said that baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ. If it were true that our sins were forever put away in baptism, we would never again feel the plague of sin in our members. So there is a difference between having sins washed away and having them put away. The washing of our body to-day does not mean that it will remain forever clean. "Ye are clean through the word which I have spoken," said our blessed Lord. He that descended is the same also as ascended up far above all heavens that he might fill all things. In his ascension into glory our Savior established the proof of his power over death. He goes into the grave willingly, just the lone Jesus, he arises Jesus Christ the Lord. Paul says, But now Christ is risen from the dead and become the first-fruits of them that slept. I have never known a tree to change its fruits. In its season it produces the same fruit. So if Jesus became the first-fruits of those that slept,

shall not all the redeemed of the Lord be partakers of the same fruit in their appointed time? "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

—Dan. xii. 13. Whatever our lot shall be we will be found standing in it when the Lord Jesus shall appear again without sin unto salvation. Lord, increase our faith, and enable us to walk more worthy of our calling. We are fully persuaded that thou will not disappoint the hope that thou thyself hath wrought.

It is indeed a most blessed privilege to be assembled in love and in fellowship of the gospel to greet our dear kindred in Christ, and to hear his blessed word proclaimed by his different gifts in the ministry, all to the end that Christ be glorified and that his saints be edified. Not only to those who labor in the word, but to them that may be burdened with making provisions for the entertaining of the Association, the Lord has promised to all such, As thy day so shall thy strength be. Martha did not falter while serving in the presence of Jesus, for in his presence there is a fullness of all needful things. We have come together in this meeting to offer ourselves to the service, that his sheep may be fed with the bread of heaven, and his lambs instructed more fully in the footsteps of the flock.

The next session of the Association is appointed to be held at Welsh Tract Church, Newark, Delaware, in May, 1940.

CHARLES W. VAUGHN, Mod.

JOHN B. MILLER, Clerk.

The Delaware River Old School Baptist Association, in session with the Hopewell Church, of Hopewell, Mercer County, New Jersey, May 31st and June 1st and 2nd, 1939, to the churches composing the same sends love in the Lord.

DEAR BRETHREN:—As has been our custom in the past, we shall address you again with what is called a Circular Letter. This kind of letter usually conveys to our correspondents some point of doctrine or order of our denomination, and we do not wish to depart from our custom at this time. The doctrine of our Association is well known by all who know and correspond with us. There is no special point at this time needful to dwell upon, therefore we write in a general way and call attention to some things by way of remembrance. The doctrine of the prophets was of faith, and gave glory to God in the salvation of his chosen people. That doctrine was precious to those who felt their need of the almighty and all-wise God. Their faith was demonstrated by their walk in life, enduring hardships for their testimony of God. The Lord was good to them in giving them hope in his mercy and faith in his promises. They looked for the redemption of Israel through the promised Seed, yet could not understand how it could be. The mystery was too great for them, and is no less deep now. The old prophet could say, "A virgin shall conceive and bring forth a son," but how such a thing could be was more than he could understand. Mary, herself, asked how it could be. She was told more

than was ever told mortal before, yet she had not the slightest conception how she could be overshadowed by the Holy Ghost, but accepted the word of God and believed it. Abraham did not understand how Sarah could bring forth a son when she was ninety years old, but staggered not at the promise, believed God, and it was counted to him for righteousness. When rightly considered, there is very little indeed we know of God and his mighty works. His ways are high, we cannot attain unto them; they are deep, we cannot fathom them. All of this causes us to walk by faith, and it brings us into sweet fellowship with the saints of old. Job said, "The thunder of his power who can understand?" When we think of Him we are lost in wonder, admiration and praise, especially when given to think of his purpose and plan to save, that we poor, vile sinners were loved by him when dead in sin and enemies to him. Such love is beyond the conception of man, but though we cannot comprehend it, we feel it at times in our hearts, causing us to rejoice in the hope of the glory of God.

The ordinances established also by the Savior and apostles are perfect, and we as an Association are satisfied to continue in them. The ordinance of baptism, setting forth the death, burial and resurrection of Christ, is really wonderful, and those who thus put on Christ should be dead to sin, that they live unto God. That ordinance belongs to the church only, and believers only are proper subjects for it. On the other hand, those called of God to

preach the gospel are the only ones qualified to administer the ordinance. The ordinance of the Lord's supper, instituted by the Savior, is full of meaning, too deep for finite minds to comprehend. The New Testament is his blood, that covenant which speaketh better things than the one that never could make the comers thereunto perfect. The blood of the Lamb of God took away sin and brought in everlasting righteousness through the redemption that was in Christ Jesus our Lord.

The laying on of hands in setting apart the servants of the church, where the gifts are made manifest, is also of divine origin, and we gladly recognize it as the only way to appoint men to their several offices whereunto the Lord calls them.

We, as an Association, are glad to report to our correspondents that we abide in the apostles' doctrine and fellowship, and are satisfied with the goodness of the Lord's house. May the feet of all the redeemed stand within thy gates, O Jerusalem. Amen.

C. W. VAUGHN, Moderator.

G. W. DANBERRY, Clerk.

PRICES FOR EXTRA COPIES OF THE "SIGNS."

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

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, while in session with the Hopewell Old School Baptist Church, at Hopewell, New Jersey, sendeth greeting to our corresponding associations of the same faith and order.

DEAR BRETHREN:—We feel that it is by the goodness and mercy of Almighty God that we have been permitted to meet again in an associate capacity. We feel that while we are a little flock, it has been the good pleasure of our heavenly Father to give us the kingdom, and that while we feel to be poor in spirit, we are heirs of God and joint-heirs with Christ Jesus. These thoughts are comforting to us, and with David we feel to say, Bless the Lord, O my soul, let all that is within me bless his holy name. The visiting ministers, five in number, have come to us speaking comfortably to us of the riches of God's grace, sufficient to save all that the Father gave him.

The next session of our Association will be announced through the SIGNS OF THE TIMES, when we hope to meet you again in bonds of christian fellowship.

C. W. VAUGHN, Moderator.

G. W. DANBERRY, Clerk.

The Delaware Old School Baptist Association, in session with the Salem Church, Philadelphia, Pennsylvania, May 26th and 27th, 1939, to the several associations with which we correspond, sendeth greetings.

DEAR BRETHREN:—Once more we

are blessed in another session of spiritual things, for which we truly thank our sovereign God. In this day of declension among the saints of God almost everywhere, this meeting revives us once more, and reminds us we are not altogether forsaken by Him whom we hope we can say still loves us, even though we may have shown indications that we do not walk in his statutes as we should. The preaching through your messengers is still an indication that he has not forsaken us altogether, for this preaching has edified us from beginning to end, and we thus feel inwardly that "thou hast been in our midst." May we hope for his extended and continuing mercy to be round about us in our homes and wherever dispersed, and that we may meet together in his holy name at old Welsh Tract Church, near Newark, Delaware, in May, 1940, with not only the present messengers, but others who may be sent to us, if it be consistent with his holy will, at the appointed time and place. Farewell.

CHARLES W. VAUGHN, Mod.

JOHN B. MILLER, Clerk.

CHANGE OF ADDRESS.

ELDER T. W. Walker's address is now Route 2, Ringgold, Virginia, where his correspondents will please address him.

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

Mrs. Warren White, Ky., \$1; Mrs. Mae V. Thomas, Ill., \$25; Mrs. J. B. Hill, N. J., \$3; Mrs. W. A. Horton, N. Y., \$3; Mrs. Ananias Hastings, Md., \$2.

OBITUARY NOTICES.

ELDER HENRY BENJAMIN JONES was born May 27th, 1856, in Bibb County Georgia, and died May 16th, 1939, at Gregg Memorial Hospital, Longview, Texas. He lacked only eleven days of being eighty-three years old. He was married to Miss Mary Ann McCardell in 1874. By this union were born six children, four sons, Walter E., Longview, Texas, C. H., Winnsboro, Texas, T. Arthur, Lone Oak, California, Oscar B. Conroe, Texas; two daughters, Mrs. Annie Culpepper, Dallas, Texas, Mrs. Lulu Mae Fuller, Longview, Texas, all of whom, together with eighteen grandchildren and twelve great-grandchildren, are left to mourn the loss of a much loved and affectionate father. His faithful and devoted wife preceded him in death about ten years. In his early life he was quickened by the Spirit of God, and led deeply into the experimental knowledge of salvation by the grace which is in Christ Jesus. He united with Mt. Paran Primitive Baptist Church, in Bibb County, Georgia, at the age of eighteen. The church soon discerned in him the excellent gift which the Lord had placed for the comfort and edification of his children. But he shrunk from so sacred a duty, and thought to run away, as did Jonah when the Lord commanded him to go and preach to Ninevah. He left Georgia and moved to Texas fully resolved, as did the prophet, that he would not make mention of the Lord nor speak in his name any more. But shortly after he had located in Gregg County, Texas, he found the word of the Lord was in his heart as a burning fire shut up in his bones, and he was weary with forbearing and he could not stay. He began to inquire for his brethren, the children of God, and soon located some of them, who

at once read his secret and called on him to exercise his gift. In a short time he moved to Upsher County and placed his membership in Fellowship Church; here he began his labors with a godly zeal and sincerity which was actively carried on, principally in the eastern part of Texas, but at times carried him to different parts of the State, and into adjoining States, and extended to the Atlantic seaboard; and continued over a period of sixty years. He was ordained to the full work of the gospel ministry in 1883, and immediately was called to the pastorate of churches, serving in that capacity until his death. However, during the last few years he was able to be with his churches only occasionally. He served some of his churches almost forty years without interruption.

Brother Jones possessed a rare gift as a counsellor and disciplinarian. He was a fearless and gifted exponent and defender of Bible truth, both with tongue and pen, and in the years past many of the readers of the SIGNS were comforted and instructed by his able contributions to its columns. Truly a great man in Israel has fallen; and he will be missed, not only by his family, who loved him ardently, and omitted nothing within their power to make him comfortable and happy in his declining years, but by the Primitive Baptists wherever his labors have been bestowed, by his neighbors and his friends, who are numbered by his acquaintance. But surely none can miss him more than the writer, who has not been out of touch with him either by direct association or correspondence for forty years. We have enjoyed a unity of faith and fellowship in the gospel which knit our souls together as Jonathan and David, and proved how good and how pleasant it is when brethren dwell together in unity. Brother Jones spent a good portion of

his time since his health had been declining visiting among his children, which they were delighted to have him do, though he did not entirely give up his home until he had a stroke of paralysis in July, 1938, since which he spent most of his time, especially during the winter, with his son Walter, at Longview, where every convenience for his physical comfort was available. After the first stroke he recovered sufficiently to be at his home church, Hopewell, near Winnsboro, and preached with much of his former power and zeal, much to the comfort of the church. He also visited and preached to other churches. He had another light stroke in the winter, but had improved sufficiently to be with his home church the second Sunday and Saturday in April; preached at the church at 11 a. m., then at a sick brother's home in the afternoon, and delivered a short discourse on Sunday. From there he came on to Dallas to visit his daughter, Mrs. Annie Culpepper, where he planned to spend the summer and be situated conveniently to attend meetings, and where I could visit him frequently, which was my custom and very great pleasure when opportunity afforded. But in a short time he had a third light stroke, and he felt the end was near and he should get back to his son's at Longview. His grandson, D. H. Jones, of Longview, came for him May 8th. I spent several hours with him the day he left Dallas, and his whole conversation was on heavenly things. He told me he did not dread death, but shrunk from suffering; that his faith in the truths he had preached and believed during his ministry was unshaken; that his hope embraced the joys of heaven only through the finished righteousness of Christ being imputed to him, and he was ready when his Master called for him. He became weary on his trip to Longview, as he was

weak, and spent two nights and a day at Mineola on the way. His labors were not quite over. He spent a part of May 9th and night at the home of Elder S. C. Davenport, and a few of the brethren, sisters and friends gathered in and at their request he preached to them, which was to be the conclusion of his public ministry. He was carried on to Longview the next day, and on the 14th had another stroke, which proved to be the closing incident in the life of a man whom the Lord was pleased to honor, call with a holy calling and make good in His own goodness. He suffered intensely for a time, but before the end a peaceful calm came and he gently fell asleep in the Lord.

The writer tried to speak words of comfort to the bereaved family and sorrowing friends from Revelation xiv. 13, followed by Elder S. C. Davenport with very appropriate and comforting remarks. Services were held at Hopewell meetinghouse, and interment was in Hopewell Cemetery.

J. R. HARDY.

SISTER OLA HODGES was born March 1st, 1865, and departed this life April 7th, 1939, aged 74 years, 1 month and 6 days. She received a hope in Christ in early womanhood, but did not unite with the church until the third Sunday in May, 1937. Her home at that time was in Birmingham, Alabama. She came to our church in Sheffield, Alabama, and joined, as before stated, and at our next meeting was baptized by the writer in the Tennessee River. She told her friends that she was impressed in a dream to come to Sheffield and join the church, and that the writer baptize her; she also stated that should she die before the writer that he preach her funeral. She is survived by two sons, Raymond and Ray Hodges, of Birmingham, Ala.,

and two daughters, Mrs. R. E. Lewis and Mrs. T. D. Brooks, of Decator, Ala., one sister, Mrs. W. H. Lee, also of Decator, one brother, R. L. Wilson, of Fresno, California, and eight grandchildren. She was the daughter of the late Dr. F. G. Wilson, a widely known physician of Elkmont, also a prominent member of the Primitive Baptist Church. She was a subscriber and faithful reader of the SIGNS OF THE TIMES, as was her father.

The funeral service was held at the home of her daughter, Mrs. R. E. Lewis, in Decator, Ala., with interment in the family cemetery, near Pettusville, Ala. The writer tried to present a few of the doctrinal truths which she relied upon as the foundation of her hope. May the Lord abundantly bless the bereaved ones, giving them the spirit of reconciliation to his most holy and righteous will.

ALSO,

MRS. WILLIE COTTON O'REILY was born at Thomastown, Mississippi, and died March 2nd, 1939, aged 71 years, 9 months and 18 days. She united with the Baptist Church at Durant, Miss., in early life. She came to Cherokee, Ala., about thirty years ago as a music teacher, where she met and married Dr. J. E. O'Reily. After her husband's death, in January, 1832, she came to Sheffield to make her home. She united with the church at Sheffield by letter about twenty years ago. Surviving are a son, J. E. O'Reily, of Sheffield, a sister, Mrs. C. W. McKnight, Iuka, Miss., and a brother, A. J. Cotton, Tuscumbia, Ala. Funeral service was conducted by the writer at the chapel of the Brown Service Funeral Home, and interment followed in the Cherokee Cemetery. She was a devoted church member, well informed, possessing Dr. Gill's commentaries on the Bible, and requested that they be given to the writer, which I

greatly appreciate. The community has lost a highly respected personage, the church a devoted mother in Israel, her son a kind mother, her brother and sister a loving and faithful sister. Jesus said, He that liveth and believeth in me shall never die. She is not dead, but gone to her heavenly home.

ALSO,

WILLIAM E. MITCHELL was born February 5th, 1915, and departed this life April 27th, 1939, aged 24 years, 2 months and 22 days. This young man was a grandson of sister Mary Eliza Herston, whose obituary notice appeared in the May number of the SIGNS. He is survived by his father and mother, Mr. and Mrs. T. V. Mitchell, three brothers, Horace, Glen and Orian Mitchell, one sister, Miss Dorothy Mitchell, his grandfather, W. G. Herston, and a number of other near relatives. He united with the Methodist Episcopal denomination about two years ago. He was a model young man, loved by all who knew him. The writer was called, in connection with his pastor, Mr. S. L. Pruett, Methodist minister, to conduct the funeral service, which was held at the cemetery near Blue Water Church, in the presence of a very large assembly. His pastor offered prayer, and made a very appropriate talk relative to his faith in Christ, and that Christ was with him in life and even in death.

His was a tragic death. About seven a. m., as he was coming to Florence, Ala., his car missed the Shoals Creek bridge and fell into Wilson Lake, where the water was fifty to seventy-five feet deep. His body was found the following day. The writer tried to comfort the bereaved ones with the thought that the sentence of death passed upon all the Adamic race and God as holy, righteous and just Judge, has the right as the sovereign

Ruler over all things, to determine the time, place and manner when death shall occur. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. xvi. 33. "Seeing his days are determined, the manner of his months are with thee, thou hast appointed his bounds that he cannot pass." "For now thou numberest my steps: dost thou not watch over my sins?"—Job xiv. 5, 16. Jesus taught his disciples to pray thus: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Then, bereaved ones, as it is God's will to take your dear one home, let us say, as did our dear Savior, Not my will, but thine, be done. God is a being whose will acknowledges no cause other than his own good pleasure.

LYTLE BURNS.

MRS. GLADYS BOWDEN WRIGHT was born October 3rd, 1905, near Wingo, Kentucky, and came to Texas with her father and family in July, 1909, and surely did live a nice and quiet life. She first was married to Marion Cade, in the year 1927, and to that union were born a son and a daughter, Bobbie and Wenda. In later years she was married to F. Wright. Dear Gladys gave precious evidence of a spiritual life. She was sound in the faith of God's elect children, according to her many expressions, and as far as we could see, never had any fellowship for conditional ideas. It surely is hard for me to sit here and try to write the obituary notice of one of my own children, but I am glad to have spiritual grounds to work on. All my children who are yet alive are sound in the true faith of the sovereign God. Gladys was carried to the hospital three weeks before she died, and then was carried to the Stockdale Cemetery for burial. I was so weak that it was about all I could

stand to make the trip, and have been in bed most of the time since, but, dear brethren, when it is well with you remember this poor mortal when at the throne of God's divine grace. One of the greatest consolations I have here now is that the dear child has gone through all trials in this world of troubles, trials and afflictions, and I wish to say that my strong hope is centered nowhere but in that glorious resurrection of the dead, when each heir of promise shall enter into that glorious realm where sorrow is unknown, and where love, mercy and the perfect fruits of God's divine grace abound in their fullness, with nothing to molest nor make afraid, where all is peace and joy, which come through no other source but that which God fixed and prepared away back in the ancients of eternity and declared to be. O dear brethren and sisters in hope, we are often made to rejoice in the perfection of that Anchor of the soul which in the time appointed of the Father will land each heir of promise in that glorious home beyond, where our dear Savior hath prepared the glorious mansions in his Father's house. Remember us when it is well with you.

J. B. BOWDEN.

DURSY P. HERNDON was born April 24th, 1861, near Russellville, Kentucky, and spent his entire life in the neighborhood of his birth. He was married to Miss Mary McCormach in his early manhood, and to that union were born four children, two boys and two girls, all of whom, together with his wife, survive. Brother Herndon departed this life on the night of April 14th, 1939, making his stay on earth 77 years, 11 months and 20 days. He had been in failing health for several months, but was around most of the

time, until about two weeks prior to his death. His suffering was great the last few days of his life, but he bore his suffering with patience, as he did his entire life. Cousin Dursy (as the writer always addressed him) was a kind and loving husband and father. His loving companion and four children were with him during his last suffering. He told them they had been very good to him and had done all human hands could do. But the Master was ready for him to come home, and we all feel sure God had made the preparation. He had been a member of Lebanon Primitive Baptist Church, near Russellville, Ky., for a number of years, having joined during the first service held at the church just built, of which at that time our dear brother, T. C. Herndon, was pastor. Brother and cousin Dursy always filled his seat at church services unless sickness prevented. Brother Herndon was a strong believer in salvation by grace, and grace alone. He also believed strongly in God's predestination. To we few who are left our loss seems irretrievable, but God knows best, and we would beg to bow in humble submission to his will, feeling sure our loss is brother Herndon's eternal gain.

By request of dear brother Herndon, Elder W. L. Clayton (who is pastor of Lebanon Church) was called on to speak words of comfort to the bereaved family and friends. Funeral services were held in his late home, with a large circle of friends and loved ones present. Brother and cousin Dursy was loved and revered by all who knew him. To know him was to love him. Oh how we will miss him!

Written by a sorrowing cousin, and a sister in the church, by request of Elder W. T. Clayton, our pastor.

NINA SHEARON.

MEMORIALS.

WHEREAS, it hath pleased Almighty God to call from us by death our beloved pastor and brother in the Lord, ELDER HENRY BENJAMIN JONES, and

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

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

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

RESOLVED, that a copy of this Memorial be spread on the records of Hopewell Church, that a copy be furnished to the family of the deceased, and that a copy be sent to the SIGNS OF THE TIMES for publication.

Done and signed by order of Hopewell Church, in Wood County, Texas, while in conference Saturday, June 10, 1939.

J. R. HARDY, Moderator.

J. J. MILLS, Clerk pro tem.

MEETINGS.

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 July (30th). All are welcome.

E. M. FORD.

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

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

Take elevator to second floor.

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

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

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

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.

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

Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

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

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

LUELLE STEVENS, Church Clerk.

Little Zion 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 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.

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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.

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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AN EXCELLENT VOLUME.

"Memoirs and letters of James Kidwell Popham."

Mr. Popham was Pastor of The Strict Baptist Church, at Brighton, England, for over fifty-five years, and Editor of *The Gospel Standard* for thirty years.

This book reveals much of the travel of a man greatly blessed of God in his ministry and writings. It is full of interesting matter, which on every page shows forth the power and goodness of the covenant-keeping God.

It can be obtained from the publishers, C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, London, E. C. 4, England. Price, post-paid, \$1.65, to Canada and United States.

I feel to recommend this book to our readers.—G. R.

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. 107. MIDDLETOWN, N. Y., AUGUST, 1939. NO. 8.

CORRESPONDENCE.

SANCTIFICATION.

PERHAPS no part of the great work of the salvation of Adam sinners is more complex and involves more profound mystery than does the application of the work of grace to the needs of the individual, and the bringing him into the experimental knowledge of its virtues. So numerous and varied and unnatural are these experiences that the expressions employed by the Holy Spirit to describe them are such as could apply only to the work of God, which they are declared to be: “We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “This shall be written for the generation to come; and the people which shall be created shall praise the Lord.”—Psalms cii. 18. “Marvel not that I said unto thee, Ye must be born again.” “You hath he quickened, who were dead in trespasses and sins.” It is called a deliverance from the power of darkness,

and a translation into the kingdom of God’s dear Son: a baptism into the death of Christ, and a rising to walk in newness of life; being taught of God; writing his law in the hearts of men, and putting it in their mind; making them his sons and daughters. All of these expressions are descriptive of the work of grace as it experimentally affects sinners whom God eternally predestinated to be conformed to the image of his Son; whom Christ at the appointed time was made under the law to redeem, and did redeem from all iniquity.

The purpose of God to save, and the work of Christ in redeeming, justifying and atoning for sinners, did not in any way affect the manner of life or conduct of those for whom all this was done. While it indeed was a work of grace, and performed a definite service for all for whom it was wrought; but it was done outside of them, and independent of and entirely detached from any will or choice of their own, or foreseen merit or worthiness in themselves considered. It was theirs only by the will

and choice of God, the obedience, suffering, death and resurrection of Christ, and was purely a gift of grace, which was yet to be translated into the experience of each heir of the promised salvation.

Thus we see there are three phases of this great work of the salvation of sinners, all of which are by sovereign grace: First, the purpose and will of the Father to save, and the settlement of every detail of the plan, even to the choosing and naming the individual beneficiaries in that purpose and will before any creature of God had been given being. Second, the work in time of Christ, the Son, in redeeming, justifying, reconciling, adopting and pardoning those chosen by the Father and given to the Son; which he did when he trod the wine-press alone, and of the people there was none with him. (Isaiah lxiii. 3.) Third, the work of the Holy Spirit in revealing in the hearts and translating into the lives of men "the hidden wisdom, which God ordained before the world unto our glory" (1 Cor. ii. 7), by taking of the things of Christ and showing them unto us. (John xvi. 15.) This last mentioned phase of salvation is experimental, and terminates in the practice of godliness in the fruit of electing love manifested through reigning grace, and is in no sense conditioned upon the merit or performance of the one who receives it. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit unto obedi-

ence and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of God. (2 Thess. ii. 13, 14.)

The primary aim in this article is to treat this last mentioned phase of salvation, designated in the sacred word as "sanctification," and as it is also mentioned in the quotation above. Sanctification may be defined as that work of the Holy Spirit in man which conforms him to the image of the Son of God, and from which all acceptable duties naturally flow, and which are but the necessary expressions of that divine principle of love shed abroad in the heart. Sanctification and justification differ in these respects: justification respects the person in a legal sense, is a single act of grace, and terminates in a relative change; sanctification regards him in a physical sense, is a continued work of grace, and terminates in a real change, first, in feelings, habits and actions, and finally of the whole of his being from mortal to immortal and from the glory of the terrestrial to the glory of the celestial. The former is by a righteousness without us, the latter by a holiness wrought within us. Justification deprives sin of its damning power, sanctification of its reigning power.

The various expressions in Holy Writ, such as "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever;" "You hath he quickened, who were dead in trespasses and sins;" "Created in Christ Jesus unto good works;" "Being made free from sin, ye became the servants of

righteousness;" and many kindred expressions are descriptive of that change which is being wrought in man by the grace of the Holy Spirit, to fit him for the service of God, by bringing him into spiritual union with Christ. Until this work of the Spirit is begun in him he is the servant of sin and free from righteousness. (Rom. vi. 20.) But as he is experimentally made free from sin he becomes the servant of righteousness, the servant of God, and has his fruit unto holiness, and the end everlasting life. (Rom. vi. 18, 22.) Notice the apostle here does not afford us the slightest ground to conclude that the man, who is first the servant of sin, is not the same man who is made free from sin and becomes the servant of God and of righteousness. He is the same man, the man who sinned and whom Christ purchased the freedom of, both soul and body, and sent the Holy Spirit to open the prison doors and set the prisoner free. Jesus says he calls his own sheep by name, and leads them out.

The terms "old man" and "new man," "outer man" and "inner man," as applied to God's children, are descriptive of the mental and physical activities of the Adam man as he is led and influenced by his human nature and life derived from his earthy head, Adam; or by his divine nature and life derived from Christ, his spiritual head. It is not intended to set forth two separate and distinct men, but rather one man with two lives and natures, the activities of which are ever in conflict, and therefore a perpetual warfare is being waged in the person of every child

of God. Paul says, I find a 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 then cries out, Oh wretched man that I am! who shall deliver me from the body of this death? And adds, I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (Rom. vii. 23-25.)

To make my understanding of this point clear, let me suggest that Christ; during his continuance in this world under the law, was in all things like unto his brethren, the children of God. He united in his person two lives and natures, a human and a divine, which constituted him the Christ, and made him equal with both God and man. He was God before he came into the world, but became man by his incarnation. This was necessary that he might be the Mediator between God and man: he must not only know the things of God as God knows them, but he must also know the things of man as man knows them; his mission lay along this line. He lived in perfect conformity to each of these lives and natures. Every natural act he performed was in perfect obedience to the law of his human nature, and likewise every spiritual act was the fruit of his divine nature. But Christ's human nature was not corrupted by sin, as is the nature of his people, whom he came to redeem, though he came in the likeness of sinful flesh. (Rom. viii. 3.) So it is with the children of God: they possess a human life and nature which pro-

ceeded from Adam, and they possess eternal life and a divine nature as the gift of grace through Christ. Jesus says, "I give unto them eternal life; and they shall never perish."—John x. 28. In this human relationship to his brethren and divine relationship to his Father, Christ did all that law and justice required to present his brethren faultless before his Father's glory. In him they were redeemed, justified, sanctified and made clean and holy, yet in themselves, before they were called, were unclean and unholy, both in their lives and conversation. But by powerful reigning grace through sanctification of the Holy Spirit, they are called unto the fellowship of God's Son: that is, equality in all he has done and inherits. By his Spirit he dwells in them and makes them partake of his divine nature; they are made members of his body, of his flesh and of his bones; are no longer strangers and foreigners, but are fellow-citizens with the saints and of the household of faith. They are not only called by grace unto the fellowship of the saints and church on earth, but unto the fellowship of the Son and into spiritual union with him in his holiness, and shall share his grace and glory. In this grace and holiness they are confirmed by God unto the end, so they shall be blameless when their Lord comes again. Their own imperfections and imperfect acts cannot so stain and corrupt the works of grace wrought in them and performed by them under its reigning power as to attach blame to the actor, nor as viewed in fellowship with Christ, from whom

the virtue, by which they are confirmed, is derived. (1 Cor. i. 4-9.)

Christ gave himself without spot unto God as the redemption price for his brethren. He purchased them and brought them into union with himself. Both their body and spirit are his, not only by creation, but by the Father's gift of both unto him, by his espousal of their whole persons unto himself, and by his redeeming them from death and ransoming them from the grave. (Hosea xiii. 14.) From the spiritual union of Christ with his children all of the joys of salvation flow, and it will finally bring them into the full blaze of God's glory in the heaven of eternal delights; but the joys of salvation make up only a small portion of the experience of the children of God as they travel through this world, in which they are warned by the Savior they shall have tribulation. Hence no treatise on the experimental phase of this subject can be complete unless it takes into consideration that relationship to Christ in which the major portion of their experience is found. This is that relationship which was established when Christ assumed the human nature, was made in all things like unto his brethren and became us under the law. In this relation he became their Elder Brother, and they his brethren: "Both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren."—Heb. ii. 11. This was a physical union and preceded the spiritual union, and paved the way for it to be consummated; for Christ must be made to be sin for us

before we could be made the righteousness of God in him. Neither could Christ become the author of eternal salvation to his people until he was made perfect through suffering. (Heb. v. 8, 9.) The suffering and death of Christ in our flesh is what made it possible for him to bring us to God. (1 Peter iii. 15.) Those who are called unto the fellowship of the Son of God are not only called unto the fellowship of his holiness and joys, but are called also unto the fellowship of his sufferings and death; and as all of his sufferings and his death were in the flesh, so must his children experience in their flesh his sufferings and death, and that, too, before they can share his joys. Jesus, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God; and his children are told if they suffer with him they shall also reign with him. If Christ as the representative of his children could not bring them to God without suffering in their flesh, which he assumed, neither does the Holy Spirit bring them to God experimentally without them experiencing in the flesh the sufferings of the Lord Jesus. With these unions definitely established, the children of God are called upon to "glorify God in your body, and in your spirit, which are God's." The sanctifying influence of the Holy Spirit affects the persons of the saints, both spirit and body, and lays the obligation upon them to glorify God in their bodies and in their spirits, which are God's. (1 Cor. vi. 20.) This cannot be done except they are led by the Spirit

of God; and "as many as are led by the Spirit of God, they are the sons of God." They glorify God in their body when they present their body a living sacrifice, holy and acceptable unto God, which is their reasonable service: and be not conformed to this world. (Rom. xii. 1, 2.) By punctually attending public worship, by maintaining a becoming course of behavior, both in conversation and in actions, by bestowing freely, cheerfully and generously of time, strength, thought, labor and substance for the cause and honor of God; by enduring with patience hardness as a good soldier of Jesus Christ, and suffering for his name's sake; by filling up that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the church. (Col. i. 24.) By bearing about in the body the dying of the Lord Jesus. (2 Cor. iii. 10, 11.) As the child of God is led by the Spirit into the performance of these duties and this service, he not only glorifies God in his body, but the life of Christ is also made manifest in his mortal flesh, and he is thereby owned a child of God, and enriched in all utterance and in all knowledge by his grace, and the testimony of Christ is confirmed in him, which causes him to patiently wait for the coming of the Lord Jesus Christ. (1 Cor. i. 5-7.) God is glorified in the spirit when the child of God is led by the Spirit to set his affections upon things which are above and not on things on the earth; when he is led to meditate upon the manifold mercies and goodness of God, and joy in God through Christ; when he is brought to the footstool of mercy,

and is given faith to resign all to God's will, feeling as did Job, "Though he slay me, yet will I trust in him;" when he can lay aside every weight, and the sin that doth so easily beset him, and run with patience the race set before him, looking to Jesus for every supply of faith and every other grace; when he can count it all joy when he falls into divers temptations; when he can glory in tribulations, and can accent cheerfully the trial of his faith, though it be tried in the fire; and can receive with thanksgiving the spoiling of his goods. As the child of God is led to glorify God in his body and in his spirit in his varied physical and mental service, all of which is spiritual, because he is led by the Spirit in their performance, he not only becomes experimentally acquainted with the sufferings of Jesus, but also experiences the power of his resurrection. "For as the sufferings of Christ abound in you, so our consolation also aboundeth by Christ."—2 Cor. i. 5. The sufferings of Christ could abound only in the bodies of his saints, for all his sufferings were in the flesh; and the abounding of the sufferings of Christ in us is what we understand the Savior meant when he said, Except ye eat my flesh and drink my blood, you have no life in you. The life of Christ is only made manifest in those who are delivered unto death; who bear about the dying of the Lord Jesus in their body. At the very time and place, dear child of God, where you experience the dying of the Lord Jesus you also experience the manifest presence of the life of Jesus. This all transpires in your

mortal flesh. No one can experience the victory over death until they first experience death, therefore Jesus brings all of his children in their experience to his cross, and makes them drink of the cup which he drank of, and baptizes them with the baptism with which he was baptized; then by the power of an endless life, which is Christ in them a quickening Spirit, he quickens their mortal bodies and raises them up to walk in newness of life. This is not done just a single time, this is the daily experience of his children. Paul said, I die daily. When you present your body a living sacrifice, acceptable unto God, the life of Christ is at the same time made manifest in your mortal flesh, for it is only by the life of Christ within you, taking control of your mind and thereby directing the actions of the body, that you would ever present your body as a sacrifice of any kind, and it is certain that it could not be presented a *living sacrifice acceptable unto God*, without the life of Christ both moved you in the service and sanctified the sacrifice. God accepts nothing from any except as they are in Christ: "He hath made us accepted in the beloved."—Eph. i. 6. Out of him there is no acceptance of any person or service. Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. We are not to understand that the Paul which was crucified with Christ was destroyed. He survived that experience daily, but

it was done that the body of sin might be destroyed (not the sinful body), that henceforth he should not serve sin. (Rom. vi. 6.) It is the "old man," the man in his relation to Adam, who is crucified with Christ, and by virtue of Christ being crucified in the same relation, and Paul's crucifixion being included in the crucifixion of Christ, so also was Paul's living included in Christ's living, for He said, Because I live you shall live also. As certain as it is that the same Christ that was crucified is the Christ who lived afterward, so certain it is the same Paul who was crucified with Christ lives afterward. Not by virtue of the Adam life, which only leads to death, but by virtue of the Christ life being in him, which he has as a grace gift, and which he lives by faith. When the "old man" is crucified with Christ experimentally, the body of sin is destroyed and he is freed from sin: "For he that is dead is freed from sin." —Rom. vi. 7. In this experience the child of God drinks of the cup of suffering which Jesus drank of and is baptized with the baptism of death with which he was baptized, and by faith is given to view the sufferings and death of Christ as the destruction of his sins, and he is comforted in the assurance that his warfare is accomplished, his iniquity is pardoned, for he hath received at the Lord's hands double for all his sins. They are led to look upon him whom they have pierced, and believe "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." "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Both the dying and living of the people of God are experienced in the fellowship and union with Christ. This fellowship and union can never be dissolved. The Spirit of sanctification does not destroy the inbeing of sin in the children of God in this life, but it does take possession of them and frees them from the bondage of sin, and leads them into the experimental knowledge of those things which the Savior endured in his suffering and death for them, and a foretaste of the joys that they are to have through him. It does purge their conscience from dead works to serve the living God; it does call them away from the practice of sin, to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this world; it does subdue and restrain the activities of our human nature, but does not destroy it; it does work in the child of God to will and to do of God's good pleasure, even when he cannot find how to perform that which is good; it does lead him in the paths of righteousness for Christ's sake. But it is equally true that when he would do good, evil is present, and the good that he would he does not, and the evil that he would not that he does. And so the conflict goes on in the experience of the children of God throughout this life, as it did with their Elder Brother until the curtain of mortal death was let down and closed the scene. All the way they have been led has been through the valley where the shadows of death have con-

stantly fallen across their pathway; and it has been a journey of trusting and doubting, of hope and despair, of courage and fear, of being set on high from their afflictions only to be cast down into the pit of mire where there is no standing. But their Elder Brother, whose right it is to receive the double portion, has preceded them in the conflict with death, has met and conquered death, has run through a troop and leaped over a wall; still in physical and spiritual union with his brethren, the children of God, and having gained the victory he gives it to them. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." It was through death that Christ destroyed him that had the power of death, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage. (Heb. ii. 14, 15.) Christ has brought you, dear child of God, through many conflicts and deliverances by the Holy Spirit, leading you into the experience of Christ's sufferings and death in this life; but when you are brought to experience mortal death, by virtue of the victory which Christ gained, who was representing you, and with whom you are in union, which neither death nor life can dissolve, you also are given the victory through Christ, and you will as certainly be made to experience the passing through death in your body and in your spirit, which are God's, as it is certain that Christ, your Elder Brother, passed through death in his body. "For if we have been planted together in the likeness of his death, we shall be

also in the likeness of his resurrection." —Rom. vi. 5. This is the victory which God has given you through Christ, the crowning work of salvation by grace. The Spirit will in the resurrection of the purchased possession complete its work of sanctification by changing our vile bodies and fashioning them like unto Christ's glorious body, clothed with immortality, made incorruptible, swallowed up of life, and made, not a spirit, but spiritual; and so shall we ever be with the Lord.

J. R. HARDY.

DALLAS, Texas.

BENTLEY, Illinois.

DEAR EDITORS OF THE DEAR OLD SIGNS:—Dear to us who believe that Christ is precious, because you esteem Christ and his teachings above everything else, and so endeavor to have nothing appear in its columns that is not in harmony with the truth as taught all through the Scriptures. I was glad to read the edition in which was reproduced the original prospectus by Elder Gilbert Beebe, and by immediate comparison with it of recent copies I can see no changes in any way. I especially enjoy the gentle spirit of the writers in the SIGNS, for that is as it should be. I am glad to see our people firm for the right, but we do not need to be harsh. Too, I do not feel we should allow ourselves to be aggressors, but ever speak the truth in love. By not being aggressors, I mean we should not go into the fields of religious beliefs of other people to disturb them. I find myself worrying because of some evil doers to the Old Baptist cause, but we are told to

“fret not thyself because of evil doers.” “Vengeance is mine, I will repay, saith the Lord.” This surely is a desert way here in the world for God’s children to travel, but in Isaiah xl. 3, we read, “Prepare ye the way of the Lord, make straight in the desert a highway for our God.” I believe this means for us not to go into others’ troubles, but go straight through on or by the King’s highway. “And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.”—Isaiah xl. 5. How safe, how secure we do feel when we are found going straight in this highway, for we are told in Isaiah xxxv. 9, “No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there.” And now here is what those whose trust is in the Lord and who do his commands may expect: “And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isaiah xxxv. 10.

As long as the SIGNS stands as firm as it has in the forty-six years I have taken it I am sure it will be a real comfort to all lovers of the truth as it is in Jesus. I was glad to read W. H. Cole’s letter. A good evidence, for we know we have passed from death unto life, because we love the brethren. Brother Dodson, I very much enjoyed the good way you so kindly and humbly granted the wish of the one who signed as “— Yule,” asking, too, in such a confidential and

kindly way your views on mission work. I feel your answer will be kindly considered by all who are earnestly inquiring for the old paths.

We went with our son-in-law, Orvil Prior, to his appointment at Little Flock Church, Chandlerville, Illinois, where he is well received. There is quite an interest shown, though the church has not had regular services for a few years. While there we met brother John Copeland, who has been preaching for them for some time past. Though he has not yet been ordained, he shows evidence of being a good gift to the church. We have every reason to believe there will be a call for his ordination soon. These young brothers had good liberty, and their preaching was edifying to the church. They are humble and God-fearing men. Brother Prior had been preaching for Mt. Gil-ead Church, near Mt. Sterling, Illinois, for about one year when his ordination was called for and attended to, since which time he has served them as pastor. Though these churches are few in number and scattered, they are faithful and get together and are rejoicing to build up the waste places in Zion. A young sister was received for baptism at Little Flock last Sunday.

While visiting homes around these churches I found subscribers to the SIGNS, and it did me good, it was to me a good sign. I feel it would be better for our people if they would take and read the good, sound Baptist papers.

I hope what I have written is near enough in accordance with sound Baptist principles that I may still have a

home among you. Now may the grace of God be with us all to guide us in the way of truth. I enjoy reading and wish more would write their experiences. A brother Weaver, of Florida, writes some for the SIGNS, and I have had letters from him, and I do like the stand he takes for the truth and the gentle way he does it.

We have arranged for the ordination of a young brother, Lewis Curtis, for Deacon in our church here at Smyrna. I would go into detail, but my letter is already too long. Should you care to use any of it in the SIGNS you may, but do not crowd out good matter for it.

Wishing all well, and hoping to be more prompt next time with my subscription, I am, I hope, your brother in Christ,

LEONARD H. HOPKINS.

LA GRANDE, OREGON.

DEAR EDITORS:—The Border Union of Old School Baptists met with the Big Spring Church, at Elgin, Oregon, June 16th, 17th and 18th, 1939. All the four churches were well represented, and some members from California and Delaware, besides other friends from quite a distance, were with us. We all were blessed with the sweet fellowship which makes such meetings a real blessing; and we feel that our desire to worship God in meekness, humility and the beauty of holiness was granted to us, for which we feel more thankful than words can express. The meeting next year is appointed to be held with the Salem Church, at Weiser, Idaho,

where all lovers of the truth who desire to meet with us will be welcome.

Our churches are so far apart, and the membership so scattered, that we learn that Baptists from other places often seek almost in vain to find us. We feel it will be quite a help to many friends desiring to find the Baptists here to have a notice of our meetings in your church announcements, so I am sending one for you to use as your judgment may suggest.

C. W. BOND, Mod.

EL DORADO, Arkansas.

DEAR EDITORS:—I am reminded that my subscription to the SIGNS is due, which I am pleased to remit, and only wish more of the Baptists would subscribe and this would help the cause so much. I do not feel I could get along without it. It is manna to the hungry soul. Its writers are wonderful, and it is very informing in every way concerning the church. I hope it will be published a long time to come, and that the great Creator of all things will sustain you in your efforts to preach and teach the truth as it is in Christ Jesus, the way, the truth and the life. I hope to be able to take the SIGNS as long as God spares me here.

Yours with a little hope,

(MRS.) M. J. GOODWIN.

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 38 means that it expired December, 1938; Aug 39 that it expires August, 1939, etc.

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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.***DAVID AND SAUL.**

DAVID and SAUL are two outstanding characters in the Old Testament. The lives of the two represent in many respects two principles. Israel desired a king, and to be like the nations round about them. The fact that Israel desired a king, and to be as others, manifested a fleshly desire. When God's chosen people manifest a desire to follow the doctrine and practice of others it surely leads to trouble. We see in the selection of Saul as the most outstanding man among the Jews to reign over them, inasmuch as he was from his shoulders up taller than any other man, a desire to be seen of men. The stature

of Saul also typifies the Jews as being favored by the Lord above all other nations. Paul tells us that the Jews profit over the Gentiles, because unto them were delivered the oracles of God. Joshua describes the special care of this nation, and the blessings of God upon it, by telling Israel about the time of his departure, that God had given them land for which they did not labor and vineyards which they did not plant. Saul represents Israel as a whole nation, favored of Almighty God, yet falling upon their own sword, through their rejection of Jesus Christ as the promised Messiah.

David in many ways was a type of the Savior. The anointing of David over Israel before he was manifest unto them as their king shows that the Savior of sinners was anointed of God before he came into the world. It typifies the Lord Jesus Christ as chosen, qualified and prepared to save before his reign was made manifest. When David was called to reign over all Israel, Israel said, "When Saul was king over us, thou wast he that leddest out and broughtest in Israel." This shows David as a type of Christ, being the spiritual leader of his people in all the pilgrimage of the Jews before the coming of Christ into the world. Peter declares that the Spirit of Christ in the prophets signified beforehand the suffering of Christ, and the glory that should follow. When Saul had been rejected as ruler over Israel, because of his disobedience, Samuel was instructed to call for Jesse the Bethlehemite, saying, I have provided me a

king among his sons. When the sons of Jesse passed before Samuel the tendency of Samuel was to select one because of his outward appearance, but the Lord said, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Though David was now anointed king, yet his power must be made manifest unto his brethren before they believed in him. How well this shows the chosen people of God in unbelief, by nature the children of wrath even as others, until the power and goodness of God is manifest unto them in their deliverance from the power of the devil, even as was the deliverance of David's brethren from battling with Goliath, by his slaying him. One blessed thought in this was that it was the love David had for his brethren that brought him into the battle. They did not send for him. They did not believe in him even when he came down to the battle between Israel and the Philistines, and found the man Goliath, a giant, defying the armies of the living God. The anger of his brethren was aroused when he spoke of the battle. We see here several things typifying the Lord Jesus. Mainly they are as follows: David was not sent for by his brethren. This shows that the sinner does not send for the Savior in his distress over his conflict with the devil, but relies upon something else. This also shows that salvation does not come to men in the way they expect it. That their confidence in themselves

must be destroyed, and evidence that he (Jesus) can save unto the uttermost be given them through a living faith before they believe. We believe according to the working of His mighty power. David was sent, but not sent for. This shows God sending forth his own Son to save a chosen people, dead in trespasses and sin. The armor of Saul would not fit David. Neither the fact that Jesus was a Jew qualified him to overcome all opposition to save his heart's delight. He was the Son of God in deed and in truth. All power was given unto him in heaven and in earth, and over all flesh, that he should give eternal life to as many as the Father had given him. In the seeking of the life of David by Saul, we behold also Herod, a long time later, seeking the life of Jesus. How well the words of our Savior are brought home to us where David had overtaken Saul, and could no doubt have taken his life, but did not. Jesus said, I could ask the Father and twelve legions of angels would be given me, but how then could the Scriptures be fulfilled? Saul, in his falling upon his own sword in the midst of the battle, shows the Jews rejecting the Savior when he came, committing suicide as it were. Their house is left to them desolate, being cut off because of unbelief. They have been cast into the fire, and are there to-day, yet our God has not forgotten them. Paul tells us that God is able to graft them in again, if they abide not in unbelief.

The life of Jonathan typifies the believer among the Jews while the Savior was here. All are not Israel that are of

Israel, meaning that all Jews are not saved because they are Jews. But in Isaac the seed is called (Christ). Jonathan risked the wrath of his father to be a companion of David. How wonderful was the love that existed between David and Jonathan! It was the same love that abides with the children of God to-day, that causes them to forsake father and mother, often, to be the disciples of our Lord. The believer among the Jews while our Lord was here was an outcast among his own people, yet the tie that binds God's humble poor together is greater than earthly ties.

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

When David had come to reign over all Israel he asked, "Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?" He was told that one Mephibosheth, a son of Jonathan, was in Lodebar. He was lame on his feet. He was sent for, and David said, "Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." Here, to our understanding, is the day when the Lord shall remember the house of Saul again. When he shall call for the Jews again. They will be found lame on their feet. The Jews are that to-day. How pitiful is their condition! But in calling for them it will be the seed of Jonathan that is called, and they shall eat at the King's table continually.

Brethren, there is no doubt we are

approaching a great change of some kind. The persecution of the Jews, the condition of the world generally, shows we are approaching a radical change. Yet may he who suffers not a sparrow to fall without him give us to feel that he is Lord of all.

Space will not permit us to write as fully as we would like on this subject, so we must bring this to a close.

D. V. S.

ROMANS VII. 2, 3; 1 CORINTHIANS V.

DEAR ELDER DODSON:—Will you please give your views through the SIGNS OF THE TIMES on Romans vii. 2, 3; also 1st Corinthians, fifth chapter?

From a reader of the SIGNS, and one who is earnestly seeking the truth.

WHILE the above request comes to us unsigned, it appears to have all the earmarks of being honest and sincere, and we will, therefore, undertake to state our views, notwithstanding our realization of the fact that some of our readers will disagree with us. If the Lord has called and qualified us to go in and out before the flock, there must be something required of us more than to voice the opinions of other men or to remain silent when we are aware of views different from our own.

For the benefit of our readers we will quote the second and third verses of the seventh chapter of Romans: "For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be

called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." While we are convinced that this concerns chiefly the church and her glorious Head, we, at the same time, are satisfied that it has a literal application, and we will first consider our subject from the latter angle. We cannot condemn too strongly loose living on the part of members of an Old School Baptist church. The people of God are referred to in the Scriptures as being the "salt of the earth," but the Savior said, "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 the foot of men."—Matt. v. 13. This matter was of sufficient importance for Jesus to give forthwith another simile, which he did, by saying, "Ye are the light of the world. A city that is set on a hill cannot be hid. 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. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 14-16. Of all people on the face of the earth, Old Baptists should live honorable and circumspect lives, in every sense of the word, so far as it is humanly possible to do. The marriage relationship is unquestionably the most sacred of all earthly relationships and it should be kept inviolate. Human beings, however, are weak, and from time to time situations arise which definitely call for

relief. A careful reading of the fifth chapter of first Corinthians will show clearly what we mean. The Corinthians were apparently as incestuous as any people could possibly be, and the apostle shows conclusively that some of the things which they were guilty of were not to be condoned by the church. He urged them to "purge out therefore the old leaven, that ye may be a new lump." He says, "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."—1 Cor. v. 9-13. Jesus said, "*Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery.*"—Matt. xix. 9. Certainly, no one could ask for any higher authority on this or any other matter than the Head of the church, but we have heard the point raised that Jesus was here addressing the Pharisees, and not his disciples. The very next verse, however, shows conclusively that his disciples were pres-

ent and continued the discussion with him. Neither does the language used by Jesus permit of any discrimination, for he said, "Whosoever shall put away his wife," etc. If this does not cover the entire field, we do not know what manner of speech he could have used that would. If we turn to Matthew v. 32, where Jesus was addressing his disciples only, and no one else, we find in substance the very same language. He said to his disciples, "But I say unto you, That whosoever shall put away his wife, *saving for the cause of fornication*, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery." Dr. John Gill, of England, regarded by some as the most outstanding commentator of all time, places a comma after the word "divorced" in the above quotation, which to our mind clarifies the meaning somewhat. Whether we so divide it or not, the meaning is, unquestionably, that whosoever shall marry her that is put away, or divorced, saving for any other cause than that stated, which is fornication, committeth adultery. The gospel writers (Matthew, Mark, Luke and John) did not always use the same language in quoting the Savior, and with reference to this matter we find that Mark only says, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."—Mark x. 11, 12. On this occasion Jesus had also been addressing the Pharisees, but his disciples, "in the

house," the record reads, "Asked him again of the same matter." We find another instance of the gospel writers not agreeing exactly: in the case of the two thieves which were crucified with Jesus. In Matthew xxvii. 44, it says, "The thieves also, which were crucified with him, cast the same in his teeth." In Mark xv. 32, the record is, "Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him." In Luke xxiii. 39, 40, we find a different account. It says, "And *one* of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we received the due reward of our deeds: but this man hath done nothing amiss." We believe that all accounts were true and correct: that in the beginning, both railed on him until there was a change of heart in one, when he confessed his own guilt and declared that Jesus had done nothing amiss. With regard to the divorce and remarriage question there are two statements by Matthew having the same meaning, according to our interpretation, while Mark did not quote Jesus as fully as Matthew did. If Jesus said more on one occasion than he did on another, or was more fully quoted by one than another, we are certainly justified in accepting the full and complete statement in preference to the one where he did not dwell upon the subject at the same length, or where he was

quoted only in part. May we ask that our readers examine for themselves very carefully both Matthew v. 32, and xix. 9, and see if they do not mean the same thing. According to our understanding, then this is the one and only Bible ground upon which a man can put away his wife and marry again without committing adultery. The sin of fornication, in our mind, is a sin unto death. If the law of the land was built upon and confined to this principle there would be far fewer divorces in the country. The laws of many States are unquestionably too loosely drawn in this respect, and while divorces may be granted on various and sundry grounds, leaving the parties free to marry again under such laws, the Lord's people are under a higher law than that of the land, and they should obey God rather than man. We repeat that the only ground which we believe warrants a man putting away his wife, or the wife her husband, is that of fornication. Nothing else, however grievous and hard to be borne, is justified by the Scriptures, in our opinion. Where there is guilt for this cause, the innocent party can have the marriage tie annulled and be free to marry again, without being guilty of adultery. We cannot conceive of a more horrible existence than for a virtuous woman to be tied to a licentious husband, who persists in living a lewd life with another woman, or vice versa. Under the law such an one was actually stoned, or put to death, according to Leviticus xx. 10, which reads as follows: "And the man that committeth adultery with an-

other man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." If this was carried out to the letter under the gospel, and the guilty ones were literally put to death, there could be no question as to the right of the innocent, living survivor, whether husband or wife, being free to marry again. In the gospel church, however, they are not actually put to death corporally, but such a sin is deserving of death, or separation, and if the guilty party is put away and accounted dead by the innocent party and the church, the latter is freed from the former and at liberty to marry again without committing adultery.

In our text, the apostle undoubtedly had under consideration mainly Christ and his church. He said, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" He then went on to show that the woman is only bound to the law of her husband so long as he liveth, but that if her husband be dead, she is free from that law, and is no adulteress, though she be married to another man. Paul was writing to the gospel church at Rome, which was composed of both Jews and Gentiles, and he would have them (the Jews especially) understand that Moses, who typified the law, was dead; that all of the obligations of the church to the law had been met and satisfied by Christ, and that henceforth she owed all of her allegiance to him. When Jesus talked with the woman of Samaria at Jacob's well, he had a defi-

nite purpose in saying to her, "Go, call thy husband, and come hither." She answered, and said, "I have no husband." Jesus then said to her, "Thou hast well said, I have no husband: for thou hast had five husbands: and he whom thou now hast is not thy husband: in that saidst thou truly."—John iv. 16-18. Here is an illustration, in part at least, of what we have heretofore tried to set forth. He whom she then had was evidently still alive corporally, but there is also a sense in which he was evidently dead to her, else Jesus would not have said to her he "is not thy husband." Her five husbands no doubt represented the five books of the law, or the fullness thereof, but she had now reached the place where she could no longer receive any comfort or draw any consolation from the law, and being dead to the law, she was a fit subject of gospel address and was free to be married to another, even Christ. The apostle emphasized this in the verse next following our text, by saying, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The Scripture is a thorough furnisher unto God's children as to how they should live in this evil world. There is nothing wrong with the Scripture, but the difficulty is the inability of the creature to measure up to the standard set. It is in this very chapter that Paul stresses the weakness of the flesh. He says, "For I know that

in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do." He further enlarges upon this by saying, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 21-25. How corrupt and loathsome, indeed, is "the body of this death." Well did the apostle ask, who shall deliver us from it, and he gave the only possible answer to the question by pointing out our escape through our Lord Jesus Christ. How diligent we should be then in all things pertaining to the cause of our Lord, "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." There is a grave responsibility devolving upon those who have separated themselves from the world by uniting with the true church. How extremely careful, then, they should be to avoid even the appearance of evil and to refrain from spiritual adultery of all

kinds, by not affiliating with or partaking of the things of Mystery Babylon. Of one thing we are definitely sure and certain, and that is if they are kept from such things, it will be by the grace of God, and not of themselves, lest any man should boast. It is only through the Spirit that we can mortify the deeds of the body. John wrote, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John ii. 1. What a wonderful gospel is that which we have to proclaim, declaring as it does that the vilest of the vile may come and find forgiveness with God, by and through our Savior, Jesus Christ, and though one may so live as to be deprived of the love and fellowship of the church here in this wicked world, yet our heavenly Husband is merciful and faithful and will not put away his bride in eternity.

Submitted in love for the consideration of the household of faith.

R. L. D.

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

OBITUARY NOTICES.

DEACON JOHN H. TRUITT, our brother in Christ, departed this life January 29th, 1939, at his home, near Snow Hill, Worcester County, Maryland, after several months of intense suffering. He was a son of the late Handy I. Truitt and Charlotte Laws Truitt. March, 1884, he married Miss Mary A. Hastings, who preceded him in death many years. To them were born three daughters and one son: Mrs. Ernest White, of Salisbury, Md., Miss Annie Truitt, of Richmond, Va., Mrs. Charles Littleton and Handy B. Truitt, of Snow Hill, Md. March 29th, 1899, he married Miss Iona Hancock. To this union was born one son, George H. Truitt, of Snow Hill, Md. He is also survived by one brother, William K. Truitt, and one sister, Mrs. Rosy M. Timmons, both of Snow Hill, Md., also several grandchildren. Brother Truitt lived on the same farm fifty-five years. He and his first wife were baptized the same day in June, 1884. Soon after he united with the church he was chosen Clerk and afterwards appointed Deacon of the Indiantown Church, at Powelville, Md. Later he united with the Snow Hill Church, at Snow Hill, Md., and continued faithful in all his duties as an officer of the church. He was Clerk of the Salisbury Association for fifty-four years, and never missed a session. The writer, his pastor, had visited the church of his membership from time to time for forty-three years, and pastor more than sixteen years of that time, and brother Truitt was never absent until confined to his home the last few months of his life. His home was open to the brethren, and no member of the church entertained more largely than did he. Such life was his chief delight. Many will remember the kind hospitality of the Truitt home. We all miss him very much, and sympa-

thize deeply with sister Truitt, the children and other members of the family.

The funeral was held from the Snow Hill Church, and was largely attended. Interment was in the cemetery adjoining.

H. C. KER.

IN the death of sister MARY ELIZABETH SMITH, at the home of her daughter, Mrs. Emma Bogart, in Kingston, N. Y., June 13th, 1939, at the advanced age of almost ninety-three years, the Olive and Hurley Church, of which she was a faithful member, sustains an irreparable loss. She was a true ornament of grace, a real mother in Israel, deeply taught of the Lord, spiritually minded, meek and humble in all her ways, placing the welfare of the church always above her own desires in any personal matter, and devotedly loyal to her pastor. She was never absent from meeting unless hindered in ways she could not control, and even when past ninety years of age attended services with marked faithfulness, often going many miles to the place of service. Her hospitality was as notable as her remarkable strength of character and firmness in her conception of the right. Hers is a sweet, gentle and fragrant memory, a precious heritage to her brethren, her family and the community where she was so widely known and deeply loved. She was born June 16th, 1846, and bore the maiden name of Mary Elizabeth Hull, being a daughter of Dr. A. C. Hull, one of the locally famous physicians, who practiced medicine for many years. She was born in the town of Roxbury, New York. She married Eugene L. Smith December 22nd, 1869, who died in 1876. Of this union there were three children, of whom two survive, Mrs. Janette Bird, of Winnesetka, Ill., and Mrs. Emma Bogart, of Kingston, N. Y. There are

also surviving two grandchildren and two great-grandchildren. The funeral services were conducted by the writer at the Carr Funeral Home in Kingston, and the interment was in Wiltwyck Cemetery. Sister Smith spent most of her girlhood days in the town of Olive, Ulster County, New York, where her father, Dr. Hull, practiced medicine very efficiently and extensively. The world famous poet and naturalist John Burroughs studied medicine in Dr. Hull's office for a time, and it was there, in 1862, he wrote that famous poem, "Waiting," which has become an English classic, and which the poet Whittier included in his collection of verse, "Songs of Three Centuries," which brought the poetic abilities of Burroughs before the public. Sister Smith as a girl knew Burroughs well, and treasured the memory of her association with him. But people of letters and culture were not her only desire, for early in life she felt the arrows of conviction because of sin piercing her soul and teaching her the frailties of the flesh and the failure of all efforts to obtain righteousness by the works of the law. Receiving a good hope through grace, she united with the Olive and Hurley Church in August, 1873, and for almost sixty-six years, or until her death, continued her church affiliations, taking her letter to the Ebenezer Church of New York City, at one time, and returning later on to the church of her former membership. About four weeks before her death, sister Smith fell and fractured her hip. The best medical and surgical skill that could be obtained were employed in hope of relief, but it was in vain. After being treated at the Kingston City Hospital, she returned to her home, where she was tenderly cared for by her daughter, Mrs. Emma Bogart, who ministered to her with all

a daughter's love and all a daughter's care as far as was humanly possible. She bore her sufferings with sublime patience, fortitude and reconciliation to God's will. Her passing was as peaceful as the beautiful life she had lived. She exemplified in her walk and conversation the work of God the Spirit. A life lacking but seven years of a century has come to an honorable and glorious close on earth, to be crowned in heaven with a diadem of golden immortality.

ARNOLD H. BELLOWS.

ELDER J. T. BARNES, son of J. S. and L. R. Barnes, was born in Boone County, Missouri, October 13th, 1855, and passed away, of pneumonia, at the home of his son, Edd, in Portland, Ore., June 6th, 1939. He was united in marriage to Sarah Jane Parks May 20th, 1875, and to this union were born eight children, three of whom preceded him in death: two daughters, Mrs. Josephine Haney and Mrs. Rebecca Hays; one son died in infancy. The five surviving children are Mrs. Anna Weathers, Seaside, Ore., Mrs. Edith Showalter, Othello, Wash., Edd. J. Barnes, Portland, Ore., Fred. L. Barnes, Touchet, Wash., Sam. R. Barnes, Freewater, Ore. The two surviving brothers are Charles H. Barnes, Walla Walla, Wash., and Joe. S. Barnes, Jerico, Missouri. He is also survived by several grandchildren and great-grandchildren. His wife preceded him in death, passing away November 24th, 1928. Two years later he was again united in marriage, to Mrs. Emaline Sater, who preceded him in death August 12th, 1933. He united with the Primitive Baptist Church in May, 1881, and was ordained to the ministry in 1889, and his whole life was truly devoted to the cause he loved so well, ever proclaiming the riches of God's goodness, grace and mercy, and striving and praying for

peace and unity among the churches, yet ever ready to stand on the wall in defense of the cause he esteemed above all else. He served three, and most of the time four, churches, and traveled much among the churches in Missouri, and has said it was the love and high esteem the brethren everywhere accorded him, together with his dear wife always wishing him Godspeed, that so encouraged him to fill all his appointments. He, with his family, moved to Touchet, Wash., in November, 1901, where he was called to the pastoral care of Mizpah Church, which held him as pastor until his death. (Though Elder Peter Jones has been acting pastor the last few years, due to Elder Barnes' inability, because of ill health, to attend regularly.) The last four years of his life he was unable to visit among the churches, due to blindness and ill health. He last attended his own church, at Touchet, the fourth Sunday in June, 1937. It was the Union Meeting, and he gave a farewell talk at the close of the meeting, which was the last time he was ever able to address the ones he loved so well. He often said that in his last days he was just gathering up the fragments of the days gone by, living over again the seasons of rejoicing, which was a great comfort to him in his hours of affliction and loneliness, being isolated from his brethren.

Elders C. W. Bond, Peter Jones and A. D. Hughett spoke very comfortingly to the bereaved ones at Mizpah Church on Friday, June 9th, and our dear father was laid to rest in the Touchet Cemetery. Asleep in Jesus, that sweet sleep he so longed for, and we feel he left a beautiful and inspiring pattern, or example, for us to try to follow, with the dear Lord's guidance.

Written by his daughter,

EDITH SHOWALTER.

Mrs. SARAH KATHERINE THOMAS our sister in Christ, left us for her heavenly home Monday night, July 12th, 1939. She had not been well for some months, was stricken with a heart attack a few days before she passed away. She was eighty-three years of age, a daughter of Thomas Asbury and Sarah Katherine Baker, of Frederick County, Maryland, both long since departed. Sister Thomas was the widow of our brother Ira H. Thomas, our former deacon of the Mt. Zion Church, Loudoun County, Virginia. I have not the date of their marriage. Brother Thomas was a practicing physician. After marriage, both he and his wife went to Jonesville, Lee County, Virginia, where he began the practice of medicine, later returning to Aldie, Loudoun County, Virginia, where most of his years as a doctor were spent. Both he and sister Thomas were baptized by the late Elder J. N. Badger, the same day in 1907. Both were faithful and devoted servants of the church as long as they lived. Sister Thomas left this world from the home of her son-in-law, Paul P. Popkins, at Purcellville, Va., where funeral services were conducted by the writer of this notice, after which her mortal body was placed to rest in Ebenezer Cemetery to await the coming of the Lord from heaven, who, at his coming, will raise from the dead the bodies of those who sleep in him, fashioning them like his own glorious body by the working whereby he is able to subdue all things unto himself, thus completely destroying death and forever taking from the grave its victory. Sister Thomas was preceded to her eternal home by her husband, brother Thomas, in 1925. The following year, in 1926, their only child, Mrs. Ellis Thomas Popkins, was called away from earth, leaving two young sons, George and Paul Popkins, now nearly grown young men.

These last years of her life were not happy ones. Her cross was a heavy one, yet she bore it patiently and resignedly. For a long time, it had been her custom each month to come here to our home Saturday before the fourth Sunday and go with us to Mt. Zion to meeting. We miss these visits and it seems hard to adjust ourselves to the fact that she will be henceforth no more a regular visitor in our home. But we believe her going is a glorious change for her.

H. H. LEFFERTS.

MARY ISABELLE DYE, daughter of Alexander Mills, was born March 31st, 1857, in Rockingham County, North Carolina, and died April 9th, 1939, at the home of her son, H. P. Dye, of Rockingham County, North Carolina. The subject of this sketch was married to brother John H. Dye in December, 1885. To this union were born four children: H. P. Dye, T. F. Dye, J. B. Dye and Nora Dye. Sister Dye united with the Primitive Baptist Church at Pleasantville, N. C., in November, 1904. She later moved her membership by letter to Wolf Island Church, remaining a faithful member of that church until her death. The writer, being personally acquainted with sister Dye, feels that her church, family and friends have suffered a loss, but our loss is her gain, believing God in his all-wise providence has taken her unto himself. Sister Dye manifested a love for the church and doctrine of our Lord, and even in her last days, when her natural mind was impaired, often at meeting when the gospel was being preached tears of joy would be seen flowing down her cheeks. We feel the separation from us will be short, that soon we hope to meet all for whom Christ died, awakened in his likeness,

ALSO,

ROBERT MARTIN was born in 1869 and died November 13th, 1939. Mr. Martin was married to Fannie Wilson, and leaves his widow and three children. One daughter preceded him to the grave. Though Mr. Martin never united with the visible church, he had a blessed hope in Christ, having received it over forty years before he died. Mr. Martin was a man of few words, dependable in every way, but most important of all, he manifested evidences of the Spirit of God by his devotion to the church of God through a faithful attendance at the services and a willingness to share in all expenses. We well remember being by his bed while he was sick, and he said to us, "I wish you would read the Bible to me and talk about heaven." Many of us feel that it was a blessing of God to have had his friendship, and we would say to his widow and children, that they should not grieve for him as for one who had no hope. Our sincere sympathy is for his loved ones, especially his widow. We know of no others who are bound closer together as companions, husband and wife, than they were.

D. V. S.

BENJAMIN FRANKLIN CORN, son of John S. and Saleta Bridges Corn, was born near Oak Grove, Missouri, October 18th, 1858, and died at the home of his daughter, Mrs. Ethel Morris, of Liberty, Missouri, July 6th, 1939, at the age of 80 years, 8 months and 18 days. His first marriage was to Miss Julia Kimsey, who died in the year 1879. Surviving from this union is his son, Noah F. Corn, of Oak Grove, and he is the only male member left in Oak Grove Church. He and four sisters now compose the membership of that once flourishing church. March 12th, 1882, he married Miss Delphia Ann Adams, who preceded him in death December 12th, 1922. To this

union was born one daughter, Mrs. Ethel Morris, of Liberty, Mo., at whose home he spent the last days of his life. Besides this son and daughter, he is survived by four grandchildren, five great-grandchildren, one sister, Mrs. T. S. Ligon, and a large number of other relatives, friends and neighbors. December, 1888, he united with Oak Grove Church, but I do not know by whom he was baptized, but having known him for the past forty-eight years I can truthfully testify to his earnest devotion and loyalty to the church, his strong belief in the sovereignty of God and that salvation is alone by and through the grace and love of the Lord Jesus Christ. He stood well in the estimation of the brotherhood, and served the church as Clerk the past several years. Early in life he established his home on a farm three and one-half miles south of Oak Grove, and was one of the best citizens of that community. He was a most kind husband, a loving father, highly appreciated by all for his sterling qualities. In his last days his suffering was severe, but he bore it all with patience, and expressed a desire for that eternal sleep, where there is no more pain or death.

His funeral was held at the Oak Grove meetinghouse on Saturday, July 8th, attended by a large concourse of relatives and friends. He had made requests for the arrangement of the funeral, selecting the songs and the singers, and who were to conduct the services. Elder W. T. Hughett was not able to be present, as requested, but I tried in my weakness to fulfill the request he had made that I preach the funeral sermon. I tried, with a feeling sense that God was with me, to comfort them that mourn by discoursing on some of the comforts found in the seventeenth chapter of St. John, and the twenty-first verse of the fifteenth chapter of first Corinthinans. His body was

borne to the Corn Cemetery, south of Oak Grove, where we consigned it to the grave to await the coming of the Lord Jesus Christ in the power of the resurrection, when his mortal body will be raised an immortal body, raised a spiritual body, taken to the climes of everlasting glory, where he shall see Jesus as he is, be like him and be satisfied. May the God of all mercy comfort the bereaved relatives and us all for Jesus' sake.

W. L. HALL.

MARY A. MICHEALS, our sister in Christ, was born February 8th, 1861, and died May 25th, 1939, at her home in Sadieville, Kentucky. She leaves to mourn her departure one brother, John D. Micheals, of Grandfield, Oklahoma, several nieces and nephews and a host of friends. Our sister never married, and most of her life was spent with brother and sister Smith, of Stone Wall, Kentucky, who were called to their reward several years ago. After that home was broken up, she bought a home in Sadieville, Ky, where the balance of her life was spent. October 6th, 1906, she was received into the Elk Lick Old School Baptist Church, and baptized by the late Elder R. M. Thomas. "Sissie," as we all called her, was one of the faithful members, always in her seat in the meetings, always ready to help bear the burdens of the church and her house was always open to the brethren. In my fifteen years as her pastor she only missed two meetings, and they were the last two before she died. Her mind was clear to the end, and she made all arrangements for her funeral and burial, which were carried out. She did not want a show, nor flowers, just simply a quiet service by the writer. So, accordingly, we met and sang her favorite hymn, "Amazing grace, how sweet the

sound," I spoke briefly in prayer, we sang, "Jesus, lover of my soul," then I tried to outline some of the things she loved to hear all her life, namely, Jesus, the way, the truth and the life. Well done, thou good and faithful servant, enter thou into the joy of the Lord. After the services her body was taken about nine miles to the cemetery and laid to rest. Sleep on, dear one, your toils are over, sleep in him who loved you; he will come for you at the appointed time and bear you home to that mansion he has prepared for you. We will miss you; your place will be vacant. O Lord, reconcile us to thy will, and to thee be all the glory. May the Lord bless the remaining brethren of the church, and give us thankful hearts for the years of peace we have enjoyed in his name, is the prayer of your unworthy pastor,
GEORGE L. WEAVER.

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

In memory of Joseph F. Hall, Maine, \$6; Mrs. Ettie Smith, Texas, 25 cents; "A friend," Ontario, \$2; Mrs. J. E. Chadwick, Texas, \$3; "H", Md., \$4; A. F. Jones, Ga., \$3; Joseph A. Johnson, Tenn., \$1.

M E E T I N G S .

The Lord willing, there will be an all-day meeting at North Berwick, Maine, on the third Sunday in August (20th) and at 11 a. m. and 2 p. m. the Saturday preceding. All who are interested are invited to attend.

R. LESTER DODSON.

The 1939 annual all-day meeting with the Brookfield Church is scheduled to be held on Friday, August 25th. Visiting ministers are expected, and we cordially invite all who are interested to meet with us on that occasion.

R. LESTER DODSON.

The Lexington-Roxbury Association will meet, the Lord willing, with the First and Second

Churches of Roxbury, at the Yellow Meetinghouse, below Roxbury village, on Wednesday and Thursday, September 13th and 14th, 1939. The meeting will open at 10:30 o'clock, Standard Time, on Wednesday morning. Entertainment will be provided for all visitors, as in the past, and a cordial invitation is extended to all brethren and friends and to ministers of our faith and order in fellowship with us to be present with us and accept of our hospitality. Those coming by train or bus on Tuesday before the meeting will be met at Halcottville, N. Y., and those coming by automobile, unless they have made other plans, will go to the residence of Scott Clark, in Halcottville village, where arrangements will be made for entertainment.

ARNOLD H. BELLOWS.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the residence of Mrs. Alpha Garten, in Brooker, Texas, on Friday before the second Saturday in September, and continue three days, the 9th, 10th and 11th. Brooker is just across the State line from Oklahoma. Any one wishing to be met, or for further information, should write to Willard Garten, Brooker, Texas. All lovers of the truth are welcome.

MARY ELLISON, Clerk.

GRANTVILLE, Kansas.

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

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

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

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

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 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue.

Take elevator to second floor.

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

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

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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.

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. 107. MIDDLETOWN, N. Y., SEPTEMBER, 1939. NO. 9.

CORRESPONDENCE.

FARMERVILLE, Louisiana.

DEAR BRETHREN IN CHRIST:—I have had some desire for the last few hours to write some thoughts that have been presented to my mind, relative to the subject as presented in Exodus xx. 8-11. Please read these Scriptures before proceeding to read this article.

The Sabbath day literally in this instance no doubt is the remaining day of rest after all the work was finished. It would readily stand to reason that if the Lord finished all his work, as is stated, there was nothing else for him to do but rest, or cease from his work, as is stated here and elsewhere in the Scriptures. Human minds, unless divinely enlightened, cannot begin to conceive of the greatness, glory and wonderfulness of all God's works in the creation of heaven, earth and all the host of them, to say nothing of the righteous, divine, holy and all-wise purpose for which they were created, and which they serve to the complete fulfillment to a jot and

tittle, to the glory, honor and praise of God's holy name, and for the good of his people. Romans viii. 28, will clearly prove this position. Read it. God gave his people the six days in which to do all their work. He also gave them the Sabbath day as a day of rest, and commanded them to do all their works in the six days and to rest, or keep holy, the Sabbath, and to do no work on that day, even as he had finished all his works in the six days and rested the seventh day. They were commanded, under strict penalty of death if they were found doing any work on that day, even as much as picking up sticks to kindle a fire, they were to be put to death, under the typical dispensation, therefore we must look for something of great significance in the antitypical dispensation, and if we find people who have professed to have ceased from depending upon their own works for salvation advocating the works of men's hands instead of the righteous work of Christ, they should receive exclusion, the same thing that I

think the punishment administered under the typical pointed to.

Now, dear reader, I am sure my finite mind is too inferior and my understanding insufficient to be able to express this wonderfully deep subject, but I desire to say that I believe every phase of each commandment and ordinance of the Scriptures as it is, and was written aforetime, was written for our learning, that we (even in the present time) might have hope. (Rom. xv. 4.) Therefore there is a sense in which all these scriptural laws and ordinances are applicable, or at least that is my humble opinion. For instance, I want to say the language of the ten commandments was spoken by the Lord himself. In fact, they are his words, and the Scripture says his word endureth forever. (1 Peter i. 25.) Not only that, but his mercy, his counsel and his dominion endure forever, thus proving his infallibility. In another place it says, Whatsoever God doeth, it shall be forever. (Ecc. iii. 14.) Then his words, Remember the Sabbath day, to keep it holy (Exodus xx. 8), are as much in effect to-day in an antitypical sense as they were in a typical sense when God commanded Israel.

I want to be understood. I do not feel that we are under the literal commandment to abstain from all literal or physical labor on the Sabbath day as the Jews were at that time, neither are we confronted with that severe and literal punishment of death as were they at that time, but there is a sense through Christ in the Spirit after the inward man that the children of God are

still under command to remember the Sabbath day to keep it holy, and they do it not by human effort, but by the leadership of Christ, as he works in them both to will and to do of his good pleasure. (Phil. ii. 13.) But this is always after they have done fully six days' work, trying through the flesh to do what Christ, the blessed Savior, has done, is doing and will continue to do for them, in working in them that which is well-pleasing in his sight. It is an evident fact that after six days' hard work God's people always get tired of their works and become very faint, tired and weary; in other words, they work themselves out of tools and timber and fall flat on the mercy of God, who through Jesus has finished the work of redemption and salvation, as is clearly shown in John xvii. 4.

It seems clear to me that this great subject is amply verified in the eighth chapter of Hebrews, beginning with the seventh verse, to the end of the chapter. Read it. In the old covenant it was said that He took them by the hand to lead them out of literal Egypt, but they transgressed and were subjected to the most severe punishments and troublesome circumstances because of the weakness of their flesh, not being able to keep the things they were commanded. The new covenant is entirely different from that, and I am glad to say that we are under the new covenant, which is not according to the old. In the new covenant the Lord does the making of this covenant by writing his laws in their hearts and putting them in their minds and working in them both

to will and to do of his good pleasure (Phil. ii. 13.) in such a way that they are safe from violation through the Spirit, they are kept by the power of God through faith unto salvation. (1 Peter i. 5.) Also, in 1 John iii. 9, it says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Then if it was sin for Israel to do literal and physical work on the literal Sabbath day, so it would be in this antitypical Sabbath day wherein Jesus came to save, and did save, his people from their sins, for his people to put forth their hands to work, since Jesus, the precious Savior, has finished the work. It is the holy Sabbath of the Lord that he has hallowed and set aside for a day of rest to his people (see Heb. iv.) since then, and it ever will be, the work is finished. When the light of God's blessed Spirit is revealed from heaven in our poor benighted souls and we are brought to see our lost and ruined condition before him after six days of hard work, we come to our wit's end, or to the end of the earth, so to speak, then the blessed Savior says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28. Mark the word "rest;" the six days are over when the blessed Savior gives us this sweet rest (or a foretaste of it). The opposite doctrine to this is that Jesus gives poor sinners a job; but to the opposite, he gives them rest; they are tired and disgusted with their own works, they have performed six days of them and they have become as filthy as filthy rags.

Jesus, the righteous, holy and blessed Savior, has called them into the rest of this blessed Sabbath wherein Jesus has done all that justice demanded. At his command they take Jesus' yoke upon them and learn of him, not voluntarily, as all legalists believe, but through the constraining love of Christ, the meek and lowly Savior, which is shed abroad in their hearts by the Holy Ghost which is given unto them. This blessed yoke that Jesus gives them, dear reader, oh how easy it is! They are yoked to rest in the finished work of the Savior; they are yoked off from their works and a trust in them. This indeed, as the blessed Savior describes it, is an easy yoke; a relief, instead of a burden that had been weighing them down and crushing them beyond any ray of hope. It constrains them to cease from their own works, and oh, dear children, what a relief and rest this is to God's poor bewildered ones who have been yoked under the fiery and righteous demands of the law which says, The soul that sinneth, it shall die, and which no natural man has ever kept; neither are they subject to it; they are carnal, sold under sin, but this yoke of Jesus has freed them from the bondage of sin and has raised them above the law. This yoke is the yoke of grace, by which they are saved and made to remember the Sabbath day to keep it holy. By that heavenly light they learn of Jesus that the work is finished. They learn that that was his burden, and indeed it is as the Savior describes it in Matthew xi. 29, 30. "My yoke is easy, and my burden is light." This burden was to finish

the work for his people, the work of redemption and salvation. They also learn of him that their entire six days' work is vain and delusive. Oh how light is the burden of the precious Savior to a poor wayworn pilgrim. His thought and burden has been that he must do something, and when he learns of Jesus that the work is finished, oh how light is this precious burden, and how easy is this yoke. The customary way to fit an animal for work is to yoke him to it, but in this case they are given a new yoke and are freed from the yoke of bondage. They are yoked to remember the Sabbath day to keep it, and are yoked off from breaking it, and are given that sweet rest and confidence in him that he finished the work as he said. David, the sweet singer in Israel, describes this yoke and rest where he said in the twenty-third Psalm, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." David said he was made to lie down, which shows that it was not in David's resources to do it otherwise, hence it shows evidences of that easy yoke and light burden of Jesus. Oh, dear child of God, would you not love to stay beside the still waters? Would you not love to abide in green pastures? Do you not often desire the restoration of your poor bewildered and hungry soul? Yes, that is your experience. Why can you not do it? "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. "For without me ye can do noth-

ing," said the blessed Savior in John xv. 5. But when Jesus, who is Lord also of the Sabbath day (Matt. xii. 8), appears unto them, saying, Peace be unto you (Luke xxiv. 36), then begins again to dawn upon them that peace and rest of that beautiful sunshine of that Sabbath of rest that they are given to keep in the Spirit when Christ, their blessed Savior, gives them rest in him. This is that rest that is spoken of in Hebrews iv. 9. I quote, "There remaineth therefore a rest to the people of God." Now this rest remains, which shows conclusively that it does not get away from them; it remains to them. No one else gets this rest but them, and they are entirely dependent upon the Lord of Sabbath to give this rest and to enable them to walk in the light of it. And in the eleventh verse it says, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." It does not say, Let us labor to do all the work we can, nor to try to save some one, nor ourselves, but to rest, to rest in what the blessed Savior has already done for his people. Listen to this quotation of his blessed word: "For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it."—Luke ix. 24. Then the tenth verse of the fourth chapter of Hebrews shows who it is that has entered into that Sabbath of rest. It is those who have been taught that their works are vain, and that Christ has finished the work for them. They have been made to trust in what he has done, instead of what they once thought they could do. **Re-**

member the Sabbath day to keep it holy. How strange that in the light of these glorious truths blind nature believes and advocates that works are very essential to salvation, and instead of it being rest that remaineth to the people of God, they believe that it is work that remains to them, when it is positively declared that it is rest that remaineth to the people of God. When you see people working to save themselves, or some one else, you may know they are not remembering the Sabbath day, and by this you may know it is Monday, so to speak, or some other day with them, and (to clearly show this same doctrine) it is almost universally believed that any one can help in the salvation of sinners. But it must be remembered that in the type when given to ancient and literal Israel, no man, nor his man servant, nor his maid servant, nor his son, nor his daughter, nor his cattle, nor the stranger, is to do any work on this holy day. (Exodus xx. 9.) That is why we advocate that the sinner cannot do any work for himself, neither can all his closest relatives, nor the ox (which I believe represents the minister), neither can any other animal, and all these have their antitypical meaning in our day and dispensation.

(Concluded next number.)

RANDOLPH, Maine.

DEAR BROTHER DODSON:—Inclosed find two letters, one the experience of brother Anson Quint, the other a sweet letter from sister Lydia Mason. I trust both would be good reading for the SIGNS, so am sending them to you.

As I looked out this morning I saw the little sparrows flitting from bush to twig and these lines came to me:

"His eye is on the sparrow,
And I know he cares for you."

What a great consolation to have the assurance, so vivid at times, and nearly, but not quite, extinct at others, that he cares for us, the sheep of his pasture. And again, the little sparrows beheld the ground practically covered with snow, and how eagerly they were searching for food. So it is with us. How many times we behold only a bare and empty waste, all around us is cold, dark and wild. "Filled with unbelief and sin, can I deem myself a child?" We look for food and there is none, the date and pomegranate have no fruit, the fountains are dry, and, behold, we thirst, and we stand, as it were, in a desert place. "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses."—Psalms cvii. 5, 6. I must quote the next verse: "And he led them forth by the right way, that they might go to a city of habitation." It is very hard to feel, when shut up and seemingly out from these precious truths, that we are being led in the right way, it seems more as though we are just drifting with the tide. But now and then we do catch just a glimpse through the lattice, and how sweet these glimpses are none but his loved ones know. How dear our brethren are to us. We have them in our hearts though we cannot behold their faces. I feel so

alone. No one around me speaks my language. I sometimes speak to my son on these things, but he keeps a respectful silence. I know he believes, but seemingly intends to keep himself well in check. The time has not yet come for him to declare what I feel he knows. If I were to talk to some, it would be speaking an unknown language, and earthly wisdom has never yet been able to interpret it.

I hear from the North Berwick brethren occasionally. All are very well at present, excepting sister Billings, who is poorly this winter. Sister Allen, who is eighty years of age, rode the long distance to Whitefield for the Sunday meeting last September. Love for the truth is not measured by years.

I am, I hope, a sister to the kindred in Christ,

NELLIE M. PALMER.

NORTH BERWICK, Maine, Sept. 18, 1938.

DEAR SISTER PALMER:—I am trying to do as I promised. I will, the Lord helping me, and hope I can make it plain. This took place about forty-five years ago. The first I could see was something in the members of the church when they were together. It seemed to be a secret understanding. I could see it very plainly, and wondered what it could be. I knew they had something that I did not have. I went to a baptism soon after I noticed this, and I watched them there together. I stood off on one side and they looked so good to me that I wished I had what they seemed to have. It seemed that Christ must be with them. Soon after that I

wanted to understand what I could do to get it. I went to meeting with my mother and listened and watched. The more I watched the more I wanted to understand what they had that I could not get. I could see the beauty of it in their faces, but could not get it. I asked God to show me and let me know what it was. I went on this same way for a few years, going to meeting and getting nothing more than what I had before. Then Christ in his wisdom took hold of me, and when he did he placed a great burden upon my shoulders. At first it did not feel so heavy, but as I went along it grew heavier, day by day I could feel it more. I could feel myself a God-forsaken sinner, whom the just and holy God would not have anything to do with. Week by week that burden grew heavier. I could not sleep by night. I would lie there and think, What could a just and holy Savior have to do with a sinful man? Many times I dropped on my knees and tried to pray to him. It seemed to me it did not go up, but just dropped to the ground. All this time my burden was growing heavier. I was trying to work myself out. I was down in the horrible pit and could not get out by my own strength. I did try very hard, but it was of no use. The Lord had not gotten through with me. I had to be shown that by my own strength I could do nothing. It went on for a number of weeks, until all my strength was nearly gone. I felt that I was so great a sinner that Christ would not have anything to do with me. How I felt God only knows. My strength and will power

were almost gone. I stood before my God a poor forsaken sinner. I did beg him to have mercy on me, but it seemed he would not. That is the way I felt. One night I went to bed and I do not think I slept one moment all night long. If you ever saw a God-forsaken sinner, I was one at that time. I got up in the morning feeling just the same, went down stairs and built the fire. I had given up. I went to the window, and said, I am through. I can do no more. How I felt God only knows. I felt justly condemned by God. While I stood there I looked up to the heavens and I saw a small light. It seemed to be floating around at first. As I watched I saw that it was coming down. My eyes were on it. It looked to be a round ball of fire. When it got close to me I thought, What can it be? It came on top of my head. I felt it go down over me and through me. I do not know how to tell you what a change came over me. I cannot express it in words. From the awful despair I had felt the most glorious feeling came over me when I felt that light go through me. I felt that everything was all right, that my Savior and my God was there with me. It was the most glorious day of my life, one that I never can forget as long as God keeps the breath of life in me.

As you read this you will get a part of what I went through at that time.

ANSON QUINT.

SANFORD, Maine, Sept. 20, 1938.

DEAR SISTER NELLIE:—We are in the midst of a wild storm. Lights have

been off for some time, but we have a lamp and a candle. God rules the storms. He maketh a way for the lightning. His voice is heard above the tempest. He careth for us; holds us underneath his everlasting arms. What a blessed peace when we can feel it. Ever since the association in Whitefield I have felt what a lovely meeting it was. Not a thing to mar it. The precious truth of God was preached with sincerity and power. I feel that we were all given the ears to hear and the hearts to understand the gospel sound. Full salvation sweetly sounds through this blessed gospel, and love and fellowship flow from heart to heart. Hope, though faint, when built upon his word can never be overthrown. In my experience, when I saw Christ the Lamb of God which taketh away the sin of the world, I thought I could never be sad again, or cast down. How frail we are when standing in our own strength. Dark days come, and we mourn an absent Lord, but he sends the Comforter and again we are made to have faith. What a wonderful doctrine is election!

"Determined was the manner how
We should be brought the Lord to know;
Yea, he decreed the very place
Where he would call us by his grace.

Also, the means were fixed upon
Through which his sovereign love should run;
So time and place, yea, means and mode,
Were all determined by our God."

What a wonderful hymn! The mysterious doctrines of election by free grace, and predestination, are so clearly set forth. I like the word "election." It shows there is a choice, and if we are his choice, foreordained in him before the world was formed, how we should re-

joyce. Without his sweet mercy I could not live here. Sin would soon reduce me to utter despair.

I feel to thank you, and all the kind brethren in Whitefield and Bowdoinham, for entertaining so nicely at your home, and for all the good food provided. I trust Mrs. Bartlett's arm is improving. She is very kind to us, and we feel she is a subject of God's grace. It does not need words when God begins his work in the soul.

I intended this to be a note, but it is a long one. Give my love to all the brethren when you meet.

Yours in hope,

LYDIA R. MASON.

[NORMALLY, we think of Maine as the north country, from whence icy winds do blow, especially in the winter, but the foregoing three letters show that God is causing his warm south wind to blow upon his garden in that part of the country, and the sweet odors of the spices and pomegranates will, we are sure, pervade other parts of his vineyard, wherever there are precious plants of his own right hand planting. Our brethren in Maine are deprived of regular preaching, but their hearts are aglow with the love of God. We are made to thank him on their, as well as our own behalf, and feel to praise his adorable name for his remembrance of Zion.—R. L. D.]

NEWARK, New Jersey.

MY BELOVED ELDER AND BROTHER DODSON:—I would hate to hear you express your opinion of me for not writing to you sooner, but you see I am taking

advantage of your good nature and abundant patience, and it is my earnest hope that you are gifted with that. I consider it one of God's most gracious attributes given to man, and I pray for it to be bestowed upon me in gracious quantities, for I feel to need it to the utmost. But that is not the only blessed attribute of God I need, but all of his attributes. By that you will know that I do feel most barren of all good things, of myself, but blessed beyond all expectations or merit. It humbles both my pride and myself when I feel and see how good our Lord is to me. I am feeling very well indeed, but not able as yet to stand, nor move about on my crutches, but I do get about the house on my kiddy car. You will have to call on me just to get a glimpse of that, if not of me. It was pleasing to me to hear you were able to call on sister Horton before she passed away, and also to hear that you officiated so nicely at the last rites and services for her. Brother Isaac informed me that your remarks were greatly appreciated. In fact, he said you came to the church those last two meeting Sundays with a basket laden with good things. We take it as an evidence that our good Lord does not send his shepherd of the flock with an empty basket (mind) with which to feed his sheep. It is the hope of all of us that his blessings will continue upon you to the end of your stay upon this earth, God's footstool. We feel we are not blessed so abundantly because we are worthy of it all, but because of God's graciousness and love for his called, chosen and redeemed ones,

joint-heirs with Christ of God's kingdom. No greater comfort can man pray for. This world of to-day is so filled with strife that the very air seems permeated with war or war talk. It seems to me that departing from this world would be a blessing. Our little band of the seekers of truth seems to be our only haven. When we are permitted to assemble ourselves together, there only joy seems to reign. What an untold blessing, and those of us who are unable to attend do realize what we miss, but are not left comfortless.

Your answer to your Missionary friend was a classic of itself. You said it all, and may we hope that some day she will see the truth as it is in Jesus, who needs not man to extend his doctrine.

I understand that brother Daniel is quite well again, but he is very lame, having to use a cane to get about the house.

I hope you and your family are enjoying the best of health and happiness, and may we, as "Happy Jack" on the radio says, "Plant a little smile in the garden of our hearts and watch its happiness grow," and with those words and my best wishes and love for you, I will write no more at this time.

Your unworthy brother, if one at all,
IRA T. DOLSON.

DELAWARE, Ohio.

DEAR EDITORS AND READERS OF THE SIGNS:—Just now I came across some pages I wrote some time ago, thinking to stir up the mind of one or more of the editors or readers of the SIGNS so they

would write concerning the Scriptures quoted, which have interested me very much. I may have copied and sent what I had written to the SIGNS, but do not think I have done so. It follows: Will the editors, or some one, write concerning at least some of the following passages of Scripture, which may, some of them, refer especially to national Israel, at least as many of the children of Abraham as the Lord shall "graft in again." (See Romans, chapter eleven.) Please read Jeremiah, chapter fifty. Does it bear a message against Babylon of our day? Beginning at verse four, it says, In those days, and at that time, saith the Lord, the children of Israel shall come, they and their children together, going and weeping: they shall seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. Please get your Bible and read. In verse nine it says, For lo, I will cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man; none shall return in vain. Read on to verse nineteen, where it says, And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. Down to verse nineteen it may be just speaking of national Israel in the old covenant, but in this nineteenth verse, and verse

twenty, which says, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve," it may refer to the gospel day, but I am inclined to believe that it refers to the dispensation ahead, when the wicked are taken away. "A little while, and the wicked shall not be; thou shalt diligently consider his place, and it shall not be." In the time when, "Thy people shall be all righteous." Please read from verse forty-five, chapter fifty-one. Jemiah believed in grace, for in Lamentations, chapter five, verse twenty-one, he says, Turn thou us unto thee, O Lord, and we shall be turned, renew our days as of old. Surely the Lord heard him. In Ezekiel, chapter thirty-four, beginning with verse eleven, we read, For thus saith the Lord God, Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their food be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the moun-

tains of Israel. Please read on, and beginning with the twenty-third verse, it reads, And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. Please read on and see if Ezekiel is speaking of a real land. In the last verse of this thirty-fourth chapter it reads, And ye, my flock, are the flock of my pasture, are men, and I am your God, saith the Lord God. Read on in your Bible to verse twenty-four, of chapter thirty-six, where it says, For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I understand the foregoing was spoken to those national Israelites who were scattered abroad, many of whom had lost their

identity, and who, at least the chosen of God among them, shall be back to their own native land, where they shall serve the Lord in the beauty of holiness, after the fullness of the Gentiles be come in. (Rom. xi. 25.)

In Ezekiel chapter thirty-six, beginning at verse eight, But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the waste places shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle after your old estates, and will do better unto you than at your beginning; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God, Because they say unto you, Thou land devourest up men, and hast bereaved the nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Please read on in your Bibles through chapters thirty-six, thirty-seven, thirty-eight and thirty-nine. The last two verses say, Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them into their own

land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God. The last sentence in Ezekiel declares, And the name of the city from that day shall be, The Lord is there. It seems to me that the foregoing is spoken to the national Israelites, who shall be grafted in to their own olive tree. Now it seems to me that the foregoing Scriptures were addressed to the elect among national Israel, if it does not embrace all of them, and I also am inclined to the belief that the promise is for future fulfillment unto the children of Abraham, and that it will be consummated "in their own land." But since the Lord dissolved the old order of worship of the Jews, and also because he says, "I will pour out my Spirit upon them," and also "He is able to graft them in to their own olive tree," when the fullness of the Gentiles is finished, I believe their worship will be indeed and in truth, and they shall know that I (Jesus Christ) am their Lord (and also their Savior). I see no further use for the old order of the priesthood of Aaron, but that Jesus Christ will be their acknowledged High Priest. Whether they and the Gentiles shall worship together, I do not know; but it is written, Ye shall sit down with Abraham, Isaac and Jacob in the kingdom of God. I do not recall the reading of a certain passage of Scripture which speaks of the court being reserved for the Gentiles. Besides, as there are scattered tribes of Israelites throughout the earth, and you

and I may be of them. Any way, we shall see him, be like him, dwell with him and be satisfied. As to whether the Jews shall eternally "dwell in their own land," or as long as the new earth endures, which is "forever." If this "forever" means eternally, then I believe the seed of Abraham shall dwell in their own land continually. No, I am not a "Russelite." I do not think that all men have the same "chance" to be saved. But his religion may be a caricature of the truth, since it seems that all of the things of the kingdom are caricatured by antichrist. An imitation of a thing usually infers that there is a real truth, which antichrist distorts and fails to see.

JOIE E. WOODS PETERS.

[If any of our associate editors or readers feel to comply with our sister's request, we are quite sure it will be appreciated.—Ed.]

HOUSTON, Texas.

DEAR BRETHREN IN CHRIST:—If I may call you such. I do feel drawn to all God claims as his, but feel to be unworthy of his or their notice. If I can only gather a few crumbs from his table and sit in their company I have gained his mercy. You have been more than kind to send me the SIGNS OF THE TIMES without pay, and the sermons and dear letters it contains from month to month mean everything to me. It sets forth the only doctrine I be-

lieve, that God approves the one faith, one Lord, one baptism. I am satisfied our destiny is founded on no other. God's children are scattered far and wide, but he in his most perfect way and supremacy can keep them, and gather them together at that last day. That is great comfort to all his little weak children through all of our trying times and our many persecutions. My soul cries out to be able, if it be our Father's will, to hear his message of love preached, but the dear SIGNS supplies a great deal.

I will close by sending you a postal money order for six dollars, and hope to be included in the bonds of love through Jesus our Lord.

Your sister,

(MRS.) IRENE WISENBAKER.

FORT WORTH, Texas.

DEAR EDITORS:—Inclosed find two dollars for my subscription another year. I surely do get great comfort from reading these many articles. I wish I could have the understanding to write like some of the dear sisters. They may have the gift of writing, but they cannot excel me in believing these wonderful testimonies of the truth, as I feel that it is.

I hope you may be blessed of the Lord to continue publishing the SIGNS many years to come.

In hope,

MINNIE C. JAMESON.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1939.

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

J. E. BEEBE & CO.,*Middletown, N. Y.***ARTICLE IV.**THE TOTAL DEPRAVITY AND JUST CON-
DEMNATION OF FALLEN MAN.

IN presenting our views on this, the fourth article of the Original Prospectus of the SIGNS OF THE TIMES, we shall undertake to show (1) that "fallen man" is *totally depraved*, and (2) that he is *justly condemned*. In the very beginning, we wish it understood that we are not at all sympathetic with the idea advanced by some that man in his infantile state is without sin, or innocent. It has been well said, we think, that a rattle-snake when it is first hatched out has the same poisonous venom in its embryonic state which later

appears in such deadly form when it is fully developed. When God had searched David and made him realize that he was acquainted with all his ways, we hear him saying, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psalms li. 5. How earnestly, therefore, did he petition God to purge him with hyssop, that he might be clean, and wash him, that he might be whiter than snow. He also desired that the Lord would create in him a clean heart; and renew a right spirit in him. The vision which Isaiah had concerning Israel showed them to be even worse than the brute beasts, for said he, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."—Isaiah i. 3, 4. The prophet Jeremiah (xvii. 9) declared, "The heart is deceitful above all things, and desperately wicked," and then asked, "Who can know it?" No one can really fathom the depth of iniquity. Paul said, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. The Preacher, Solomon, in the very outset of Ecclesiastes summed up man in these words: "Vanity of vanities; all is vanity." Quoting David once more, we read, "*Verily every man at his best state is altogether vanity.*"—Psalms xxxix. 5. Our belief is that man is as prone to do evil as the sparks are to fly upward, or as water is to run down hill. His thoughts are evil, and that continually; and as God has made of one blood all nations on the face of the earth, there is no exception,

for all have sinned and come short of the glory of God. It is written, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy: there is none that doeth good, no, not one." If any man or woman in their right mind should be inclined to deny the depravity of human nature, almost any edition of a daily newspaper will furnish abundant evidence to the contrary. Our hearts are constantly made sick over the horror which is daily spread before our eyes in the headlines of our papers. Crimes which are inconceivably shocking to the average person are being perpetrated all about us. Some are committed, perhaps, by those who are not altogether responsible for the time being, and should not be at large, but many are responsible for their acts, which are inexcusable. It has often occurred to us that if criminals would only use their brain and genius for legitimate purposes they would, in the long run, be better off. Neither is crime confined to what might be termed the lower and weaker strata of human life. The press has very recently carried an account of a scandal involving the president of a great university, where the youth of our land are supposed to be taught the high principles of honesty among other things in their curriculum. The *New York Times* in an editorial some weeks ago, under the caption of "Justice For Sale," had this to say: "The finding of guilt in the case of Judge —— will come as a profound

shock to the whole country. As the senior judge of the United States Circuit Court of Appeals, after twenty years' service on the bench, he was out-ranked only by the nine justices of the United States Supreme Court." This is a terrible indictment against the courts of justice in our land. Many other instances could be cited to show that the corruption and depravity of human nature is to be found in high places, including even ecclesiastical circles, as well as in all other fields of endeavor. There are innumerable ways in which this human depravity will show itself, and while the sin may be cunningly conceived and great shrewdness may be employed in covering it up and keeping it hid, it will come out sooner or later. God, who discerneth both the thought and the intent of the heart, will have it brought into the open and, like David, confession will have to be made, accompanied by great sorrow. Let no man think he can stay the hand of God or escape the vengeance of his wrath against such things. Time is a great revealer and every man's work will be made manifest as to what sort it is. Sometimes the very best of us would flee from our good brethren if we thought they could read what goes on in our minds. What a mercy it is hid, but let us remember that it is only hid from man, and not from God. The following undoubtedly has some truth in it: "Let us be grateful for poor memories. None of us would sleep well if Nature made us remember all the mean and foolish things we have done."

If we turn for a moment from the

sins of individuals to the collective sins of large groups, particularly those committed in the name of War, our blood almost curdles as we recall to mind some of the numerous crimes inflicted upon helpless and defenseless women and children. These things only reveal what a flood of corruption and depravity is to be found in the sea of humanity when it is let loose. Our faith in a sovereign God is the only thing that saves us from utter despair.

Our second thought was to show that "fallen man" is *justly condemned*. In the beginning of the world, we are told that the Lord planted a garden eastward in Eden; and there he put the man whom he formed. And out of the ground God caused to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And the Lord 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." In the face of this, God's law would have become of non-effect and his justice proven to be a farce had he not held man accountable for his transgression. Had man not been justly condemned for the violation of God's law, and therefore deserving of eternal death or separation from God, he most assuredly would not have, in the counsels of

eternity, entered into a covenant ordered in all things and sure with his Son, whereby he was to forsake, in the fullness of time, the glory which he had with the Father from the beginning, and come down into these low grounds of sorrow, take upon himself not the nature of angels, but the seed of Abraham, be born of a sinful woman, with the capacity to suffer the very pangs of hell and all that was written of him in the volume of the Book, unless it had been absolutely necessary for him to stand in the stead of those chosen in him before ever the world was, and by honoring the demands of justice redeem and forever set them free from the curse which justly hung over them, thus paying to the very last farthing their full indebtedness. David said, "Justice and judgment are the habitation of thy throne." Therefore, the guilty could not go free until a satisfactory ransom was found. This ransom was found in the person of God's dear Son. In his suffering and death Jesus magnified the law and made it honorable. This evidently was what David meant when he linked together in the very same verse with the above the declaration that "Mercy and truth shall go before thy face." If "fallen man" had not been justly condemned there would have been no need for mercy, no occasion for the manifestation of God's infinite love, as evidenced by the unspeakable gift of his only begotten Son. Void of these

things we would be without knowledge and understanding of the true nature of our God, and what a chaotic world, indeed, we would be living in under such conditions. The one thing which often puzzles a poor sinner most of all is, How God can be just and at the same time the justifier of the ungodly. This he will never be able to comprehend until Jesus is revealed unto him as the way, the truth and the life, or as the Savior of sinners. When by faith he sees that God has laid on him the iniquity of us all, and that it is by his stripes we are healed, then, and not until then can he understand anything at all of the mystery of godliness, or the purpose for which God was manifested in the flesh. Unless one is made to realize that he is a sinner, both by nature and by practice, and that he stands justly condemned before the holy and righteous God, he will never cry, "God be merciful to me, a sinner." But when he is brought before the bar of God's justice and is found to be wanting, then will he seek a place of refuge, and the only hiding-place he will ever be able to find from the storm and the tempest will be that of the man Christ Jesus. Then will he properly evaluate the gift of God's blessed Son, and realizing as did the prophet of old that neither the blood of thousands of rams, nor ten thousand rivers of oil can appease the wrath of God, with joy inexpressible and full of glory he will "Behold the Lamb of God which taketh away the sin of the world," and desire to crown him Lord of all.

R. L. D.

THE ORIGINAL PROSPECTUS OF THE "SIGNS OF THE TIMES."

MANY of our readers do not possess a copy of Volume I., Editorials of the SIGNS OF THE TIMES, which contains the ten articles comprising the Original Prospectus, and would no doubt like to know just what they are. We are, therefore, glad to republish them in this issue of our paper. While we honestly feel that we could make an affirmative answer to the entire group, we would not wish to be understood by this as saying that we have adopted in toto the views of any one man, or any group of men, on this or any other set of articles. We have felt that each article was deserving of a separate effort on our part to place before our readers our views, and for this reason we stated in the January, 1937, issue of the SIGNS our intention, the Lord willing, to write upon each article separately in consecutive order. Thus far we have written upon the first four articles. Article I appeared in the May, 1937, number; Article II in the September, 1937, number; Article III in the May, 1938, number, and Article IV is in this issue. It is our present plan to carry out our original intention, but our readers must appreciate the fact that there are many other subjects claiming our attention, and that we must wait until we feel some exercise of mind before attempting to write upon a certain Article. We hope our readers will exercise patience and charity towards us and in due course they will undoubtedly have our views upon the six remaining articles. The ten articles are as follows:

1. "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.

2. The absolute predestination of all things.

3. Eternal, unconditional election.

4. The total depravity and just condemnation of fallen man.

5. That the atonement and redemption of Jesus Christ are for the elect only.

6. The sovereign, irresistible, and in all cases, effectual work of the Holy Spirit, in regenerating and quickening the elect of God.

7. The final preservation and eternal happiness of all the sons of God, by grace.

8. The resurrection of the dead, and eternal judgment.

9. That the church of Christ is composed exclusively of baptized believers; that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized rule of faith and practice for the saints of God.

10. That there is no connection between Church and State, and as touching a proposition for a marriage between them, the Hon. R. M. Johnson, in his report on the Sabbath Question, has expressed our faith. The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath Schools, &c., &c., making war with the

Mother, Arminianism, and the entire brood of Institutions."

Frankly, we are not familiar with the R. M. Johnson report, but otherwise, eventually, we hope to try to cover the various points.

R. L. D.

CIRCULAR LETTERS.

The Baltimore Association, in session with the Black Rock Church, to sister churches composing the same, and to the churches, associations and meetings with which we correspond, greetings in the Lord Jesus.

"BUT rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

The above scriptural quotation may be found in the Acts of the apostles, twenty-sixth chapter, verse sixteen. From reading the above Scripture it would seem that Paul could never doubt for one moment his call to the ministry of Christ. How wonderful must have been the unquestionable assurance given the beloved apostle, in that his work in the Master's vineyard was that which had been ordained for him in the gospel of the blessed One, whose voice he heard speaking from heaven, directing him in the line of duty, that would be mingled with joy and sorrow. He was not told that his pathway would always be strewn with roses, but, "I will shew him how great things he must suffer for my name's

sake." If we might only be able to realize the glorious gain that shall be ours when we are called upon to suffer for the cause of Christ. The question may be asked, But how are we to know that our disappointments and our trials are meted out to us that the cause of Christ might be magnified in us? What deep searching of the heart, what bitterness of soul one may be called upon to endure because of the anxiety to acquaint one's self with the mind of the Lord in our going in and out before him. "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen." It is well that we ponder well the things which we have seen. Have we not seen in the teachings of Christ and his apostles the order in which we should conduct our service before him? Is there anything lacking as to what our order should be? I am fully persuaded that not one thing can be rightfully added to that which we have seen. Christ always appears in his word, and it is upon his blessed word that our decision should be guided. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Christ is not the author of confusion. No sensible person would divide his own body, neither can any division of the people of God be rightfully charged to the work of the Holy Spirit. Paul has told us what we may find in the fruits of the Spirit. How beautiful to behold the leading of the Spirit of Christ in all our deliberations, so vastly different from the leadings of Satan. The latter

always leading, when possible, in the opposition to the cause and the goodness of God's house. In no place of the word of God do we find that the works of Satan ever had the approval of Jesus, but to the contrary, his works were always condemned, and so they must forever be. "And of those things in the which I will appear unto thee." We are not only to await the appearing of the Lord, when he appears the second time without sin unto salvation, but we are to look for his appearing in our daily walk. In the order of his house in our every going forth of the sanctuary should be marked by our leaning not upon our own understanding, but by our earnestly waiting upon the appearing of the blessed Jesus, not only in our regular meetings, but in all the affairs pertaining to his house. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14, 15. When the love of Christ constraineth us in our actions, we can rest well assured that the church will be resting in the bond of peace. At such blessed times there will be no grounds for one member complaining about the doings of another. Paul has plainly told us that we should not live unto ourselves. That is, we are not to trust and rely upon our own judgment and disregard the mind of the church. The apostle refers to her as our mother. Who could lightly disregard a loving mother's advice? Her

many trials and conflicts have entitled her to a place as second in authority in the household. So with the church, her beloved Husband has bestowed upon her, or rather endowed her with, knowledge to be the judge of all matters pertaining to his household until he shall come again. May he grant unto us to so look upon her, and not to lean upon our own understanding.

It is a blessing of the Lord that we are again privileged to assemble in an associate capacity to again greet our dear kindred in Christ. The joyful sound of salvation by grace proclaimed by God's servants, whom we seldom hear, has so often brought joy to the hearts of God's dear children, and we are hopeful that he will again manifest his love and kindness in our midst, that there may be a long remembrance of his mercy in our daily lives.

We express our sincere thanks to the dear friends who have made the entertaining of this Association possible. To give of their substance and their labor is indeed loving to behold. Their hearts are as large as their homes, and their liberality make glad the city of God. May the Lord grant unto them the blessing of his promise, As thy day so shall thy strength be.

D. L. TOPPING, Moderator.

QUINCY A. GLADDING, Clerk.

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

William H. Morris, Mo., \$1; Elder J. T. Everett, Ark., \$1; Mrs. Alonzo Dykes, Md., \$1; Mrs. Marietta Ferguson, Ark., \$5.

OBITUARY NOTICES.

JOHN THOMLEY, the subject of this sketch, died at his home, near Wicksburg, Thursday, May 11th, 1939. He was about seventy-five years of age, and a prominent citizen of this section. He had been active in developing schools and the social betterment of this section. He was a firm believer in salvation by grace, and had been a sincere friend of the writer for almost thirty years. He is survived by his wife and several children. The remains were taken to Goodwater for interment, May 12th, where funeral services were conducted by the writer, with Ward-Wilson Funeral Home, of Dotham, in charge of arrangements.

ALSO,

FRANCES McSWEAN, the five-year-old daughter of Mr. and Mrs. Louis McSwean, of Slocomb, Alabama, was injured in an accident, and suffered intense pain, from which she died, June 9th, 1939, in a Hartford hospital. She was one of the sweetest children I ever knew, and seemed to be well prepared of the heavenly Father to live in that clime where pain never enters nor death ever comes. She expressed herself as being desirous of living with the angels.

Funeral services were conducted by the writer at Goodwater Church June 10th, 1939. Active pall bearers were Kenneth Kinsaul, Haley Holden, Sam. Kinsaul and Charles I. Collins.

ALSO,

HENRY HARTZOG died at his home in Wicksburg June 11th, 1939. He had been in ill health for two years. He was forty-six years of age. Although he suffered intense pain he seemed reconciled to his condition, and expressed himself accordingly. He is survived by his wife and two children: Miss Agnes and Herbert, who were very faithful to him in his illness. It was his request

that the write officiate at his funeral, where he was assisted by Mr. Brown, of Newton, Alabama. Funeral services were held at Goodwater Church June 12th, 1939.

ALSO,

MRS. J. T. MURPHEY was seventy-six years of age, and a firm believer in salvation by grace. Although she never united with the Primitive Baptist Church, she was a firm contender for that faith, and was one of those who earnestly believed in predestination, election and the final preservation of the saints. Her husband preceded her in death about eighteen years. She is survived by three sons: J. T. Jr., A. M., of Graceville, Florida, and F. M., of Vero Beach, Florida. She is also survived by a daughter, Mrs. E. J. Riley, with whom she made her home, and who tenderly aided her mother in every way she could. The remains were brought to Bethlehem Primitive Baptist Church, near Dotham, Alabama, for interment, on June 13th, 1939, where the last sad rites were conducted by the writer.

J. J. COLLINS.

It is with a sad and lonely feeling that I attempt to chronicle the death of JAMES ALEXANDER AMIS, born January 25th, 1872, in Hunt County, Texas, near Commerce, and departed this earthly life July 24th, 1939, at the age of 67 years, 5 months and 29 days. Early in life he united with the New School Baptists, and served as church clerk until he moved to Emory, Texas, where he lived until the end came. He became dissatisfied with their doctrine and embraced the doctrine of God our Savior as proclaimed by the Old School Baptists. He attended the associations and monthly meetings when circumstances would permit, and delighted in entertaining the brethren and sisters in

his hospitable home at all times. He leaves his beloved wife and five children, two boys and three girls: Sam, and J. A., Jr., Mrs. Glass, Mrs. Ashworth and Mrs. Neal. All were present when the end came. They mourn, but not as those who have no hope.

The funeral was held in the Baptist meetinghouse at Emory, Texas, and was conducted by the writer and the pastor of the church, Elder Prator, in the presence of a large congregation of friends. The floral offerings were beautiful, manifesting the love and respect in which brother Amis was held. His body was laid to rest in the Pilgrims' Rest Cemetery, to await the coming of our Lord to gather his blood-washed throng, then the voice of the archangel will be heard and the trumpet of God will sound. Then the vile body will be raised and fashioned like unto the glorified body of Jesus and be manifested an heir of God and be adopted into the heavenly family. So shall we ever be with the Lord, where there is no death, nor parting of friends, nor any more sorrow.

Written by one who loved him as his own son,

W. W. SLAUGHTER.

MRS. JOSEPHINE LATHAM HARPER was born and raised in Louisiana. She was united in marriage to brother Latham, and to their union were born seven children, six girls and one boy. Brother Latham died when most of the children were small. Later she married brother Frank Harper. He also preceded her in death. She was a faithful member of the Predestinarian Baptists for about forty years. She departed this life January 9th, 1937, at about the age of seventy-four years. She leaves to mourn their loss five children (two having preceded her in death), the church she was so faithful to attend, and a host

of friends. It can truly be said of her that she was a mother in Israel. Her life was worthy of emulation. The writer spoke at her funeral.

W. O. BEENE.

AGAIN the death angel has visited the home of one dear to the Old School Baptists and removed from a long life of activity and usefulness Miss PHOEBE MEAD, of Roxbury, New York, who passed away July 15th, 1939, having been in poor health for many months. She was past ninety-two years of age, and had lived her entire life in the town of Roxbury. During the past few years she was tenderly cared for by Mr. and Mrs. George Underwood, with whom she made her home. The funeral services were held at her late home the following day, and were conducted by the writer. The interment was in the Vega Cemetery. Miss Mead was born March 1st, 1847, at Vega, N. Y., and was the daughter of Erastus and Mary (Slau-son) Mead. In 1883 the family moved from Vega to Roxbury, and resided on a farm near Stratton Falls until 1909, when they removed to Roxbury village. For many years she lived with her two sisters, Misses Chloe and Marietta Mead, who predeceased her by several years. Their home was noted for its hospitality, and many of the members of the Primitive Baptist Church and their friends will remember the many occasions when they stopped at the home of the Mead sisters when meetings were held in their vicinity. Her two sisters united with the church, but Miss Mead never was given strength to unite with the visible church, but she was a firm believer in the principles of that faith, being rooted and grounded in the truth as it is in Jesus Christ. Her blameless life was in itself a beautiful profession of christian walk and faith, as she never was absent from any of the meetings

when she could possibly attend. Meekness, humility, kindness, hospitality, charity for all, a helping hand whenever there was sickness among her neighbors, and a cherry attitude towards her friends were among the many outstanding qualities of her strong and noble character. Her many deeds of kindness through her long life were like flowers perfuming the pathway of her life. She was familiarly called "Aunt Phoebe" by all her townfolk, who loved her and respected her, and many of them had at some time been the grateful recipient of some kind act of hers. The influence of such a noble life as hers will still live on and her epitaph is rather inscribed in the hearts of grateful friends and neighbors, than alone on gleaming marble in a country cemetery.

ALSO,

UPON a monument may be inscribed the words, "JOHN CONSTABLE, August 11th, 1863--July 7th, 1939," casually read by passers-by who did not know the man who reposes in the friendly bosom of mother earth, but to those who knew him in life, there is a volume of meaning inscribed in those brief words that denote the date of his birth and of his death, for no man who has attained the age of almost seventy-six years has lived a busier, a more useful or more industrious life in the humble capacities of his employment. In hard labor, in devotion to his family, in faultless honesty, in genial ways and kindly manners, in unassuming deportment, in neighborly qualities as a helping friend, without malice or ill will to any man, this quiet man of gentle mien had few equals. No man is without the frailties of the flesh, but the many noble qualities of John Constable, who was known to every one in this vicinity as "Jack Constable," constitute a rich legacy of precious memory to his family and his friends. He was born at Mount Trem-

per, Ulster County, New York, August 11th, 1863. He married Delilah Haynes in June, 1892, who died July 10th, 1908. Five children were born of this union, of whom four survive, a son, Leroy, dying in 1928. Surviving are three sons: John Constable, of Halcottville, N. Y., Thomas Constable, of Guilderland, N. Y., Emerson Constable, of Schnectady, N. Y.; one daughter, Mrs. Adelbert Aldrich, of Rochester, N. Y. Six grandchildren also survive. The funtral services were held at Halcottville, and the interment was in the cemetery at Halcottville, N. Y. Mr. Constable made a specialty of concrete work, and it is said that there are not many homes in a radius of some miles in which he had not been at some time employed in his line of work.

ARNOLD H. BELLOWS.

IN MEMORIAM.

IN memory of our beloved brother, ROBERT Y. BLAIR, who passed from this life to the one beyond on June 18th, 1939, at his home, near Vance, Virginia. Brother Blair attended his church meeting at Canaan Church on Saturday and again on Sunday. While feeble, as he had been for some time, he seemed to be as attentive and interested in the preaching as ever. But his days on earth were at an end and his labors finished, for after returning from meeting Sunday, while sitting in his room with his family he quietly passed away sitting in his chair. Brother Blair was seventy-four years of age, and lived forty-six of those years peaceable and useful in the Old Primitive Baptist Church, always desiring and laboring for the peace and good of the church. Brother Blair always attended his meetings when not providentially hindered. He had many problems to try his faith, yet he knew no man after the flesh, being

established in the faith and order of God's house.

RESOLVED, that the church at Canaan has lost a faithful member, his family a good husband, father and grandfather, the country a good and useful man and neighbor, and that we bow in humble submission to the all-wise providence of God, who doeth all things right.

The services were attended by Elders Thomas, Doss, Payne and the writer, in the presence of a large gathering of relatives and friends, which proved the esteem in which he was held by all. The burial was near his home.

Written by one who loved him,

W. R. DODD.

RESOLUTIONS OF RESPECT.

SISTER BELLE DYE, wife of brother J. H. Dye, was called from this life April 9th, 1939, by God, who doeth all things well. She was a faithful member of her church at Wolf Island, and we believe she lived a life worthy to be honored by all. We have lost a good sister, one we esteemed very highly, but we feel and believe that our loss is her eternal gain. We wish to extend our heartfelt sympathy to the bereaved ones.

RESOLVED, that a copy of this Resolution be recorded on our church minutes, a copy be sent to the bereaved family and a copy sent to the SIGNS OF THE TIMES for publication.

Signed by the committee appointed by the church:

R. D. SHREVE,
J. R. STONE,
O. J. WRAY.

THE Border Union Corresponding Meeting of Oregon, Washington and Idaho adopts the following Resolutions of Respect:

WHEREAS, it has pleased our heavenly Father to call from our midst ELDER

J. T. BARNES, who had been a faithful minister, and highly esteemed among us for many years, and an able defender of the truth, and a father in Israel. We greatly feel our loss, and miss him, but feel he has gone to his eternal reward, and desire to say, "Thy will be done." We wish to express our sympathy to the friends and relatives, and to those who have been comforted for so many years by his preaching and writings.

RESOLVED, that a copy of these Resolutions be made a part of our church records, and also a copy sent for publication in the SIGNS OF THE TIMES.

C. W. BOND, Moderator.

A. D. HUGHET,

MARION COLWELL,

Committee.

MEETINGS

The Maine Old School Baptist Association will be held with the Bowdoinham Church, at Bowdoinham, Maine, September 8th, 9th and 10th, 1939, the Lord willing. All lovers of the truth are invited to meet with us.

SANFORD S. BARTLETT, Clerk.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held at the residence of brother Willard Garten, in Brooker, Texas, on Friday before the second Saturday in September, and continue three days, the 8th, 9th and 10th. Brooker is just across the State line from Oklahoma. Any one wishing to be met, or for further information, should write to Willard Garten, Brooker, Texas. All lovers of the truth are welcome.

MARY ELLISON, Clerk.

GRANTVILLE, Kansas.

The Lexington-Roxbury Association will meet, the Lord willing, with the First and Second Churches of Roxbury, at the Yellow Meetinghouse, below Roxbury village, on Wednesday and Thursday, September 13th and 14th, 1939. The meeting will open at 10:30 o'clock, Standard Time, on Wednesday morning. Entertainment will be provided for all visitors, as in the past, and a cordial invitation is extended to all brethren and friends and to ministers of our faith and order in fellowship with us to be present with us and accept of our hospitality. Those coming by train or bus on Tuesday before the meeting will be met at Hal-

cottville, N. Y., and those coming by automobile, unless they have made other plans, will go to the residence of Scott Clark, in Halcottville village, where arrangements will be made for entertainment.

ARNOLD H. BELLOWS.

The South Arkansas Association will be held with Pilgrims Rest Church, at Fordyce, Arkansas, beginning on Friday before the third Sunday in September, 1939, at ten o'clock a. m., and continuing three days. On Rock Island and Missouri Pacific R. R.

J. T. EVERITT.

Providence permitting, the Original Mount Zion Association of Old School Predestinarian Baptists will convene with Little Flock Church, Cass County, Missouri, September 29th and 30th and October 1st, 1939. This is located on Old No. 7 Highway, six miles southeast of Pleasant Hill, Missouri. We invite all sound orderly Baptists to meet with us.

DANIEL A. J. ADAMS, Moderator.

WILLIAM H. MORRIS, Clerk,

7241 Jefferson St., Kansas City Mo.

CHURCH MEETING PLACE CHANGED.

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

J. R. HARDY.

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

Meetings every first and third Sundays

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

All who are seeking the truth are
cordially invited.

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

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

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

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

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

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

Take elevator to second floor.

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

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

**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.

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

W. L. SLUSHER, Mod., pro. tem.

T. D. WALKER, Supply and Clerk.

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

E. B. AULT, Church Clerk.

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

BURLIE HALL, Pastor

W. H. CAVE, Ass't Pastor.

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

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 Middleburg Old School Baptist Church expects their pastor, Elder Arnold H. Bellows, to be with them the fourth Sunday in each month. Services to be held in the American Legion rooms, over Judge Golding's office, (third floor), Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 3 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.

F O R S A L E

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 107. MIDDLETOWN, N. Y., OCTOBER, 1939. NO. 10.

CORRESPONDENCE.

(Concluded from last number.)

There is quite a difference between the old and the new covenant. Under the old covenant, so far as Abraham and his seed after the flesh were concerned, it was impossible for them to keep the law. The new covenant is exactly the opposite. He that is born of God doth not commit sin (reference already given), but by the power and influence of the Spirit he remembers the Sabbath day to keep it holy, not through the carnal or Adamic nature or efforts, but after the inward man, or the new man, as the great apostle Paul explains: “Therefore if any man be in Christ, he is a new creature.”—2 Cor. v. 17. He is in the new covenant of grace, he has the law of the Spirit of life in Christ Jesus and is made free from the law of sin and death. (Rom. viii. 2.) He believes in his heart the words of the blessed Savior: “And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give

unto him that is athirst of the fountain of the water of life freely.”—Rev. xxi. 6. Remember it is done. It is not yet to be done, but is already done, hence no work, in this sense, but REST in what He has done. Yet when delivered to our fleshly mind we will, at least to some extent, practice our own efforts, and be forgetful under the clouds of nature of him and what he has done for us. Like that poor old servant when he sent his disciples to Jesus, and said, Art thou he that should come, or do we look for another? (Matt. xi. 3.) This same servant of the living God had said once before, at least, Behold the Lamb of God, that taketh away the sin of the world. (John i. 29.) O dear hobbling ones, how dark it gets with his little ones at times, when the light of that Sabbath dawns behind the western horizon and the shades of darkness hover so thickly around us, even that Egyptian darkness that is so thick that it is felt, and not only this, but darkness is the time the cruel beasts creep forth to lunge upon their prey, and oh how terrible is the sound of these

fierce beasts to the poor children, who cannot dispel the darkness, nor bring again the blessed Sabbath, nor the rest that they get only there when the Lord commands as he did, Go show John again how the lame walk, the lepers are cleansed, the blind receive their sight, the deaf hear, the dead are raised up. (Matt. xi. 4, 5.) So then the living soul or spirit that is in the children of God, or that the children of God possess, does not sin. As Paul said, It is no longer I that doeth it, but sin that dwelleth in me. (Rom. vii. 17.) But the new creature, or the new or inward man, cannot sin, because he is born of God, therefore he not only remembers the Sabbath day to keep it holy, but the Lord works in him both to will and to do of his good pleasure. All the other commandments have their antitypical meaning and application in this dispensation and new covenant, by the righteous work and leadership of the blessed Savior through the Spirit, as is expressed in Revelation xxii. 14. It says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Notice that the word "commandments" is in the plural, and it includes all the commandments of God, that no man after the flesh has ever been able to keep, but through Christ Jesus they are blessed to keep them, or do them. Mark the word "blessed." They are blessed to keep these commandments, and included in them is to keep the Sabbath day holy. Now I hope that no one will misunderstand this wonderfully deep and com-

forting subject. Remember that these under consideration do his commandments that they may have right to the tree of life and may enter into the city. There certainly could be no comfort for us to believe there is no way that we keep them, for then we would not have right to the tree of life, nor to enter through the gates into the city, which is the most longed for and cherished desire and expectation of every humble child of God. Then the way they do these commandments, including remembering the Sabbath day, is by being blessed to do so, as is stated in the text. As is stated in another place, "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. 10. They are created anew, they are created in Christ Jesus, who is holy, harmless, undefiled, sinless and pure. They are created unto these good works and the works are ordained before of God. They are certain and they are good works and his people are certain to walk in them. What are those good works? It would be impossible for me to name them all, but to give you an idea about some of them I will try to name a few. Faith, repentance, belief, longsuffering, meekness, gentleness, kindness, against such there is no law. (Gal. v. 22, 23.) So you can see that those who possess these things are blessed and there is no law against them. They walk in these good works by being yoked off, away, and made to cease from their own works in the flesh as a basis of their hope. The works of the flesh, or of Adamic nature,

are described as follows: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like. (Gal. v. 19-21.) Now as Paul said, it is no longer them (the new creatures), but sin that dwelleth in them (reference given), and their sins were laid on the precious Savior and he put them away by the sacrifice of himself (Heb. ix. 26), setting them free, and he also fulfilled in them all, through the Spirit, all the law and commandments, magnifying them. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. (Gal. v. 14.) See also Romans xiii. 9, 10. Then if the love of God is the fulfillment of all the law and commandments, as is clearly outlined in the Scripture, God through his blessed Spirit, or the Holy Ghost, sheds this love abroad in our hearts. (Rom. v. 5.) Then I have proven that they not only remember the Sabbath day and keep it holy in this sense, but all the other commandments as well, hence they have right to the tree of life, and to enter through the gates into the city. Oh what a wonderful and glorious hope is in the heart of the dear child of God! No wonder Paul said, "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."—Rom. xi. 33. We are sinners in the flesh, and we are ever conscious of that fact, and cannot keep nor fulfill one of the holy and just demands of his holy law, but through

grace he reaches down and creates us anew and gives us a new heart, a new spirit, a new covenant, saves us and washes us in his precious blood from our sins, gives us the precious obedience of Christ, his righteousness, his faith and his keeping of the law are fulfilled in us, because we are kept by his power and walk in his commandments through his ordained good works. But we are to abstain from our works, because it is the Sabbath; our works would pollute it. So it is a good work that is worked in them, to remember the Sabbath day to keep it holy, and to rest in the finished work of redemption and salvation. Christ said, I have finished the work. Then the six days are over, and when the light of the Savior reveals this to us we cease from our works, we enter into that rest the Savior gives. How sweet it is to the poor humbled child of God when that beautiful Sabbath begins to dawn from the darkness and toil of a full week's work, which has been all in vain, and when the Sun is above all the timber and shining above the brightness of the noon day, and the blessed Savior gives us that sweet rest and trust in him as the Lamb that taketh away our sins, we are overcome with joy, peace and gladness; because this is truly the Sabbath of the blessed Lord. The work is over, sweet rest is ours to enjoy, but as long as we are in the flesh there will come other days of the week, so to speak, and we will still find ourselves entangled, through our fleshly mind the light of this beautiful Sabbath will often be obscure, and we will, at least to some extent, become burdened in our

experiences, but the blessed Savior will visit us again and again and restore the joys of our salvation, and cause us to lie down in green pastures.

The eternal Sabbath is in existence since Jesus by himself purged our sins and sat down on the right hand of the Majesty on high (Heb. i. 3), even as all the host of heaven and earth are finished. We are only given the earnest of our inheritance (Ephesians i. 14; 2 Corinthians i. 22) here below, which means the interest on the entire amount. So if the little seasons of rest that are manifested, or given, to us are so sweet, glorious and precious here in time, what will the principal, or the fullness of our inheritance, be in that sweet land and home of eternal and glorious rest when time is no more, when we shall have lain down this vile, corrupt and sinful body, wherein we groan, weep and mourn? But when we come forth fashioned like our blessed Savior (Phil. iii. 21), without sin or corruption, then we will always live, body and soul, in that eternal Sabbath. No more of the toils, groans, afflictions and sorrows we are subject to here in the flesh, but eternal, glorious and peaceful rest, as is expressed in Revelation xiv. 13. I quote, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The works that follow them are the good works that God before ordained that they should walk in them. Also in the seventh chapter of Revelation we find

that John saw these same people who are given to remember the Sabbath day to keep it holy, standing before God in white raiment. So they have kept the Sabbath in the Spirit of Christ, and all the other commandments, and they have cried, Salvation to our God, and unto him that sitteth upon the throne, and unto the Lamb. Notice what it is that they cried, and look around and see who it is that say, Salvation to our God. Most of the people who are crying anything are crying that salvation be unto the sinner and unto the church, or unto something, but those who cry that it is unto our God are the only ones John saw in those white robes. Oh how I do hope that I am one of that blessed number clothed in the righteousness of Christ, the blessed Lamb of God, and may God forbid that I ever cry that salvation comes from any source except God and the Lamb. Who are the people here on earth who are crying that? Certainly not those who say that salvation depends upon man, or what he does. I have heard some say that it is just left up to man. Ah, folly! Those do not measure up to the testimony that John heard of those who were clothed in white. Their testimony was, Salvation to our God, which sitteth upon the throne, and unto the Lamb. (Rev. vii. 9-17.) Dear child of God, read the eleventh and twelfth verses of this chapter and see what kind of indorsement this doctrine gets. "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen."

Amen to what? To the doctrine that salvation is of the Lord. This doctrine is advocated by all the redeemed host of God's people, and then all the angels fall and say amen to it. Is this not indorsement enough? What more do we want than this? The world does not indorse this doctrine; it cannot; but all the redeemed do, and all the holy angels have indorsed it. I would rather believe a doctrine that is indorsed by those of the heavenly host and all the holy angels than one the world advocates and indorses. The world says salvation is by works, but they pollute the holy Sabbath of rest, wherein the Lord has finished the work and given his people rest in him. This people have also washed their robes, not in literal water, nor in human cleansings, nor in the works of their own hands, because they have been given to remember the Sabbath day to keep it holy, but they have washed them in the precious blood of the Lamb that cleanses his people from their sins. He gives them to do this, or they would continue to wash them in human works, like every one else does who has not been brought into this glorious Sabbath of rest, but instead of being made white by this process they are as filthy as filthy rags, but those that John saw were white.

But the best of the seventh chapter of Revelation is the last verse: "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." O, dear children of the heavenly King, how I do humbly hope

at times, if not deceived, that I am one of those who have been brought into that blessed Sabbath, and have ceased from my own works, and have been made to feel the sweet yoke and burden of Jesus, and his rest, and that some blessed day all tears of sorrow will be wiped away by the loving hand of God, and that I may be given to praise and glorify the blessed Savior for ever and with all those who have come out of great tribulation.

I hope those who read this may be given the true spirit of charity towards one of the poorest and most unworthy of all the flock, if one at all. May His grace, mercy and peace be with us all, is my prayer, if not deceived.

Your brother in a sweet little hope,
R. W. RHODES.

WEST HURLEY, New York.

DEAR BROTHER DODSON:—The inclosed letter was written to the Olive and Hurley Church by sister Alice Beesmer, who was received some months ago as a candidate for baptism into the fellowship of this church, but owing to ill health she has not been able to be taken into the water for immersion in the liquid grave. Sister Beesmer is a deeply experienced person, and has been led through deep waters to testify of the mercy of her Savior. For many years she has been totally deaf, and of late has been confined to her bed. I trust the inclosure will make comforting reading.

Your brother in humble hope,
ARNOLD H. BELLOWS.

SAUGERTIES, New York.

DEAR BRETHREN:—Inasmuch as I am unable to meet you all at meeting, I will speak to you by letter, but I feel so unworthy to address you. Though absent in body, I am with you in spirit and truth. God's ways are not our ways, so I must not complain if I cannot get to meeting. I rejoice in him many times when I am alone. We are promised tribulation in this life to work us patience of the Scriptures. There is not a day or night but what I have some meditations of the law of God, and I think of his wonderful works and of his mysterious ways. I have wondered why I have so many trials to endure: sleepless nights, waiting for God's hand to lead me through. They are all sent for my good, and I trust that it is all for the glory of God. When I hear of others who have the same trials it gives me hope. God knows I am but dust, and I seem to live in the fear of the Lord. My thoughts are much upon my unworthiness, for I feel I am the greatest of all sinners. Sometimes my eyes are so filled with tears that I cannot see, for I am such a sinful being. What a blessed thing that the Savior said in his prayer that "they may be one, even as we are one." If we feel the assurance that this nearness is in him how can we help but rejoice?

In my childhood days I used to take the Bible and go to some place alone and read it with comfort and with tears flowing down my cheeks, and now when I read the Scriptures I always shed tears, for the word of God always touches my heart. When I look back I

wonder how God let me wander all these years holding fast to the doctrine, and then to repentance. It was in God's plan for me to suffer much in my life. I always said I was born for that purpose. I often feel it is good for us to be afflicted. It weans us from the world. Never in all my life has the world seemed so full of emptiness. Jesus can make us lie down in green pastures and lead us by the still waters. The twenty-third Psalm is very beautiful to me. I used to sing it. Many times we are lost in darkness, yet his guiding hand is leading us in paths we know not. We cannot overcome anything ourselves, it is all grace and mercy.

I fear I have written too much to you. Much more I could say, but I am afraid of tiring you. May God give you all that peace that passeth understanding.

From a sister saved by grace, if saved at all,

ALICE V. BEESMER.

WINNSBORO, TEXAS.

DEAR BROTHER DODSON:—If one so unworthy as I know myself to be may thus address you, I will write a few lines. I am a Primitive Baptist in belief, and love the faith and doctrine they preach. The SIGNS OF THE TIMES has visited me twenty-four years, and always cheers me. I look forward to the time of its coming and can hardly wait for it. There is always some good in every copy worth the subscription price of the paper. It is the best paper of its kind published in America. I read

your good letter to Miss Yule in the April SIGNS. It is simply grand, and that is putting it very mildly. I have never read an article on the subject to compare with it. You surely put the Missionaries where they cannot reply to it; they will become dumfounded. That is the way they get wound up when they attack the Primitive Baptists. Missionaries teach that if any are not saved it is their fault, that God will save them if they will let him. That is giving themselves more power to save than God. God does not want poor puny man's help. The Bible does not teach it that way. He is as far above man as heaven is above the earth. He is Lord of lords and King of kings. He has all power in heaven and on earth. He rules, and none can stay his hand, nor say unto him, What doest thou? I am old and hard of hearing. I cannot hear common conversation nor preaching, so I read my Bible and the SIGNS. I have been cheered by its good letters and editorials, and it is a great comfort to me. I love to read of the way the Lord leads those who are his. We experience this relationship through the love of God shed abroad in our hearts.

In the February SIGNS I read a letter written to you by Roger Knight, of Clifton, New Jersey. It was a very fine letter, and oh so sad. I wrote him a sympathetic letter, and inclosed a pamphlet describing a mineral water from Hot Springs, Arkansas, which is said to be good for rheumatism. I have drunk the water and taken the hot baths, for I suffer much with rheumatism. I was not able to stay long

enough for the water to benefit me as much as it should. Many people go there walking with crutches and canes, and after staying there for a time can lay them aside and walk as usual. The name of the water is Arsenic Water, to be drank all the time, no other kind.

Will you please tell me in what book, chapter and verse in the Bible I can find the clause you wrote in answer to Miss Yule? This is it, "Let us, therefore, search as for hidden treasures, the divine record in the hope of finding our names written in the Lamb's book of life." I want to read and find out if there is any hope for one so vile and sinful as myself.

Please excuse pencil, as I am too nervous to write with a pen. Pray for this sinner when it is well with you.

I am your friend, not worthy to call you brother,

(MRS.) F. S. PETTY.

[WE deeply appreciate the expressions of approval voiced by our friend, and the encouragement they afford. The words to which she refers were not a quotation, and, therefore, not to be found in the Bible in the exact arrangement used.—R. L. D.]

SWEET SPRINGS, MISSOURI.

DEAR EDITORS:—I am sending you the following, which you may publish if you consider it worthy a place in our much esteemed SIGNS OF THE TIMES. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The subjects of these gifts are those born again. Born, not of corruptible seed, but of incorruptible, by

the word of God, which liveth and abideth forever. Like every good and perfect gift, these abiding influences bring peace and joy to the believer as he travels on this wilderness journey. They are abiding, sweet gifts, overcoming and sustaining. The gift of love, the greatest of the three, and the one everlasting, is perfect in the spiritual life. It is shown as the more excellent way. Without this great gift, hope and faith are ineffective. If I could have all faith, so that I could remove mountains, or the gift of prophecy and understand all mysteries and all knowledge, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. O, dear ones, let us name some of the effects of this great gift as it affects our lives while in this world of sin and sorrow. Charity suffereth long, and is kind; charity envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. For now we know in part and prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly, but then face to face; now we know in part; but then shall we know even as also we are known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Corinthians, thirteenth chapter.)

"Love is the sweetest bud that blows,
Its beauty never dies;
On earth among the saints it grows,
And ripens in the skies.

Earth could not hold so rich a flower,
Nor half its beauties show;
Nor could the world and Satan's power
Confine its sweets below.

And soon on yonder banks above,
Shall every blossom here
Appear a full ripe flower of love,
Like him transported there."

Yours in love, faith and hope,
J. L. KILLION.

DUTTON, Ontario.

DEAR BROTHER DODSON:—When I got your letter from the office on my way home I rejoiced in spirit, for I felt it would contain some precious leadings of the Spirit's work, of doing business in the deep sea of affliction, for truly affliction is a stormy deep, where waves resound on waves. Though o'er my head the billows roll, I know the Lord can save. The blessed truth of knowing for ourselves that our precious Redeemer can save, is one of his blessed strongholds in the day of battle with the arch enemy of our souls. His grace is great enough to crush the cruel billows that crash against our souls, and when a poor sinful mortal is brought to say, "I am a worm and no man," as I have experienced in the days that are past, and this day I can say with one of old, Remembering mine affliction and my misery, my soul hath thou still in remembrance, and is humbled in me. O, dear brother, speak to me plainly of your trials by the way. It has pleased the Lord to lead me in deep waters, to be afflicted, smitten and as a stricken deer thirsting for water, as my soul was famished for the water of life, and with

Job I could say, and with a fervor of spirit, yet weakness of flesh, Wherefore was I brought forth from the womb. O that I had given up the ghost and no eye hath seen me. I should have been as though I had not been. I should have been carried from the womb to the grave. Those were my prayers in my extremity, dear brother. I believe you can fellowship me in Job's pleadings. But when he was cut down in the purpose of Almighty God and in his mercy he revived Job, he blessed his latter end so that out of weakness he was made strong in his God, and said, Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another; though my reins be consumed within me. And, dear brother, I believe I can say of a truth, yet in fear to even presume that, like Job, my latter end is better than the beginning, and I feel a great fear within me which stirs my very being, and the words come in mercy, Stand in awe and sin not, God is not mocked, for whatsoever a man soweth that shall he also reap. And says, Let us not be weary in well doing, for in due season (his appointed time) we shall reap if we faint not. So, dear brother, in the afflictions of the gospel we by faith do press on for the prize, etc. Let me say, I labor in heart with the dear servants who have to go down to the sea in ships and do business in deep waters before they are qualified to declare the wonders of his love, his power to kill, to make alive, to wound and to heal. Then he says, Ye shall be

as my mouth if ye take the precious from the vile, and through them the bitter cup we have to drink is sweetened and we take courage and go on our way rejoicing, and as I said, if I remember what needs be, that the flock of God who are strengthened and nourished by the tried and tempted servants of God should uphold their hands in their faithful labor under the yoke of their crucified and risen Redeemer. He says, Take my yoke and learn of me, for my yoke is easy and my burden is light. Not so when we are drinking of the cup of suffering to our proud flesh, is it, brother?

If you feel my letter might be food for the readers of the SIGNS I gladly consent to its publication, and would be humbled by it, as it always makes me feel so little; but we understand so little of his purpose in our goings forth. How we need to be withdrawn from our purpose and have him see fit to hide pride from man. By these things we live, and many such things are with him.

Yes, indeed we did enjoy our dear young brother Westbrook. His chief motive was to exalt the power of God in his beloved Son Jesus, and his mission from a child shows his Lord's work in him. "I will be exalted among the heathen, I will be exalted in the earth," and he was powerful in the dear brother. Also, Elder Ruston was powerful with kindred love.

Write again.

Your sister in hope,

(MRS.) JOHN McPHAIL.

ROMANS XIII. 1.

“LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

I know that the carnal mind cannot comprehend the great eternal truths of God that are contained in this precious portion of God's word, and knowing this I am made to shrink from any effort to write of my meditations on this or any other portion of the inspiration of God. Whether I have ever been visited by the revelation of God or no is a question that often harasses me, and all I can say is that I hope some little portion of his precious truth has been revealed to a worm like me.

Even the meaning of the first word of our text is hidden from the wise and prudent of this world, and that includes all human creatures, as far as their carnal mind is concerned. Our dictionaries do not, nor cannot, define the word. Human reason defines it to mean to permit, to suffer, to give leave to, but Jehovah's words never carry a meaning that would convey any condition or chance. The apostle Paul by inspiration defines the word rightly. He calls the word “let,” as used in Genesis i. 3, a command. Jehovah spake and it was done. (See 2 Corinthians iv. 6.) “Let there be light, and there was light.” “Let every soul [not just a few whom the world calls good and great, but every soul] be subject unto the higher powers,” and it was so. Our God has willed and unalterably fixed it so that every creature is subject to the power

that has them bound, the higher power. I sometimes feel to pity rather than blame any soul for what he is or does, for if he be evil and is an enemy to the truth, then blame the “power of darkness” that has him bound. If he does right, and loveth the truth, then I give credit, not to the creature, but to the power of righteousness that has him bound in the bonds of love. And the power of darkness is one of the powers that be (exists), and is ordained of God; that is, set apart to that end. I think we should be the last people on earth to want to kill a brother for an error, but rather through much mercy and pity try to save the brother from the power of evil that has him bound. We war not against flesh and blood, but against principalities and powers. And again, these truths do not argue that we cannot do anything, and no use to try, but to me the positive proof is that through Christ we can do all things whatsoever are commanded of us. I have never read in the Scriptures where God ever commanded a creature to do a thing he had willed him to do and that creature failed to do the thing ordained of God. I would hate to believe that God wanted me to preach a little abler or a little longer and was not able to subdue me and do all his pleasure, yet this does not lead me to neglect the gift that is in me (if so be the Lord has called me), but rather I the more desire that I might make his truths a little plainer and honor him more. I have never been satisfied with my feeble efforts, though a few times I have felt better satisfied than at other times.

The word "subject," as used in the text, means being under the governing or ruling power of; yielding to, ect. We see the evidence of many powers in nature made to rule over and govern other subjects, all of which are the power of God, for there is no other source of power but of God. We know of the power of hunger, the power of sleep, the power of fear, the power of love, to which powers we know we are subject and willingly obedient, and to preach to a man that he should not sleep or be hungry would be about as foolish as much of the Arminian preaching we hear to-day from the press, the pulpit and over the air. Our God hath said he has his way in the whirlwind and in the storm. It is indeed God's whirlwind and God's storm, and when these twist-ers come they blow in a circle, like a lost person, running in circles and never getting anywhere, ever returning to the place of starting. So it is with those who are carried about by winds of doctrine. Many of God's humble poor can witness with me of the lost and confused condition of mind when we in our times of trouble were carried about by the whirlwind doctrine to pin fig leaves together for a covering for our naked soul. Truly we had no rest day nor night. We were in the swirl of delusion, "strong delusions," and around and about were we carried, tossed to and fro, never getting anywhere; no relief was found. Ah! but it is enough for my soul to know that in all our distressed delusions he has his own sovereign way. All things were created by him and for him, and he had the sov-

ereign right to do all his pleasure in the creation and righteous disposal of all things through all times. All things are his and he is sovereign over all. Praise his holy name.

A poor sinner,

G. B. BIRD.

CANADA, Kentucky.

TIPTONVILLE, Tennessee.

DEAR EDITORS:—It gives me much pleasure to send payment for the SIGNS another year. I hope we will always have it coming to our homes as long as time lasts, and I feel sure we will if the Lord sees fit. He has caused it to stand for over one hundred years, through wars and depressions and all opposition to its glorious doctrine. I hope I love its teachings above all things else, which I believe is according to our Bible, and through its pages this Scripture is fulfilled: Comfort ye one another where-with ye yourselves are comforted. I often have a desire to write. My mind sometimes is lifted above the things of this world and I find myself so full of something (I fear sometimes to say what), if not deceived, it is the Spirit. Yes, a glorious feeling of love and sweet meditation. At the time I feel to say, I know that my Redeemer liveth. At such times I have no fear or dread of this world, and death seems sweet and peaceful, a blessing to die and leave this old world. But I do not stay in that condition, and when I find myself back on this earth again (so to speak) I, like Peter, begin to sink, and sometimes it seems a long time until Jesus takes me by the hand and tells me

not to fear. But oh my soul, if I am not deceived in it all, and I have tasted that the Lord is gracious, if my name is written in the Lamb's book of life, it is enough for me, much more than I deserve. Then I beg him to reconcile me to my lot and enable me to run with patience the race that is set before me. I feel the dear Lord has been very good to me all the days of my life. It is indeed sweet when I can look back over my past life and feel that surely goodness and mercy have followed me all the days of my life. He has not made my path smooth and pleasant all the time, and has not kept trouble, sadness and distress away from my house. Two of our children were taken from us by death, two of my brothers who had just reached manhood were taken within five months of each other. Several years later my mother and grandmother died from the effects of a car accident, in which my father was terribly injured, but finally recovered. A few years later the only brother I had took poison and died, leaving only my father and myself. This last death seemed to me more than I could bear, and I am afraid I was not like Job, who suffered so much and sinned not, neither charged God foolishly. Oh how badly I did feel! No one but God knows. But his lovingkindness changes not. He watches over his own wherever they are and whatever they do, nevertheless he does not spare the rod and spoil the child. He is too wise to err and too good to be unkind. He leads us in ways we know not and in paths we have not known. He is God and there is none

like him. Oh that I could find words to express his love to usward, words to praise him and glorify his holy name, but this I cannot do as I wish.

My husband's father, Jes Campbell, sends his love and best wishes to you all. It is he who enabled me to send payment for the paper. He wished he could send more. May the Lord bless and keep you all your journey through. I love all the writers of the SIGNS and feel to know them. I had the pleasure of meeting sister Effie Blogg last October. I have enjoyed her articles. I also very much enjoy reading the editorials, and, brother Dodson, your father's letters mean very much to me. The whole paper is filled with good letters, written with trembling hands, depending upon God the Father to direct their pens, open up their understanding and fill their hearts with that faith and love that makes us not afraid. Pray for me and mine when at the throne of grace, that we all may be kept by his power, love and mercy.

Yours in hope of eternal life,
(MRS.) LUTHER CAMPBELL.

HALLBURG, West Virginia.

DEAR BRETHREN EDITORS:—It being Sunday to-day, I have been reading my Bible, and rereading some copies of the SIGNS OF THE TIMES that date from 1921 to 1935. I was wondering if you still publish the dear old paper and if the gracious Lord of all spiritual Israel continues to bless and permit a number of the dear old brethren and sisters to write good letters and feast upon that sweet manna that showers from our

dear Redeemer. As I reflect over some of the letters written by some of the old brethren and sisters who are no more in this wilderness of woe, I recall the names of Elder Beeman, Elder J. W. McClanahan, brother W. J. May and several others. These letters are sweet to my feeble senses, and are refreshing to my spiritual understanding; that is, if I have one. I am in possession of a few copies of other periodicals claiming to be Old School Baptist, and have been a subscriber to one of them until some time ago, when I had a dream, and was introduced to Elder H. H. Lefferts by Elder J. R. Dennison, and if the SIGNS is still alive I desire to receive a copy, and hope to be a subscriber soon. My hope is anchored upon Jesus, the Savior of the church, the elect, the redeemed, the called, the chosen, those who have been bought with a price (the blood of Jesus). I am also a believer in predestination of all things (not causative).

GILBERT SEARS.

LIND, Washington.

DEAR EDITORS:—You will find inclosed two dollars for the continuance to me of the SIGNS OF THE TIMES. I enjoy reading the dear old paper, dear through my dear old grandparents, Mr. and Mrs. James Deal, who took it when I was just a small girl. They had a great many of them. They would save them and read them over and over. I wondered at that time what there was in this paper they enjoyed so much, but I surely know now. My dear old parents also enjoyed them, and were members of the Primitive Baptist Church.

My father and I joined the same day, February 28th, 1920, at Deming, Washington. Their names were Mr. and Mrs. T. N. Deal. After they were gone I had the paper sent in my name. Dear old brother Davis Burch was there at the church when we joined. He has a daughter who is also a member. I saw them both at Yakima, Washington, at a three days' meeting, in June, 1938, at Elder Hughett's home. We surely had a wonderful time, and I look forward to those meetings, when we can get together, as we have no church here. I go to Touchet, Washington when I can. There are not many of the dear brethren and sisters left there, but when two or three gather in his name there is great comfort. My husband is very good about taking me. He seems to enjoy the meetings, too.

An unworthy sister,

(MRS.) DAISY YEISLEY.

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Mrs. N. B. Clem, Ala., \$2; Mrs. E. Brunow, Ill., \$1; H. A. Giles, Va., \$1.

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EDITORIAL.

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J. E. BEEBE & CO.,*Middletown, N. Y.***JAMES II. 26.**

“FOR as the body without the spirit is dead, so faith without works is dead also.”

The chapter from which the above verse is taken is very plain, and simple, so that a child might understand it. This is one of many Scriptures that deal with practical religion, teaching that there is something else beside a belief in, or assent to, the word. While in this chapter James says that one is doing well if he believes there is one God, yet he tells us that devils also believe and tremble. Not all that hear the word do it, therefore James also said, “Be ye doers of the word, and not hear-

ers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”—James i. 22-25. It is true that faith does come by hearing, and hearing by the word of God, but there is as decided a difference between a living faith and a dead faith as there is between a living child and a doll. The doll can be dressed up with a dress, shoes and hat, as the living child, but it is still a doll, it is dead. In the child is life, and life must always be there before any evidence of life can be manifested. The heart beats, breathing and movement of limbs, the crying, hearing and seeing are evidence of life which, as others see them, cause them to conclude that this is a living child. True faith is a living principle in the soul, that works by love, causing the possessor to do the word of God, as well as to hear it, while false faith stalks about in an empty profession. Paul says, “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”—Titus i. 16. To some, perhaps, as they read these things, it will seem hard to reconcile them with the utterance of Paul in Romans iii. 28, where he tells “That a man is justified by faith without the deeds of the law,” using the testimony

concerning Abraham as a proof, but does not James also use the same testimony in the chapter before us to prove his assertion that a man is justified by works, and not by faith only? Paul refers to works of the law; James is referring to very different works, as we shall try to prove. We fully believe that Paul and James were agreed, for the Holy Spirit inspired their testimony, and neither of them would have been faithful had he tried to mix works and grace, or law and gospel. One who has never been delivered from the law by the body of Christ does works which he, in his own mind, feels will help him to get to heaven and God's presence with a "WELL DONE." Working for a blessing. One under the gospel, led by the Holy Spirit, and blessed with a living faith, which is the fruit of the Spirit, will do those things that are well-pleasing unto God, and such an one is blest in his deed. We would have our readers note that he is blest, not for his deed, but in his deed. How strange that we should find such unruly characters in the church even in the apostles' days, who were so high-minded and indifferent as to their walk and conversation. They had "crept in unawares, who were before of old ordained to this condemnation."—Jude 4. It was so that God's servants should contend earnestly for the faith once delivered to the saints. There have always been those who seem to have a strong faith, a faith that could move mountains, and have not charity, and Paul says of such, They are nothing. They can speak with tongues of men and of angels, yet they know not how to bridle their tongues; they deceive their own hearts, and their religion is vain. Paul and James were both agreed in the cardinal truth of justification by faith. In Hebrews Paul tells us of the works of those who walked by faith, while James in the afore mentioned chapter is insisting upon the evidence of true faith in the every-day life of the brethren. He would not have them rest in a head knowledge, which they might call faith, and reckon that such is sufficient for salvation, when it does not affect the heart, nor influence the walk and conversation. Thus he first mentions "respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool."—James ii. 1-3. "If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."—James ii. 8, 9. Again, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can [such] faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being

alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Faith in the Lord Jesus Christ is the only thing that can make us acceptable unto God, but such a faith proves itself true and genuine, for it works by love and is accompanied by every good work. As faith in the Lord Jesus Christ makes us acceptable unto God, so the works of faith make us acceptable unto the brethren. A person professing that faith, yet who is at home in the world, having little or no care for better things, while he is enslaved by the love of money, and under the dominion of sin, his religion is vain. No doubt it was such people that James had seen. He noticed that in their excitement to bestow attention upon the man with the gold ring and goodly apparel, that they would slight God's humble poor. As an example of a true and living faith, James takes our father Abraham, who is called the father of the faithful. He says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." "Faith wrought with his works." Though he knew that in Isaac his seed should be called, and was told by God that that seed would be innumerable, yet he believed God, and went to offer up Isaac, doing the work, going under

the power of faith, or, as James says, faith wrought in what he did. Such a work was to be fulfilled of the Scripture. Every word of God shall come to pass, the things that God has said his people will do, faith will work in them, enabling them to work out those things well-pleasing unto God. This is what Paul meant when he said to the Philippian Church, "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. Many who believe that there is one God, creator and disposer of all things, who has planned and purposed all things whatsoever come to pass, reason with a carnal mind, and say, that seeing that God has declared the end from the beginning, etc., and that his people are to be blessed, then why pray for a blessing which is purposed for us? With the same reasoning, Why go to meeting? Why read the Scriptures? Why try to influence our young to attend where the truth is preached, for if they are to be saved they will be saved? Why ask God for anything when he knows what we need, and in asking we might ask amiss? Why profess his name, or strive to live godly, for if we are to be saved we will be saved anyhow? We call all such reasoning carnal reasoning, and it is from our carnality it springs, and it is God-dishonoring, resulting in this day from ignorance of the Scripture and of the power of God. There is a place for prayer in God's purpose, a very special place, it is called a throne of grace, and God's children rejoice that there is a

throne of grace, and they know that praise is comely to the upright, and it is said that "God inhabiteth the praises of Israel."—Psalms xxii. 3. God has not only purposed the end, but every link in the chain of events, and his worship is in his appointments. The woman of Canaan was in trouble, her daughter was vexed with a devil. The Lord had sent this trouble, other women, perhaps, had the same trouble, but God's Spirit was in her, and a God-given faith was there also, and she pushed aside every obstacle. So mightily did faith work in her that she faced a rebuff from Jesus, and opposition from his disciples, and she worshipped him (what a work of faith), saying, Lord, help me. (Matt. xv. 22-28.) Public worship is also of God's appointment, and it is longed for by those who are deeply tried, to them it is a relief to leave the world and its noise; they often have a gladness of heart, as when David said, "I was glad when they said unto me, Let us go into the house of the Lord."—Psalms cxxii. 1. Where true faith is there will be an exercise or work that will redound to the good of the soul and the glory of God. In the preacher, it will prompt him to go, leaving his home, and, if necessary, suffer privation for the cause of truth, he will endure the cross and despise the shame. He will lose sight of the gold ring and goodly apparel as in his heart he feels to be at the footstool of God's humble poor, and he is blest in his deed. Although he may feel that he cannot pray, yet many will desire an interest in his prayers, and it is good when his faith is exercised in the word of God,

to the comfort and edification of the saints. It is in faith and by faith that brethren will esteem others better than themselves, it will enable those who have it to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. What sweet fellowship there is enjoyed in the church of God when brethren are doers of the word as well as hearers. It was a work of faith when the jailer took Paul and Silas and washed their stripes, when he submitted to the believer's baptism and received them into his house and set meat before them. (Acts xvi. 33, 34.) What a work of faith was Abraham's and Isaac's as they journeyed into the mount. Isaac said, My father, behold the fire and the wood, but where is the lamb for a burnt offering? And faith working in him mightily, Abraham said, My son, God will provide himself a lamb. What a blessed road, and what solemn thoughts were theirs as they journeyed. James not only gives us Abraham as an example, but he seems to go from the greatest to the least, bringing in the harlot Rahab, the last one that man would expect to look to for an example of good works. A fallen creature, like ourselves, who had done nothing good, and of herself could do nothing good, yet it is said "she believed in God." The proof of that were her works. She received the spies into her house, and sent them out another way, and she perished not with them that believed not, when she received the spies with peace. Her faith did not fail, for after she had sent the spies out another way, she confessed her belief in

the God of heaven and earth, and she displayed the scarlet thread in her window. Steadfast in the faith, she waited until she was taken by the spies, with all that she had, into Israel's camp in peace. We cannot possibly see how our subject can be twisted to strengthen a system of duty religion in which the soul would build up a store of works which would force God to change his mind. "He is in one mind, and who can change him?" There is no way of acceptance with God but in Jesus Christ our Lord. The creature by nature has no righteousness acceptable unto God, all he may have is a righteousness of the flesh, which Paul had made much of, but of which he spoke when he said, "Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through faith of Christ, the righteousness which is of God by faith."—Phil. iii. 8, 9. To those who have another and different way to that which Paul had, in which they would set up the old creatures to work for heaven, we would say, should God, who is rich in mercy, lay judgment to the line, and righteousness to the plummet, "hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah xxviii. 17. Then they would confess themselves vile, without ability to do any good things. Jesus, the Savior of sinners, would then be the one thing

needful and they would want to feel the word with power. It was the word with power that enabled Abram to leave his father's house and go to a land that God would show unto him. This word with power is "a springing well," within the person to whom it comes, enabling them to walk and do those things that are acceptable unto God. Faith embraces the beginning and the end, and every step of the way, it believes God and embraces the faith once delivered unto the saints. It enables the possessor to "hold fast the form of sound words," and accounts that "the words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times."—Psalms xii. 6. A respect unto the word will often bring about a self-examination, while a neglect of the word in its precepts and exhortations will result in a coldness, and the soul will soon find itself lusting after, and minding the things of the flesh. The carnal mind ever results in death, a death to all joy and peace in believing, but it is a work of faith, a faith of the operation of God, that makes one remember God and be troubled. Those precepts and exhortations are given that we may see our shortcomings and realize that only by faith, which is the fruit of God's Spirit, can we do them. They are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Some of course will say that it is a lack of faith when one is troubled. We do not think so. True

faith lives and labors under loads, though damped it never dies. It, like a star, shines brightest in the darkest night. There may be a fearfulness lest we slip, yet such are kept by the power of God. It is through much tribulation, yet faith enables them to wash their robes and make them white in the blood of the Lamb. While passing through trouble, Job, a possessor of faith, could say, "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly," as much as to say that there are no bounds in their death, their strength is firm, while the child of God seems often ready to slip. Surely this is for the trial of faith, which is more precious than of gold, though it be tried by fire. Many of us can look back to the time when we knew the Lord helped us, but this is not sufficient, faith wants a present help, past helps will encourage us to wait upon the Lord, knowing that he who has promised is able to perform. It will cause us not to despise the chastisement of the Lord, nor to faint when we are rebuked of him. We may not be able to say that our prayer is a prayer of faith, and we know that whatsoever is not of faith is sin, but our needs will be such that pray we must, it will seem to be our life's breath, and whether we are answered or not, we know at such times it is right to pray. The same applies to all our ways: if it is going to meeting we do not know that there will be a blessing for us, but the word saith, "Not forsaking the assembling of yourselves together,

as the manner of some is," and we know it is right to go, and wrong to absent ourselves. If it is not our pleasure to go, it is our duty, for we should not please ourselves. If we are concerned as to our duty to the Lord and to those who have offended against us, the word of God is plain and will be followed if we walk in the faith, though often such work will be very unpleasant to the flesh. It is not easy to pray for our enemies, to do good to those who despitefully use us, yet it becomes us so to do, even though it is a painful work.

Much could be said bearing on this subject, but we close with the observation that in the foregoing chapter James tells us in the last ten verses no less than three times that faith without works is dead.

G. R.

TO OUR MINISTERING BRETHREN, IN PARTICULAR.

SOME of you have been kind enough to write in and inquire if you might be permitted to represent the SIGNS OF THE TIMES in your travels among the brethren. Please be assured that nothing would be more pleasing to both the editorial staff and the publisher than to have every minister of our faith and order securing subscriptions for the SIGNS. Remittances should be made payable and sent to J. E. Beebe & Co., 5 Linden Avenue, Middletown, N. Y. The subscription price is two dollars per year, or one dollar for six months.

We want to take this occasion to say to those ministers who have been receiv-

ing sample copies of the paper during the year, that it has been sent to them for the specific purpose of having them become thoroughly acquainted with it, in the hope that they will not only become subscribers themselves, but will actively recommend it to those brethren with whom they come in contact, provided of course they can conscientiously do so. Many of our readers have been very generous in their praise as to the soundness of the doctrine, the spirit in which the truth is presented and the usual promptness and good condition in which they receive their papers. We are honestly trying to do our best, and we feel that our publisher is doing an excellent job, considering the handicap under which he has to labor.

While we are on the subject, let us make it perfectly clear that we also desire the cooperation and assistance of each and every reader in doing what they can to get new subscribers and to keep their own subscriptions paid up as promptly as possible. Without the help and good will of our subscribers we cannot go forward. We have every reason to believe that God is blessing this medium of correspondence to the comfort and edification of his people, and as long as it has his support we know it will continue to carry its message of love to the household of faith.

If there be any who desire a more personal authorization to act as our representative than that presented above, we shall be glad to furnish same upon request.

R. L. D.

OBITUARY NOTICES.

ELDER WILEY BUNYAN ROBERTSON was born in Davidson, Ala., September 6th, 1857, and died at his home in Omaha, Texas, September 4th, 1939. He moved with his parents to Acworth, Georgia, when quite young. He was married to Miss Viola Peters May 18th, 1881. Ten children were born to this union, three of whom preceded him in death. Six sons and one daughter survive him: J. R. Robertson, Omaha, Texas; B. E., Charlotte, N. C.; A. J., Alvin, Texas; W. O., Tahoka, Texas; J. D., Dallas, Texas; D. C., Hobson, Texas; and Miss Una Robertson, Ennis, Texas. He is survived by eight grandchildren and one great-grandchild; also two brothers: Elder B. F. Robertson, Omaha, Texas, and J. H. Robertson, Acworth, Georgia. Brother Robertson united with the Primitive Baptist Church at Sorrell Springs, Cobb County, Georgia, in the year 1883. He was ordained to the full work of the ministry September 4th, 1896. He moved with his family to Texas in 1901, and located at Omaha, where he had made his home the past thirty-seven years. Brother Robertson was one of our gifted Elders. He had a clear conception of the fundamental principles of the doctrine, and a mild yet convincing manner of presenting the sublime truths of the gospel. He was most wonderfully blessed of the Lord: the graces of the Spirit of the Lord so adorned his life that it could truly be said of him that he was an ensample unto his flock. He was loved by the brotherhood, esteemed for his sterling qualities by all his friends and neighbors, had a good report of them that were without, and was devotedly adored by his children. Too much cannot be said in commendation of the home life of this excellent family. No one with discernment could be in the

home even a short time without being impressed with the superior efficiency of the administrative department of it: the very atmosphere of the home seemed to be charged with order, refinement and sympathetic understanding; and it is a pleasure to be able to say that most of his children, and may be all of them, now cherish a hope of an interest in the graces of the Spirit which were so manifest in the life their father lived before them. If it please the Lord, may he bring them to his banqueting-house, where his banner over them is love. Brother Robertson's wife, who was a most lovable and devoted wife and mother, preceded him in death several years. Brother Robertson was forty-three years in the service of the churches as an ordained Elder, during which time he was active and faithful.

The writer was called by the family to conduct his funeral, which was done from the late home in Omaha, in the presence of the family, except one son, who was on a vacation in the northwestern States and could not be located, and a host of relatives and friends, after which his body was laid to rest in the Omaha Cemetery to await the summons when his Lord shall come to make up his jewels, when we confidentially hope he shall come forth in the likeness of the glorified body of the Lord. His association for many years has been most sweet to me. We shall all miss him. The Lord's will be done.

J. R. HARDY.

MARTIN FRANCIS BELLIS was called to his eternal home April 10th, 1939. He lacked a few months of being ninety years old, having been born September 6th, 1849. He was a native, and almost lifelong resident of Hunterdon County, New Jersey, where he was widely and favorably known. He was married to Violetta Rittenhouse Decem-

ber 10th, 1873. This union continued for more than twenty-four years, until her death in 1898. Their children, Mrs. John Kugler, Jr., of Springfield, Mass., Wesley Bellis, of Bloomfield, N. J., Mrs. Mason F. Yeymes and Miss Edna V. Bellis, of East Orange, N. J., all survive. In 1904 he married Susan R. Kugler, a cousin of his first wife. Her death, in 1933, left him alone in the home, aged and greatly afflicted with near blindness and deafness. He then went to live with his son-in-law and two daughters, Mr. and Mrs. Mason F. Yeymes and Miss Edna Bellis, in East Orange, N. J., in whose home he received from all his children the kindest and most loving devotion that could be given. It is a joy to bear testimony to such a happy and cherished old age. He showed a marked interest for many years in the preaching of Old Baptists and was a faithful attendant at their meetings, but not until near life's end did he ask for a home with them. Late in the afternoon of a November Sunday in 1932, following our church service, he was baptized by our pastor, Elder H. C. Ker, and received into the fellowship of the Kingwood Church, at Locktonwn, N. J. The beauty of that ordinance will linger in memory of many who witnessed it. Nature provided a perfect setting. While the sunset glow in the western sky shone through the leafless branches and in the east the full moon was seen rising, that hoary head was buried beneath the stream, and rising revealed a countenance of such rapturous joy it told us he had found the "peace that passeth understanding." His was not a spectacular life, but one of the integrity, uprightness and kindness of which may well serve as an example to all. He is greatly and sorrowfully missed, not only by his children, but by his two grandsons, two granddaughters,

a great-grandson, many other relatives and friends, and the little church of his membership.

Ill health prevented our pastor, Elder H. C. Ker, from attending his funeral, which was held at Frenchtown, N. J. Elder R. Lester Dodson kindly conducted the services, and declared comfortingly to the bereaved those truths which were so dear to the departed one, after which interment was made in the family plot in the Frenchtown cemetery.

AWILDA R. STRYKER.

ROBERT CLAIBURNE HUDDLESTON, age sixty-three years, deacon in the University Street Primitive Baptist Church, Nashville, Tennessee, died August 3rd, 1939. Funeral services were held August 4th, at the home, 310 Main Street. Survivors are his widow, Mrs. Carrie Whitehead Huddleston, three daughters, Mrs. A. Donaldson Ellis and Miss Sarah and Miss Ruth Huddleston, six sons, Ralph H., Clay W., Robert C., Jr., John W., Brannon and Elwyn Huddleston. This dear brother's companion was a member of the Methodist Episcopal denomination, and Dr. Anderson, a Methodist minister, offered prayer; Elder R. L. Biggs read a portion of the second chapter of Ephesians, and stated that the deceased had often spoken of how comforting this chapter was to his hungry soul, and the writer spoke a few words in conclusion, referring to the promises of God. In the death of this dear brother the church has lost a very useful and faithful member, his children a loving and devoted father, his companion a true and faithful husband, the community a useful citizen, who was highly esteemed by all who knew him. May God bless you all.

LYTLE BURNS.

MEETINGS.

The Virginia Corresponding Meeting is appointed, the Lord willing, to be held with Mt. Zion Church, Loudoun County, Virginia, on Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1939. We cordially invite all brethren and all ministers of our faith and order to meet with us. Please accept this notice as a personal invitation to you who read it, to come and meet with us. No other invitations than this notice will be sent out. The meeting-house is located on Route 50, midway between the villages of Aldie and Lenah, easily accessible by bus or private auto. Those coming Tuesday evening, will come to Lenah, where they will be met and cared for. Those coming Wednesday morning, come direct to place of meeting. Greyhound buses leave Washington at 14th and New York Avenue. For further information, if needed, write to the undersigned.

C. M. TURNER, Church Clerk,
ALDIE, Loudoun County, Virginia.

The usual all-day meeting will be held with the New Vernon Church, New Vernon, N. Y., Thursday, October 12th, 1939, to which all lovers of the truth are invited.

R. LESTER DODSON.

The Salisbury Old School Baptist Association will be held with the Broad Creek Church, five miles east of Laurel, Sussex County, Delaware, October 18th and 19th, 1939. A cordial invitation is extended our brethren, sisters and friends, especially our ministers, to meet with us. Those coming by rail on Tuesday will be met in Delmar, Delaware, seven miles south of Laurel. Those coming by auto, come to Delmar and inquire for the home of the writer of this notice.

H. C. KER.

PROVIDENCE permitting, we expect preaching by Elder R. Lester Dodson in the Woburn Old School Baptist meetinghouse, 452 Main Street, Woburn, Mass., the fifth Sunday in October (29th). All are welcome.

E. M. FORD.

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

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

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

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

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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.

**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.

CHURCH MEETING PLACE CHANGED.

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

J. R. HARDY.

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

W. L. SLUSHER, Mod., pro. tem.

T. D. WALKER, Supply and Clerk.

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

E. B. AULT, 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.

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 in the American Legion rooms, over Judge Golding's office, (third floor), Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

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

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

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R. LESTER DODSON.

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.

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I feel to recommend this book to our readers.—G. R.

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 107. MIDDLETOWN, N. Y., NOVEMBER, 1939. NO. 11.

CORRESPONDENCE.

GLEN RAVEN, North Carolina.

DEAR BROTHER DODSON:—I am inclosing a part of my travel. You may publish it in the SIGNS OF THE TIMES if you see fit and have space; if not, cast it aside and it will be all right with me. I have been reading the SIGNS for over a year, and this year I am taking it. I borrowed it all last year from my father. I get much enjoyment from it. It is my meat and drink, and what I love above all things, if I know myself. I just want to mix my travels and feelings with those of the good old brethren and sisters I have been reading after. It is of so much comfort and enjoyment to me I can hardly wait until my SIGNS comes each month.

It is with a heavy heart I try to write a few things of the paths I have traveled. In 1919, Saturday night before the second Sunday in May, I was shown what a lost sinner I was. I saw myself as I had never seen before. I was at Danville, Virginia, with my older sister

at a meeting. She had had her name with the Old Primitive Baptists for many years. While Elder Spangler was preaching I was made to hear it for the first time in my life. I thought it was the sweetest sermon I ever heard, and I was made to rejoice. I went back home where I was boarding, went into my bedroom, fastened my door and put out the light, for I was afraid my sister would see me. In tears I fell upon my knees trying to pray and begging the good Lord to have mercy on me, a lost sinner. I felt so condemned I did not want to go to bed, for I was afraid I would die before another day, and that if I did there was no place prepared for me but eternal torment. I walked the floor and cried. I do not know for how long. I pulled off my shoes to be sure my sister would not hear me. I did not want any one to know my feelings. After a long time I went to bed to roll from one side to the other, with little or no rest for me. I slept but little that night and was begging the Lord to have mercy on me. I arose early the next

morning and went to the next street to the home of another of my sisters. She was talking about the baptizing that was to take place the next day, and I said that I wished it could be me who was going to be baptized. She said it could be. I said, No, I am not fit, they would not have me. I did not intend to say anything about it to any one, or let them know just how I felt. I went to meeting that day and sat nearly at the back of the house. A boy friend was with me and I was much afraid I would go up and offer myself to the church. I did not want him or any one else to know why I sat near the back. I went on in this way many years, and would go to hear preaching when I could, but I was trying to go two ways at the same time: I liked to go to meeting and I liked worldly things, too. I would try to forget all about the church, for I wanted to go out with other people and have a good time, and would often think I would have all the good times I wanted and then would give up worldly pleasures and join the church. Sometimes I would go to meeting and would say to myself, It is too old-fashioned for me. I am too young to throw my pleasure away that way. I will wait until I get older. I tried my best not to believe in the Primitive Baptist faith, and would say, I will not go any more; but somehow when the time came to go I would not stay away. I had the desire to do right, and would ask the Lord to have mercy on me and to forgive me for my many sins, and to lead me in the path of righteousness, and to show me what was right. But I just could not pray, for my prayers seemed to go no higher than my head. Many times I would think I would pray, but could not find a place. I would think that when I was alone I could find a heart to pray, wondering what was the matter with me. I did not know. My sins would get so heavy I would think I could not live that way. I would fall on my knees and all I could say was, Lord, have mercy on me, a poor sinner, and guide my footsteps in the right way. I wanted to live right, but I could not. I went on that way until July, 1936, when one morning, about eight o'clock, I was taken sick in the mill, but worked until eleven o'clock, and could hardly get home. The doctor who treated me early the next morning said I got over heated at my work. About one o'clock that same day my husband again went for the doctor. He said I had the Devil's Grippe, and I think he named it correctly, for he had me all right. The doctor changed my medicine, but I got worse instead of better. Later in the day my husband went to the mill to work. He did not want to leave me, but I told him to go on and if I got worse I would send for him. He had hardly reached his work before I sent for him, and also sent to Burlington for my sister who was working there at that time. She and my father were the only members of my family who lived there. I did not want to send for my father, because I felt it would be more than he could stand to see the last breath leave me. I thought surely I would die, and if I did there was no place of rest prepared for me. Eternal torment was my

home, I thought. My husband came in from the mill and asked me which doctor I wanted, or if I wanted both of them, as there were two doctors living in our neighborhood. I told him I did not want any doctor, but he said, Yes, I am going to get one of them. My three little children were walking the floor and crying, Mama, mama. I laid my head in my husband's lap and tried to pray to the Lord to have mercy on me, to spare my life for the sake of my children. I said, Lord, what have I done for my life to be taken this way? A small, sweet voice spoke to me and said, Stay away from dance halls and other worldly things; go and join the church, where you belong. I replied, Yes, Lord, I will do anything if you will spare my life. For the sake of my family I felt I could not leave them. After that my pain stopped and I felt as comfortable as if I had never been sick. I told them I felt better. They did not know I was trying to pray. The next medicine I took staid with me and I did get better. All who were with me while I was in that condition thought that I was dying, but it was as I told them, I did not need a doctor. My case was higher than a doctor could reach. After that I thought surely I would offer myself to the church, but the next time I went I felt so unfit I was sure they would not have me and there was no use offering myself. I craved a home with those dear Old Baptists and wanted to live with them. I thought they were the dearest people in all the world. I got so I was not satisfied with anything or any one if I

was not at meeting or listening to some of the good brethren or sisters talking. When my husband and I would go and visit them we would stay so late I would be ashamed of myself, but I felt at home in their home and they seemed like my folks to me. I was made to love them with a love I had never known before, and I wanted a home in the church so badly that I felt if they made a footmat of me it would be all right, if they would just let me live with them, but I was afraid to ask. I felt so little, so unworthy, I was sure they would refuse to have me, and if they did where would I go? My husband did not believe in the Primitive Baptist doctrine, so I did not have many opportunities of attending their meetings. If he did take me to the meetings, he would carry me in and leave me and come back later for me. I often tried to pray and ask the Lord to bless him and make him understand the good old preaching, but I know I could do nothing, for I believe the Lord does everything according to his will and not ours. My husband got so he would go with me, and sometimes he would say, That was good preaching, and it would make me rejoice to hear him say it. The first time I ever noticed that he looked as if he was enjoying the preaching was at old Bunker Hill Church. He was sitting quite some distance from me, with the tears rolling down his cheeks, and it was all I could do to keep from shouting, Praise to the good Lord. We went to meeting nearly every Sunday and I enjoyed the preaching, but it was all I could do to get out of the house with-

out asking for a home with them. It was two years this summer since I was made to love them as I do now, and I hate worldly things.

I went on in that way for some time, and when I would go to Burlington Church a small voice would say, Come inside; you are on the outside of the church. I would look about me to see who was speaking to me. March 6th, 1938, I went to Burlington Church and sat right where I had heard the voice so often. I had no idea of offering myself to the church when I went in, but while Elder A. B. Barham was preaching a feeling came over me. It looked to me like heaven was opened up, and the brethren and sisters appeared as angels sitting around the pulpit, and as if Elder Barham was Christ standing in the pulpit preaching. They all looked just that good to me. I tried to sing as they were singing, but was trembling so I could hardly hold the book. The next thing I knew I had the pastor, Elder Barham, by the hand, begging them to give me a home and let me live with them. The good people received me, and I was the happiest I had ever been in my life. There was a heavy burden taken from me. If they had not received me I felt I should have died. I was to be baptized the first Sunday in April, and I was rejoicing all that day, I never felt so happy before, and slept but little that night. I was not sleepy. All I could think of was how glad I would be when I could be baptized. Before I joined the church I saw there was a change in my husband, and one night as I was lying on my bed I asked

the good Lord if he would go when I went to show me in some way. I had a dream that night. I dreamed all my people had turned against me, and one of my brothers who did not believe as I did had a shot-gun and was after me. He said he was tired of that kind of religion. I found myself down in the wilderness hiding from them, and hunting for my husband. I said he was going home with me—no one but him. I was made to believe that he would go in the water when I did. I did not tell him nor any one else, but I surely did watch every move he made. He grew dearer to me, and did not look like the same man. He was the most pitiful thing I ever saw. He would say, I cannot give you up, and they will not have me. But on Saturday night before the first Sunday in April he asked for a home with them, and was received. I was so happy I could hardly hold myself. The next day we were baptized with our arms locked together. Elders A. B. Barham and G. W. Hill baptized us both at the same time. I tell you I left the heaviest kind of a load in that water. I was never so happy in all my life as I was when I arose to the surface, shouting and singing, Amazing grace. I do not even remember seeing either my husband or the Elders until after I was dressed. There was a large gathering at the baptisms, which made me feel happy. Many of my relatives, including brothers, sisters, father, step-mother and others came from a distance to see me baptized. I thought they had forsaken me, and it surely did make me feel good to have them come home with

me. Elders Hill, Braham, Dross and brother Bowman and many others came from the church and we had preaching here at my home in the afternoon. I never enjoyed anything so much in my life as I did that day. I hope it will be the Lord's will for them to come again, for there is nothing in the world I enjoy more than having the brethren and sisters visit me. They feed my hungry soul, for I love their fellowship, and where they sit I want to sit, and where they stand I want to stand, and when my time comes to leave this world I want to be buried where they are buried, and, most of all, I want to meet them in that happy home above.

Remember me in your prayers.

A sinner saved by grace, if saved at all,

(MRS.) R. G. ELGIN.

[WE welcome your letter most heartily, sister Elgin, and are certain our readers will feel drawn closely to you because of the reason of the hope within you, which you have beautifully set forth.—R. L. D.]

TIPTONVILLE, Tennessee.

DEAR EDITORS:—I am sending a letter written by G. M. Campbell, for your disposal. He has attempted writing it before, but never would send it. This time he gave it to me, and said to do with it as I thought best. He said he could not word it as he wished, but had a strong desire to write down what he hoped were the Lord's dealings with him, so I am sending it for your better judgment. He reads and rereads the SIGNS, and gets much comfort from it.

If you think best, I would like for you to give his writing space in its columns; if not, all will be well. He is now seventy-seven years of age, but still is blessed with a clear understanding, and his greatest pleasure is to talk of the wonderful works of God, and to be with his brethren, though he is deprived of church privileges, as we live so far from a church and have no way of going, so the dear old SIGNS is indeed a welcome visitor in our home. I think it is a wonderful blessing from the hand of our Lord to read such good letters from all parts of our country. The New Year's Greeting, in the January number, is a wonderful writing. The Lord is indeed good to his own. Though we have often him forgot, his lovingkindness changes not. There are so many things to be said, but of ourselves we cannot say them or write them, nor can we think or feel them, we have to wait the Lord's appointed time. Oh how I do long for his return, when my way I can see, but I have not learned one little thing I can produce to bring him back, where I can feel him mine, though I continually try. I have experienced a very dark season, all feeling senses seem to be gone, which makes me fear that I am wrong. My neighbors are all very busy with their church work, and tell me that is the right way, and they look very strangely when I try to tell them what I believe. Full of sadness and gloom I grope along with my tangled thoughts, not knowing for sure if I have really tasted that the Lord is gracious. No one here except my family who believes the doctrine of salvation by grace, and grace

alone, but when the Lord is pleased to restore again unto us the joy of his salvation we can say with Jonah, Salvation is of the Lord. I am so thankful he has hid these things from the wise and prudent and revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

I must close.

Your unworthy sister, if one at all,
(MRS.) LUTHER CAMPBELL.

TIPTONVILLE, Tennessee.

TO WHOM IT MAY CONCERN:—I have for a long time had a desire to write a sketch of what I hope have been the Lord's dealings with this poor old sinner, but unless the Lord is with me to uphold me it will be like myself, a complete failure, for of myself I can do nothing. To will is present with me, but how to perform that which is good I find not, so I will draw the bow at venture and beg the Lord to direct my mind.

To begin I will have to go back to my childhood days, for I learned then from those around me that all were pure and if they died before they crossed the line of accountability they were sure of heaven. So with this view of things the thought often became to me a very serious one, and at times I found myself wishing I might die before I crossed that line, or before I was twelve years old, which was supposed to be the deadline. This went on until I was twelve, and then seemingly I forgot all about it. The world got so big to me that I forgot everything but worldly pleasure. Until I was nineteen years of age I was

a wild, reckless boy, when one day in May, that year, I was plowing in the field when I came to a period in my life I can never forget, nor find language to describe it. Like a thunderbolt from a clear sky, the most vicious monster I ever saw was just behind me ready to grab me and drag me down to perdition and the earth was opening to swallow me up. Just then how I did wish I had died when I was a child. I was so frightened I jumped to one side and looked back to see what it was, but saw nothing. I knew, or thought I did, that it was Satan after me for the sins I had committed. I saw clearly every sin I ever did commit, and they arose before me like mountains to crush me. Then my mourning began. As the dove, so did I mourn; as a crane, so did I chatter. My very breathing was, Lord, have mercy on me, a sinner. I would make promises to the Lord, only to break them. This added to my grief and increased my fears. No tongue can describe my anguish in those dark hours. To say life was a burden would be expressing it mildly. I tried to read the Bible, and it condemned me. I would get down on my knees and try to pray and my words would mock me, yet every breath was, Lord, have mercy on me, a poor sinner, not worthy to live and not fit to die. It seemed that every wrong action and thought of my whole life was before me, and all I ever did was sin against the just and holy God. Thus I ate my meat with bitter herbs. I got no respite from my grief in the daytime, and at night He frightened me with dreams. Finally I went and

told my mother, thinking surely she would comfort me some, and what she said was to me a parable. She said, George, they always told me the darkest hour was just before day. I got no comfort from that, but the next day, I think it was, it dawned upon me what she meant. I was having the third day chills at the time, but seldom stopped work for them, as they were very light. The next day was my chill day, and they came on me about nine a. m., and that day I had to stop work (as I thought for the last time), and I knew very little of anything until late in the afternoon. It seemed to me that my father (who was dead) had sent for me to come to him, and they told me where he was, and I started to go to him. I had to cross a creek to get there, and when I got to the creek it was very much swollen. It seemed there was a wall of water thirty feet high, and I never saw water run with such mad force as it did. It was very muddy and full of all kinds of logs and trees, and of course I saw no way of getting through it. But I had to go to my father, for he had sent for me and I had to go. So I started on, and when I went to step into it a voice called to me, and when I looked back I saw the speaker, and he said, Come back; you do not have to go there. I have gone there for you. Then I recognized the speaker as Christ. The the most beautiful light I ever saw shone all around me, and I could not help praising him for his goodness to me. I awoke with my heart overflowing with gratitude. I never felt so happy in my life; every-

thing I could see or hear was praising his name. Then I would have given anything to have seen my mother and told her the day had dawned and the sun was shining all around. But I had to work and could not go for a week, and when I did get home I had nothing to tell. So I kept it all to myself, and told no one. I just pondered those things in my own heart.

Now this may not be the working of God with the children of grace, but it is what gave rise to my little hope that I would not exchange for all this world, for it is the dearest thing on earth to me.

There are some things from here on to where I joined the church that I would like to speak of, but this article is too lengthy already, so I will close.

Submitted in love by an old sinner saved by grace, if saved at all,

GEORGE M. CAMPBELL.

RINGGOLD, Virginia.

DEAR LESTER:—For some years I have been impressed to write what I believe, and why I believe it. Going back to when I was six years of age, I would go to bed at night, cover up my head and close my eyes tight, but torment and Satan were ever before me. Every night, for a long while, I was scared nearly to death. I can see it now almost as I did then. A few years later, while about my work, I would find myself saying over and over, "Lord, I crave to be a christian." I knew something was taking place with me, but I did not know what. One night I dreamed judgment day was at hand and I cried myself almost to

death. Papa asked why I was crying so. I told him people were coming from every direction and that it was judgment day, and I was afraid I would go to torment. Time passed on. I always had a high respect for the Old Baptists. I just felt that they were God's people. A few years later I got in much trouble. I dreamed one night of being down on the ground on my knees, praying that God might come down from heaven and speak "peace." I was going through much trouble for months, begging God for mercy; would read the Bible, but kept all this to myself. I went to Malmaison once during this time, and it seemed that every word the preacher spoke was directly to me. It was the first sermon I ever really heard in all my life, and, oh, I cannot describe my feelings. Later I attended a Union Meeting. Oh, how I was blessed to feast on God's precious love for me! I just wanted the meeting to continue on and on, preaching and singing, sweeter than any I had ever known. After this I went on for a year or two in great trouble, when suddenly some one spoke, saying, Your sins are forgiven. Oh, I felt like shouting aloud and everything seemed to be praising God. I was in the house, but my husband was out in the garden. It was the happiest day of my life, and I thought I would tell my husband, but soon felt I was afraid I was deceived and kept silent, and did not want any one to know about it. In a few days I was doubting and meditating over my past life, when this hymn came to my mind:

"Come, thou Fount of every blessing,
Tune my heart to sing thy grace!
Streams of mercy, never ceasing,
Call for songs of loudest praise."

I looked up into the sky and saw streams of mercy extending from heaven to earth, and I felt then that I would never doubt again. I would not tell my father, as I was afraid he knew me too well, so I decided to write to you, as you had joined the church only a few years before. To my surprise, you wrote Papa and inclosed my letter. At the next meeting I tried to tell the church what I hoped the Lord had done for my poor soul, and they received me. I was baptized at the next meeting, and have never regretted it. It is a sweet home to me.

"Father, I am weak and sinful,
Ever prone to go astray;
Like a wayward child of error,
I so often lose my way."

If I have any religion it is a gift of God. I tried to keep it all to myself; did not want any one to know my thoughts, but something said to me, "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." I realize I do not live as I ought to, but it is my desire to treat every one right, and I want the good will of every one. I have been made to pray for people I never knew, and have often tried to pray for everybody the whole world over, and try to pray that God will lead my children in the strait and narrow path that leads to eternal life, and give them a desire to do what is right. Eighteen years ago I was in poor health; would have terrible dreams and would almost be afraid to

go to sleep. One night I dreamed of being in a place with many people who had wings and were flying around. I soon saw an opening where they were flying out, and I flew out and everything was as white as snow, and great throngs of people were all dressed in white. This gave me great comfort.

I would like to leave this on record, and perhaps some of my children would like to read it, if you wish to publish it in the SIGNS. I realize I have now reached the top of the hill and am going down the steeps of time, but I wanted to write this.

Fondly,

SISTER.

THE foregoing has been sent to me by my one and only sister in the flesh, Mrs. W. L. Ferguson, and well do I remember the occasion when I received the good news contained in the letter to which she refers. My very soul was so overjoyed that I burst forth singing aloud,

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

R. LESTER DODSON.

SCHOOLFIELD, Virginia.

DEAR EDITORS:—I am inclosing an experience and an obituary of Rhoda Shields Sparks. Please publish them in the SIGNS OF THE TIMES when you have time and space. She was a worthy old soul, and was liked by all who knew her. Elder R. Lester Dodson was well acquainted with her.

Yours truly,

H. C. ALEXANDER.

AUGUST, 1898.

DEAR BRETHREN JONES AND GOLD:— Since hearing you both preach at Mountain Springs and tell how a child of God feels after being relieved of his burden, I have felt impressed to write some of my feelings. Brother Jones, I have not had a long experience like I have heard my mother and others tell about, and it makes me feel I am not worthy to have a home with them and call them brother and sister. I was reared by Missionary parents, and in Sunday Schools, and thought everything they did was right. I knew nothing of the Primitive Baptists. In the year 1876 I was going to the spring for water, when I heard, as I thought, some one speak to me, and say, If you die as you are you will go to torment. I began to cry. I looked around, but saw no one. I did not think of it being the Lord. I tried to forget it, but at times I would find myself studying about it. That same summer the denomination to which my father and mother belonged held a protracted meeting, lasting two weeks, and my father had us go every day. My older sisters and brothers began to go to the mourners' bench and make professions. I thought I could not see them go and leave me with the thought of going to torment. The preacher was telling me that, too, so I went up. Somehow this thought and trouble left me, and I thought I was as good as any of them, so August 15th, 1876, I joined them. At times I would think I was all right and would rejoice, at other times I would dread death. I went on in this way until November 6th,

1894. I began to be dissatisfied and to think they were wrong, and came out from them. I began to see the Primitive Baptists and to think they were right, and as my husband was one of them I went with him to hear them regularly. I began to love them, and soon saw I had been at the wrong place, and had not had the change I should have had. I got in so much trouble I did not know what to do. I would read experiences of others and wonder why I did not feel as they did. I would go in the closet, where no one would see me, and try in my poor weak way to pray. At times my prayers seemed to go no higher than my head, at other times I would feel better. I was in so much trouble I said to my husband, I do not know what will become of me; I thought I was a christian, and had belonged to the church so long, and now I see I am nothing but a poor lost sinner. I thought my husband would pray for me, but instead of that he clapped his hands, and said, I am so glad to hear you talk that way. I thought surely he had turned against me. I would try to ask the Lord to make the way plain before me. I was in this trouble for a long time, but finally it passed away to some extent, but I cannot tell when nor how. I hear people say that God's people know when and where their burden left them, but, brother Jones, right here I am left, for I cannot tell when nor where mine left me. I only know I am not as I once was, for if I know my heart I do love the Baptists, whom I once scorned. I want to be with them, but feel so little, so unworthy. I

thought I never could go to them, for I had nothing to tell them. I thought they wanted a long experience, and that I did not have, yet I believed they were right and the only true church. I would read the Bible to see if I could find some comfort. In John iii. 8, I found, "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." This gave me some comfort. In another place I found, "We know that we have passed from death unto life, because we love the brethren." This gave me more comfort, for I love the Baptists, but whether or not I love them in the right way is hard to know. I went several times thinking I would offer myself to the church, but when the door was opened I would keep my seat. I thought I was not fit to say brother or sister, and they would not have me, but oh how I wanted to go. I could not hold myself still. I went on in this way until the first Saturday in September, 1895, when I went before the church at Malmaison and told a little of what I have written here, and was received. I felt more like shouting when they received me than I ever did in my life. The next day, when I was baptized, my ears filled with water so I could not hear the preaching. I thought it was because I was not fit to be there. They were that way until after dark, when trouble began with me again, and is still with me.

When I commenced writing this I thought I would send it at once, but

when I read it over I decided it was not any experience and if the Baptists saw it they would not have fellowship for me, so decided I would lay it away for the children to read when I am gone.

Yours in hope of eternal life,

RHODA SHIELDS.

(See obituary on page 260.)

THE PRIMITIVE BAPTIST HOME, INC.
SALISBURY, MARYLAND.

IN order that those who are not familiar with the fact that we have a HOME for Old School or Primitive Baptists, I am writing to give them my opinion of it and the conditions which prevail there.

This Home is situated in one of the most productive areas of our country. It is within thirty miles of the Atlantic Ocean, and sea food of various kinds is plentiful. The climate is comparatively mild throughout the year. Our Family residing there live as one happy group, as if born together; in fact, more so, because they are born of God, regenerated, and live by the word of God. And when one visits the Home there is a feeling of security, peace and love as they mingle with those dear saints of the living God. Their hope is one and each one is indoctrinated with the gospel of God our Savior. I desire that our Southern and Western people shall become better acquainted with this "haven of rest" which has been established in this section of our country. It is a "haven" indeed, and while not sepa-

rated from the outside world, yet, in a sense it is, because they all understand the doctrine of "Salvation by grace" in a mutual and spiritual understanding, and many visitors who frequently call to see their friends residing there wonder at the contentment and happiness among them. This description of those residing in the Home is not all, for on the outside dwell a people of the same faith and order, widely distributed in an area for many miles of territory. There are at least six churches within those bounds close to the Home and any one can attend meetings every Sunday somewhere if facilities are provided.

If there be any of our faith and order who desire to enter the Home through meeting the requirements as set forth in our Constitution and By-laws, we will heartily welcome them. Again, if there be any who do not need this "haven of rest" for themselves, but who have a plenty of this world's goods, they certainly would do well to Will a portion of their estate to THE PRIMITIVE BAPTIST HOME, INC., (which is the official title of the organization) for the purpose of increasing our Endowment Fund.

We will be glad to send any one who desires it a copy of our Constitution and By-laws, together with a picture of the Home. Address,

JOHN B. MILLER,
Secretary Board of Trustees,
Newark, Delaware.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1939.

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GENESIS XLI. 16.

“God shall give Pharaoh an answer of peace.”

In making this attempt to write an editorial for the comfort of the Zion of our God, we hesitated, because of a barren heart, and the words, “Peace that passeth understanding,” came into our mind, and in searching for these words, the phrase of our subject has centered sufficiently to give us some thought to express to stir up the pure mind of our kindred in Christ, the readers of the SIGNS OF THE TIMES.

We note in reading the Scripture relative to our text, that Pharaoh was troubled because God was working in

him as the head of the land which he was to deal with to bring about the things he had purposed, and Pharaoh was given a dream that none of all his realm could interpret, and the poor prisoner had to be brought from the prison, one who had been forgotten for two years, and he could answer Pharaoh, and testify to the truth of God, and as he began he said, “It is not in me,” and then declared the words of our text, before he heard Pharaoh’s dream. After hearing the dream, and giving the interpretation, Pharaoh’s heart was moved to appoint Joseph head over all the land of Egypt, and as Pharaoh received the realities of his dream he had the answer of peace that Joseph declared God would give, and as we were worrying, and these were brought to mind, we had an answer of peace in our mortal flesh, that caused us to feel to make the effort to write. The relations of the work of God, with Joseph in Egypt, and Israel with all his household, and their bondage for four hundred years, and their deliverance were, in the purpose of God, in the dream of Pharaoh, and all the peace Pharaoh enjoyed was the satisfaction and preservation of the natural man, and he could consume the treasures laid up with honor to himself. We do not infer that God did not give grace in Christ Jesus for this Pharaoh (king of Egypt), but God dealt with him to bring about and manifest his purpose relative to his chosen nation, in whose loins the seed of the woman was ordained to bear his Son, that should give a peace that passeth all understanding. We must

call attention to God's teaching Joseph, and the bitter experiences he passed through, that caused him to say, "It is not in me." Our experience has given us the realization that we are not sufficient unto these things, but God is able to give, and prepare us, that we can come to his beloved with glad tidings of peace, and point out the way of salvation. God moves in a mysterious way his wonders to perform, and we are made to see his works among the sons of men, and all our afflictions and trials bring us to realize that our efficiency is of God, and all our strength and wisdom are of him.

The dream given to Pharaoh was enough to give an unrest to his soul, that he could not rest, and every refuge within his grasp was sought, and no peace in any of them, but God's prisoner (Joseph the prisoner of the Lord) must come to the appointment of God to tell Pharaoh what God shall do to him. Joseph was sent down to Egypt to make ready for the famine that was to come to all people of the earth, that the fertility of Egypt could bring the necessary relief for the natural man, but life to the natural man was bringing the spiritual (the elect of God) into bondage, and we note for man to be wise, knowing good and evil, was death, and involved the Son of God in the bonds of God's purpose, in which he stood as a Lamb slain from before the foundation of the world. The Son of God, being God's only begotten, was the only one from whom help could come to bring salvation for poor sinners, and upon him God laid the burden of

our guilt, that he should have the pre-eminence over all worlds, principalities and powers, and deliver his own that were taken captive by the devil. Jesus could not return to glory with his Father until he had paid to the utmost farthing. "If the Son therefore shall make you free, ye shall be free indeed."—John viii. 36. Our understanding is that God's infinite wisdom embraced all things as present with him in the beginning, and in his counsel every sinner that Jesus saved by the shedding of his blood was remembered, or given an inheritance, that should be reserved in heaven, and when the time appointed comes for a sinner to be born of an incorruptible seed Jesus quickens him into life, then the warfare begins. We see the sinner writhing in his own blood, and no rest until the peace that God has given him in Christ is revealed to him by Jesus Christ. "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke x. 22. The revelation of Jesus Christ to a poor sinner brings to him the meaning of the name Jesus, and he is brought to the light of the knowledge of the glory of God in the face of Jesus Christ, and rejoicing is begun, and he rejoices in Christ Jesus, and has no confidence in the flesh. (Phil. iii. 3.) We are now viewing God's teachings among the sons of men during the patriarchal day, when God distinguished between individuals, and manifested his purpose, which pointed to greater things, and those so

plainly set forth are Cain and Abel, Jacob and Esau and Joseph and his brethren, and many others, and how his blessings were bestowed, and understanding given that others could not receive, and each one testifies the same way. 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. (Heb. xi. 4.) Jacob have I loved, but Esau have I hated. (Rom. ix. 13; Mal. i. 2, 3.) The Lord led Jacob about and instructed him, and there was no strange god with him. (Deut. xxxii. 9-12.)

Joseph's dreams, given him by the God of purpose, aroused the ire of his brothers, which caused them to be moved in strong resentment, that they sought to do away with him, and get clear of the thought of having to bow down to him according to his dream, but God was working his will, and as they were working evil God was working good, and when Jacob was brought down to Egypt he was given an answer of peace.

All these things we have recalled testify, according to holy writ, of God's work among the sons of men, and we feel to fear in attempting to write or speak lest we should come short of speaking words of sound doctrine and be an offense to the church of God. The sufferings of the people of God, and answers of peace as recorded that bear witness with the sufferings we have had give us strength, and we are hoping for the answer of peace that passeth all

understanding, which is given by the God of heaven, that embraces soul, body and spirit. Then this poor vile sinner will be saved from the condemnation of death, and be glorified at the right hand of God, with his Son, to sing praises unto him eternally.

We are brought to the close of our correspondence for the year of our Lord 1939, and we are reflecting in our mind the communicated truth as we are made to believe, and as much as we can possibly recall we have not intentionally offended either in word or doctrine, and we earnestly desire that our readers carefully look over us for the good of Zion, that we may strive to keep the unity of the spirit in the bonds of peace. The answer of peace we are enjoying, that we have not written, having a selfish motive, that we might take honors in the flesh, but to uphold the truth.

Our text we feel is one of strong sentiment to us at this time of distress and bloodshed over all the world, and we are hoping God will give us an answer to all our distresses: **PEACE**. We cannot have peace until God lays low the hearts of these wicked rulers and makes them fear before him, then it will not be the binding of this or that treaty, but to him that has all power is the one to whom they will have to give account, and not to man. Our desires are that God will give us a meek and quiet spirit and exercise our heart as he did Joseph, and give us to realize more and more that all our help must come from him.

C. W. V.

SUBSCRIPTION BLANKS.

IN each copy of this issue of the SIGNS OF THE TIMES we are inclosing a subscription blank for the convenience of our subscribers in renewing their own subscriptions and in sending the names of new subscribers, and we appeal to each of our friends to do what they can toward helping us build up our subscription list.

The date on the little pink slip bearing your address, which you will find either on your paper or the wrapper in which it comes to you, signifies to what date your subscription is paid. If your subscription has expired, or is about to expire, please send on your renewal if you can spare it, but if you are not at the present time in a position to renew your subscription, but hope to be later on, do not order your paper stopped, for we would much rather continue sending the paper to you until such time as you are able to pay for it than to take your name from our list.

When sending in renewals be sure and give us the EXACT name and address of the person to whom the paper is now coming, so we will not give the credit to the wrong person.

We sincerely thank all who in the past have in any way aided us in continuing the publication of the SIGNS OF THE TIMES, and hope they will continue such aid in the future, and do what they can in the way of sending us new subscriptions and renewing their own.

J. E. B. & CO.

CIRCULAR LETTERS.

(Written by sister Nellie Palmer.)

The Maine Old School Baptist Association, in session with the Bowdoinham Church, Bowdoinham, Sagadahoc County, Maine, September 8th, 9th and 10th, 1939, to the associations and meetings with which we correspond, sendeth greetings with love in the Lord.

DEARLY BELOVED:—At this time we are expected to speak of the goodness, love and mercy of our God, and talk of his power, but our state of mind has been forcibly represented in the words, To him that hath not shall be taken away even that which he seemeth to have. In nature's darkness we hear and see nothing of a spiritual nature, but there comes a time in God's providence when we feel our eyes have been opened and we do see in a small degree the wonderful works of Almighty God. We bask in his smiles and feel he has remembered our iniquities and washed away our sins, by the shedding of the precious blood of the dear Lamb of God. Liberty at times is given us to speak of these precious truths, then the liberty seems to be taken away and we grope in vain, and feel, Where is the blessedness I knew when first I loved the Lord? We are made to stand still, like the children of Israel at the Red Sea, hedged in, as it were, then we are made to cry unto our God, plead and wait. The lines, "Thou shalt not look nor plead in vain," seem sweet to repeat, but we know and feel we cannot approach nor sit at the King's table

until he brings us in. Like Mephibosheth, we are lame on both feet, no possible way to get there. We know the table is loaded with the precious things necessary for life, but beyond our reach. Oh why will he not take us in and let us eat as of yore and feast upon the word? We can only cry in anguish of soul, Lord, help me. Then he tells us, I am thy God, I will still give thee aid, but you are my child, my power is made manifest in sending destruction into the soul. I am God, I change not, therefore ye sons of Jacob are not consumed. You shall again sit at the table, and we know while sitting there our deformities are cured. The lame feet (unsightly sins) are swallowed up by the entry into the divine presence of our God. Yes, we must pass through the fire and under the cloud, they were the guides and protection of the children of Israel while passing along the perilous journey. No, the Red Sea did not engulf them, neither will it us, the children of his own right hand planting, but we feel we shall pass over on dry land and our song will always be, The Lord hath triumphed gloriously. The horse and his rider hath he cast into the sea. Yes, the devil and all his train, who have pursued us so faithfully and sorely pressed us during our sojourn here, will be swallowed up, and on that blissful shore our song will ever be, Not unto us, but unto thy great and holy name be glory forever. Oh had we the tongue of the learned, that we could sing the song in clearer and sweeter tones, but we can only touch on the things so precious to the soul. It seems the treasure is so

deeply buried it cannot be brought to the surface. No, we cannot divulge the sweet. The secret of the Lord is with his people and he will show unto them his covenant. We cannot reveal the yearnings and desires of our hearts to our brethren, but are alone with our God; to him, and him alone, we look for help, strength and deliverance. We have nowhere else to flee; no sanctuary, Lord, but thee.

These lines have been written after much labor, fear and trembling. We will hope they have been of the Lord, and may he keep us in the right way, even if it be under the rod, and all his work shall be to his praise. Bless the Lord, O my soul, and forget not all his benefits.

C. W. VAUGHN, Mod.

SANFORD S. BARTLETT, Clerk.

(Written by Elder H. J. Bird.)

The Pocatalico Old School Baptist Association, now in session with the Hopewell Church, Kanawha County, West Virginia, September 8th, 9th and 10th, 1939, to the several associations and meetings with whom we correspond, and to all of like precious faith, sendeth love and christian salutation in the Lord.

DEARLY BELOVED BRETHREN:--Once more it has fallen to my unworthy lot to address you, and since it is our custom and endeavor to send something abroad among the household of faith in the way of a Circular Letter, that you may know more fully where we stand doctrinally, and as we see the time approaching, and spiritual darkness gath-

ering thick and fast, oh how we tremble before him who is the Judge of the quick and the dead, for when we begin to examine ourselves, according to his holy word, and according to our own experience, we find that we are utterly lacking in ability to touch upon the sublime principles of doctrine believed generally by our people, our poverty is such, our destitution is so great, and we are so carnally minded, we are so blind, that except the Lord mercifully leads we know that we cannot even behold these gracious truths, much less declare them unto you.

Dear brethren, we wish at this time to call your attention to the miracle of Jesus as record is given in St. Luke, fifth chapter, first to tenth verses. To conserve space we omit to give full record of the reading here, but humbly ask that each of you read this divine record. May the Lord so lead that we offer no violence to what we have called your attention.

“And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.” Oh that we be given to perceive some of the beauties here declared. Revealed, and yet hidden. Hidden from the wise and prudent, revealed unto babes. Even so, Father, for so it seemed good

in thy sight. Now this Jesus was verily God manifest in the flesh, so when the people pressed upon him to hear the word of God, this desire could not have grown out of man’s nature, but then, even as now, could only have existed in their hearts as the direct work of God, and even as his work, like him, is perfect, it led them to the right source to hear, even to Jesus, one who has heavenly authority and capability to teach. And again, before they could hear it was necessary that they be given the hearing ear, or have the eyes of their understanding enlightened, which only is in the providence and measure of his grace to give. Jesus spake as never man spake, hence when he sat down and taught them out of the ship, like on the occasion when he (Christ Jesus) seeing the multitudes went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them, saying, Blessed are the poor in spirit: for their’s is the kingdom of heaven, etc. (Matt. v. 1-3.) Him being thus set is proof positive that the Son of man came not to be ministered unto (as though we could do for him, or help his cause), but to minister, and give his life a ransom for many. He, Jesus, your Elder Brother, your Redeemer, your Prophet, Priest and King, your Advocate with God, certainly was, or is, set to the rise and fall of many in Israel, “And he sat down, and taught the people out of the ship.” “And when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying.” Oh, beloved, this bespeaks of the glory of

his condescension, his pity, his everlasting love, his compassion. Oh what would our lot and portion be without him being set in mercy to serve and minister (do for us what we cannot do for ourselves)? Yea, even in matchless mercy to visit men of low degree, even me, who am the chief of sinners. So when he taught them, the efficacy, the effect just extends to all the vessels of mercy, to all of the chosen race, for they shall all be taught of the Lord, and great shall be the peace of thy children. "He opened his mouth, and taught them, saying." This opening of his mouth, he being verily God and verily man, his mouth is a mouth of wisdom, capable of speaking peace to a poor burdened soul; yea, even to the poor thief on the cross. And while he was thus preaching his own everlasting gospel to the comfort of his poor and afflicted people, I want to say that when the gospel is preached to-day in our midst it is but the gracious manifestation, or evidence, of the opening of his mouth, for when the gospel is preached it is only the voice of God in the power of his holy Spirit. He changes not. He is yesterday, to-day and forever the same.

Now when he had left speaking he said unto Simon, Launch out into the deep and let down your nets for a draught. This brought the confession from Simon's mouth that they had toiled all night and taken nothing, nevertheless at thy word I will let down the net. O, brethren, how we feel fellowship for Simon in this toiling all night

and taking nothing. Night indeed, when his gracious presence is not felt, nothing taken, nothing accomplished without him. The work is his, he will perform. At his word the net was (and is) let down, and O beloved, the miracle of his power, the net brake because of so great a catch. The work of the Lord (not Simon's), so much so that both ships were filled to the gracious extent that they began to sink. His church being represented here as being filled in both Jew and Gentile nations, as the sovereign work of God, and not the work of man, overwhelmed in the fullness of his work, and the fullness of his love, overcome (began to sink) with his fullness until they, his people, could hold no more of his everlasting love. So overwhelmingly full is the measure of this glorious revelation that we are not amazed at Simon, saying when he fell down at Jesus' knees (that is where all of like faith fall on every such occasion), Depart from me, for I am a sinful man, O Lord. The gracious revelation of Jesus as the love wonder of heaven and earth in the fullness of his power and grace, always has the effect of uncovering our sinful condition, and when our full soul can hold no more we, like Simon of old, confess our sins. I hope I know this fellowship of suffering and rejoicing by experience. If I do not, I am only an impostor in your midst.

I have only brokenly hinted, and feel to fear that I have missed the substance altogether. May you be given charity to cover my many imperfections.

Grace, mercy and truth be unto you who fear his name. Farewell.

Submitted in love.

J. C. HAMMOND, Mod.

H. J. BIRD, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, of Bowdoinham, Sagadahoc County, Maine, September 8th, 9th and 10th, 1939, to the associations and meetings with which we correspond, sendeth greetings.

DEAR BRETHREN:—We hope we are duly thankful to our heavenly Father, who by his lovingkindness has seen fit to permit us to meet again in an association. Your correspondence was gladly received, bringing joy to our hearts with the assurance that peace and love still abound among them whom the Lord has called from nature's darkness into his marvelous light. The ministering brethren (Elders Vaughn and Dodson) preached Jesus as the way, the truth and the life; the only way of salvation to comfort the heart of a poor sinner. The churches of this Association are living in love and peace, each esteeming others better than self, claiming no righteousness of their own, but ascribing all honor and glory to God and our Savior Jesus Christ, through whose blood we are cleansed of all our iniquities. This is our hope (with all our unworthiness).

The Lord willing, the next session of our Association will be held with the

Whitefield Church, at Whitefield, Lincoln County, Maine, the Friday, Saturday and Sunday before the second Monday in September, 1940.

C. W. VAUGHN, Mod.

SANFORD S. BARTLETT, Clerk.

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

DEAR CHILDREN OF THE MOST HIGH GOD:—We have once again, through the mercy of God, been blessed to meet as an Association, where we have been refreshed, strengthened and comforted by the gracious messages and tidings from the holy mountain of Zion, as your messengers came to us so laden down with the good things of the kingdom. The love and fellowship that did so abound throughout this meeting bespeak of the wonders of his grace in his perfect reign in his own kingdom. Truly his name is great in Israel. This meeting will long be remembered, and cherished in our memory. May your messengers be directed into our midst again, for truly we desire a continuance of your correspondence and fellowship. Grace, mercy and truth be unto you. Amen.

J. C. HAMMOND, Mod.

H. J. BIRD, Clerk.

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

"A friend," N. Y., \$2; Everett R. Kinney, N. Y., \$1; Mrs. Val Werner, N. J., \$1.

OBITUARY NOTICES.

IN humble submission we bow to the will of God, who doeth all things well, who saw fit to remove from the walks of life our beloved brother, WILLIAM ALFORD SANDERS, who was born December 18th, 1878, and died August 19th, 1939, aged 60 years, 8 months and 1 day. Brother Sanders was married to Miss Lela Robertson July 23rd, 1906, and to this union were born eleven children, seven boys and four girls. Nine of the children survive. Together with his family, he left a host of friends and relatives to mourn his demise. He was a loving husband, a faithful father and a loyal citizen. All was done for him that could be. The best medical skill that could be obtained failed to reach his case. Surely the Lord called, Child, come home. Though his suffering was intense, he bore it with the patience of Job, accepting the statement of the great prophet: The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. Brother Sanders was strict, honest and upright in all of his dealings with his fellow-man, calm and sedate in his walk before his family. Having joined the Old Baptist Church in 1906, his place of abode at once became the home for the Old Baptists. His wife, though not a member, shared the enjoyment with him, and was ever ready to receive and care for this peculiar company that her beloved husband loved so dearly. Brother Sanders was a strong believer in salvation by grace, the absolute predestination of all things and that all things work together for good to them that love God, having no confidence in the flesh. We, the Salem Church, feel the hurt of our loss, for he was so faithful in duty, so devout in his views, yet gentle, never trying to force his opinion upon any one. We would say to the bereaved, Let us accept our loss in good

faith and trust that it is proven to and for his eternal gain, that he is now basking in the sweetness of God's love, singing the song that no man can learn, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. There awaiting the last call, when the trumpet of God shall sound and our Lord return the second time without sin, unto salvation, bringing his saints (spirits) with him, and the dead in Christ shall rise first, to meet our Lord in the air to become reunited with their spirits that returned unto God who gave them when death was swallowed up in victory, there to reign forever with the Lord, where the wicked cease from troubling and the weary are at rest.

After a few weak remarks by the writer, the body was laid to rest in the Teknacana grave-yard to await the Lord's time.

W. A. LITTLE.

SISTER RHODA SHIELDS SPARKS was born March 27th, 1856, to Willis Patterson and Ann Johnson Evans Patterson, who preceded her to the grave several years. She also had four brothers and two sisters who preceded her to the grave several years, namely: William, Willis, John and Joe Si Patterson, Mary Elizabeth Creasy and Sarah Jane Coleman. She leaves two sisters to mourn their loss: Lucy and Martha Patterson, two step-daughters: Mrs. I. J. Finch, of Danville, Va., and Mrs. N. H. Ferguson, of Charlottesville, Va., with many other relatives and friends, but we mourn not as those without hope, for we truly believe she is resting in the arms of the dear Savior, the One she loved and trusted. She was faithful in all things pertaining to the Master's house. Surely she was a mother in Israel, sound in the faith of salvation by grace and grace alone. She was a firm believer in

the Primitive Baptist doctrine, and lived a very consistent member until her death. She was a woman of very pleasant disposition, never speaking evil of others, always trying to build up and encourage those in trouble and ever ready to lend a helping hand to all she saw in need. She loved her church, and was always there unless providentially hindered. Many times I have known her to go to her church meetings and hear the joyful sound from the preacher's lips when she should have been in bed with a doctor by her side. She was always glad to have her brethren, sisters and friends come to see her. She was a good entertainer, and brought up interesting subjects, which made people feel welcome and glad they came. Her sweet voice is now ringing in my ears, saying, "Come to see me," which she often invited me to do.

Her first husband was James J. Shields, to whom she was married February 16th, 1891, who preceded her to the grave twenty-nine years. She was married to her second husband, A. M. Sparks, in the year 1917. He passed away nine years ago and left her to fight the cruel battles of life alone. But the God she loved fought her battles for her, and smoothed all her rough and crooked paths. She joined the Missionary Baptists August 15th, 1876, but not being satisfied with the doctrine they taught, and her experience condemning it, at her own request she was excluded November 6th, 1894. On the first Sunday in September, 1895, she went before the church at Malmaison and told a little of her experience, was received, and the next day was baptized by Elder McDowell. When they started to raise money to build a church-house on the Bradley Road sister Sparks was ever busy, helping in every way she could. She lived so far from the Malmaison Church that when the Danville Church was built, in 1916,

she moved her membership to the Danville Church, where she remained a faithful member until her death. She suffered heart trouble and shortness of breath for two years, then was confined to her bed for seven weeks, during which time she had a stroke of paralysis, which deprived her of the use of the right side of her body. On the morning of March 13th 1939, the death angel bore her away to that sweet resting-place where sickness, sorrow, pain and death are felt and feared no more. She has crossed over on the other side and is basking in the sunshine of love. Her stay on earth was 82 years, 11 months and 16 days.

Funeral services were conducted by Elder W. R. Dodd, Moderator of the Staunton River Association, at the home of her step-daughter, Mrs. I. J. Finch, in Danville, Va. Pall-bearers were members of the Primitive Baptist Church. Her body was laid to rest in Leemont Cemetery, Danville, Va., to await that resurrection morn, when the dead in Christ shall be raised first to ever be with the Lord.

First, be it Resolved, that we, the Church of Danville, while in conference, bow in humble submission to God's just and holy will, and we express our deep sympathy to her loved ones.

Second, that we ever cherish in our memory her faithfulness, which she set before us as a bright and shining light. We deeply deplore her death, and she will be greatly missed. Her seat will never be filled.

Third, that a copy of these Resolutions be sent to the bereaved family, a copy be spread upon the Minutes of the Church and a copy published in the SIGNS OF THE TIMES and *Zion's Landmark*.

Humbly submitted.

J. E. HERNDON, Moderator,
HENRY C. ALEXANDER, Church Clerk.

LUCY E. BROME was born in Bridgeville, New York, January 21st, 1865, and departed this life August 14th, 1939, aged 74 years, 6 months and 23 days. For the past few years she had been in failing health, and sixteen weeks before her death she suffered a fractured hip, which led to serious complications and resulted in her death. She was united in marriage to Miner C. Brome in the year 1885, who preceded her in death. To this union four children were born: Mrs. Nettie P. Marion, at whose home she resided; Harrison C., who died June 4th, 1914; George H. and Kenneth P. Brome, all of Los Angeles. She has two sisters and one brother living: Mrs. George Norman, of Los Angeles; Mrs. E. R. Vial, of La Grange, Ill.; John Hoyt, of Downers Grove, Ill. When a young woman she united with the New Vernon Primitive Baptist Church, of New York State. In the year 1906 she moved to Illinois, and in 1910 she came to Los Angeles, and joined Liberty Church, by relation, where she remained a devoted and faithful member. She was possessed with a meek and humble spirit, and endured hardness as a good soldier of Jesus Christ.

Written by her pastor,

IVAN P. HINDALL.

SISTER PHOEBE A. HORTON, wife of Hiram T. Horton, passed away April 5th, 1939. She was born June 26th, 1854, a daughter of Jeremiah Dolson and Susan Ten Eyck, and was one of a family of fourteen children, of whom six brothers survive, all but one members of the Old School Baptist Church with her: Daniel J., George W., Charles G., Isaac T., Ira T. and C. M. Dolson. Of her immediate family three daughters and one son survive, together with fourteen grandchildren and ten great-grandchildren. Sister Horton was baptized Octo-

ber 27th, 1895, by Elder William L. Beebe, and her seat at all meetings was filled until a short time before she left us. She was chosen Clerk, and filled that office well. She was called to endure many hard trials uncommon to many of us mortals, and as severe as they were she was never heard to complain or feel her God was unjust. She was always interested in her brethren's welfare, and was a true peace-maker, and many times said, There my best friends, my kindred, dwell, there God my Savior reigns.

Her funeral was held in the Warwick meetinghouse, where a large gathering had assembled, and Elder R. Lester Dodson spoke wonderful words of comfort to us. Her casket was laden with beautiful flowers. Her brethren of the Warwick Church will miss her much, but we feel, and are assured, she is among that number of whom it is said, For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. May that God who is too wise to err, to good to be unkind, reconcile us to his most holy will.

Her niece,

MINNIE E. HYATT.

RESOLUTIONS OF RESPECT.

Be it known that

WHEREAS, it has pleased the Almighty God to remove from our midst by death our beloved brother WILLIAM ALFORD SANDERS, we, Salem Church of the Primitive Baptist faith and order, bow in humble submission to his holy and righteous will.

WHEREAS, the Salem Old School Baptist Church has enjoyed the unselfish services of this faithful member, we do now fully realize our great loss, yet trust it to be his eternal gain. So be it

RESOLVED, that as a token of our love and esteem for our departed brother,

who for twenty-seven years was a member in regular attendance, and as a record of our love to his memory, be it further

RESOLVED, that these Resolutions be spread upon the face of our Minutes, a copy be sent to the family of the deceased, and a copy sent to the SIGNS OF THE TIMES.

Done in Conference, by order of Salem Church, on Saturday before the first Sunday in September, 1939.

W. O. BEENE, Moderator.

W. A. LITTLE, Church Clerk.

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, 1939.

State of New York, County of Orange, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Gilbert Beebe, who having been duly sworn according to law, deposes and says that he is the owner of the SIGNS OF THE TIMES, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 411. Postal Laws and Regulations, printed on the reverse side of this form, to wit:

1. That the names and addresses of the publishers, editor, managing editor, and business manager are: Publishers, J. E. Beebe & Company, Middletown, N. Y.; Editor: Elder R. Lester Dodson, Rutherford, N. J.

2. The owner is, Gilbert Beebe, Middletown, N. Y.

3. That the known bondholders, mortgagers and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this

affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stocks, bonds or other securities than as so stated by him.

GILBERT BEEBE, Owner.

Sworn to and ascribed before me this 17th day of October, 1939.

(Seal)

E. E. CONKLING.

(My commission expires March, 1941.)

M E E T I N G S .

E B E N E Z E R

OLD SCHOOL

BAPTIST CHURCH

IN

NEW YORK CITY

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

Take elevator to second floor.

11:00 A. M.

1:30 P. M.

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

OLIVE & HURLEY OLD SCHOOL

BAPTIST CHURCH

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 a. m.

2 p. m.

All who are seeking the truth are cordially invited.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

R. LESTER DODSON, Pastor.

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

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

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

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

CHURCH MEETING PLACE CHANGED.

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

J. R. HARDY.

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

LUELLA STEVENS, Church Clerk.

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

W. L. SLUSHER, Mod., pro. tem.

T. D. WALKER, Supply and Clerk.

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

E. B. AULT, Pastor.

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

A. S. ROWE, Church Clerk.

Little Zion 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 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

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.

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. 107. MIDDLETOWN, N. Y., DECEMBER, 1939. NO. 12.

CORRESPONDENCE.

PSALMS XLI. 1, 2.

“BLESSED is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.”

Recently it was my privilege to hear one of those fellows who are saying lo here and lo there, use this particular Scripture as a basis for his money begging. Of course, as was to be expected, he took quite a bit of cash out of town. But I wondered if he did not leave town as destitute of the knowledge as to who it was under consideration, as when he arrived. Furthermore, I wondered if he was even one of the poor under notice. At least, he did not have the fruit, because one of those who have the fruit will not beg money in the name of doing work for the Lord. But we should never question anything that is said unless we can give something better. I wondered if I knew anything

better, and, if so, did I know just what application to make of this Scripture? As I contemplated the wonderful display of sovereign grace, in the salvation of the dear children of God, I was made to rejoice that I even had, as I hope, a hope in this matchless consideration of the poor. The longer I live and the more I am made to see the corruption of this natural man, the more I am made to see what a high and complete consideration this was. The blessed character under consideration is none other than Jesus Christ our Savior. We would not speak of him being blessed as the Lord God from heaven, because, as him there would be none to bless him, as he is as old as God the Father, having been from everlasting to everlasting. But as the man Christ Jesus, we love to feel that he was blessed of the Father to come in the fulfilling of his will. “And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say

unto Zion, Thou art my people."—Isaiah li. 16. In speaking of his work on earth, he says that he came not to do his own will, but the will of him that sent him (John vi. 38), and thus we see that in that sense he had to be blessed to perform the work he was sent to do. In further confirming this he says, Of myself I can do nothing (John v. 30), and, My Father doeth the work (John xiv. 10), and, I live by him (John vi. 57). What about considering the poor? And who are the poor? And in what way did Jesus remember them? And how and to what extent were they poor? Yes, dear children of God, he has most graciously remembered thee. He beheld you in your sins even before there was any of you. Here is one of the sure things about the covenant of grace: that it was ordered in all things and sure before the world began. Determination is not worth anything unless the determinant has a full knowledge and control of all things that are to transpire in the time that his covenant is to be brought into perfection. Thus, we run into the grand doctrine of predestination here, as elsewhere when we go to talk or write of the mercy of God. It is not so much a hobby as some of our enemies would have others believe, but it is the backbone of the whole scheme of salvation. To say that this consideration of the poor could come about and there be some power other than God Almighty determining things, certainly is a poor comfort to God's children. This poor that our text has inclosed in it want a sure doctrine. They are so poor that they would not dare leave any part

of the salvation of their destitute souls to chance or works. Brethren, I believe here is a good place to say that these poor are not so afraid of making their God the author of sin that they are continually apologizing for his actions. He has done certain things, and will continue to do so, (and all by determination) and has set the bounds of all people in the same way. Not only has he considered us while we were dead in sins, but he is at it now. Some people have the idea that he does not remember us when we get in a poor state after regeneration. If such a dose of legalism was true, then our text would have to read that he is blessed when he remembers the rich, or those who are able to work in favor with him. Poor old Job would have been in an awful plight if the Lord had only considered him when he was in good condition. But listen, my dear readers, Job was a very poor man. "Oh that I knew where I might find him, that I might come even to his seat." "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."—Job xxiii. 3, 8, 9. Do you ever get in this condition, precious brethren? Ah, yes, more that way than any other way, I hear you lament. If this was the heritage of the children of God what a dismal scene it would be. What would be the outcome of such a condition that you could not find him? Do you suppose you could ever find him while in this terrible conflict of soul? O, dear little ones, how

poor we mortals are. We do not know where he is. We are continually looking for him whom our soul loveth, but as long as we are looking in our ability to find him he is hid from us. Does God do a good work of hiding from his creatures? He hid Jesus from Herod, which is a figure of the natural man, and the natural abilities of man have never found him out yet, and never will. But has God forgot to be gracious to poor old Job in the extremity of his case? Oh no, he considers him, and teaches him of his loving remembrance. Let us look in on the poor destitute fellow and see if we find our own travel, our own hopes and our own deliverances. "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job xxiii. 10. Ofttimes, dear tried soul, he is hid from you, but he considers you as his sheep and he knows where you are. We cannot consider him, only as he gives us grace to do so, but his love and care of his people are based upon the righteousness of himself. As to who are the poor, we find them spoken of all through the Bible. They are the children of God. They are that number that cannot be numbered by the enumeration of man. They constitute the bride of Jesus. Will he ever fail to take cognizance of his bride, that was given him in the covenant of redemption? If so, then his agreement is indeed a legal covenant, and will certainly fail, because we are not able, and never can be able, to perform any satisfactory work. They are not chosen for numerical strength or righteousness, but in him before the world began. The number is

so definite that men nor devils cannot add to nor subtract from it. (See 2 Samuel xxiii. 5.) To be sure the degree of being poor may vary with God's children. Some of them are dealt with in one way and some in another way, yet all by the Spirit, and for the good of them and his glory. Seemingly, the children he calls to the church are the poorest beings in this world. Everything must be taken away before one is fit for this kingdom. But all the different degrees of being poor are not a variation in God, but a confirmation of his work among his people. Paul, in writing to the church at Ephesus, says, But unto every one of us is given grace according to the measure of the gift of Christ. (Eph. iv. 7.) All of these little ones constitute the bride of Jesus, our Husband. There is not the least question about this poor woman being considered by her Husband. He has already paid all she owed, and I want to say that her debt was so enormous that she could never have made the first payment, or start, towards getting out from the condemnation she was under by reason of transgression. Her sins were such that she could never have met her Husband in that wretched condition, because he is without sin. But he considered her in the extremity of her case. Oh what love is this! What manner of attention, that he did take notice of this poor and sinful woman. Poor soul, when you are given to meditate upon the goodness and mercy of God, do you not often wonder how it is that you could be remembered and considered? No water to drink that would

be thirst-quenching to a poor soul. The pantry empty of that bread of life, but in his consideration of you it was to open a fountain that never shall run dry, but flow in winter and in summer. He gives his chosen ones to eat of that bread that comes down from heaven, and, poor hungry soul, it is from an inexhaustible source. In taking notice of this poor and afflicted people, he laid aside the glory that he had with the Father. Not that he needed it, but that she was lost to him in her sin and degradation and the covenant must be carried out. Look at the world in her giving of alms and see if she administers as does Jesus. No, I dare say not, but it is with an expectation of applause of men, and usually looking for it back. But he lays aside his glory, and even passes by the nature of angels and takes upon himself the form of a servant, and was made in the likeness of men. (Phil. ii. 7.) Brethren, this is riches beyond compare, to think that he loved his people in such a wonderful way, veiling himself in flesh, being made like unto his own poor flock. Let us praise his adorable name for considering us enough to give unto his bride one coat.

No art of man can weave this robe,
'Tis of such texture fine;
Nor could the wealth of all this globe
By purchase make it mine.

'Tis of one piece, and wove throughout;
So curious wove that none
Can dress up in this seamless coat,
Till Jesus puts it on.

"I give unto them eternal life." Yes, he did this for you when you were so poor that you could not think upon his blessed name. He took our sins upon his shoulders and bore them to the cross,

putting them away forever. While he had that terrible load on him he was working out that righteousness that we had failed to do. (See Romans v. 10.) I am persuaded that you have been comforted time after time because of his consideration of you. May he give you to continue to rest in such a Man, who has been poor that ye through his poverty might be rich. (2 Cor. viii. 9.) He will continue to consider your case, poor sinner, because

Grace led my roving feet
To tread the heavenly road,
And new supplies each hour I meet,
While pressing on to God.

And he is even now considering you at the throne of grace and mercy, and will continue to do so until the last one of his poor and afflicted people is safely delivered home. How can he fail in any of his promises to his little ones? How can he fail to consider them? Listen, poor soul, you who are so cast down, what a safe and secure fortress you have to abide in: "The Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive." We have ample proof that he delivered him from, every enemy that assailed him thus verifying the above promise to deliver. Moreover, he preserved him, and kept him alive. Blessed thought that he is now alive, and is our Advocate for evermore, because

He took our mortal flesh to show
The wonders of his love,
For us he paid his life below,
And prays for us above.

Father, he cries, forgive their sins,
For I myself have died;
And then he shows his opened veins,
And pleads his wounded side.

Let us see further as to his mission here

on the earth. "He shall be blessed upon the earth." Yes, he shall make many rich, and give unto them the keys of the kingdom, and they shall go in and out and find pasture. (John x. 9.) He shall complete the work his Father gave him to do, and even now while you, perhaps, dear reader, are low in spirit, it is a finished work.

It is finished, oh what pleasure
Do these charming words afford,
Heavenly blessings, without measure,
Flow to us from Christ the Lord;
It is finished, it is finished,
Saints, the dying words record.

"And thou wilt not deliver him unto the will of his enemies." Oh what matchless grace is this! Oh what boundless love, that Jesus, that immaculate One, was sent to consider such poor rebels as we are, and that power was given him to conquer death, hell and the grave over his enemies. Their will was to do him to death (they meant it for evil), but I am so glad to write this wonderful thought, that he came to do his Father's will, and I hope I believe in a sovereign God to the extent that while he was here doing that, that not for one moment was he turned over to the will of his enemies, because my Book tells me that all of them were gathered together to do whatsoever his hand and counsel determined before to be done (Acts iv. 28), and any other doctrine than this makes my poor and destitute condition dependent upon chance, or works. "Blessed are the poor in spirit: for their's is the kingdom of heaven." Poor sinner, can you get rich? No, but here is One that has made you so, and inasmuch as your great High Priest

was not delivered to the will of his enemies, just so you will not be.

As poor as Paul, yet in hope,
W. D. GRIFFIN.

PULASKI, Virginia.

DEAR BROTHER DODSON:--Since writing some time ago for the SIGNS I have had some feeling to write again, only to be assailed by a feeling of unworthiness, but nevertheless I feel to express my love for the principles contended for by the SIGNS.

There is a portion of the Scriptures (the language of the apostle Paul) which at this time seems to meet and accord with my experience, and if I am favored to write my views of it and would thereby comfort one of God's little ones I would feel I had accomplished my purpose. "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." Every poor child of God who has been brought by grace to realize the goodness and mercy of God has often craved and longed for the deep and hidden things which are mysterious, and has desired to get to and lay hold upon the deep riches of God's love, only to realize each time the the depth of these riches. Some of our brethren seem content with the skimming along on the surface of things pertaining to the gospel doctrine, and are inclined to believe that the preacher who does the loudest talking and the most logical speaking is the one who does the greatest preaching, but I have been led to examine and weigh the substance of

a few matters concerning the doctrine, and am satisfied that before we can rejoice in the riches of God, which are deep, that we are brought down by the sovereign grace of God unto the depth ourselves, and in the depth is where both the riches of God are; to wit: the wisdom and the knowledge of God. It seems a great matter for one so limited in understanding as I am to claim to know anything of the riches of God, yet when I in my mind go back to that eventful day in the spring of 1933, when I feel that God brought me down to walk in the valley and to see, as it were, his boundless wisdom displayed in conjunction with his power over all things, my heart does burn within me, and I am made therefore to confess that he, in mercy, brings us down in poverty (spiritually) that we may feast the more upon his riches, and clothes us in weakness that we may in weakness realize the perfection of his strength. No man by searching can find out God, nor can any by carnal wisdom understand his ways or judgments. The only way any man knows anything of the riches of God is by God showing it to him. God's way of performance is like unto all his other ways, it is unsearchable. High above our ways are his ways. In the soul's experience of God's people is the acknowledgment of his boundless wisdom, his unlimited power and his unsearchable ways. We know these things of God's riches because we have felt them and seen them by the grace of God. It has pleased him in mercy to lead us by his gracious Spirit in the depth. "Deep calleth unto deep." Our

experience lies in those things at the foot of the mountains, and our travel and pathway in among rocks, and sometimes here and again there in the low places we see, by the grace of God, the lofty peaks of God's towering strength, and in the depth we oftentimes become hungry, and we feast then upon the riches of God, for his riches are deep and we are brought thereto. While in the depth we can see higher, and also deeper, yet not as carnal sight, for we only see as God gives us light to see. There is no greater desire in my heart at this time than just to look into and see the riches of God, yet most of the time I can but grope in the darkness. When one feels the most unfruitful, dark, and without strength, then it is that God's light is greatest in him, because no man can realize the dark, weak and limited state of the flesh except God shows it to him by the light which is Christ in him the hope of glory. There is no man who can understand (of himself, or efforts) the wisdom, knowledge, judgments or ways of God. God's revealing grace, through Jesus Christ our Lord, is what gives us an insight into the mystery of God's way, which is contrary to the way we would take, yet "He knows the way I take." We cannot understand why God made a chicken, and a hawk to catch it, nevertheless he did. All the things which exist, or ever have been, are embraced in the deep wisdom of God, and the reason given for all God's work is because it is his will. We rejoice in the fact that Jesus is the means by which the water is drawn from the well when we are in

the depth and realize the well is deep and that we have nothing to draw with. That he teaches us again and again the lesson that though the riches of God be deep, his judgments unsearchable and his ways past finding out, we have access through Christ to the bountiful store of God's riches, and many times are brought down to feast, behold and rejoice in the depth, and our greatest lessons are learned when we are down.

Yours in hope,

ROY S. SMITH.

GRETNA, Virginia.

DEAR EDITORS:—I am inclosing two dollars, which is for back dues of the present year, and to you I wish to extend thanks in that you have been so patient with me, and sent me the SIGNS even after my subscription had expired, showing that spirit of love which does not take money to buy. The SIGNS has been of much comfort to me. The letters are wonderful, especially the editorials. The writers all seem to me to be blessed with that Spirit from on high, which I feel one must have to set forth such good news as I read in your paper, and I think one's heart must be prepared from the same source to receive such. At times (not always) I feel I have received that spirit of adoption and have the witness within my heart, and rejoice in the doctrine of salvation by grace, but so much of my time is spent in doubt that I fear I am deceived in the whole matter, but if I know my heart, it is a true desire to love and worship God in spirit and in truth, giving him all the praise for the many blessings

of mercy he has bestowed upon me all the days of my life.

I am inclosing a little poem, which was presented to me, I hope by the Lord, in tune of "My dear Redeemer, dying Lamb." My feelings for a few moments I will never be able to tell. But all was well, and if I had been called to die I was perfectly willing to leave everything behind. My heart was filled with a great love of God, which excelled all earthly ties and things pertaining to this world. "But oft it causes anxious thought, am I his, or am I not?"

I have been asked to send this poem for publication, but fearing it might not meet with your approval, have not offered it until now. I leave it with you to do with as you desire, and it will be all right with me.

MY PRAYER. (In song.)

O Lord, give me a heart to pray,
More love for all mankind;
Then take me home to live with thee,
And in thy glory shine.

Dear Lord, I ask to love thee more,
And keep my heart aright,
And when I leave this world of woe
I'll never more see night.

I long to suffer every pain
That thou hast borne for me,
To know the pains that thou hast borne
Was for my eternal gain.

When I was being tossed about,
I did not know the cause;
This was the way I must be led,
That I must bear a cross.

I want to praise thee every day
For blessings I've received,
And when my race is near an end,
Oh may thy blessing give.

To tide me o'er the pangs of death,
Till I can reach that shore,
And hear thy voice, "Come, welcome home,"
To dwell for evermore,

With an earnest desire for your prayers for one with a faint hope of eternal life, I am

(MRS.) WILLIE TOSH.

LYNBROOK, New York.

DEAR ELDER DODSON:—I received your welcome letter, and delayed replying until I thought you had returned. I hope your meeting with so many friends and people of like mind as yourself concerning the things of God has proven profitable to both you and them. I would truly like to attend such a gathering.

Your mention of the poet's words, "God moves in a mysterious way, his wonders to perform," stirs up the mind to review the path over which we have been led. The same poet writes, "He treasures up his bright designs, and works his sovereign will." This leaves all our puny efforts to gain anything by our own strength, or in our own way, without avail. Jeremiah says, The way of a man is not in himself; it is not in man that walketh to direct his steps. So we are led in ways and paths not of our own choosing, and find ourselves in places and circumstances in which we would not be if we were permitted to carry out our own plans. It is only as we look back over the past that we can see the hand of God in his dealings with us, and the clouds have been the dust of his feet. Man is like the wild ass "that snuffeth up the wind," as Jeremiah says, which pictures the natural man acting according to his stubborn and rebellious nature, for all his vain efforts to gain anything spiritually by offerings of his own works, or by any merit

of his own, fill him with wind, so to speak. It is only when we have naught to bring, and appear before him naked and in abject poverty, that we are filled with things nourishing to soul and spirit. He gives to the hungry, but the rich he sends empty away. You say truly, that people do not look for the truth until they are awakened from within. The Scriptures tell us that the dead know not anything. So they cannot know anything of truth, nor of Jesus, who is the way, the truth and the life, except by revelation. When God has caused his light to shine in the darkness of the sinner's heart and shown him how deceitful and desperately wicked he is by nature, it is only then when convicted of sin and standing before the bar of justice, that, like the publican of old, we dare not raise our heads, nor have we any excuses or extenuating circumstances to offer, but acknowledge our guilt and plead for mercy. It is then we get a sight of Jesus made an offering for sin, when he suffered and died on the cross. It was there that mercy and truth met together and righteousness and truth kissed each other. God now does not see the sinner, but sees the blood of his dear Son, and as he told the Israelites while in Egypt, When I see the blood I will pass over you. So the guilty sinner to whom the blood is applied is passed from death unto life. This passing over is not merely a skipping over, but I like to think of it as a covering, as the poet says,

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Have I any claim to such glorious apparel in the sight of God? Sometimes I feel faintly to hope that I have, but owing to the many weaknesses of the flesh, I often fear and tremble lest these things are not for me; but if indeed my feet are set upon this Rock, Christ Jesus (and I do tremble more often than not), of one thing I feel sure, the Rock does not shake, nor will it ever be moved.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

He is a nail fastened in a sure place, upon which hang all the vessels of mercy.

I cannot write more, but wish to be remembered to all the folks. I trust also that this will find yourself and family in good health. They have my best wishes.

Sincerely yours,

S. W. SHIPWAY.

FRANKFORT, Kentucky.

DEAR PUBLISHER:—If any of the brethren ask about me, you can tell them I am still trying to preach Christ, and him crucified, even though it is a stumbling-block and foolishness to the unregenerate. My health has been fair, and I have been able to attend to my two churches. We have had no additions for some time, and several deaths, still I am more convinced every day that there is yet a God in Israel who never slumbers nor sleeps, who is carrying on his own affairs in the army of heaven

and among the inhabitants of the earth, and if we were able to fathom the mysteries of to-day we could see the cause of it all, and I believe it is for our good, for our God makes no mistakes.

Now, my well wishes to you as publisher of the SIGNS, and to Elders Dodson, Ruston, Vaughn and Spangler. May the Lord enable you and them to carry on this medium of communication which your grandfather, Elder Gilbert Beebe, started one hundred and seven years ago.

I had thought that this fall the way would open so that I could visit some of your associations, but find I must be content and attend to my few sheep in old Kentucky.

I am, as ever, a poor sinner with a hope,

GEORGE L. WEAVER.

DUDLEY, Ontario.

DEAR BRETHERN:—I have been unable to write, so my renewal to the SIGNS OF THE TIMES is several weeks late. I desire to let the editors and all of like precious faith who contribute articles and good letters know that they often provide me with a sweet morsel, which makes me realize that the Lord's arm is not shortened to feed in time of famine. I waited until I could at least send a note.

With love to all the household of faith,

(MRS.) ALMA V. MORTIMER.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1939.

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Rutherford, N. J.

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REVELATION XVII. 14.

“FOR he is Lord of lords, and King of kings.”

The Lord Jesus Christ is typified under many different names in the Scriptures. John tells us that the reason his saints overcome the beast is because he is King of kings and Lord of lords. A king is one in authority. Sometimes their power is limited, sometimes unlimited. A king is one who reigns over a kingdom, has subjects under him. People are not permitted to come into the presence of a king unless they are bidden to come. Jesus is the Lord of lords and King of kings. Jesus said, No man can come unto me except it were given unto him of my

Father. The modern preaching of today sets forth Jesus not as Lord of lords and King of kings, but as a beggerly one by the wayside, wooing and beseeching sinners to turn in and become subjects of his kingdom. That he is in need. That unless he can persuade men and women to cooperate with him in the work of salvation many for whom he died will be lost. Those who believe such things have a form of godliness, but deny the power thereof. Jesus told Nicodemus that except a man be born again he cannot see the kingdom of God. To see the kingdom is to be a part of it. No one knows anything of this material kingdom until he is born into it. Also, to see the kingdom under consideration one must be born into it. Born of an incorruptible seed by the word of God. All the excitement preaching, death-bed scenes told, calling upon men to repent, will never bring a poor sinner to see the King in his beauty. The question will be asked, How are sinners brought to see and rejoice in the Lord Jesus Christ as their King? The apostle tells us that he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him. To really feel thankful for anything, one must first feel the need of it. Sinners are brought to rejoice in the reign of Jesus in the same way Joseph's brethren were brought to rejoice in his reign, who was a type of Christ. The first work of grace in the heart of men is for the Lord to send a famine in the soul. Gradually they learn that the Lord of lords and King of kings does not need their

money (works). They are brought by the same power to realize that the things they need they cannot obtain, and in this way they are brought to the end of the earth (their own strength), and as a beggar to beg for mercy before the King, not even hoping for it, let alone expecting an outpouring from him of all the multiplied blessings of God, and to receive the best of the land. Many never forget the moment when they waited trembling at the door, feeling it was sealed to them, and that they could not go back to the world. Feeling that if their soul were sent to hell, God's righteous law approved it well. Hoping not so much to see the King, feeling unfit to go into his presence, yet begging for mercy, feeling the fear of judgment. Here, my beloved, is where the word is heard, Come near me, I am Joseph (Jesus your Savior). We never forget the moment when faith was given, when the news was received, Your sins, which are many, are all forgiven. Not only do we by faith see him who says our sins are forgiven, but assurance is given that in the storehouse is grace to last until the famine is over. And as we further journey we truly learn that

"He reigns to grant me fresh supplies,
He reigns to guide me with his eye;
Oh the sweet thought this sentence gives,
I know that my Redeemer lives."

Earthly kings often err, do not know what their subjects need, what is best for them, but he who is King over all Israel never slumbers nor sleeps, knows what every one in his kingdom will need even before it is manifest unto them, and has promised to supply all their

needs. So peculiar is their experience they learn that all their times are in his hand, that if he leaves them a moment they go astray. This King has reigned until he has put all enemies under his feet. Even the winds and the sea obey him. He speaks and all creation moves, obedient to his will. How rich the church of the living God is. Of his fullness have we received. Ye are complete in him. How wonderful is the One of whom we speak. His love for those the Father gave him has never been expressed. Realizing at times by faith that all the benefits of his obedience has been given, that he has imputed his righteousness unto them and that their sins were imputed (charged) to him, they can come boldly to the throne of grace to find grace to help in time of need. Not in their name, but in his; not in their works, but his. How tender is the care of those called by grace (according to the standing given them in him before the world) into this kingdom, which is not of this world. Jesus says to consider the lily, how it grows, it toils not, neither does it spin, yet Solomon in all his glory was not arrayed as one of these. Those clothed with his righteousness. A sparrow shall not fall without him; are ye not much more than many sparrows? Even the very hairs of your head are all numbered. We are brought by experience at times to say, From his love he every trouble sends, all things are working for my good, and bliss his rod attends. As to how and when the subjects serve him, a question sometimes disturbing to some, we would here say that it is he

who worketh in you both to will and to do of his own good pleasure, and the service rendered by the subjects of this King is that they are led by his Spirit, and with a realization of his goodness, and because of the love of him. When Joshua last addressed Israel he recounted unto them the tender mercies of their God. He carried them back over their pilgrimage, and then said unto them, If it seems evil unto you to serve the Lord, choose ye this day whom ye will serve. If the realization of the goodness of God unto a poor sinner saved by grace does not cause him to desire to serve the Lord, we do not know what will. The whole matter is summed up in the hymn,

"What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of him.

As Jesus appears in you view,
As he is beloved, or not;
So God is disposed to you,
And mercy or wrath is your lot."

By the evidences, some of which are mentioned, we look to that day when we shall cast our crowns at his feet and crown him Lord of all.

D. V. S.

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.

GOSPEL TRUTHS.

IN these perilous days and times, it is very essential that "gospel truths" should be clearly stated. We believe our readers will be refreshed, spiritually, by the letter which will follow these remarks. It was written nearly one hundred years ago, by one, Daniel Matthews, in England, on the subject of Sunday Schools, preachers and adding to the church militant. We recall in our early childhood hearing how Robert Raikes started a school on Sunday for the benefit of unfortunate children in Gloucester, England, the purpose being that they might be taught to read and to become familiar with the Bible. We have known for many years that such schools have been countenanced by the Strict Baptists in England, but we were not aware of the use some made of them. We are, therefore, glad, indeed, to know of at least this voice having been raised so unequivocally against such practices as then existed. There is most certainly no reason in the world why Sunday Schools as they exist in this country today should be used as an adjunct of the true church. On the contrary, there is every reason why they should not be so used. The church of God should stand aloof and be separate and apart from all orders, be they secret or otherwise, and organizations of men which make any pretense to religious worship of any kind. And as much as we feel the need of preachers and church members, we had better be content to pray to the Lord of the harvest, that he would send forth laborers into his harvest, and to

add to the church militant only such as he will own and have to be saved. Man-made preachers and Ishmaelites had best be left for other people, since Old School Baptists have trouble enough without them. If only the letter of the word was taught in the Sunday Schools throughout our land, we would not object to them, but the lessons which are prepared and taught by their tutors do not contain the truth, at least in our opinion, and in the vast majority of cases, undoubtedly, it is a case of the unregenerate teaching the unregenerate. The Scriptures say if the blind lead the blind, they shall both fall into the ditch. We have many good friends among other denominations who are loud in their praise of Sunday Schools. It is claimed that they create a good, wholesome atmosphere and environment, and that children are far better off there than they might otherwise be. We will not deny but what they may have a good moral effect, on the whole, upon those who attend them, but in this article we are not discussing morals, but religion. Neither are we writing this to offend our friends, for we have no objections to other groups using whatever methods they may wish to establish, maintain and augment their organizations, so long as our own religious freedom is not endangered. Occupying the position we do, both as minister in the church and editor of our paper, we claim not only to have a perfect right, but that it is actually expected of us, that we shall set forth as clearly as possible what we understand to be the doctrine and order of the Old School

Baptist Church. We have sometimes feared that Old School Baptists have spoiled other good gifts in the church by trying to make preachers out of them. The questions may well be asked, How shall they hear without a preacher? and, How shall they preach, except they be sent? This infers that they must, without exception, be called, qualified and sent by God, and the best possible evidence that a man gives of this high and holy calling is that he preaches the gospel in demonstration of the Spirit and with power from heaven. Churches should be fully persuaded in their own minds before they ordain a man to the work of the gospel ministry and send him forth in the world. If God has not liberated him, he will be in terrible bonds all his life and, besides, will impose a great hardship upon those who hear him.

So far as we are aware, there are no Old School Baptist churches in the United States or Canada having any connection with Sunday Schools, but we have known of many cases where it seemed quite evident to us, at least, that too much urging or persuasion had been used in getting people into the church. God forbid that we should speak discouragingly to any who are spiritually taught, but churches should require of all who are admitted to the ordinances of God's house to give a reason of the hope that is within them. And let us say to all who long for a home with the people of God, but feel their unworthiness, that there is no better evidence of having passed from death unto life than an unfeigned love for the brethren. If

the fire of God's love has been kindled and burns within your heart, we advise you, by all means, to go home to your friends and tell them what great things the Lord hath done for you, whereof you are glad.

R. L. D.

THE LETTER.

To the Strict Baptists of Middlesex, and Others.

FRIENDS:—Having received an invitation from you to assist you in the training of young men for the ministry, and not being able to address you and all your correspondents, of both London and Manchester, separately, I write this letter to you and all, that I may state my views on a subject of so much importance. I also wish to write about some things practiced in the Sunday schools, but of which I cannot approve. To show you that I am no enemy to the Sunday schools, allow me to say that we have one connected with our place of worship, but we do not try to make *proselytes* of the children. We teach them to read the Bible, correct their manners and detain them in the chapel to hear the gospel preached. This I can approve.

As many who have written to me affirm that something must be done to keep the true doctrines of the gospel standing, I will give you a sketch of what I have handled, tasted and felt of religion, that I may show you that God will save his own, in spite of all the resistance of the devil. The truths of the gospel will surely stand without man's inventing any new plans to hold them

up. My opinion concerning young men being taught to preach is that no man can make another a mouth for the Lord, though one may learn to give to others what man has given to him. As is the postman who carries a letter to an individual without himself knowing what is in it, so is the man that takes the word of another about religion, not having proven it himself. It may be right or it may be wrong, for aught he knows. Remember David would not go to war in armor that he had not proved; he had been delivered from the paw of the lion and from the paw of the bear, and he had proved his sling and his stones, with these he would go against the great Goliath, and, with the help of the Lord, he overcame him. In this simple way God was seen in the work, and this brought to David Goliath's sword. The Holy Ghost says of this sword, that "there is none like it in Israel." My friends, this is the way into the field; there is no sword but this heavy enough to cut down self and self-righteousness, or strong enough to cut deep into the man of sin; for the man of sin has got broad feet to stand upon, and Satan will overcome all those who attempt to overcome him by any testimony that is not their own. Those who are *trained* by man for the ministry will give out what they have heard or read to one another, and as a carrier delivers his parcels, and leaves none for himself, so will it be with them when their head is dried up in death. Such come forth with the *Trinity* of Persons in their creed, but only *two* in their ministry, for the Holy Ghost, the third Person of the blessed

Trinity, they cannot preach. Though they say he is God, they cannot tell of his working and dwelling in the heart. The word from such men's mouths is like the east wind, it comes from a cold quarter. I say again that they cannot preach the Holy Ghost in his work and witness in the heart, for it is he that brings the power of the gospel, with dew and unction, to the heart. They are strangers to this power and unction, and the testimony of such men is like the light of the moon in a clear and frosty night, as cold as it is clear. They come with another man's testimony, and having this mark either in their heads or in their hands, they write down what they bring forth, and put it into their memory, or pocket, for fear lest it should run away from them. If God had put it into their hearts by his Spirit, it would save them that trouble; for no man would write his own name and put it into his pocket lest he should forget it.

Another thing I shall here name, is the practice of getting people so hastily into the church; for if they come into the church before they have left the world, they will bring the world with them into the church, and that will work the gospel out in the end. This is seen when a man that has preached the truth dies, or leaves a people, another being chosen by vote. If the church have many of these worldly spirits among them, these overturn the rest, and invite a man after their own heart, with the Trinity of persons in his creed, and but two in his ministry. Then, "O thou man of God, there is death in the pot." I think if unregenerate people were

more kept out of the church, the gospel might be kept in; and this can be done in some measure by not mistaking good breeding for regeneration, in either rich or poor, but by waiting for the Spirit's work in the heart.

In Sunday schools, I cannot approve of the recitation of pieces by scholars at charity sermons. I have never yet seen God's glory come out of it, but I have seen Satan transformed into an angel of light therein. No more can I sanction the practice of young men preaching to the children instead of hearing them read. Young men preaching to the children at school is, in my opinion, the same as young men preaching at a prayer meeting on the Lord's Day afternoons. I think both had better be given up, for they only breed swarms of preachers, who are a great trouble to the churches. I was one morning hearing Mr. Abrahams, of London, and one of these afternoon preachers was in the same pew with me, his pencil and paper found me full employment, for he was in his study for the afternoon. The friend who accompanied me said he came there nearly every Sunday morning to study for the afternoon. Those whom the Lord sends to speak his word taste their sermons before they preach them. They cannot do with speaking from the *head*; they want their sermons to come from the *heart*, that they may warm the hearts of poor mourners in Zion. They are not catching at other men's words, or at other men's views of religion, nor do they study to get into mysteries. They aim at plainness in religion, and plainness in preaching.

They pray the Holy Spirit to give them their message, and to bless the message to both saints and sinners. They feel that except the Lord is with them their sermons will do no good; and they lean upon the Lord and wait for him, that he may be all in all to them. Without him they feel they can do nothing that is good; they can only work out as God works in. Though learning is a good thing, they that have it and are without the grace of God, will prove it to be a snare to their feet.

The cause of my writing to you is that I may show my views of spiritual things, to save you the trouble of repeating former invitations to me, requesting me to join in holding up the truths of the gospel. I believe the Lord will hold up the truths of the gospel himself, and raise up men to preach them, so long as he has a people to call and feed by those truths. Let man do what he may, God will outdo him for his people's good and for his own glory. I know that men can teach the sciences, such as medicine, law and astronomy, but to teach the secrets of the gospel is the work of the Holy Ghost.

As I have written only to those who have written to me, surely none can be offended with me for stating my views. If any be offended, however, they will show their malice either against the truths I have written or against me as an individual.

I conclude by saying that popery is at the door, and blessed are those who have the God of Jacob for their help. The time is near when they who have not religion wrought in their heart by

the power of God will sell their religion, or give it away; and if they cannot sell it or give it away, they will run from it faster than ever they ran to it. But it shall go well with the righteous, be they never so vile in their own feelings.

Friends, I have not written to you out of strife; things appear to me as I have given them to you, and I hope the Lord will add his blessing.

When thou hast Christ put on,
He is thy wedding dress;
And fit to live or die thou art;
He is thy righteousness.

D. M.

ROWLEY REGIS, 1845.

DONATION DAY

DONATION DAY at the Primitive Baptist Home, Salisbury, Maryland, this year will be December 14th. Those desiring to remember the Home with either articles of food or monetary contributions may do so by sending them direct to the Home.

One of our ministers from the South recently visited the Home, and pronounced it to be all that the name implies. We wish more of our readers could go there and see for themselves what a lovely place it is, and how happy and well cared for are those who reside there. They frequently express their gratitude for the privileges they enjoy.

Our Constitution and By-Laws have been changed so as to permit of any one anywhere in the United States entering the Home, so long as the requirements of said Constitution and By-Laws are met, and a copy of these can be obtained by writing to the Secretary of the Board of Trustees, Mr. John B. Miller, Newark, Delaware.

Those who are desirous of entering should not delay. We know of several who could have easily gone to the Home five years ago, but to-day they are physically unfit, and some of them are in a sad plight financially. The cooperation of all who are interested is needed, and will be greatly appreciated.

R. LESTER DODSON.

CORRESPONDING LETTERS.

The original Mt. Zion Association of Regular Predestinarian Baptists, in session with Little Flock Church, in Cass County, Missouri, September 29th and 30th and October 1st, 1939, sendeth christian greetings with love in the Lord to the associations and churches with whom we correspond, and to the faithful in Christ Jesus.

DEAR BRETHREN:--Another year has passed, and by the grace and mercy of a kind and indulgent Father in heaven, who holds the destiny of man in his hands, we are permitted to meet in an associate capacity and listen to the Scriptures being expounded in a way that would redound to the glory of God, for we are glad to hear extolled the glory of an omnipotent, omnipresent and omniscient God, who is the author of our being. Who says, I am the Lord, and there is none else. There is no God beside me. Who says, I made the earth and created man upon it. I, even my hands have stretched out the heaven, and all the host have I commanded, who declared the end from the beginning,

saying, My counsel shall stand and I will do all my pleasure. We realize our own unworthiness, but we have received many unmerited blessings from his hands, and we have been made to rejoice because of his lovingkindness to us. The thought of his promises contained in the Scriptures is comforting to us, and we are led to sing praises and to bless his holy name.

Your messengers have come to us bearing messages of love and christian fellowship, preaching a crucified Christ, salvation by grace and Christ the only hope of glory. We are a small Association, our number is growing smaller each year, but we have lost none of our faith in a hope in our crucified Christ. We are at peace one with another, and are thankful to almighty God for his many blessings. To our visiting brethren who are in attendance, we bid you welcome and extend an invitation to come again. May love and fellowship abound among us, is our prayer.

DANIEL A. J. ADAMS, Mod.

WILLIAM H. MORRIS, Clerk.

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

Mrs. John T. Cockrill, Va., \$1; Mrs. Mary A. Drew, N. Y., \$1; W. M. Harwell, Mo., \$1; Mrs. David Farnie, N. Y., \$1; Martha E. Holloway, Md., \$1; Mrs. Mae V. Thomas, Ill., \$20; Belle Neal, Va., \$3; Mrs. E. J. Bolton, Mo., \$1; Middletown and Walkkill Church, N. Y., \$50; Sarah I. Rittenhouse, N. J., \$3.

OBITUARY NOTICES.

On the night of August 25th, 1939, the death angel whispered, Come, and the spirit of my father, ELDER J. F. SPANGLER, took its flight to God, who gave it. Elder J. F. Spangler was born in Floyd County, Virginia, July 26th, 1860, and grew to manhood in the same County. He was the son of David R. Spangler. He was married to Roberta Ellen Howery (who survives him) in March, 1882. To their union were born ten children. Two died in infancy, and one daughter, Sallie Hughes, died a few years ago. The children surviving are, Naomi Ray, Eulalah Cannaday, Dalia Phillips, I. H. Spangler, A. F. Spangler, N. P. Spangler and D. V. Spangler. At the age of thirty years he was shown by the light of grace a lost condition, and though he never used the Lord's name in vain, when convicted of sin and shown a lost condition, he felt to be the vilest sinner in the world. When convicted he was in the field at work and the field and the clefts of the rocks were his mourner's bench. One day, eight months later, as he neared his mill-house to unlock the door, he was delivered from this burden. How often I have heard him tell of this. When he came to himself he was walking in the opposite direction singing, "Come, thou Fount of every blessing, tune my heart to sing thy praise," etc. He joined Pine Creek Primitive Baptist Church in August, 1891. Later he felt called to preach the everlasting gospel of the Son of God, and was licensed to preach in the year 1887, and was ordained to the full work of the ministry April 6th, 1892, by the following Elders: A. D. Short, Q. D. Weeks, Valentine Cole and Amos Dickerson. The most of his ministerial life was spent near Spray, North Carolina. In the year 1902 he organized the Primitive Baptist Church

at Spray, N. C., with thirteen members. He served that church until his death, thirty-seven years. At the time of his death the membership of that church was about one hundred. He also served the Danville, Va., Church about thirty years, and Dan River, Wolf Island and several other churches for a number of years. He was afflicted with high blood pressure and a bad heart. For eight months he had felt his end was near. He seldom spoke during that time, but he would say, I realize my time is up, and I am ready to go. He often said he had not always felt that way. I have never seen any one so completely reconciled to death as he was. Last winter, while I was in the home, he said, I have only two reasons that cause me to hate to leave: one is I do not want to leave my family, the other is leaving my good brethren and sisters. He realized his departure would be sudden, often telling us his death would be like the blowing out of a candle. When he died he was on a visit to Floyd County, Virginia, where he was raised. He was sitting in the home of Sam Poff, about nine p. m., talking on the subject of the resurrection, when he suddenly reached his hand over his heart and, without a word or a struggle, was dead.

His funeral was conducted from Dan River Church, by Elders T. A. Stanfield, J. W. Gilliam and W. R. Dodd. Interment was in the church cemetery.

He preached only one God, Lord of heaven and earth, the only true and living God. Everywhere I turn I miss him. We stood together, speaking in that great name about twenty years. Surely there was none more tender, and his memory will be precious until I, too, shall cross the river, there hoping to meet him; not as the man of suffering, but in the image of Him who died for him. If I could, I would gladly take part

of the burden from Mother in her great loss, but we can only say, The Lord's will be done.

His son,

D. V. SPANGLER.

ELDER J. W. KERLEY was born January 20th, 1851, in Hardeman County, Tennessee, and died March 18th, 1939, in Lauderdale County, Tennessee, near Ripley, Tennessee, making his stay on earth 88 years, 1 month and 28 days. He was united in marriage to Miss Rhoda F. Ellis. I do not have the date of their marriage, but to this union were born several children. He leaves to mourn his departure his dear companion and six children. The children are Mrs. Lee White, Mrs. Loue Vest, P. L. Kerley, Mrs. Susie Chandler, Martha Cox and J. H. Kerley. Elder J. W. Kerley joined Macedonia Primitive Baptist Church September 25th, 1885, and was baptized by Elder H. W. Thomas. On Saturday before the fourth Sunday in April, 1887, the church set him at liberty to exercise his gift wherever he felt God in his providence saw fit to cast his lot. The church saw that his gift was very profitable, and on the fourth Saturday in July, 1888, called for his ordination to the full work of the ministry, and Elders J. M. Hicks, H. W. Thomas and Deacons M. D. Cox and John Harmon ordained him to the full work of the ministry, and we feel he was wonderfully blessed of God and was faithful in all his duties. He was pastor of Macedonia Church for fifty-two years, which is something marvelous to think of, and he was still its pastor when he died. This dear old soldier of the cross was to me one of the ablest expounders of the atonement I ever heard. He was also sound on all the cardinal points of doctrine, faith and practice, and I feel he honored God with an orderly walk

and a godly conversation. It could well be said of him that he fought a good fight, he finished his course, he kept the faith, and surely there is a crown of righteousness laid up in heaven for him, which the great Shepherd and Bishop of his soul will give him at his appearing. We feel that on March 18th, 1939, the dear Lord gave that dear old soldier of the cross an honorable discharge, and laid him down to rest from his labors. We feel that he has ceased from his labors and his works are following after him. He will be remembered among the Old Baptists of Western Kentucky and Tennessee for a long time to come. He was Moderator of the Mississippi River Association for a long time, and the Association was appointed to be held with his home church the fourth Friday, Saturday and Sunday in September, 1939, and I was blessed with the privilege of attending that Association, but oh so sad when I got there. If ever I saw sheep without a shepherd, I surely saw it there at that place. This dear old soldier had met with them for fifty-two years, without missing a session, and they were at a loss to know what to do. Elder R. M. Brann and I were the only preachers at the meeting, and they were like the children of Israel were when Moses died, they surely were mourning. The Mississippi River Association esteemed him so highly that they appointed a committee to draft a Resolution in memory of him and had it printed in their Minutes, and ordered a copy sent to the SIGNS for publication, and all the associations with which his Association corresponded esteemed him so highly that they all drafted Resolutions in memory of him and had them printed in their Minutes. Brethren and sisters, a great man in Israel has gone home to rest. I had been with him for twenty-two years, and always found him gentle, mild and kind,

especially to his preaching brethren. To know Elder Kerley was to love him. I went to his late home in September, when I attended their Association, and while sitting on the porch of his home on that lonely hill, in silent meditation, I thought that doubtless that dear old soldier had many times turned his back, as it were, on his family and gone down that lonely hill, feeling burdened, to go and feed the flock of God which Christ had bought with his blood, while on the other side his natural duties were to stay and provide for his family. But he seemed to have been made willing to forsake all for the cause he loved so dearly. The Primitive Baptist Church has sustained a great loss, but I feel he has entered into great gain. His family has lost a true father, his wife a true husband. Oh may God reconcile dear old sister Kerley to his will. May he raise up another undershepherd to feed the bleating lambs and sheep in that part of his vineyard, is my prayer.

Elder P. J. Prince, a lifelong fellow-servant with him, and Elder C. O. Kerley conducted his funeral, at the home, in the presence of the heart-broken family, brethren and sisters, after which kind hands took the mortal body and laid it away to rest in the family burying-grounds on the his farm, to await that great and wonderful summons from on high. May God reconcile all who mourn, is the prayer of the unworthy writer.

Written by request, by one in hope of the resurrection of these vile bodies in the image of Christ,

O. W. PERKINS.

MRS. MARY JANE SMALL, widow of James Small, died August 13th, 1939, at her former home, now the home of her son, Clarence Small. She and her daughter, Jeanette, came up to visit and

attend our Dunwich meeting, it being the tenth anniversary of Elder Ruston's pastorate. On Sunday she said to her son, I do not feel able to go to meeting, which was a great disappointment to her. In the afternoon she laid down to rest, and in a few moments passed into that blessed sleep in Jesus from which none ever wake to weep. Her birth date was April 17th, 1860. Mrs. Small was a daughter of Molcom and Janet Campbell, and granddaughter of the late Elder Thomas McColl, one of the first gospel ministers who preached in Canada to the few scattered saints throughout the then wooded forest, and who walked through blazed trails many miles. Elder McColl emigrated to Canada from Argyleshire, Scotland, in the year 1819. Mrs. Small was a God-fearing person from her youth, and in his mercy his guidance of dear sister was in pattern of his meekness. She loved to lisp his blessed name, but a fearfulness of her unworthiness to follow him in the sacred ordinance of baptism hindered her from the joy and rest of the sacred privilege which so benefited her, but I feel a glorious inheritance now awaits her in the realms of eternal glory. When the Lord shall come again to gather his jewels home, there and then she shall sing his praises. No more to sigh or shed a tear, no more to suffer pain or fear. Mrs. Small leaves four sons, Melvin and Samuel, of Detroit, Mich., Clarence and Molcom, of Dunwich, one devoted daughter, Jeanette, two sisters, Mrs. Terra McTaggart, of London, and the writer, Mrs. John McPhail, one brother, Samuel D. Campbell, of London, four grandchildren, Donald, Melvin, Maxine and Douglass Small.

Her funeral was held from her son's home, and was largely attended. Interment was in Fairview Cemetery. Her

pastor, Elder George Ruston, used as a text, "Them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14. And spoke comfortingly to the sorrowing family and friends.

Her sister,

(MRS.) JOHN McPHAIL.

MRS. RUTH (TERRY) LAKE, the subject of this notice, was born June 17th, 1889, and departed this life February 26th, 1939, making her stay on earth 49 years, 8 months and 9 days. She was a daughter of the late Elder J. H. and Martha (Canady) Terry. She was united in marriage to brother J. E. Lake. I do not have at hand the date of their marriage. They lived devotedly together. Their home was enshrined with love, and never has it been my lot to behold a family more fully knit and bound together in love than was theirs. Space forbids us to speak of and enumerate the many noble qualities of Mrs. Lake. Through a felt sense of unworthiness, and through a feeling that she did not possess sufficient evidence of a hope in Christ, Mrs. Lake never united with the militant church, yet she possessed a good hope through grace, having received a hope at an early age in life. Her life was a living evidence of her hope in Christ. She was a firm believer in the doctrine of salvation by grace, and grace alone. She had no confidence in the flesh. Several years ago she and brother Lake lived on a farm adjoining the old home place where I then lived (brother Lake at the time was in the mercantile business), and through a period of several years, while living so close together, I was in their company a great deal, and in all that time I never heard Mrs. Lake speak an unkind word to any one. She was a kind mother, a loving wife, a good neighbor and as humble a person as I ever knew. Truly

can it be said of her that she walked humbly and meekly before her God. The example she set before her children, and in the neighborhood as well, was wonderful indeed. Nothing but the grace of God could so humble one and cause their life to be spent in such a worthy way as her life was. Mrs. Lake had been in ill health for years. Brother Lake did all in his power for her, but the Lord was pleased to afflict her, and at the same time to bless her with a sweet submission and resignation to his holy will, and she patiently bore her suffering and afflictions. A few days before her departure I was traveling through the neighborhood where she lived (not knowing of her critical condition), when I met two of her sons, who told me of her critical condition, and of her desire to see me. When I called at the home and entered the sick room she manifested joy at seeing an unworthy creature like me. Both she and brother Lake said the Lord had sent me to them. Oh how their expressions brought me low, knowing who and what I am by nature, and feeling that I was not worthy of their love, but the sweet conversation that ensued I do not feel I shall ever forget as long as I remain in my right mind. My heart was filled with rejoicing as I listened to the dear afflicted sister relate her experience and tell of the desire she had carried so long to be baptized into the fellowship of the church, and also how fears had possessed her all the time that her hope might not be real. This having kept her out of the church. She expressed her doubts and fears as to the reality of the matter with her. I never heard one give more gracious evidence of a hope than she did. At her request, I tried to sing a few hymns, read a few chapters from the Bible, and tried to offer prayer at her bedside. She testifying that she had been comforted. Before the end came

her fears were graciously dispelled by Him who is with his chosen in every trouble. She was blessed to leave with her family by word of mouth that evidence as she related so sweetly what awaited her in that home of rest, where sickness, sorrow, pain nor death can ever come.

I was called to conduct the funeral, where I tried to preach a crucified and risen Redeemer to a large concourse of relatives and friends.

Since her departure it has been my privilege to baptize her husband into the fellowship of the church.

She leaves to mourn their loss her husband, brother J. E. Lake, two daughters, Anna Mae and Mrs. Martha Lovine, four sons, James, Wilson, Woodrow and Dan, all of Hurricane, W. Va., her mother, sister Martha Terry, one sister, Mrs. Clara Pierce, of Montgomery, W. Va., nine grandchildren and a host of nieces, nephews and friends.

In conclusion let me say to the bereaved, Grieve not as those who have no hope. The Lord giveth, and the Lord taketh away; blessed be his holy name. She was laid away to rest in the family burying-ground to await the Master's call. May the Lord reconcile all who mourn.

H. J. BIRD.

MRS. SUE GANO MALLORY, our sister in Christ, widow of B. F. Mallory, member of a pioneer family of Scott County, Kentucky, died at her home in Georgetown, Ky., Saturday morning, October 7th, 1939. She had been an invalid for four years. Sister Mallory was the daughter of Daniel and Phoebe Griffin Gano. She had been a resident of Georgetown for the past twenty years. Surviving are one daughter, Miss Carry Mallory, at home, one brother, Stephen Gano, of Sadieville, Ky., and a number of nieces and nephews.

Our sister joined the Elk Lick Old School Baptist Church the first Saturday in October, 1906, and passed to the great beyond the first Saturday in October, 1939, making her church life just thirty-three years. She was baptized by the late Elder R. M. Thomas. Sister Mallory had been in failing health for several years, and during my pastorate of the church had been present but a few times, but almost every time I would call and see her she would ask about the meetings, and often would say, I was with you in spirit, if I was not able to be with you in the flesh. She would get lonesome at times, and the radio was a great comfort to her. Her daughter was truly a helpmeet for her, always at her command, and everything that it was possible to do for her mother was done. Sister Sue had reached the ripe old age of ninety-five years. Her mind was clear to the very last. She would pray daily for the Lord to take her home, if it was his holy will. One time she asked me if it was a sin to ask the Lord to take her. I quoted the words of Jesus in the garden of Gethsemane: "O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt." She answered, Yes, I want to live my appointed days, but I do long to be at rest. Her hope she professed thirty-three years ago was still her theme; she never wavered from it. Amazing grace was a sweet sound to her. She had lived by it, and as it was good enough to live by it was also good enough to die by. On the morning of October 9th we met at the home in Georgetown and I spoke briefly in prayer, and then the body was conveyed to the cemetery at Sadieville, about twenty miles distance, where a short service was held. By her request, the first six verses of the fourteenth chapter of John were used as a basis of my short

talk, hymn 1216 (Beebe's collection) "The day is past and gone," etc., by her request was sung, and the body was lowered into the silent tomb beside her husband, who had preceded her twenty years. May the Lord bless the lonely daughter, the brethren of Elk Lick Church and her many friends. May we all be reconciled, and say, Thy will, O Lord, be done.

- GEORGE L. WEAVER.

RESOLUTION

WHEREAS, our heavenly Father, according to his divine will, on the 18th day of March, 1939, called from our midst our beloved brother, ELDER J. W. KERLEY, who was Moderator of the original Mississippi River Association of Old School Baptist churches of Christ, who we held in the highest esteem for his soundness in doctrine and practice, who contended earnestly and fearlessly for salvation by grace, for both time and eternity, before friend and foe. Be it

RESOLVED, that we, the several churches composing the Mississippi River Association, bow our heads in solemn submission to the will of our heavenly Father in removing from our midst our beloved brother, Elder J. W. Kerley. We feel our loss is great, but feel that our great loss is his eternal gain. Though he be dead, yet he liveth and will continue to live in the hearts and memories of his brethren and sisters who knew him. It could well be said of him, that he fought a good fight, he kept the faith and finished his course. We feel there is a crown of righteousness laid up for him in heaven, beyond this vale of tears. Be it further

RESOLVED, That a copy of this Resolution be printed in our Minutes and a copy be sent to the SIGNS OF THE TIMES

for publication, also a copy be sent to his family.

The foregoing Resolution was read and received and committee discharged.

O. W. PERKINS,
R. M. BRANN,
J. B. COLLIER.

MEETINGS.

EBENEZER

OLD SCHOOL

BAPTIST CHURCH

IN

NEW YORK CITY

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

Take elevator to second floor.

11:00 A. M.

1:30 P. M.

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

OLIVE & HURLEY OLD SCHOOL

BAPTIST CHURCH

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 a. m.

2 p. m.

All who are seeking the truth are cordially invited.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

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

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

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

CHURCH MEETING PLACE CHANGED.

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

J. R. HARDY.

The Bethany Primitiva 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

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

W. L. SLUSHER, Mod., pro. tem.

T. D. WALKER, Supply and Clerk,

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

E. B. AULT, Pastor.

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

A. S. ROWE, Church Clerk.

Little Zion 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 in the American Legion rooms, over Judge Golding's office, (third floor), Main Street, Cobleskill, N. Y., to begin at 11 a. m. and 2 p. m. All are welcome.

LUELLA STEVENS, Church Clerk.

"FEAST OF FAT THINGS."

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

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