

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### ACTS XX. 32.

“AND now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

What a doctrine! What a merciful God that would bestow such wonderful things upon sinners! Sometimes, when we are given to ponder over salvation by grace, it seems too much that such worms as we sons of Adam know ourselves to be, are freely given Christ as our Surety, whereby we are called sons of God. Believing in the harmony of divine testimony, we find John calling the attention of the children of God to this same doctrine: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”—1 John iii. 1. This “manner of love” caused the old apostle to write to Ephesus the language of our text. It caused him to be bold as a lion, wise as a serpent and yet harmless as a dove, to write that christian’s

theme, We know that all things work together for good to them that love the Lord, to them that are called according to his purpose; to fight the good fight of faith; to instruct them that needed it, and to rebuke the unruly.

We hear much about preparing ourselves to preach, but God prepared Paul for his preaching and writing. One, if not the chief, reason we have so many isms in the church to-day is because of man’s preparation to preach. Paul, prior to his miraculous calling from nature to grace, believed in keeping the law for life and salvation. God brought him out of this step by step, making him testify all along to God’s children that it was due to grace. Some people, many of whom are wearing the name Old School Baptist, do not like to speak of God making his children do things. But in no other way could Paul leave this admonition with the church at Ephesus. Love, this kind that is peculiar, insomuch that when it is bestowed upon the heirs of promise the world no longer knows them, as it

did not know Him, must efficaciously be shed abroad in the hearts of his dear children, and it produces fruit. It is strong as death, and none of these modern workmongers are able to withstand death. It seizes upon rich and poor, high and low, bond and free, and they answer the call. To illustrate: We have recently been in the limelight in Alabama, because a poor miner's wife gave birth to quadruplets. They were lifted from obscurity to prominence, from rags to riches. The town in which they were located was enjoying thousands of dollars of tourist trade. But in the midst of this wild celebration disease seized upon one of the babies and laid it low in death. Everything was done for it that money and medical skill could offer, but it had to die. So love, being as strong as death, when it is shed abroad in the hearts of the children of God, it produces obedience; it honors and glorifies the Creator instead of the creatures; it causes them to lose confidence in the flesh, and last, but not least, it causes them to fall out with the frivolous things of this world.

Believing that we have a foundation for whatever the text contains, let us look into its beauties. Let us remember that we must have grace to go into these things, and I do hope, if it is His will, that I may have an unction from the Holy One as I make the attempt. "And now, brethren, I commend you to God." Why do that, Paul? Why not tell them that they have matters in their own hands, and that they are able to have a prosperous church and live above trouble while in this world? We

might imagine the amazement of the apostle to call in question his statement. Every genuine Old Baptist knows that God is all we have to look to. Paul had lost everything that was precious to the natural man, including friends, position and money. Something had to be given him of more magnitude, power and wonderfulness to make him write as he did: "Yea, doubtless, and 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 the faith of Christ, the righteousness which is of God through faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." —Phil. iii. 8-10. Watch that man as the Lord brings him on the way. Oh how we cling to our own power, the things of this world and our own righteousness! But Paul was made to renounce all things as but dung. Oh what are riches without Him? What are families and friends when we are in the gloom? Yes, the text is a good one, and I feel that the apostle was well qualified to commend the brethren to God "and to the word of his grace." Many people who have never been brought into the saving power of this Word of grace are ready to say that this is the written Bible, but, dear brethren, Paul commends and points us to something more wonderful than that. To

the word of his grace. Ah, methinks I see him as he lays aside his glory and comes to his brethren, manifest in the flesh. This is the One that admonishes this grace of God. We hear him as he forever puts a seal on salvation by redeeming grace: I came not to be ministered unto, but to minister. This living Word of this grace is not bound and waiting for men to act first (to do so would not be grace, but works), but as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will. (John v. 21.) Furthermore, the Word of this grace is all we have right now. He is a living Savior. He is a present Savior. No wonder the apostle wanted to commend to the brethren the Word of His grace. He had found him such a refuge in time of trouble (Heb. vi. 18; Psalms xlvi. 1) that he could well commend the brethren to him.

"Which is able to build you up." Let us praise such a wonderful Being. The world cannot understand why we are such sticklers for grace. None but those who are grace-taught can read this language right. Learning cannot see this statement is one coming from One who is omnipotent, omniscient and omnipresent, but rather they all hinge salvation on conditions. Ah, poor, wayworn Old School Baptist! Here is something that was spoken to the church. The Builder of the kingdom is an able builder, even a master-builder. He cannot fail to keep this city set upon a hill. Our persuasion is that no power will ever pull it down. But, brethren, the apostle is not treat-

ing upon the bringing in of new material altogether, but rather let us cherish the idea that He is able to build us up. Us, we who are, as we hope, already in the kingdom, need building up.

As I pen these lines to the poor and afflicted Old School Baptists who are scattered over land and country, I meet them in my mind, in union and sweet fellowship, each sighing and groaning as they look back in retrospection upon the rough journey they have so far come. Ah, with what shame must we confess that so many times we have builded on sand. So much of the time have we tried to walk in our own strength; so many times have we hewed out cisterns of our own, only to find that they are broken; so many times does the poor old minister fear that he has run when he did not have the unction from the Holy One. But, dear brethren and sisters, be of good cheer, He is able to build us up; yea, he will perform all the purposes connected with us.

Let us look for something besides those places of shifting quicksands. It is bitter contrast and warfare to the christian, and just as sure as we see so many scenes where we have builded by our own efforts, on a sandy foundation, we are sure to see spots that are like unto a Bethel to our poor souls. As said, He is a wise Master-builder. He knows we are oftentimes ready to despair and he builds us up at the proper time. I shall never forget when I had builded high ambitions in an educational field, and believed that I was all right. Oh what a scene

when Paul was turned from what he chose to be to that the Lord chose and called him to! Ah, the very elements were shaken and all nature seemed to be sad in sympathetic pose because I was dying. Dying, did you say? Ah, yes I was dying to the stability of my own building and workmanship. But I cannot forget that time, so precious and full of consolation, when the Lord showed me another building, and even gave me a boon, that troubles and unfitness have not removed, that I was part of the building.

I have doubted much as to my call to the ministry, as by birth, name and life have been peculiarly connected with circumstances of other people. I have lamented that I felt that if I had not been caught in a whirl of circumstances I would not have been connected with the church as I am, and that I feel that I was deceived and deceiving others. Several times in the midst of these soul-searching times have I received that building up by this same Word of his power. This same Builder is the chief corner-stone of the building. Every member of this building is fitted in as it pleases the Builder. To all the Old School Baptists who feel they are nothing, and not worthy to be among such people, let me say that every member is a particular member. Then every blessing is yours. He will build you up.

"And to give you an inheritance among all them which are sanctified." Oh, poor soul, why art thou cast down? You have an inheritance that the Lord will give you among the sanctified. It

is sweet here sometimes to enjoy the "earnest" of this inheritance, among his dear children here, in a church capacity, but in that day we shall see him that was slain for our sins, and shall look fondly on him.

I do not expect to meet many of the SIGNS' readers, but I want to commend you to God, and the Word of his grace, who is able to build you up and give you an inheritance among the sanctified. At that time I hope to meet you.

Submitted in love.

W. D. GRIFFIN.

FAYETTE, Alabama.

NEWTON, Alabama.

DEAR ELDER DODSON:—Since receiving your special request to write for the SIGNS OF THE TIMES I have had a great desire to write again, however, my duties have been heavy in my vocation, and also in church affairs. I do want to write about my trips this summer, since it was my privilege to meet so many writers for the SIGNS. It was almost like a glad reunion to me, for there is a relationship among these writers that is indescribable and full of glory.

On the fifth Sunday in June I attended a Union Meeting in the Yellow River Association, of Georgia. Each minister in that Association was present, so I was informed, and a Deacon was ordained on Friday, while a beautiful baptismal service was held on Sunday morning. It was a great privilege to meet the widow of Elder L. H. Hardy, whom the writer greatly loved, through his writings for the SIGNS, and



also to be entertained in the home of brother and sister Hugh L. Gloer in a way that my family and I shall never forget. I shall always remember my fond association with Elders Nash, Brooks, Hewatt, Chandler, Lifsey, Huff, Beauford, Thomas Huff, and brethren Jackson, Gloer and many, *many* others in this Association, who are standing firmly upon the fundamental principles ever upheld by true Primitive Baptists.

On the second Sunday in July, by special invitation, I was permitted to attend the Staunton River Association, in Virginia. When I arrived on Saturday morning I was a total stranger, but we were soon made to realize that there is an acquaintance that transcends personal friendships on earth. At the close of the business session dear Elder W. R. Dodd, the Moderator, called for me, and I was made to feel at home among these dear brethren and sisters. As each minister arose it seemed that the very glory of the Lord shone around and each lamb and sheep was made to feast upon the heavenly manna which was prepared for them by that great Giver of every good and perfect gift. Unity prevailed and joy abounded in that harmonious throng. Oh may peace and the communion of the Holy Spirit ever abide with these lovely brethren and sisters. To the writer it was almost like a meeting of the SIGNS' family, since there I first met Elders Dodson and Spangler, who are on the editorial staff, and Elder Roy Smith, whose able articles are read and treasured by so many peace-loving Bap-

tists everywhere. The writer was most favorably impressed with these humble leaders of the flock. May they continue to pen thoughts too deep and sublime for mortal man to perceive, and may they be kept in that way that the lion's whelp hath never trodden nor the vulture's eye hath ever seen. It is a perfect highway, wherein the purified throng of God are kept by the power of God, there awaiting the welcome plaudit, Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. What a welcome invitation! Truly here we have our trials, troubles and tears, but up yonder it will be one eternal day. Inasmuch as within us is possible, let us press forward toward the mark of the prize of that high calling, ever looking unto Jesus, the *author* and *finisher* of our faith. He indeed is the One who ruleth wisely in all things.

We also met many other writers of the SIGNS, and we trust that each of these as the years roll on may be inspired of that heavenly One to pen mysterious messages from that abode where all spiritual messages are kept, to be meted out to us as the need arises. I firmly believe that no sermon or message has ever been delivered until the need for it has materialized. A great disappointment to me was my failure to meet brother R. Lester Dodson, whom I looked forward to meeting with much fond anticipation. May his remaining days be his best and brightest days, and may his pen continue to be used in composing consoling messages for the edification of the SIGNS' family.

I shall never forget the courtesies extended to me during my stay in the Staunton River Association, and wish I might acknowledge each personally, but space and time will not permit. I was most royally entertained by Elders Dodd, Wyatt, Gilliam, Perdue, Payne, Doss, Evans, Herndon, and brethren and sisters Williams, Midkiff, Pickerell, Richardson and many, many others. May the Immaculate One ever keep and guide the membership of the Staunton River Association in the true and tried paths of the fathers.

Returning to my home, I attended the following week-end and Union meetings in our own Association, and there we were wonderfully blessed. Each minister seemed to be inspired to declare the unsearchable riches of Christ, and peace and unity were everywhere manifested.

By special request of Elder J. W. Gilliam and others, I was at the Upper Country Line Association, at Bush Arbor Church, near Burlington, North Carolina, on the fourth Sunday in July. I received a glad welcome from the Moderator, Elder T. A. Stanfield, who impressed me most highly as being one who was ever ready to uphold the standard of truth and righteousness. Here, too, it seemed to be almost a reunion of the writers for the *Lone Pilgrim*, that for so many years upheld the banner of Christ with that clarion call of salvation by grace, through faith, and that not of ourselves. I was glad to find both Elders Wyatt and Gilliam, and many, many others, contending for the faith of the fathers just as they had

composed so many articles in the *Lone Pilgrim*, *Old Faith Contender* and *Sovereign Grace* and *Pilgrim*. Here I would say that I feel it is just as essential for Old Baptists to read only sound Baptist literature as it is for them to use only sound ministers. More trouble and dissension have arisen in our ranks from unsound ministers and so-called Baptist literature than any other cause. May trashy Arminian literature be forever banished from our homes. Old Baptists know that sound Predestinarian principles are being upheld by a very few religious periodicals to-day, and I feel that it is not necessary to name them here. Oh may we ever stand united behind such soldiers of the cross as Wyatt, Dodson, Gilliam, Spangler, Walker, Roy Smith, J. R. Hardy, Hill, Stanfield, Griffin, Berry, Dodd, Perdue, Harris, Stegall, Nash and many others too numerous to mention here.

It was my privilege during the summer to meet some fifty new ministers, and it was a far greater privilege to find them almost as a unit proclaiming the principles ever upheld by Primitive Baptists since the time of Daniel, Isaiah, Malachi, Peter and Paul. These principles cannot be controverted. Let us press onward and upward, knowing that we have the precious truths that will stand when all else shall have faded away and vanished as nought, so far as so-called doctrines are concerned.

I cannot begin to acknowledge the many favors that were extended to me during my stay among the Upper

Country Line brethren. I do want to mention Elders King, Gilliam, Stanfield, Barham, Trent, Hill, Smith, Harris, Stegall, and many others that space prevents. I was entertained in the home of sister Gillman and her husband, who extended every possible courtesy to me.

In conclusion, I want to say that Elder Trent's sermon on Monday morning should serve as a spiritual light to younger ministers in their pilgrimage through this low ground of sorrow. It was indeed a spiritual feast for the writer as each minister came in the order of his name. If on earth no more we meet, oh may we meet around the dazzling throne of God, where we may worship him perfectly in an "eternal day." When I arrived home from this trip the Union meeting of our Association convened with our home church, at Mt. Gilead, and again we were visited with heavenly messengers, bringing the glad story that never grows old. May this story ever comfort and console all the spiritual family of the Lamb.

Yours in hope of eternal life,

J. J. COLLINS.

MC DOWELL, Ky., Oct. 22, 1939.

DEAR BRETHREN:—It has been my desire for some time to write a short letter, feeling that if it should be written by inspiration of the Spirit it may do some poor hungry soul good to read it and then look back over his past life, even when he was not able know the difference between dark and light, in a spiritual sense. One reason why I have

not attempted to write, is because I have always seen myself so little and so unworthy I have felt that my writing might be in vain. As I read so many good letters in the SIGNS it causes me to rejoice and to shed tears. Dear ones, if it pleases the Lord, I will write a little of my experience. I will never forget, it was in September, 1920, when I believe the good Lord saw fit to stop one of his children from traveling that wide and crooked road that leads to destruction. But I must tell you that often I felt this quickening Spirit come into my life, and something told me all things that ever I did, and after all this I wandered in many forbidden paths. But you know his little children have to be taught. One Scripture says that we learn obedience by the things we suffer, so I went on in this trouble until about the year 1931, when I began to have a feeling within that Jesus loved me. I had always seen him to be the Judge that would judge me according to my works, and we know that according to Paul's experience while we are under the law our works come up before us as filthy rags. By this time I felt that God had forgiven me of everything I ever did. While I was under the law I was telling people that salvation was of the man, and according to the works of the man, but you know this was all for a teaching. When I went to the Primitive Baptist meetings I found comfort in their singing and their preaching was food to my soul. There came a time when I felt I would go to the church. I felt I had an interest there, and it had been revealed to

me that Jesus was crucified and had finished the work his Father gave him to do, so the fourth Saturday in April, 1932, I gave my hand as an offering to live with his afflicted people. I was received and taken down into the liquid grave, as I believe, my Savior was buried in the natural water. I felt that I left my burden in that water, and I never have been able to meet up with it again. For about eighteen months it pleased the Lord to let me be at peace. I was still attending the meetings of the church, when I began to be troubled within, and soon I was struggling with another burden. I felt it was a preaching burden, and I suffered for four and one-half years before I was made willing to declare salvation is of the Lord. You know Jonah had to go down to the bottom before he was made willing. The Lord said, My people shall be a willing people in the day of my power, so I have been trying to speak in public for about three years.

Dear editors, if you have space to publish these few scattered remarks I would be glad; if not, throw them in the waste-basket.

From a brother in hope of eternal life, one saved by grace, if saved at all,

B. T. HALL.

BENTON, Kentucky.

DEAR BROTHER DODSON:—I am sure what I may say will sound like sounding brass and a tinkling cymbal to you, you who are so graciously taught the depths and heights of our God. Who am I that I should say anything? I am corrupt in ways and evil in nature,

always doing the things that cause me to mourn, and I go on in the way that I abhor, in spirit and in truth, if indeed I have ever been led by that true Spirit which makes rough places smooth and our places of rest oases in the desert land. He maketh me at times, I hope, to lie peacefully down in green pastures and leads me (I know he does if I go) by still waters. Not a sound to molest my peace, and my calm is so tranquil that no harsh, rough speech can enter, and the north wind cannot touch. And oh how we hear it blowing from those who do not know what it is to be touched by that warm southern breeze of our God and their cold hearts set aglow with love and truth. I feel a sorrow for those who never have known hope. I feel a pity for those who know they will all be in heaven, their families all there, and selfishly looking forward to the time when the families will be united in their mansions above, and they have worked so hard, they say, for the walls of this mansion to be decorated. They add a decoration when they lead a soul to Christ. Poor and unlearned! I call that unlearned in truth, and unlearned in the finished work, which is truth. I am very glad I believe that Abraham and Sarah had to come to the end of their own strength before Isaac could be conceived in Sarah's womb, and he was the one in whom the Lord said all nations of the earth would be blessed, and he was fruit his parents brought forth when they had no strength. The fruits of the Spirit show forth in God's children when they have ceased from their own

labors and have entered fully into their Pentecostal day, in which no servile work was done. After we have worked our seven times seven, which is forty-nine, then the day after, which is the morrow, after the perfect workings of the seven times seven, we enter in to our day of Pentecost. We will not do any servile work. According to the twenty-third chapter of Leviticus there should be no servile work done on that day. A type of our gospel Pentecostal day, as I see it. I may be mistaken in it all. I often fear I am, and doubt that I see anything. Another thing I am glad of, is that Job had to live on through his days of desiring to trust in his own integrity and strength, and had to come to the point in his life where he could see that he had only been hearing with the ear (naturally) about it, but when God spoke he saw face to face and went down to the ground on his face and repented in sackcloth and ashes and acknowledged the truth as God gave him truth to acknowledge. No man can acknowledge or speak of a thing that he does not know something about. If it is shed abroad in your heart, and liberty of speech is given, you will speak, your voice will proclaim the beauty of Jesus, your Christ, and you will run and not be weary, because you cannot stay, and you grow weary of forbearing to go, and it being a fire (God) in you, a consuming fire, you tell it to get rest for your own self.

A few days ago a few of us drove over to Mayfield and heard brother Ward Perkins preach a wonderful sermon. He read the fifty-fifth chapter

of Isaiah, preaching mostly from the word that did not return unto God void after it went out of his mouth, but accomplished that which he purposed. Brother Dodson, that chapter haunted me and I could not rest for days and nights, so one night when I felt I could not rest without speaking or writing my thoughts about those thirsty ones to whom God said, Come, buy and eat, without money and without price, I sat down to read and write. My family of boys are usually rather loud, and all talk at once, and laugh quite noisily, but on this night the boys were reading, and did not speak until I had thoroughly found rest in penning my mind to brother Perkins. He started it, and I finished it by writing my thoughts to him. I then could see for a certainty that there is a time when the mountains and hills break forth before God's little ones into singing, and all the trees of the field do clap their hands. Some go out rejoicing, seeking the Lord, and finding him, for it is the time appointed unto them to seek the Lord while he is near, and to call upon him (and they will). The wicked will forsake his way when God turns him about, and says to him, Come, buy without money and without price, and makes him thirst after righteousness, and when he hears he shall live, or he is alive when he hears. Where there had been thorns, brother Dodson, the evergreen trees began to grow. This, then, is the sign. I once saw nothing but thorns in the Old Baptist people, and to me they appeared ugly, and then they all at once changed to trees of living green, and not a thorn

in sight; not a thing to prick me when I spoke to them of my hope, but lovingly they told me of their own hope, and it seemed to be almost as poor (or they thought so) as mine. Then we loved with love divine. Or didn't we? We saw the fir-tree and the myrtle springing up where once we thought only thorns grew. We then in these changes have to say that all our times are in his hands. Our joys and peace do come from him. He turns us about and our reins are in his hands. Jeremiah says, He has turned aside my ways, and pulled me in pieces. Bent his bow and set me as a mark for his arrow. The arrow of his quiver he hath caused to enter into my reins. We were going about, and we do yet go about at our own natural desires until our ways are turned in us, and we go His way. When we were without hope we went on happily, but now, since we hope He bent his bow and shot us with His arrow, we go killed all the day long for Christ's sake. We hope. we have been turned from our natural ways and are now living after the faith of the Son of God, which faith exercises us instead of us exercising faith, and makes us hope we are the heirs of promise. But we have to have faith given if we ever bring forth fruit acceptable to our God, even as Abraham was given faith to believe the Lord his God would prepare himself an offering. We believe by faith that God did prepare the offering, and it had stood as a Lamb slain from the foundation of the world, that whosoever believeth in him should not perish, but have eternal life, for he that hath the bride is the Bridegroom. The names of every one of them were in his heart and in his mind when he came into the world, and had been there from the foundation of the world, because the Father gave them him, and his they were. He being the first fruits among many brethren, God gave all things into his hands, and he finished the work. Now all that comes to pass is not because of the gospel being preached to make a sheep, but because they were sheep he sent his disciples to preach, that they should hear and rejoice in him, their Savior, even as the Father sent him. Brother Dodson, even so he would send others and they should preach and teach as he gave them gifts to do, and he prayed for them that would believe in him, because of the disciples' words, for he sent them. They are going yet, brother Dodson, and speaking the truth, and I hope I hear them. I hope I see by your writing that Jesus also sent you, and if he did he sends you to them who can and do believe what you preach, and believe what you write, for your words are truth, as I see it, and bless your dear old father, he sees and knows and loves you for your own sake, being his son, and for Jesus' sake, being a child of God. What a wonderful love he must have for you! I sometimes hear one of my sons singing, "Amazing grace" and "How tedious and tiresome the hours when Jesus no longer I see," and my heart melts within me. What would I feel if I should hear him declaring the truth as your father no doubt has heard you? I do not want to think that I

would glory, only in Him who is head over all the church, and in the Father who draws us to the Son. I am sure your father only glories in that God who was able to make your's a feeling heart, when it had been a heart of stone. When you became pricked in heart you could then say, What must I do? Then arrow after arrow was shot at you, and struck you "through the liver," then you no longer had a heart of stone, but it felt and felt after truth and godliness, and though your sins, and mine, and others, are as scarlet, when struck and tendered and hurt and penitent we were given grace to believe and see and hear the truth as it is in Jesus.

Brother Dodson, there is no end to this. It does not end on earth and it will not end in heaven. We have the earnest of it here, and were sealed with that holy promise after we believed the truth we were foreordained to believe, having been predestinated according to the purpose of Him who worketh all things after the counsel of his own will.

Farewell in the Lord. May God preserve, protect and strengthen you to feed his lambs and sheep of his own pasture. Give your father my love and sweet fellowship. If I know myself, I believe I love God's children for Jesus' sake.

**EFFIE BLOGG WHITENTON.**

TAMPA, Florida.

DEAR EDITORS:—I again write a few lines to thank some unknown brother or sister for sending me the SIGNS OF THE TIMES, and this being "Thanksgiving Day," I hope I am thankful for the

pamphlet, as well as for many, many other blessings that the Lord in his lovingkindness and tender mercy has seen fit to extend to me and mine; not only to-day, but each and every day of my life. I feel so unworthy. I wonder why it all is so, and am reminded of that good old hymn, "God moves in a mysterious way his wonders to perform." It seems to me the greatest wonder of all is that he should stoop so low as to have pity and mercy upon me, such a vile sinner. So why should not I be thankful? But I fear I am not thankful enough, for if I should praise him every day of my life, and be able to live ten thousand years, I could not praise and adore him enough. "Here, Lord, I give myself away; 'tis all that I can do."

Wishing you all, all the best wishes I can, I pray the Lord, if it be his holy will, to enable you to go on and continue printing the dear old SIGNS in the future as in the past, for I feel it is so essential to so many of God's dear children. And again, God bless you.

In hope,

**J. E. WHITNEY.**

MONTROSE, West Virginia.

DEAR EDITORS:—As I am sending my subscription for the paper for the year 1941, I thought I would write a few lines. I was eighty-eight years old the 21st day of November, 1940, and am the widow of G. B. McClanahan, who died November 1st, 1939. He was a minister of the Primitive Old School Baptist Church, of which I have been a member for sixty-two years.

**JULIA C. McCLANAHAN.**

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY, 1941.

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**NEW YEAR'S GREETING.**

NOT since the dawn of creation has the civilized world ever undergone, on so large a scale and in so brief a period of time as one year, such rapid and radical changes as it did in 1940. It will undoubtedly be recorded as one of the most cruelly devastating and destructive periods in the world's history. Never before was such utter disregard of human rights witnessed; never before was such ruthless, inhuman, barbarous and diabolical treatment visited upon so many people, with a consequent amount of suffering and misery, which no artist can picture and no pen can describe. If we did not believe that there is a God to whom belongeth ven-

geance, who will some day arise and speak in no uncertain terms to the Dictators of the world, our heart would most certainly faint within us. Despite all that is taking place, we are still convinced that God is at the helm and that when it shall have served his purpose he will bring order out of chaos, and peace, like a river, will then flow for a season in the world of to-morrow.

In our New Year's Greeting of last year, we made this statement: "As a nation much may be required of us, and God grant that we shall have the wisdom and courage to do among the peoples of the earth that which is well-pleasing in his sight." Subsequent events have emphasized the great need of the United States taking its proper place, whatever that may be, in the catastrophe which is going on. For a time there were those who took the position that we should isolate ourselves and stand aloof from the rest of the world, but this theory has long since proven to be a "fool's paradise." We must take our rightful place in the world, and in so doing we will most certainly need both wisdom and courage. The Scripture declares that "none of us liveth to himself," and this is equally true of nations. As it is expected of a man according to that which he hath, and not according to that which he hath not, in like manner it is expected of man multiplied, or nations, and we are glad there has been an awakening in our land, and feel to repeat once more our prayer that "God grant that we shall have the wisdom and courage to do among the peoples of



the earth that which is well-pleasing in his sight."

Here and there we still find those who profess such great zeal for the things of God that they refuse to take any part in the preparation for the defense of our country. They even go so far as to defy the law of the land, which requires military training and preparedness. It seems to us that they have their church and State terribly mixed up. These should not be confused, but kept separate. God, who spake to Israel of old, saying, "Thou shalt have no other gods before me," is the same who inspired the apostle Paul to write, "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."—Rom. xiii. 1. Paul also exhorted Timothy that, "supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority." Jesus, by both precept and example, taught his disciples to have respect for the customs of men and to render obedience to civil authorities. He sent Peter to the sea for a fish with silver in its mouth for tribute for himself and Peter, and he commanded to, "Render unto Caesar the things which be Caesar's, and unto God the things which be God's."—Luke xx. 25.

On various occasions, we have stressed the need of Old Baptists adhering to the Bible and its teachings. The importance of this matter forbids any apology from us for mentioning it again. Some of the brethren, however, seem content to quote certain por-

tions of the letter of the written Word, independent of their connections and other parts of the Scripture, and then declare with an emphasis of finality which does not even permit of any questions being asked that, "the word of God says so and so." This seems to us an untenable position to take. We are convinced there are numerous portions of the word which do not mean literally what they say. For instance, it is written concerning Jesus Christ that, "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."—1 John ii. 2. If that is exactly what is meant, the Universalists are right and the doctrine of God's choice and election is overthrown. On the other hand, Jesus said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 35. If that quotation be taken literally, no one has life abiding in them, for the record of divine truth nowhere discloses any evidence of any ever having eaten of his literal flesh nor drinking of his literal blood. Neither do we believe that the communion bread and wine actually become the body and blood of Jesus, as some would have us think. They are only symbolical. Again, let us quote our Lord and Master, when addressing his disciples: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3. This was undoubtedly meant figuratively, and not literally. Once more, Jesus said unto Nicodemus, "Verily,

verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3. It is quite evident to us that Jesus did not mean that flesh, blood and bone would have to reenter the womb of its mother and be born the second time in order to see the kingdom of God. According to the connection, if this were to occur a million times, it would still be flesh, for Jesus said, "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." What he undoubtedly meant was that except a man be born of the Spirit, he cannot see the kingdom of God, for God's kingdom is a spiritual kingdom. Jesus often spake in parables, and those who heard the literal words which proceeded forth out of his mouth needed to have them interpreted and explained. Some years ago, we recall listening to a lengthy discourse by one of our able Elders on the different meanings of the word "world." He very properly showed how the meaning varies, according to the connection and what is under consideration. We earnestly wish that more of the meekness and humility of Jesus might be manifested in the church than there is to-day. Among the qualifications for a bishop, or minister, we find it stated that he is to be "no striker, patient and apt to teach," and Paul said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."—1 Cor. xiii. 1. We would do well to go often to the Scriptures, hold them up as a mirror before us and compare

what they reflect with what we see in ourselves. When this is done even the most Christlike will have to turn away and confess they are unprofitable servants.

According to Paul, we should study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth, but this does not mean that by studying languages and the meaning of words we can learn to preach the gospel of the blessed Son of God. It will be well worth our while to examine the record of Daniel on this point. In his day, Nebuchadnezzar, king of Babylon, commanded his servant to use great care in selecting from among the king's seed and princes, and from among the captives of Israel, as well, those who were "well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and tongue of the Chaldeans."—Dan. i. 3. To such as measured up to his requirements, "the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." We are told that among the captives of Israel were four of the children of Judah: namely, Daniel, Haniah, Mishael and Azariah. We are further told that Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank, and he proposed to the prince in charge that

he and his three brethren be given pulse to eat, and water to drink. Pulse being a vegetable, or common diet, at first the prince was loath to permit them to have it, for fear of his king, and reasoning as he did that they would not thrive upon pulse and water as well as those who ate the king's meat and drank his wine. Daniel finally persuaded him to try them out for a period of ten days and then judge their countenances, and when this had been done, lo and behold, "their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." When Melzar, the prince in charge, saw this he took away the portion of the king's meat and wine that had been apportioned to them, and the record is that *God* gave these four Hebrew children knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. What a God-send this was, for king Nebuchadnezzar was about to dream a dream of far-reaching importance to his kingdom, which was to upset him to such an extent that he would be unable to sleep, and which none of his own magicians, astrologers, sorcerers nor soothsayers could recall or interpret for him. Man's wisdom had to be proven to be an utter failure. Had it not been for Daniel, who freely confessed no good in himself, but said there was a God in heaven who revealeth secrets, they all would have lost their heads upon the guillotine block. By the revelation of God, Daniel was not only able to *tell* the king his dream, but was also able to give the interpretation

thereof, and it all came to pass and was fulfilled just as he said. They could teach the tongue and learning of the Chaldeans, but they could not teach the things of God. We have thought of Nebuchadnezzar's group and their three year course as representing Babylon's hord of recruits in Theological Seminaries and their kindred institutions. Even after years of preparation and studying theology, and the like, they neither know how to describe the poor sinner's malady nor where the remedy can be found. Only those who are wrought upon by the Spirit of Almighty God can properly diagnose his case and point him to the Lamb of God, which taketh away the sin of the world, and the most ignorant man in the world can do this if he is called and qualified by God. Languages, of course, are good in their place, and it is sometimes helpful to be able to understand the meaning of words, but it requires something far beyond the ability of man to delve into Latin, and Greek, and Hebrew for the root and meaning of English words to reach and comfort the hearts of God's dear people. Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."—Matt. xi. 25, 26. We cannot emphasize too strongly the fact that the religion of our Lord and Savior Jesus Christ has to be revealed by God himself to his people, and, therefore, the foundation is as firm and solid as a rock. The people who know

and understand this are the most wonderfully blest people in all the world. When Peter confessed, "Thou art the Christ, the Son of the living God," Jesus answered, and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The fact that it is revealed, and no man by searching can find out God, removes it from the realm of all human endeavor and fixes it where he that glorieth must glory in the Lord, and all self-glorying is forever made impossible. We are made to hope at times that God has revealed himself unto us in the person of his only begotten Son, whom we have come to know as the way, the truth and the life, and the light which lighteth every man that cometh into an understanding of his glorious truth. We are persuaded that the Scriptures, when rightly understood, are in perfect accord and harmony with each other, and we have sometimes felt that what the apostle meant by his admonition to "study to shew thyself approved unto God, a workman that needeth not to be ashamed," etc., was that we should search the Scriptures diligently, taking into consideration their connections, and compare Scripture with Scripture and treat them as a whole, and when this is done we do not believe it will be found that any one Scripture contradicts another. One mind has inspired them all and they converge and dove-

tail into one great and glorious plan. To rightly divide the word of truth does not mean that we should be restricted to or by the traditions and customs of men, but rather that we are to proclaim whatsoever God hath commanded. We have heard ministering brethren say publicly that they were determined to preach the truth, whether men would hear or forbear, and we have said the same ourself on certain occasions, but there have been times when the question would arise, Did you not soft-pedal for expediency's sake, perhaps, and in doing so did you not withhold more than was meet? If we, like Ananias and Sapphira, keep back part of the price, are we not also most likely to share their fate? Personally, we would much prefer to be a workman approved unto God and rightly dividing his word, and have all the world against us, than to have all the world on our side, but have God against us. We hope we crave above all things to know what is the mind of the Spirit and what it is that the Spirit saith unto the churches.

We have no doubt but what there are many among the circle of the SIGNS' readers who have had bitter experiences during the past year. If the SIGNS' family could be gathered around some great hearthstone and the roll of a year ago was called, there would be quite a number of absentees, and many of those who would answer to the call of their name would testify to the loss of loved ones, friends and good brethren. We have sustained the loss of a number of dear brethren, but we are persuaded that God makes no mistakes, and that

he is too wise to err and too good to be unkind. Intermingled with our losses and crosses, thanks be unto God, there were seasons of rejoicing and thanksgiving, so we have not been left comfortless, and we hope the same can be said of our readers as they have partaken of their cups of sorrow and affliction. We can wish nothing better for you during the present year than that you shall all trust in the name of the Lord and look to him to supply your needs. Our God is able to do exceeding and abundantly above all that we may ask or think, and as he has helped us hitherto, let us confidently look to him to guide us through all the dangers, both seen and unseen, which lie ahead.

Before concluding this greeting, we wish to express our appreciation for the consideration shown us by our readers, and to thank each and every one who has in any way contributed to the success of our family paper. We hope those who have written for publication will continue to do so, and that those who have helped in other ways will also continue to put forth their best efforts in behalf of the SIGNS. It needs the assistance of those who read it. Most of those who wrote for its columns either had their articles typed or wrote with ink or black pencil on white paper, which made it easy on the eyes of our publisher. Some few, however, used a dim pencil on pale paper, and this combination made it too difficult for our publisher to read. He sent them to us to be typed. Having other numerous duties, we have been unable to type them all, so if some are wondering why

their letters have not been published, this may be the reason. May we suggest once more the use of at least a BLACK pencil and WHITE paper, where ink or type is not available. During the year we received many letters from those to whom we would have very much liked to have sent a personal acknowledgment, but it has seemed impossible for us to do this. We hope all will understand our position, and not think hard of us for not writing to them individually.

We bespeak for all our readers such blessings as God in his infinite wisdom sees fit to bestow upon you, and hope that the comforting influences of his Holy Spirit will abide with you all throughout the year 1941.

R. L. D.

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### CHANGE OF ADDRESS.

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ELDER Roy S. Smith having changed his address from Pulaski, Va., to Cascade, Va., requests that his correspondents address him at the latter place.

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### PRICES FOR EXTRA COPIES OF THE "SIGNS."

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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.

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## OBITUARY NOTICES.

DEACON DAVID RECORD was born February 16th, 1857, and died July 24th, 1940, making his stay here on earth 83 years, 5 months and 8 days. He was married to Mrs. Hannah Jane Barton January 10th, 1878. Brother Record and wife joined the Primitive Baptist Church at Kansas, Kentucky, and were baptized the third Sunday in November, 1886, and he lived a strong and faithful member of the same until the dear Lord called him home. Brother Record was the father of fourteen children, four of whom preceded him in death, leaving ten children, two boys and eight girls, to mourn his going. Brother Record was ordained as a deacon in Kansas Church, and he surely filled that office as well as any man could. He was well established in all the cardinal points of doctrine and practices of the Primitive Baptist Church. He was held in the highest esteem by all who knew him. He was humble and kind, yet uncompromising when it came to what he believed. I do not have the date, but he entered the race for County Jailer, and was elected and served Graves County, Kentucky, as jailer for four years. I can truthfully say that brother and sister Record raised as noble a family of children as I ever knew. They were, and still are, the most devoted to one another of any family I ever knew. Oh what a pleasure it was to me to go to their pleasant home and enjoy the company of such a noble family. Sister Record died October 3rd, 1933, and after death had taken her brother Record seemed to be just waiting for that call from on high to put off this old clay house and be clothed in the image of Christ to dwell with him forever on high, and when that call came the unworthy writer was called to preach his funeral in the presence of his

dear heart-broken children, neighbors and friends, and while I was trying to speak at the funeral of this dear old soldier of the cross I thought, If it could only have been the dear Lord's will to have taken me and left that dear old man, who was such a bright example to every one. But no, he had lived his allotted days, and had to go at the call of his Master. I heard several say at his funeral that if he had an enemy no one knew it, which seemed true, judging by the large congregation at his funeral. To know brother Record was to love him. Two of his daughters were blessed to live with him in his declining days, and all that loving hands could do was done for his comfort and consolation. The Primitive Baptist Church has surely lost a dear old father in Israel, his family a dear and loving father and the neighborhood a noble man. I will say to his dear bereaved children, May God reconcile you, comfort you and save you in heaven, is the prayer of the unworthy writer.

ALSO,

HANNAH JANE RECORD was born March 20th, 1857, and departed this life October 3rd, 1933, making her stay on this earth 76 years, 6 months and 13 days. Sister Record, together with her dear husband, united with the Primitive Baptist Church of Christ at Kansas, Kentucky, the third Sunday in November, 1885, and lived a devoted christian life until the Lord released her from the toils of this life. Sister Record was a firm believer in salvation by grace, and loved to talk and to hear that glorious truth preached. I was her pastor at the time of her death. I have driven ten miles to Kansas Church, facing the cold north wind, and when I arrived dear old sister Record and her husband would be the only ones there. I remember one Saturday in February, that we three were the only ones who

came to meeting that day, and I said, Well, I guess we will not have any meeting to-day. Sister Record said, Brother Perkins, the Lord said, Where two or three are gathered together in my name there am I in the midst of them. She said, I want to hear preaching just as much as if this house were full. So I made the effort, and tried to preach Jesus to those two old soldiers of the cross, and I fully believe the Lord was there in the midst. Sister Record got so full that she arose from her seat and shouted the everlasting praise of Jesus. Oh what a pleasant, dear old mother in Israel she was! She was a sweet singer and well versed in all the cardinal points of doctrine. Brother and sister Record surely lived a happy life. The Lord enabled them to see both alike religiously, and sister Record came as near filling the qualifications of a deacon's wife as any woman I ever knew. They raised a noble family of children, and their children certainly were devoted to their parents. I have never known a finer family, and their home was a home to the Baptists. Oh how it did hurt me when I was called, together with Elder T. J. Prince, to officiate at her funeral. But we should not sorrow for her as others who have no hope. She has only fallen asleep, to rest that peaceful night of rest, when her Savior will come and call the entombed millions to arise from the graves, and surely that very same dear old sister we all loved so well will be raised from the grave in the image of Jesus, to be just like him and be with him, to live forever in a world that will never end, to shout his endless praises forever and forever.

I will say to her eight girls and two boys, May God in his kind providence reconcile you to your lot to the end. Your loss is your dear mother's gain. May God bless you with a sweet hope,

and when you are done with the trials of this life may he give you a home in heaven, is the prayer of the unworthy writer,

O. W. PERKINS.

ARMEDA RIFFE, our dear mother, was born at Grundy, Virginia, November 16th, 1855, and fell asleep in Jesus September 18th, 1940, making her stay here 84 years, 10 months and 2 days. She was the daughter of Conley and Elizabeth Blankenship, and was married to Floyd Riffe, of North Spring, West Virginia, March 3rd, 1881. To this union were born six children, two sons, Charlie, of Riffe, Wash., Jesse, of Maple Valley, Wash., and four daughters, Mrs. Elizabeth Collins, of San Diego, Calif., Mrs. Maude Schwartz, of Kansas, Wash., Mrs. Vernie Schoonover and Mrs. Rosa Coleman, of Riffe, Wash. Also, a brother, N. S. Blankenship, of Vulcan, W. Va., twenty-five grandchildren and sixteen great-grandchildren. At the age of eighteen years she united with the Panther Creek Church of Old School Baptists, later transferring her membership to Laurel Bottom Church, near Jettsville, W. Va., where she, her husband and two children moved in the year 1885. In September, 1893, they were in a party of sixty who moved to Lewis County, Washington, near Swofford. As most of the members of the Laurel Bottom Church were in this party the organization was also moved, and reestablished under the name of Sulphur Creek Church, later changed to Bethel. With her husband, Elder F. L. Riffe, she attended this church regularly for more than fifty years. Only those who have had the experience of a true minister's wife can know what the extra burden and cares are for the faithful ones so often left alone in loneliness to carry on

the work of the home. She was indeed faithful to her God, her dear companion, her children and to all. Her home was a home for her brethren and sisters, and to her many neighbors and friends. She faithfully cared for her dear companion, whose health has been very poor for many years. Of late years she many times expressed the wish that she might go to rest, and did, very peacefully and without illness, September 18th, at about 12:30 a. m. Her life had been, and always will be, an inspiration to her children and those who knew her. Oh if we could only be like she was! God in his wisdom has recalled the boon he gave.

Her funeral was held in the old church-house where she had attended church so many years, and was conducted by one she dearly loved to hear: Elder C. W. Bond, of La Grande, Ore. Her dear body, carried so gently by her loving grandsons, was placed to rest in the Riffe Cemetery. The profusion of beautiful flowers was a token of many friends she left behind. Not forever will she sleep. Some sweet day will the call of our dear Lord awaken her sleeping dust and she will come forth, then soul and body will be reunited and so shall she ever be with her Lord.

One of her little granddaughters wrote of her passing thus: She closed her eyes, and there He stood with outstretched arms, saying, Come. She touched His hand, and said, Yes, Lord, I'll face the land unknown. Her eyes were lifted to His face, she knew she had reached the land called home. He placed his hand upon her head, she smiled, for he had said, My child, well done.

Written by her daughters,

ELIZABETH COLLINS,  
MAUDE SCHWARTZ,  
VERNIE SCHOONOVER,  
ROSA COLEMAN.

Miss SARAH IDA RITTENHOUSE, our sister in Christ, departed this earthly life December 10th, 1940, at the home of her brother-in-law, Mr. William M. Case, Ringoes, New Jersey. She was born at Locktown, Hunterdon County, New Jersey, March 4th, 1857. Her parents were Wilson M. Rittenhouse and Martha J. Post. She was the oldest of a family of six children. All these have passed away except the youngest: Mrs. John Hoff, of Quakertown, N. J. She has three nieces and two nephews living. Since the death of her sister, Mrs. Case, about twenty years ago, she has been making her home with her brother-in-law at Ringoes, where she has had every care and comfort possible for human hands and hearts to give her. No brother could have possibly been more kind and devoted to her than Mr. Case has been. For the past four months before her death, she suffered from no disease particularly, but was extremely exhausted and weak owing to her age, and for three months was able to take practically no nourishment. She starved, it might be said, in the midst of plenty, owing to her inability to eat or digest food, yet no definite disease could be detected by the physician. It was my privilege as her pastor, to baptize her in March, 1909, into the membership of the Warwick Old School Baptist Church, Orange County, New York, during my brief pastorate at that place. All these years since, she has held me in fond fellowship, unworthy as I am of myself to be thus held by any of the Lord's people. It was her request before passing away, that I be called to officiate at her funeral, which request I tried to comply with. Funeral services were held at Mr. Case's home in Ringoes, interment in Union Cemetery there. Thus another of our loved ones has gone to be with the Lord, another link to earth is broken. What a glorious consummation it must



be to fall asleep in Jesus, thence to awake in due time in the wonderful resurrection of the dead, and so to be forever with the Lord.

H. H. LEFFERTS.

BROTHER CHARLES BOWEN passed away at his late home, in Fishkill, N. Y., October 17th, 1940, at the age of 86 years, 3 months and seven days, having been born in the town of Rockaway, Morris County, New Jersey, on July 10th, 1852. At the age of ten he moved to Warwick, New York, to live, and it was there he met and later married Rachel A. Dolson, April 25th, 1876, Elder J. N. Badger officiating. Two children were born to this marriage, and both survive him. They are Mrs. A. May Benjamin, of Fishkill, N. Y., and Mr. Jesse A. Bowen, of Montreal, Canada. Also, a niece and nephew, Mary and John Freeman, of Warwick, N. Y., survive him. Brother Bowen did not unite with the visible church until late in life, having united with the Warwick Old School Baptist Church, at Warwick, N. Y., and was baptized by the writer on June 26th, 1931. Brother Bowen was of a quiet and inoffensive disposition, but he was a firm believer in the doctrine of God our Savior and loved to hear the truth preached. His daughter writes, "His Bible and the SIGNS OF THE TIMES were his constant companions until within two weeks of his passing." After which time he became too confused in mind to understand. Towards the end he suffered intensely, but the dear Lord delivered him out of his distress and we are persuaded that he has now entered that home where there is no more pain.

We were called to conduct the funeral services, after which interment was made in the Fishkill Rural Cemetery. At the time of his death, brother Bowen

was the oldest resident in the town of Fishkill, N. Y., where he had resided for upwards of fifty years, and was held in very high esteem by those who knew him. May the Lord comfort those who mourn, and reconcile them to the dispensation of his will.

ALSO,

MRS. AMY R. BARNSLEY, our sister in Christ, departed this life to be with Christ, December 4th, 1940. She was born June 27th, 1866, and was therefore almost seventy-four and one-half years of age. Sister Barnsley was baptized by Elder Joseph L. Staton on May 30th, 1890, and was received by letter into the fellowship of the Ebenezer Old School Baptist Church, at New York City, on July 4th, 1926. In recent years she was unable to attend her meetings, because of failing health. She expressed the hope that she might go quickly when her time came, and this was granted to her, as she apparently passed away without a moment's notice. She was alone at the time. She leaves one daughter, some nieces and nephews and many friends to mourn her departure, but we are persuaded that our loss is her eternal gain.

Funeral services were conducted by the writer, both in New York City on Friday evening and at Southampton, Pa., Saturday afternoon, where interment was made. May the dear Lord make us submissive to his will in all things, is our prayer for Jesus' sake.

R. L. D.

MRS. LIZZIE GEER McCOOL was born September 17th, 1886, was married to J. W. McCool July 19th, 1905, and joined the Primitive Baptist Church at Zion, Pickens County, Alabama, the third Saturday in August, 1919. To their union were born eight children, seven sons and one daughter. The

daughter and one son are deceased. Those left to mourn their great loss are her husband, Elder J. W. McCool, six sons, Robert, Vernon, Dewey, Gilbert, Enlie, Albert, and many distant relatives. This sister died suddenly, while attending a church meeting. Delegates from many churches had met to settle some differences regarding church order, and while in conversation with Elder H. M. Brock death came upon her. Her last words were, "I want peace." She died October 12th, about 11 a. m. The writer was called to attend her funeral the next day, Sunday, at her home church, where a large congregation attended. It was her request that the writer conduct her funeral, and the family and other relatives seemed to be comforted during the service. May God bless you all.

#### LYTLE BURNS.

MRS. LUCINDA ETTA ROGERS, aged seventy years, died at her home west of Healing Springs, Alabama, Tuesday morning, November 12th, 1940, after a lingering illness. She is survived by three daughters, Mrs. Dan M. Williamson, Millry, Ala., Mrs. William H. Corbin, Atlanta, Ga., Mrs. Charles R. Pettus, Mobile, Ala., three sons, Chester W. Rogers, York, Ala., Elmer M. Rogers, Millry, Ala., and Dr. A. Zack Rogers, Detroit, Mich.; two sisters, Mrs. Ophelia Mosley and Mrs. Artie McIlwain, of Gilbertstown, Ala., and two brothers, Morgan Doggett, Gilberttown, and Andy Doggett, Frisco City, Ala., nine grandchildren and other relatives.

Funeral services were conducted from the Collomburg Baptist Church, Wednesday morning, by Elder O. D. Mason, who spoke in the highest terms of the deceased. The body was interred in the Rogers Cemetery, near Cullomburg.

#### HER CHILDREN.

#### RESOLUTIONS OF RESPECT.

MRS. BELLE NEAL departed this life October 1st, 1940. To the dear household of faith and to the family and friends of sister Neal, words cannot express the great loss and sadness caused by the sudden death of sister Belle Neal, when the death angel visited her home and called her, so useful and precious to us, from time to that never-ending home prepared for her and all who look for our Lord to come the second time to claim his dear elect to ever be with him. Sister Neal, who was seventy-six years of age, was blessed to receive a precious hope in the Lord Jesus Christ when quite young, which hope had been to her from then until the end as an anchor of the soul, both sure and steadfast. The faith of God had kept sister Neal all these years, and no one at any time had known her to depart from the faith once declared unto the saints of God, or to look for something better than salvation by grace, or for a better place to go than to her church. Therefore, be it

RESOLVED, That our loss is her eternal gain, and we desire to bow in humble submission to the will of our great Heavenly Father, and say, Thy will be done. Be it further

RESOLVED, That a copy of these Resolutions be spread on the church records of Moon's Creek Church, a copy sent to the family of sister Neal, and, also, published in our church papers.

W. R. DODD,  
MATTIE HODGES.

[It is with sorrow that we learn of the passing of our dear sister, Belle Neal. She and her late husband were among those whom we met on our first visits to North Carolina, about thirty years ago. They were both among the salt of the earth, and they will be long remembered

by those whose privilege it was to know them as sound, peace-loving Old Baptists.—R. L. D.]

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

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**M E E T I N G S .**

**SALEM OLD SCHOOL BAPTIST CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P A .

Meeting First Sunday in Each Month

At 10:30 A. M.

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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.

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Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

J. R. HARDY, Pastor.

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

A. S. ROWE, Church Clerk.

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

W. L. SLUSHER, Pastor and Moderator.

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

C. M. FISHER.

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

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

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

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

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

E. B. AULT, Pastor.

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

LUELLA STEVENS, Church Clerk.

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.

## "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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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.”

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## CORRESPONDENCE.

### ROMANS VII. 24.

“O wretched man that I am! who shall deliver me from the body of this death?”

After passing through seasons of darkness and many seasons of heart-breaking, soul-despairing dreariness this summer, many times feeling to cry out as the prophet: I am as lonesome as an owl of the desert, or as a sparrow upon the housetop, I feel to write concerning the mystery of God in leading and teaching his people in this present world. The things which are to-day manifested to his children are merely the manifestation of the mystery of God's will which has been kept secret since the world began, but now is revealed by the gospel. I feel that every experience through which a child of God passes in this life is for the good of the child, and God has ordered these experiences (whether they be down-sittings or uprisings) that the child shall not become exalted above measure

nor abased beyond His decree. It pleased God (who knew all things before the world began) to provide all things that are necessary to accomplish his will and purpose, before time began, and in time he blesses these provisions unto us as he sees we need them. (Psalms cxxxii. 15.) Regardless of what the circumstances may be in our personal experience, whether joy or sorrow, peace or trouble, or the wrath of man, or the most benevolent out-pouring of our soul's contrition, I feel that it is in those provisions, and relates unto God as good, and is to his name's praise and our ultimate good, whether we see it at all times or not. There is no man who knoweth the sweetness of God's grace except God first show him his lost and wretched condition, because all men in nature feel a sense of security in themselves, and as long as man continues to feel that self-confidence and self-reliance it is a manifestation that God has not as yet revealed to him his true state and standing in Adam. There are many

changes in the life of a child of God in this world. There are changes of mind, changes of course and feelings, all of which God has ordered, that we should be to the praise of the glory of his grace. The most effective and most notable of these many changes is the change of mind. This change effects the whole body, life and way of an individual, and is the work of the Spirit. All the course of his children he in wisdom has ordained, even when we were by nature the children of wrath, even as others, as much as also since, by grace he has revealed to us the glorious knowledge of this truth as it is in Christ Jesus the Lord. So minutely and accurately is this ordained that every event surrounding us fills its proper place to the furtherance and accomplishment of the final result. When we were by nature the children of wrath, even as others, we were not concerned with things above, but were concerned only about things pertaining to earth. We were not troubled over our soul's welfare, but nevertheless everything was maturing as God had purposed, ripening the time when he by his Spirit should manifest his truth in our hearts, which truth first appeared unto us as the judgment of God unto condemnation, later to appear as the mercy of God unto deliverance. During this exercise of mind and spirit we are made to go down into death. We are as Ephraim, "pushed to the ends of the earth." We in a spiritual sense are in "an horrible pit," a "desert place," a "waste howling wilderness." Oh the depth of this death in which we find

ourselves engulfed! There are not enough words in my vocabulary to express the unspeakable misery and woe of that awful realization that we are lost and ruined sinners. This is the travail of a child of God. This is the experience of one passing from death unto life. There is not a human being on earth who will voluntarily go into such sore exercise of soul and mind of his or her own volition, if such were possible. There is death there. There are anguish, pain and dark and cold despair in the course through which God brings his little ones. This is God's way of preparing us for his kingdom and purging us of all self-works, self-confidence and self-righteousness as a means of justification. At an appointed time God delivers us and gives us to feel that our sins have been atoned for and we are made free in the Lord Jesus Christ. In contrast to the grief, misery and woe of our condemned state, we now feel life springing up and hope beyond our fondest imagination, also a love exists which we had never before felt for things never before loved by us. Thus exists a change of heart and mind. This is God's work. This is not the will of the flesh, except as our will and carnal desires are swallowed up by the will of God.

I have written of this marvelous change which takes place by the grace and Spirit of God merely to show the character unto whom this text applies, and who it is along the rugged pathway of this life from time to time cry, "O wretched man that I am! who shall deliver me from the body of this death?"

This glorious truth is only felt and acknowledged by those so wrought upon by the Spirit and called by his grace. Those whom God has predestinated to be conformed to the image of his Son. God knows them. "I know my sheep." He has a set time to visit them and make known his love, also he has an appointed way to bring "many sons unto glory." Not only in regeneration does God work sovereignly. There is a continuance of the leading, teaching and preserving of a child as long as it lives. Which is very necessary. If we were not kept after regeneration and continually taught anew we could not persevere, for, O Lord, we know that the way of man is not in himself, for it lieth not in man that walketh to direct his steps.

The old man, or the outer, is not changed in regeneration, which fact is manifested daily in our personal experiences, but is sometimes made to serve submissively the desire of the inner man. The very fact that the old man is continuously in conflict with the inner produces the cry, "O wretched man that I am! who shall deliver me from the body of this death?" Often we are so troubled by this conflict that we go down in the depth of despair and come to our wit's end, realizing that we of ourselves can do nothing. In those depths we cry out for Him to "return unto us the joy of thy salvation." We weep bitter tears, and we do mourn as a dove, yet in the depth of our heart we realize that if we be partakers of his joy we must also be partakers of his suffering. Every great lesson that we have

ever learned in our souls that we have prospered by and been the beneficiary of, God has taught it to us according to the mystery of his will when we were at our wit's end and all other help was gone, and passively we were made to look to him from whence cometh all our help.

In God's wonderful provisions there are many things that if we had our way we would not have to be. We would not have the thorn in the flesh, nor would we have the necessary temptations which it takes to prove to us our weakness, nor would we have a body of death to bear about, but these things are necessary to fit and prepare, and keep us fit and prepared for his kingdom. Though we are often low in spirit, and feel dead and plucked up by the roots, and of all people on earth we are the most wretched, we continually long and with hopeful eyes look for the time when we shall be delivered from the body of this death. When for us "death shall be swallowed up" and this old tabernacle shall be dissolved in death and raised in eternal life. Dear child of God, the suffering of this life, the conflicts in the experience of one possessing a hope, are the great cloud of witnesses that surround us, giving evidence that we have passed from death unto life.

In conclusion, my experience has taught me, and does teach me, that I am wretched and poor, and that I am not worthy of myself of the least of God's mercies. But I could not live without his mercy, nor could I stand without his grace. It is this feeling, in

a general sense, that keeps the children of God at each other's feet in humbleness and peace. May God keep us, and finally deliver us from the body of this death.

ROY S. SMITH.

WINNSBORO, TEXAS.

DEAR BROTHER DODSON:—If it is the Lord' will, and he will guide my hand, I will try to write what I hope to be some of his dealings with me.

When I was a very small child I had serious thoughts about God and heaven, and in my childish way wanted to go to heaven. We lived among the Arminians, and of course their preaching was to live right and one could believe and be saved. I felt that I had a desire to do right, and would even try to pray that if I did wrong something would happen to make me see the wrong I did, and that God would punish me some way. When I was fourteen years of age I joined the Missionary Baptists, still with the thought of wanting to do right, but not being satisfied. I thought that if I joined the church it would help me to live right. Instead I felt to be a hypocrite and a deceiver. They claim to be good, and I knew I was not. I thought I could see I was a sinner, but they seemed to be satisfied, and when I would try to get them to take my name off the book they would not do it. The older I grew the more I longed to do what was right, but it seemed that I grew worse. I would think of the passage of Scripture that says, "Blessed are they which do hunger and thirst after righteousness: for

they shall be filled," always thinking it had to come from me, and knowing that I had no righteousness. One day, as I was studying on those things, it seemed as if something said, You are a vile sinner, and God is all righteousness and just and holy. Then my troubles began. If God sent justice upon me I knew I was lost, because I was a vile sinner and hell was my doom. Unless the Lord saved me by his free goodness and mercy I would not be saved, and I did not see how a sinner like me could expect that. I longed to talk with some one, but when I would be with them I would not say anything about it. I did not want them to know I was thinking about things like that, so I just kept it to myself. I went on this way for about three years. Sometimes my burden would be lighter and I would think it was gone and would forget it, only to have it return heavier than before, until I would wonder what was the matter with me, and if I was losing my mind. I would try to throw the feeling off, but could not. I would try to pray, but my prayer seemed to get nowhere, and I would think to myself, A sinful person like you calling upon the Lord, and it would make me want to strike the lips that had tried to utter his holy name. But where else did I have to go? and I was not fit to be in his presence. A full length mirror, with all my sins crushing me down, and oh what a weight. I had no hope of heaven, and this world afforded me no pleasure. Where did I belong? Then one night, oh wonderful night! I had gone to bed, and a storm was coming



up. We always went to the storm cellar, but for some reason we did not think this storm would be very severe, so did not go, and as it was thundering and lightning I was lying there studying, not about the storm, but about myself, when suddenly these words came to me,

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

Oh joy! It seemed his presence was in the clouds and coming right to me. I wanted to shout when it seemed I could see his face with love and mercy looking down on me and felt that my sins were forgiven. I did not tell any one, for I was afraid I was mistaken

Brother Jones would come to our home, and oh how I did enjoy his being with us. I wanted to tell him I felt I had been given a little hope, but something held me back. I wanted to join the church at this place (Good Hope), but did not feel worthy, and was afraid I was mistaken, and I did not want to deceive any one. Brother Jones would call for members, and it seemed as if every one had discovered my secret and was saying, Go on. I had to fight with myself to stay away. I did want to join, but felt I was too unworthy, and unfit to be with people who looked so good to me. No, I would not spoil their good meetings and sweet communion with such a vile presence as my own. I would just stop going to their meetings, and thought I would, but the next time I would want to go. I could not keep the tears from my eyes and I felt the people would suspect some-

thing. I was forced by illness to miss some meetings, and then it was I felt my stripes were many.

I went to the Association at Providence Church, and oh how I did enjoy hearing the words of God. I remember how these words filled me: "Even when we were dead in sins, [God] hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Am I one that was made to sit together in heavenly places? That was the question I asked myself. I had hope that he did give me seasons of rejoicing (even then) that were wonderful indeed, but I was full of doubts. Elders Priddy, England and Hardy came here to Good Hope, and oh what good preaching we did have. Elder Hardy consented to come to Good Hope and preach every Friday, as all of his time was taken up on Saturdays and Sundays.

In order to show a few of the things which make me believe there is an all-wise, all-powerful God, I must go back to a few days before the meeting. My mother was with me and we were talking about the Scriptures, and she commenced telling me about her experience. I must have said something I did not mean to, because she said, Myrtle, why do you not join the church? I told her I would never join, but knew at that time I was not my own keeper, and knew I would join if the Lord meant it to be that way. I told her I was not worthy, and if I did join I would feel that I was a deceiver. She said that

was the kind they wanted. I went on attending their meetings, without any intention of joining, but felt different, as if I was weak and could not resist much. They started singing, and the hymns never sounded sweeter, but I could not sing them. I would just fill up. Brother Hardy called for members, and I had the same feeling as before, only stronger. My sister-in-law, Gertrude Rhoades, went up and asked for a home with the church, and oh how glad I was, but still I was fighting to stay back, and thought to myself, If I could just get out of the house, but the next thing I knew I was up there telling brother Hardy some of the things I have here told about. It is not in man that walketh to direct his steps. I hope I have been taught that by the most wonderful Teacher there is. But I am shown myself more often than I like, and what do I see? A vile sinner, but hoping I trust in One who is full of goodness and mercy, and I can say with Paul, His grace is sufficient for me. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Do I have that Teacher? I have seasons of rejoicing, but I cannot put my thoughts into words. They are wonderful indeed to me, for which I am thankful, giving God all the praise, even for the thankful feeling. I have doubts, which cause me to grieve. I know I am sinful, but God is good and just, and there are many sweet

promises to his children in his holy word. But am I one of his children?

"When I turn my eyes within,  
All is dark, and vain, and wild;  
Filled with unbelief and sin,  
Can I deem myself a child?"

The day I was baptized was a happy one and I wanted it to last forever.

Loved ones in Christ, if one so unworthy may address you thus, I have just told part of it. It can never all be told, and I feel so ignorant of the things I would like to understand, and make such a blunder trying to tell of these wonderful things. If I am saved, which I have a little hope that I am, it is all of grace, not of works, lest any man should boast. I have nothing of myself to boast of, but I hope I can boast of a supreme God, who does all things after the counsel of his own will, and none can stay his hand. In the day of my power my people shall be a willing people. I hope I have been taught by God that this must surely be so, for when I think over these things they seem strange, knowing myself, and I can say with the poet, If a saint, the least of all.

Dear brother Dodson, we are strangers in the flesh, but I hope not in the Spirit, for, if I am not mistaken, I do love the things of the Lord, and enjoy reading the SIGNS so much that at times I have to stop reading until I can clear my eyes of tears of joy. I wrote the foregoing for my own satisfaction, but after I finished it I felt I had no right to keep it if it would benefit others, for I know how I enjoy reading of these things. It is very imperfect, like myself, but if you can read it and

wish to publish it in the SIGNS OF THE TIMES it is all right with me, but if you feel as I do, that it will take too much valuable space, then all will be well. I do not like to bother you again so soon, but whether or not it is published it will be all right with me. If printed, correct all mistakes, and have me in remembrance in your prayers when given the spirit of prayer.

Your unworthy sister, I hope,  
MYRTLE RHOADES.

ISLAND CITY, Oregon.

DEAR EDITORS:—I have received my last number of the SIGNS for this year, which reminds me that another year has passed, and we are standing at the beginning of the new one with anticipation and hope for what it may bring to us. As I take a backward view I find blessings, disappointments and surprises scattered along the way, but when I sum them all up I must confess the Lord has been good to me, for I have been blessed far above what I deserve.

The first vacancy in the families of my children occurred this year, when my oldest daughter lost her husband. He was a respected and reliable citizen, and we miss him in our family circle, where his advice, counsel and services could be depended upon. This reminds me that with the swift passing of the years we may expect other vacancies like this to come, and we wonder who will be the next. I have been called many times during the past year to minister at funerals, some were of our members, others with no church con-

nection, and in all of these I have but one source of comfort to offer, and that is salvation through the righteousness of Jesus Christ. Those who feel it here in life strong enough to cause them to confess it before the world, and openly live it, give us who are left the best source of consolation, but others may have it as the strength of their lives, and with a secret hope pointing to that brighter and better day in the celestial city above. We have no right to judge of a person's relationship to God by the outward manifestation we see. We are reminded to be watchful for the wolves in sheep's clothing, and also that the Lord has reserved unto himself a people who have not bowed to idolatry in any of its forms, and this secret of the Lord is kept unto himself, and the testimony of these witnesses is secret, and hidden from even the Lord's manifest witnesses. Even the prophet Elijah did not know any of the seven thousand in Israel the Lord had reserved unto himself. He did not even know that such were there, and wanted to die because of the complete idolatry of that nation. O, my brother, when downcast and lonesome for want of outward manifestations of faith, remember the Lord keeps his people. He looks on the heart and not outward forms, and your next door neighbor may be one of the ones ordained unto eternal life, and you should consider him so. When the death stones of persecution were being cast at the martyr Stephen, Saul of Tarsus was there, consenting to it all. What man could have discerned God's

electing grace as applied to man's redemption on that occasion? A chosen vessel at God's appointed time now exerting the limits of the wrath of man for the destruction of the righteous. Or where is the wisdom in man that could detect any difference in the two thieves dying beside the Son of God? Both justly suffering the pains of death, both praying for deliverance, but what a difference in their prayers. The first prayed, "If thou be the Christ, save thyself and us." The other, "Lord, remember me when thou comest into thy kingdom." The first is a prayer prompted by suffering, without any faith or knowledge of the power or divinity of Christ, and asked only temporal benefits. The other shows faith, revealing to him divinity, and power, and the kingdom which would be realized after death. Here is fulfilled the Scripture, "Faith is the gift of God," and this dying man had it given to him in this critical hour, and the blessed response he received from his Lord carries with it realizations which we mortals cannot enter into, but it means all which being with Christ can be taken to mean, which is beyond the power of mortal tongue to express.

A comforting thought was given to me recently: that the burdens of death fall upon the living. Of course mortal sufferings which precede death are felt by the passing one, but in death itself there is no pain or consciousness. The struggles we witness and would relieve, but cannot, are no longer felt. The sorrows which follow death, with the regrets and wasted opportunities

we find so plentiful at such times, are the heritage of the living. The calm features and peaceful rest of our departed ones are not disturbed by our bursts of grief and sorrow. If we could lift the veil which hides the glories of the future life from us and could comprehend its full realization there would be no tears shed by us who remain. The Scriptures give us brief pictures of heaven and heavenly glory, but natural eyes cannot behold them, nor can they be seen but by the revelation of God. The spiritually-minded can discern these by the heavenly light which is permitted to shine in our darkness to confirm us of the glories of immortality. The mount of transfiguration is a picture of heavenly glory. The disciples saw it as a vision, as it must always be seen by mortals. They knew Moses and Elias and saw the glorious transformation of Christ and these departed saints. The question is often asked, Shall we know each other there? This Scripture shows we shall, and in a more perfect manner. There will be no deception or false knowledge. Nothing but wisdom and truth can exist there. The saints shall know Jesus. Not by the death scars he received on the cross, but by the glorified character he occupies in Divinity. The saints shall not only know him, but shall be like him. One of old said, "I shall be satisfied, when I awake, with thy likeness." Who are so blessed as the saints of God? And the most blessed part of it is that it hath pleased him to manifest these precious evidences to us poor, weak, unworthy mortals, which exalts

us to be kings and priests to him. The fullness of these is to be realized in the world to come, but the evidences we receive here in this life make us strong for the conflict, and by the strength of our risen Savior we shall surely conquer. May his electing love and saving grace establish his saints in every place, so that the fear of death shall not frighten them from the immortal joys he has prepared for his children in the world to come.

Yours in tribulation and hope,  
C. W. BOND.

LUKE XXII. 31, 32.

“AND the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.”

I have a desire to write a few thoughts concerning the words of Christ to Peter: “And when thou art converted, strengthen thy brethren.” I know I cannot write anything that will be comforting to the children of God if I am not given the spirit of understanding, for I have been taught that I can do nothing of myself, so I hope the Lord will give me understanding, that I may write to the honor and glory of our Lord, to whom all praise and honor is due.

We must bear in mind that Peter was one of the first disciples that Jesus called to be one of his witnesses, and Peter was with him all the time he was preaching and teaching, and I believe that Jesus was teaching Peter to know that the carnal man does not under-

stand the things of the Spirit and could not do anything when left to himself. I believe Jesus was preparing him for greater service, and he told him he would deny him, but Peter, I believe, thought he could go with him to prison, and even death, but he was too weak. But after Jesus was crucified and had risen he appeared unto them, and breathed on them, and said unto them, Receive ye the Holy Ghost (John xx. 22), then I believe they were prepared to be his witnesses. And then Peter was converted, and was able to strengthen the brethren. I must say I believe that all of God's children are brought along in ways that they know not; they are made to see they are sinners, and are shown that they are as weak as Peter was, and they try to do what is right, but they cannot save themselves. As the Lord showed Peter that he would deny him, and after he had received the Holy Ghost, we read where Jesus asked Peter, Whom do men say that I am? Peter answered, Some say Elias, some John the Baptist, and some say one of the prophets. But Jesus saith, Whom do you say that I am? Peter said, Thou art the Christ, the Son of the living God. Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. (Matt. xvi. 13-18). And we read in John xxi. 15, where Jesus asked Peter some more questions.

When they had dined Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto Peter the same thing the second time, and said, Feed my sheep. Also the third time. Then Peter was grieved, and said, Thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep. I believe that Peter was qualified by this time to do the things Jesus had sent him to do, for it was the Lord working in him both to will and to do of his good pleasure. If we are endowed with the Spirit of the Holy Ghost and have that revelation from heaven, then we can comfort one another. Peter was not commanded to comfort the world, or carnal man. For man shall no more say to his neighbor or brother, Know the Lord. Jesus said that no man knows the Father but the Son, and he to whom the Son reveals him. So no man can teach one to know the Lord; they all must have that revealed from above. We cannot find words to describe the works and goodness of our God in us, and to us; we can only hint at it, and the world cannot understand what we are trying to tell. But they who have the same revelation, or experience, know that the things we try to speak are true, and there is fellowship and union, or communion, and I sometimes love to talk about these things with the brethren, for it is a great comfort to me. I do not believe we brethren talk enough about the workings of the good

in-our heart, and that is why there is contention and trouble. It is in us, for we seek after the things of the world too much, and do not take enough time to talk over the things of the Spirit. Yet I believe our ways are ordered of the Lord, and I am often made to wonder if I am one of his chosen, for I feel I am the most unworthy person of all the Lord's creation to even receive the children's crumbs, and then I am made to rejoice when Jesus says, I came not to call the righteous, but sinners to repentance, for I know I am a sinner, and if I am ever saved it will be by the mercy of God and not of my own righteousness, for my righteousness is as filthy rags. But we are taught that Christ is our righteousness, and that causes me to take courage and hope that I may be one of the least of the Lord's chosen and made to love the doctrine of salvation by grace and not of works, for I feel all my works would condemn me, for I know of myself I can do nothing, and if I am not saved by the grace of God I am forever lost, world without end.

Written with love, I hope, to the brethren,

**CHARLES T. ABSHIRE.**

TERRELL WELLS, Texas, Sept. 30, 1938.

MRS. N. H. ARNOLD—DEAR SISTER IN CHRIST:—I was very glad to receive a letter from one I feel to be so near unto me by that tie that binds all the children of God together here on earth. My greatest concern, dear sister, is, Am I one for whom Christ died on Calvary? I will say further, that you and I seem

to be united in doctrine, as the distance that separates us here does not matter, and the same tie that united the children of Israel we hope unites us to the same God in love one for another. I have in days past been made to see wonderful things in vision that I would not take the whole world for, as poor as I am in this world's goods, having lost three good homes because of much sickness. But I live in strong hope that it will work out all right in the end. I hope to be rich in the mercy and love of that God I have in my weakness tried to set forth among the little children of the everlasting covenant that will never be wasted, never be mortgaged nor sold, but will stand throughout all eternity. As our Lord told the apostles, to whom he spoke so comfortingly when he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv. 1-3. O, dear ones, what more do we want? We want nothing better than that precious hope which is as an anchor of the soul, both sure and steadfast, and to live in hope that that hope is sure and steadfast and enters into that within the veil (Christ) whither the forerunner hath entered, and, dear one, there is no failure in him, neither is there any chance in the cord which is united to the great Anchor. Why, a large ship of the sea has its anchor, which is attached to the ship, and has a rope which holds the ship in time of storms. But, say, it can be broken, but that three-fold tie which unites our soul is the three-one God, a three-fold cord which all the powers of the world, combined with the entire army of Satan, cannot break nor cause to fall, for it is sure and steadfast. Though this old body die and return to dust, as it was, yet nothing can destroy it from the presence of God. The storm may howl, the night grow dark (the grave night), yet when the Son of God, who said, "I will come again, and receive you unto myself; that where I am, there ye may be also," is not that glorious? Yes, dear sister, nothing on earth, nor under the earth, can separate us from the love of God which is in Christ Jesus our Lord. As Paul said, I am persuaded that neither life, nor death, nor things present, nor things to come, nor height, nor depth, is able to separate us from the love of God. We hear many forms of doctrine preached, many ways mentioned among men, but unto us there is but one way, and that is mentioned in the Bible. It says, John xiv. 6, "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Oh how good that sounds to me! But just listen one moment to the high-up preachers, who tell their congregations that if they do not do right and live perfect lives they can never be saved. They say that any one can come to God at his or her own option. Just how do you think any man who has to

study theology for years can fail to see what Jesus meant when he said, "No man can come unto the Father, but by me"? If Jesus told the truth, which he did, how in the name of God can any man make such statements in the presence of a congregation of people? But, dear one, is it not wonderful that our Lord left on record plain and undeniable testimony that Jesus is the way, the truth and the life, and that he is the only One who delivers us to the Father? That is my daily thought; and then I can read a portion of the seventeenth chapter of John, where Jesus said, They are not of this world, even as I am not of the world. In my past days I have witnessed much confusion among people, some have one way and some have another, but Jesus gave us but one. According to our latest history of worldly churches, since the days of Paul there have been seventeen hundred different sects called churches. No wonder Jesus said, in teaching his disciples, that there be lords many and gods many. But unto us there is but God, one Lord, and, I am willing to say, one church which stands firm on all the doctrine the apostles set up.

I will close, as it tires me to sit up long. I surely love to get letters from the brethren and sisters. I am in very poor health and have not been able to do anything for a long time. I usually have to write in parts, as some days I cannot sit up long and write, unless I have a prop for my back.

Hoping to have another good letter from you, I am your brother in hope,

**J. B. BOWDEN.**

GRETNA, Virginia.

DEAR BROTHER DODSON:—My mind has been lingering between two opinions for some time concerning this writing, fearing not to obey what seems a feeling of duty sent upon me, which I keenly feel my inability to perform, yet it seems I must try, asking you on the outset that if it does not meet with your approval to do me a great favor and do not publish it.

The Scripture, "Where two or three are gathered together in my name, there am I in the midst of them," and the Scripture concerning Philip and the Ethiopian eunuch are what follow me. Were not they (two of them) gathered together in His name? and they, believing on His name, were gathered together, drawn by the working of the Holy Spirit. Not by chance, but ordained so. For as many as are led by the Spirit of God, they are the sons of God. Philip preached Jesus the truth, the gospel, to the eunuch, and he believed Jesus was the Son of God. Surely he had the witness within his heart that caused him to believe, for as many as were ordained to eternal life believed, and where there is a true believer the Lord causes that one to hear the gospel preached, by opening his deaf ears and giving him a heart of understanding. They that are born of God hear and believe. So it was by him the eunuch believed, and by him Philip joined himself to the chariot and preached Jesus to him, for the gospel is the power of God unto salvation to all that believe. By him all are justified from all things from which they



could not be justified by the law of Moses. How can any one believe that Jesus is the way, the truth and the life until he is quickened by the Spirit of God and given an understanding, or guide? The eunuch said, How can I understand unless I have some one to guide me? That guide is Jesus, for the Spirit will guide thee into all truth, and when Jesus is preached he leads the believer to his banqueting-house and his banner over him is love. This is that heavenly manna that feeds the children of God. This is a time when the Comforter comes and they are given a glimpse of that city whose builder and maker is God. The eunuch was in the way that goeth into Gaza, which is desert, when Philip came to him. Is not this where all the children of God are when Jesus reveals himself to them? Where there is no food, no water or life; in a desert.

Now that I have written it seems of little importance, if any, yet I hope I will have relief of mind.

Brother Dodson, please give your views on this Scripture.

A sister in hope,

(MRS.) WILLIE TOSH.

[WE do not feel that we can add much to what sister Tosh has written on the foregoing subject. We have thought of the Ethiopian eunuch and Philip as being representative characters. The Ethiopian was black, or sinful, and could not change his skin or condition, and being at the same time a eunuch, he was powerless to have any part in propagating or helping the Lord in his work. Philip was a type

of the one whom the Lord calls, qualifies and sends wheresoever he wills to preach the gospel to his scattered people. God, according to the riches of his grace in Christ Jesus, had mercy upon the Ethiopian, and caused him to hunger and thirst after righteousness, as indicated by his interest in searching the Scriptures, and then sent his servant, Philip, to expound the very same Scripture which he was reading, by preaching unto him Jesus, which was satisfying or filling to him. They were most certainly brought together by the workings of God's Holy Spirit in them and the word of God was verified where he said that where two or three are met together in his name, there he would be in the midst of them. Wonderful, indeed, are such experiences, as many of God's dear children can testify.—R. L D.]

ELKINS, West Virginia.

DEAR EDITORS:—I look each month for your paper, and enjoy it. I seldom get to any of our meetings during the winter season, but love to hear the word preached in its purity. May the Lord remain with the editors and publishers, and comfort you all with the same comfort wherewith you comfort us.

Yours in fellowship,

(MRS.) E. E. WORKMAN.

#### 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 40 means that it expired December, 1940; June 41 that it will expire June, 1941, etc.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY, 1941.

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THE opinions of men varied concerning the person of the Son of man when he was here below, just as they do now when there are many and strong organizations established to teach others who he was, but our Lord did not pronounce a blessing on what man teaches, but declares the one blessed to whom it was revealed by the Father, that Jesus was the Christ, the Son of the living God. Peter knew Jesus by divine revelation as the foundation rock upon which the church is built, and Jesus knew Peter as a subject of God's love and mercy. Jesus said, Thou art Peter, "which is by interpretation, A stone."—John i. 42. "And upon this rock I will build

my church." Not on Peter, who was but a stone, just as all subjects of God's love and mercy are as lively stones built together a spiritual house. Jesus is the Rock. His work is perfect. (Deuteronomy xxxii. 4). But we do not feel that it is he himself that he would present to Peter, but rather this carnal truth concerning Him, which can only be known as it is revealed from heaven. Thus the foundation of all those who shall be saved is the Father's electing love for those whom he chose in Jesus Christ before the foundation of the world, which God not only revealed to Peter, but to all the apostles, Paul included, who declares, God, who separated me from my mother's womb and called me by his grace, revealed his Son in me. "On this Rock," which is the truth, as unshakable as God himself, for it is God revealed, "will I build my church." This means not visible structures or organizations known in various lands by different names, headed by certain dignitaries, but "the general assembly and church of the firstborn, which are written in heaven."—Heb. xii. 23. These are his workmanship, his building, and it is by his obedient life, and obedience unto death, even the death of the cross, and through his mediatorial work, we have access by one Spirit unto the Father. For we are his workmanship, created in Christ Jesus, and by his Spirit are builded upon the foundation of the apostles and prophets, Jesus himself being the chief corner-stone. Revelation xxi. had the names of the twelve apostles in the foundations, for they all testified to the

same truth which had been revealed to them, and the gates of hell shall not prevail against it. We have been asked for our views principally on the nineteenth verse, and God grant that we may be blessed with ability to give them clearly so that a child might understand. Jesus said unto Peter, "I will give unto thee the keys of the kingdom of heaven." It was in the power of Jesus to give unto whom he would. "He gave gifts unto men, even the rebellious, that the Lord God might dwell among them." Keys represent authority in position or place. Thus Gibraltar is the key to the Mediterranean Sea, as the Suez Canal is the key to its exit. The preaching of the gospel which the Holy Ghost sent down from heaven, was given unto Peter, as it is given to all who have or ever shall preach. It is a gift, but it was given first to Peter. He occupies that place in God's purpose, not because of any special qualification, but because there had to be a first and he it was that Jesus appointed, notwithstanding the fact that Jesus fully knew he would deny him, and in this very chapter Jesus says to him, "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." It would have been impossible for Jesus to speak to Peter that way if Peter, as some affirm, was the rock on which the church is built. Now although Jesus knew Peter, with all his weaknesses, yet it was given to Peter to unlock the mysteries of the kingdom. First, on the day of Pentecost, Peter standing up with the eleven,

lifted up his voice, and by the Holy Spirit he was enabled to open up the mystery of the prophecy of Joel and the utterances of David, showing that God had made that same Jesus, whom ye have crucified, both Lord and Christ. (Acts ii.) Now 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?" Without that gift Peter could not, neither could any of the apostles, have had an entrance in unto the church at Jerusalem. Peter was not only the one who should first open up the truth to the mixed multitude who had witnessed the crucifixion, and some were Jews who had assisted in it, but we find he is also the one who is sent to the Gentiles in Caesarea. Peter could not of himself have done this, for, being a Jew, he had not any thought or desire to preach among the Gentiles. The Spirit of God must prepare him for the task. The tenth chapter of Acts is the record of what took place. The Holy Spirit not only prepared Peter, but also prepared Cornelius for Peter's entrance into Caesarea. Peter would not have gone, being a Jew, but was told, "What God hath cleansed, that call not thou common." Peter "saw the heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." These strange creatures, my brethren, set forth a number that

no man can number, who are saved; saved by the one offering of their Lord and Savior, from among the Gentiles, to whom Peter is about to be sent. Such was the Spirit's work in the heart of Cornelius, that had not Peter been given the keys by our Lord his testimony could not, and would not, have been received. It was a gift that he ministered to Cornelius and his household. Paul also had the keys given unto him, the same keys, for he, too, was sent to the Gentiles, and he was blessed to preach Christ crucified, yet not of his own will, but wherever God, the Holy Ghost, would open a door of utterance for him (Col. iv. 3), and he could say to the Thessalonians, "For yourselves, brethren, know our entrance in unto you, that it was not in vain."—1 Thess. ii. 1. If Paul had preached any other gospel than he had received from heaven, he would not have been received, there would have been no opening up of the hearts and consciences of the brethren to his testimony, for it would have proven that he had not the *gift*. In Acts xv. 7, when the brethren began a dispute about circumcision, some commanding the Gentiles to keep the law of Moses, after much disputing Peter rose up, and said unto them, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." This brings us to the latter part of our subject.

"And whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shalt be loosed in heaven." They were to be faithful in the things they had received, so in chapter ten he tells them, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." As they went preaching the gospel, it was loosing to some and was binding to others. It was a savor of life unto life in some and of death unto death in others. Thus He could say in John xx. 23, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." These apostles were, with the power of the Holy Ghost, to loose the Gentile believer from the ordinance of circumcision, the feast days and fast days of the legal covenant. Their ministry, coming at a time when there were many of their hearers still holding to the law and its ordinances, we find much in the apostles' testimony, when blessed by the Holy Ghost, to the loosing of the Jews from the yoke of the law; while those who would come to the gospel feast, spoken of as a marriage feast, not having on the wedding garment, were to be bound hand and foot and cast into outer darkness. We see Paul laboring to establish the church in the gospel, declaring to the Galatians that they stand fast in the liberty wherewith Christ has made them free, and be not entangled again with the yoke of bondage, declaring that those who would be under the law were also under its curse. If a brother trespassed against a brother (Matt. xv.

15-17), the Lord bade him, "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." Thus Jesus taught his disciples, and Paul in 2 Thessalonians iii. 6, says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." It has been asked on one or two occasions why the church has in certain places excluded members for drunkenness, or some other wrong-doing of which they have been proven guilty. It should only be after much labor with the offender that the church should exclude a member from their fellowship, but if such be thieves, fornicators, covetous, drunkards, revilers or extortioners, and are obdurate, the church is bound by the Word to cast them out. It is the word of the apostles that binds such. Paul, in 1 Corinthians v. 11, tells the church not to keep company with such an one; no, not to eat. It is not a sign of disease or decay, but of health and strength, when a church, following the admonitions of the Word, and walking in the orderly way, excludes those who

deny the doctrine, and disgrace the church by their ungodly walk. When the church walked in the faith, steadfastly rooted and built up in Christ and established in the faith as they had been taught, abounding therein with thanksgiving, it was then that they kept themselves in the love of God. Of some they could have compassion, making a difference; and others they could save with fear, pulling them out of the fire (loosing their bands), as they saw them hating even the garments spotted by the flesh. There is in the word of God abundant evidence of the power of the Holy Ghost in the testimony of the apostles. The word of their testimony covers all flesh to the end of time. Carried by the Holy Ghost, who enabled them to write, it is to the loosing of those on earth who shall be loosed in heaven, and it is to the binding on earth of those who shall be bound in heaven. We have spoken of Peter as the first among the apostles, and would mention his judgment of Balaam and of the false prophets and false teachers who were among the people. His words were like bonds that could not be broken, they were the word of God, and he said, "But the heavens and the earth which are now, by the *same word* are kept in store, reserved unto fire against the day of judgment and partition of ungodly men." How awful to be bound in unbelief! It is as awful as the fixed great gulf (Luke xvi. 26) that cannot be crossed, yet how blessed and comforting to know that through the

Spirit we have been brought out of the prison in which we were bound. Loosed from those bands, we know that there is now no condemnation to those who are in Christ Jesus, and this joy no man can take away, and it is a sweet foretaste of that which is to come. We have spoken of those who walk in disobedience, and of the needs be of the church to deal with them, but let the church first examine herself and see if she be in the faith. Let her take heed unto herself and the doctrine, considering herself lest she be tempted. Let there be a diligent search into what saith the Lord by the mouth of these apostles. Exclusion is an ugly word, and should be the last resort, even as it would be for us to amputate an arm or a leg that has served us well. Let us consider well what these apostles say, for Jesus said, I pray not for these only (the apostles), but for them also that shall believe on me through their word. To despise them is to despise their Lord. Be not deceived, God is not mocked, sowing to the flesh will always be an evidence of mockers, and the word says, "Be ye not mockers, lest your bands be made strong." The evidence of the Spirit's presence will be that the church will continue steadfast in the APOSTLES' doctrine and fellowship, and in the breaking of bread and in prayers. Such will suffer long, until it is clearly proven that the unruly one does not belong to them and they must do according to the word.

G. R.

## CORRESPONDING LETTERS.

*The Original Mount Zion Association of Predestinarian Baptists, in session with Little Blue and Sni-a-bar Church, Jackson County, Missouri, October 4th, 5th and 6th, 1940, sendeth christian salutation and greetings to the churches with whom we correspond, and to all who are in fellowship with us.*

DEARLY BELOVED IN THE LORD:—  
Another year has passed through the annals of time, and through this manifestation of the goodness of a kind and loving Father in heaven we have the blessed privilege of again meeting in an associate capacity and hearing preached the unsearchable riches of a crucified Christ. We are a small Association, and our correspondence with sister associations is likewise small, yet our Association is one of great interest to us in our lonely condition, and though we are still growing fewer in number, our preaching is clear and sound. Though our Association be small, and we be few in number, we none the less enjoy the feast of spiritual blessings and the association of those with whom we can mingle in spiritual unity.

To our corresponding Associations, We welcome your messengers who have come to us bringing messages of love and gospel truth. We humbly beg for a continuance of your correspondence, and ask you to come again. May the blessings of spiritual love be with us all.

DANIEL A. J. ADAMS, Mod.  
WILLAM H. MORRIS, Clerk.

## MARRIAGES.

By Elder H. H. Lefferts, in the meetinghouse at Mt. Zion, near Aldie, Loudoun County, Virginia, December 24th, 1940, William Hudson Carper, of Culpeper, Va., and Miss Mary Alice Turman, of Fredericksburg, Va., daughter of Deacon C. M. and sister Lillie Turman.

## OBITUARY NOTICES.

THE sad news of the death of sister MARY HESTER DAVIS, widow of Hilary Davis, who died at her home in Salisbury, Maryland, November 22nd, 1940, brought sadness to many hearts and homes, not only in her own community, but wherever she was known. She had been ill about a week before the end came, but was taken suddenly worse just a short time before her death. All that loving hands, careful nursing and professional skill could minister were brought to her relief, but it all proved in vain. The funeral services were conducted the following Tuesday afternoon by Elder H. C. Ker, of Delmar, Delawars, at the Holloway funeral home in Salisbury. The interment was in Wicomico Memorial Park, Salisbury, Maryland. The surviving relatives include one son, Dr. Luther A. Davis, of Scituate, Mass.; two daughters, Mrs. Russell V. Baysinger and Mrs. Russell White; also one sister, Mrs. Turner Davis, of Girdletree, Md.; two brothers, Albert S. Bailey, of Cottingwood, N. J., and Robert H. Bailey, of Hollywood, California. Had she lived until February she would have been seventy-five years old. Her husband died in 1939. Sister Davis was a daughter of the late Robert W. Bailey and Mrs. Bailey, who before her marriage was Miss Martha Julia Smith, and was born in Whaleyville, Md., in February, 1866. After her

marriage to Hilary Davis their home for many years was near Snow Hill, Md., where he was engaged in trucking and farming. About twenty-five years ago they moved to Salisbury, where they spent the remainder of their lives. They had many friends in Wicomico and Worcester counties, and elsewhere, among their many acquaintances. Nearly all her long and useful life sister Davis believed in the principles of the faith of the Primitive Baptists, but she did not unite with the visible church until late in life, being baptized by Elder Charles W. Vaughn, of Hopewell, N. J., into the fellowship of the Salisbury Church in May, 1938, as her pastor, the late Elder G. E. Coulbourn, was ill at that time. Sister Davis was a woman of strong character, of pleasing personality, kind and considerate of others, and charitable regarding those who differed with her. She will be greatly missed in the community as a neighbor and sympathizing friend when troubles came. Her love for the church was one of her outstanding qualities, and she never missed the meetings of her faith when she was able to attend church services. She evidenced her faith by her works, and leaves to those who knew her the legacy of precious memories. By precept and example, by true humility and self-sacrifice, by sublime patience in affliction and trouble her life reflected the true christian. Her death is a loss to the church of her membership as well as to the community in general. Of such as she it is written, "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."

Written by request.

ALSO,

DEATH entered the home of Mr. and Mrs. Earl Stevens, of Central Bridge, N.

Y., December 24th, 1940, and removed from life's activity and usefulness ALPHA CROUSE, who for ten years had made his home in part of the house occupied by Mr. and Mrs. Stevens. Mr. Crouse was nearly eighty-one years old, and had been in feeble health for several years, though able to be about his room most of the time. A few days before his death he fell and fractured his arm. Owing to his age and weakened condition, it is believed that this injury hastened his death, though he was given the best medical care obtainable, and Mr. Judson Zeh, who occupied the same part of the house, looked after his welfare and cared for him, with the aid of Mr. and Mrs. Earl Stevens, all of them doing whatever loving attention and faithful ministrations could accomplish.

The funeral services were held at the Stevens' home on the following Thursday afternoon, being conducted by the writer. The interment was in the Slate Hill Cemetery, on Sharon Hill, a few miles from Cobleskill, N. Y.

Mr. Crouse was born January 14th, 1860, at Stone Arabia, N. Y., spending his early life there and at Amsterdam. In 1888 he was united in marriage to Miss Jennie Zeh, who proved a faithful and worthy helpmeet to him as they bravely and successfully met the problems of life. She died in 1931. In 1928 Mr. and Mrs. Crouse removed to Central Bridge and lived in part of the house occupied by her daughter, Mrs. Earl Stevens, and her husband, after spending most of their married life at Seward, N. Y. Among the surviving relatives are one daughter, Mrs. Earl Stevens, of Central Bridge, N. Y.; one son, Floyd, of Binghamton, N. Y., and eight grandchildren. Mr. Crouse made no profession of religion, though for years he had been an attendant of the Reformed Church. He was a man of quiet, unassuming ways, possessing

those virtues that make for all that is honorable, upright and moral in a person, and his obliging manner combined with these to make him many warm friends. He will be greatly missed. He was a good father and a true husband, and will live in the memories of the many who knew him and were associated with him in any way.

ARNOLD H. BELLOWS.

JOSEPH ALEXANDER AWTRY, son of John and Margaret Awtry, was born in Tuscaloosa County, Alabama, April 20th, 1858, and departed this life at the home of his youngest son, Henry B. Awtry, Cleveland, Alabama, August 30th, 1940, aged 82 years, 4 months and 10 days. He was married to Miss Permelia Sanders January 17th, 1884, and to this union were born twelve children, six sons and six daughters, nine of whom are still living. One boy and two girls died while they were very small. He moved to Pickens County, Alabama, in 1889 and united with the Old School Baptist Church the third Sunday in June, 1897, and was baptized by Elder Jim Carver, and lived a consistent member of this denomination until his death. He was blessed with a deep conviction and clear understanding of the scriptural truth. He was gifted as a fire-side preacher, and was happy when surrounded by his brethren and engaged in conversation on scriptural things. He was one of those attentive listeners whose quick perception enabled him to follow the speaker with felt interest and response reflected in his countenance, and was an inspiration to any one who preached the truth, and his disapproval was equally outstanding when the truth was sacrificed. The interest of his church was always given first consideration, and he never wavered from this cause throughout his whole life. His home was always open to his brethren.



ren, and he made preparations to take care of a large number during associations. The most he ever cared for at one time were forty men, women and children. He was able to read, and enjoyed the SIGNS OF THE TIMES in his last days, through a gift of Elder I. R. Greathouse. His wife and other members of his family have also enjoyed reading the SIGNS. He had moved his membership several times when he moved to different places, and when he died his membership was with Mt. Zion Church, Pratt City, Jefferson County, Alabama, but he was laid to rest in the cemetery in Pickens County, Alabama, where he first united with the church. His funeral was conducted by Elder E. M. McCool.

Written by his oldest daughter,  
(MRS.) REVIS L. PATE.

MRS. LULA MOUNT died Sunday morning, December 29th, 1940, at the hospital in Crystal City, Texas, following an illness of several months. Funeral services were held Monday morning at ten o'clock from the First Baptist Church, with Mr. Ray McCollum, pastor, officiating.

Lula A. Hartsfield was born in Alabama April 17th, 1866. She was married to John Wilson in 1881. To this union two children were born. Mr. Wilson died in 1888, and in 1901 deceased was married to James B. Mount, and to them two children were born. Mrs. Mount came to Crystal City with Mr. Mount, who preceded her in death four years ago, from Quitman, Texas, about twenty years ago. She was a member of the Primitive Baptist Church of the Oak Grove community, Wood County. Mrs. Mount was a good wife, mother and neighbor, and loved her friends. As long as she was physically able, she visited neighbors and friends when she could do them good. She was a lover of

flowers and enjoyed growing varieties of them when she was well. Mrs. Mount was the mother of two children by her first marriage, a son, who died in infancy, and a daughter, Mrs. John T. Spann, of Crystal City. Two children were born to her after her marriage to Mr. Mount, they are Glynn O. Mount, of San Antonio, and Mrs. A. E. McCluskey, of Galveston. Other survivors are six step-children, J. B. Mount and Mrs. J. G. Gibson, of Crystal City, Mack C. and William Mount, of Dallas, Mrs. Lucille Russell and Mrs. Ola Wood, of Mineola; also several grandchildren and three sisters, Mrs. A. J. Horton, of Quitman, Mrs. J. W. Dowman, of Sanderson, and Mrs. Sterling Landrum, Frederick, Oklahoma, the only sister who was unable to be here for the funeral services. Mrs. McCluskey and Glynn Mount were at the bedside of their mother for more than a week before her death.

[THE foregoing is a clipping from a Texas paper, sent to us by Mrs. J. T. Spann, daughter of the deceased, with the request that we publish in the SIGNS.—Ed.]

VICTOR R. BADSKY was born in Overbrook, Kansas, March 28th, 1893. His mother died when he was five years old and he was raised by his uncle on a farm. He came to Haines, Oregon, in February, 1917, and was employed as a farm hand. Here he became acquainted with Miss Elizabeth Bond, a school-teacher of that section, and they were married April 29th, 1921, I being honored to perform the ceremony. He continued his business of farming, and in 1925 bought a farm home, where he lived, maintaining a high class of operations, producing standard crops and stock. One son, Ted Badsky, was born in 1929. His health began falling in April, 1940, and he underwent an opera-

tion for appendicitis, from which he seemed to recover, when an attack of influenza sent him back to the hospital. He was treated there for two weeks for an affection of the lungs, and was thought to be slowly recovering, when, on July 3rd, as his nurse was preparing him for his night's rest, he was taken with a violent spell of coughing, and passed away instantly. His death was quite a surprise to his family and friends, who were expecting him to return home the next week, although he had told them it was doubtful as to his recovery, and just that day he remarked that whether death was now or in ten years it was all the same. In his passing his community lost one of its best citizens. His was a modest, unassuming life, strictly honest and upright, and he followed the spirit of the golden rule, to "do unto others as you would they should do unto you." He never made any pretensions to religion, but in his walk and activities he showed the fruit of it. I requested to be permitted to preach his funeral discourse, and took as the subject, "By their fruits ye shall know them." A friend of his wrote me a few days afterward, "You said many good things about my friend, and every one of them was true. He lived the full life, and God took him." His wife and son have much to cheer them in their bereavement in the example of faithfulness he left them, and to take up the duties he laid down with the cheering hope that he is not lost, but gone before. May our record at the close of life be such that the welcome plaudit, "Well done, thou good and faithful servant," be ours.

C. W. BOND.

DELIA STOUT BURACKER was born June 20th, 1862, in Morgan County, Illinois, and passed away at her late home, in Ashland, Illinois, December

20th, 1940, at three o'clock a. m., after a few hours' illness. She was married to Charles L. Buracker February 6th, 1888, near Prentice, Ill. Mr. Buracker died about six years ago. She was for many years a worthy member of the Primitive Baptist Church at Yatesville, Ill. She is survived by the following nieces and nephews: Mrs. Nellie Smith, Virginia, Ill., Claude Bailey, St. Louis, Mo., Walter Bailey, Ashland, Ill., Mrs. Ida Sapp, Granite City, Okla., Mrs. William Ulysses, Chicago, Ill., Tilman, Ernest and Edgar Stout, Mrs. Alta Harber, and Mrs. Robert Reid, Jacksonville, Ill.

Funeral services were held at the First Baptist Church, in Ashland, Sunday afternoon, December 22nd, conducted by Mr. E. M. Gallagher, pastor of Ashland Christian Church. Interment was in Diamond Grove Mausoleum, Jacksonville, Ill.

FRANCES McDANIEL.

BROTHER G. L. MARTIN, a pioneer citizen of Van Zandt County, Texas, passed from our midst at his home, in the Lundra community, August 21st, 1940. Brother Martin was the son of the late John R. and Mary Martin. He was born February 13th, 1865, in Kaufman County, and came to Van Zandt County when he was but a small boy. He was married to Mollie Burns, and to their union were born three children, one preceding him in death. He is survived by his widow and two daughters. Brother Martin united with the Primitive Baptist Church at Cool Springs, in Van Zandt County, Texas, on Saturday before the fourth Sunday in November, 1894. He received the ordinance of baptism on the following Sunday. On the fourth Saturday in July, 1896, he was chosen a Deacon of the church, and in 1915 he became the Clerk of the church. These positions he held until the time.

of his death. Brother Martin was known far and wide for his genuine hospitality and active support of the church. The members of the church and his many friends feel deeply the loss of this greatly beloved man.

His body was laid to rest in Cool Springs Cemetery, there to await the resurrection. The writer, his pastor, assisted by Elder L. D. Rose, tried to speak words of comfort to the bereaved.

W. T. FUGATE.

MRS. OTTO SCHROEDER, our beloved mother, passed away December 10th, 1940. Please publish in your paper.

Her daughter,

(MRS. ROSE GAMMONS.)

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

Isaac T. McIntyre, N. Y., \$1; E. H. Winchell, Mich., \$1; Hubbell Brothers, N. Y., \$8; "A friend," Ont., \$1; J. N. Wageonheizer, N. Y., \$1; J. K. Buckwalter, Ohio, \$1; Mrs. Mary J. Ege, N. J., \$3; S. W. Shipway, N. Y., \$1; Mrs. Maynard Finch, N. Y., \$1; "H", Md., \$4; Mrs. J. D. Shafer, N. Y., \$1; A. J. Doggett, Ala., 25 cents; Mrs. Daisy Yeisley, Wash., \$1; Mrs. Ella C. Young, Ky., \$3.

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(Park Avenue Hall)

PHILADELPHIA, P A .

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NEW YORK CITY**

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Meetings every first and third Sundays

10:30 a. m.

2 p. m.

All who are seeking the truth are cordially invited.

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

J. R. HARDY, Pastor.

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

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

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

C. M. FISHER.

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

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

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

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

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

E. B. AULT, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) MILDRED D. GORDY.

## "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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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. 109. MIDDLETOWN, N. Y., MARCH, 1941. NO. 3.

## CORRESPONDENCE.

### THE PRODIGAL SON.

THIS is one of the great parables of our Savior, and like all his teachings it is so full of meaning that we poor, sinful, finite creatures are dependent entirely upon the light and leadership of his holy and divine Spirit for leadership. But his teachings are always full of comfort and consolation to his children when he leads them beside the still waters and makes them to lie down in green pastures of light, understanding and the feast of his everlasting and unwavering promises.

This parable, I think, clearly sets forth the breaking down of the middle wall of partition, nationally, between Jew and Gentile. I understand this wall of partition to have been the law and ordinances that the natural Jews were so zealous to pretend to keep, but which they did not and could not keep. However, Christ Jesus, the blessed Lord and Savior, kept the law to a jot and tittle, proving that as to the flesh

Abraham might glory, but not before God. I think the older son in this parable is national Israel, who feel that salvation is through the works of the law. Therefore they feel they have served as is stated in the parable and that God has not given them as much as a kid to make merry with their friends. But not so with those who are described as the younger son, who seemed from the early dawn of nature as one of old said, “In sin did my mother conceive me,” and they go astray from their mother’s womb, speaking lies. Therefore, the poor prodigal son took his journey into sin and riotous living, like all the children of God do, and when that mighty famine arises, when it is revealed to them what sinners they are by nature, and have been all their lives, they begin to be in want. Then, like the poor prodigal son, they go join themselves to a citizen of this same country, and they become swine feeders (which is equivalent to feeding the unclean), and they grow so hungry under the light of true conviction that they

(like he) would fain have filled their bellies with the husk that the swine did eat, but no man gave unto him. Now surely swine food is unclean. Let us see what it is, although it is a deep subject. First, it is called husk, which has not the germ of life. I think this husk is that pharisaical righteousness of the law, of which the great apostle Paul said, as touching the law he was blameless, but when the commandment came, sin revived, and he died. (Rom. vii. 9.) Then they are blessed to see as one of old, that all their righteousness is as filthy rags. They are brought to the place where the poor prodigal son was when he said, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Oh how unworthy they do feel in this condition! Yet they still want to be as a hired servant, but instead they are sons and heirs. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father."—Gal. iv. 1, 2. So the Father was at the helm all the time. No man gave unto him, and he was starving as a result of this famine God sent. Dear child, there is nowhere else to go but to him in your prayers, your meditations and desires. You are utterly helpless to cause the appointed time of the Father, and you are also helpless to prevent that time.

Now let us see what the prodigal son got instead of what he asked for. He asked only to become as a hired servant,

but what did the gracious and merciful father command? "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."—Luke xv. 22. The robe is nothing short of the righteousness of Christ, the ring is the token of the everlasting love of God, which has no end, and the shoes, I think, represent their walking in the good works which God before ordained that they should walk in them. What a wonderful scene! One who realizes his utter unworthiness, his filth, his sinfulness, yet is given very unexpectedly the best robe, the ring and the shoes. And the fatted calf is slain for him. Jesus, his sin-bearer and Savior, is crucified in his law room and stead. Oh what a joy, a relief, a comfort, for a poor unworthy sinner to be shown from the light of heaven and immortal glory that instead of depending upon works as a hired servant, that Jesus came and suffered, bled, groaned, died and satisfied for all your sins, was buried in Joseph's new tomb and rose again, and said, As I live ye shall live also. Oh what music and dancing and leaping of souls for joy! What a feast to the poor and hungry soul who would fain have filled his belly with husk that the unclean eat. Instead of the husk of the swine pen (what could be more filthy?) it is the dainties of the king's table.

The older son, I understand, did not want any of such a feast. But the reason was that he had never been made to see his unworthiness. He never thirsted nor hungered after righteousness. He was a hired servant and

he was not aware of the best robe, the ring, the shoes, nor the sweetness of the fatted calf. He was satisfied with swine food or the husk of the law, which was only a shadow of that law written in the heart and that the Lord puts in their minds, which is the stipulations of the new covenant. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 12. So the best robe is upon all those who feel no more worthy to be called "thy son." Then, dear child of God, when you are brought so low in poverty, filth and hunger, and are made to feel so unworthy, take courage and be comforted, because the best robe is yours, the ring of his everlasting love, and all things else that pertain to life and godliness. So those who hunger and thirst are blessed. Yes, blessed indeed, and they shall be filled. They who mourn have the unfailing evidence that they are the blessed. When God sends famine and we are bowed down in poverty of spirit, the evidence is that the kingdom of heaven is ours. But I so often feel that I may be deceived in the whole thing. However, according to my understanding of 1 John i. 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," a person who is deceived says he has no sin. Dear children of God, I cannot say that, but on the other hand I confess I am a sinner in the flesh. Then in the next verse John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So then, take courage.

When we are encompassed with so great a cloud of witnesses all the Scriptures from Genesis through Revelation witness this very thing. This may seem strange to some readers, but I am bound to say that I am glad I feel I am a sinner. If I did not, I do not think I would have evidence of the best robe. You know in the twenty-fifth chapter of Matthew, in the parable of the sheep and goats, the sheep felt they had failed to do the good things Jesus had enumerated, and said, Lord, when did we do them? Nevertheless, they are given the best robe, they inherit the kingdom prepared from the foundation of the world, because they are his workmanship, created in Christ Jesus unto good works which God before ordained that they should walk in them, and God works in them both the will and the do of his good pleasure. But the goats on the left hand did not feel as I do, dear child of God, although I am always afraid to say this. When the Lord said to them, Depart, ye cursed, into everlasting fire prepared for the devil and his angels; for I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; I was a stranger, and ye took me not in; sick, and in prison, and ye visited me not. They did not feel like the poor prodigal son, nor like the sheep. They expressed no unworthiness, and, on the other hand, they felt the Lord was wrong about it, and asked when they failed to do these good things. They were bold enough to insist also, in Matthew vii. 22, "Many will say to me in that day,

Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But he shall say, Depart, ye workers of iniquity. They do not get the best robe, but the worst. But God's poor, weak, unworthy and sinful beings cry out in the greatness of famine, hunger and thirst after no man gave unto them, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."—Luke xv. 18, 19. Dear child of God, my hope of heaven and eternal glory does not depend upon my own worthiness, nor upon any of the fleshly works of the creature, but upon that best robe of the blood-washed and holy righteousness of the immaculate Lamb of God, who died on Calvary's cross to take away the sins of the world; that world that God so loved that he gave his only begotten Son, that whosoever believeth on him should never perish, but have everlasting life. They always get the best robe. They all confess their unworthiness, which is an evidence that robe was prepared for them.

Now I desire to quote one text in connection with John iii. 16, which is often taken to mean that eternal life is conditional on belief. But not so; belief is only a good work that is worked in them, and to prove this position I have only to quote the latter portion of Acts xiii. 48: "And as many as were ordained to eternal life, believed." Notice the words AS MANY. No more; no less. Then belief is evidence of the

best robe, and all things that pertain to life and godliness are the same.

Dear readers, I hope these things are at least in harmony with the Scriptures. I hope also that my poor soul has felt and expressed them.

May the Lord comfort us in sustaining our hope of the best robe.

R. W. RHODES.

HUNTINGTON, West Virginia.

DEAR BRETHERN:—I am inclosing two good letters written by my little afflicted niece, Mrs. Clarice Johnson. I feel to pass them on to the household of faith, if you feel to give them space, as I feel they would comfort others, even as they have comforted me. She has had many afflictions and trials, has been sick so long, and has been graciously blessed as well.

Yours in hope,

G. B. BIRD.

HUNTINGTON, West Virginia.

MY DEAR UNCLE:—For a long time I have been waiting for strength to write you a few words, but it seems my strength is gone. My doctor says he can help me. Tells me to lie still and be patient. I try to not complain, for I know it is when we are afflicted that we can feel God's love and care the most. I feel sure that when God's appointed time for me to recover arrives, it is then, and not before, that I shall be able to be up again, and if he has prepared a physician to help me, there is not a doubt I will find this certain physician. I have been confined to my bed now for three and one-half months. It seems to me our greatest pleasure here in this



world is to have health enough to go about in our homes. I believe our goings are all appointed. We cannot hasten his set times. We are going to meet all our troubles and pleasures. It seems we have more trouble than pleasure. I know I must, and feel willing to, bear my part. My affliction is welcome if that is what it takes to bring me nearer to the blessed Redeemer. My pathway of life has been very hard, yet I have not been pressed as hard as you, Uncle Harvey and dear Aunt Bessie, and should not try to tell you what trouble is, for you have suffered your share. I have had people tell me that God would not let me suffer and be weary if I will love and trust him, live right and have faith. I refer them to your case. I say, If God picked out people who were mean and cruel, how can you be one of them? Dear uncle, if the good book did not say that none is perfect, none is without sin, I would say you are perfect, but I know that would be denying the Scripture. Yes, we are going to suffer every pain and heartache that is in store for us, and I know that I deserve all that he sees fit to put upon me. Sometimes my suffering is almost unbearable, but still there are times I feel it is a blessing. It is God's will for me to suffer, and I trust that he rules all things for our good, even though sometimes we cannot see just why. I feel sure God's rule is perfect and that he doeth all things well. If it were not for God's love and tender mercy how could I stand these long and lonely hours? He surely makes me able to bear my burden. I feel he has

blessed me to have a true, kind and loving companion, one who can agree with me and believes the same true doctrine that I do, and what a comfort that is to me. How unworthy I am of this.

Uncle Harvey, I am writing this secretly. I hide it under my pillow when any one comes in the room, for I feel ashamed and fear I am a hypocrite. I feel unfit to write to one as good as you are. I feel too unworthy to try to draw any one's attention to my feelings, and, too, I am ashamed of my scattered remarks. I am too weak to sit up and write, and can only write a little at a time. I cannot stand the least exertion, because of the condition of my heart.

How I would like to talk with you, or hear you talk. I much love to hear the singing I hear once a month. How I would love to sing with the rest, but my voice is too weak. While I am ashamed to let any one hear me, still it is hard for me to stay out of it.

I hope the Lord will enable you to understand what I have tried to tell. I hope you are getting along well, and that Aunt Bessie is still improving. I hope reading this will not weary you too much.

With love to all, your unworthy niece,  
CLARICE.

HUNTINGTON, West Virginia.

MY DEAR UNCLE HARVEY:—This morning, feeling impressed, I will write my mind as it wanders along, but I can only write awkwardly what is on my mind. I spent a night of trouble. This

morning I arose and as I tried to help my sympathetic companion fix breakfast I was blinded with tears. It seems my burden is more than I can bear at times. I believe there are not many who understand my reason for weeping, therefore I am burdensome. If every one could know my mind, surely if ever they see me as I see myself, they will pity me. I cannot be like others. I do desire to be more holy, but I fall so far short of doing my duties that I often fear my experience is not reality. Very many times the great fear that I might be a deceiver causes me to secretly, from all others but God, cry so hard I have to go to bed from exhaustion. For six years my lot has been one of afflictions. Still I have not been left to murmur or repine at God's ways. A number of times while lying on my bed of affliction I found my mind rejoicing in the goodness and mercy of God. I could feel a fullness in the Lord Jesus Christ for all my sins. I could see the benefit of all God's ways. Knowing his ways are just and right, I feel at times my seffering is only a small part of what I justly deserve, for I know I am a guilty creature. I see myself as the worst of all sinners. It pleases God to show me my sinful condition. Many days have passed with me when I could see the guilt of my past sinful life so great that I would feel I had sinned away my life and was a justly condemned sinner in the sight of God. Oh how miserable and heartsick we can feel! But oh is it not good for us

to seffer? What a blessed thing it is to be a sinner and know it. Then we can see our weakness and it is plain that we can do nothing without God. He is the Sovereign who rules and controls all things according to his will. He saw all his works in eternity. He will do it all in his own time and way according to the good pleasure of his own will. Surely so vile a sinner as I am unworthy to be one of God's children. I love to see God's children united. If I be one at all, it is because of the Lord's tender mercy. Oh for some comfort and peace of mind! If only I could be satisfied.

Dear uncle, you are so kind, so helpful, that is why I write to you. I know you will bear with me in my weakness. It is good to have one like you to unload my burdens on. The talks we have together help me along my journey through this unfriendly world. I know your troubles are many. That is why you are so sympathetic toward me, but I am afraid you will tire of it if I write you many more times. I think of you in all my troubles, though it may be that I should not complain to you, for you have troubles of your own.

My dear Aunt Bessie, my mind is with her, though I never come to visit her. I am not strong enough to come by bus, and do not have much opportunity when I feel able to come in a car, but my sympathy is with her. I hope to see you soon.

Your unworthy niece,

CLARICE.

BENTLEY, ILL., Nov. 12, 1940.

DEAR BRETHREN EDITORS:—Another year has rolled around and the time of our subscription is overdue, so I am herewith sending my renewal for another year. I have been hoping for some time to have something impressed upon my mind to write that would at least in a small way express to the staff and readers of the SIGNS how much we enjoy the writings of the editors and other writers, and we are not forgetful of how the publisher has done a workmanlike job, and always in the mail at the proper time. I am glad to note that no controversies are indulged in through its columns, especially with those adhering to Arminian beliefs, or what they think they believe. The children of hope have no time for doubtful disputations. Nor should we offend a brother for a word. There is much to write and talk about that will be edifying to the church and a real comfort to each other. Could I but stop and consider my own shortcomings, and return to my first love, when I wanted a home with them, I would recall how I thought what a Christlike, lovable people they were, loving one another, casting the mantle of charity over each other's imperfections and walking worthy of the vocation wherewith they were called. Did I not then have a great admiration for their orderly walk and godly conversation?

Now in my meditation of the foregoing, if I have returned to my first love I will have no time for unfriendly criticism. We are still blessed with brother Claude E. Webb as our pastor.

It is now fifteen years he has been our faithful counselor. Our meetings are held every third Sunday, and Saturday before, when and where we are blessed to sit at the banqueting feast in God's house, where his banner over us is love. Here, under our own vine and fig tree, we can feel to worship our God, and none can molest nor make afraid. Here we hear the gospel sound in no unmistakable terms, and our hearts are made glad. When we hear the sound of the bells and smell the smell of the pomegranates we know our High Priest has entered into the holy of holies once for all. Through the years just passed our faithful pastor, with us, has seen our skies overcast with storm clouds, and some damage has been done, but through it all we feel he has been endowed with wisdom from on high to so counsel with us that we feel that now, by the grace of God, that though our little barque has been riding on a tempest-tossed sea, we are now sailing on a calm and placid water, with no storm clouds near, and the sunlight of God's love shining on the deck of our ship, warming our hearts toward one another, and again we greet one another with that former glad feeling of love and real confidence. Our spirits are again revived and we go on our way rejoicing, and are glad when we again and again say, Come, let us go up into the house of the Lord together. While the Lord walks and talks with us how easy it is to forgive. How often he comes into our hearts, at times a very welcome guest, but oftentimes our minds go to business, or trifling things, and

the spiritual light is withdrawn, and we feel, Oh that I had been more inclined toward my lovely guest. Oh where is my Beloved gone? O Lord, return to me the joys of thy salvation. And so we are all journeying on in our christian pilgrimage through sunshine and clouds, hoping that we will be with our blessed Lord, and shall see him and be like him and be satisfied. While here below may we go on our way feeling that the Lord has many blessings for us to enjoy.

Brother Orvil Prior was ordained to the full work of the ministry last year, and has been called as assistant pastor to our church (Smyrna) with brother Webb, but he has been urgently called to the pastoral care of three other churches, and, too, to fill fifth Sunday appointments here and there. It is very plain to see that his chief desire is to know the path of the Lord and walk therein. Brother Prior visited an association in eastern Ohio and reported sound and able preaching: Christ the only way poor sinners are saved. Brother Webb has been called for a three weeks' preaching tour through east and southeastern Illinois, where many members have heard him at various times, and have urged him from time to time to come. There is this about our pastor and assistant pastor, our church has no fear that wherever either of these Elders go or preach they will do the cause any harm, or say aught we need at all be ashamed of. For this the great goodness of the Lord deserves all the praise.

Brother Roy S. Smith presented

very clearly in the November issue of the SIGNS the subject "The Lord omnipotent reigneth," and the article following, written by brother L. P. Martin, sets forth the perfect work of God, showing how perfect he made Adam for his purpose, also a perfect devil. It is a comfort to note how these brethren remind us in these perilous times that the hearts of wicked rulers are in God's hand. These first two articles of the November SIGNS both substantiate the omnipotent power of God, and I could not refrain from reading them to others who love more than anything else to hear of the wisdom and power of God being extolled above everything in the heavens, or in the earth, or under the earth. These, and other such writings, too numerous to mention, are just the encouraging testimonies we faltering wayworn travelers need to strengthen the weak knees and hold up the feeble hands, and cause us to again go on our way rejoicing and giving glory to our God, who is the God of all power, unlimited, eternal, everlasting. There is nothing so small but God puts and keeps it in the place he has designed. The most minute thing is not beyond his notice, nor is the most gigantic beyond his power; even the immensity of the whole universe is known to him in its entirety, and all things are controlled by him. However or whatever comes or goes, if I believe in God and heaven at all, I believe he should have all the praise, and if I have a heart to praise him aright it is he who gave it.

Since I started this letter brother

Webb has returned from his preaching tour, and reports a very pleasant trip, seeing many warm Baptists. We are all glad for his safe return, and for his good time while gone, for we all feel he is indeed worthy of their kindness and of much trust.

I just received the last SIGNS, and there is so much good reading in it I said to myself, Had I better send this letter when the SIGNS is already full of such good reading, and likely will be from now on? So I will just say that if you should be short of articles to publish in our good paper, and you find this worth the space, use it, but not at the exclusion of any writing as good as has been coming through the SIGNS.

I am inclosing a postal order for four dollars, for my own and another brother's subscription. May the good Lord be with all to guide and keep us.

A brother, I hope,

LEONARD H. HOPKINS.

WINCHESTER, Virginia.

DEAR EDITORS:—Inclosed you will find two dollars to pay for the SIGNS OF THE TIMES another year. I want to tell you, if I am given words to do so, just how much joy my dear husband and I get from reading the SIGNS OF THE TIMES. There is always much in each issue to furnish food for our poor hungry souls. As long as I can remember, my father subscribed to the SIGNS, and when I was very small I tried to read and understand it. The thing that impressed me most was that all the members called each other brother or sister. I thought then, If only I could

have that privilege. I realized that something beyond my understanding would have to take place before I could. I was always glad when meeting days came, for mother and father always took all five of us to meeting with them. That was when my grandfather, Elder E. V. White, was pastor at Frying Pan Church. I could always see much more kindred spirit and brotherly love among the Old School Baptists than among any other denomination. After I was married, my husband enjoyed going to meeting as much as I did, which made me very happy. Nearly eight years ago we moved from Loudoun to Frederick County, Virginia, which made it much farther to go to attend meeting, but whenever Walter mentioned going to meeting it made my heart rejoice. I felt for a long time that I would like to be one of you dear people, but felt too sinful and unworthy to have even a small place among you. During the Association at Mt. Zion in 1939, I never heard such wonderful preaching. I know, and I felt while Elder Lefferts was preaching from St. Mark xiv. 3-10, that the Lord was speaking to me, such a sinner as I, and I believe he was. After the Association my heart seemed heavier than ever, and I felt doubtful as to the Lord speaking to me, but when the fourth Saturday in October came the Lord was surely with me, for I thought I could not stand it if I did not get to meeting. So we went, and Elder Lefferts preached such a sweet sermon I felt he was again preaching to me. When he gave the invitation, nothing

on earth could have held me back. I felt all my burdens were lifted, and a small voice kept saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And he did give me the precious rest that no earthly person could. I felt sure my dear husband wanted to go with me, and after I went forward I prayed as I never had prayed before, that he might be shown the way, and my prayer was answered, and we were both baptized, together with brother John Simpson, the next day. What a heavenly day it was! No other day in my life has been as perfect. I have had many doubts and fears, when I would feel so unworthy of all the blessings bestowed upon me, yet I feel that by the grace of our precious Savior I have a hope, and what a wonderful hope it is! I still think as I did when a child, that to call our dear ones brother and sister is a privilege only given us through the grace of our blessed Savior.

We look forward each month with great pleasure in knowing we will have another copy of the SIGNS, if the Lord is willing. May God bless you to carry on this blessed work, is my humble prayer.

I had no intention of writing such a long letter when I started, and I hope you will pardon the poor expressions in it, but I love to write about these precious things the best I can.

Your sister in hope of eternal life,

INEZ LONG NORMAN.

[WE are confident our readers will greatly enjoy this excellent letter, and

we earnestly hope our dear sister may not feel to quench the Holy Spirit, but write often of these glorious things.—  
R. L. D.]

HOPE, Arkansas.

DEAR EDITORS:—It is time for me to renew my subscription to the SIGNS OF THE TIMES, and I have a desire to write a few words to the household of faith. The years are passing by, each one carrying us nearer the end of our pilgrimage here and nearer to the haven of rest and peace which God hath prepared for those who love him and long for his appearing. According to the Scriptures, those who believe in God should grow in grace and in the knowledge of the truth as it is in the Lord Jesus. I cannot hope that I have made this growth, except it be by coming to realize more fully my own weakness and imperfection, and my inability to do the things that pertain to righteousness without God's help at all times, and have come to see more clearly the power, love, mercy and justice of God. I desire to give all praise and honor to him. I feel the need each day of calling on him for guidance, strength and faith to endure unto the end. I feel assured that nothing is impossible with God, and I believe he will take care of those whom he has brought to believe on him through the name of our Lord Jesus. When our natural minds lead us to try to trust in our own strength all becomes confusion, weariness, and we are glad to look to the God of our salvation. In the presence of our dear Lord and Savior Jesus Christ I feel to know that

many others like myself are crying, Lord, help me. Oh what am I but a sinner?

I am very lonely since I lost my dear husband in the year 1934, and am just a wanderer now. Before I write too much I will tell you dear editors that I do not think I could live without the dear old SIGNS OF THE TIMES. I do enjoy it very much. Our dear pastor has been sending in my renewals the last two or three times. The brethren and sisters are certainly proud of him. He is truly prompt in coming to us, and you know that means a great love for us all.

I must close, for I am writing too much. May grace, mercy and peace from God our Father and the Lord Jesus Christ be with us all and guide us in the pathway of peace and sweet fellowship of love. Pray for me.

Yours, with a blessed hope, though the least of all,

(MRS.) J. K. KENNIDY.

RINGGOLD, Va., Aug. 2, 1940.

ELDER R. LESTER DODSON—DEAR SON:—I am now thinking of the real pleasure brought to us by having you and Raleigh visit us, as you see we are both feeble and not able to take long trips. Both you and he looked well and happy. I am sorry I did not hear you preach more, but I feel sure you know and preach the truth, and if we know and love the truth it is enough. What a blessing to be taught of the Lord to know these things.

I will write what I feel is my prayer; that is often on my mind and goes out

from my heart: "O Lord, forgive me and have mercy on me. Teach us to pray, and remember our loved ones. Thou knowest where they are and what their needs are and can supply them. Remember the aged and the feeble-minded, the sick and afflicted, and those who are in trouble, with the poor and needy ones. Thou art the Great Physician, and thou alone can heal and comfort them."

O, my son, if we can be blessed to pray to our heavenly Father with faith, but oh how helpless, poor and needy I feel to be. I want you to remember these things when you can pray, and the Lord to remember your sinful dad.

Love to all, from your papa,

D. L. DODSON.

(See obituary notice on page 67.)

ELDRIDGE, Missouri.

ELDER R. LESTER DODSON—DEAR BROTHER:—If one like me should call one of the Lord's called servants "brother," for I am a poor black man, without any learning, but I think it is Solomon who said look not on him, because his skin was dark. I think he was talking to a lady, which I think means the church. Now, dear brother, I only want to thank you for the article on 1st Samuel, or should I say thanks to God for using you as a mouthpiece to his children? I want to say a few words about the calves being shut up at home, and as you spoke of how hard it is to get a cow to leave her calf, how hard it is for any one to leave the calves of this world. He must be called as one of old when at the seat of customs; there he

left his calf. Then and there Christ tied him to the gospel plow, not to look back to see what became of the calf. Now these uncircumcised Philistines could not go to the stone where the kine were to be sacrificed; they had to turn back to the calves, or rather their silver and gold, but the true child of God cannot turn back to his calf. I think we read where Paul said he could wish himself accursed from Christ for his brethren's sake, that is according to the flesh. Job said it had been better had he never been born. How often do I find myself saying the same thing as Job did, but God says his children must be tried in the furnace of affliction, and in that furnace we must stay until Christ says, Come forth, without the smell of fire.

Dear brother, how my heart did rejoice when I read your article on 1st Samuel. I will close, hoping that I have not said anything that is contrary to Holy Writ, for I know that I am not perfect, but just a poor, helpless sinner.

W. W. KENALY.

[It is not often we receive such letters as the foregoing from our colored brethren. We very much appreciate said letter, and feel that our brother has the root of the matter in him.—R. L. D.]

MIAMI, Florida.

DEAR PUBLISHER:—Inclosed please find check for two dollars, which pays for SIGNS OF THE TIMES for the year 1941. The paper is edited by a nephew of mine, whom I believe is called of God, as was Aaron, to preach the gos-

pel., to go in and out before the people preaching Jesus, and him crucified, as the way, the truth and the life, and there seems to be no strange god with him. The paper comes to me as a legacy from a far country, and brings news of that inheritance that fades not away, but is reserved in heaven for those who are kept by the power of our blessed Savior, and none of the recipients of this inheritance will ever go down to perdition, for our blessed Jesus, in whom we trust, is able to take care of his bride, the Lamb's wife, and this blessed family will ere long sing his praises in those blissful regions, and in his glorious presence, to go out no more for ever, so shall they ever be with the Lord, and be satisfied, and this is a glorious thought to the redeemed family.

C. W. DODSON.

LOUISVILLE, Ky., Jan. 16, 1941.

DEAR BROTHER DODSON:—Just a few lines to let you know I am very poorly, and have been for some time; in bed most of the time. I received the SIGNS, but did not feel like reading it until yesterday, and I want to tell you your "New Year's Greeting" is wonderful. Words fail to express how much I enjoyed it. I would write you a long letter if I felt like it. How thankful I am to you for being so kind as to send me the SIGNS, for I much enjoy reading it. It is all the preaching I get.

How is your dear father? I enjoy his writings very much. May the Lord bless him in his remaining days

Brother Dodson, I enjoy reading



your writings very much, and I realize you are a very busy man, but I would greatly appreciate having a letter from you.

I will close by wishing you a happy new year.

Your little sister, in hope of eternal life,  
**ADAH CHANDLER.**

CLARKS SUMMIT, Pennsylvania.

DEAR PUBLISHER:—I am inclosing two dollars to renew my subscription, and I wish to commend you in your labors. The promptness of each issue and the few errors in typesetting all testify to your deep and sincere interest in giving the readers the very best. Also, the editorial staff bears witness to the mighty workings of the Holy Spirit in the hearts of men, and brings comfort and edification to the saints of God throughout our land. Such mediums are among our greatest blessings when kept free from false doctrines, and other things that engender strife and confusion. I appreciate and enjoy reading articles that give evidence of the Spirit of Christ in the way of peace and fellowship among the few Primitive Baptists now living in our land. If Christ has forgiven me my many sins, can I not forgive my brother? I hope I can and do. To have a hope in his love and sacrifice upon the cross, as the way of my salvation, and not find a time or cause for some experiencing this same upon myself, would not give reason to believe I have manifested it unto others. If we hope to rejoice with him, we must first suffer with him. Our rejoicing is the sweeter, by the ex-

tent of our sufferings. Before Christ could have the joys of the resurrection, he must suffer the pains of death upon the cross. Our light afflictions, which are but for a moment, are not worthy to be compared unto his. We groan and murmur under our cross, sometimes forgetting the one great sacrifice which was made for us upon the cross, whereby we are at peace with God. May this price paid for our peace be more fully understood by us all and our hearts made to rejoice in suffering the crucifying of the flesh, that Christ may be manifested a living thing among us. May the year 1941 bring unto you, and all Zion, a happy, prosperous season.

Unworthily yours,

**C. E. BENSON.**

HURDLE MILLS, North Carolina.

DEAR EDITORS:—I am inclosing a money order to pay for the SIGNS OF THE TIMES another year, and am very thankful to the good Lord that he has blessed me to be able to take it again this year. I do not know how I could do without this good paper. I love to read it because I find so many witnesses in it that just suit my case. I wish I could write my experience as I feel it at times, but at the present I am shut up and cannot come forth. I cannot do anything unless it is given to me from on high.

I hope the editors will continue to stand for this cause, in sending out the SIGNS to the Lord's humble poor, and I really hope it will continue on and on. This is from a poor and weary pilgrim, cast down, but not destroyed.

(MRS.) SALLIE VINSON.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH, 1941.

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

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**MATTHEW X. 34-36.**

"THINK not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Dear brethren, we realize the time has come according to present arrangements to address you through the SIGNS OF THE TIMES, and we feel there is much to be thought and felt in this present time, and the thoughts of the great cry for peace is ringing in our ears, and we would bring about such relations to the sons of men if we could. As we read from the sacred word we

note the anticipations of men after reading the written prophecy of holy men of old as they were moved by the Holy Ghost, in which they were expecting to have perfect reconciliation of all matters pertaining to this life, and clear understanding of things that are eternal, and when Jesus came into the world and was declared to be the Son of God they could not accept his teaching, as it was a cross to all their anticipations, and things existed and time passed along, as it had throughout all generations.

This was a sword that cut off all flesh, and divided flesh and spirit, and every one that received his words was taught of God, and the Holy Ghost gave understanding, by which they could affirm truly that Jesus was the Son of God. All the wisdom that the virtues of men can produce cannot exceed the natural source of the kingdoms of this world, and the evidences are before us daily. When we take account of these things we find the fulfillment of the word, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Rom. iii. 12. When one is born of an incorruptible seed he is put at variance against that of his natural birth, and he is turned about, and his thoughts are not as they were in former time; he sees different, hears different and old things have passed away; behold, all things are new. This virtue comes to the sinner through Jesus Christ, and is the fulfillment of the words of Jesus, "I am come to set a man at variance against his

father," which is the seed of natural life, and the same with his mother that bore him, and as Paul described, it is a warfare in our members, and this warfare brings us continually before the foes of our own household, and we often feel our foes are getting their fortifications around us and there is no way of escape, but suddenly we are reinforced and our foes are captured and bound, until it is impossible for them to come against us. We, knowing our depravity and weakness, are bound to give the praise to the power that reinforced us and gained the victory for us, and with Paul say, Thanks be to God, who gave us the victory through our Lord Jesus Christ. As sure as Jesus sent his sword it was one that could not be taken, and has prevailed through death, hell and the grave, and his Father hath exalted him above all principalities and powers, and we hope he was our deliverer, and nothing can separate us from him, for the victory is won and our foes are destroyed. Dear friends, what wonderful mysteries are in godliness. We often measure passing events, and call them wicked, and almost question the righteousness of God to allow such to exist, and men plan and scheme to stop this or that great tragedy, but they cannot prevail until a power greater than the strength of man prevails, then we see the change manifested, and the oppressed are given the victory. God in his wisdom hath created all things, and purposed their powers and virtues that shall be manifested, and all are for the comfort of the One he created, to till the ground and have the comforts derived from them, and are a blessing, but man is so captivated by the devil he corrupts the use of them and brings a curse upon himself. We have all the flora and fauna of the earth, and all the mineral wealth that is stored in the earth for the blessing of God's creatures, and in this present day man is using these blessings to promote a selfish end and reign death upon helpless mortals who do not want war, but desire peace. Our mind is continually watching all the movements to see the hand of God bearing the sword of his power and leading forth to victory. He goes before his people and they are clothed with power from on high and have an humble boldness, and are not afraid to face the enemy and follow their Captain. We note a few years have passed since Italy invaded Ethiopia and murdered its inhabitants and seized their government, taking their property, and now we note they are being driven into the sea and seem to be helpless before their enemy. We have the history of the Colonial army during the Revolutionary War, and their sufferings at Valley Forge, and how their commander was moved to implore the God of heaven to be with them and give them victory. In these things we see the hand of God, and the blessings to humanity this Nation now has to bestow, and our prayer is that God will direct all things and purge the hearts of wicked men that are in power, that they shall learn war no more, and all their tactics and strength made to melt before them, and the helpless be given to

realize His blessings, and praise God for them

We hear a great cry to christianize the world, and send missionaries to teach men and women the way of salvation, and they even take advantage of little children by the administration of an ordinance of baptism and teach the little children that they are of a certain creed, as they were baptized when they were little babies, thereby claiming their allegiance to that creed, which is, to our mind, mockery against salvation through Jesus Christ. These things have not availed anything in this great war in Europe, as those in power are persecuting, and driving out all such relations, and confiscating their property, and we are wondering if this great war is purging from dead works, to serve the living God. "All thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."—Isaiah liv. 13, 14. The teaching of the Lord comes through tribulation and the instruction is effectual, and the time required cannot be measured by man, for in deep sleep God sealeth his instruction, and in one night the whole plan of salvation has been taught, as in the experience of Jacob, or in the experience of Saul of Tarsus. (It came suddenly.) They led Paul on to Damascus, which was the destination of the journey to carry out the mission they set out to do, but we see the sword of the Lord was wielded and Saul fell on the earth,

which separated him from his former course, and after the sword of the Lord was upon him it was three days before his eyes were given to see. During the three days we note the work of God, which was manifested to him, and not a particle of his instruction was in vain, and not a purpose testified of failed, which proves the perfection that was in the teaching and all the Holy Ghost revealed to Paul, that he has so earnestly testified of are true, and we trust they bear witness with the teachings we have received, that it is the work of God that we believe on him whom the Father hath sent.

We truly hope as these things are referred to that all who read them may feel to turn to the ninth chapter of the Acts and read the chapter, and pay special attention to the latter part of the sixth verse: "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." We feel all who are taught of God are given the positive command, Arise, go, and it shall be told thee what thou must do. God works in us both to will and to do of his good pleasure. When the Holy Ghost is come upon us we are made witnesses of Jesus unto the utmost parts of the earth. (Acts i. 6-8.) It is not given unto us to know the times or the seasons, which the Father hath put in his own power. We are made to marvel at them, and say, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xv. 3.

We (the SIGNS OF THE TIMES) and

all the household of faith, take heed unto ourselves and to the doctrine, and, as we trust, that God hath given us the spirit to discern these things, that we may be made to prove these things by our walk and conversation, and may we ask ourselves,

"Am I a soldier of the cross?  
A follower of the Lamb?  
And shall I fear to own his cause,  
Or blush to speak his name?"

C. W. V.

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### CIRCULAR LETTERS.

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(Written by brother H. M. Bennett.)

*The Salisbury Old School Baptist Association, now in session with the Little Creek Church, at Delmar, Delaware, October 23rd and 24th, 1940, to the different associations with which we correspond.*

DEAR BRETHREN:—We greet you again in the form of a Circular Letter, hoping that our unity still remains in the same faith and order for which the Old School Baptists have always stood. It was by faith that Noah built the ark, and also that Abraham offered up Isaac for a sacrifice in the face of the promise God had made unto him regarding his son Isaac, that his seed should be great in the land. By this God-given faith Abraham believed in God and doubted nothing, knowing that God was able to raise up another in Isaac's stead if it should be necessary for him to take the life of his only son by his wife Sarah. Now when God promised Abraham and Sarah that they should have a son they were both well stricken in years, Abraham being

one hundred years old and Sarah ninety, being contrary to nature that they should have a child at such an age. Now this is where faith comes in, and is manifested that we might know it is not of works, but by faith. Moses, by faith refused to be called the son of Pharaoh's daughter, and fled from the land of Egypt, and later was made to go back in this same land, along with Aaron, to lead the Israelites out of Egypt, according to the promise of God. You see the necessity of this God-given faith as being a link in the chain of carrying out the plans of God. It was by faith all through the law and the prophets that the power of God was manifested, since then it has been through faith we have in Jesus Christ our Lord, by revelation, by which is built the church of God. The manifestations of this faith that the different chosen people of God possess cause God's followers to realize the power of God, which is their hope. The Scripture, in speaking of hope, reads in this manner: "Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." We people of this Association believe that God did declare the end from the beginning, and not a sparrow can fall without our heavenly Father. We also hope we understand how the lilies grow and the ravens are fed, therefore we are resting in this hope of eternal life through our Lord Jesus Christ. In the gospel according to St. John,

the first chapter, sixth and seventh verses, it is recorded like this: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." Now as you know, this John received the Holy Ghost from the womb, therefore he was prepared to be a witness of the Light that is represented in this Scripture. He came as the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. This same Light was manifested in Saul of Tarsus when a light shone about him greater than the noon-day sun, while he was on his way down to Damascus to persecute those who had had the revelation of the same Light. The power of that Light operated upon Ananias and caused him to face that one who before he had been in fear of, but you see that Light is so powerful that it surpasses all natural fear of men and causes them to stand in fear of God and to set forth that Light, and to be a witness of it. Now when that voice came to Saul, saying, "Saul, Saul, why persecutest thou me?" Saul said, "Who art thou, Lord?" setting forth the revelation of the Lord to Saul before Jesus even answered him. We, as an association, believe that all of God's people are brought into the knowledge of their salvation by this same Light, and it causes them to see themselves as Paul saw himself when he cried, "O wretched man that I am! who shall deliver me from the body of this death?" and it was given him to see the only way of escape, and he said,

"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." Therefore, brethren, having this Light, or the Spirit of God, dwelling in you ye are of God, and may he be with you for evermore.

H. C. KER, Moderator.

GEORGE F. ADKINS, Clerk.

HAROLD M. BENNETT, Ass't Clerk.

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### CORRESPONDING LETTERS.

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*The Salisbury Old School Baptist Association, now in session with the Little Creek Church, at Delmar, Delaware, October 23rd and 24th, 1940.*

DEAR BRETHREN IN THE LORD:—

We feel that we are blessed to have this privilege of addressing you once more as brethren, by way of a Corresponding Letter. We are glad to welcome your messengers and correspondents to this meeting, and feel that we have been much benefited by the coming together of the different churches, and particularly the preaching of the gospel by the different ministers. They have most wonderfully set forth the doctrine of grace in which we all believe, and we feel to praise God for such a blessing, which is rest to poor wretched sinners. The meeting was well attended, and thereby is the evidence, we hope, of the working of the Spirit among a people of God. We hope to be privileged again during our next session to address you in the same manner.

Our next session is to be held (the

Lord willing) with Snow Hill Church, Snow Hill, Maryland, beginning on Wednesday after the third Sunday in October, and continuing two days.

H. C. KER, Moderator.

GEORGE F. ADKINS, Clerk.

HAROLD M. BENNETT, Ass't Clerk.

### OBITUARY NOTICES.

NATURALLY speaking, it is with a sad heart that I undertake to write of the passing of my beloved father, ROBERT LEONARD DODSON, familiarly known to a host of friends as "Len Dodson." My father was one of seven children (three sons and four daughters) born of the parentage of Felix S. and Mary Elizabeth Dodson. Few, indeed, are the families more devoted than they, and all were members of the Old School Baptist Church except two sisters, one dying at the age of two years, and the other at the age of nineteen years. He was born September 7th, 1857, and died of pneumonia on January 18th, 1941, thus making his earthly stay 83 years, 4 months and 11 days. He was twice married, the first time to Eliza Shelton, in 1878, and to this union were born four children, three sons and one daughter: Raleigh W., Harry F., Laila F. (Mrs. W. L. Ferguson) and R. Lester. Mother died shortly after my birth. Later, he was married to Nannie J. Williams, and this union was blessed with one son, C. Willard Dodson. His second wife and all of the children except Harry (who died about six years ago), together with a number of grandchildren, six great-grandchildren and one brother, Charlie W. Dodson, of Miami, Florida, survive him. About twenty years ago he retired from the farm and went to Danville, Va., to live, but three or four years ago he returned to a part of the old homestead, now owned by my brother

Willard, where he spent his last days. Willard did all that a loving son could for the comfort and pleasure of his father.

Many demands were made upon my father by his fellow man to serve in a public way, and with respect to the various honors which were bestowed upon him, I prefer to let him speak for himself, by quoting from a letter received over a year ago. Referring to a letter which he had written; relating some of the dealings of the Lord with him, which letter was published in the SIGNS, he said, "I failed to state how good my friends had been to me in sending me to the House of Delegates (The Virginia State Legislature) three times; they chose me to pay one hundred thousand dollars to build the first hard surface road in Pittsylvania County, Virginia, and I was elected several times as Supervisor for Dan River District, and served as Justice of the Peace, and was Constable and Tax Collector. All of this I feel I was not worthy of, but my people seemed willing to trust me, not knowing how vile a sinner I felt to be in the Lord's sight. Often when I meet my friends and they ask me how I am, I will say, A little older, but no better."

After losing his eldest brother, Henry, October 25th, last, who was in the ninetyeth year of his age, my father began to fail quite noticeably, and being informed that it was doubtful whether he would live through the winter, I went to see him the fourth Saturday and Sunday in December, and I shall always be glad of having had that visit with him. I went unannounced, so it was a real surprise when I walked in the house and greeted them. On Sunday we all went to his meeting, where after listening to his pastor, Elder J. E. Herndon, with profit, I spoke from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt.

xi. 28. He had before expressed the desire to hear me preach Jesus once more, and I was made to hope that that desire was fulfilled on that occasion. He was Clerk of the Staunton River Primitive Baptist Association for many, many years, and was also Clerk and Deacon of Cane Creek Church. He was faithful in maintaining good order and in contending earnestly for the faith which was once delivered unto the saints, and being the only male member residing close enough to his meetings to attend regularly, he is going to be greatly missed by the church, and the community has also lost one of its foremost citizens. My father has been a wonderful spiritual companion to me for over thirty years, and we have enjoyed many long-to-be-remembered hours, by me, in discussing the Scriptures. Well do I remember one occasion when he visited me here in Rutherford. I took two days off from my business in order to be with him at home for an undisturbed spiritual visit. It was, indeed, a delightful season, and during our talks he told me that he had never discussed the Scriptures with any one with whom he felt to be in more complete agreement than he was with me. I shall long cherish that expression of his confidence. He had the very highest regard for the things of God, especially the calling to preach the gospel of his blessed Son. He once wrote me that he would rather that I should be a true gospel preacher than to occupy the White House in Washington as President of the United States. In his passing, one of the most sacred bonds on earth has been severed, that of an earthly father and son closely yoked together in the cause of Christ, but he has only gone on ahead, and my earnest hope is that I shall ere long follow him to that world of glory beyond this vale of tears. He passed away early on the morning of January 18th, and I was

called on the long distance telephone and apprised of it shortly thereafter. After returning to bed, of course I could not sleep, and as I laid there pondering my great loss, methought I could hear him saying to me, Weep not for me, my son, for I have gone to that better home above. One, hearing of his passing, wrote me, saying, "His and your faith is so deeply rooted that his passing can only be an entrance into the kingdom." So far as he was concerned, I feel that was true. I firmly believe that he has entered into that rest that remaineth to the people of God, and being firmly persuaded of this, I can truthfully say to those who are left behind that our loss is his eternal gain, so let us not weep, but rather let us rejoice in Christ Jesus, through whom we, too, shall in due time be brought forth more than conquerors, if we, indeed, be among those who love our Lord in sincerity and in truth.

Funeral services were held on Sunday afternoon in the home of my brother, Willard, in Forest Hills, Danville, Va., where a large company gathered and many beautiful floral designs were sent as tokens of the esteem in which he was held. The ministers who took part in the services were Elder J. E. Herndon, his pastor, and Elders David V. Spangler and W. R. Dodd. Elder Herndon began the service by reading, "Jesus, lover of my soul," and he closed it at the house by reading, "Amazing grace, how sweet the sound," etc. The fourth verse of this latter hymn was especially blessed to my soul. It reads as follows:

"Yes, when this flesh and heart shall fail,  
And mortal life shall cease,  
I shall possess within the veil  
A life of joy and peace."

Interment was made in Highland Burial Park, on the outskirts of Danville, proper. The family very deeply appreciate the many acts of kindness and the sympathy manifested in this time of our



sad bereavement, by so many brethren and friends, to whom we desire to express our most heartfelt thanks.

May God mercifully remember the feeble widow, who for over fifty years was the faithful and devoted companion of my dad, for she will miss him the most of all, and may God give us all to realize what a blessed heritage has been handed down to us and cause us to thank and praise him continually for the manifold blessings which he has so graciously bestowed upon us all the days of our lives, is my humble prayer for Jesus' sake. Amen.

His devoted son,

R. LESTER DODSON.

DANIAL E. VARNELL, aged fifty-five years, a resident of Taylor County, Texas, since 1916, died at his home, near Abilene, Texas. The family physician believed death was either accidental or the result of a heart attack. He was born in Henderson County, near Athens, Texas, December 8th, 1886, and was married in November, 1914, at Canton, Texas, to Ida Beard, who survives him. The couple moved to Taylor County in the year 1916, where brother Varnell taught school for several years. They moved to the home east of Abilene in the year 1919. Besides his widow he is survived by a daughter, Rachel Varnell, of Abilene, a son, Mayo Varnell, of Portales, New Mexico, his mother, Mrs. Annie Varnell, who makes her home with the family, two sisters, Mrs. J. B. Ward, of Canton, Texas, and Mrs. T. B. Windham, of Abilene, three brothers, Elder C. D., of Potosi, Texas, W. R., of Pleasant Hill, and L. E. Varnell, of Abilene, also two grandchildren. Brother Varnell was a member of the Primitive Baptist Church. He joined the Pilgrim Rest Church in June, 1924. He was a faithful member and an able defender of the doctrine of the predestination of all

things, and was weel beloved by all who knew him.

His body was laid to rest in Potosi Cemetery to await the resurrection morn, when the dead in Christ shall be raised to life everlasting. The writer tried to speak words of comfort from the first and second verses of the twelfth chapter of Isaiah. We have lost a good friend and brother in the church, but do not mourn as those having no hope, but all of us must say, Thy will be done. His funeral was held at the Elliott Funeral Chapel, Abilene, Texas. May the good Lord comfort those who mourn the death of this noble brother, is my prayer.

C. Y. OSTEEN.

WILLIAM ROBERT COBB, my dear father, was born in Caswell County, North Carolina, February 14th, 1883, and was called from the walks of this life October 3rd, 1939, making his stay on time side of eternity 56 years, 7 months and 19 days. He was married to Miss Susan Page, and to their union were born six children. As far back as I can remember he was a believer, or Primitive Baptist. He united with the church in the year 1935, and was baptized by Elder J. W. Gillam, pastor of Gillams Church. He loved his church and brethren, and that was all of his talk. He believed in salvation by grace, and in the complete work of Christ, and that the church was chosen in Christ before time began. He also believed that God predestinated and decreed all things, and all through his sickness that was his hope. He and my mother would go to meetings far and near. He said he hoped when he died he would be at a meeting of the church or on his way to attend one, but he was critically ill before his death, so did not realize his wish. Three different Elders came and preached for him, and when we would

ask him how he enjoyed the sermons he would say, He preached me a farewell sermon. I am sure he felt his time was near. I remember going in his room one day, he was lying on his bed, but could not speak, for he was suffering so. I said, Papa, I wish there was something I could do for you; I hate to see you suffer. He said, I know you do, but it is not in your power. God is the only one can help me. He much enjoyed talking about the grace of God, and sometimes during his sickness he would get very happy and would praise God. He said he wanted to pray. His seat is empty, and can never be filled. We mourn because of his death, but I hope he is at rest. He was laid to rest in the family burying-ground at Bush Arbor Primitive Baptist Church.

Written by his daughter,

PEARL SAUNDERS.

LILLIAN MILLER CANADY was born June 2nd, 1892, was married to Fred Canady November 12th, 1911, and departed this life January 11th, 1941. She is survived by her husband, one son, Duane, one brother, two sisters, a step-mother, three half-sisters, one half-brother and a host of other relatives and friends. She was a dutiful wife, a kind and loving mother. She united with the Salem Primitive Baptist Church July 4th, 1931, and was baptized by the writer. She was a loyal and faithful member, a firm believer in a sovereign God, election, predestination and salvation by grace. She will be greatly missed by the church and her neighbors and friends. To know her was to love her. She was laid to rest in the Union Cemetery, January 12th, to await the glorious resurrection morn, when these vile bodies will be raised and fashioned like the glorious body of our Savior.

By her request the writer conducted her funeral and tried to speak comforting words to the bereaved ones, and to a very large concourse of friends, using as a text Hebrews iv. 9: "There remaineth therefore a rest to the people of God." Sister Canady's life and conduct bore evidence that she was a child of the most high God. We desire to be submissive to the will of our God, and to say, Thy will be done.

Written by her pastor,

W. O. BEENE.

WILLIAM DUNCAN, our brother in Christ, was born in Anderson County, Kentucky, about eighty years ago, one of a family of five children, of whom two brothers and one sister survive. Of his own family one son and one daughter survive. The daughter lives in New York City, the son in Cleveland, Ohio. His wife preceded him in death twenty years. I was not able to find exact dates of his marriage, or of his becoming a member of the church, but I do know about forty years ago he was received and baptized in the fellowship of the Salt River Old School Baptist Church, located near Lawrenceburg, Kentucky, and remained faithful to the church all his days. The last five years of his life he was very miserable. He was taken to the hospital in Lexington, Ky., and died there on New Year's day. I was called to conduct the funeral services, which were held at the Gordon Undertaking Parlors in Lawrenceburg, Ky., January 4th, 1941, and all that was mortal was laid to rest in the Lawrenceburg Cemetery. May the Lord comfort and reconcile the children, the brothers and the sister, also the brethren of the church to which he belonged, and enable us to say, Thy will, O God, be done.

GEORGE L. WEAVER.

**MARRIAGES.**

By Elder C. W. Vaughn, June 6th, 1940, at the home of the bride, in Philadelphia, Pa., William H. Larkin and E. Doris Cole.

By Elder C. W. Vaughn, at his home, in Hopewell, N. J., October 12th, 1940, Howard S. Bowers and Charlotte Mulhall, both of Lambertsville, N. J.

By Elder C. W. Vaughn, December 25th, 1940, at the home of the bride, in Ewingville, N. J., Earl D. Stires and Lillian E. Drake.

By N. V. Johnson, assisted by Elder C. W. Vaughn, December 14th, 1940, at the home of the bride, in Hopewell, N. J., Scott Dansbury and Sally Blackwell.

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

Mrs. A. T. Jones, Mich., \$2; A. E. Clark, Kans., \$2; H. M. Bowden, Tenn., \$1.

**BOOKS WANTED.**

If any one has a set of Exposition of the Scripture, by Gill, or Body of Divinity, by Gill, or Cause of God and Truth, by Gill, I would like to hear from them.

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1717 Tutwiler Avenue,  
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Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4614 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunray at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

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

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

C. M. FISHER.

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

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

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

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

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

E. B. AULT, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) MILDRED D. GORDY.

## "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, "Tatalism." 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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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. 109. MIDDLETOWN, N. Y., APRIL, 1941. NO. 4.

## CORRESPONDENCE.

### JACOB'S LIES.

I HAVE had some thoughts concerning the purpose that God had for this, that or the other thing, the conclusion being that my mind has become satisfied that truly God has a purpose for all things. The creation of the earth was for a purpose best known unto himself. The aim, object and purpose for all things are to a certain end, and to have a certain effect, thereby turning out a certain result, regardless of what the nature of the same may be. God is righteous in all his works, having created all things in righteousness, but not all things righteous, and for every piece of his handiwork he alone has a particular use, and for every piece there is a certain and particular place for it to work and fit, and for it to fit the same must first go through the planing-mill of perfection, and there be shaped, formed and so fashioned as to fit no other place than the one that fits it. And unto every piece of his

handiwork he gave a certain and peculiar nature, surrounding each piece with such environments as to subject it to such circumstances and conditions as might be required to incline it to the fulfilling of the purpose it was created for. So it was with Jacob. He being a piece in the machine, fit in the proper place, the one ordained of God for those lies to be made manifest, using Jacob as the source from whence they came. As I believe there is a purpose for all things, I also believe there was a purpose for those lies. As for knowing the purpose, it can be added to the long list of things I do not know concerning the teaching of the Scriptures. The psalmist says that it is not in man to direct his steps. If this be true, then it follows that neither can man direct his mind. Hence, if correct, there is no chance for a man to be left to himself. Such a view that some part of God's handiwork might be left to itself, for the shortest period of time, according to my opinion, destroys the fixedness, the certainty and purpose; yea, the perfec-

tion of things. I understand it to be believed by the Old Baptists that all things are in a fixed position, but some, for fear of this report not being believed, and wishing to change the aspect of things right here, assume the position that at this juncture God left Jacob to himself for the purpose that he tell those lies of his own free will, which explains the fact they do not believe God willed it, yet it is maintained by those of such belief that all things and creatures are dependent upon God for all their needs. Will it also be claimed by them that they are dependent creatures when once left to act according to their own free will and accord? The argument has long since been made in this sense: Suppose all the planets above to be in certain and fixed positions but one, and it be left to shoot about pell-mell through the elements of its own free will (which would be of course left to itself), can it not be sure at once that the safety of all the rest would become dependent upon the one left at random? Such an argument is too weak. It will not serve as evidence supporting the fact that God wrought a perfect work, and that every piece of his work is for a certain and particular purpose, and that God alone works his every piece of creation after the counsel of his own will and accord. And so if this be true the conclusion is that those lies as told by Jacob were ordained links in the chain of Jacob's sojourn in this time world, and, as I see, by no means was he left to act, or to tell them, of his own free will, for if it were so, it can be seen at once that at the period of time taken up or required

in the telling of the lies there was no God ruling over him. In other words, at that time God was not working this piece of his handiwork, but it was working itself according to its own free will and accord. Hence I say that if this be so, it is an evident fact that for the time being Jacob at this juncture was a god within self. There is found to be more than one lie made mention of in the Scriptures, and one in particular that I deem was of no more importance in its place than were those of Jacob in this place, and I am quick to defend the position that by no means was Peter left to himself that he might tell the lie of his own free will, and will answer by saying that it was ordained in all things and sure. Why not so class the lies of Jacob? If God decreed to bring to pass all that he foreknew, then by no means did those lies of each party escape his foreknowledge, for David says, There is not a word in my tongue but lo, O Lord, thou knowest it altogether. Did the knowledge of this fact only apply to David, or does it apply to all men? If so, then is it not a fact that what he knew he also foreknew? If true, then it is an absolute certainty that God alone brought it to pass according to his own will and decree. We take it for granted that all things are fixed, and if so then the things that are so fixed must act according to the will of the Fixer, for he is before all things, and by him all things consist (fixed). Hence it can be seen that that which is left to act according to its own free will is certainly a free, independent character, can tell a lie or not tell it at

will. Notwithstanding this fact, the same contenders will say that though it be so that Jacob told a wilful lie, yet God had a purpose in it, and of course I agree that whatsoever God had a purpose in, or purposed, he also predestinated. And if this be true I assume the position that such a conclusion is inconsistent, for predestination is never applied to anything acting of its own free will, and if there be a stopping-place for predestination, then it is there also that the will and purpose of God are concluded. Hence if Jacob's lie was wilful, then it follows the free will gave him a perfect right to do it or not do it, and no other rule of government has the right to call it in question. God moves in a mysterious way his wonders to perform. Yes, so very much so are God's works mysterious to some of us that we are ready to say that God purposed all things, but at the same time some go a little slow in charging that he also willed all things. The same opinion is brought out in the charge that God willed to deliver his only begotten Son, in whom there was no guile, into the hands of wicked men to be crucified and slain, but did not will the wickedness. Jacob, you remember, was only obeying the demands of his mother, she being the one in whom those lies originated, and from the reading one might judge that Jacob was somewhat inclined to refuse to tell those lies. One might read the twelfth verse and find that it had some bearing on this conclusion. He offered his reason for not telling the lies in verses eleven and twelve: "And Jacob said to Rebekah

his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing." But Rebekah persuaded him, in other words, he was influenced by what Rebekah said in the thirteenth vers: "Upon me be thy curse, my son; only obey my voice, and go fetch me them." One cannot persuade, induce, entice or influence a willing mind.

If you decide to use this, leave out all that is not sound, if it be all of it, for I had rather suffer exclusion than to read something unsound in the SIGNS.

Yours in bonds,

W. A. LITTLE.

TRAGUE, TEXAS, Aug. 22, 1940.

NASHVILLE, Tenn., Nov. 7, 1940.

DEAR BROTHER DODSON:—I do not feel worthy to call you by such a sweet name as brother, but somehow at times I feel I might be related to the brethren of the household of faith, and if so I hope I love the brethren, although at times that hope gets very dim and I feel that I cannot carry on. And then, I know I cannot, except by the grace of God.

Inclosed you will find a letter written by J. D. Palmer, my uncle, to Spencer Palmer, his brother. My uncle, J. D. Palmer, died several years ago, and Spencer Palmer died recently. About a year ago Uncle Spencer expressed a wish that I send the letter to you to be published in the SIGNS OF THE TIMES, if it seemed good to you. I did not forget the request, and attempted to write you

several different times, but it seemed that when I would try I could not, until my dearly loved cousin, Elder R. L. Biggs, reminded me that I should do so. My only hope is that God is with me and is guiding my hand, for I clearly see that without his help and guidance my efforts will all be in vain.

I remain a lowly sinner,

W. H. COLE.

NOVEMBER 23, 1930.

MR. SPENCER PALMER—MY DEAR BROTHER:—You asked me some five years past to write you concerning my very little, or rather, very great experience. I should not doubt it, and yet how can I help it when the doubt is there before I know it?

You well know where the old sugar tree stood. I was working a few yards below (south), and I think I could come within a very few feet of the exact spot now, though it has been so many years (about forty) since I was working in the corn and I heard myself saying, "What is this? Oh what is this? What is this?" My arms were stretched out to the east, and there was an answer, just as plain as if you had spoken. It said, "It is the spirit of prayer." A feeling possessed me that I cannot describe. If man could describe it he would be perfect. Although I will say that I felt light as a feather. I fell to my knees, and was laughing. I cannot remember what occurred the rest of the day, but I was very careful that no one knew about it. It seemed too precious for others to know, but now since you have asked me I am very glad to tell

you all. It is more than I can write, so if you will ask me for such as you do not understand I will tell you all that I may leave out in this letter.

But I want to write just a little about the spirit of prayer. All these years I have argued (though I may be wrong) that if one had the spirit of prayer that one has everything God gives one. Can it be that all these years I have been wrong and have not repented even, as sometimes I do? But instantly my mind goes to the time in the corn field, and to the text, "We know that we have passed from death unto life, because we love the brethren," which has come to me more than any other Scripture. I wanted to join the church and be with the brethren, but I could not bring myself to go forward early, as you did, and now I feel that my life has been misspent, and it has been a great trouble to me, especially since I did go forward that day I went to the University Street Church, in Nashville, to join, if they would take me. Knowing that I wanted to join so many times before, and did not, I did not even tell my family. You know Ida was a member at South College Street, but I had no thought of going there, for I did not think they held the old landmarks as in the London Confession of Faith; though years before, when they had Elder C. M. Hood, brother Harville and brother Hite, one Sunday night Elder Stephens, their pastor, asked brother Hood to preach. He preached a great sermon, and it seemed that it was directed mostly at me. I got half up from my seat to go,



but sat back down. Why I cannot tell, but as the hymn goes, "God moves in a mysterious way his wonders to perform," though I did go, perhaps twenty years later.

But to go back to the day I did join at University Street Church. After I started and sat down, not knowing that brother Covington had seen me, I thought if he did not see me, and said nothing to me about it, I would explain it the best way I could, and never again would attempt to join any church. But when he turned from the three sisters who had come, and it seemed hurried forward, he spoke to me, and then I was in a hurry to get to him. When it was put to the vote, and every one seemed to vote as one, I listened for a No, but none came. It was the same way with the three sisters. When the song was started to give us the right hand of fellowship I could not see, feel or hear until it was over. The first thing I realized was that our brother Joe, not a member of that church, was sitting perhaps twenty feet in front of me. He began to arise to come to me, and then I saw you and Walcie also coming toward me. Then I began to be troubled because the members of this church did not come, and wished I was far away from that place. It seemed strange to me that so many had taken my hand and I did not know it. I wanted to realize fully that they had given me their hand. The day for the baptism was set. I told brother Carter and brother Biggs (who has since become one of our very best preachers, and who is our nephew) that I was not

feeling very well and might not be there on the day set. Brother Carter said the water would not hurt any one. I hurried off to go to our oldest sister (Mrs. Cole) to tell it to her, thinking that perhaps she could explain it all to me. She smiled, and said she was sure it was all right, and yet I found myself thinking I would ask you some day.

But to go back. I always thought it would be a very happy time when the brethren and sisters gave me their hands, yet I had not realized their doing so. I felt rebellious, and thought I would go home and never be baptized. I felt that but for my immediate family and my brethren and sisters I would like to go away and never come back. I began trying to lay plans to escape being baptized, but everything I thought of was unreasonable, so I just wrote to Elder Biggs I could not be there (he being clerk at that time), and mailed it Thursday morning. Then I was worse off than ever, for a heavy feeling took possession of me and troubled me greatly. When it came time for the evening meal I could not eat much, so left the table and went back to my walk on the porch. When the others finished their meal I asked Ida to come to me. I told her that since mailing my letter to Raymer I had had a heavy weight on my breast. She said she thought I had better go on and be baptized. I said, I will, and immediately the weight was gone. So I wrote a letter that night and sent it special, and when Sunday came I went to the church and asked Raymer if he received my letters. He smiled, and

said, "Yes, both at the same time." So the weight on my breast had forced me to be baptized, and I have never felt it since.

Great are the mysteries! I had seen the creek where the baptism took place before, further up, but it looked strange when I got there. But something else: about a week before I saw this place, and Jesus standing in an arched doorway, and when I got there it was pretty much as I had seen it, and Jesus was standing there, even that day. I was very happy, and when I came up out of the water I thought that was the happiest moment of my life. I had done at least one thing that Jesus had done. All four of my children saw me baptized. But I began to have troubles at once. When I try to pray, remembering the time when I heard the voice saying, "It is the spirit of prayer," I cannot seem to have the spirit and pray right. My troubles are very many, but maybe you can help me. I could tell you much more, and it may be that some day we will have the time to talk fully.

But I must close or you will be tired of reading.

JAMES D. PALMER.

EWING, Illinois.

DEAR BROTHER DODSON:—The time has come that I should make good my promise, so I am sending my dues to the SIGNS. This year, which is nearly out, will make five years I have read the SIGNS, and it has been a great comfort to me, for I esteem all the editorial staff as able writers, and the corre-

spondence is along the same line of divine truth. Besides this, it is a comfort to me to know that although my name has appeared only twice in the paper, I have been favored to meet some of the readers who remembered me from what they read from my pen, and desired to see me. Again I am sending an article for your consideration. If you think it is that which darkens counsel, and fails to present the truth, then cast it aside, as you should all false theories.

For some cause my mind has been made in recent weeks to meditate upon the parable given by Jesus, Luke xvi. 19, as follows: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." This rich man, I think, represents the unregenerated Jews as they stood in the law covenant of works. There was a certain beggar named Lazarus, which was laid at the rich man's gate, full of sores and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. I think Lazarus represents a mourner in Zion in that day, who was not a Jew, but a Gentile, or Greek. This people had no standing among the Jews, for the Jews had been protected and blessed in God's covenant made with Abraham before Christ was born. God had said unto Abraham, In thee, and in thy seed, shall all the families of the earth be blessed. But since he had made a covenant special with Abraham and the mark of circumcision which pointed to that faith given unto him, it also pointed to him

and his family after him as the chosen of God, called out from all the people to walk in all of the ordinances of God given unto them. Space forbids that I attempt to give all the wonderful and worldly fame that came to that people under God's protecting care. When we think of David, who fought the battles of his God, and Solomon, who built the temple of God, it all points out clearly the power and the wisdom of God in the salvation of his chosen people. But this people in their nature were only sinners, and no better than other people, therefore it was easy for them to take the wrong view of the truth, and this they did, being so raised up and dignified under this great fame which came to them as an inheritance promised by the Lord unto their fathers. Through the weakness of the flesh they could never understand how the blessings of God came only for their own obedience to God, and since no other people were rendering such obedience the Jews looked upon them as unworthy of the least of God's blessings. So if I am right in my views of this parable, let us view Lazarus as a poor beggar, full of sores. Not covered with sores that would appear on the surface, and to be full, or filled, it seems to me would mean to fill the inward capacity. It would seem that Lazarus' strength was gone and he could not stand upright, since he was laid at the rich man's gate. We are not told by what power or by whose hands he was laid there. It is not said that he ever begged or asked the rich man for one of the crumbs he so much desired to

be fed with, but it is said that he was a beggar, and desired to be fed with the crumbs which fell from the rich man's table, for he looked on the Jews as a people blessed of the Lord, as they stood before all people favored and protected by him, but I cannot understand that Lazarus was desiring to be fed with the literal bread which the rich man ate to sustain physical life, but I think he was like every other sin-sick soul who is given to see his sinful, corrupt nature, who is full of corruption (sores), he desired the bread that comes only to the blessed of the Lord. But all the comfort he could get in that day must come from dogs that came and licked his sores. It is known by all Bible readers that the Jews looked on the uncircumcised people as dogs, and called them dogs. This is proven by what Jesus said to the Greek woman who fell at his feet, asking him to cleanse her daughter. Jesus said unto her, Let the children first be filled, for it is not meet to take the children's bread and cast it unto the dogs. She said unto him, Yes, Lord, yet the dogs under the table eat of the children's crumbs. He said unto her, For this saying (this truth) go thy way, thy daughter is healed. I think it was these dogs that had been blessed to eat of the children's crumbs that spake comforting words to Lazarus, but they could not heal him, for sin when it is finished brings forth death, and it was the sins of the guilty, corrupt children of God that brought his only begotten Son into death, 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. And as Christ died for their offenses, he was raised again for their justification. The life of Christ (eternal life) imputed to his people is that which gives them a view of their sinful nature and kills them to the love of it. It is this that enables them to see the kingdom of God and pray for mercy that they may be brought into it. This life being imputed to Lazarus enabled him to see that he was dead in sin, and it was not the bread that sustains natural life that he so much desired, but it was that bread which is life (eternal life), which never dies, and if I know anything about it, this is the road all of God's children are made to travel. First they are brought to death in sins, then they are brought to life in righteousness, through Jesus Christ our Lord. It is by God's Holy Spirit, or his ministering angels, that all of his humble poor are carried into Abraham's bosom, where they all receive the same righteous faith, for he is the father of all them that believe the rich man also died and was buried. When the rich man died and was buried he was buried out of the sight of his self-righteous people, who lived in their self-righteousness. (See Genesis xxiii. 4.) There never was a Pharisee so rich that God could not bring him into his spiritual kingdom, if it was God's will. But the salvation of God had not been revealed to all people in that day. It was only the prophets that spake as they were moved by the Holy Ghost, as may be seen if we will notice Abraham and the rich

man, for the rich man, seeing Abraham and Lazarus in his bosom afar off, cried and said, Father Abraham, send Lazarus, that he may cool my tongue, for I am tormented in this flame. Let us see how beautifully Abraham sets forth the truth as taught in the covenant of grace. But Abraham said unto him, Son, remember that thou in thy lifetime had thy good things, and likewise Lazarus evil things. In the days of his purple and linen he rejoiced in his good things, and looked on the things of Lazarus as evil things, but now he is comforted and thou art tormented. This shows how the Spirit changes a man from nature to grace. But Abraham said unto him, Beside all this there is a great gulf fixed so that they that would pass from hence to you cannot, neither can they pass to us that would come from thence. This clearly sets forth the truth as set forth in the covenant of grace. They shall no more teach every man his brother, saying, Know the Lord, for they shall all know me, from the least to the greatest of them. If there is no way in this covenant for one man to teach another to know the Lord, then we can see what this gulf means. It does not matter how much the poor mourner in Zion desires to tell the people of God his troubles, that he may have their prayers and sympathy, he must learn that all his help must come from God. I am made to believe that I was in the rich man's hell for four years myself. Many times it seemed to me I must tell my troubles to some of the dear Old Baptists, for it seemed to me they were

the people of God, but to make this confession to them I could not, because God had not ordained it so, yet I hope I was made to see God's beautiful Zion as she stands on Zion's hill. I believe I was given to see that their doctrine is the truth. I read the Bible, which taught me more and more that what they advocated was the truth, and if I ever had any call to the ministry it came right along with the call from nature's night of sin and darkness into the glorious light and liberty of the people of God. I was raised among the conditional people, but their doctrine had no charm for me, but oh this doctrine of predestination, of election and salvation by grace which the Primitive Baptists taught I believed with all the power of my poor soul. It is the truth, and how earnestly I prayed to the Lord for mercy that I might be among them. The fourth Sunday in October, 1889, I went to their communion meeting, and it seemed that I could never be one among this people blessed of the Lord. I went home in sadness, put my team in the barn and went a little way to a place where I thought I would try once more to pray to the Lord for mercy. But just as I came to the place a joy filled my poor heart that raised me above the troubles of this world, and in one moment I was changed from sorrowing to rejoicing. I had never told any one of my troubles, but now I thought I would go to the house and tell my folks all about how I had been blessed. But in a short time something said, Do not do that, for this may not be what you think. You may be mis-

taken. So I never said anything about it to any one. But my burden was gone and it seemed the way was now clear for me to do that which I had so long desired to do. But when the opportunity was given me to join the church I was again brought to sadness, for I had not the ability to go forward. This I know seems strange to some people, but I am speaking for myself, and I want to tell the truth. All I could do was to leave my one talent laid away, and suffer the chastening of the Lord for it. We are told that those who are without chastisement are bastards, and not sons, and I hope that when the Lord's time came I was given the ability, through his mercy and grace, to obey him. But I must confess the truth that I have never been able to obey him, only when his blessings in mercy and grace have brought me to it.

Now let me say in conclusion, I have not given my views on this parable in order to criticise those who may differ with me, but what I have written is submitted in love to all the readers of the SIGNS OF THE TIMES as my own views, with a desire to have a place in your minds, that I may be remembered as one of God's humble poor.

JOHN NEAL.

MERRYVILLE, Louisiana.

DEAR EDITORS AND READERS:—It is my mind, God being my helper, to pen a few thoughts on prophecy. I realize that if God is not in the matter my effort will be just like myself: good for nothing but to be cast aside.

“Prophecy came not in old time by

the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter i. 21. The understanding must be prompted by the same power. The world is full of people telling what is going to come to pass. Unless our assertions are backed up by good authority we have no right to expect any one to pay much attention to them. God is an all-wise, unchangeable God, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. (Isaiah xlvi. 10.) He spake, and it was done; he commanded, and it stood fast. (Isaiah xxxiii. 9.) Seeing that we have such a powerful God, we have a perfect right to believe that in the wisdom of God that which hath been is now, and that which is to be hath already been, and God requireth that which is past. (Eccl. iii. 15.) I believe the time is not far in the future when the true worshippers of God will have to do so in dens and caves. The religious world is striving to come under one federal head so that they can bring more souls to Christ, and I think they are advancing to that end very rapidly. When that is accomplished, the powers that be will enact laws forcing all people to worship their image. Those who do not do so will see a repetition of Daniel's day. Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. These are the beginning of sorrow. (Matt. xxiv. 6-8.) Be ye not troubled, for

such things must needs be. (Mark xiii. 7.) I believe that these things are being fulfilled in our day, though God spake of them by the mouth of his prophets hundreds of years ago. For whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have hope. (Rom. xv. 4.) I believe the United States is the only major nation that is not in war, and they are spending billions upon billions in defense against the dictatorial powers, which I believe were spoken of in years gone by. And I saw three unclean spirits like frogs come out of the mouth of the dragon, the beast and the false prophets. (Rev. xvi. 13.) They are described as spirits of devils. May I suggest that the three dictators of Europe represent the unclean spirits spoken of above. These same dictators are trying to conquer the whole world. Their destruction is only a matter of time. Hell hath enlarged herself, and opened her mouth without measure, and their glory and their multitudes shall descend into it; but the Lord of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness. (Isaiah xiv. 16.) It matters not which way this great conflict turns, it may not go according to our wishes, but God will be glorified. The king's heart is in the hand of the Lord as the rivers of waters: he (God) turneth it whithersoever he will. (Prov. xxi. 1.) Men think they are very smart and do things not knowing that they are fulfilling God's predestinated purposes. David says, Is there not a

cause? God is the first great cause of all causes. There cannot be an effect without a cause. All of our down-sittings are blessings in disguise. The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth. (Isaiah xxiii. 9.) The prophet was warning the wicked nations of that day what would befall them. I believe the turmoil of to-day is for the punishment of the church (the elect lady) for her disobedience. In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. (1 Tim. iv. 1.) How often, on conference days, there is hardly a quorum present. Large churches have dwindled to a mere handful. Some of our tall cedars are preaching a spiritual operation on the Adam man, when we are plainly told that what is born of the flesh is flesh, and is sown in corruption. (1 Cor. xv. 42.) The apostle Paul was not speaking at random when he declared, The time will come when they will not endure sound doctrine, but will heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. (2 Tim. iv. 3, 4.) When God's purpose for these sinful creatures has been fulfilled time will be no more.

I realize these thoughts have been scattering, and may not have hit the mark at all. I will ask all praying people to remember this old sinner, saved by grace if saved at all.

J. PAUL McMILLIAN.

NOANK, Connecticut.

DEAR ELDER DODSON:—When your kind Christmas greeting came I had a great urge to respond, and did start a letter to you, but did not get any further, as you see. You, Mrs. Dodson and Lester always have my best wishes, even if I am slow in writing. I keep in touch with you through the SIGNS, but you do not know where I stand if I do not write. I hope I am standing on the solid Rock, for there is no standing at any time anywhere else, and it would seem people would realize it now, under conditions to-day, but they will not believe, though One rose from the dead, for the natural man cannot see the things of the Spirit. We have to be born into the natural world before we know anything about it, and the same is the case in the spiritual world.

I was glad to hear that one more had joined the Ebenezer Church, and I hope you are cheered and encouraged in preaching the word, and that the church is blessed the same in listening to it. God's work is bound to prosper, even if we cannot see it, but our short-sightedness cannot hinder His omnipotence. What a thought! God has all power, in spite of all the havoc in the world to-day. Sometimes thoughts come to me that open up a field of thought, or inquiry, but only open it. I was thinking recently of what we call the Lord's prayer: "Our Father, who art in heaven." I have always pictured God as above the sky, although I know he is everywhere present. Some one said to me years ago that heaven is a state, not a place. Heaven, the state

of the Supreme Being, holy, just, righteous altogether, that is his condition always. That places him, but in no particular location. Then the thought came, If heaven is no place, where are his children who have passed from this life? He said they will be with him where he is. I cannot go any farther. Perhaps I have gone too far now. Secret things belong to our God, and it is not for me to pry into them. But I hope I am only inquiring.

After my father died I was greatly concerned to know what was occupying him. I was over fifty years old when he was taken, and had practically always been home, intimately associated with him in his work, and even with much of his thinking. It seemed he could not have an existence in which I did not have a part. I searched the Bible and hymn book to see what was said about the state of those gone before, but I found nothing, until one day I came across this: For whom the whole family in heaven and earth are named. That relieved my mind. I felt that God's children in this world are in the same state spiritually as those who have passed on. This may not sound very clear to you, and it seems vague to me.

I would like to write a little more, but I am not equal to putting anything more into words this morning. I think of you and the church often, and wish I were near enough to meet with you, but am thankful for a lovely memory of meetings in the past.

With love to you all,

**EVA ASHBY.**

WINSTON-SALEM, N. C., Oct. 15, 1940.

DEAR BROTHER DODSON:—In reply to your welcome letter I received some time ago, asking me to write and tell you what I think of the SIGNS OF THE TIMES, I will say that to me it is the best paper published by our people. If not deceived, I love the glorious doctrine of salvation by grace, for time and eternity that you and other able gifted writers are blessed to contend for through the medium of the SIGNS OF THE TIMES. The doctrine that honors God and comforts his people.

Through trials and afflictions I have been made to believe that the Lord God omnipotent reigneth in the army of heaven and among the inhabitants of the earth, working all things according to the counsel of his own will, and none can stay his hand, or say, Jehovah, why or what doest thou? This is why I feel the SIGNS OF THE TIMES is a blessing to God's humble poor, especially to those who are not blessed to attend meetings and hear the glorious gospel preached by the called servants of the Lord. I feel sure it is a great source of comfort to them, as well as to me, and others who are blessed with the wonderful privilege of meeting with the family of God, and I hope the grace of our God will be with you and yours to the end, together with this unworthy worm of the dust, that I may be found earnestly contending for the faith which was once delivered unto the saints, until I am called from this sinful world, and I hope that he (Jesus) will not forsake me then, but that I may be blessed with his divine presence even in death. If



it be so with me, I feel that I can depart this life in peace, and feel glad that I am born to die, to await the morning of the resurrection, wherein I hope to be raised, with the whole redeemed family of God, and fashioned like his own glorious body, and carried to a city that hath foundation, whose maker and builder is God, there to join in that song of everlasting praise to Father, Son and ever blessed Spirit, in that world that shall never end.

Brother Dodson, I did not intend to write as much as I have, which I feel is very scattering, but what I have said is the truth to me, and I hope in accord with the experience of the Lord's people.

I am inclosing a check for ten dollars, for four new subscriptions, including my own, and one renewal.

Your unworthy brother in hope,  
Z. L. RHUE.

BENTLEY, ILL., Nov. 25, 1939.

DEAR EDITORS:—Inclosed find two dollars, for which please extend my subscription for another year. I surely would miss the SIGNS if it came to our home no more. I would miss it especially for its sweet messages of love and its firm determination to stand on the sound principles as laid down in the Scriptures as a pattern for the church in all times. We must use the original pattern. "Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." In using the original pattern for our car-

rying on of our church in this present time we may feel we will have the Lord with us and we may enjoy the smiles of his approval. In carpentry, say a correct pattern for a rafter is made, this pattern is laid on and as many rafters cut as needed. Though there might be a thousand, for the last one to meet the specifications the pattern must be laid on the same as the first, and all succeeding rafters must be like the pattern. So with the true church. There is a necessity of applying the original pattern, just as when the first church was set up. We must measure by the pattern or we soon will have a little arminianism, and more is quite sure to follow. This carelessness in some of our churches is becoming more and more apparent, and the Lord surely will not bless us when we neglect to do as pleases him.

May the writers for the SIGNS ever hold the blood-stained banner of King Immanuel high, and may the SIGNS continue as in the past, a good, clean paper, as free as is humanly possible from strife and vain-glory.

Written with the desire to encourage a good work. The Lord bless and keep you.

Your brother in hope,  
L. H. HOPKINS.

#### 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 40 means that it expired December, 1940; June 41 that it will expire June, 1941, etc.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL, 1941.

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**PHARISEE—PUBLICAN.**

(LUKE xviii. 10-14.)

As we sit down to write this article, which is required quarterly of us as associate editor of our family paper, the SIGNS OF THE TIMES, it is with much fear and trembling. How often we who write and speak are brought into a condition in which we ask, What is the motive? And we have so often been taught that all is vain unless the Spirit of the Holy One blesses our pen, or moves our tongue, to walk in wisdom's ways to His name's honor and glory. Those who speak, or write, being led by the Holy Spirit feel, when enabled to speak, like we imagine a man feels who has been delivered from confinement in a dark prison and is suddenly brought

forth as a free man. In contrast to this, every service in which we engage, in which the delivering hand of God is not felt, brings us into bondage in mind.

We are told that his parable was "unto a certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." How often in reading the Scriptures one is inclined to accept the Scripture that points out a favored one as applicable to himself, and apply the part that condemns to some one else. Yet all are Arminians by nature, and whether regenerated or unregenerated, the tendency is to rely upon some works of our own. The Lord Jesus Christ was comparing the reasoning of the carnal mind of men and the convicted sinner who feels the need of mercy and knows it is his only hope.

The Pharisee thanks God that he is not as other men are, and then he tells us the difference. He is not an adul-

terer, extortioner, unjust, or even as the publican that is present. What a prayer the Pharisee has. Thanking God he is not as others, and in the same breath commending himself to God because of his works. A man is often in great danger and does not know it. Like a man in a dark doom within a few feet of some poisonous reptile. He does not know his danger until the light is turned on. So the poor sinner who has not been taught the depravity of his own heart, that it is deceitful above all things, that in his flesh is every violation of all the laws of God, whether these emotions have been put in action or not, is in like condition. It is much better to stand naked before God, and know we are naked, than to stand clothed before men and not see and know that all flesh is as grass, and all the glory of man as the flower of grass, that soon fades away.

Let us consider the publican and his prayer. We are told he stood afar off and did not so much as lift his eyes to heaven, but smote himself upon his breast, saying, God be merciful to me a sinner. Reader, have you had like experience? Has there been the time with you when you carried a trouble in your breast words would not express? When your lost condition was revealed to you? Your trouble was not only for what you had done, but it was also because of what you were. You could declare with the prophet of old, I am undone. I am a man of unclean lips, and I dwell amidst a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. Your thoughts were

hateful to you. Your resolutions had been broken, and instead of improving your condition you seemed to be getting worse. If the time had been when you thought with enough time you would learn to live a christian life, all these hopes were blasted. Your troubles were inexpressible, like this poor publican. His trouble was in his breast. Oh that he could have opened his heart to God, but we only hear a few words. How few words there are in true prayer. It is with groaning that cannot be uttered. Beloved, has the time been with you, and is yet, when you bow upon the tath, you fear to look toward heaven, and all that you can do is sigh and groan? If you have had such experiences you feel a relationship with this publican.

God be merciful to me a sinner, He was here confessing what he was, and asking for what he so fully felt was his need. He was covering all praying ground. Regardless of what we say, this is the substance of true prayer. His prayer was not based upon what he had or had not done. He could not commend himself to God, feeling better than other men, or because of his works. Not only is this the condition of a convicted sinner fallen under a holy law, but he is continually being brought to this same place, to say, God be merciful to me a sinner. The longer we live the more we learn how weak we are. It seems our feet are prone to wander, Lord, we feel it, prone to leave the God we love. Almost everything we do is mixed with self, yet in the Spirit, if indeed we may claim to have it, we loathe

this condition. How seldom we are enabled to lay aside the weight and sin that does easily beset us and look to him alone. We are made to say, Lord, hold our hand. So often we have tried to walk on the water and felt ourself sinking, and have been brought to say, Lord, save us, that the words of this hymn are precious:

"Oh may we ever walk in him,  
And nothing know beside;  
Nothing desire, or aught esteem,  
But Jesus crucified."

When it is all summed up, though the publican and the Pharisee represent two peoples, those who trust in themselves and those who through the work of grace have abhorred themselves, there is throughout the life of a child of God the manifestations of both principles. When a man is born again Christ is formed in him the hope of glory, but the Adamic nature is not changed. A warfare is set up within him, the flesh against the Spirit. The will is present, but how to perform that which is good he finds not. He finds that he cannot do the things that he would, and is often brought very low and made to call upon God. Even as a fountain does not bring forth both sweet and bitter water at the same time, so that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The works of the flesh and the works of the Spirit do not mix. One is from heaven, the other is the product of a carnal mind. When there is glorying in self, whether it be in following tradition, seeking the applause of men, seeking the upper seat, or in any sense making a fair show in the flesh, it is only the evidence we

are living after the flesh. Truly when the Spirit of God is manifested one would rather have the smile of God than all the praise of men. He desires that Christ go before him. He would rather follow Christ than men. One thus exercised had much rather hear the small still voice commending unto him the works of his blessed Savior than anything else. He knows he has nothing except that which he has received. When even the thought of service is mentioned his heart says, Lord, when did I do these things? In this frame of mind he seeks the mind of Christ, and his will to know, desiring above all things to speak the truth in love, shun not to declare all the counsel of God, and asks God for wisdom, and a revelation of the word, that he may speak boldly in the name of Jesus. Surely these are they who worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh, and when he comes to make up his jewels "they shall be mine," saith the Lord, and our humble hope is that we shall be among that number that shall awake in his likeness.

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.

## MATTHEW XXVII. 36.

“AND sitting down, they watched him there.”

A brother in Florida says he would be glad to have our views on this portion of the Scripture. His request contained only the number of the chapter and verse, and when we turned to it and saw the reading of it, our first reaction was, What can we say about it? and we were made to wonder why such a request had been made of us.

We have on various occasions called attention to the importance of considering the connections which surround a text, in order to give its true meaning. Frequently brethren disregard this altogether, and we fear they fall far short of the mark in so doing. In this instance, however, it would seem absolutely imperative to be familiar with the connection if we are to get any proper perspective at all of what is under consideration. To undertake to treat, intelligently, upon this verse of Scripture separate and apart from what has gone before would, to us, seem the height of folly. We shall, therefore, take the liberty of quoting here the three preceding verses and the verse immediately following the one we are asked to comment upon. Beginning with the thirty-third and reading through the thirty-fifth verses of this chapter we have a vivid picture of one of the most horrible scenes that the eyes of mankind ever gazed upon. It is described in these words: “And when they had come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink,

mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.” One of the saddest things that can possibly be imagined in connection with the law enforcement agency of our land is that a man should be put to death for a crime of which he is perfectly innocent. In the case before us, not only was Jesus (a man in whom no guile could be found) crucified with wicked hands, but his executioners did everything that the human mind could conceive of to add to his ignominy and shame. A robber, Barabbas, was released and Jesus was made to hang in his stead, between two thieves, and the place chosen for this to be carried out was the most despicable known to them: namely, Golgotha, or the place of a skull. Not being content with this, they did all that their fiendish minds could perpetrate by stripping him of his clothing and causing him to hang naked before the eyes of a vulturous world, and then proceeded to give him vinegar and gall to drink, which supposedly was a deterrent to death, and thus intended to prolong and aggravate the agony and sufferings of our Lord. The record is, however, that he tasted but “would not drink,” so he died before they came to break his bones, as was their custom, in order that the Scripture which declared that not a bone of him should be broken, should be fulfilled. All that

they did was in fulfillment of the Scriptures which testified beforehand that they would part his garments, and for his vesture would cast lots. Having exhausted their fury against him, they sat down and "watched him there," indicating that their work was done and that they had no further power over him. Normally, when life becomes extinct the body of the victim is readily released to his loved ones or friends, that it might be borne away and buried without interference, but Jesus having foretold of his resurrection, they were determined to use every precaution to prevent it and, therefore, they sat down to keep watch, which they continued to do even at his tomb, lest his disciples might steal him away and claim that he had risen from the dead. A guard was placed at the tomb, with instructions to make it as secure as they could, but all of their hellish powers combined could not thwart the purpose of Almighty God, and the superscription written over his head was to stand and could not be changed. That writing was, **THIS IS JESUS, THE KING OF THE JEWS.** Pilate was importuned to modify it so that it would read as though he only said that he was the King of the Jews, but Pilate replied, "What I have written, I have written." It could not possibly be changed, for it was the truth, and all that wicked men and time can do cannot change or eradicate it. We should take courage and comfort in this thought to-day when so much of the world is doing its utmost to nullify and obliterate all that is good and godly from the face of the earth. We are

told that Pilate caused this to be written in Hebrew, Greek and Latin, that all might read it. We are persuaded that in all of the war-ridden nations of the earth, God's people who have this truth written in the fleshly tables of their hearts will not cease to hope, and that they will continue to worship God inwardly in spirit and in truth. And may it be our heavenly Father's will and good pleasure to hasten the day when all mankind shall be privileged to worship him according to the dictates of their own consciences, and under their own vine and fig tree, with none to molest or make them afraid.

We will here leave the matter for the consideration of our inquirer and readers, hoping that what we have said will be of some profit to them.

R. L. D.

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### NOTICE.

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BECAUSE of the fact that a number of our brethren and friends who live at a distance have expressed the desire to aid the church known as Macedonia Church, at Rising Star, Texas, when they were ready to build a house in which to worship, I am taking this means of giving notice that we are now ready to begin. A short time since, we appointed a treasurer, and began accumulating funds to purchase a lot and build a house. We now have our lot paid for, and a small fund for purchasing material, and plan to start construction in a few weeks, should we succeed as we now hope to do. This church is neither numerically nor financially strong, but it possesses the happy faculty of all moving in the same direction, and this encourages us to believe

the Lord will cause us to succeed. All who have met with us appreciate how badly we need a house.

This is meant only for those who may assist towards our building, and not to put any one under obligations. Any such contributions from any source will be duly appreciated. If they are sent to me I will see that they are applied as directed. Or you can send direct to R. A. Denman, Route 2, May, Texas.

C. Y. OSTEEEN,  
PERRIN, Texas.

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### OBITUARY NOTICES.

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WILLIAM ELBERT ELLIS, son of Richard and Emma Ellis, was born July 28th, 1869, and died January 4th, 1941, in the hospital at Austin, Texas, making his stay on earth 71 years, 5 months and 6 days. He was married to Effie Lee Dykes December 24th, 1888. Three children were born to them, all of whom are still living: Sidney J. Ellis, of Plainview, Texas; Mrs. Addie B. Guthrie, of Barger, Texas, and Mrs. Lois Thomas, of Silvertown, Texas. Both he and his wife professed a hope in Christ and united with the Primitive Baptist Church, and were baptized by Elder J. G. Grant in the summer of 1894. His wife died November 1st, 1894. He was married to Matilda Culpepper December 23rd, 1895. Seven children were born to this union. The eldest, Jesse Aaron, died at the age of eighteen months. His wife, five sons and one daughter survive him: Richard and Gilbert, of Austin, Texas; Jerry, of Albuquerque, New Mexico; Paul, of Big Springs, Texas; Silas, of Silvertown, Texas, and Mrs. Effie Cox, of Austin, Texas. His dear companion and loved ones did all for him that it was possible to do to relieve his great suffering and add to his comfort. We miss him much

now that he is gone. He had been in failing health the last five years, and had been in the hospital for almost three months. He bore his pain prayerfully. He said so many loved ones had gone on before, and what a blessing it would be if God would call him home, but he must wait until He was ready, for it is God's will be done and not ours. He prayed almost all day Thursday before he passed on Friday night. They raised their children in the nurture and admonition of the Lord; taught them to be truthful and honest, and to do unto others as they would that others should do unto them. He was a cotton farmer for many years, and took great pride in all his work. His friends and neighbors loved and respected him. He and his wife owned and operated a cafe in Ralls, Texas, for eight years. When his health failed, and they sold out their business and left there, the people of the community continue to celebrate a "Bill's Day" every year in honor of their good friend "Bill" Ellis. He is survived by one brother, C. Q. Ellis, of Austin, and three sisters, Mrs. May Clairborne, of Mineral Wells, Texas; Mrs. Susie Nolan, of San Antonio, Texas. Also thirty-four grandchildren and fourteen great-grandchildren. Elder Jack West conducted the funeral services.

The foregoing data was supplied by his daughter, Mrs. Addie Guthrie, and his sister-in-law, Mrs. Ollie Dykes Culpepper.

I wish to add that it was my pleasure to know and be associated with brother Ellis and his surviving wife, as well as his estimable family. He and his wife were members of a church which I pastored for about seven or eight years. They enjoyed the highest confidence and esteem of the brotherhood and were faithful in their devotions to the church. They made their home a place of wel-

come for their brethren and sisters. They were sound in the faith and unwavering in their belief and adherence to the distinguishing doctrine and order of the house of the Lord. The church, as well as his community, sustains a great loss in the passing of brother Ellis. We all must feel that the world was better for his having dwelt here as long as he did in passing through. But I would counsel his loved ones to not be overcome of sorrow; his seeking another country was proof that this world was not his permanent home, and no doubt he has reached that heavenly country which he sought. May the Lord give you the patience of hope and the comfort of love to wait until he shall call you hence.

J. R. HARDY.

MARTHA (CANADY) TERRY, our dear sister in Christ and mother in Israel, departed this life December 8th, 1939. Death was due to old age and a complication of diseases, which had been preying on her frame, as it were, ripening her for the tomb. She was the widow of Elder J. H. Terry, that dear man of God who so humbly and faithfully spent many years of his life serving the churches of his care in this part of God's vineyard. He departed this life April 20th, 1915, at the age of seventy years. Sister Terry was born in Patrick County, Virginia, February 20th, 1844. She, together with her parents, moved to Raleigh County, West Virginia, while she was yet a young girl. While living in Raleigh County she met and married the late Elder J. H. Terry, at about the age of twenty-one years. To this union were born eight children, seven girls and one boy, all of whom have also departed this life, and, too, all were blessed with a good hope, through grace, in the shed blood of the Lord

Jesus Christ. Sister Terry was given a hope in Christ at a young age, and deep and trying was her conviction for sin, and marvelous and glorious was her deliverance. She united with the Old School or Primitive Baptist Church at about the age of twenty-five years. Her life was truly spent in humbleness and meekness. Her daily life and deportment was such as becometh her profession. She and Elder Terry, with their family, moved into Putnam County, West Virginia, in their early married life, where much of his ministerial labors were spent. Much of his traveling was done on foot, horseback or in his buggy, over the mountains of this State. Some of the churches of his care were at a great distance for that mode of travel, but never was he found to shrink from duty or responsibility that was thus laid upon him. He was a farmer, but his Master's service was truly first with him. When the time of his appointments rolled around he would quit the field and go without murmuring or complaining. No sacrifice was too much for him to make as an humble undershepherd in the Master's service, and in all of these trials sister Terry proved herself a helpmeet indeed. She would take up where her husband laid down, even laboring in the fields in her husband's absence. Throughout all their married life love and true devotion crowned their home. Never have I seen a more devoted couple. Marked humbleness was manifest in them and their children, and never an unkind or cross word did I ever hear either of them speak to the other. Their home was open to their brethren, and it was their great delight to entertain them there, and willingly spend and be spent in the service of the Master. Words fail me in expressing this noble character. Sister Terry was strong in her religious convictions and



uncompromising with error. She was strongly entrenched in the doctrine of the absolute predestination of all things, of salvation by grace, and grace alone, and all the cardinal points of doctrine of the primitive faith, and possessed that rare gift of expression, which made her ever bold to defend the doctrine in the face of all opposition. Never while my mind is rational shall be erased from my memory their frequent visits in my father's home while I was but a small boy. I shall never forget the earnestness of the conversation that ensued between sister Terry and Elder Terry while conversing with my parents upon heavenly things. It made an impression upon me that has lived through the years that have intervened. After Elder Terry's departure sister Terry remained a widow until death came to her. In her declining days it was my privilege to visit her a few times, even after her natural eyesight was almost gone and she was almost deaf, but she was strictly alive to the things of the kingdom of God's dear Son. Her spiritual vision had not be dimmed, and without doubt her spiritual hearing had hearkened to the voice of her Beloved. "The eyes of them that see shall not be dim: and the ears of them that hear shall hearken."—Isaiah xxxii. 3. I remember one occasion when a little group of brethren and sisters, together with myself, visited her and heard her tell of her trials by the way, and her eagerness to depart and be with Christ, and while her feeble voice was lifted in her Redeemer's praise every face present was wet with tears. Sister Terry lacked from December 8th to February 20th of being ninety-six years of age when she departed, and it seemed her faith grew brighter and brighter as the end approached. A mother in Israel is fallen. She leaves to mourn a host of grand-

children and great-grandchildren, some sons-in-law (among whom is our precious brother J. E. Lake), a neighborhood and church, but we grieve not as those who have no hope.

I was called to conduct the funeral, as she had so requested, and tried to speak words of comfort to the bereaved, by trying to preach Christ crucified, after which she was laid beside Elder Terry in the family burying-ground on the old home place on Sycamore Ridge, there to await the call of the Master. May God comfort all who mourn.

Submitted in love.

H. J. BIRD.

AMON M. SAYLOR, a friend of the cause of Jesus Christ, departed this earthly pilgrimage October 17th, 1940, at his home, Cassville, Pennsylvania. He was born in Trough Creek valley September 7th, 1856, the son of Cornelius and Mary Ann (Shore) Saylor; hence, was 84 years, 1 month and 10 days old at the time of his falling asleep in the Lord. He married Miss Laura Jane Hyle October 24th, 1876. Had he lived a week longer they would have marked their sixty-fourth wedding anniversary. His widow survived him at the time of his leaving us, but has since died. She passed away January 19th, 1941. They are survived by three daughters and one son: Mrs. Nettie Wilson, of Calvin, Pa., Mrs. Bertha Smith, of Mapleton, Pa., Mrs. Winnie Spangler, of Huntingdon, Pa., and Mr. Howard Saylor, of Johnstown, Pa. One son, Luther Saylor, preceded his father in death about eight months. There are thirteen surviving grandchildren. It was Mr. Saylor's request that a minister of the Old School Baptist Church preach at his funeral, so I was sent for; but on account of the funeral, which was held the third Sunday in October, being on

the same day as our regular meeting-day at the Welsh Tract Church in Delaware, I did not go. I regret that I was so situated that I could not comply with Mr. Saylor's request. The services were conducted by Mr. A. M. Freer, a minister of the New School order, I think. He later conducted Mrs. Saylor's funeral also. Both Mr. and Mrs. Saylor were buried in the cemetery at the Trough Creek Baptist Church. They attended our meetings whenever they could, always manifesting deep interest in the preaching. Mr. Saylor was an adherent of the true faith, though he never united with the membership of the church. We believe he had a good hope through grace. I have been requested to write this notice, and it affords me gratification to attest to Mr. Saylor's belief, especially in these times when so many, even professed believers, will not endure sound doctrine.

H. H. LEFFERTS.

THE death angel claimed MRS. MARTHA E. WHITNEY, the only daughter of the late Elder James Miller and Polly Maria (Van Valkenburg) Miller, who passed away after a short illness at the home of her son, William Whitney, in Roxbury, N. Y., February 9th, 1941, at the ripe age of almost ninety-one years. Mrs. Whitney was the only surviving Civil War veteran's widow in the community where she lived. Her death marks the close of a long, useful and honorable life, and one whose outstanding character, whose genial ways, obliging manner, neighborly qualities, quiet dignity, abounding hospitality and unblemished moral conduct were known and acknowledged, will be long and sadly missed. Save for impaired eyesight, Mrs. Whitney enjoyed excellent health almost to the last. She was born in Halcott, N. Y., March 21st, 1850, and

spent most of her life in that town. Her father, Elder James Miller, lived in that town many years and was a well known Old School Baptist preacher. He died twenty years ago. In 1869 she married Johnathan Whitney. Three children were the fruit of this union, of whom but one, William, survives. Her husband died in 1904. Her funeral services were conducted by the writer at Halcott, N. Y., the interment being in the cemetery at that place. Mrs. Whitney was a firm believer in the doctrine of the Primitive Baptists, though she never united with the visible church. In addition to her son, she is survived by nine grandchildren, thirteen great-grandchildren and four great-great-grandchildren.

ARNOLD H. BELLOWS.

ELISHA R. MYERS passed away at the home of his daughter, Mrs. Elizabeth Riggle, on West Pleasant Drive, Pierre, South Dakota, February 13th, 1941. He was born September 19th, 1847, at Stockton, New Jersey, and was in his ninety-fourth year at the time of his death. He had been in failing health for some time and the end was not unexpected. He was a member of the Primitive Baptist Church, with which he had been affiliated since early manhood. In the year 1871 Elisha R. Myers and Julia G. Sharp were married in the home of her parents, at Richmond, Massachusetts, and to this union seven children were born. Soon after this date they came west and located at Waterloo, Nebraska, where they remained until 1903, when they removed to South Dakota, and filed on a homestead at Hopewell, in Stanley County. For many years Mr. Myers was postmaster at that place. One of the family, Mrs. Luella Babbitt, of Waterloo, Nebr., died a number of years ago. Those re-

maining are: Mrs. Keturah DuBois, of Pennsylvania; Mrs. Elizabeth Riggle, of Pierre; John Myers, of Nebraska; James Myers, of Oregon; Granville Myers, of Iowa; Mrs. Dan Anderson, of Michigan. Twenty-three grandchildren and twenty-two great-grandchildren complete the family circle.

Funeral services were held at the Dotson funeral home in Ft. Pierre on Saturday at 2 p. m. with Mr. Besselievre of Pierre in charge. Burial was in Riverside Cemetery, beside Mrs. Myers, who passed away in 1930.

[THE foregoing is a clipping from a Pierre, South Dakota paper, sent to us by Mrs. Elizabeth M. Riggle, a daughter of brother Myers, with the request that we publish it in the SIGNS.—ED.]

### RESOLUTIONS OF RESPECT.

BE IT RESOLVED, That we, the Primitive Baptist Church of Christ at Crumpler, West Virginia, bow in humble submission to Almighty God in removing from our midst our beloved associate pastor, EIDER H. V. SNOW, and be it further

RESOLVED, that we tender our heartfelt and profound sympathy to his bereaved wife and family, and that we spread a copy of this on our Church Minutes, and also a copy be sent to the SIGNS OF THE TIMES.

This done while in conference, January 4th, 1941.

S. J. PRIDDY, Moderator.

J. H. GENTRY, Clerk.

INASMUCH as it has pleased Almighty God in his all-wise providence to take from us and out of our midst our beloved brother, ELDER G. E. COULBOURNE, one of the ablest and most sincere gospel ministers of this section of country, be it

RESOLVED, That we, the churches of the Salisbury Old School Baptist Association, bow in humble submission to the will of the Lord, knowing that he doeth all things well. Be it further

RESOLVED, That we extend to the widow and children of our departed brother our deepest sympathy in their great loss. Be it further

RESOLVED, That this Resolution be spread upon the Minutes of this session of our Association, and published in the SIGNS OF THE TIMES, as a token of our love and fellowship for our departed brother and servant of the most high God.

H. C. KER, Moderator.

GEORGE F. ADKINS, Clerk.

H. M. BENNETT, Assistant Clerk.

### A CORRECTION.

PLEASE state in the April SIGNS, if this reaches you in time, that the name of my father's mother was Elizabeth Margaret Dodson, and not Mary Elizabeth Dodson, as erroneously stated in the obituary appearing in the March issue.

R. LESTER DODSON.

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

Mrs. M. E. Kuns, Calif., \$1; Mrs. R. S. Craig, Va., \$1; Mrs. Joe Wright, Ky., \$3; Mrs. Charles B. Gordy, Mich., \$1; Mrs. G. T. Franklin, Va., \$1; Joe Mac Kenzie, Canada, \$3; Mrs. H. A. Strube, Texas, \$2; Mrs. Ettie Smith, Texas, \$1; Mrs. A. J. Crenshaw, Okla., \$1; Mrs. W. G. Thompson, Ontario, \$2.40; Elder George Ruston, Ontario, \$4.

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.

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

R. LESTER DODSON, Pastor.

SALEM OLD SCHOOL BAPTIST  
 CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M

ALL WELCOME

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

J. R. HARDY, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

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

A. S. ROWE, Church Clerk.

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

C. M. FISHER.

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

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

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

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 8, meets the third Sunday and Saturday before. Elder A. D. Huguet 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. 109.

MIDDLETOWN, N. Y., MAY, 1941.

NO. 5.

## CORRESPONDENCE.

### JUSTIFICATION BY THE LAW, OR BY GRACE?

THE apostle Paul in Galatians ii. 21, states, “I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” In other words, as you will see, the apostle was opposing the idea of some of the brethren who believed they were saved wholly or in part by works, or keeping the law, and they could have been saved by keeping the law if they could have kept it, for that is the promise of God. But where can the man of earth be found who can keep the law to a jot and tittle? seeing he has fallen under sin and condemnation, and his fallen nature is corrupt and his heart is evil continually, unless the Lord incline him to the ways of righteousness. “The law is not of faith; but, The man that doeth them shall live in them.”—Gal. iii. 12. The law of God is holy, just and good, and the law of God was broken by the disobedience of Adam

and Eve in the garden of Eden, and thereby the whole human family fell under the curse of the law and became condemned to eternal death, unless some one could be found who was holy, harmless, separate from sinners, who could be offered to God as a sacrifice to atone for the sins of a people cursed and corrupted by their disobedience to their God. No such character could be found of all the race of Adam who could satisfy the demands of the law, because all are sinners, and God could not accept a person stained with sin to make sacrifice and satisfy the demands of his holy law and make peace with him by making satisfaction to him, by keeping every precept and paying the death penalty with his life. The earth did not, and does not, afford such a person, therefore God prepared such an one in the person of Jesus Christ, who is the eternal God from heaven, to fulfill all the precepts of the law by obedience to the Father, and he paid the penalty of the law, which was death on the cross. Therefore God said,

Thou art my beloved Son, in whom I am well pleased. The apostle Paul says Christ is the end of the law to every one that believeth in Christ, and then he makes this statement: "If there had been a law given which could have given life, verily righteousness should have been by the law." But this could not be done, and why? Because no one of the Adam family, polluted with sin and enemies of God, even if they could have kept the law, could have been a holy sacrifice to offer in satisfaction of the demands of the law. Who but the Son of God from heaven can love with all his heart, all his soul and all his strength, and love his neighbor as himself, and he that would borrow of thee lend, not expecting to receive? We see that the only way and the only time we can love God and our enemies is when God overpowers our natural inclination, which is evil, by his holy Spirit and deposits love in our heart for God and our neighbor. Therefore that is a fulfillment of the law through the saints by the operation of God as a free gift, without the merit of our works, for we cannot merit any reward from God by the best of our works, for our righteousness by works, or keeping the law, is as filthy rags in the sight of God. Christ said that after we have done all that is commanded for us to do, then say we are unprofitable servants, and have only done our duty. Our reward of eternal life is not by our works, or any part of them, but our works are only evidence of the gracious salvation, which is wholly of grace, and a free gift of God.

Now the question is, Can we work out all or any portion of salvation for time and eternity? I say, Not the least bit, for that would make Christ's atonement not complete for all our sins, and we would have to atone for a portion of them by our good works, and that can never be, for God claims the glory for the whole of our salvation.

Second, Are we saved and justified by grace? The promise of Christ, which is salvation, was given to Abraham because he believed what God said, therefore the apostle says his faith, which was a gift of God, was counted for righteousness. Paul says that if Abraham was saved by works of the law, he has somewhat to glory of, but not before God, for God claimed all the glory to himself for our salvation, for he worked it out on the cross by the obedience and death of his Son, and for any one to claim to work out any portion of it, is the same as to say we can rob God of part of his glory. Any gospel that does not give God all power in heaven and in earth, and does not contribute all our salvation to Jesus Christ, and does not represent God as being the ruler and disposer of all things in heaven and in earth is false, and is attempting to rob God of his glory. What seems strange to some is this: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34. You can see from the words of Christ that the kingdom was prepared from the foundation of the world as an inheritance to them, according to the purpose of God, without any

conditions attached to it on the part of man, but according to God's eternal purpose, which he purposed in himself. Just under this passage he mentions the judgment day, and pictures all the world gathered there to be judged according to their works, or the deeds done in the body. To the class on his right he says, I was hungry, sick, in prison, and you ministered unto me. He mentions this as an evidence of the state of their heart, and as evidence, or fruits, of the Spirit of God, and as evidence of their faith and confidence in Christ, who has saved them by the grace and operations of God, and not on conditions of their works, repentance, faith, etc., which are all gifts of God. On his left are placed those whose hearts are not right in the sight of God, which is evident from what Christ said: I was sick, in prison, etc., and you did not minister unto me, and this is evidence as to the state of your heart, and your works prove it, therefore depart with the devil and his angels into everlasting punishment. This is the last judgment, and all the saved are justified by faith in the Son of God, their Redeemer and Judge, as an operation of God. We are sinners saved by grace, and are only counted justified and saved by the life and death of Christ. Our justification and salvation are in Christ, and we have none outside of him, for in him all fullness dwells. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not

by the works of the law: for by the works of the law shall no flesh be justified."—Gal. ii. 16. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9.

The Scripture proves beyond doubt that we are justified by faith, which is a free gift, and of grace, and so is repentance. Instead of the sinner exercising faith, it is the faith of Jesus Christ which exercises the sinner to repentance, faith and good works, which are all the work of God, so there is no boasting or glorying on the part of the sinner, for it was all a free sovereign gift of the grace of God, and not by works of righteousness, but according to his mercy we are saved.

THOMAS W. KIMSEY.

HIGH POINT, North Carolina.

TRAGUE, Texas, Dec. 17, 1940.

DEAR EDITORS:—I am so little, so weak, so insignificant, so vile, so prone to sin, so depraved, so unworthy, so disobedient, so worthless to myself or any one else, it causes shame, gloom and doubt, and fear comes into my poor, wretched, miserable heart when sometimes I think that once more I will bow in my weakness and offer thanks unto the great I AM that doeth all things well for the manifold blessings thus bestowed upon me. "This man," not the man in part, but "this man," complete in its every essence of nature in this time world, for it is here on earth that man receives blessing, and indeed it is the only place created and set apart for the blessing of man while yet as a man.

Mark you, I said the earth was the designated place for man to receive the blessings of God, and I said *man*, in his entirety, flesh, blood and bone, in its natural sense; soul, body and spirit in its spiritual sense. This man that is born the first time of woman, the same man is born the second time of the Holy Spirit, the three-in-one God, Father, Son and Holy Ghost. This is in line with my experience, if indeed I have one. At least it left me with a little hope that thus it is with me. My first birth was May 3rd, 1883, and my second, I hope, was in December, 1915. "And you hath he quickened, who were dead in trespasses and sins." There is some body dead here, but now alive, for "quickened" means to make alive. What is it dead? It is the Spirit that quickeneth. What does it quicken? Paul has just told you. It is you (the man), who was dead, hath he quickened. And because ye are sons (in covenant) God sent forth the Spirit of his Son into your hearts, crying, Abba, Father, leading you from nature to grace, out of nature's darkness into the light and liberty of God's dear Son. Old things have passed away (now), and all (the same) things have become new. In fact, you are a new creature in Christ Jesus, walking worthy of the vocation wherein ye were called from nature's darkness. Do you not find it to be the same man? It is the same man, whereas prior to this operation of the Holy Spirit your life was hid with Christ (the covenant) in God, shut up unto the knowledge of these things.

But it pleased the Father to send forth his Son, born of a woman, born under the law, to redeem you. Evidence cannot become so plain to you to cause you to admit that you are not the man that was redeemed from the curse of the law. So now you are no longer under the law, but under grace, therefore there is no more condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made you (the man) free from the law of sin and death. So it can be sure, as the man is no longer under this law the law has no more reign over him; that is, there now is no relationship existing between the man and this law, for the man is separate and apart therefrom. Hence the man cannot sin against this law any more, for now the man is dead to this law and made alive in Christ. In connection with this, the question is asked, What shall we say then? Shall we continue in sin? That is, shall we yet violate, or sin, against this law that grace may abound? God forbid. No, the man will never again come under a charge from this law. How shall we (the children of God) that are dead to sin live (rejoice in the things of this world) any longer therein? The man has lost all taste for the follies of this law (the world), for unto this man old things have passed away, and all things have become new. The man is no longer a stranger to the covenant of promise, but his feet have been lifted from the mire and clay (the law) and placed upon the Rock, Christ



Jesus the Lord. A new song has been put in his mouth, that no man can learn, his goings established right to the reverse of his prior condition, and he is made to sing 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. It is then this man is no more a stranger and a foreigner, but has by the operation of the Holy Spirit been taken from among the heathen, having been sprinkled with clean water, a new heart put within the man (not a spirit). And I will put my Spirit within you, and ye shall dwell in the land that I gave to your fathers. And ye shall be no longer foreigners, but fellow-citizens with the saints, and of the household of God, built upon the prophets and apostles, Jesus Christ himself being the chief corner-stone. This is the same man that was dead prior to all this, but is now made alive. For in that he died he died unto sin, but in that he liveth he liveth unto God. For he (the man) is no longer under the law, but under grace, hence cannot sin or violate this law, for it has no more dominion over him. For (because) when we were in the flesh (under the law) the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. And this law worketh wrath. In other words, the works of the flesh manifest themselves in adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred,

variance, emulation, wrath, strife, seditious heresies, envyings, murders, drunkenness, revelings, which while in two natures cannot inherit the kingdom (church) of God. Why? Due to the fact that a life of this nature is evidence against him as ever being born of the Spirit. But inasmuch so as this serves as evidence of this fact, it by no means excludes the fact that one in the kingdom can so indulge, yet while in this frame of mind it is an evident fact that such an one is not in the Spirit that connects him with the kingdom (church). Hence it is from this viewpoint that Paul said one cannot enter the kingdom, for the kingdom disavows all fellowship for such fruit, and truly this is the work of the flesh. Therefore, seeing the law as it was, and that it was weak through the flesh, and could not do, God sent his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Thus we can begin to see, as is claimed, a separation, thus becoming two, one the servant of sin, the flesh, which is free from righteousness; whereas one is free from sin, and becomes the servant unto God and your fruit unto holiness, and the end everlasting life. But the fruit of this life herein mentioned in this time world we hope to be in: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, for against such there is no law.

Yours in bonds,

W. A. LITTLE.

## REVELATION XXI. 21.

“AND the street of the city was pure gold, as it were transparent glass.”

Several years ago I wrote in an old church book with a pencil an article on the above text, and just recently I ran across it again, and after reading it over decided to share it with my kindred in Christ.

This city, as I see it now in my dream, or imagination, presents to me a wonderful picture, and at times I am anxious to leave this life, with its trials and tribulations, and enter that beautiful mansion, which I hope to do some day, through the blood of Jesus Christ, who died upon the cross for all the members of his body, the church. There are several things in this twenty-first chapter I wish to call your attention to. First, He carried me away in the spirit to a great and high mountain, and there the angel of God, one of the seven, was saying, Come hither, and I will show you the bride, the Lamb's wife. Now let us keep in mind, He carried me in spirit. This is the only way we ever catch a glimpse of things spiritual; it is through the Spirit, and being carried by it. It was at the top of Pisgah that Moses was led, and the Lord showed him the wonderful land of Canaan, but Moses was not allowed to go over. Neither did John walk in the street of pure gold. He just saw it and wrote about it, and like all who have ever beheld this beautiful picture, was led into it by the Spirit. And as John saw himself so unworthy he fell at the feet of the angel to worship, which is forbidden. Remember he is

on the mountain top, like Moses. It is a lofty place, and a dangerous place. There is where Satan shoots his most deadly arrows, for we wrestle not against flesh and blood, but against principalities and powers; against the rulers of darkness of this world; against spiritual wickedness in high places, and were it not for the fact that Jesus overcame the devil on the high mountain there would be no hope for you or me, for it is only through him we can enter in. He is the door to the sheepfold, the pearl of great price, the way that leads to God, the very truth and life of all the members of his body.

John saw a wall great and high. A wall is for security, protection, also beauty. This song shall be sung, We have a strong city, salvation will God appoint for walls and bulwarks around Zion. This wall surrounds the church of God in her glorious, perfect, triumphant state, spoken of as the Jerusalem above that is free, having the glory of God. And her light was as a stone most precious, clear as crystal, far above the imagination of mortal man, according to John, the wall was over two hundred feet high, and it was equal each side, about fifteen hundred miles long, and it is upon this wall that God hath placed watchmen who will not hold their peace day or night. The watchmen on the walls have a two-fold view. Through the Spirit they behold the glory of God as they look upon Zion, also see the sinfulness of sin as they see self and the world on the outside. What a protection to the city whose streets are pure gold. No

watchman can climb this wall. They may have Abraham to their father, and be brought up at the feet of Gamaliel, have much of this world's goods, and may give it to feed the poor, and give their bodies to be burned, make long prayers, be full of good deeds, but through none of these will they ever be able to climb the heights and see the beauty of the building of God, the house not made with hands, eternal in the heavens. In the text John was carried up by the Spirit, Jesus was led up by the Spirit, Moses at the top of Pisgah was shown by the Lord the dwellings of the tribes of Israel. Now the watchmen have not as yet walked on these golden streets, but have caught a glimpse of the beauty of them. This city wall has twelve gates, three in each direction. A gate is an entrance, and each gate is of one pearl, and the number corresponds to the twelve tribes of the children of Israel, and none can enter but those whom the Lord has framed their tongues to say, Shibboleth. (Judges xii.) There is no vacant side to the wall Zion. God is omnipresent, immutable, omnipotent, and in perfection has elected his people in Christ. Before he made the world they were his choice. He hath redeemed them, he hath saved them by his grace, they are worthy to be arrayed in white, for they are redeemed from the earth. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Not to come in and get righteous, but enter in because ye are a righteous nation. The wall was as jasper, built of the most precious stones. For firmness and lustre, the wall is impregnable as well as precious. The form of it was regular and uniform; it was four square; the length and the height and breadth were all equal. In the new Jerusalem all shall be equal in purity and perfection; there shall be an absolute uniformity in the church triumphant, a thing we so much desire here on earth, but not to be expected until we come into the heavenly in the resurrection. There is nothing in this world magnificent enough to set forth fully the glory of heaven. Could we in a strong magnifying glass of our imagination contemplate such a city as here described, even to the exterior part of it, such a wall, such gates, how amazing, how glorious it would be, and yet this is but a faint representation of what it is, and only as we are led by the Spirit into these things can we comprehend the hand of God that leads us beside the still waters and makes us lie down in green pastures. "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. All of it is a mystery to us. As we walk around Zion and tell her towers, consider her palaces and mark well her bulwarks, in fear and trembling take off our shoes, for we are treading on holy ground, sometimes, like Paul, fearing that while we

have preached to others, we ourselves should be castaways.

O God, grant that my vision is real, and that some day I will walk with all the redeemed on the street of pure gold.

Now to my brethren everywhere do I consign these imperfect thoughts. First to the editors of the SIGNS, and if they deem them worthy of a place in their columns I ask the prayers of all for me, a poor sinner, that I may be kept faithful.

Yours in hope,

GEORGE L. WEAVER.

PHILIPPI, W. Va., November, 1940.

DEAR KINDRED IN CHRIST:—I feel impressed to write you a few lines and tell you how I am. I am old and infirm, and do know and feel that my understanding of the Scriptures grows less, but I know and feel that if it is not opened by the all-powerful hand of God I must remain ignorant. The SIGNS has been rich in food for me of late. In the October number was the timely letter of brother Gibson, then the good editorial, Isaiah thirty-eighth chapter, fourteenth verse, last clause. It did reach my case to the bottom. The terrible conflict of the war that is going on has not bothered me much. The people of the world are becoming so wicked, and some of the dear saints so cold and slothful, that there is a needs be for the war, that "the name of God and his doctrine be not blasphemed." We certainly as a people need the chastening of the all-powerful hand of the omnipotent God. It seems to me very few are willing to present

their bodies a living sacrifice. I have so often told my questioners that the Lord God omnipotent reigneth. Then what am I that I can withstand the great God who spoke this world into existence? Then why murmur and complain when "clouds are round about him," but "righteousness and judgment are the habitation of his throne?" I say, "Wait on the Lord," in due time we shall reap, if we faint not. His promises are yea and amen, to the glory of God through Jesus Christ. Yea, the Lord's people are already blessed.

Then came the November number of the SIGNS, and on opening it my eyes caught the words, "The Lord reigneth," and my feelings were indescribable. I read brother Smith's good letter, then the consoling letter of our new editor. I mention these because they were blessed to poor me, but all were good and enjoyed by me. Write on, brother Smith, you surely have the cause of our Lord at heart.

A kind neighbor called at my home a few days ago, and he, being a fluent speaker, talked much on the Russell doctrine, and all the while these words rang in my ears: If it were possible, they would deceive the very elect, but it is not possible. Poor fellow, he is in his grave.

On the first day of May, 1938, I broke my hip bone and had to be taken to the hospital, where I remained until May 29th, when my loved ones brought me home, and the following day brought a lady to care for me, and she

has been with me since. She reminds me of my own dear departed mother, who wore a wreath of kindness through the years of my affliction and for my second childhood. It was thought by my friends that I would not leave the hospital alive, owing to my advanced age (seventy-nine years) and physical weakness, but "who hath known the mind of the Lord? or who hath been his counsellor?" Here I am to-day trying to tell my kindred in Christ what befell me. There are seven octogenarians in our church, and all are growing older, but I do not feel discouraged like some do, for the Lord omnipotent reigneth. They take me to the church-house (about three-quarters of a mile distant) when I can go, and when I cannot they assemble at my home, though I do not feel worthy that they come under my roof. The foolishness of the world has no charms for me. I hope I love the brotherhood, but am so unworthy, I often feel that I am a barren fig tree by the wayside; then again I feel a wrestling with the angel, when I believe the sweet anchor of hope holds me fast. Once upon a time I wanted to go to a meeting, but was sick, and I felt unresigned and rebellious, and the lines came into my mind:

You might not get a crumb  
If you were present there;  
So be thou reconciled,  
For God is everywhere.

He can be with you here,  
Just as well as there;  
So be thou reconciled,  
For God is everywhere.

Remember, dear kindred, we are one in Christ Jesus if we are what we profess

to be and the Lord God omnipotent reigneth.

I am pleased to tell you I am up now and walking about the premises some, for which I would be thankful if I could. When it goes well with you remember me at the great throne.

Unworthily,

SEMMA E. CORDER.

### PREDESTINATION.

PRE means before, destinate, determine. Scripturally the term means that God before determined a certain work, and the end of it. Destination is the end of a certain purpose. God purposed a certain thing and devised all the means necessary thereto. And as he gave his word unto us as an instructor, we are thereby informed of the matter. It is set forth in two statements which mean the same thing in substance: "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." And, "Having predestinated us unto the adoption of children." It is clear that to be a child one must bear the image of their heavenly Father. While adoption might set this aside in nature, it is true in grace, as in grace one is born again. Adoption, scripturally, means the bringing in of an alien, or stranger, or one who has no right by natural generation of heirship unto heirship, and thus makes one legally entitled to an inheritance, and with God this work is done by regeneration. While regeneration and adoption are distinct in meaning, they are one with God, in that the work of adoption and conformity to the image of

Christ are one in process. When God begins the work of conforming a sinner to the image of Christ the process of adoption begins. To be born again makes one a legitimate heir of God, and to be adopted into the heavenly family shows that one was not before an heir, nor had he any legitimate claim upon the inheritance. Though men cavil and dispute over the doctrine of predestination, it is so clerly set forth in the Scriptures as to be indisputable by any one. God determined to save a people before time, for there is no doubt that being conformed to the image of his Son and adopted into the heavenly family is to be saved from sin and its damning justice, so salvation is wrought in the very work. Moreover, it cannot be conceded that God would predetermine to do this without also devising all the means necessary thereto.

I am not making this a lengthy argument, as some wish to do. The careful reader will see the matter without so much detail.

When Adam violated God's commandment he fell under the curse of the law of sin and death, and so ruined the entire race. He and all his posterity were then at once alienated from God and eternal life, and rendered wholly impotent of attaining it of themselves. They were left, so far as they were able to prevent, in everlasting ruin, and had not God predetermined to recover and save some of them all would have been forever damned. But in his mercy, and for his own glory, he determined to save some. He could have justly left all to

everlasting ruin. He devised the means of accomplishing the work of salvation, and he purposed to prepare a sinless offering, a substitute, and he bowed the heavens and came down himself and took the sinner's place.

Predestination is only mentioned four times in the Scriptures, and in three cases it speaks directly of the salvation of sinners experimentally, and in the other of the accomplishment of the end thereto. Him being delivered by the determinate counsel and foreknowledge of God. (Acts ii. 23.) This declaration of Holy Writ proves the matter so clearly that none can gainsay it. And if we notice it, the determination was according to God's counsel, i. e., he took thought, consulted the matter in seriousness, and considered the whole affair, and there was none beside him. None other could have been admitted into his audience and consultation in the matter. There was no one to counsel him in the matter of his thought, his deliberation, choice and purpose. Then he purposed in himself to save those whom he loved and chose of and in himself; and then it was according to his foreknowledge. Alas! what would we base the certainty of the matter upon without his foreknowledge? How could he have definitely determined and fixed the scheme unless he had had a previous and perfect knowledge of the state of man, the necessary means which would satisfy Him, and the ability to perform it all? But the supposition arises with some, that as he predestinated some to eternal life and glory, he predestinated others

to damnation and all the wicked works men do. This is only supposition, and is plainly trying to solve a mystery God reserved unto himself. It is absurd, in that such a thing would be inconsistent with his holiness and justice. While he saw before time the ruined race, I cannot believe that he predestinated the fall, yet it is a fact that as he determined to save some, he determined not to save others, but he did not determine to damn any.

LEO V. BAGLEY.

SIERRA CITY, Calif., March 27, 1940.

TO THE EBENEZER CHURCH, NEW YORK CITY—DEARLY BELOVED IN THE LORD:—I will endeavor to write you a few lines this morning, the Lord helping me, for unless he does I know I shall write nothing worth your reading. I am thinking of you this "Easter" morning, and knowing that our pastor is away at Warwick and Middletown there will be no meeting in New York. I would like to hear a good sermon on the resurrection to-day, or any other day, but Easter entertainments to draw people into meetinghouses do not appeal to me at all, and, if I know myself, I do thank God from my heart that the one church I believe in bars her doors against those things which seem to me of the world. I read my Bible more than I ever did before, and that teaches me that the church is the body of Christ, and is not of the world, and should have no fellowship for the things of the world; that we are in the world, but not of it; and also that the world hates us, because he (Christ) has given us the

word which the Father gave him, and says, Ye are not of the world, even as I am not of the world. These are evil days, the perilous times that should come before the end, so it seems to me, and the three unclean spirits of Revelation seem trying to draw the whole world into the great war. We know that our God is greater than all, and we can trust him whatever comes to pass. How wonderful that such an one as I feel myself to me has been given a hope! May he keep us all to the end in his blessed faith, and then take us home to himself. I hope all are as well as usual, and dwelling together in peace and unity, as the Savior prayed the Father for us, As thou, Father, art in me, and I in them, that they may all be made perfect in one. I am hoping that I am included.

With love,

NELLIE H. ARNOLD.

MARTIN, Tenn., March 20, 1940.

DEAR EDITORS AND PUBLISHER:—I want to let you know how much I appreciate your kindness in sending me the SIGNS, now for a long time, free of cost to me. It certainly is a welcome messenger each month to me, as I am confined at home, and have not been able to fill any of my appointments at the churches I have been trying to serve since the year 1914. I have had the care as pastor of four churches, two in Tennessee and two in Kentucky, but since last September I have been able to leave my home but very few times, and then for very short periods. I have heart trouble, and I know not

when I will be called from time to eternity, but I believe that all my days are numbered, and that there is an appointed time to die. I believe that God is all-wise and works all things after the counsel of his will, and that he has all power in heaven and in earth, and all things come to pass just as he purposed they would. He said, As I have thought so shall it come to pass, and as I have purposed so shall it stand. I believe God has a chosen people, chosen in Christ before the world began, that they should be holy and without blame before him in love. I believe that Christ fulfilled his Father's will, and that will was that he should give eternal life to as many as his Father gave him. Now the question with me is, Am I one that the Father gave the Son? I have been given to hope, if I am not deceived, that I was embraced in that number.

Well, as I am very weak in body and mind, I am getting weary, so will close these few scattering thoughts I am writing for you to read, and if they are worth anything to you all is well; if not, all is well with me. I wanted to write and thank you for your kindness in sending me the SIGNS as you have. As I have not been able to be out this winter; I have read the Bible a great deal, and when I have light to understand I do enjoy reading it. I also have reread many of the old numbers of the SIGNS of several years past.

From your poor unworthy brother,  
in hope of eternal life,

T. J. PRINCE.

DUTTON, Ontario, Dec. 18, 1940.

DEAR BROTHER DODSON:—Once again I have a desire to remind you that you are often on my mind, as also are many of my dear kindred in Christ in distant lands, across the sea, amidst the sore conflict, and no doubt many of the Lord's people are slain in battle. One says, He will keep the feet of his saints. Yes, and that is our consolation. Many other precious promises has he given his afflicted people, and we so desire and pray to be kept, and we truly need his sustaining grace to enable us to walk worthy of the high calling of God in Christ. In our great conflict with our enemy of truth and justice we are in danger of murmuring, as Job, at the chastening hand of our God, so deservedly sent upon wicked men and nations, and upon his chosen people, but I feel as one says, The wicked are as a sword in the hand of God to chasten his backsliding people, and I verily believe it is in his all-wise purpose for the wayward and rebellious people of his choice to bring down the high looks and the proud heart of man. We do not read of Job being a proud man, nor rebellious, but how he was humbled. We know of a truth that the human heart is full of idols. No doubt Job idolized his children, prided in his worldly possessions, yet when all were swept from him he murmured, but how reconciled he was to God's will, and said, Shall we receive good at the hands of God, and not evil? We know of a truth that prisons can palaces prove if Jesus will dwell with us there. We can joy in tribulation then, can we not, dear



brother? I hear you respond, Yes, indeed. His rod and his staff they comfort us while we walk through the valley of the shadow of death. I often meditate upon those words. This world is the valley, it is a shadow of death. It is the last enemy.

We have lost from our midst of good friends Mr. John Campbell and Mrs. Neil Blue. Sister Jennie Gillis' sister, Hester Young, came over and is still with Jennie in London, who is very frail. I am sure you have been in John Campbell's home at the time of Lobo meetings. Brother Dan requested Elder Ruston to speak from the words which comforted John some time ago: "A bruised reed shall he not break, and the smoking flax shall he not quench." So many of our church people are passing away, Elder Ruston gets quite discouraged at times, and none coming in to take their places. But what weak, faithless mortals we are. When faith is not in exercise we are just fit fuel for everlasting burning, yet not consumed, but mercifully saved from ourselves.

Probably you know I had a cataract removed from my eye, for which I hope I am thankful to the Giver of all perfect gifts. I can see to read, and am able to be alone in my humble little home. I hope you are quite restored to health. May God grant you many years of health to carry on the work he has laid out for you. May you not falter under your work of love and labor for his name's sake, and that of your brethren. I feel the SIGNS is good, very good.

Pardon errors, and pardon me for

my imperfect letter. I have one mind not to send it, and another mind to send it on, that you may know I enjoy the SIGNS and have tried to get one or two new subscribers, but have failed. Remember me to your little company, if any should think of me. I often think of the evening you spent with me. It is pleasant to be in the company of those of like precious faith and use the time in talking of his love and mercy to poor sinful creatures.

With christian love to you and family, and wishing you a prosperous new year, I am your sister,

(MRS.) SARAH McPHAIL.

[WE appreciated this letter very much, which came at Christmas time, with the following verse also inclosed. —R. L. D.]

"Rich gifts the Magi carried  
To the Babe in Bethlehem,  
But gifts of true magnificence  
Were those he gave to them:  
The gifts of life eternal,  
Faith, hope and love so true;  
So may the Christ for evermore  
Bestow these gifts on you."

ISLAND CITY, Oregon.

DEAR EDITORS:—I am inclosing a personal letter from a faithful and afflicted sister in Kentucky, whose membership is with the old Little Flock Church, in Anderson County, where I was received and ordained. She has been a faithful Baptist for over fifty years, and the SIGNS has been a regular visitor in her parents' family and her own for the greater part of a century, and her testimony as to its comfort to her in her affliction is a sample expression of the great place your paper is filling in the lives of the scattered and

afflicted saints of our God. May his blessings and guiding power sustain you in this labor of love you are filling in the ministration of the truth. This sister's letter was not written with any thought of publication, but the spirit of it commends it to me as suited for a place in the SIGNS, where it may be read by many readers just like her, and many may recall to memory the hospitality they have always received in her home. This is all submitted subject to your approval. May the God of all grace direct you in Wisdom's ways.

C. W. BOND.

LAWRENCEBURG, Kentucky.

DEAR BROTHER WESLEY:—I have read and reread your good article in the SIGNS, and am very glad you had a mind to write as you did. My mind has often run in the same channel since I lost my dear companion, but at times I would fear it was the natural love I had for him that caused me to forget his weaknesses and remember his goodness to me, and his godly expressions. I feel that none but those God has taught to know Him could be as reconciled to all things as he was. He would often say of his fellow-man, "The Ethiopian cannot change his skin, but the Lord will do all things in his own time. We could not get married until you were past the prime of life; the Lord knew your affliction." In his last sickness he said, The Lord brought me here in March, he takes me away in March. He will have been dead five years Marsh 21st, 1941. He would be seventy-seven years old now. He left

me a comfortable living, but I am still lonely, and my afflictions make me more lonely. I have not been out of the house since I came from the hospital, a year ago. I have good people in the home with me, so try to count my many blessings and patiently await the call home, where there is no pain or sorrow. The dear old SIGNS OF THE TIMES is a godsend to revive our hope of a life beyond.

May you often have liberty to send out a good sermon to be published for the benefit of us who are shut in and are never able to go to our dear old church-house, although I often live in sweet memory of the past, which is a great comfort to me.

With love to you all from your sister,  
ELLA YOUNG.

PINEVILLE, Kentucky.

DEAR EDITORS:—I surely do get much comfort from reading your good paper. It is wonderful. I do not get to meeting very often, but I get the good old SIGNS and read it until it fills my heart with love to all the saints of God. I hope you may be blessed by the Lord to publish it for many more years.

Your brother in hope of eternal life,  
H. N. HOSKINS.

#### 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 40 means that it expired December, 1940; June 41 that it will expire June, 1941, etc.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY, 1941.

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**DANIEL XII. 1, 2.**

“AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

If we correctly understand the Old Testament Scriptures and the prophecies contained therein, they concern the coming of the Messiah, whose name was to be Emmanuel, or God with us, which is Christ the Lord, and the kingdom which he was to establish here in the

world. We shall, therefore, endeavor to bring forth from the great storehouse of the types and shadows of the law and the prophecies and show that they not only pointed to and portrayed the coming of our Lord, but that when he came and finished the work assigned to him by the Father, he fulfilled every jot and tittle of all that was typified and prophesied concerning him. In his memorable sermon on the Mount he said of himself, “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.”—Matt. v. 17. Then he added, “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.” Luke quotes him as having said, “The law and the prophets were until John: since that time the kingdom of God is preached, and every man [Jew and Gentile] presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.”—Luke xvi. 16, 17. If the law was the schoolmaster unto Christ, and Christ is the end of the law for righteousness to every one that believeth, most certainly it shall have no further dominion over whomsoever Christ justifies, and neither shall it protrude itself or reach beyond the setting up and establishing of the kingdom of our Lord, which is an EVERLASTING kingdom.

We shall attempt now to present for the consideration of our readers some of the types to be found in the law and the prophecies and, if God will bless us so to do, show something of their sig-

nificance. The first scriptural reference we shall employ in this connection is Genesis iii. 15, 16. God, speaking to the serpent, 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." Then God said to the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be unto thy husband, and he shall rule over thee." All who have spiritual understanding will undoubtedly accept the view that in the first instance God was declaring beforehand that Jesus, his Son, would come into the world and conquer Satan; yea, even destroy him that had the power of death, that is the devil. This is what God meant by saying the *seed of the woman would bruise the serpent's head*. But God also said to the serpent, "And thou shalt bruise his heel." The heel is that portion of the body nearest the ground, and this meant that Satan would annoy, harrass, and even torture many of God's people here on earth. In the second instance, God had respect to his church here in the world as being the Lamb's wife. In Revelation it is recorded that the Lamb prevailed over the great red dragon, and the gospel church is set forth in the great wonder which appeared in heaven by that woman who was clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. John verily witnessed the fulfillment of what Moses in the law did write. The fact that this woman was clothed with

the sun and the moon was under her feet, and upon her head a crown of twelve stars, clearly shows to our understanding that when our Lord appeared in great glory, the moon, signifying the law, was put under her feet and therefore had no more dominion over the church, and the further fact of a crown of twelve stars being placed upon her head, showed that she was verily crowned with all that had been prophesied of her, thus indicating fulfillment of the law and the prophets. How true it is that the gospel church here in the world brings forth her children in sorrow, but at the same time her fervent desire is unto Jesus, her Husband, and he, indeed, rules over her. This Scripture is not perfectly fulfilled by the earthly husband and wife, but only by Christ and his bride. He is the chiefest among ten thousand, and the One altogether lovely to her, and there is none in heaven or earth that she desires beside him.

The next scriptural type we shall produce is that of Joseph and his going down into Egypt to save much people alive. Let it be remembered that he was the first-born of Jacob by Rachel, who was Jacob's true wife and the one he dearly loved. All the evil heaped upon Joseph by his envious brethren could only show in part the enmity of the human heart and the sins of the elect of God which were imputed or charged to Jesus. The mysterious dealings of God with Joseph give us at the most but a glimpse of the great mystery which enshrouded God manifesting himself in the flesh and coming

to earth in the person of his only begotten and dearly beloved Son. Well might the apostle declare, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Time and space forbid our enlarging too much upon this type of Joseph and his going down into Egypt in advance of his brethren, but perhaps a hint to the wise will be sufficient. We cannot refrain from saying, however, that all that Joseph encountered and the manner in which God worked all things together for his own glory and Israel's good, was but a dim shadow of what it typified, namely, Christ's coming into the world to suffer ignominy and shame at the hands of both his brethren and the world at large, to learn obedience by the things he suffered and thus become a glorious High Priest whose feelings could be touched with the infirmities of those he came to redeem, and deliver them who through fear of death were all their lifetime subject to bondage. (Heb. ii. 15.) His sufferings and death and the glory which followed exceedeth that of the types as the brilliance of the sun eclipses the stars of night, and Jesus by his perfect work saved his people with an everlasting salvation.

We will now turn to Numbers xxi. 9: "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the ser-

pent, he lived." There in the wilderness, which typified the flesh, were both the elect of God and the nonelect; those who were alive and those who were dead, and the dead know not anything, neither were they bitten by the fiery serpents; therefore, they had no knowledge or understanding of the deadly poisonous venom injected by the bite of the fiery serpents; consequently there was no real desire for the remedy which was a certain cure, but when those who were alive were bitten and realized that they were under the sentence of death, oh, how they prayed and yearned to be made whole of their disease. What a mercy it was that God had prepared an unfailing remedy, and how they did rejoice to look upon that which meant life and salvation to them. John, referring to this (iii. 14, 15), said, "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 everlasting life." As the fiery serpents and their venom typified Satan and sin, which once injected into the system was certain to result in death unless the effects were arrested or destroyed, and as only those who were bitten were in distress, even so only those who are quickened and made alive in Christ know anything of the exceeding sinfulness of sin, and only these, and no others, will have the desire to look to Jesus to be healed of their malady. How unspeakably glorious that all such are commanded to "Behold the Lamb of God, which taketh away the sin of the world."

How wonderful that we have that which is far superior to all the types, even the substance, which is Jesus Christ the Lord. Let us emphasize John's saying: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The Son of man *must be lifted up*. Christ, and him crucified, must be preached as the way, the truth and the life, in all the world for a witness. As God purposed, so shall it come to pass, and who shall disannul it? And the reason God hath purposed it is, "That whosoever believeth in him should not perish, but have eternal life." Poor sinner, whoever you are, and regardless of how deep the dye of your sin may be, the hope of your salvation is fulfilled and is complete in every sense of the word in our Lord and Savior Jesus Christ.

We could continue on, *ad infinitum*, with our illustrations from Holy Writ regarding the types and prophecies of our Lord and the glory of his kingdom, but discretion dictates that we come direct now to our text. Daniel, in keeping with all of the prophets, was foretelling what should come to pass in that great and notable day of our Lord, concerning which each and every prophet in his own time and way testified. Daniel said, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." We are persuad-

ed that he had reference to the time when Jesus was to be manifested in the flesh, for he it was who was to stand up for and in the stead of those chosen in him before the foundation of the world; he it was who was to partake and drink even to its bitter dregs of that cup which the Father had given him in the counsels of eternity, and concerning which, because of the weakness of his humanity, he was made to cry, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Luke tells us that "being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." What scenes we view in the garden of Gethsemane, and then follow him on to Calvary, where he was suspended between heaven and earth, between two thieves, with his hands and his feet nailed to that awful cross, and a sword piercing his side, that his life's blood might flow out as a ransom for as many as his Father had given him. Surely that was a time of trouble such as the world has never known, before nor since, nor will ever know again. Is it any wonder that even the sun should go into hiding and that total darkness should cover the face of the earth? It was at that time that he *delivered* his people. He did not do all of this only to make a way of salvation possible, or to make an offer of salvation, but to actually *deliver* every one that shall be found written in the book.

Daniel then went on to say, "And many of them that sleep in the dust of the earth shall awake, some to everlast-

ing life, and some to shame and everlasting contempt." This that is spoken of in the second verse of our text, was to take place at the same identical time that that in the first verse was to occur. In our opinion they cannot be separated, and neither do we desire to tear them apart. In the famous vision of the valley of dry bones which God gave to Ezekiel, the true condition of the "whole house of Israel" (Ezek. xxxvii. 11), both Jew and Gentile, as they stand in nature, was clearly portrayed. We are told that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Therefore, as we stand in Adam, we are as destitute of spiritual life as the bones, which were said to be very dry, were destitute of natural life. Daniel was prophesying of what was to come to pass when the new day dawned, when the Sun of Righteousness would arise with healing in his wings, and this no doubt had special reference to the Gentiles, who all down through the centuries had been asleep to the things of God. To the Jews were committed the oracles of God, but not even they fully understood what the Spirit in them did testify. The Gentile part of the church, being manifestly without God and without hope in the world, and with but only a few references made to her, were indeed asleep and laid dormant all down through the ages of time. Even such references as appeared showed her sad plight. Take, for instance, where Solomon said, "We

have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?"—Solomon's Song viii. 8. She was spoken for when Jesus came and broke down the middle wall of partition which separated the Jew from the Gentile; she that was afar off was brought nigh by the blood of Christ, and since then the Gentiles have been no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Adam was formed of the dust of the ground, and as they stand in him there is no difference between the Jew and the Gentile; they are both corrupt, and there is none good, no, not one, but as they stand in Jesus Christ they are all members of one body, for it is in him that they live and move and have their being. Jesus came to quicken those who were dead in sin and to raise them up and cause them to walk in newness of life. We do not believe that our text has the slightest reference to the raising of these dust bodies after the close, or end, of the gospel dispensation, but we do believe that it refers to the coming of Jesus and the establishing of his gospel church. John had reference to the same event that Daniel was writing about when he said, "I saw the dead, small and great, stand before God; and the books were opened: and another book was was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. \* \* \* \* And whosoever was not found written in the book of life was cast into

the lake of fire." John was then beholding a new heaven and a new earth; for the first heaven and the first earth were passed away. The books signified the law, which only condemns, but the book of life was significant of the gospel. When Jesus came and set up his church he separated the sheep from the goats, the wise from the foolish, and the living from the dead. When the gospel is preached to-day, it divides between the precious and the vile. John says, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John iii. 8.

If any doubt should linger in the minds of any regarding the fulfillment of the law and the prophecies by Jesus, it would seem to us that it should be dispelled once and for all time by the example of Jesus himself. He took Peter, James and John with him up on the mount of transfiguration, and there appeared unto them Moses and Elias talking with him. Moses and Elias unquestionably represented the law and the prophets. Peter wanted to build three tabernacles as a lasting memorial of all three of them, but God would have none of this, and we are told that a bright cloud overshadowed them, and that a voice out of the cloud spoke, and said, "This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. xvii. 5. And when the cloud was lifted, or disappeared, they saw no man save Jesus only. It would seem from this that neither Moses nor Elias

were to be given any further recognition from this time henceforth.

Isaiah was prophesying of Jesus when he said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." And this same prophet was made a mouthpiece for Israel in his day when he prayed so fervently, saying, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence."—Isaiah lxiv. 1. This prayer was heard and answered when God's dear Son came to earth and redeemed his people. It was as impossible for Israel then to keep the law, with all of its exacting demands, as it was to remove mountains, but they had faith to petition their God for his aid. When Jesus came and fulfilled the law he said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain [meaning thereby the law with all its requirements], Remove hence to yonder place, and it shall remove, and nothing shall be impossible with you."

When we have faith to look to Jesus and to believe in the efficacy of his cleansing blood, even though our sins may rise up as mountains before us, or the keeping of the law be utterly impossible so far as we are concerned, there is no obstacle so great but what it will melt and fade away as the snow beneath the summer's sun, if Jesus will but smile and bid us come to him.



We used the two verses at the head of this article as a text at the Salisbury (Maryland) Association last October, and to those who heard us on that occasion there will be some repetition in this, but if we presented the truth then it is still the truth now and will bear repeating.

May God give us to rightly understand and present the truth as it is in Jesus Christ. Amen.

R. L. D.

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### OBITUARY NOTICES.

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ANNIE S. BYRD KELLY, our dear sister in Christ, sweetly fell asleep in Christ March 9th, 1941, at her late home, on the Messongo's Road, not far from Hallwood, Virginia. Sister Kelly was the youngest and the last of four children of Jacob K. and Susan F. Byrd. The mother and four children were members of the Messongoes Church, in Accomac County, Virginia. No church could have been more highly blessed with faithful members than was the Messongoes Church during their stay upon the earth. The father never felt worthy to offer himself to the church, but was for many years one of the church's dearest friends, and his home was an open door to all Old School Baptists who desired to visit among these godly people. Sister Kelly was married February 7th, 1883, to Parker S. Kelly, and to them were born five sons and one daughter. Two sons died quite young, as did the one daughter. George E. died at the age of thirty-two years and six months, and the dreadful shock of his death was so trying upon sister Kelly she never seemed to recover from the effects of her great loss. She remarked to the writer, "I buried my heart with him." March 20th, 1904, sister Kelly

was baptized into the fellowship of the Messongoes Church by the late Elder Thomas M. Poulson. Ever living thereafter a faithful and godly member of that body. Sister Kelly was indeed a Baptist of the Old School, a firm believer in the doctrine of predestination, and of the resurrection of the bodies of the saints, and the second coming of Christ. Nothing short of all the counsel of God was satisfying to her, and nothing delighted her more than to sit under the sound of the voice of him whom the Lord had sent forth crying upon the highest place of the city, Whomsoever is weary, let him turn in thither. Sister Kelly had been in failing health for several years, but was greatly blessed in having a faithful niece who unfailingly gave her aunt every attention that made for her comfort, as much so as circumstances permit of when the body is weakened by the weight of many years. Mrs. Kinights is very lonely in the home without the presence of Aunt Annie, but they who render help to the helpless shall be held in high esteem by the Lord. On March 10th the writer was called by Byrd Kelly, the eldest son, to conduct the funeral services of his dear mother, which I did, gratifying the request of the three lovely sons of our departed sister, and in the circle of many old acquaintances, and amidst the scenes of my early childhood, I tried to speak from the text Revelation xiv. 13. Since the spirit of the child of God cannot be subject to death, then it must follow that the body is blessed, because it has died in the Lord, and the Lord never confers a blessing in vain, but it shall abound to his honor and glory. When he shall come to awake his sleeping saints, then shall the blessed dead be made like unto their glorious Lord.

Sister Kelly was the last member of the Messongoes Church. Several years

ago she wrote a short history of the Messongoes Church, and in it she requested that the church property pass into the possession of the Salisbury Association. Thus did she show her vital interest in the welfare of the cause of Christ, and proved it by her works. Those left to mourn their loss are three sons, Byrd Parker, Martin Thomas and Joseph Arnold Kelly, together with grandchildren, nieces and many friends. We laid all that was mortal in the earth, there to await the Master's call, and to receive the full reward of the blessed dead at his second coming without sin unto salvation. May the Lord comfort all who mourn. Sister Kelly has gone from us, but a remembrance of her faithfulness and her many loving deeds will long linger with those who knew her best. Had sister Kelly lived until April 5th, 1941, she would have been eighty-one years old.

D. L. TOPPING.

ONCE again we chronicle the departing of a very dear friend of the Baptists: THOMAS EVAN NEBLETT, beloved husband of our dear sister in Christ, Anna Turner Neblett. Tom, as we all called him, was born near Turners Station, Kentucky, May 13th, 1865, and died January 30th, 1941, in his seventy-sixth year. He was married to Miss Anna Turner, who survives him, together with the children: Robert E., William O. and Mary Caroline, now Mrs. Watkins, of Smithfield, Kentucky. It was my pleasure to know Mr. Neblett for more than twenty years, as we lived close neighbors in Shelbyville, Ky. He was a very industrious man, and would take odd jobs. I have worked for him, he has worked for me, we have worked together, and a more honorable man I never met. While he never joined the visible church, he took great pleasure in meeting with us, and at his home the

brethren were always welcome. He understood the handling of tobacco and was much in demand, as Shelbyville is a large tobacco center. How we all will miss him, especially his widow, who will miss him most, for the home will be broken up. I quote from a letter to me from her: "Tom had a vast number of friends on account of his honest and upright dealings, true and good to his family, and we will miss him."

I was called for the funeral, which was held in the Christ Church building, in Shelbyville, and tried to comfort the believing friends, using John xiv. 2, 3, as the basis of my remarks, leaving this thought, that no power on earth could separate the elect from their salvation, for it is the work of God. Then the body was taken to Smithfield, Ky., a distance of about twenty miles, for burial. May the blessing of the Lord be upon the lonely widow, the children and the friends, and enable us all to say, Thy will, O Lord, be done.

GEORGE L. WEAVER.

MRS. WILLIE DORIS SAREPTA RHODES, whose maiden name was Brown, was born November 17th, 1861, and departed this life December 8th, 1940, making her stay on this earth 79 years and 21 days. She was united in marriage to Alexander B. Rhodes in the year 1877. To this union were born twelve children, five of whom preceded her in death, leaving six boys and one girl surviving, together with our dear father, who is in his eighty-fifth year, also nineteen grandchildren and six great-grandchildren, to mourn her death. Mother was kind and affectionate to her family and many friends. She had a very strong constitution and did nearly all her housework until a few weeks before she died. I do highly appreciate the good advice she gave us children while we were growing up.

Mother and father united with the Primitive Baptist Church in the year 1907, and mother lived a devoted member until her death. She believed in salvation by grace, and grace alone, and was a firm believer in the predestination of all things. I have often heard her say, concerning this present war, that it would all end just as God has decreed it, and that Hitler, or any one else, could not go beyond God's decree. We miss mother very much, but we would not call her back if we could, knowing our loss is her eternal gain. I feel to thank God for giving us children such a good and noble mother.

Written by a son,

J. D. RHODES.

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

Mrs. George M. Beebe, N. Y., \$10; R. L. Davis, Kans., \$1; Mrs. Alice M. Hall (In memory of Joseph Hall), Maine, \$8; Mrs. Corbin Arnold, Calif., \$3; Mrs. J. H. Hasbrouck, N. Y., \$1; Mrs. Mary C. Martin, Mo., \$3.

**MEETINGS.**

The Baltimore Old School Baptist Association will be held two days, providence permitting, with the Black Rock Church Butler, Baltimore County, Maryland, (corner of Dover and Falls Roads) beginning Saturday before the first Sunday in June (May 31st and June 1st), at 10 a. m. Standard Time. Ministers of our faith and order, and all peace loving Baptists are cordially invited to meet with us. Any one desiring information as to how to reach the meetinghouse will be instructed if they will correspond with our pastor, Elder D. L. Topping, Linthicum Heights, Maryland, or the clerk, Owing Mills, Maryland.

EMMA A. PARKER, Clerk Black Rock Church.

The Delaware Old School Baptist Association will be held, providence permitting, with the Rock Springs Church, Lancaster County, Pennsylvania, commencing on Saturday before the fourth Sunday in May, at 10:30 a. m., Standard Time, and continuing two days (May 24th and 25th, 1941). To those coming by automobile, the meetinghouse is

located on Route 222, north of Conowingo, Md., and slightly north of the Maryland-Pennsylvania State line. If there are any who may be coming by bus over Route No. 1 from either Philadelphia or Baltimore, they will be met at intersection of Routes 1 and 222, Conowingo, Md., by special request to the undersigned. To those who might arrive on Friday, stop at the Royce Jenkins home, near the meetinghouse, for overnight directions. Ministering brethren, brethren of our faith and church order, and friends, as well, are cordially invited to meet with us.

CHARLES B. OSBORNE, Deacon,  
Route 2, Quarryville, Md.

D. L. TOPPING, Pastor.

The Delaware River Association of Primitive Baptist churches will hold its annual meeting with the Kingwood Church, situated at Locktown, Hunterdon County, New Jersey, on Wednesday and Thursday, May 28th and 29th, 1941. A cordial invitation is extended to all brethren and friends interested in meeting with us to be present.

Lehigh Valley R. R. trains will be met at Flemington, N. J., and Pennsylvania Railroad, Belvidere Division, trains at Frenchtown, N. J., on Tuesday p. m. and Wednesday a. m. Those coming by auto on Tuesday are requested to stop at 190 Main Street, Flemington, or see Mr. C. Hoff, Postmaster, Frenchtown, so that entertainment may be provided for them.

ALWILDA R. STRYKER, Church Clerk.

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

IN

**N E W Y O R K C I T Y**

Meetings every Sunday (except fourth Sunday) at 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, 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.

Saints Rest Church of Old School Primitive Baptists is now settled in her new church-house, at 4611 Sylvester Street, Dallas, Texas, where she holds her regular monthly services on each first Sunday at 11 o'clock, and Saturday before at 2:30 p. m. Preaching services also on each third Sunday by Elder C. B. Teague, and each second Sunday by brother O. C. Lee, at 11 o'clock a. m. A cordial welcome is extended to all lovers of the truth.

J. R. HARDY, Pastor.

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

C. M. FISHER,

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

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

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

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

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

E. B. AULT, Pastor.

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

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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# 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. 109. MIDDLETOWN, N. Y., JUNE, 1941. NO. 6.

## CORRESPONDENCE.

### THE RESURRECTION OF THE DEAD.

THERE is no truth more plainly taught in the Bible than the resurrection of the dead. Any man who can read can see that the Bible plainly teaches that the bodies of men who die and are buried in the earth shall be raised from the dead when Christ appears the second time unto salvation, whether he believes it or not. Some one is ready to say, You are wrong, for Paul says the resurrection of the dead is a mystery, and a mystery is something which we do not understand. Paul did not say the fact that the dead shall be raised is a mystery. The mystery is how it can be done in a moment, in the twinkling of an eye. Men who have died and have molded to dust, and perhaps their dust has been scattered to the four winds of the earth, will, at the word of God, be reassembled and changed to immortal beings, in a moment, in the twinkling of an eye. The mystery is not that the dead shall

be raised incorruptible, but is how it can be done so quickly. Listen to Paul's statement. He says, "Behold, I shew you a mystery: We shall not all sleep [die], but we shall all be changed [from natural to spiritual], in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Nothing could be more plainly stated than the fact that at that time, which is at the last trump, the dead shall be raised incorruptible, and both the living and the dead shall be changed, in a moment, in the twinkling of an eye. And he then tells just what kind of a change that shall be, for he follows this by saying, "For this." Mark the word "this." It means something that is present, or near in place or time. And Paul meant to tell the saints at Corinth that his, and also the corruptible and mortal body of each of them, which they then possessed, must, at the last trump, be raised from the dead, and be changed from corruption to incorruption, and

from mortal to immortal, and he therefore said, "For *this* corruptible *must* put on incorruption, and *this* mortal *must* put on immortality." If people who read would stop and study the meaning of the language used in what they have just read they would avoid many mistakes which they often make which oftentimes lead to confusion. The foregoing quotation is a full sentence in Paul's discourse on the subject of the resurrection of the dead, and a clear understanding of each word in the sentence will give one a clear understanding of what it is that shall be raised from the dead. The first word in this sentence is "for," which is here used as a conjunction, joining that which follows it with that which had just gone before, and means the same as "therefore." The next word is "this," which means that which is present, or near, in space or time. The next word is "corruptible," which means that which may be corrupted; that may become putrid; subject to decay and destruction; as our bodies are corruptible. This word cannot be applied to our bodies after they have died, putrified and come to a state of corruption. Christ died, but his body did not see corruption. But David's body did see corruption. (See Psalms xvi. 9, 10; Acts ii. 25-32.) This proves that the word "corruptible," as it occurs in this text, can only be applied to a human body before decomposition sets in. This is proven by the Scriptures themselves in the promise God made to David concerning Christ. He said, I will not leave his soul in hell, neither will I suffer my Holy One to

see corruption. The Jews then, as they do now, believed that it meant David, their king, should arise from the dead and occupy his throne as a literal king, and all the dead of national Israel should be raised from the dead, and all Israel be gathered together into one place and live forever with David as their king. But Peter, on the day of Pentecost, denied this, and said, Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This settles forever what is meant by the word "corruptible." It means the fleshly body of a man, which is subject to corruption after it dies, but in the case of Jesus did not see corruption, nor did the bodies of Enoch and Elijah, nor will the bodies of any of God's people who are alive on earth at the second coming of Christ, when he shall appear the second time without sin unto salvation from the last enemy to be destroyed, which is death, see corruption. See Heb, ix. 27, 28; 1 Cor. xv. 25, 26, and you will see that I am right on this point.

The next word in the text which we are considering is "must," which means to be obliged; to be necessitated, etc. It is the strongest word in our language we can use to express absolute neces-

sity. In this text it means that the end under consideration cannot be attained without it. What is it that *must* be done? This corruptible *must put on* incorruption. "Put on" here means to invest with, as clothes or covering, as to put on a cloak. So this corruptible must be clothed in incorruption before the aimed at can be attained. And following the next sentence after this one we are told what it is that shall come to pass when the things herein mentioned as that which *must* be done, have taken place.

The next word in the sentence is "incorruptible," which means that cannot corrupt or decay; not admitting of corruption, as gold is incorruptible. Spirits are supposed to be incorruptible. Our bodies shall be changed into incorruptible and immortal substances. Wait. See Webster. There are two more words in the sentence which I have not yet given the authoritative definition of, and they are "mortal" and "immortality." Mortal, as an adjective, means subject to death; destined to die; as man is mortal. As a noun, it means man; being subject to death; a human being. The last, and only word in this sentence which I have not given you the definition of, is the word "immortality." It means the condition or quality of being immortal; exemption from death and annihilation; unending existence. Thus, I have given the meaning of every word in this sentence as they are given by our standard authors. They certainly show that the word "corruptible" cannot mean a human body which has been dissolved

by putrefaction. Neither does the word "mortal" mean a dead body. This sentence, therefore, proves beyond a shadow of a doubt that Paul was talking to the saints at Corinth about his and their then present living, fleshly, mortal and corruptible bodies when he said, For this corruptible must put on incorruption, and this mortal must put on immortality. Therefore a certain scriptural saying can never come to pass until these things take place, for Paul goes on to say, So when *this* corruptible shall have put on incorruption, and *this* mortal shall have put on immortality, then (and not until then) shall be brought to pass the saying, Death is swallowed up of victory. O death, where is thy sting? O grave, where is thy victory? Why any one who can read cannot understand the only meaning the words contained in this sentence will admit of, I cannot understand. The reason I have taken so much pains to define and bring out the meaning of each word in the sentence contained in the twenty-third verse of this chapter is that I might leave no room for a doubt as to what is meant by the resurrection of the dead. When you have found the exact meaning of the language used in this sentence you may know of a truth that every other inspired truth in the Bible on this subject is in perfect harmony with it.

The third verse above this one, in view of what is contained in this verse, is easy to understand. It says, Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit

incorruption. This means that our natural, physical, mortal, flesh and blood body must undergo the change already mentioned and discussed before it can inherit the kingdom of God. The body, after it has died and gone into a state of corruption, cannot, while in that state, inherit incorruption. No, it must be changed; not exchanged. This is absolutely proven by the next verse, which I have already quoted, which begins by saying, "Behold, I shew you a mystery: We shall not all sleep [which means die], but we shall be changed [both the living and the dead must be changed. The living from their mortal state to a state of immortality, and the dead from a state of corruption to an incorruptible state], in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I do not know how language could make anything plainer than Paul has made this matter. He starts out in this chapter, after the caption of his letter, with an argument, affirming the resurrection of the dead, based on the resurrection of Christ.

Now let us go back to the beginning of this chapter, and read it verse after verse, commenting on each verse as we go, and see whether or not we can arrive at an exact conclusion as to what, or whose body, or bodies, he had under consideration in his affirmation of the resurrection of the dead. Follow me closely; dead reader, and test carefully what I say, and if I do not present the exact meaning of the language in what

I quote, please write me and call my attention to my mistake, that I may reconsider and correct it, if indeed I have made a mistake.

*(Concluded next number.)*

KINGSTON, N. Y., Oct. 27, 1940.

DEAR ELDER AND SISTER RUSTON:— I feel impressed to write you a few lines after reading your good letter in the October SIGNS, as it seems as if you are a part of us. The poet says, Our bodies may far off remove, but still we are joined in heart, and I believe that is true. The word says, What God hath joined together let no man put asunder. I believe in some measure I do know something about how true the word of God is, and hope that some things I have tasted and handled of the word of life make me believe this. I know that in a natural sense that, as the word says in the nineteenth chapter of Matthew, meaning man and wife, that they should be no more twain, but one flesh, also saying, What, therefore, God hath joined together let no man put asunder. But we do see and know much of natural ties, and being joined together by natural love through the barrenness of the heart and wickedness of men there is much separation done. But I do believe there are those whom God has joined together that no man can put asunder. God hath joined his people together, and I believe no man can put them asunder. Jesus said, No man can pluck them out of my hand, neither out of my Father's hand, for my Father is greater than all. Paul said he was persuaded there was no



power or thing, present or that should ever come, life or death, or any other creature, that was able to separate us from the love of God which is in Christ Jesus. I understand Paul to mean those who are born of that incorruptible seed by the word of God that liveth and abideth forever. How can man separate this kindred? God has joined the head to the body, Christ and his people, the church, the bride, and there can be no divorcement in this marriage. They shall be mine in that day when I shall come to make up my jewels, saith the Lord, What God hath joined together let no man put asunder. If there were no shalls or wills any stronger than those given by puny man we surely would not have a very solid foundation to stand or rest upon. We would be like the man who built his house upon the sand. We can look back and see the time when we trusted more in the earth, as the saying, our house was built upon the sand, and when the winds and floods came surely our house did fall, and great was the fall thereof. Yes, how soon the Holy Spirit can make us know we have no place to lay our head. How soon the power of God can make us know that all is sinking sand. But oh how we did rejoice when we could feel that our house was rebuilt, but upon a much different foundation, a foundation which man did not lay. David spoke of that when he was brought up from that pit, not only a pit, but a horrible pit. But what a difference when his feet were set upon the Rock which no man can move, and no rock liken unto it. It is the chief corner-stone, the Rock which supports this great building, whose builder and maker is God, a building which God has joined together, and no man can put it asunder. Paul said we are His workmanship, created in Christ Jesus. How plainly we can see that this great building, fitly framed together, as the word says, is not built by man, for the great Master Mechanic does all the work, without the aid of puny man. As man takes the timber or trees from the forest or wilderness and hews and cuts away unneeded and useless portions of the trees and forms and fashions them to suit the workman, then he joins them together in a building for his own use, and then we will say that building is such a man's workmanship. Much more so does this great master builder (Jesus) bring his material for his great building (the church) from the wilderness of this world, fits and prepares it for his building. Yes, he hews them on all sides, to cut off the many parts, portions and things of the flesh which are so unprofitable in this great building. He also cuts them down, as he did the apostle Paul. But we must remember that Paul was part of the foundation of this great building, for the word says the church was founded on the apostles and prophets, Jesus Christ himself being the chief corner-stone. As the natural workman joins and fastens all his timber and material together for his building, much more so does God join his material together in his church. In the natural each timber supports the other as they are connected together, and, dear Elder and sister, how much

we realize what great support the members are to each other in the church. Of course the natural building has something to fasten the timbers together with, such as nails or pins, or it would surely fall apart, and these nails or pins are much needed and are just as important as the timber. Dear ones, it is much the same in the building of God (the church). And do we know what it is that is needed to hold brethren together in this building (the church)? We do if we are in this building not made with hands, which God has built and joined together, and not man. John spoke about that which I believe is the strongest material ever used. He said he knew he had passed from death unto life, because he loved the brethren. Now we must remember that it is not man's love, but the love of God shed abroad in the heart of a poor sinner that binds him to all those of like precious faith, as Paul says, and I will say, makes them love the brethren; yes, drawn by the cords of his love. Fire and water can destroy man's building, but sometimes it seems as though fire and water wake the love of God shine brighter. Sometimes trials give new life to prayer, bring us at Jesus' feet, as the woman who washed Jesus' feet with her tears. Fire burns up the dross and then the gold is more plainly seen, as in the case of the three Hebrew children, the faith they had, which God had given them, fire could not take away, but made it shine brighter, made it shine more and more unto a perfect day. God had joined this faith to them so strongly that man nor fire

could have any affect, only to show forth the substance of their faith, and the God-given wisdom which had been given them. It only burns up and destroys the false and preserves the genuine, or true. What God hath joined together let no man put asunder. Dear ones, this is just the reason I have written this letter, because I feel that God has joined us together with that great love wherewith he loved us, even when we were dead in trespasses and in sin, as says the word.

Our hearts ache for you in the much sadness you are passing through. Well you know that when one part of the body suffers the whole body is in agony. What would we do if we did not have a God to go to? I hope you are all well. Our love for you is just the same as when you were among us. Your sorrow is our sorrow and your joy is our joy. We, too, have had a great deal of sorrow in the past two years. Lizzie has been sick two years next month. Last winter I thought that surely her time was short, but that was not the Lord's mind. God has given her faith which has shone very brightly through all her illness. For seven weeks last winter her mind was impaired, but that faith was clear and strong, and seemed to live above everything. Sometimes I think of Daniel in the lions' den, and God is just the same to-day. Sometimes I think of

"When David and Goliath met,  
The wrong against the right,  
The giant armed with human power,  
And David with God's might,  
God's power, with David's sling and stone,  
The giant low did lay.  
The God that lived in David's time  
Is just the same to-day."

Dear ones, I feel we must fight on in this fight spoken of by Paul, and ask God for the much needed weapon to fight with, and that is the sword. Oh not of man's making, but the sword of the Spirit, which is the word of God, that we may be able to stand the hard trials which are to try us, as though some strange thing had happened unto us.

I want to say that we did much enjoy your letter in the October SIGNS. It seemed to tell much of my experience in the past two years, for it seemed many times that all I could do was to ask the Lord to undertake for me. I was oppressed, and, as you say, all I could do was to wait on the Lord. But sometimes there is so much flesh that it seems the vessel will surely be dashed into the deep and be destroyed unless the dear Lord does arise and calm the troubled sea, and say, Peace, be still

I will close, with much love and best wishes. Lizzie joins in love.

Your brother, I hope,

AMASA J. SLAUSON.

LADELLE, Arkansas.

DEAR EDITORS:—I have decided to write a part of my travels here in this pilgrimage. I was reared by Free Will Baptist parents, and at the age of sixteen years, while attending a revival meeting, I had a desire to join them, as I had been told that was the thing to do to be saved. I arose to my feet at one time to go, but did not. One year from that time I was received and baptized in their faith, which is work. For thirteen years, as the poet says, I sailed on

flowery beds of ease, only when I would be at the water's edge when there was a baptismal service I had the desire to go with them. Why this was is unknown to me. I thought as I had already gone through it I was perfectly safe, but at the Lord's own appointed time I became troubled. First, about foot washing. I asked some of them why they did not wash one another's feet, and they could not, to my satisfaction, explain why they did not do it. Then I became troubled about a set salary for a preacher. I did not believe they had a Bible right to it. The more I heard the further I was driven from their doctrine. In June, 1915, during a wind storm, while the wind was tossing things to and fro, the thought came to me that my two little ones and myself would be the next to go. I was very much frightened, for I did not know what would become of us, when suddenly I seemed to hear a voice saying, Fear not, I am with you. All my fear was gone, and I sat down and sang that dear old hymn, "How firm a foundation," which is the hope of the children of God. My seven-year-old son said, Mama, why are you not afraid? I told him I did not know. The first Sunday of the following August was the first day of a revival meeting, so I dressed my baby and myself and walked one mile to the meeting. I had to carry the child, as my husband did not like their preaching and would not go with me. When I arrived the preacher was in the stand, and he talked about the bruised reed and the smoking flax. How he applied them I have no

knowledge, but it was a feast to me. I drank it down as an ox drinketh water, but before I reached home my mind was as blank, seemingly, as a marble statue, and I could not tell what those Missionary Baptists believed or practiced. As I hope, it was in the determinate counsel of God that I should be struck down as old Paul, and it was all taken from me in the twinkling of an eye. Oh the agony I was in on reaching home! I told my husband he should have gone to the meeting with me. He asked me what the preacher spoke about, but I could not tell him. One of the ladies present, speaking of the new preacher, said, "He has a big mouth, maybe he will scare some into joining the church." I told her that if he affected them as he did me he would tear up more than he would put together. They asked me what I meant. I tried to tell them what I meant, but my mind seemed as blank of spiritual things as the floor I stood upon. Oh the torment I was in! I thought that if I went back to meeting I would get some relief, but I only grew worse. They talked of it being such a wonderful meeting, but I said it was no more to me than the dry leaves upon the housetops, for they are sure to come to the ground. They wanted to know the cause. I only answered, It is me. A very old sister walked up to me, placed her right hand upon her chest, bowed her head and all was silent a short time, and then she lifted her eyes. I felt sure she was praying for me, but I got no relief. I did not go again that week. Oh what a cast down sinner I felt to be!

I did not know anything. I was nothing, and knew nothing of God and godliness. Nothing I tried gave me relief, and I grew worse for twenty-five months, and it seemed more than I could bear. The only comfort I got was when I was with the Primitive Baptists and heard them tell of their feelings, as they would tell mine (as I hope) better than I could. It was a little comfort to me, as I had learned to love them and thought they were the children of the living God. But I could see no hope for me. I could not feel as they looked to me. At night in slumber I would be very happy with them, but when I would awake the same old trouble was present. One night I was with them in sleep and saw One dressed in a long white robe in the midst of them. He was going around to all giving them something. I knew not what it was, but had a desire for it. I was afraid it would all be gone before he reached me. At last my time came and he laid a small mite in the palm of my right hand, and said, This is the bread of life. As I stood wondering what I was to do with it I was left alone. If ever I received a hope of the bread it was then. I cannot make it grow, nor can I cast it away, so I am made to stand still and wait upon the Lord.

September 16th, 1917, I was reading Colossians ii. 6, 7, and my burden left me in a minute of time. The first thing I knew my Bible was laid aside and I was walking the floor and singing, "How happy are they who thier Savior obey." The rest of the afternoon I was

talking to the church in my mind. I thought I had a pretty story of Jesus' love which he bestowed upon me to tell the church the next meeting day. I intended to make it known to them, but it was not the Lord's time. I could not move in that way. Before I reached home I was condemning myself because I did not make a profession. I told a sister of my feelings, and she told the pastor. He came up to talk with me. I felt so little it seemed that if the earth would open up and swallow me it would be a great relief. I told him I could not go to them, for I was not fit to be with a people who looked as they did to me. I felt I would be a wolf in sheep's clothing. I would be different from them. I could not feel as they looked. I did not want to be a deceiver of God's humble poor. I had no doubt where the church was, but I felt too unworthy. But the Lord's time (as I hope) was just a few hours ahead. We are not our own keeper, our steps are ordered of the Lord, so at services that day (September 23rd, 1917) I asked for a home with them. I was received and baptized that afternoon. When I came before the church it seemed as if my tongue was paralyzed, and I could not tell what I had enjoyed the week before. One day my sister asked me what was the happiest day of my life. I did not answer at once, and my mother said it was the day I was married, or should be. I love my husband, but there was a day that excels all earthly joys: it was the day my burden was lifted from this poor old soul of mine, as I was given a sweet hope

that Christ had pardoned my sins and caused me to sing glory to his name.

A sinner saved by grace, if saved at all, a sister in hope,

(MRS.) L. M. BAKER.

#### THE SERMON ON THE MOUNT.

THE LAW AND ADULTERY--Matt. v. 27-33.

MOST writers regard Matthew v. 32, 33, as forming a separate subdivision of our Lord's sermon, but really it belongs to the same section as Matthew v. 27-31, treating of the same subject and reprehending the same sin, though a different aspect thereof. Under the general head of Adultery occurred another evil, namely, the use and misuse of Divorce, concerning which the law of Moses had been grossly corrupted. Having shown the strictness and spirituality of the seventh commandment, Christ here took occasion to condemn the lax views and practices which then obtained in connection with the annulment of marriages. The Jews had fearlessly perverted one of the political statutes of the law, so that divorces were granted on the most frivolous pretences, and it was this our Lord here condemned. Thus, in reality, he was continuing to restore the seventh commandment to its proper place and perfections.

In the passage which is to be before us we are supplied with a further illustration of the vast superiority of the righteousness of Christ's kingdom over the righteousness of the scribes and Pharisees. There is an invariable outworking of the principle that where spirituality wanes morality also deteri-

orates. All history bears witness to the fact that when vital godliness is at a low ebb, the sacred institution of marriage is held in light esteem. It is both solemn and sad to behold an exemplification of the same in our own times. As the claims of God are less and less regarded, by those of high and low estate alike, the holy obligations of wedlock are gradually whittled down and then increasingly disregarded. When a country, avowedly christian, begins to tamper with the institution of marriage and make more elastic its divorce laws, it is certain proof of its ethical decadence. Even those with only a smattering of ancient history are aware of the fact that in the last few decades before the fall of both the Grecian and Roman empires, marriage was held in such low esteem that it was a common thing for the women to keep tab on their divorces by the number of rings worn on their fingers. It may be replied, They were *heathen* peoples. True, but of what our moderns would term "highly civilized." Moreover, human nature is the same the world over, and when the fear of God is lost moral corruptions quickly abound. It was not otherwise with the favored nation of Israel, as a glance at the prophets will show. The case of the woman in John iv., to whom our Lord said, "Thou hast had *five* husbands; and he whom thou now hast is not thy husband," (iv. 18) is not to be regarded as an exception, but rather as symptomatic of a disease which had spread widely through the nation.

"It hath been said, Whosoever shall

put away his wife, let him give her a writing of divorcement."—Matt. v. 31. The original statute on this matter is found in Deuteronomy xxiv. 1-4. But so perversely had that injunction been interpreted that one of the leading schools of theology (that of Hillel) taught that a man might put away his wife for any cause. In the Apocryphal writings we read, "The son of Sirach saith, If she go not as thou wouldest have her, cut her off from thy flesh, give her a bill of divorce, and let her go."—Ecclesiasticus xxv. 26. Which is one of the many definite indications that the Apocrypha was not inspired by the Holy Spirit. Josephus also wrote, "The law runs thus: He that would be divorced from his wife, for any cause whatever, as many such cases there are, let him give her a bill of divorce." He also confessed that he himself put away his wife, after she had borne him three children, because he was not pleased with her behavior. Moses had indeed been divinely directed to allow divorce in case of adultery, for the prevention of yet worse crimes. But that which had been no more than a temporary concession was changed by the Pharisees into a precept, and that so interpreted as to give license to the indulging of their evil and selfish desires. And yet, hypocrites as they were, they made a great parade of obeying Moses with regard to the "bill of divorcement." The Talmudical writings, though they took little trouble to describe the justice of divorce, were rigidly definite with regard to the *form of*

*the bill*, insisting that it must be written in twelve lines, neither more nor less. Such is ever the folly of those who strain at a gnat and swallow a camel.

Let us now consider a few details in Deuteronomy xxiv. 1-4. The first thing we notice is the *kind* of statute there given. It was not a moral, but a political or civil one, for the good ordering of the state. Among such laws were those of tolerance or permission, which *did not approve* of the evil things concerned, but only suffered it for the prevention of greater evil—as when the sea makes a breach into the land, if it cannot possibly be stopped, the best course is to make it as narrow as possible. Such was the law concerning usury (Deut. xxiii. 20), permitting the Jews to exact it of a stranger, but not to exercise it towards a brother. Similar, too, was the law regulating polygamy. (Deut. xxi. 15.) These laws tolerated what God condemned, and that for the purpose of preventing greater evils. Such was the Mosaic law for divorce: not approving of the giving of a bill of divorce for every trifling cause, but permitting it for the sake of preventing greater misery and crime. For instance, if a man took a strong and rooted dislike to his wife and wished to be rid of her, he would be likely to ill treat her, until she was in danger of her very life. This law of divorce, then, was granted so as to remove the temptation for a hard-hearted husband to commit murder. Divorce is always a deviation from the original marriage institution, consequent upon the human depravity. In

this instance if a man found that in his wife (something short of adultery, for that was to be punished by death) which made her repulsive to him, he was permitted to divorce her. But this was not to be done verbally and hurriedly, in a fit of temper, but after due deliberation. A “bill of divorcement” had to be legally drawn up and witnessed, making the transaction a solemn and final one.

Second, we may note the *strictness* of this law. The man only was permitted to give this bill of divorcement. Neither here nor anywhere else in the Old Testament was this liberty granted unto the wife. If this strikes us as being unjust, or unduly severe, two things are to be taken into consideration. First, in the case of a husband being guilty of immorality, the wife could bring it to the notice of the magistrate, and relief was then afforded her by her guilty partner suffering the death penalty. Second, this statute was expressly designed for the prevention of violence and bloodshed, to protect the weaker vessel; it being taken for granted that the man could protect himself if his wife should attack him.

Third, a brief word now upon the *force* and effect of this law. It made the bill of divorcement, given for the stipulated cause, to be regular before men, and marriage thereafter lawful in human courts. (Deut. xxiv. 4.) Nevertheless, in the court of conscience *before God* the divorce and second marriages thereon were unlawful, for God hated such separations (Mal. ii. 15), and whichever guilty party under such

divorcement married again committed adultery. (Matt. xix. 9.) Now this law the Pharisees had grossly perverted. They taught that it was a "commandment" (Matt. xix. 7), whereas Moses only gave a permission, as the language of Deuteronomy xxiv. 1, plainly denotes. So, too, they taught that for *any* cause (Matt. xix. 3,) a man could divorce his wife and thereby be free from her before God, and therefore at liberty to marry another. "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."—Matt. v. 32. Here Christ refutes the corrupt interpretation of the scribes and Pharisees, and positively affirms that divorce is permissible only in the case of that sin which in God's sight disannuls the marriage covenant, and even then it is only allowed, and not commanded. Many have understood (being misled by the meaning of the English word) the "saving for the cause of fornication" to refer to this sin being committed *before* marriage and concealed by her until afterwards, arguing that only a married person can be guilty of "adultery." This leads us to raise the point, Do the Scriptures make any real and definite distinction between fornication and adultery? We answer, No. True, in Matthew xv. 19, and Galatians v. 19, they are mentioned separately, yet in Revelation ii. 20 and 22 they are clearly used interchangeably, while in Ezek. xvi. 25-28, the wife of Jehovah is said to commit *both* sins.

"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." These words of our Lord are too plain to be misunderstood. "According to this law, adultery is the only sufficient reason of divorce. He who for any other cause puts away his wife, is to be held an adulterer if he marry another woman; and she, by marrying him, commits adultery, while, at the same time, he becomes the guilty occasion of adultery, if the woman, who is still his wife, marry another man; for in this case she commits adultery as he also who marries her."—J. Brown. No matter how unscriptural be the laws of the land in which we live, or lax the sentiments and practices of the public to-day, nothing can possibly excuse any one from flying in the face of this express declaration of the Son of God, repeated by him in Matthew xix. 9. Something higher than the laws of man must govern and regulate those who fear God. The laws of all "civilized" countries sanction the practice of usury, but the word of God condemns the same. The laws of our land are open for men to go to court at the first, upon every light occasion, without seeking for some means of agreement. But those who do so are guilty before God, notwithstanding the liberty given them by our political statutes. In like manner, human laws permit divorce for "incompatibility" of disposition, "mental cruelty" and various things, but the law of God condemns such



licentiousness. Baptists allow divorce for religious reasons, appealing to "every one that hath forsaken \* \* \* \* father, or mother, or wife, \* \* \* \* for my name's sake."—Matt. xix. 29. But in that place Christ refers not to divorce at all, but to a separation caused by imprisonment, banishment, or death. Marriage is not a mere civil thing, but is partly spiritual and divine, and therefore God alone has the power to appoint the beginning, the continuance and the end thereof. Here the question is likely to be asked, What of *the innocent party* where a divorce has taken place: may such an one marry again with divine sanction? To the writer it seems strange that, though there is a decided concensus of agreement, yet all christians are not one on this matter. In seeking the scriptural answer to the question, let it first be borne in mind that infidelity on the part of either husband or wife annuls the marriage covenant, the man and woman being no longer "one flesh," one of them having been adulterously united to some other. Divorce goes yet further, for it legally dissolves and removes the marriage relation. We are therefore in hearty accord with the Westminster Catechism of Faith, which declares, "In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and after the divorce to marry another, as if the offending party were dead."—Chap. 24, Sec. 5. In his excellent piece on "Of Marriage after Divorce in Case of Adultery," John Owen pointed out that to insist that divorce simply secures a legal separa-

tion, but does not dissolve the marriage relation, would bring in a state harmful to men. God has appointed marriage to be a remedy against incontinence (1 Cor. vii. 2), but if innocent parties lawfully divorced may not marry again, then they are deprived of this remedy and debarred from this benefit. If the divorced person has not the gift of continency, it is the express will of God that he should marry for his relief; yet on the supposition of the objector he sins if he marries again; yea, is guilty of the horrible crime of adultery. Is not this quite sufficient to expose the untenability of such an anomaly? Again, can we suppose for a moment that it is the will of a righteous God for an innocent person to be penalized the *remainder* of his or her earthly life because of the infidelity of another? Surely the very idea is repugnant to all who are really acquainted with the divine goodness and mercy. Why, if an innocent man upon a divorce is not then at liberty to marry again, he is deprived of his right by the sin of another, which is against the very law of nature; and on such a supposition it lies within the power of every wicked woman to deprive her husband of his natural right. The right of divorce in case of adultery, specified by Christ, for the innocent party to make use of, is evidently designed for his liberty and relief; but on the supposition that he may not again marry, it would prove a snare and a yoke to him, for if thereon he hath not the gift of continence he is exposed to sin and judgment.

But apart from these convincing

considerations, the word of God is plain and decisive upon the matter. In Matthew v. 32, Christ lays down a general rule, and then he puts in an exception thereto, the nature of which exception necessarily implies and affirms *the contrary* to the general rule. The general rule is that, Whosoever putteth away his wife causeth her to commit adultery, and he who marrieth her becomes guilty of the same crime. The "exception" there must be contrary, namely, that the innocent party in the divorce may lawfully marry again, and the one marrying him or her is not guilty of adultery. But *that* is the *only* exception. 1 Corinthians vii. 15, has been appealed to by some as warranting remarriage in the case of total desertion, but that passage is quite irrelevant, teaching no such thing. The verse refers to an unbelieving husband deserting a believing wife. In such case (says the apostle) she is not "bound" to pursue her husband and demand support, nor go to law on the matter; rather is she to follow a course of "peace." The verse says nothing whatever about her being free to marry again; nay, verse thirty-nine of the same chapter says, "The wife is bound by the law as long as her husband liveth." In Matthew xix. 9, Christ declared, "Whosoever shall put away his wife, *except* it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Here again it is evident the plain sense of these words is that he who putteth away his wife for fornication, and then marrieth another is not

guilty of adultery. In such a case the bond of marriage has already been broken, and the one so putting away his guilty wife is free to marry again. When our Lord condemned the putting away and marrying again for every cause, the *exception* he made of "fornication" clearly allows both divorce and remarriage, for an exception always affirms the contrary unto what is denied in the rule, or denies what is affirmed in it.

Prevention is better than cure. Even a temporary separation should be the last resource, and every possible effort made to avoid such a tragedy. Marriage itself is not to be entered into lightly and hurriedly, but once the knot is tied each party should most earnestly consider the relationship which has been entered into and the serious importance of its duties. If love rules all will be well; unselfishness and forbearance are to be mutually exercised. If the husband gives honor to his partner as unto "the weaker vessel" (1 Peter iii. 7), and the wife sees to it that she render unto her husband "due benevolence" (1 Cor. vii. 3), much needless friction will be avoided. Let them bear with each other's infirmities, study each other's dispositions, and seek to correct each other's faults. Above all, let them often together draw near unto the throne of grace and seek God's blessing on their married life. The holier their lives, the happier they will be. Nothing is more honoring to God than a home which bears witness to the sufficiency of his grace and shadows forth the

union which exists between Christ and his church.

A. W. P.

[IN the August, 1939, SIGNS we published an article treating on divorce and marriage, and since this matter is of such vital importance to the welfare of the church, we herewith present an article along the same line, taken from the September, 1939, *Studies in the Scriptures*, written and published by Arthur W. Pink, 31 Colbourne Road, Hove 2, Sussex, England. This article is so much in line with our own thought on the subject that we wholeheartedly commend it to the careful consideration of our readers. Order and decency, as well as sound doctrine, should be maintained by the saints everywhere, and this message from the British Isles is reassuring to us.—R. L. D.]

KEBLING, Virginia.

TO THE HOUSEHOLD OF FAITH:— Since the departure of our much loved sister, Belle Neal, I have felt a desire to write for publication something to her sweet memory. A comprehensive feeling of unfitness confronts me, yet, fully realizing all power is in His hand, may I be given unction from on high, and used as the pen of a ready writer. She and I had much in common. Both were left widows with children to rear. We loved the same sweet doctrine: "Saved by grace." We traveled many miles together to hear this soul-cheering message declared from the pulpit. O God, is it in thy providence and mercy to receive my poor sinful soul in glory with hers?

As I take a retrospective view of this

past year of 1940, which will last only a few days more, I recall so many sad changes, feeling I bid farewell to two mothers, my own (Mrs. John Williams) having died in January. Our beloved pastor, Elder D. V. Spangler, having been silenced by a throat trouble, also having to see sons enlist to train for war, should we feel alarmed or try to caution "God to take care of himself?" as I heard come over the radio. A portion of the time He gives me to feel his presence, and that he ruleth and never slumbers nor sleeps, but worketh all things after the counsel of his own will. May he reconcile us poor worms of the dust to the dispensation of his will.

This year, with all the sadness, has been broken here and there with some joy. My family is well and happy, often given the mind to gather around our parental homestead, and many of us know what it means for the children to come home. I am thinking of the great joy experienced when such a dutiful child as sister Neal is called. Such comfort to know she went as she often expressed a desire to. Just as though she had gone to sleep. Such a valued friend, plus the blessed privilege of church relationship, was too great for such as I. However, I feel the desire to emulate her walk, talk and practice. She adorned her profession, was well versed in Scripture and at all times declared the sovereignty of God. My family looked forward with pleasure for her visits in our home.

Written by one who loved her.

ELLA RICHARDSON.

**EDITORIAL.**

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**GENESIS IV. 26.**

"THEN began men to call upon the name of the Lord."

The above sentence has been lingering in our mind and we will give some expressions of our views upon it.

Men had lived on the earth two hundred and thirty-five years when Enos was born. How many daughters had been to Adam is not recorded, but we presume that Cain's wife, and possibly Seth's wife, were of their own sisters. No doubt Adam had often called upon the name of the Lord, for he had had communion with his God, and could not have forgotten the days that were past, but here we find that there was a day when "men" began to call upon the name of the Lord. In the

years that had passed, at least one man had been slain by his brother, and no doubt life, even to those of early time, was more and perplexing, and there was a "needs be" for men to call upon the name of the Lord. The death of Abel did not exclude from their minds that he, a righteous man, had received true instruction from his God as to the right way of approach when calling upon the Lord. Abel brought of the firstlings of the flock, and shed its blood, which certainly showed that he had been taught that he was a sinner, and by that act of sacrifice manifested faith in the Lamb of God that taketh away the sins of the world. They had also seen Cain, who was so different from his brother Abel, his walk and conversation showing that he was just a worldly man, with no sense of sin that called for the shedding of blood, but desiring a favor from God, he brought of the fruit of the ground (which was cursed) unto the Lord. Cain's offering was not respected of God, and Cain was wrath, and his countenance fell. "And the Lord said unto Cain, Why art thou wrath? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." His anger was caused because God had respect unto Abel and to his offering. These men under consideration saw what Cain's anger led him to do, even to slay Abel, and into what sadness and sorrow they were then plunged. What a hideous monster sin must have appeared unto those men, as the lifeless form of their brother came so often to

their memory. Not so with Cain. He had turned from his heinous act with very little evidence of consciousness of guilt, but he thought his punishment greater than he could bear. If men then began to call upon the name of the Lord, how much more need have men now to do so, with men so tremendously multiplied upon the face of the earth, and men slaying their brothers by the thousands, with deceit and wickedness on every side. Sin and wickedness have become so common, and the heart of man so desperately wicked, that very few seem to lay it to heart. It will be interesting for us here to note who were among this group of men. Adam, the father of us all, walked with his offspring, lived many years in the days of Enoch, but died before Enoch was translated. From Adam to Lamech, the father of Noah, a considerable number were born of one common parent, and among them there were men that called upon the name of the Lord. These men believed in the Lord, for it is written, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?"—Rom. x. 14. Undoubtedly, to call upon the Lord is to believe in him, as a possessor of a God-given faith, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Thus to call upon God is to seek him, to present our desires before him, for which we hope is lawful and right, supplicating his aid and confessing our sins, asking for mercy for Jesus' sake. There was a

needs-be for man to call upon the name of the Lord, for although it is not mentioned in Genesis that God appointed it, yet it is clearly shown in God's word that he will be inquired of by the house of Israel to do these things for them, and he has also said, Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. It is according to the ordered way, and God manifests himself as a prayer-hearing and a prayer-answering God. Were they in trouble, they looked unto him and were lightened, and their faces were not ashamed. David said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles."—Psalms xxxiv. 6. They were able to bless him as he, in his love and mercy, blessed them, and this was acceptable unto the Lord. When Noah came out of the ark, with all that he had, his first thought was to call upon the name of the Lord, and he offered burnt offerings on the altar which he had builded unto the Lord, and it is stated, The Lord smelled a sweet savor, and God blessed Noah and his sons, and said unto them, Be ye fruitful and multiply, and replenish the earth. Some men have been greatly blessed with a nearness unto God as they called upon his name. His felt presence was with them, and God spake to them and blessed them. How well this is seen in the account of Abraham, who staggered not at the promise through unbelief, but was strong in the faith, giving glory unto God. Abraham, Isaac and Jacob were of that blessed number that called on the name of the Lord.

Jacob proved that "wrestling prayer can wonders do." Jacob said, "I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." We have set before us in the word a wonderful example of a man blessed to call upon the name of the Lord in David. Many of his prayers are written down for us, but when or where David as a child or youth was blessed to join with men who called upon the Lord, we are not told, but with David, as with the men mentioned in our text, there was a beginning. A time when David first called upon God. It was God who first began this work of faith in David, which found him not wanting in the day when the bear and the lion came against him. No doubt the green pastures had been a Bethel to him, and there he learned to lisp God's name. Let us think of the many and varied trials he had to endure, misunderstood, as Joseph was, by his brethren, for Eliab said, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." David's answer to him was short. He said, "What have I now done? Is there not a cause?" David testified before Saul, and slew Goliath, and with the favor of God resting upon him, the hatred of man was manifest. Cain slew Abel, and Saul would have

slain David, but David trusted in God. David could have slain Saul, for he and Abishai found Saul sleeping, and those who should have been watching for his care sleeping also, and Abishai said to David, "God hath delivered thine enemy into thine hand this day; now, therefore, let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite the second time. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?"—1 Sam. xxvi. 8, 9. Saul hunted him as when one doth hunt a partridge in the mountains, and while he hunted David, David called upon the name of the Lord. Hear, for instance, this expression of David, as found in our Psalter:

"Lord, thee, my God, I'll early seek;  
My soul doth thirst for thee;  
My flesh longs in a dry parched land,  
Wherein no waters be:

That I thy power may behold,  
And brightness of thy face,  
As I have seen thee heretofore  
Within thy holy place.

Since better is thy love than life,  
My lips thee praise shall give;  
I in thy name will lift my hands,  
And bless thee while I live.

Even as with marrow and with fat  
My soul shall filled be,  
Then shall my mouth with joyful lips  
Sing praises unto thee.

When I do thee upon my bed  
Remember with delight,  
And when on thee I meditate  
In watches of the night.

In shadow of thy wings I'll joy,  
For thou my help hast been;  
My soul thee follows hard, and me  
Thy right hand doth sustain."

How full of evidence are the Psalms that men called upon the name of the

Lord, and there is much encouragement to those in trouble to wait on the Lord. There is a spirit spreading over the earth, and which is creeping among some who profess the truth, that if you are to be blessed you will be blessed, therefore why pray? The same spirit is seen in some in an indifference to the assembly of the saints. They have abundant means to provide a way, but often are not in their place. Such people may say, as we have heard it said, I shall hear just as many sermons as the Lord intends me to. We have never heard them say when meal time came around, I will sit right here and all the same, I shall have just as many meals as the Lord intends me to have. It is true they will hear just as many sermons as the Lord intends them to, whether they go or not, but they are sinning in forsaking the assembling of themselves together, and unless their bands of unbelief become strong, and their hearts hardened, and they be proven to be as the dog, turning to his own vomit, or the sow that was washed going back to wallow in the mire, they surely will be sorry for it. The one who wonders what is the use of praying, certainly in spirit is opposed to our Lord, who said, "Men ought always to pray, and not to faint." They might have asked the Lord for certain things, and if they did not ask subject to his will, *they asked amiss*. To encourage us to call upon him, Jesus gives the example of the widow and the unjust judge. (Luke xviii. 1-8.) "Men ought always to pray." That was true then, and it is true now, and while the writer

is convinced of his own lack of wisdom, he has been told by James to pray to God, who giveth liberally and upbraideth not. Is there a limit to what we should pray for? We should not pray for that which is unlawful and contrary to the word of God, as, for instance, did the Pharisee, who prayed with himself with a lie in his mouth, and a proud spirit in his heart, despising others. We are rather to pray for them which despitefully use us and persecute us. Paul exhorted the brethren, "That, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Paul asked the brethren to pray for him, and he remembered them in his prayers, praying he might be blessed of God to see the brethren who were distant from him, for he tells them he longs to see them, and God answered his prayer very differently from what Paul expected. Read Acts xxi. to the end of Acts xxviii. There we see God answering Paul's prayer. Paul exhorts widows to continue night and day in prayer. There is nothing too small to call upon God about, if so be our mind is exercised therein. On one occasion a woman came to the writer in her anxiety about taking a husband. After some questioning we asked her if she had asked the Lord's guidance in the matter, and when she answered in the affirmative, our mind was more at ease over the step she afterwards took. What saith the word? "Trust in the Lord with all thine heart; and lean not

unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. iii. 5, 6. We have had some exercise over days being set apart in the world by certain men, particularly those of the Empire to which the writer of this article belongs. Our sovereign, King George vi., also our prime minister, have asked that prayer to Almighty God for an Empire in peril shall be made at certain times. We have known of men making light of such things, but what saith God's word? We are of that number, in this day, who are very thankful when Almighty God is acknowledged in high places. We have in our heart a deep sympathy for our own prime minister in these terrible times, and especially for our King and Queen. They are humbled with the common people among whom they dwell. There are nations to-day that forget God, and there are those that remember God and are troubled. The city of Ninevah, at the word of the king, humbled itself, either willingly or unwillingly, for their's was an absolute sovereign, and there was a "who can tell" in his testimony: "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" The Lord heard and Ninevah was spared. Daniel reminded Belshazzar of the abundant blessings God had bestowed upon his father, king Nebuchadnezzar, whom God had humbled to the level of the beasts of the earth, "till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And

thou, his son, O Belshazzar, hast not humbled thine heart, *though thou knewest all this*; but hast lifted up thyself against the Lord of heaven, \* \* \* \* and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." There is much among our nations and our own people that God will surely judge. With the church, it is high time for the priests, the ministers of the Lord, to weep between the porch and the altar, and for them to cry, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" The church has been passing through evil days, when men were lovers of pleasure more than lovers of God. No persecution, no living godly, a treacherous calm, which is to be dreaded more than tempests bursting over our head. Many are like swine, who pick up the acorns, and never look up to the tree from whence they come. No wonder of such Jude said, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."—Jude 11. We do not presume to know just what prompts men in authority to ask that men call upon the name of the Lord, nor can we tell what will be the disposition of our God concerning them, but speaking for ourself, we feel to call night and day upon the Lord for ourself and for those who belong to us, and we can say with Psalm xci., "I will say of the Lord, He is my refuge,



and my fortress: my God, in him will I trust." Nationally there have been evidences of God's mercies, and we trust there will yet be reason to acknowledge him. As far as we are concerned, we have seen those we love spared through dangers seen and unseen, which should encourage others to call upon him.

G. R.

IN MEMORIAM OF R. L. DODSON.

DEAR LESTER:—I am writing this as a memorial to our dear father. Mama was here Sunday and had dinner with me. It just seemed more than I could bear: her presence and his absence. He was one of the best of fathers in every way. Going back to my early childhood, I remember the good old days when he would have preachers spend the night at our home. They would read some Scripture, have prayer, and it made an impression on me. I felt it a very sacred thing. He was happy when entertaining his good brethren, or even strangers. He never wanted to turn any one away. He was always kind and sympathetic and wanted the good will of every one, and never spoke harm of any one. He was very spiritually minded, read his Bible daily and was blessed to understand the Scriptures, as others know. He lived a very active and useful life. On one occasion I was asked by a lawyer, just before being called as a witness, Are you as good a woman as your father is a man? Somehow it pierced my heart like a sharp sword. It came so unexpectedly, and being excited, I answered by saying, I hope I will be. His thoughts and ideals were high, and he was always striving to help mankind. He was of a very cheerful disposition up until the last few months

of his life. He knew he was growing weaker fast and realized he could not live long. He said, I know it cannot be long; I hope I do not have to linger and suffer. I saw him the day before he died, and he was then in a dying condition, and it hurt me badly, for I knew the end was near. When the nurse said, Your father has passed away, I could not shed a tear, but thanked God that he did not have to suffer much. I felt I knew he was at rest.

I here want to relate a dream I had about him. I was standing with several others near a beautiful high mountain, every color of the rainbow, and suddenly we looked up, and he was standing on the top of the mountain. Some one asked him, Why did you get up there? He said, Because I wanted to be near heaven. The mountain almost reached the sky.

He was always eager to attend the meetings of his churches, and it gave him great pleasure to hear the gospel preached in its purity. He never doubted God's unlimited power, and was willing to wait on the Lord. Sleep on, dear father, our loss is your eternal gain. We miss you, oh we miss you. May God reconcile his poor wife. She was faithful in her feeble condition and did all she could. If we could only live the life you have we would have nothing to regret.

Lovingly, your daughter,  
(MRS.) LAILA F. FERGUSON,

DANVILLE, Va., March 27, 1941.

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

Mrs. J. E. Hicks, Texas, \$1; Mrs. L. T. Genung, N. Y., \$1; E. G. Webb, Okla., \$1; Mrs. C. Edward Bernard, N. J., \$1; A. J. Doggett, Ala., 25 cents.

### OBITUARY NOTICES.

DEACON WILLIAM P. McLONEY was born December 16th, 1862, and died February 22nd, 1941, aged 78 years, 2 months and 6 days. He was married to Miss Willie McLoney, who survives him and will miss him greatly, as they had lived together many years. To them two children were born, Henry Thomas and Nina Frances, both dying in childhood. He also leaves two half-sisters, one half-brother, several nieces and nephews and a host of friends. In the summer of 1898 both he and his wife joined the Elk Lick Old School Predestinarian Baptist Church, Scott County, Kentucky, and were baptized by Elder George S. Weaver, of Indiana, then pastor of the church. A few years later he was ordained as one of her deacons, and served the church faithfully until his health failed. The last meeting he attended was our yearly gathering, Sunday, September 4th, 1940. Gradually through the winter of 1940 and 1941 his condition grew worse and he was taken to the hospital in Cynthiana, Kentucky, where he died. Brother McLoney was a very orderly man, sound in the faith he professed when he was taken into the fellowship of the brethren. He was an inspiration to me, and whenever he thought I had made an error in my preaching he would come to me and tell me how he saw it and ask me to think it over. This I appreciated very much, and would thank him for it. So few of the brethren now-a-days seem to take much thought of what is going on, but brother William was interested and wanted to know. The Bible was his try square at all times, and he often told me it was all predestinated, or else nothing was, and that salvation by grace was Bible doctrine, and could not be tampered with or changed, it was free.

We met under a tent in the cemetery,

and I read his favorite hymn, number 488 (Beebe's collection), and spoke briefly of the love of God that passeth all understanding, of his power, which is absolute, and whose work is perfect. May the Lord comfort the lonely widow and give her grace to carry on, and reconcile us all to whatever is to come, and to the brethren it has been my pleasure to serve for twenty years as pastor, may he reconcile us all, and enable us to say, Thy will, O Lord, be done.

ALSO,

LUTHER B. ELSTON, the subject of this notice, was born April 30th, 1872, and died March 9th, 1941. All his life was spent at or near the village of Turners Station, Kentucky. While never joining the visible church, he loved the meetings, and his home was always a home for the Old School Baptists. His wife, sister Mattie Elston, was a member of the Cane Run Church, at Turners Station, which church was amalgamated with the Sulphur Fork Church, near Campbellsburg, Ky., and was at one time pastored by the late Elder John G. Eubanks, and Elder P. W. Sawin, and for the last eighteen years by the writer. Our friend Luther was of a very jovial disposition, a good farmer, tobacco raiser and auctioneer, and leaves many sorrowful neighbors in the neighborhood in which he lived. March 24th, 1892, he was married to Miss Mattie Ransdell, and to this union four children were born: Bulah May, Charles Benton, Wallace Smith and Mary Elizabeth. Bulah May and Wallace Smith are deceased. Charles Benton Elston is County Agent of Nelson County, and resides in Bardstown, Ky. Mary Elizabeth is now Mrs. Mary Baker, and resides at Ghent, Ky.

I tried to comfort the friends at the funeral, using as a text Psalms xxiii. 1,

"The Lord is my shepherd." A large gathering of brethren and neighbors were present, and after the services all that was mortal was laid to rest in the Turner Cemetery. May the Lord bless the lonely widow, the children and friends, and enable us all to say, Thy will, O Lord, be done, and may he, the great Shepherd, reconcile us all.

GEORGE L. WEAVER.

JOSEPH WATSON, our dear brother, was born May 20th, 1870, and died March 4th, 1941, making his stay on earth 70 years, 10 months and 14 days. His first marriage was to Miss Lizzie Douglass, of Tinsman, Ark., and to their union were born three sons and five daughters, all living. His first wife died in July, 1935. She loved the Old Baptist doctrine, but never united with the church. They raised an honorable family of children. After the passing of his first wife he married Miss Jewel King, of Hermitage, Ark. They lived peacefully and happily together until he was called home. He united with the White Water Predestinarian Primitive Baptist Church on Saturday before the second Sunday in February, 1901, and was baptized by Elder J. H. Draper. He served as clerk of the church until his death; also, was clerk of the South Arkansas Association. The church and the community sustain a great loss in the passing of brother Watson. We all feel that the world is better for his having dwelt here as long as he did. He was sound in the faith and unwavering in his belief and adherence to the distinguishing doctrine and order of the house of the Lord, and, I will say, to his Lord. Left behind to sorrow are his loved ones, who sorrow not as those who have not a sweet hope, for we feel that while his body is resting beneath the sod his soul is basking in the sweet smile of a once crucified, but now risen and

highly exalted Redeemer. His funeral was conducted by Elder E. J. Lambert, at his home, where he passed away, and his body was laid to rest in the cemetery near Tinsman, Ark., by the side of his first wife, there to await the call on the resurrection morn.

Written by request of his bereaved widow.

T. J. EVERS.

MRS. FANNIE WORD was born March 3rd, 1864, and died April 2nd, 1941, aged 77 years and 29 days. She was married to J. T. Word March 27th, 1883, and to this union were born two sons, Lee and Walter Word, who survive her, and were at her bedside when death came. She also leaves eleven grandchildren, seven great-grandchildren and a host of friends to mourn her passing. Brother and sister Word lived together fifty-eight years, and this is the first death to come to their family. Sister Word was a true believer in the doctrine of salvation by grace, but had been unable to attend church services regularly the last few years, because of ill health. Little Flock Church extends heartfelt sympathy to the bereaved family.

Done by order of the church while in conference.

W. N. GREEN, Moderator.

(Mrs.) LOU STARR KESTER,  
Church Clerk.

## MEETINGS.

An all-day meeting is planned to be held with the New Vernon Church, near Howells, New York, on Friday, June 6th, 1941. We expect Mrs. Blum-rod to supply the dinner, as heretofore. All lovers of the truth are cordially invited.

R. LESTER DODSON.

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

(Mrs.) M. R. FOSTER.

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

**I N**

**N E W Y O R K C I T Y**

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

Take elevator to second floor.

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

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

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

**1315 Columbia Avenue  
(Park Avenue Hall)**

**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.

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

J. R. HARDY, Pastor.

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

C. M. FISHER.

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

A. S. ROWE, Church Clerk.

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

W. L. SLUSHER, Pastor and Moderator.

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

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

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

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

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

E. B. AULT, Pastor.

# SIGNS OF THE TIMES.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 109.

MIDDLETOWN, N. Y., JULY, 1941.

NO. 7.

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## CORRESPONDENCE.

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### THE RESURRECTION OF THE DEAD.

*(Concluded from last number.)*

Paul begins this chapter by saying, “Moreover, brethren, I declare [in the present tense] unto you the gospel which I preached [in the past tense] unto you, which also ye received [in the past tense], and wherein ye stand [in the present tense].” We learn in this first verse that Paul was at that time preaching unto them the same gospel that he had preached unto them before, and which they had received, and wherein they yet stood. There are two things in this verse that we should keep in mind. First, that whatever it was that Paul had preached unto them, and which they had received, and wherein they were yet standing, Paul called it the gospel, and let me add just here that there can be no gospel of Jesus Christ if the dead are not to be raised. The name Jesus means Savior, and the angel told Joseph that He

should save his people from their (in the plural) sins. And I know of no people who are sinners except the offspring of the earthly Adam, who died at the age of nine hundred and thirty years, because he was a sinner. It was the creature man which God made of the dust of the ground who died at that age, and it was the mortal body that died, and this is the kind of people Paul is discussing the resurrection of, for he speaks of them as being mortal and corruptible. So the next verse says, “By which also ye are saved, if ye keep in memory what I preached [in the past] unto you, unless ye have believed in vain.” There is a saving power in the gospel to the saved, but not to the unsaved. (See 1 Cor. i. 18.) In the next verse Paul says, “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.” He is here referring to what he said at the first, as what he had preached to them in the past, and that they had received it and were still standing in that belief.

But a little later he found some who did not accept what he was then preaching, and he asked them how they could say what they were saying, since the first could not be true unless what he was then preaching to them was true. The next verse goes on to say, "And that he was buried, and that he rose again the third day according to the scriptures." In the foregoing verse he continued to tell them what he preached unto them first of all, and which they had accepted, and still believed it, and in the next four verses he is telling how many people saw Jesus after his resurrection, the greater part of whom he said remained unto this present, but some are fallen asleep. Keep in mind that he means by "the greater part remain unto this present, but some are fallen asleep," that the greater part are yet alive, but some of them have died. It is common with him, and with many of the scriptural writers, to speak of the dead as being asleep, and especially when they are talking about the resurrection of the dead. He ends that part of it by saying, "And last of all he was seen of me also, as of one born out of due time." Then he does not mention the resurrection in the three next verses. They are given to statements concerning himself. But he begins the twelfth verse by saying, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Keep in mind the fact that they are not differing as to whether or not Christ had risen from the dead, for he affirms that

he had preached the resurrection of Christ from the very first of his preaching among them. He says that he did that first of all, and he says that they received it and were still standing in that belief. So it was not the resurrection of Christ which some were now denying, for in the next verse he follows that statement by saying, "But if there be no resurrection of the dead, then Christ is not risen." Let me here say that the phrase in this verse does not mean, *If Christ did not rise in the past*, nor that he, or any one else, is now, at the present time, rising from the dead. The language will not admit of such a conclusion. And, beside this, the expression in the twenty-ninth verse, which says, "Else what shall they do which are baptized for the dead, if the dead rise not at all?" "What shall they do?" is in the future, and "if the dead rise not at all" is in the future tense. This thought of the future resurrection of the dead bodies of the saints runs through this entire chapter, and is found clearly indicated in almost every place in the Old and New Testaments where the resurrection of the dead is mentioned. Job tells us that it shall not take place until the heavens be no more. This places it at the time of the second coming of Christ, when, Peter says, the heavens shall pass away with a great noise (2 Peter iii. 10), and which John saw take place in his vision on the isle of Patmos (Rev. xx. 11), where he said, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found

no place for them." And he saw, immediately following this scene, the resurrection of the dead, both small and great, all of whom stood before God to be judged; and he saw all places which held the dead, give them up, among which places was the sea, for he said, "And the sea gave up the dead which were in it." We surely ought to understand what kind of dead the sea will give up to be judged, for they are now going down by the thousands almost daily. Job was certainly inspired, for the time set by him is fully corroborated by these writers fifteen hundred years after he wrote.

But back to Paul. He said in the next verse, "And if Christ be not risen, then is your preaching vain, and your faith is also vain." Why was the preaching of the apostles vain if Christ had not been raised from the dead? It was because he had been preaching that Christ died to save them from their sins, but that end could not be accomplished by a dead Christ. For Paul said in Romans v. 10, "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." If he remained dead we could not be saved by his life. This will be made more evident as we go on down. The next verse says, "Yea, and we [the ministers] are found to be false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." Paul is here arguing that if the dead should fail to rise, then the entire end for which

Christ died would be a failure, and all they (the ministers) have preached is but a farce and a falsehood, and there is nothing to it.

The next three verses say, "For if the dead *rise not*, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The direct consequence that could possibly befall God's people is, and will continue to be a fact, if the dead are not to be raised in the future. And the reason is made very plain in these three last verses. "For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins." There can be only one reason why Christ should not have risen from the dead, if he did not rise, and that would be that he failed to satisfy the law for those for whom he died. Jesus 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." Christ went under the law to redeem his people from under it, so neither he nor his people can ever be freed from under it, and rise from the dead, unless he fulfilled it to its last jot and tittle. If he failed to do this he is perished, and all they which are fallen asleep in him are perished, and all the rest of mankind at their death will perish forever, because he failed to satisfy for their sins. Their faith is vain; they are yet in their sins.

And he follows this up by saying, "If in this life only we have hope in Christ, we are of all men most miserable." He means by that saying that God's people suffer more in this life than the wicked do. (See Psalms lxxiii. 3-6.) Their hope in Christ is that in the resurrection they will be delivered from the bondage of corruption into the glorious liberty of the children of God. (See Romans viii. 18-25.) They also hope they will then obtain the salvation which is in Christ Jesus, with eternal glory. But if Christ did not rise he failed to put away their sins by the sacrifice of himself, and they are yet in their sins, and are left without hope and without Christ, and are of all men most miserable. But thanks be unto God, who giveth us the victory through our Lord Jesus Christ, Paul did not leave us without hope, for the next verse says, "But now is Christ risen from the dead, and become the firstfruits of them that slept." In my mind's eye and ear it seems that I can almost see him and hear him triumphantly waving his blessed right arm, with something in his glorious hand, and shouting, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." A most glorious truth is this, for he hath said of his people, by the mouth of the prophet Hosea, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Meaning he will not turn from this promise and fail to

fulfill it. Paul, in what I have already quoted, tells us just when this promise shall be brought to pass. He says, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" It is wonderful how those Old Testament writers and the New Testament writers are so perfectly agreed on this subject.

I mean, if the Lord is willing, to continue to write on this subject until I have commented upon every place in the Scriptures which I think will throw any light on the subject, and as it will be too long to print in the SIGNS I aim to publish it in pamphlet form, with this article in the beginning of it, and I would like for all who read this, and would like to have one of them, to write me, so I can enroll their names and know when I have enough to meet the expense of getting it out. The price will be as low as it can be to pay for getting it out and handling it. I mean to show that the end for which God made everything which was, and is, is to make manifest, or make known, his eternal glory, the riches of which can never be made known without the resurrection of the dead. For Paul said, What if God, *willing to shew his wrath*, and to *make his power known*, endured with much longsuffering the *vessels* of wrath fitted to destruction: and that he might *make known the RICHES* of his glory on the *vessels* of mercy, which he had afore prepared unto glory. Even



us, whom he hath called, not of the *Jews* only, but also of the *Gentiles*."

You will note that I have put certain words in italics, to which I wish to call special attention, and have put the word "riches" in small capitals, and have italicized the phrase "of his glory," to show that the RICHES of his glory can only be known on the vessels (Note this word "vessels") of mercy, which he had afore prepared unto glory. This will not take place until the Son of man shall come in his glory, and all the holy angels with him, and he shall be seated upon the throne of his glory to judge the quick (living) and the dead, and God shall call for all nations to gather before him to be judged. He will then "say to the north, Give up; and to the south, Keep not back: bring my *sons* from far, and my *daughters* from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." I will show that all the foregoing applies to the outward man, the flesh, which perisheth; while the inward man, which consists of two parts, which are called the spirit and soul, is renewed day by day. Those inward parts are where Jeremiah says God promised to put his laws. (Jer. xxxi. 33.) Paul said to the Thessalonians, "And the very God of peace sanctify you *wholly*." Meaning every part of you, and named them, by saying, "And I pray God your *whole* spirit and soul and body be preserved blameless unto

the coming of our Lord Jesus Christ." Then he adds the blessed part of it, by saying, "Faithful is he that calleth you, who also will do it." Does any one think that man's whole spirit, soul and body will be preserved blameless in God's account unto the coming of our Lord Jesus Christ, and then God will condemn the body to everlasting annihilation? I do not. Back in creation, where God made man, when he stretched forth the heavens and laid the foundations of the earth, he formed man's spirit in him, and if you will consult Deuteronomy xxix. 29, you will not ask any one what he formed it of. And I have never read of the spirit or soul of man dying and returning to dust, or of being buried, and a promise that they should be raised up at the last day. Jesus taught that men can kill the body, but they cannot kill the soul. (Matt. x. 28.) And I aim to show that the work of changing man from the image of the earthy and conforming him to the image of the heavenly is begun *in* man while in this life, and will not be completed until the day of Jesus Christ. Paul said to the Philippians, that he was confident of this very thing, that he which had begun a good work *in* them would continue it until the day of Jesus Christ. (Phil. i. 6.)

I mean to try to present the exact scriptural teachings on these things, if God is willing. I also aim to show that the resurrection of the dead bodies of the saints was the foundation of the hope of the prophets, of Moses, of the

fathers and of Paul, and that the entire end and aim for which God created all things will be a failure if the dead do not rise in the glorious image of his blessed Son. John said, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Then he added, "Every man that hath this *hope* in him, purifyeth himself, even as he is pure." From this we see that this was the hope of John, and the believers of his day, and it is my only hope for a blessed immortality beyond this life. I am in my eighty-third year, and this doctrine grows sweeter to me as I approach nearer the end of this life.

When I begin the continuation of this subject, I will leave off the last part of this article, and go back to where I left it at the twentieth verse of the fifteenth chapter of 1 Corinthians, and finish the investigation of that chapter, for there is much more proof in that chapter to substantiate the position which I have herein taken. I will bring in those things which I have proposed to prove, at the proper time and place.

If any wish to write me concerning this article, they will please address me at Sulphur Bluff, Texas, R. F. D. 1, Box 65.

I remain a poor old sinner, but in hope of eternal life, which God, who cannot lie, promised before the world began,

J. C. SIKES.

UNION, N. J., May 18, 1941.

DEAR BROTHER DODSON:—I cannot refrain from expressing again how my hungry soul was filled with spiritual food from the hymn used at the beginning of your afternoon services to-day, feeling that I would have been bountifully paid for my trip to New York if you had not said another word from the pulpit. That hymn has been on my mind almost continuously as a silent prayer for the past two or three months, due to a little experience one night when awakened from sleep. Several times I have felt like suggesting it for the services, but have not, because of a feeling of unworthiness, and who am I that I should even entertain a thought of suggesting a hymn? It was a great comfort to me when you announced hymn 1046, as I had just opened the book and was perusing the words of that hymn. This is just one more instance where we can see the hand of Almighty God directing the work of his servants. I cannot help feeling that his ever-watchful eye is over us at all times, leading, guiding and directing us in the way that we should go.

It is with much hesitation I mention the word "predestination," knowing that it is a subject of controversy among some of our brethren, yet it forms the foundation for the hope of all true followers of the meek and lowly Jesus. God predestinated that you use the hymn you did to-day, and, if not deceived, it was his divine will and purpose that it should be food for a poor hungry soul such as I. All

things are in his hand, be they great or small, and not one thing shall be left undone in the eternal plan of salvation, and not one of the redeemed shall be lost: every one for whom Christ shed his precious blood shall meet around that great white throne in heaven above, where all is love, there to sing praises to his name for evermore. We are told that all things work together for good to them that love God, to them who are the called according to his purpose. Though it may be very difficult to comprehend the good of all things, yet time will prove that the foregoing Scripture is true, and how glad we should be that "all things" are embraced in his covenant and nothing is left for poor helpless humanity to perform without the guiding hand of the all-wise God. Some of the most bitter experiences of my life have proven to be the greatest blessings, thus I feel to speak from experience, that the bud may have a bitter taste, but sweet will be the flower. If God be for us, who can be against us? He who predestinated that his only begotten Son should come down to a world of sin and sorrow to give his life a ransom for his people that they might have life eternal; moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What more could any sin-sick soul desire than to know there is no power greater than that above? The winds and waves obey his will, and his voice can speak peace to the tempest-tossed, weary, wayworn traveler, whose only hope is

in the all-sufficient grace of the blessed Redeemer, who said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jesus is the way, the truth and the life. There is no other way to enter into the sheepfold except by and through the door, which is Jesus Christ himself. The one who climbeth up any other way is a thief and a robber. Jesus, the great Shepherd, calls his loved ones into the fold and his voice they cannot resist, but the voice of a stranger they will not follow. They are drawn by the sweet cords of love, and how thankful we should be for the hope and faith to believe that he has spoken peace to our souls when deep down in the pit of utter blackness and despair. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. What could be freer and more assuring than a gift? We do not have to pay for it by works, or in any manner whatsoever, not of works, lest any man should boast. What do we have to boast about? Yet if it were not for the all-sufficient grace of God it is only human nature to boast of many things done. Thanks be to his holy name that we are kept humble at his feet and made to feel that we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. If it has been ordained by God, how can we do otherwise? Who are we to resist the power of God, when not a sparrow can fall to the ground without him? Con-

sider the lilies of the field, how they grow; they toil not, neither do they spin. Put your trust in God, seeking first the kingdom of God above everything else and your life, which is hid with Christ, shall be eternal in the heavens above.

"By their fruits ye shall know them," and our faith is shown by works which are implanted in our hearts and minds by the Spirit from above. Our very thoughts and intents are known by the Father above. Oh may he guide and direct us in the way that leadeth to joys above. This is the way, walk ye in it. But how could one walk in the way if not led by the Spirit of God? It is not in man that walketh to direct his steps, and if left to himself he would fall by the wayside, but thanks be to God, he has promised that he will never leave nor forsake his own. Oh how sweet and wonderful are the many promises contained in the eternal word of truth, if it be the will of God to reveal them unto us, but without his revelation the Scriptures have no spiritual meaning at all. Though our seasons of feasting be few and far removed from each other, yet we would not exchange a moment in thy presence, dear Lord, for ten thousand worlds such as we have to-day, which will perish or vanish with the years. Thy grace is all-sufficient, everlasting, eternal and far reaching to all corners of the universe. May we be given strength to walk worthy of the vocation wherewith we are called, ever looking to Jesus as the author and finisher of our faith, the One altogether lovely,

knowing that in and of ourselves we can do nothing. He is our all-sufficient aid, and ever present help in time of trouble.

Brother Dodson, please do not feel that these rambling words of mine were written for publication. It is just a means of giving vent to my feelings, to relieve my mind of some thoughts that would not be understood or appreciated by the majority of people in the world to-day. Perhaps it will be only a waste of your time to read this. If so, please pardon the intrusion. If there should be any truth or comfort in what has been written, give all praise, honor and glory to the Giver of every good and perfect gift. May God give you grace to continue contending earnestly for the faith once delivered unto the saints. May he sustain you at all times in your work as editor of the SIGNS, which is a great comfort to many people, also in your work as pastor of the Ebenezer Church, where I found such a lovely home among a group of true followers of the meek and lowly Jesus, if I know anything at all about such things. My heart was filled with joy the day you so graciously accepted my letter asking that my name be placed on your church book, feeling that I needed so much the guidance and watchcare of one so deeply grounded in the truth as you are.

"Oh that the Lord would guide my ways  
To keep his statutes still;  
Oh that my God would grant me grace  
To know and do his will."

In bonds of love,

ELSIE M. LOEFFEL.

WESLACO, Texas.

DEAR BRETHREN:—If one so weak and unworthy as I may address you as brethren. If indeed I have ever tasted of any of the heavenly things it was not because of any good thing I have done. Ever since I was a child I have seen myself a sinner, and when playing hide-and-seek with other children I would be behind the door begging God to have mercy on me. I wish I had the ability of a ready writer to express my thoughts in words as I hope I sometimes am made to see them in my mind, then I might be able to express them so I would not be mistaken in expressing my thoughts. I love to think of that great God that never had a beginning, and will have no ending. Oh yes, a God that foreknew all things, and one who purposed all things that will ever come to pass. Some say that predestination causes things to come to pass. I do not believe that, for purpose or a plan never did cause a building to be built. It takes power to carry this plan out, and this great God has this power, unlimited power, to cause it all to come to pass. What comes to pass to-day has already been (in his mind and purpose). It is not one whit different when it comes to pass, for it was in his master mind before the creation of the world. It is one eternal now with him, the same yesterday and forever. All things work together, both good and evil, to bring about what God has purposed to come to pass. I believe it was necessary for Jonah to go through with every bit of the experience he had on that journey before he went to Nine-

vah, that God had the whale growing all those years to be right there on the spot ready to take poor old Jonah down, and all this was arranged by the God of high heaven before the world was made, and he caused it to be manifested just as it was. So I admonish, but I cannot teach that you can avoid these things coming to pass in your life, for I believe that we will commit every sin that Christ suffered for on the cross, and at the same time it is I who will have to account for all of my sins. I believe that in the new birth here in time it is the first man (old man) that is born again; it is first natural, then spiritual. So the Lord's little ones have two births, two lives, two natures, bear two kinds of fruit. The spiritual birth is a new eternal life that takes up its living abode, or place, with the old man in the same body, so when a person is born of the Spirit it shows the old man what he is by nature, shows him that he is a sinner in the sight of God, and it is because of this birth that the old man tries his best to get himself out of this sinful condition. The spiritual life doth not commit sin. Its fruit is righteous, holy, etc., while the fruit of the old man is sinful, and contrary to the spiritual life. So the new birth does not free the old man of his sinful condition, but it is sin condemned in the flesh; yes, left there until death, but even then they are alive to their sinful condition: they are left with a hope. Yes, a hope that this sinful body, this sinful life, will some sweet day be changed into that glorious state of our blessed Savior. So it is the old man

that praises the Lord here in time for that blessed hope given him by this blessed Man. It is then that he can sing that sweet old song, "I once was lost, but now am found; was blind, but now I see," etc. The spiritual man will never go back to earth, but will return to God, who gave the spiritual life, when death comes. It doth not yet appear what we shall be, but we shall be like him, and be satisfied, a glorious spiritual body. "For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven."—Mark xii. 25. But with me personally, the question arises, Am I one? I cannot see how such a just and holy God can have mercy on such a sinner as I am. Sometimes I get so low in spirit that I begin to doubt, and wonder if it is all just imagination. Some time back (about two years ago) I was on my way to a meeting, about two hundred and seventy-five miles from here, where I go once a month, and as I drove along the highway I never felt worse (spiritually) in my life. It just seemed I had fooled the brethren, and was a hypocrite, and I began to wonder if there was a God or not. But after a time I felt better and went on to the meeting. After the meeting, when brother Smith and I got in the car a Mr. Culpepper got in with us, and when we had stopped at a sister's home for dinner he began crying, and said, Eugene, I wonder why I keep going to meeting, when the Lord showed me more than thirty years ago that my place was in hell. Then He showed me

the world, and all the commerce in it, then showed me heaven, but my place is in hell. Then Mr. Culpepper said that last week while working in the field he said to himself, Why did Eugene bring all those good people and come to my home? Then he said a voice spoke to him, and said, Eugene did not bring them, he was sent. He said, Well, then I broke down and began crying for joy, for that was just the evidence I had been looking for, as I had been longing to know if the Lord was in the matter, or not. I told this precious brother he ought to rejoice and feel comforted that the Lord had shown him heaven and given him a love for the brethren. This love for the brethren is an evidence that he has passed from death unto life.

These days with good highways and cars more and more people are coming south for the winter. I live in the southernmost part of the United States, in the Rio Grande Valley, where we have mild winters, with fruit and vegetables all winter. We will be glad to have Old Baptists or believers meet with us on fourth Sundays here at my home or on second Sundays at Denhawkin schoolhouse, Stockdale, Texas. We still hold to the doctrine of predestination of all things. We believe in the resurrection of the dead, both of the just and the unjust, the general judgment, and that the mortal bodies of the saints shall be made spiritual and fashioned like Christ's glorious body, to reign with him forever.

You are at liberty to print any or all of this letter if you see fit; if not, cast it

in the waste-basket, and remember this poor sinner in your prayers.

E. B. AULT.

CLAYTON, Mo., Feb. 6, 1941.

DEAR ELDER DODSON:—The SIGNS OF THE TIMES has been in my home ever since I can remember. When I was in my teens I was in school in Kentucky, where my grandfather, J. F. Johnson, had charge of four churches. I often attended these meetings with him, and although I had not at that time thought I would ever join any church, I was charmed with his preaching, and thought how wonderful it was that he could understand so well the Scriptures. I was married young, and after my parents died, in 1887 and 1890, the SIGNS was sent to me in Missouri. I have never missed a copy since that time, fifty years. I read and reread each copy many, many times, until the next one comes, and in its columns I find much comfort, and do thoroughly enjoy it. I joined the Old School Baptist Church in Henry County, Indiana, where my grandfather, Elder J. Foster Johnson, did his first preaching, and where my parents were members, and my father was a deacon until just a short while before he died in Lawrenceburg, Kentucky.

For over forty years I have been gathering data of my ancestors Hickman, Mellott and Johnson, and now I am assisting a distant relative in getting as many descendants as I can of these ancestors. They came from eastern Virginia into Pennsylvania and West Virginia, and on to Ohio and

Indiana. A great many of them lived and died in Henry and Delaware Counties. Now we find them from the Atlantic to the Pacific. Dr. Franklin Miller, a teacher of physics in Rutgers University, at New Brunswick, N. J., (our relative) wants to publish a book of our ancestors and as many of their descendants as we can find. I am writing to a great many throughout the West, and in last month's SIGNS I found the name J. J. Collins, of Newton, Alabama. I am looking up a branch of the Hickmans in Virginia: Rebecca Hickman married Abel Williams, their daughter, Sarah W., married Dr. Sam K. J. Collins, and they had seven children. I have their names, but nothing more. Can you send me the house and street number, or R. F. D., of the Elder J. J. Collins, of Newton, Ala., also a Mrs. Elizabeth Collins, of San Diego, Calif., whose name was signed to the obituary of her mother, Mrs. Armeda Riffe, who went from North Springs, W. Va., to the Pacific coast in 1885? Do you know the address of Elder W. R. Dodd, a Miss Hickman or James Dodd in Virginia? One of their descendants lives here in University City, by the name of Medsker (or Metsgen), and we want to learn more about this family of Dodd, also.

Sincerely, and with christian love,

(MRS.) E. J. BOLTON,

23 Lee Avenue, Clayton, Mo.

[WILL those referred to, and others who are interested, please write to sister Bolton direct, at the address given,—R. L. D.]

ANABEL, Mo., March 6, 1941.

DEAR BROTHER DODSON:—I have thought ever since you answered my request to write on the sixth chapter of first Samuel, I would write and thank you. I received much comfort and joy from it, and read it over and over. You were kind to answer my request, and I feel I want to show my appreciation, hence I am inclosing one dollar you keep fifty cents and hand the other fifty cents to the publishers of the SIGNS, to help send it to some one who is not able to pay for it. I enjoy the many good articles in the SIGNS, and know the writers have to be inspired by divine inspiration to write of the things of God's kingdom. We cannot pay for these things, for God's word can neither be bought nor sold, but we can in some ways show our appreciation of them.

I read in my last SIGNS of the passing of your father, and by the reading of the obituary I feel you are reconciled in a spiritual way, but there is a natural tie that is hard to sever. While we know they are much better off than we who remain, yet we feel the loss of our parents when they are gone, but we cannot wish them back. Your father gave me the impression of being very sincere, humble and earnest, and I surely did enjoy his writings. So many whose writings I much enjoyed reading have gone to a rest that is never molested by the trials and temptations of this sinful world. I sometimes ask myself the question, What would I do could I not die, and had to stay on here amid the storms of life? Some say

death is cruel, but I feel that it is a blessed release, and we can go home to glory, there to praise God through all eternity. I have a sweet hope that one day I will see him as he is.

Back in the year 1900, while I was on the dancing floor, my Savior appeared to me in a still small voice, as it were, saying, You are doing wrong. Oh the burden of sin and guilt seemed more than I could bear, and I was very glad when husband and I came home. That reminds me that God is everywhere, for I was not seeking him, but he found me, as he did Jacob, in a waste howling wilderness. David says in the one hundred and thirty-ninth Psalm, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

My letter is getting lengthy, so I will close. I just wanted you to know I appreciated the favors. I would like to ask more, but do not want to be a nuisance. May God bless you and family and all the other editors and writers of the SIGNS. Pray for me.

In a sweet hope,

(MRS.) J. B. McAFEE.

PANAMA CITY, Florida, May 6, 1941.

DEAR BROTHER DODSON:—I appreciated your good letter of February 2nd, and also appreciated your article on Matthew xxvii. 36, as requested by me. I caught the point. I think your editorial in the May SIGNS is fine. If you have a mind to, I would like you to



write on Esther iv. 16: "And if I perish, I perish." I appreciate the SIGNS very much.

I came to Florida nearly ten years ago, to stay a year and then return home, mostly because of an afflicted wife, and am here yet. We have not organized a church, but we hold meetings every month. We have had some as good meetings this year as I ever attended. Some of our members want to wait until we build to organize. We have letters ready for constitution. We want to build a house. Dr. J. M. Whitfield gave us a lot, nearly three-quarters of an acre, the N. Y. A. will make our pews and enough have promised labor to build free. We are now geared to go with the following committee: C. H. Byrd, W. C. Stanley, J. H. Hurst, L. P. Hanelson and Adolph Hartzog.

Those who desire to help us can send to me, Box 644, Panama City, Florida, or to W. C. Stanley, Millville, Florida. We will be grateful, and see that the money is rightly applied.

In gospel bonds,

C. H. BYRD.

SULPHUR, Kentucky.

DEAR EDITORS:—I am sending two dollars to pay my subscription for one more year. It is a little overdue, but I hope I have your forgiveness. My health is failing fast, and only the Lord knows how long I will be here to read the dear old SIGNS, but I hope the SIGNS will live long and prosper after I am gone, for I believe it is food and drink for many hungry, thirsty ones of

the Lord's people, and these are perilous times, and the clouds are dark all over this beloved land of ours, and again the Lord only knows what the outcome will be. I believe the Lord has a purpose in all things, and when that purpose is accomplished the war will stop. They can do no more than the Lord wills, for the Lord God omnipotent reigneth.

If I am saved it is by the free gift of God, through grace.

(MRS.) ADDIE CHANDLER.

WILMINGTON, Delaware.

DEAR EDITORS:—Inclosed you will find one dollar, for which please send me the SIGNS for six months. It is now all the preaching I get, as I have lost my hearing. I am now well along in my eighty-seventh year, and the things the SIGNS stands for are dearer than in my younger days. I was baptized by Elder Benedict, of Warwick, N. Y., in the year 1876, and am still a member of that church.

ELEANOR J. RITTENHOUSE.

SAN ANTONIO, Texas

DEAR EDITORS:—Inclosed find one dollar, for which please send the SIGNS OF THE TIMES to my sister in California. Our parents were Primitive Baptists, and I hope we are, too. I surely enjoy the SIGNS every month. My sister is a widow, too, and I know she will love the SIGNS. I wish I could send it to every one who would enjoy reading it.

Yours in hope,

(MRS.) ETTIE SMITH.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY, 1941.

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**J. E. BEEBE & CO.,***Middletown, N. Y.***MATTHEW VII. 13, 14.**

“ENTER ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.”

The word “strait” means of small dimensions; narrow; close; tight. This language was spoken by our Savior in his exhortation after his sermon on the mount, and was the answer to those desiring to be justified by the deeds of the law, and the teachings and traditions of their fathers. This “strait gate” is the opening into the way of eternal life, and we are much concerned about this way, and our heart’s desire is to be right, do right and act right in all our

deliberations. Jesus said, “Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.”—Matt. vii. 12. We do well if we consider our brethren this way, the life of the virtues of our hearts is made manifest, but this as an act of the creature will not give life. If we enter in at the strait gate it is because we are guided by One that knows the way, and is strong to give strength to the weak, and bind up the broken-hearted, and every one He came to save will enter in at the strait gate. He is the way, and the Porter that openeth the gate. “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”—Luke xiii. 24. In all our writing and speaking we hope to be in this narrow way and enter in at the strait gate of the truth as it is in Jesus, and when we write to try to antagonize instead of edify, and prevail that we should get to be master over our brethren, we are in that broad way and wide gate which leadeth to destruction, then we destroy the peace and pleasures of ourselves, and of the brethren also. We cannot add one cubit to our statue by striving about words to no profit, and making mountains out of mole hills. We should examine ourselves as to the motive prompting us to write upon certain points of doctrine, or to preach from a certain text, and we feel to testify if the motive is to give certain brethren a reprimand we are prompted by the flesh, and we are in that broad way and wide gate which our Savior speaks of.

We have in our experience the witness of these truths, and are given to discern between flesh and Spirit, which is plainly set forth in our text, and we do know the flesh profiteth nothing. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his commandments, and to those that remember his commandments to do them."—Psalms ciii. 15-18. We do not set forth in these expressions the idea that the creature is able to perform these things by the ability of the flesh, but to bring to mind the things that are manifested as the fruit of the Spirit. We truly hope our readers will be charitable to us, and measure us by their own experience, and by that you will know our shortcomings, and not forget that we are fallible creatures, but above all things we desire to contend for the truth as it is in Jesus, and at the same time the prayer of our hearts is that God in his purpose decreed that the Holy Ghost should put us in remembrance of his abundant mercies and his lovingkindness that draw us to him, which will prove that we are followers of Jesus and he hath put us forth in the narrow way that we should enter in at the strait gate. The Scriptures abundantly testify of the work of God in the heart of the sinner, and all who are taught by him hath the witness in their hearts. They are not

forgetful hearers, but doers of the word, and these are they that the mercies of the Lord are upon, and God's covenant is not taken from them, hence they keep it, and are those who remember his commandments to do them, and they are not grievous, and every one that cometh bringing these tidings is the servant of the most high God, and their testimonies are in demonstration of the Spirit and of power. They have no time to be pulling the mote out of their brother's eye, but they are given to see clearly the mote that is in their own eye, and it draws them up to see themselves, and makes them little to walk in this narrow way and enter in at the strait gate. But those who can go about bearing a measuring rod to measure every brother and sister they come in contact with in their pilgrimage, and feel their judgment is unquestionably right, are in a broad way, and have a wide gate to enter into the riches of God's grace, and there is no question too hard for them to answer, or judgment to render but what they should give the directing verdict, have a broad way and wide gate.

These truths are witnessed by the church of God in its pilgrimage in this militant state, and God's *little ones* are watching continually for the manifestation of this fellow who travels in this broad way, and this wide gate is opened to notice and allure them into his snare, that he might destroy their peace, that he could look on and watch them suffer and writhe in their own blood. Dear *little ones*, your Savior has declared that he will never leave nor

forsake, and he will be a present help in time of trouble, and not a weapon that is formed against you shall prosper, then with such evidences as are witnessed by you in this narrow way your heart is made glad, and there is just room for two in this narrow way, and oftentimes the little one feels he is alone, and begins to cry, and then his Companion comes in manifestation and embraces his loved one and drives away all his fear. As we write "all his fears" the sufferings of this present time, or eternity, are taken away. We are as pilgrims and strangers in the earth, and the admonition is to go home to thy friends and tell them how great things the Lord hath done. It is a great task to go to those we see are so pure in heart and are walking uprightly, and say to them, I am such a great sinner, and I am so vile and unworthy, and I have been in such a wilderness, and the way was so narrow I had no companion, for there was no one like me, and it seemed I was so far from any place of refuge and the gate was guarded by One who is so wise that he knoweth me altogether and I cannot escape his all-seeing eye, so I must perish alone. But instead of perishing, our blessed Jesus, our Deliverer, comes and takes us in his arms and brings us in this narrow way, and opens to us the gate that is so strait that not one of our enemies can enter, and we are given to know that he is our Deliverer, and these are the reasons for our trust in him, and he is our All in All. We love to sing praises unto him and speak of his goodness and tell of his power,

and of the grace of God given in Christ Jesus for such a poor sinner as we feel to be. All these are but a foretaste of God's salvation, with such manifestations as we have manifested to us in regeneration, raised from death in sin to life in Christ, and the realities of praise and adoration we have in this life. What a wonderful deliverance and salvation is to be realized by every subject of His love and mercy when they come into the fullness, and not only deliverance, and salvation from this sin-depraved condition, but triumphant over death, hell and the grave, and be like Jesus. Dear reader, we have not yet attained unto these things, but this is the inheritance Jesus will give to *all* the "blessed of my Father," and he will say, Come in, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

We can discern the thoughts and intents of the hearts of men as they are manifested by their fruits, for by their fruits we know them, and by the fruits of Judas Iscariot he proved to be just what Jesus said he was, and all the repentance we have any record of was of himself, and he went out and hanged himself, and such is the lot of all who walk in this broad way and enter in at this wide gate, and God forbid that we should go outside of his word and give version or teach some other way.

Dear readers, we are submitting these thoughts for your faithful consideration, and we hope many may be comforted by them; and to you who do not find comfort either in what we have written or the things connected there-

with, cast it from you; and those of you who do find comfort, give God the praise, and our desire and prayer to God is that he has purposed these things unto us by his grace, and that he will keep and guide us in the narrow way and bring us in through the strait gate, that we may enter into eternal rest.

C. W. V.

### JOEL III. 3.

BROTHER S. L. ROBERSON, of Haile, Louisiana, has written us that the text at the head of this article has been on his mind for some time, and requests we give our views on it for him and his wife, and we like, as far as possible, to meet the wishes of our brethren by complying with their various requests.

The verse to which reference is made reads as follows: "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink."

While Joel may be regarded as one of the minor prophets, nevertheless, after reading his prophecy, we are convinced that he summed up in the three chapters constituting what he wrote the substance of God's dealings with his people and their adversaries. We might sub-divide these into three headings, or parts: (1) God exhorts Israel to mourn because of her own desolation, and in order to make this absolutely effectual he who controls and directs all things after the counsel of his own will, works all things together so as to bring this about. A remarkable description of this was set forth in

that day and time by the Lord sending throughout their land (a) the palmerworm; (b) the locust; (c) the cankerworm, and (d) the caterpillar, which destroyed all of their crops and their vineyards. This was followed by a great drought, which dried up their pastures and fields, thus making desolate their flocks and their herds, and to make bad matters worse the fire swept over and devoured the trees of their forests. The distress was so great that their old men were called upon to witness that neither they nor their fathers had ever known the like before, and they were commanded to tell these things to their children, and their children to their children, etc. Their drunkards were even made to weep and howl because the wine was cut off from them, and they were made to lament, according to the record, "like a virgin girded with sackcloth for the husband of her youth." Likewise their priests and ministers were made to mourn because the meat and drink offerings were withholden from the house of God. Then were they commanded to sanctify a fast, to call a solemn assembly, and to gather all of the elders and the inhabitants into the house of the Lord their God, and cry unto the Lord. (Joel i. 14.)

(2) After having experienced their own vileness they must next experience the terribleness and depravity of their ungodly enemies. Even though they made swords out of their plowshares and spears out of their pruninghooks, in preparation of war, they of themselves were not the equals of their op-

ponents, who were mighty men of war, whose chariots leaped over the mountains and pressed down upon them, sweeping everything before them as the fire devoureth the stubble, until the time was ripe for the Lord to defend them. The wickedness of their enemies was likened unto that of the Tyrians and Zodonians, who took the precious things of Israel and debauched them in their own temples, selling the children of Judah and Israel unto the Grecians. Our text shows how inconceivably intemperate and abominably wicked they were in their treatment of the Israelites, whom they sold as captives. They cut lots, or gambled for them (God's people), and even sold them as slaves or chattels of the lowest types of merchandise, stooping so low as to give a boy for an harlot, and selling a girl for wine, all for the gratification of their beastly lusts. Even the beasts were better than they. But are not worse things than these even being reproduced before our very eyes to-day? It would seem as though the human race instead of making progress is slipping back into the darkest ages, for the world certainly seems to be set on the fires of hell to-day, and never before in its history was wickedness of all kinds and descriptions so prevalent and rampant throughout the whole world. It would appear as though God had closed his eyes and ears, that he should neither see nor hear what is going on, but we are persuaded that he has a purpose in all things, and that when we shall have been made to know the depths of the degradation of the

valley of Jehosaphat, we will call upon the Lord and he will do great things for us.

(3) The third point we wish to mention in connection with Joel's prophecy is God's final blessing upon his people. Although they were made ashamed of all their ways and felt severely the heel of their oppressors, nevertheless the time came when they could lift up their heads. When the day of their redemption drew nigh, the Lord roared out of Zion; he uttered his voice from Jerusalem, and the heavens and the earth were made to shake, and the Lord was proven to be the hope of his people and the strength of the children of Israel. Thus were they made to know that their God was dwelling in Zion, in the mountain of his holiness. And it came to pass that the mountains dropped down new wine, and the hills flowed with milk, the rivers of Judah flowed freely with water, and a fountain came forth from the house of the Lord to water the valley of Shittim. Egypt was made a desolation, and Edom a desolate wilderness, for the violence against the children of Judah, because they had shed innocent blood in their land, and it was made known that the "Lord dwelleth in Zion." By these things they experienced what Israel of old endured when the famine came upon Jacob and his sons, which of necessity forced them down into Egypt, where they spent four hundred years in servitude and bondage, but those years were not spent in vain, for when they came up out of Egypt they brought with them great treasures, or

evidences of God's great love and protecting care for and over them amidst all of their adversaries. They also saw the God to whom vengeance belongeth pour out his wrath upon their enemies in the various plagues visited upon Pharaoh and the Egyptians, and finally their complete destruction at the Red Sea. These things were typical of the things which God's people in all ages of the world must witness to more or less, and they should establish and encourage us in these perilous times through which we are now passing to stand fast in the doctrine of God our Savior. He has ever proven to be faithful by his people, and we shall not be ashamed if we trust in him to the end.

We fear we have not done justice to our text, but hope we have not written altogether in vain, and that our brother and sister who made the request will get something out of it, as well as others of our readers.

R. L. D.

#### TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec40 means your subscription expired December, 1940; June41 means your subscription expired June, 1941; Dec41 that it will expire December, 1941, etc.

#### CIRCULAR LETTERS.

*The Delaware River Old School Baptist Association, in session with the Kingwood Church, Locktown, Hunterdon County, New Jersey, May 29th and 30th, 1941, to the churches and associations with which we correspond, sendeth love and greeting in the Lord to all the household of faith.*

DEARLY BELOVED BRETHREN:—As we were appointed at our last Association to write the Circular Letter for this year, we feel barren and destitute as to what to write. We do desire to present some gospel truth, and hope the Spirit of God will lead us into all truth. One said, Lord, what is truth? Jesus said, I am the way, the truth and the life. In the fourth chapter of Ephesians, first and second verses, Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." The apostle here speaks of himself as a prisoner. When one is taken a prisoner it is because he has been arrested for something he has done. Paul, formerly called Saul of Tarsus, was guilty of persecuting Christ and his church, going about to establish the works of the law for righteousness, and preaching for doctrine the commandments of men. Therefore the Lord arrested him when he was on the road to Damascus, and he beheld that light which is brighter than the noon-day sun. Sometimes men arrest individuals and prosecute them when they

are not guilty. But God never makes a mistake. He knoweth our frame; he remembereth that we are dust. The apostle is here calling to the attention of the brethren at Ephesus that they walk worthy of the vocation wherewith they had been called, having been called with a holy calling, not according to their works, but according to His own purpose and grace given in Christ Jesus before the world began. This same truth applies to all brethren and churches of like precious faith and order to the end of time. That there be a unity of spirit, that the bond of peace be not broken. Where there is unity there is union, communion, fellowship, love, peace and joy in the Holy Ghost. The church of God has one Lord, one faith and one baptism, one God and Father of all, who is above all, through all and in you all. Jesus, the Son of God, came not to be ministered unto, but to minister and give his life a ransom for many: for all those whose names were written in the Lamb's book of life. He that descended into the lower parts of the earth is the same that ascended on high. He led captivity captive and gave gifts unto men. "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: till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man." Jesus Christ, the perfect man, who was verily God and verily man, who knew no sin, that we might be made the right-

eousness of God in him. There are lords many and gods many, but to us there is but one true and living God. There are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. There are three that bear witness in earth, the Spirit, the water and the blood, and these three agree in one. Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. We contend for salvation by grace, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast, and being made obedient unto every good work, we stand upon the foundation of the apostles and prophets, and Jesus Christ the chief corner-stone, in whom the whole building is fitly framed together. May God by his divine grace keep us from every false way, that we walk worthy the vocation wherewith he has called us.

C. W. VAUGHN, Moderator.

G. W. DANBERRY, Clerk.

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#### BOOKS WANTED.

Mrs. Myron Vroman, whose address is Box 387, Middleburg, N. Y., would like to purchase any or all of the following named books, either new or used copies: Volumes One, Two, Three and Four of the "Exposition of the Gospel of John," and "The Four Gospels," all by Arthur W. Pink.



**CORRESPONDING LETTERS.**

*The Delaware River Old School Baptist Association, in session with the Kingwood Church, at Locktown, Hunterdon County, New Jersey, May 29th and 30th, 1941, to her sister churches of the same faith and order with which we correspond, sendeth greeting.*

DEAR BRETHREN:—We feel that it is by the goodness and kindness of a merciful God that we have been kept and permitted to meet again in an associate capacity. We greet your messengers and brethren with brotherly love. The ministering brethren have come among us laden with good tidings of great joy, preaching Jesus, the way, the truth and the light.

Our next session is appointed to be held with the Hopewell Old School Baptist Church, at Hopewell, New Jersey, July, 1942, when we hope to meet you again. The grace of God be with you all. 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.

**OBITUARY NOTICES.**

MRS. LULA ALICE EANES, daughter of H. B. and Nannie A. Eanes, was born near Mountain Valley, Henry County, Virginia, November 30th, 1872. She had been in poor health for several years, and February 21st she had a stroke, and died February 28th, 1941. All that loving hands and physicians could do could not stay the hand of death. Her stay on earth was 68 years, 2 months and 28 days. She was married to Thomas H. Eanes the second Sunday in November, 1890, and to this union were born ten children, three of whom preceded her in death; seven are living: Harry, Leonard, Homer, Richard, Noel, Elsie and Beulah. Left to mourn her departure are her husband, seven children, two sisters, three brothers, thirty-two grandchildren and a host of brethren and friends. We feel our loss is her eternal gain. Sister Eanes professed a hope in Christ and joined the Primitive Baptist Church at North Fork in the year 1897, and was baptized by Elder W. S. Minter. She lived a loyal member to the church and to her pastors, loved the doctrine of predestination and election, prized highly the privileges of the church, and loved to meet in the assembly of the saints. Brother and sister Eanes covered a very large territory in visiting the churches and associations and were personally acquainted with the brotherhood far and near. Among her greatest pleasures of life was to entertain her brethren and sisters, and her doors were ever open to the people of God. The husband and children have lost a devoted wife and mother, the church a devoted and worthy sister, the community a good citizen.

Funeral services were conducted by Elders J. F. Stegall and J. E. Burgess Saturday, March 1st, at the home, and

attended by a large concourse of relatives and friends,, and the beautiful floral offering attested the high esteem in which sister Eanes was held. All that was mortal was laid to rest in the family cemetery. Of our esteemed sister I would say, Sleep on; take thy rest. We only sorrow in that we shall hear her voice and see her face no more.

Much more could be said of this good woman, but space forbids.

J. E. BURGESS.

OUR sister in Christ, MRS. ANNIE BELLE DUNLAP, of Bowdoinham, Maine, departed this life April 7th, 1941. She was the daughter of Deacon Nathaniel and Lois Ann Campbell Williams, and was born September 29th, 1861. Had she lived until September 29th of this year she would have attained the age of eighty years. All of her life was spent in Bowdoinham. Sister Dunlap was married to James A. Dunlap September 24th, 1883. This union was fruitful of seven children; one, Lois Ann, died at the age of thirty. All the rest survive her, and they are as follows: James Albion, Principal of Broomfield School, Harvard, Mass.; Vining Campbell, with the United Fruit Company, at La Lima, Honduras; Minerva Frances, Bowdoinham, Maine; Geneveive (Mrs. C. R. Webb), Ocean Park, Maine; Jeannette (Mrs. Wilfred Burrell), Bowdoinham, Maine, and Albert Atchison, A. & M. College, Texas. Ten grandchildren also survive. She was the ninth child in a family of eleven. Her eldest sister was married to the late Elder F. A. Chick. Sister Dunlap was received for baptism by the Bowdoinham Old School Baptist Church in July, 1885, where she remained a loyal and faithful member until removed by death. Her sterling character and admirable qualities were best seen and appreciated by those most intimately associated with

her, and while it was our privilege to have known her for over fifteen years, it seems to us that her true worth is far better set forth in the following letter from her daughter, Minerva, than we could possibly do, so we herewith present to our readers the letter.

R. L. D.

DEAR ELDER DODSON:—I am sending you some of the facts concerning my mother's life, which you can use or not, as you see fit. She, as we, was brought up in a home where the Old School Baptist Church was the only one ever attended, and her folks loved to have the members come to their home. Her mother was not a member. She had before her marriage joined a "Christian Baptist Church," I believe, and she thought her baptism at that time was all that it should be, and although she loved the people in her husband's church as much as he did, she could not feel like being baptized again in order to join. Their home was the headquarters for the visiting ministers and members. When Mother married and came to her new home she kept up the tradition, and as a child I loved to have the big wagons arrive the night before Association began, when every room in the house was turned into a bedroom, and often mattresses were put on the floor to accommodate the members and friends coming from other churches. My father was not a member, but I know he used to enjoy having them come, and did all he could to make them comfortable. I did not know then what it was all about, but I believe there was even then a great love in my heart for the people of God, and I did not want to miss a word of their conversation. There is such a difference now in the number that come, but I know the same truth is loved and there is the same love among the brethren as was in evidence then. Mother

loved the brethren and loved to hear the truth preached all her life, and whenever it was possible she attended her meetings, and did everything she could for her church. I feel it has been a great blessing to have had such a mother, and I wish that I might walk in a way that will do credit to her. I know, however, that her disposition was far different from mine, and I am far from having her unselfish and easily contented spirit.

The funeral day was one of peace and comfort to me, and the others have said the same. The service was beautiful, and I think we all felt there was no need to mourn. We shall miss her, but there is no sting. Her Lord had upheld and sustained her all her life and she has fallen asleep in him, whom she loved.

Thank you again for coming to us. I rejoice that he is able to raise up ministers of his word, who are enabled to tell of his wonderful works. How our hearts go out to those who have been made to see the beauties of his love, and how we rejoice to hear the truth proclaimed.

From the least of all,  
MINERVA F. DUNLAP.

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

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Mrs. J. B. Hill, N. J., \$3; Mrs. Martha Disharoon, Del., \$1; Grace Cunningham, Del., \$1; Harry Cunningham, Del., \$1; Mrs. Carrie Horton, N. Y., \$3.

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**M E E T I N G S .**

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The next session of the Staunton River Primitive Baptist Association will be held with the church at Whitethorn, Va., north of Chatham, Va., on the second Sunday in July, 1941, and Friday and Saturday before. All lovers of the truth are invited, especially ministers.

Kearling, Virginia,

F. WILLIAMS.

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

IN

**N E W Y O R K C I T Y**

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

Take elevator to second floor.

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

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

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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.

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**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**

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

(MRS.) M. R. FOSTER.

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

J. R. HARDY, Pastor.

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

A. S. ROWE, Church Clerk.

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

W. L. SLUSHER, Pastor and Moderator.

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

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

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

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

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

E. B. AULT, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

C. M. FISHER.

## "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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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 109. MIDDLETOWN, N. Y., AUGUST, 1941. NO. 8.

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## CORRESPONDENCE.

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[AFTER our article on Daniel xii. 1, 2, appeared in the May SIGNS, one of our good brethren in the South asked us to elaborate on certain phases of it, particularly on our reference to Revelation xx. 12, 13. We find that the late editor of the SIGNS OF THE TIMES, Elder F. A. Chick, in the April 24th, 1889, issue dealt with this identical portion of the word along with several other kindred Scriptures, and since we feel we can adopt his explanation as our very own, we are submitting same herewith for the consideration of our readers.—R. L. D.]

REISTERSTOWN, Md., April 2, 1889.

DEAR BRETHREN:—Some time since some thoughts from me were published in the SIGNS upon the common idea of the future general judgment, in which I tried to show that for believers at least the judgment was already past. Since then I have received several requests to write more fully concerning the same theme, and some texts that are

commonly supposed to refer to the future judgment have been presented, and my views upon them solicited. I had already intended to write additionally upon this theme, and in the same direction that has been suggested to me. To-day I will try to fulfill my desire and that of others in this matter. In my former letter I tried to show that the saints could stand in no danger of a future judgment, since it was expressly declared in the word that they should not come into judgment; also, that the finished work of Jesus forbade it and that the types could not otherwise be fulfilled. I do not purpose going over all this ground again, but wish to consider some of those Scriptures that have been generally understood as sustaining this common idea. It will at once be evident that I cannot in one letter take up and consider every portion of the word which might be supposed to sustain the popular view of this matter, but I will try to consider a few of the texts which are more commonly appealed to. A brother in Ar-

kansas wrote me referring to two such Scriptures. The first was Hebrews ix. 27, 28. It reads as follows: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." Aside from the fact that the Savior expressly declared that his people should not come into judgment (for the word *condemnation* means *judgment*, in John v. 24), and that all Scripture must be interpreted in harmony with itself, a careful consideration of the text itself will, I think, show that here is no reference to what is commonly called the future judgment. Careful examination of the reading of the text will show that there is a double comparison presented by the apostle. First, "As it is appointed unto men once to die," is set over against "So Christ was once offered to bear the sins of many." The second is, "But after this the judgment," set over against "And unto them that look for him shall he appear the second time, without sin, unto salvation." The first comparison seems plain. Man is appointed to die because he has sinned; and unless redeemed he must forever abide under the sentence of death. So in order to redeem his people Christ must once be offered, which is equivalent to saying that he must once die. As it is appointed to man once to die on account of sin, so Jesus, the sin-bearer, must likewise die. This, it seems evident, is the meaning of the first comparison. Upon this I will not enlarge.

Now let us see if we can find the point of comparison in the second clauses. First I will say that we shall strive in vain to find any similitude between a future general judgment which shall send some to endless woe and receive others to glory, and the blessings of salvation secured at the appearing of Jesus for them that look for him. Yet in the second clauses of each verse there is a similitude, as well as in the first clauses, else all the laws of language in the construction of sentences are wholly untrustworthy. Where then is the comparison? What, let us ask, always takes place when men die? I answer, Just that which makes the natural a true figure of the spiritual. After the death or offering of Jesus, those who look for him, his disciples and heirs, receive the spiritual inheritance secured to them. So after the death of men naturally, the estate which they leave passes the judgment of the court and is settled finally, and so passes to their children or heirs. The words of the text might be paraphrased and their true meaning brought out in this way. "As it is appointed unto men once to die, and after this comes the settlement of the estate so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear, bringing to and bestowing upon them the rich treasures of the heavenly inheritance of which they are heirs." This opens up a rich field for reflection as to how and when these blessings are bestowed, and what they are; but I desire to consider some other texts, and so

will confine myself to brief remarks upon each.

The brother in Arkansas also referred to Revelation xx. 12. The verse reads as follows: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." In the fifteenth verse of the same chapter we read, "And whosoever was not found written in the book of life was cast into the lake of fire." I want to say first that no child of God need fear the language of this text, for not only "the books" have been opened, but "another book" has also been opened: "the book of life." By "the books" I have no doubt is meant the books of the law of God, which judges all men, and which always condemns all men. When they are opened the judgment of all men is seen. When any soul sees himself as these books speak of him, that soul reads his own condemnation there, and also, like Isaiah, sees that all men are guilty and lost; but the "book of life" is then opened before the trembling sinner and in it he sees the record of what Jesus has done for him, and of all the work of salvation which he so much needs provided for him by the free and full love of God, which was set upon him from all eternity. The books are opened now to the convicted sinner, he is judged and condemned now, and the book of life is opened to him now. In this hour of judgment the soul finds no excuse, but pleads only the mercy of

God. The language of the whole book of Revelation is highly figurative, and much of it has always seemed very dark to me, but it is evident that there is nothing in this text to sustain the idea of the judgment combated in my former letter.

The text in 2 Corinthians v. 10, is sometimes supposed to teach the common idea of the future judgment. It reads, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." I want to say, in the first place, that this language belongs to believers only. The epistle is addressed to "the church" and "the saints." The pronoun "we" in the text means no more and no less than these characters. In the second place, "the judgment seat of Christ" is for none but those who belong to him; and the judgment seat of Christ is where he dwells, and he dwells within each saint and in his church. In the church and in ourselves, then, is the judgment seat of our Lord, and here saints are judged and here they receive according to their deeds whether good or bad; that is, whether of the Spirit or of the flesh. Paul knew the terror of the Lord in this judgment, and so he persuaded men, and besought his brethren to be reconciled to God. To the same end the Master spoke when he said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." —Matt. xii. 36.

Another text often used is found in

Matt. x. 15, xi. 24, and in other places in substance: "But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Capernaum.) Now I want to call attention to the fact that here cities are named, and not individuals; also, that in those cities were infants as well as men. The judgment which fell upon Sodom for its wickedness they knew, and we all know. Fearful as it was, the judgment of God upon Capernaum should be less tolerable still; and no one ever read Josephus' "Wars of the Jews" without feeling (if he thought of these words at all) that Jesus spoke what was true. It is evident that there is not the slightest reference here to future judgment, not to degrees of punishment in that world. The sole reference is to God's temporal judgments upon nations for their wickedness. Our God is a God of providence, and holds the balances to a hair's breadth, and what men sow, sooner or later shall they reap. There are a whole class of texts which come under the same head as this one, of which I cannot now speak. Surely thus far we have found nothing which contradicts the view I have given of this matter in my former letter, but much that sustains it. I will briefly consider one more text and leave the subject.

In Matthew xxv. 31-46, we have a lengthy parable of our Savior, which is generally supposed to depict the scene that shall be realized at the end of the world. It is more lengthy than I have room to quote. It is what is

known as the parable of the sheep and the goats. Let us turn to it and read it. It will appear, first, that this parable occurs at the end of several parables, commencing with the parable of the ten virgins, all of which related to the setting up of his kingdom here on earth at the end of the old or Jewish dispensation. The parable of the ten virgins begins with the word "then," an adverb of time, meaning either "at the time" or "just succeeding the time." Before that the Savior was speaking of the destruction of Jerusalem. Then in all the parables that follow some great truth in relation to the setting up of his kingdom on earth is stated and enforced. In the parable under consideration it is said, "When the Son of man is come in his glory." While he was speaking these words he was yet in his humiliation—his glory was veiled, but soon the cross would be past forever, and the time of his glory would dawn. We find it so hard to disassociate the glory of the Lord Jesus from material things. The natural mind sees no glory unless it be in numbers, wealth, dignity and worldly influence. Consequently the carnal mind does not and cannot see that Jesus entered into his glory when he ascended on high, and led captivity captive, and received gifts for men. But this is his glory, and he is even now sitting on the throne of his glory, and now all nations are gathered before him, now they are being divided, now he is receiving one and rejecting another. I will not undertake to point out all the precious things that this parable contains. My object here is



simply to to present one thing, viz., that the parable contains no reference to a future judgment. I think what has been said will show that. I will leave the theme. May God lead us into all truth.

I remain as ever, your brother in hope,

F. A. CHICK.

YAKIMA, Wash., Feb. 5, 1941.

DEAR BRETHREN:—Elder W. L. Hall has asked for information about in what way Adam is the figure of him that was to come, and how it is that Eve, being the transgressor, sin is said to have come from Adam. For it is written, "Adam was not deceived, but the woman being deceived, was in the transgression."—1 Tim. ii. 14. Also, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. v. 12-14. I have been waiting, thinking some one else would undertake this task, but as nothing has appeared so far, I will offer such as I have, and I may have some light; I do not know. If I have no light all will be in vain, that is sure.

The name "Adam" embraces both the man and the woman in the figure, for it is written, "Male and female created he them, and called *their* name

Adam, in the day when they were created."—Gen. v. 2. The figure seems to begin here in the creation, for in the creation, and also in the formation, the man and woman were in one body: that of the man; and the husband and wife are still called by the same name to-day, so the figure in this respect seems to still be in force. This is also true of Christ and the church, for we were chosen in him (Eph. i. 4), created in him (Eph. ii. 10), and also called by his name, for we read of Christ, of whom the whole family, both in heaven and earth, is named. (Eph. iii. 15.) And to further complete the figure, Paul says, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body."—Eph. v. 23. And in verses twenty-eight to thirty-two we read, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father, and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." It is quite evident here that the husband and wife were intended from the very beginning to be *the* figure of Christ and the church, for right after and in direct connection with the statement that we are his, members of his flesh and of his bones, he says, "For this cause shall a man leave his father, and mother," etc.

In the beginning Adam said it was because she was of his flesh and his bones, so it must be that the man and woman (Adam) is the figure of Christ. I believe this figure has been so preserved for our benefit, that we to-day may have a better knowledge of Christ and all he means to us, and we may have this knowledge of him by considering the marriage relationship as it now exists naturally. Now in the natural relationship the man is head of the woman. He is responsible for her support and protection, to nourish and protect her. She has power to contract debts, and the husband is bound to pay them. The act of one is the act of the other. They are one; one body, one flesh, one name. All this was true of Christ and the church in the purpose and wisdom of the Father before Adam was ever created or formed.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband *with* her, and he did eat."—Gen. iii. 6. It is not clear here just in what way we are to understand her husband was with her, for he was with her in a two-fold sense. Naturally he was with her in the figure, in all the figure implies, as stated above. The male member (or man) representing Christ, and the woman representing the church, and as Christ did not and could not sin in his own person, it was necessary in the figure, in order that it might be a perfect figure to represent Christ, to be free from per-

sonal sin, and yet a member of the body, which is the church. (Col. i. 24.) For it was necessary as a husband, or head of the woman, to be one with the church, that we might share with him all that pertains to him as "the savior of the body." And it was also necessary for the woman to be alone in the transgression that she might be the perfect figure of the church, as it was in Adam. But if the man had sinned himself, he being the figure of Christ, or rather representing Christ in the figure, that would have pointed to Christ as a sinner in his own person, which is impossible. But the woman, representing the church in the figure, which is composed of both men and women, was the one that transgressed. And the man was with her also as one of the elect members of the body of Christ, for I think it is evident from what follows the transgression that they were elect children of God, in which body we are all, every one, members one of another, for we read, "So we, being many, are one body in Christ, and every one members one of another."—Rom. xii. 5. So if we are every one members, the woman in the figure, if one of the elect, surely was a member with all the other elect members of Christ's body. "And whether one member suffer, all the other members suffer with it; or one member be honored, all the members rejoice with it."—1 Cor. xii. 26. How true is this in the case of the husband and wife, the figure. From the foregoing quotation, it is quite evident that the sin of one member is sufficient to involve the

whole body, and whether it was the man or the woman that sinned it was Adam's transgression. Although he may not have sinned in his own body, yet he became a sinner by the act of the woman, together with all the members of the body. The name Adam is not only applied to the man and woman in the figure as a surname by which they are both known, but the name Adam is also applied in a general way to all mankind, both men and women, so it is Adam's transgression any way we look at it. And Christ was involved in sin and death in the same way, for it is written, "He was numbered with the transgressors; and he bare the sin of many."—Isaiah liii. 12. Paul also says, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. It would seem here that we being made the righteousness of God in him, were dependent on him being made sin for us. Or, in other words, it was necessary that we be one with him, or in him, for it is by that one principle, by which we are all one, that he is made sin for us, and we are made the righteousness of God. So I understand that Christ was not made to be sin by an arbitrary act of the Father, but was actually involved in sin and death to the extent he was actually joined in one body as an husband to his bride. So I do not understand that he was a substitute husband, any more than his bride was a substitute. They were joined together by a covenant and an oath. The same as a man and woman are joined in the figure under consideration, for we read, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine."—Ezek. xvi. 8. And in Jeremiah we have some similar language that also fits the figure very closely, for it speaks of the marriage relationship. "Turn, O backsliding children, saith the Lord; for I am married to you,"—Jer. iii. 14. There are many more such illustrations in the Scriptures where the marriage union of husband and wife is used as the figure of Christ and the church, but this should be sufficient to show in what way Adam is the figure of him that was to come. But there is no one portion of Scripture that is conclusive in itself; it takes all the testimony on any one subject to establish it. There are places where the name Adam refers individually to the first man. But it is also evident that the same name embraces the man and his wife, which are said to be one flesh, the same as Christ and the church, which is composed of many members, are said to be one body, and the act of any one member in either of these unions affects the whole body and becomes the act of all the members of each separate body, and this is the fundamental principle in connection with which Adam is said to be the figure of Christ, and I do not believe it makes any material difference just who it is that sins as long as it is a member of the body, for the record is, "And whether one member suffer, all the

numbers suffer with it." But it was charged to the woman in the figure, because she represented the church, to show it was the church and not Christ that was responsible for sin. And the woman's surname was Adam, and in the Scriptures the terms "all men," "every man" and other similar expressions include women as well as men, so in this way it could be called "one man's disobedience," although it was the woman that sinned, and it was also Adam's transgression. But when it comes to being made righteous, there was but one member of the spiritual body that was capable of being righteous, and that was Jesus. And while Jesus suffered, and we all suffered with him, and he suffered with us, yet he was honored, and he was the only member of the body that could be honored in his own person, and all the members rejoice with him, and I understand that all the members of his mystical body are made righteous and glorified by virtue of the same fundamental principle that made all to be sinners, and that is the principle found in the figure as it exists in the marriage relationship, and this is the only relationship in heaven or on earth of which we have any record in the Bible by virtue of which one person can be convicted of sin or be made righteous by the act of another person. Therefore it is called THE figure, is the figure, for that relationship still exists, and by virtue of this relationship a poor peasant girl like Rebekah or Ruth or Esther can be elevated to a place of honor and great

wealth, as has been exemplified time and again all down through the record of God's saints. And by virtue of this same principle the Lord of glory was brought down to a level of the most vile wretch, but, thanks be to God, we are married to him as his bride, and will ascend with him to glory. The essence of this principle is love, and well deserves the first place which it occupies in heaven as well as on earth.

A. D. HUGHETT.

LYNBROOK, New York.

DEAR ELDER DODSON:—Many thanks for the papers you so kindly sent me. I received them yesterday, and will return them to you in due time.

I have read your article in the SIGNS from Daniel xii. 1, 2, and am in full accord with your views. Jesus says in Luke xxiv, 44, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." And in Acts x. 43, "To him give all the prophets witness." Toward the end of the ninth chapter of Daniel it speaks of Messiah being cut off, but not for himself, but to put away iniquity and bring in righteousness. Daniel speaks of the three and one-half years, and Revelation refers to the forty-two months, and I think both refer to the same event, i. e., the destruction of Jerusalem and the temple in 70 A. D. This event of the latter times, or last days of the Jewish dispensation, does not preclude the

events that go before. The temple would not have been destroyed except that Jesus had fulfilled the law, and by his death and resurrection made it of no effect, and there began a fading away of the old and a setting up of the new. In Matthew xxiv. 15, 16, Jesus says, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Also in Mark xiii. 14, Jesus was speaking of the destruction of the temple. Revelation xix. 10, says, "The testimony of Jesus is the spirit of prophecy." Too many I fear seek to satisfy their curiosity as to dates and times for certain events to happen, which times and seasons the Father hath put in his own power. A prophet primarily is one who speaks for another, and the foretelling of events is only incidental to warnings, promises, admonitions, threatenings, exhortations or encouragement which the prophecy is intended to convey to God's people in their present place and situation among the surrounding nations. So the prophets wrote as they were moved by the Holy Spirit, and "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The real intent then is always in the interest of God's kingdom, and the key is, "Comfort ye, comfort ye my people" in the present, and give us hope and encouragement for the future.

I trust I have written nothing which

does not conform to the truth, but if I have let me know.

Sincerely yours,

S. W. SHIPWAY.

[WE appreciate this good letter from a dear friend, who has been confined at home for some time. He has endeared himself to the brethren who know him, because of his understanding of and love for the truth.—R. L. D.]

SHARON SPRINGS, N. Y., Feb. 3, 1941.

DEAR ELDER DODSON:—You may be surprised to get this letter, but I have had in mind ever since the Lexington-Roxbury Association that since I did not get a chance to see you I should write to you, who came up to our Association and preached such a splendid sermon. At least it seemed so to me. The other ministers had preached very good indeed. Elder Topping opened the Association with a good sermon, which just suited me, too. Elder Vaughn is always good; at least has been when I have heard him. Your sermon was so very good, but I said if you had imbedded faith in grace a little more at the start it would not have harmed it any. I think the start of faith is when we are first relieved of our burden, and with me I was given the first three verses of the hymn "Amazing Grace." I never had had a hymn book, but the first three verses were given me, and it was amazing, to say the least, a joy unspeakable and full of glory. I think faith starts there, but we do have to be given faith to know all along through the years that we have a Savior, that he loves us with an ever-

lasting love, and has all power to keep us, wherever we are. We desire to take no glory to ourselves, but give him all glory of a free and full salvation.

Recently I met two ladies and told them what I believed. One of them was quite offended. She said children were so much happier after they knew Jesus. I told her he was everywhere and had just as much power to reveal himself in one place as another, and would save all that the Father gave him; that he said none could come by him unless they were drawn by the Father. I told them that I did not see how any one who had been brought up out of darkness into light could think they had anything to do with it, or want to take any of the glory.

I much enjoyed your article on the answer to a Miss Yule, and I think your editorial in the July, 1940, SIGNS was as good as any. However, I have read and reread all of them. The SIGNS is surely a good paper to pick up and read when we have been working and are tired. I was fearful when Elder Lefferts gave it up, but knew that if it was the will of God it would be continued, and just as good. I not only read them now, but send them on to a daughter who has had a sweet experience and I am hoping some day it will be the will of God for her to attend the meetings with me, but we must wait God's time and way. She lives near near Syracuse, N. Y., and it is too long a distance, she says, yet she and her husband have brought me to Cobleskill

a number of times to hear Elder Ruston.

Brother Roy Smith's article is good. I agree with most of it. I have said a number of times, Oh wretched being that I am! when am I to be delivered from it all? but I cannot witness to being lonesome. I have felt forsaken many times, but usually would think it must work for my good, but could not see it at the time.

When you were ill last winter, I wondered what the will of God was, and was very thankful to hear of your recovery and to see you at the Association, and hope you may be able to attend this year.

With the exception of part of the year 1913, and all of 1914, I have had an opportunity to read the SIGNS ever since I can remember. My mother took it, and when she died, in 1913, we were not financially able to take it. David Elliott, of Conesville, came to a yearly meeting at the Middleborough Church, staid with us, and when he found I was not taking it he had it sent to me, I think for two years, and since then the Lord has enabled me to pay for it, for which I surely am thankful. Each number has been read and reread. It advocates just what I believe: salvation by the mercy and grace of God, through Jesus Christ.

I was baptized in June, 1902, by Elder Clark, and have always felt to be the least among them all, but like to do what I should at all times.

Yours in hope,

AGNES B. GOODRICH,

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST, 1941.

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**EXPERIENCE.**

How peculiar is the experience of the people of God. He has chosen unto himself a peculiar people, zealous of good works. Their peculiarity is not in the way they dress, the food they eat or their manner of life as natural men and women. It is in the doctrine and practice they contend for that separates them from all the people on the earth. They are zealous of good works, but not their own, but the works of the Lord Jesus Christ. They know that the worship of God is a spiritual service that cannot be rendered of themselves. The letter killeth. Only that which the Spirit applies enables them to rejoice. The leading of God is such that it seems that no two days' journey

is alike. At times they mount up to heaven, then go down into the depths. Their souls faint within them. They cry unto the Lord, and he maketh the storm a calm. He bringeth them to their desired haven, yet not as they expect. In paths they have not known, and in ways they have not trod, so are they led.

We shall mention some of our own late leadings of mind. Of late much of the time our efforts to speak in his name have seemed to be a repetition of dead things; no sweetness of the spirit; full of dead bones. How well we could say, My leanness, my leanness. When we first united with the church (more than twenty years ago) everything went very smoothly for several months. Almost any one could preach to us. We could look forward from one meeting to another, expecting a feast to our soul. We were joined unto the church on the fifth Sunday in September, 1918, and immediately on leaving the house a great fear filled our heart that we had deceived the church of God. We were tried in this way very much until the second Sunday in November of the same year, when our father baptized us. As we came forth from the watery grave we could repeat, "The remnant of my days I would spend to God's praise." Monday after the third Sunday in May of the following year, suddenly we felt a deep impression of heart (we trust) to preach the gospel. We were at that time only eighteen years of age. We have heard some say that they did not want to preach the gospel. We did not feel

that way, but felt it was something we could not do. How terrible we felt for a poor sinner as we were to profess before men to be called to preach. We determined to bury the matter in our heart and mention it to no one. We believed that even our age forbade us to profess to be called. Our rebellion was over our own weakness. We had a desire to speak in his great name. The anguish of soul through which we went we cannot tell. Often when others slept we walked alone, calling upon God to relieve our troubled heart. When we went to meeting, instead of leaving with joy in our heart we often felt we would die if we did not mention our troubles to some one. Soon the brethren began asking us about an impression to speak. We remember one night, in the middle of the night we were lying across our bed, had not undressed, feeling that we could not live another day without relief. Our father came to ask what was the matter, but we could not tell him. We believed that if God had called us he would open the way for our speaking. That a man's gift maketh room for him we are sure, and bringeth him before great men. A brother-in-law was living in the house with us at the time, sick with tuberculosis. When we were a boy he had been unusually kind to us, and we had been made to love him dearly. Often he had asked us about our impressions of mind, and spoken encouragingly to us. About two days before he died he called us to his bedside, and said, "I am going to die, and I want you to pray with me here, and I want

to hear you preach before I die." We knelt beside him, we two alone in the room, and the heavens we believe were opened and we were blessed to pour out our soul unto God in his behalf. When we finished praying he requested that we preach for him the next day. We knew his time on earth was short, and if we refused his request we would suffer the rest of our days because of our refusal, yet to comply we felt was an impossibility, so we told him we would make the effort. A number of our neighbors were invited in for the service, and we spoke a short time. We did not get any relief, but he clasped our hand, and said he was satisfied. A short time later he passed into eternity, saying a few minutes before he died that he saw angels over his bed.

The church had given us the privilege of speaking before we used it. In other words, we had been liberated to speak before this, but had not made the attempt. It was six months or more before we were relieved in mind in speaking. Certainly if any one believes there is a tarrying until God delivers, it is us. Many trials, afflictions and persecutions have been our lot as the years have passed. In the early years we thought of all persecution as from the world, but how sad to learn that the greatest persecution comes from those within, those often who have professed to be our friends. No wonder, it was Judas, one of the twelve, who betrayed the Lord with a kiss. We have sometimes been fearful when seeing too much outward emotion, fearing something would happen. Just as



surely as one contends earnestly for the doctrine and practice as taught by our Lord, just so surely shall he be persecuted. If not, then the words of Christ are of none effect. When brought through fiery trials a true servant will examine himself more closely, whether he be in the faith, will cry to God to undertake for him, will realize how weak he is, and at times thank God he is counted worthy to suffer, even when he feels his heart will break, at times thanking God that these things have happened. We claim no perfection in the flesh. In the twenty years we have tried to serve churches we have felt the most of the time that we were only stumbling, yet in our poor heart there has been the welfare of the ones thus given us of God to be our chief concern, rather than the designs of men. The only time we are strong is when we are weak. When we have been slain to all self-confidence we are brought to know that our great enemy dwells within. So much of the time the Lord's face is hid. Often in persecution we can say, This is just what we need. We certainly must die to live. During the past week we have looked for him, but found him not. We reach the condition that we are beyond the care state, desiring to see his lovely face, but not believing it possible. On Saturday, after speaking at our union in the afternoon, we spent the night in tossing to and fro. Many times during the long night did we feel that we should be upon our knees. Our soul was hungry and thirsty. No water in sight. Oh that we might feel, as in the

days of our youth, the sweetness of his Spirit, see his beautiful face. On Sunday when the service began we were as an owl in the desert, or a sparrow upon the house top: one alone. Suddenly the icy heart began to melt, and where the dragon lay became pools of living water and a feast began. When we are hungry enough, we are not particular whether the rain be a shower or a settled rain; just to know that He has been gracious to a worm again. Surely we will mention the lovingkindness of the Lord. Oh that we might sit at his feet, rejoice in his love and hear his words, Be not afraid, it is I. To know no husband, prophet, priest or king but him who is head over all things to the church, which is his body.

Last week we wrote another article to send to the SIGNS for this editorial, but this morning we felt constrained to write this one. If it is his will, may he bless it to his glory. A pilgrim stranger here.

D. V. S.

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## ESTHER IV. 16.

"If I perish, I perish."

Having been asked to write on the above words, we will do so with such ability as the Lord may be pleased to give. We wish it understood in the beginning, however, that we are not in accord with those critics who claim that because the name of God, or the Lord, nowhere appears in all of the book of Esther that it should have no place among the books of the Bible. On the contrary, we feel it is a most valuable, instructive and important part of the Sacred Scroll. Much of the Old Testament Scripture is composed of types and shadows, of which there are a number in this book. Where can we find, for instance, a more beautiful type of our Lord and his church than is presented here in the figure of the king and queen? King Ahasuerus was a "mighty man," who ruled over many provinces and was the possessor of great wealth. He typified in part our Lord and Savior Jesus Christ, in whose hands all power, both in heaven and in earth, now rests, and whose kingdom is an everlasting kingdom. He is, indeed, King of kings, and the hosts of heaven and earth must obey his commands. Vashti, the first queen, was said to be beautiful, but she refused to obey the king's command to come unto him when she was bidden. This was a very great and serious offense, and because of it she was forever put away and her royal estate was given unto another that was better than she. In our opinion, she was a type of national Israel, who while beautiful in type, yet

would not accept Jesus as the Messiah when he came into the world. They saw no beauty or comeliness in him, and, therefore, they were put away from him forever as a nation worshipping under the law. Esther, or Hadasah, as she was also called, was an orphan, her father and mother both having died, nevertheless it is said concerning her that "the king loved Esther above all women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti."—Esther ii. 17. It was not generally known at first that Esther was of that people, the Jews, greatly despised and everywhere spoken against, and Haman, who had found favor in the sight of the king, not realizing the relationship which existed between the queen and Mordecai, laid a plot for the destruction of her people. He said unto the king Ahasuerus, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom: and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed."—Esther iii. 8, 9. A little examination of his words will show the spirit which was motivating him, at the same time he gave a good description of the Lord's people. Esther and her people unquestionably portrayed the true Israel of our God, and all that they had to suffer and endure was typical of the trials, the tribulations

and the afflictions of the saints here in the world to-day. Wicked Haman could not go one inch beyond the bounds fixed by Israel's God, and the part which he played was so overruled and turned about to glorify God and make his goodness and mercy known towards his people in displaying his power over their enemies. At times "all these things" seemed to be against them, and God appeared to completely withdraw himself from them, but this was to the end that they might the more earnestly seek his face and favor. More and more the lines seemed to tighten about them, until Mordecai sent a most urgent message to Esther, requesting her to "go in unto the king, to make supplication unto him, and to make request before him for her people," to which she replied, "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days." What a sad plight she and her people were in. Not only her own life, but the life of her people was seemingly hanging in the balance, with certain destruction apparently staring them in the face. What could she do? To whom could she go or turn? There was but one, and only one source from whence help could come, but she had not been bidden for thirty days to see the king, and

could she dare venture nigh with the law all against her? Would it mean life, or would it mean death? After fasting for three days and nights, and neither eating nor drinking, she finally resolved in her desperation to stake her life and the life of her people upon the one and only hope of salvation, and in her extremity she determined to go in unto the king, "and if I perish, I perish." Perish she must if she remained away, and she could do no more than perish if she went, and she with holy boldness entered into the inner court in the very presence of him who alone had power to forgive and to deliver her and her people from their awful dilemma. This seems typical of Matthew's record where he says, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi. 12. Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." How amazingly astonished she must have been, upon entering the "inner court," where according to the law she had no right to be, to behold the hand of love and mercy extended to her in the emblem of the golden sceptre which the king held out to her. The king not only inquired concerning what her request was, but assured her in advance of its being made that he would grant it even to the half of his kingdom. She must have exclaimed inwardly at least, How divine thou art, oh king. By extending the golden sceptre to her, hope beyond her greatest expectation sprang from the very depths of her soul. If we know anything of the

travel of the true church of God here in this world, it is clearly put forth in the narrative of Esther. Many of our readers can no doubt say, Amen and Amen, to much that is found here. And, wonderful as it was when God spoke peace to our distressed souls, we still find, day by day, that there is much to try and perplex us and to test the faith that is in us. Paul said we walk by faith, not by sight. Amidst all of our trials, we hope we are building upon that sure foundation, the chief corner-stone and Rock Christ Jesus, which not even the powers of hell will ever be able to move or shake.

How mysteriously did God work in bringing to light the hidden evil of Haman's heart, and causing him to endure the humiliation which he had determined upon for Mordecai, and finally he himself hung upon the gallows which he had prepared for Mordecai; even Haman's ten sons were destroyed, so that nothing remained of his seed. If not mistaken, we have had to witness hatred similar to that of Haman's toward Mordecai manifested by one brother against another, and we have also seen it all set at naught by the hand of God, and the one who had divined evil against his brother was made to hang on his own gallows, while God exalted the one whose life was sought after. It might be well for those who harbor murder in their hearts or who seek the destruction of their brother to consider well the mysterious works of God before plotting the overthrow of

his anointed. Paul says, "If God be for us, who can be against us?" Let us take heed, therefore, lest we be found to fight against God.

In conclusion, we would remind our readers that the favor which was shown by the king to Esther was according to the law of the Medes and Persians, which no man could alter or change, and it was typical of the unchanging love of our God towards those whom by his grace he is pleased to honor by calling them his people. Israel in that day set aside days for gladness and feasting in memoriam of God's goodness to them, and it is only proper that we should in this day and time forsake not the assembling of ourselves together for prayer and praise, but that we should thus manifest outwardly our sincere gratitude for all the benefits which we have received at his hand. Let this evidence be left on record, that those who come after us may know of our great love and adoration for him who loved us and gave himself for us.

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 sister Nellie Palmer.)

*The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Lincoln County, Maine, sendeth greeting and love in our Lord to the several churches and associations with which we correspond.*

DEARLY BELOVED:—Gladly would we fulfill the request of our brethren to write to you at this time could we feel we had the ability, but instead we come to you in weakness and a felt sense of our lack in expressing even what we feel. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. (2 Cor. iv. 7.) We are constantly made to feel the weakness of the flesh, our unfitness before the just and holy God, to die daily, yet do realize the source and excellency of this unspeakable power that sways our whole life and being, causing us to feel that to us the earnest of the inheritance has been given. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Rom. viii. 1.) And we are made glad in knowing that he who searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (Rom. viii. 27.) Oh that we could praise him whom our soul loveth; for his wonderful works to the children of men. He bringeth the blind by a way they know not; he leads them in paths that they

had not known; makes darkness light before them, and crooked things straight, and does not forsake them. It is he, and he alone, who opens blind eyes, unstops deaf ears and puts this new song in the mouth, even praise to his great and adorable name, causing us to love our God and our brother with a love surpassing the love of women. God has been so good in bestowing so many precious evidences of his love to usward, and we love him because he first loved us, and gave his only begotten Son (as a perfect sacrifice) for the sins of his people when as yet there were none of us. He cast up this high way for the redeemed to walk in (and they are daily walking therein, though at times we feel we are not advancing), a path which no fowl knoweth, and which the vulture's eye hath not seen. No, the sharpest, most far-seeing eye in nature cannot penetrate its depths. The lion's whelps have not trodden it, nor the fierce lion passed by it. There is no fierceness or strength in nature that can drive us from this path, because it is for the redeemed of God. They are rooted and grounded on this Rock, Christ Jesus, and no power in nature can disturb that blessed foundation. When we are given a mind to consider these things how our hearts burn within us, and we may well sing,

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him Lord of all."

"The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."—Luke

xvii. 20, 21. And when a poor sick leper feels himself cleansed, and feels the light burning brightly within the pitcher of clay, though a stranger, he will declare it from the house top, and will sing unto the Lord a new song and his praise from the ends of the earth. "Ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the inhabitants of the rock sing, let them shout from the top of the mountains."—Isaiah xlii. 10, 11. When the God of heaven says "let" there is no power that can stop that song. It is a well of water springing up into everlasting life, a fountain that can never go dry; but as long as God is in his heaven it will quench the thirst of his beloved, his chosen *strangers* here below. Give thanks unto the Lord, for he is good, for his mercy endureth forever. (Chron. xvi. 34.)

ARNOLD H. BELLOWS, Mod.  
SANFORD S. BARTLETT, Clerk.

(Written by Deacon Q. A. Gladding.)

*The Baltimore Old School Baptist Association, now in session with the Black Rock Church, Butler, Maryland, May 31st and June 1st, 1941, sends greetings to the churches and associations with which we correspond.*

DEAR BRETHREN:—Once more we have been blessed of the Lord to assemble together and feed upon his spiritual food and enjoy the fellowship and love of one another. What a wonderful blessing it is to be living in this land of liberty, where every one can

worship God according to the dictates of his heart. As we know, in times past, and in many lands to-day, many were and are being persecuted and put to death simply because of their belief in the Lord Jesus. The Scriptures promise us many trials and tribulations in this world of sin and tears, and from our past experience we know we have had many of them, yet feel that the Lord has blessed us far beyond what we deserve. Great and marvelous are thy ways, O God, and as high as the heavens are above the earth, so are your thoughts above our thoughts, and your ways above our ways. We would many times, if we had the power, change things to suit our convenience, but must be made to realize that God rules in the army of heaven and among the inhabitants of earth, and none can say unto him, What doest thou? Paul says we know that all things work together for good to them that love God, and to them that are the called according to his purpose. Many times when tribulation comes we feel that things are working against us, but after they have passed we are made to realize that it was God's way of educating us in his gospel and bringing us back to his throne of grace to beg for mercy for our backslidings and sinfulness. We realize more and more as we grow in grace and in the knowledge of the Lord how vile we are and how holy and just are God's laws and God's ways, and we know there is nothing in us to merit esteem or give the Creator delight. We are made to feel like the words of the hymn,

"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."

Dear brethren, is it thus with you? If so, then you have a very good reason for hoping that you are born again, for it is just such subjects that the Lord Jesus came into the world to save. Jesus says, "Blessed are they that mourn: for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." We see here that it is not because of something we do that causes us to be blessed, as the teachers of the world would have us believe, but it is because we do mourn over our sins and do hunger and thirst after righteousness that we are in this state of blessedness. Not by works of righteousness which we have done, but because of His great love wherewith He loved us, even when we were dead in trespasses and sins He hath quickened us together with Christ. By grace are ye saved through faith, and that not of yourselves, it is the gift of God. All good and perfect gifts come from the Father of light, with whom there is no variability, neither shadow of turning. So we see from all this that we are born in sin, and in sin remain except for the quickening power of God entering our hearts and making us alive to all these wonderful promises, which before this meant nothing to us, but now they are both meat and drink to us. We are few in number, but we hope with God's help that we will ever be found faithful to his cause, and be found walking

worthy of the vocation wherewith we are called.

And now we would record that in all things we would give God all the glory, and if we are blessed to awake in his kingdom, and in the likeness of our Lord and Savior, we are told in the Scriptures that we shall be satisfied. May the God of peace be with you, and all who love him, now and for evermore. Amen.

D. L. TOPPING, Moderator.  
QUINCY A. GLADDING, Clerk.

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### CORRESPONDING LETTERS.

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*The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Lincoln County, Maine, sendeth greeting and love in our Lord to the several churches and associations with which we correspond.*

DEAR BRETHREN:—We feel deeply thankful to our heavenly Father for making it possible for us to meet in another session of the Maine Association at Whitefield. We were very glad that so many of the Maine brethren could be with us, and also that such a large number of friends were present at the Sunday meeting. Elder Bellows was richly endowed with the Holy Spirit to preach the unsearchable riches of Christ to the comfort and edification of our hope, and we were filled with the peace that passeth natural understanding, and we were made to know that Jesus was in our midst. Where churches are dwelling in unity, Jesus must be dwelling in the hearts of the members.

There are only seven members left in the Maine Association and our future seems uncertain in this storm-tossed world of to-day, but we have a good hope in him who is the author and finisher of our faith, knowing that he hath declared the end from the beginning, and from ancient time the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure."

The next session of the Maine Association will be held with the Bowdoinham Church, at Bowdoinham, Maine, the Friday, Saturday and Sunday before the second Monday in September, 1941, the Lord willing, where we hope to meet again.

ARNOLD H. BELLOWS, Mod.  
SANFORD S. BARTLETT, Clerk.

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### OBITUARY NOTICES.

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ELDER J. B. BOWDEN was born in Tennessee July 4th, 1871, and died at his home in Terrell Wells, Texas, May 27th, 1941, making his stay on earth 69 years, 10 months and 23 days. His body was laid to rest at Stockdale, Texas, where the Lord showed him in a dream months before where he would be buried. He dreamed, he flew in that spiritual body along over the natural body the forty-five miles from San Antonio to Stockdale looking down at the old body as it was being carried to burial, and when they arrived at the cemetery he saw the congregation gathered, including the poor unworthy writer, who, per his request, tried to speak a few words of comfort to the bereaved ones. He leaves to mourn his absence a wife, four children, four brothers, two sisters, eleven grandchildren, two great-grand-

children and a host of friends. Truly a father in Israel has fallen. He had been in ill health for a long time, but bore his sufferings with patience. All who have read his writings know what an able defender of the truth he was, faithful, kind and true to the cause. Thirteen years before he came to Texas, from Kentucky, he dreamed he moved to a new country, went to meeting and an elderly man opened the gate and said, Drive in, this is the place. They invited him to preach, and he took for his text Isaiah xl. 1, 2, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." All this came to pass thirteen years later. The elderly man was M. V. Dykes, the writer's grandfather, and he preached from the above text. Oh what a wonderful God he had, to give to him these warnings ahead of time of what was to come later. He was a firm believer in an all-wise God, predestination, foreknowledge and the resurrection, giving God all the honor and power.

Mt. Olive Church, Stockdale, Texas, in conference last third Sunday in June, wished to express their love and fellowship for their beloved pastor, Elder J. B. Bowden, who has passed on to that blessed beyond to be with his Savior, realizing our loss is his gain. Mt. Zion Church, of Weslaco, Texas, will also miss their pastor and his sweet counsel and guidance. For the past two years Elder Bowden's health had allowed him to go to his meetings only occasionally. Through the tender mercies of our heavenly Father the poor writer has been able to go the two hundred and seventy miles every month (with a few exceptions) to be at meeting at Mt.



Olive Church, and on forty-five miles more to be with Elder Bowden for more than two years. Oh how we will miss him.

Written by request.

E. B. AULT.

THE "Cause of Truth," at Dunwich, Ontario, lost one of its most faithful friends when death came to FLORA ESTHER McCALLUM at her home at Iona Station, Ontario, on May 1st, 1941. She was a daughter of the late Daniel and Flora Shaw, and was born October 4th, 1869. Prior to her marriage to Ardah McCallum, which took place December 4th, 1918, she taught school in Dunwich township for several years. Her death came at a time when those near to her knew that she was ill, but did not look for her decease, and many join her dear and affectionate husband in his sorrow at her departure. She was a splendid wife and companion, a woman of a meek and quiet spirit. We do not know when her interest in better things began, but ever since the writer became her pastor he was satisfied that she had a love of the truth in her heart. For a long time she found much pleasure in reading God's word, portions of which were, at times, very precious and comforting to her. Not long before her departure, the words came to her one morning with much comfort, "I will never leave thee, nor forsake thee," and for days her joy was full. Another time she was impressed to turn to the one hundred and twenty-first Psalm, but household duties were pressing at the time and she neglected to look it up, but when the words sweetly came to her mind, "I will lift up mine eyes unto the hills, from whence cometh my help." She then took time to look them up, and found them to be in that one hundred twenty-first Psalm, and that also was a great comfort to her. Many, like the

writer, will miss her cheerful smile and genuine friendliness, but none of us can fully realize the loss that has come to her dear companion, and our hearts go out to him in loving sympathy. God, who has called her home, grant unto him comfort and reconciliation in his sorrow, so that he can say in faith, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The writer officiated at the funeral services, which were held at her home, where a very large assembly of her relatives and friends met to pay their last respects to the departed. Interment was in the McColl Cemetery, Aldborough.

G. R.

WILLIAM VANCE MULBERRY, the subject of this notice, was born in Scott County, Kentucky, almost eighty-six years ago. He was the son of Jacob and Lucinda Mulberry, and all his life was spent in the neighborhood. March 27th, 1879, he married Miss Mary Frances Burgess, and to this union were added nine children, six of whom are deceased. He leaves to mourn his departure his widow Mary, two daughters, Myrtle, at home, Sarah, of Atlanta, Ga., one son, Durward, of Scott County, Kentucky, two grandchildren, Mary Frances and Martha Elizabeth Jones, and one sister, Mrs. Lucy Lancaster, of Sadieville, Ky. December 11th, 1886, both William and his wife told their experience to the Elk Lick Old School Baptist Church, and the following day they were taken to the frozen waters of Eagles Creek and baptized by Elder George S. Weaver, of Indiana, and all these years he remained a firm believer in the doctrine and order of the church. Shortly after his admittance he was chosen Church Clerk, and served faithfully until the fall of 1930, when his health failed and he begged

the church to put in a younger man, and after several months his desire was granted. He also served as one of her trustees for many years. Brother "Bunk," as he was known to every one, was truly a watchman and pillar to the church, whose counsel was wise. It was his delight to entertain the church and talk of a wonder-working God who declared the end from the beginning. Predestination, election and the resurrection of the dead were subjects he liked to talk about, and many happy hours we have spent together. All this is now over for him. He has entered into his rest. How we will miss him. Our hearts go out in sympathy to the widow and children, who did all that was in their power, but his allotted time had come. His part of the great project is over, and like a sheaf of wheat fully ripe he has been gathered into the garner. May the Lord bless the family, the brethren and his many friends and neighbors, and reconcile us all to his will, who doeth all things right.

At our regular meeting, held on the fourth Sunday and Saturday before, he was so very low that no one but me was allowed to see him, and that just for a moment. He lived until the following Monday morning. On the following Wednesday afternoon the brethren and friends met, I read his favorite hymn, 973 of Beebe's collection, two ladies sang "Rock of Ages," I spoke briefly in prayer, then tried to comfort the brethren and friends, speaking of that grace that is free, that grace that saves, that grace that is given through our Lord and avior Jesus Christ. Then to the family burying-ground, about two miles distant, and all that was mortal was laid to rest, to await the call of the Master in the resurrection.

His unworthy pastor,

GEORGE L. WEAVER,

MRS. GEORGIA HIXSON CARRUTHERS, our sister in Christ, departed this earthly pilgrimage at the home of her niece, Mrs. Marion Cox, near Somerville, Fauquier County, Virginia, June 7th, 1941. Had she lived until July 19th she would have been eighty-eight years old. She was the daughter of John and Mary Ann Hixson, long deceased. She was married in 1907 by the late Elder J. N. Badger to Mr. John Carruthers, of North Fork, Va., who passed away some years ago. She was a member of the Mt. Zion Old School Baptist Church, having been baptized some years ago by Elder Charles W. Vaughn. I have not the date. She is the last of her immediate family, though survived by several nieces and nephews.

The funeral services were held in the meetinghouse at North Fork, and she was buried in the graveyard there by the side of her husband. Prior to her passing away, she had made arrangements for her funeral, and had given out detailed requests as to how everything was to be carried out: selecting the undertaker to have charge of the funeral, her pall-bearers, the Scripture to be read and hymns to be sung. The Scripture was the first part of the fourteenth chapter of John, from which I attempted to speak at the services. The hymn was "Asleep in Jesus." Sister Carruthers was a firm friend of the SIGNS OF THE TIMES, and had annually contributed to the "Poor of the Fock" for some years. She was faithful to the church and to the interests of her pastor and his family. She was firm in the conviction that God works all things after the counsel of his own will, and her reliance for salvation was wholly in the free and sovereign and unmerited grace of God revealed to her through Jesus Christ her Lord and ap-

plied to her soul's experience by the Holy Ghost. We believe she is with the Lord in the paradise of God, where she rests until the morning of the resurrection, when the Lord shall come with all his saints to be admired in all them that believe.

H. H. LEFFERTS.

MRS. IDA HOLLOWAY BRATTEN, my beloved sister-in-law, and daughter of the late Daniel and Margaret Holloway, died at the home of her daughter, Miss Estelle Bratten, Parsonsburg, Maryland, May 13th, 1941. She was born May 24th, 1864, thus making her stay on earth seventy-seven years, lacking eleven days. She was married to Mr. Hilary Bratten January 20th, 1885. She had been a semi-invalid for several years, and truly hers had been a life of trial and tribulation, but she was always cheerful, thus her neighbors, relatives and friends feel the time well spent while in her company, for she was a good talker. She was not a member of any church, but loved the assembly of the saints, and delighted to hear the truth proclaimed as it is in Jesus. Her hymn book and SIGNS were of much comfort to her in her declining years, as she was not able to attend meetings. Her daughter with whom she made her home provided her with the comforts of life and did all that loving hands could do to make her comfortable. She leaves to mourn the loss of a dear mother five children, two daughters and three sons, fifteen grandchildren, one great-grandchild, two brothers, three sisters and a host of friends, but we sorrow not without hope, for we believe for her to die was gain.

Elder H. C. Ker conducted the funeral on Friday, the 16th, at her home, then her remains were gently borne to the family burial lot in Forest

Grove Cemetery, near Parsonsburg, Maryland. May the Lord comfort all who mourn.

Written by request.

M. E. HOLLOWAY.

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

Mrs. Ananias Hastings, Md., \$2; A. F. Jones, Ga., \$1; Joseph A. Johnson, Tenn., \$1; Mrs. M. J. Goodwin, Ark., 75 cents.

**M E E T I N G S .**

The regular annual all-day meeting is scheduled to be held at Slate Hill, N. Y., on Friday, August 22nd, 1941. Those who are interested are cordially invited to meet with us there at that time.

R. LESTER DODSON.

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

J. R. HARDY, Pastor.

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

(MRS.) M. R. FOSTER,

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

IN

**N E W Y O R K C I T Y**

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

Take elevator to second floor.

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

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

**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**

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

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

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

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

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

R. LESTER DODSON, Pastor.

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

LUELLE STEVENS, Church Clerk.

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

C. M. FISHER.

**"FEAST OF FAT THINGS."**

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# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 109. MIDDLETOWN, N. Y., SEPTEMBER, 1941. NO. 9.

## CORRESPONDENCE.

### PROVERBS XVI. 4.

“THE Lord hath made all things for himself; yea, even the wicked for the day of evil.”

This subject is one which I realize is a very broad and tedious one, and one which I will not endeavor to show all the connections thereto, but, if it is God's will, I hope to show forth what it means to me. The very scope of the power of God has been and is now a very controversial question among men, and often discussed, and more often avoided, by the disputers of the doctrine of our Lord Jesus Christ. The rights used by our God in making all things have been vainly and foolishly questioned by those who do not understand, yet this is not astonishing to the few who do understand, because they once were as ignorant of the omnipotency of God as the unbeliever is today. I feel that sometimes some of the brethren will to their own hurt use the Scriptures which apply only to the

power, wisdom and predestination of God, without so much as showing where we as God's people are benefited in the least by these attributes. The very doctrine that God made all things for himself in a cold, dry material sense, is of itself a horrible doctrine, except when we are given by grace and the hope within us that we also are one of those “all things” and are made for God. I realize that the vast majority of people will readily admit that God made all the good things, but they say he had nothing to do with the bad (as they term them), but if we look at this matter by the right light and with the proper understanding we must confess that in their relation to God all things are made for a purpose and are good. To those who are skeptical and to those of God's people who either through ignorance as to the fact or through temporary unbelief would misconstrue the essence or sweetness of the doctrine by dwelling upon the fact that God made all things, and not giving the reason why he made all things, I wish to say

he made all things for himself; yea, the wicked for the day of evil. From the beginning of the world unto the end of the world there has not been, and never shall be, anything which is not made of and for God. Being therefore made of God, leaves the fact bare that he is the sole creator and also the sole disposer of all things. He made them for himself, and this is a very essential truth. All things were not made for us, but for God, yet God has made such provisions that all things work together for good to those who love God and to the called according to his purpose. The ultimate purpose of God in making all things is in the reason why he made them: *for himself*. There are many things in this world that we cannot use, and so far as we are concerned are not for us, but they are made of the Lord, and for a purpose, and if made of and for the Lord they also in a very sure respect are made for us also, for saith Jesus, I in you, and you in me; and I in the Father, and the Father in me. In the sense of this union they are made for us also, because we are a "building of God" and have a "house of God." It is gross foolishness for us to even think that God loves us and then allows, suffers or permits (or whatever term should be applied) anything he has made (and he made all things) to disrupt the progress of his work in regenerating, teaching, leading, preserving and ultimately delivering all those whom he loved, and, on the other hand, sending the wicked into everlasting punishment. He made all things for himself. We, in the sweetness of our

hope, sometimes feel to say deep down in our hearts that inasmuch as he made all things for himself that he is working them for our good. We feel that the clouds that sometimes rise dark over our horizon are not to our destruction, because he made them who gave us our hope. The bitter trials of this life, and the many heartaches, toils, temptations and cares seem just all right at times, because we are given to realize "the Lord hath made all things for himself," and if for himself, for us also. There are a few lucid and blissful moments in our experience when we are proud to express our hope that the Lord that made all things for himself is "for us," and "who can be against us?" Yea, he hath even made the wicked for the "day of evil." Not any specific day of evil, but for any day of evil. When the wicked are permitted to fulfill the lustful desires of their own genius this is a day of evil. Not unforeseen of God, not made of God to do evil, but made of God for the day of evil, and all the result of their evil is according to his purpose, which does not excuse nor justify them in doing evil, because it is of their own evil ingenuity that they do it, but God uses them (yet *hates them*) to accomplish his purpose toward the ones he loves (his people), and hence they are made "for the day of evil." They are tools in the hands of this Master-builder. They are made to be "taken and slain." They are "vessels of wrath fitted to destruction," yet they are made of and for God. Their work is for a purpose, which we are not always given to see, yet it is

“together” for our good. The Lord hath made all things for himself, and so fitly and acutely purposed all things that there is not the remotest possibility of one of these “all things” being for any one else but him, and if for him, then for us also, because we are, by choice, regeneration and justification, his, and a thing cannot be of any service to God without also being of service to His children, because they are in Him. We have very often seen, I trust by faith, the working of things which have proven to be blessings in disguise, that we cannot for a moment doubt that all things are so mysteriously and curiously wrought by the hand of the Lord that we ultimately are the beneficiaries of the working of all things. It took the wickedest act of man that we can recall to bring the most blessed event ever to be manifested in this world: the crucifixion of the Lord Jesus Christ. Had God made no wicked for the day of evil he would not have been crucified. Nay, this was one of these days of evil, and the result of which has been that many poor unworthy sinners, such as I feel to be, have had the sweet hope whereby they, and wherefor they, praise the blessed name of God.

There are many connections that can be brought to further prove the essence of this undertaking, but I feel that I have made myself clear on this subject, that God did not merely make all things and no one is benefited by it, but that the Lord hath made all things for himself.

I realize that I am younger in years, as well as in the practical ministry, than

most of my Elder brethren in this part of the country, but there is one thing I do want to do, and that is to come with “plainness of speech” and let people wherever I go have no doubt as to Roy Smith’s position in regard to what God has taught me in my heart. We, by mental training or cultural education, cannot preach or write the gospel truth. It does not come that way. It comes by the Spirit of truth, which guides us in the right way. Age does not qualify, nor does practice. Experience is what is an essential. We must feel, we must see and we must handle with our own hands. After all, it is just a part of us that is cultivated, nourished and instructed by the Spirit of God. The Spirit takes the things of God and shows them unto us in such a way that we see the essence of the deep mysteries of God, and by that Spirit we see that “the Lord hath made all things for himself; yea, even the wicked for the day of evil,” and that he will dispose of all things according to his will, and our hope is that it is to our good, because we must confess it is to his name’s praise and honor.

May I take this opportunity to thank the many readers of the SIGNS who have by private letters, as well as through the columns of the SIGNS, shown their appreciation of my weak efforts to write for the paper, and also to my many friends who have otherwise shown kindness to me from all over the whole country. I appreciate it. It makes me feel more and more my unworthiness, and also that I nor you can live or die to ourselves. We

need one another, and could not live without one another, and it very vividly brings to my mind what Paul said: "Let brotherly love continue."

Yours in gospel bonds,

ROY S. SMITH.

[WHILE brother Smith's article needs no word of our's to commend it to the brethren, we feel to say a hearty "Amen" to what he has written, and wish to thank him sincerely for his interest in the SIGNS, and for the contributions which he has made to its columns. When he says, "Experience is what is an essential, we must feel, we must see and we must handle with our own hands," our heart responds readily. And we could earnestly wish that many of our good brethren might take to heart what he says at the close of his excellent article about our needing each other and letting "brotherly love continue." There are no two gifts exactly alike, but they were all—apostles, prophets, evangelists, pastors and teachers—given, says Paul, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined

together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—R. L. D.]

BENTON, Ky., Oct. 23, 1940.

DEAR BROTHER DODSON:—I am often applying Scriptures to things I feel. This morning I am glad John says, "Greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them." This has been a beautiful summer, and seemingly has been summer in my heart. I have been, I hope, gloriously wrought upon by divine love and the effectual workings of that God who was able to raise Jesus our Savior from the dead and set him down at his own right hand in the heavenly places and put him above all principalities and powers. This same power, brother Dodson, has sent special gifts to us: brethren from distant places, and has sent us, as I hope, to other churches. Our Union meeting in the summer, at our old church, Soldier Creek, was not after the manner of men, nor was it man-pleasing; but God-fearing, and we had (a few of us) centered our minds on what preachers we would get to make the meeting a success, but I am glad to say that in the finished work of our God he had foreseen, and did foreknow, other ways than our choosing, so another minister, to wit, Elder W. D. Griffin, from Fayette, Alabama, was sent to us, and we did rejoice to have



him. We were not expecting him, but a very dear brother who knew him, and knew how his pleasant, rich gift would cheer us, were we in the right spirit to receive it, wrote him and got his consent to come our way. We received him with great joy, we hope, and we did hear him, and his ring was true, making us to know in Spirit and in truth that our High Priest liveth and is yet interceding for us, having entered once into the Holy of holies, and made the only offering that could forever atone for sin. Then we could, and did, go on many days in the strength of that meat. How pleasant it is to dwell together in unity of spirit. Now as I write my mind runs on to the many heavenly places we have been gathered together and made to sit together in Christ our Lord, we in him and he in us, and he in the Father, and the Father in him. Oh what a oneness, when we have little seasons that we hope in this oneness, all because God first loved us, and called us with an holy calling, and gave us a hearing ear to hear what the Spirit saith unto the churches, and eyes to see that indeed Jesus must suffer and enter into his glory. He learned obedience by the things he suffered. O brother, was there something Jesus did learn that he did not already know? or did he on walking the road set before him enter into the fullness thereof and by suffering know of a surety by experiencing what it was in reality, that which he already did foreknow? I often think when it repented the Lord on the earth that he had made man, it was because he could and did foresee all the sorrow

and roughness of the way, knowing that in Him all the fullness dwelt, and seeing and having it come to pass in reality what he already had predestinated, being Jesus in the flesh back there, standing as a lamb slain from the foundation of the world. He knew it all, the suffering, and knew the remedy prepared, so no wonder the flesh could say he learned obedience by the things he suffered. He was chosen to bear it all and be the one offering for sin. He was bowed down and stricken, he was acquainted with grief and sorrow, yet he opened not his mouth, but was led as a sheep to the slaughter. So he in us and we in him, a hope in him, makes us to say, Greater is he that is in us than he that is in the world. Satan going about to deceive is only going when and how and where God does not restrain, for all powers that be are ordained of God, and under his majestic power and divine providence he can work and none can hinder.

A little experience here, and I must close. One night about a week ago, I dreamed of traveling a southern route in Tennessee, out of the city of Nashville, where I once lived a few years. I traveled this southern highway through the State and on into Alabama, counting the miles. I said on awakening, What was I doing, dreaming of this trip? I went to the mail box the next morning and received a card, and on it was a lovely invitation to visit the Hopewell Association, in Alabama, and the invitation also included ministers from our Association. I sat down and wrote this brother (Elder W. D.

Griffin) that we would not be there. I thought it was impossible, but when our Association met on Friday these ministers were there and I let them read the card, and they both were anxious to go. I said, If you two go I will go, too. They said, We can carry two others also, and so it was agreed that a dear brother from our church, brother Tommy Chester, and wife should go, and we went, brother Dodson, seemingly in the spirit that God had sent us. When he putteth forth his sheep he goeth before them. We learned that on the trip, making one thousand miles or more while away from Kentucky, and oh what lovely friends we did meet, and found such sweet fellowship. The half can never be told. You know we can only hint at the things we hope in the things that come to pass and teach us that all things work together for good to them that are called according to his purpose. Our hope was renewed and love revived, and friends among strangers realized and appreciated they were our friends, and their God was our God. We knew not what it was all about, but we did hope God was in it for our good and for his glory. Nothing in our hands could we carry them, not a thing from the land of our nativity would have comforted them, but they were comforted with the same spirit of love that flows freely from God's storehouse of supplies, which is increased as we need it, and which never fails nor diminishes. What wondrous love is this, that caused the God of bliss to send his Son into this vile world of sin

for us. We hope we are the called and chosen to witness to these truths, and I hope that often he has shown me, even me, in a dream or in some impressive way, the things which must shortly come to pass in my journey onward in the race he has set before me and has given me patience to run, the course he did foresee and predestinate. How fearful it is to feel we have indeed fallen into the hands of this living God, whom to know is life eternal, and that when he called we were indeed naked and ashamed to go out to meet him, our Husband, King and Friend, seeing we could only at our best approach him with an apron of our making and not a full dress. How we like to approach him with songs of goodness and psalms of praise, as we hope, in adoration of his great love toward us.

Am I over confident to-day? I feel that he has been with me this summer and fall and has chosen my changes and gathered me together with his glorious family in many dear places on this globe, and in our Beloved we sat and all was silent and still, while a voice shouted forth his glory and beauty, fullness and sovereignty. Then, at such times, we felt satisfied, and it was good to be there.

In hope,  
EFFIE BLOGG WHITENTON.

ROCKY MOUNT, Virginia.

DEAR EDITORS:—I, for some cause, feel to write what I hope have been some of the Lord's dealings with me, but I am made to wonder if it is the prompting of the Lord or of the old

man Adam. One thing I am sure of, and that is if it be of the Lord it will comfort some of the Lord's little ones, but if it be of the flesh it will comfort no one.

Now I will try and tell the cause of my hope, if I have any. I was born November 25th, 1888. In about the year 1900 I thought many times of what would become of me if I should die, for I was not good, like I felt some people to be. I would have bad dreams and my mother would tell me not to be so bad and I would not have them. I did the best I could, but continued to have them, until about 1902, when I dreamed every one thought I was dead, and that they were burying me. I saw myself put in the grave and I could hear the earth covering me, and I was afraid. They covered me all but a very small opening, and there appeared a very small light, in the shape of a new moon. When I awoke I did not feel so bad, and was made to think of God, who made the stars, but I still had trouble. People would tell me to be good and join the church and the Lord would save me. In the year of 1903 or 1904 I was persuaded to join, and was baptized. But I was not satisfied, and after I did all the "do's" the church required I seemed to do worse than ever. I had my name on the church book about thirty years, but I hope I was made to see that a child of God had to have something more than his good works and his name on the church book to be saved, and I told them to take my name off, for I did not believe as they did. I had tried to be

satisfied with my works, but the more I worked the deeper I got in the quicksand. I tried to call upon the Lord to help me, but my prayers seemed to mock me and I grew worse and worse, until I felt that there was no forgiveness for such a sinner as I. I was married in 1909. I had been going with my wife to her meetings for several years. She joined the Primitive or Old School Baptists about 1919 or 1920. I felt out of place when with them, but the day came when I felt differently. I was made to see that I was lost, and could do nothing to save myself, and if I was saved it had to come some other way than by human efforts, and I was greatly troubled and did everything I could to cast off my burden, but it grew so heavy it seemed I could not live. I began reading the Bible to see if I could get some comfort, but everything I read condemned me and all I had ever done. Finally something told me to go and talk with a certain brother. I went, but could not tell him very much. He said he knew how I felt, and that I would be all right at the Lord's time, that many had felt the same way. I went home thinking that my end had almost come. The next day I read Revelation vii. 14, and found for the first time any real comfort in reading the Bible. I was made to love the doctrine of salvation by grace, and was made to go to meeting on the first Sunday in July, 1938, and ask a home with them. I was received and the time was set for me to be baptized, which was the fifth Sunday in July. Then my troubles truly did begin. Something

was constantly telling me I was deceived and that I was acting the part of a hypocrite and I was deceiving the church and the good people, and I thought I would have to tell them I could not be baptized, that there was nothing to me and I had no hope, and had deceived them. I thought I had trouble before, but not what I had then. On Saturday night before I was baptized it rained and the river was up a little, and Sunday morning I was up by daylight and drove about three and one-half miles to the river to see if I could be baptized. The river was muddy, but it looked good to me. I was baptized about nine o'clock that morning, and felt some better, but for many weeks something kept telling me I had deceived the church and was deceived myself. I was troubled, and could not rest night nor day. I felt I must pray, but could not. Then there came a season of many days when I could do nothing but pray. I would lose sight of everything. At my work I would start one place and come to myself going in another direction, praying to my God that if I was deceived he would please undeceive me. During this time I dreamed I had gone to a sister church and the house was full and they were singing, but there was no preacher there. I do not know how I got there, but I was at the book-board and read the first chapter of Romans, sixteenth verse, and preached from it, and selected a song I do not remember ever hearing to close with. We sang it and extended the right

hand of fellowship and friendship, and I thought there was one brother who would not fellowship me, and I thought I asked him why he did not shake hands with me, and he said I had preached unsound doctrine. I thought I had preached an all-powerful God, and that salvation is by the grace of God, through Jesus Christ our Lord, and not by the works of the creature. The song we sang was,

"Father, I stretch my hand to thee,  
No other help I know;  
If thou withdraw thyself from me,  
Oh whither shall I go?"

It did not make feel any better after the brother refused to fellowship me, and I continued to try to pray, and it seemed I had more trouble than any one in the world. Then I truly believe the good Lord gave me a vision that has given me great joy and strengthened my hope. The vision I saw, or dreamed I saw, was that I saw myself and many others on our way to the judgment-seat of God. There appeared to be two roads running there side by side, and it seemed there was a board fence about three feet high between them. The road on the left side was as rough as a dirt road could be, and all who walked that way were weeping and moaning, with bowed heads. The road on the right side was as smooth as any polished floor, and they who were on that road were laughing and shouting, with their heads up, and seemed not to have a care in the world. All the people were going in the same direction, with just the fence between, and when we came to the end

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of the roads there appeared the Lord on the fence, facing us, and when those who were on the left road came to where he sat I thought they all looked up and their faces did shine, and he waved his right hand, and said, These are they who have come through great tribulation, enter thou into the joys of the Lord; and they who were on the right hand road, when they came to where the Lord was they lowered their faces and could not look up, and he waved his left hand, and said, Depart from me, ye workers of iniquity, I never knew you. Now, dear ones, sometimes I am made to rejoice in troubles, at least when they are past, for I know they are for my good and God's glory. Dear ones, I was with those who were on the left road, and that is why I am made to rejoice and have hope, for we read in John xv. 33, that we shall have tribulation in this world, but in Christ peace. Please read Romans v, 3-5, and see what tribulation does for the children of God. I also get much comfort from reading 2 Corinthians i. 1-15. Dear ones, the darkest hours are just before the dawn. For we say, "When shall I arise, and the night be gone? and I am full of tossings to and fro until the dawning of the day."—Job vii. 4. But when the Day Star arises in our hearts then is great rejoicing. (2 Peter i. 19.)

Now I must stop, for I am afraid I will take up too much space. I hope by the comfort I am comforted with that others may be comforted. (2 Cor. i. 4.)

Dear editors, if you feel that any one may be comforted by reading this, a

part of a sinner's experience, you may publish it; if not, cast it aside, and all will be well.

A sinner saved by grace, I hope,  
CHARLES T. ABSHIRE.

EL DORADO, Ark., Feb. 11, 1941.

DEAR BRETHREN:—If it be the will of the Lord, I will try to write a little on the text John iii. 16, which is so greatly used by the so-called religious world of to-day. Is this Scripture confusing to our doctrine, or does it help prove our doctrine? If I have any understanding at all, it helps prove it, inasmuch as the Lord Jesus Christ said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Just what does this mean? He loved the world in such a way that he gave his only Son, that whosoever believeth in him should not perish, but have everlasting life. Just who is it that believeth? and why does any one believe? The apostle Paul tells us, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. x. 14. Does every one hear? I say, No, not spiritually, because the Scripture tells us in Mark iv. 9, "He that hath ears to hear, let him hear." What kind of ears is he talking about? Surely it is the spiritual ear under consideration, because "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because

they are spiritually discerned.”—1 Cor. ii. 14. The Scripture also proves that some do not have a spiritual ear to hear with, for Christ’s own words in Mark iv. 12, tell us “that seeing they may see, and not receive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.” So, does every one hear and understand? Can a child hear before it is born? Christ tells us in John iii. 3, “Except a man be born again, he cannot see the kingdom of God.” Is there anything we can do in order to be born again? We had nothing to do with being born naturally, or of the flesh, and surely we have just as much power over our natural birth as we have over our spiritual birth, but since we do not have power to be born of the flesh, it is certain that we do not have the power to be born of the Spirit. Therefore, we do not have the power to believe, unless it is given us of the heavenly Father, just as the spiritual birth is given us of him. The spiritual birth brings about the belief, and not the belief the birth.

What does he mean when he says whosoever believeth in him shall not perish, but shall have everlasting life? I believe with all the power of my mind that he means every one out of every nation, kindred, people and tongue who believeth in the only begotten Son of God shall be saved, and the promise is no more to the Jews only. But, under the new covenant, he has people in all nations. Christ tells us in John iii. 18, “He that believeth on him is not condemned: but he that believeth not is

condemned already, because he hath not believed in the name of the only begotten Son of God.” So, he that believeth is not condemned, nor does he say there was a time when he was condemned in the mind and purpose of God. God knew all things from the beginning, and chose his people in Christ before the world began. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9. So, surely he was not condemned in the mind and purpose of God from the beginning, for “God hath not cast away his people, which he foreknew.”—Rom. xi. 2. “For whom he did forknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”—Rom. viii. 29, 30. Therefore, it is God who calls, chooses, justifies and glorifies. Then it is certain we cannot justify ourselves by works without the grace of God. “If it is of grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more of grace: otherwise work is no more work.”—Rom. xi. 6. “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”—Rom. iii. 20. “Being justified freely by his grace, through the redemption that is

in Christ Jesus.”—Rom. iii. 24. Therefore, God freely justifies his elect, according to his own will. (Rom. i. 4, 5.) Inasmuch as his elect must believe to be saved, it is the Lord who causes them to believe, for he freely justifies them. How does he cause them to believe? By revealing his Son to them. For we must know him or we cannot believe in him. “All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”—Matt. xi. 27. When he reveals his Son to us, gives us ears to hear with, eyes to see with and a heart of understanding, then we can believe in the only begotten Son of God. Otherwise, we cannot, because we have not known him. Neither have we heard the preaching of his word, except with the natural ear, which cannot understand spiritual things, because they are spiritually discerned. Before we are born of the Spirit the natural, or carnal, mind is all we have, which is not subject to the law of God, neither indeed can be; it is enmity against God. (Rom. viii. 7.) So, how can we be saved except by our Lord and Savior Jesus Christ? He makes it plain, there is no other way to enter the kingdom of God but by him, and says, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”—John vi. 44. How does he draw them? “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with lovingkindness

have I drawn thee.”—Jer. xxxi. 3. Who is it he loves? I say it is the elect according to the foreknowledge of God. “(For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth.) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.”—Rom. ix. 11-13. So, surely it is the elect that he loves, calls, draws, chooses, justifies and also glorifies. Surely it is the elect according to the foreknowledge of God that will believe in the only begotten Son of the true and living God and be saved from eternal destruction.

Your little brother, in hope of eternal life,

W. W. TAYLOR.

TYLER, Texas, March 27, 1941.

ELDER R. LESTER DODSON—DEAR BROTHER:—I have been a silent reader of the SIGNS ever since I can remember, as I have heard my father, Elder S.C. Davenport, say he had been a subscriber since 1905 or 1906. I feel I would like to tell you some of my experience, if I have any.

When I was small my parents would take me to meeting with them, and especially can I remember communion time. I would want very much to get down on my knees at one end of the bench and go to the other end washing every one's feet, as it looked like it was so hot and tiresome for the poor old souls to do, but I could see no reason for such washing, when I knew their

feet were clean when they left home. But I believe that I have since been led by a higher power to see the reason. The days my parents would go to their meetings I knew there was no danger of their slipping in on me, and I would get the SIGNS down and read them, and oh how I did wish I could have some of those good experiences. I tried several times to get the Bible down to read it, and something would tell me to let it alone, that there was nothing in it for me. But finally I took it down, and sure enough, I could not understand it.

When we grew up we had the privilege of visiting the meetings we desired, and one summer evening there was a meeting held not far from our home. They got almost every one in that community, and one night my sister and I got there late. When "the doors were open" no one would go forward. The speaker pleaded with us, and finally he pointed his finger at us, and shouted, "Die and go to hell. I don't care. I don't want to save you." That worried us, and we talked with our mother about it. She told us not to worry. She believed that we were saved by a higher power than man. Then I got married. My husband's parents were Primitive Baptists, so we went to meeting quite often as long as we lived near a church. When my husband went into office, that took up most of his time, "we thought," and we both got to "running around" for two or three years. Finally something came over me. I could see my mistakes, but did not know what to do for

myself. I saw that I was too weak to do anything. I was tired of myself, the whole world and all that was in it. One day I fell across the bed and cried bitter tears and prayed my first prayer. I asked God to take me, for I was not fit to live. The next day we started on our vacation and we had a car wreck. I did not think I was hurt very badly, but felt that my husband and two girls were going to be taken from me and I would be left in this old wicked world alone. I wanted to die. The girls were not hurt, but my husband had concussion of the brain, but soon recovered. On the seventh day something came over me and I knew I was dying. There was no pain, I was nearly across the waters and something pulled me back, I could not go on. There was a curly, dark-haired, blue-eyed baby before me. I wondered whose it was. Something told me it was mine and I had to live for its sake. Then I wanted to get well, but I suffered agony for nearly three months. I promised God I would be good and try to do better if I could only get well, but when I did recover the temptations were too great for me. It was the same thing: too weak. Then finally one day I was lost. I do not know for how long. I was shown how wicked and sinful I was. I was carried through the land of affliction and told that I was filthy; not even my feet were fit to walk upon the earth. I wanted to die, but I was made to see that I would be lowered down in darkness, never to rise again. I tried to pray, but it seemed that God did not hear me. Then late one evening some-



thing told me to go to my front door and look up. I had never seen the world look so bright and beautiful before. There hung a cross. I said, That cannot be real. It told me to look at some cows eating hay that some one had given them, then look up, and sure enough it was a cross. I was so happy I began to sing "Amazing grace." I realized I was a wretch saved by grace, "once was lost, but now am found, was blind, but now I see." I went on for a year or two wanting to join the church. My husband wanted to join the Missionaries. I thought I would be happy with him, but was not. Then we thought there was something in Eastern Stars for us, but there was not. One day I was telling my mother how discouraged I was, and said I wished I could hear a brother from Kansas I heard once when I was young. She told me he was living in Dallas, Texas, and came every second Sunday and Saturday before to preach at a little church about fifteen miles from me, so I went to hear him every month for a year. Something asked me why I acted the part of the hypocrite and staid where I was, when I would be so happy there. But I hated to leave my husband. One communion time something asked me why I did not join that home and have my feet washed, so they would be fit to walk upon this earth. I told my husband I was going to join that church next meeting time. On Saturday of the meeting he was out of town, so I got ready to go with my mother to the meeting. Then I began to feel that may be that was not my

home, so I said I would put it off a little longer. But my husband came home that night and we went to meeting the next day, and when the door was open something said, The way is clear; why don't you go on, and he will follow. They gave me a home, although I am made to wonder sometimes if I am worthy of such a peaceful place. My husband did not join until we got to the water, and then I was oh so happy. We were baptized by Elder J. R. Hardy, of Dallas, Texas, August 13th, 1939, and that little baby that came to me in spirit six years ago next June is with us now in the flesh, and will be one year old April 5th. We are happy and attend our meetings as often as we can, for we live forty miles away. Sometimes I get blue and wonder if there is a chance for a poor wretched sinner like me to be saved.

This letter is getting long, yet I have not told the half, but I will not bother you any longer. Pray for me. Will you?

Your unworthy little sister,  
(MRS.) HUBERT T. FAULK.

WINNSBORO, TEXAS.

DEAR ELDER DODSON:—Some time ago I sent you my experience, and have been worried about causing you so much trouble, for I realize I made many mistakes, yet it means everything to me, for it is the sweet evidence that gives me my hope and makes me see Jesus is my Savior, if I am saved. Sometimes I find myself saying, Oh to be set free from this sinful state I have to dwell in here below. "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. There is, therefore, now no condemnation to them which are in Christ Jesus." I like to read these things and to feel that may be I do understand. That is what I meant when I said "bondage of sin," although I am sure I was mistaken in that, for God's children are not under bondage, but under grace. Therefore God has written his laws in their hearts and printed them in their minds, and he shall be unto them a God and they shall be unto him a people. I like to try to write about these things, and sometimes wish I could put my thoughts on paper, but they are like the wind: come and gone. I read letters in the SIGNS and wish I could meet the writers and shake hands with them. Oh what a wonderful union of love our dear Lord formed us all in Christ Jesus before the foundation of the world, in which union I have a little hope of being one, although I do not feel worthy of a place at the dear saints' feet, but if I have any place there is where I want to be, if I am not mistaken. They are the people I love, and I want to say with Ruth, "Entreat me not to leave thee, or to return from following after thee: for where thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." I feel that it is better to suffer affliction with the Old Baptists than to be with the others shouting my good

works (which I do not have) from the house top. When anything seems to go wrong I have a feeling that tells me God rules supreme, so everything must be all right. If the last few moments I spend on earth can be in singing and shouting praises to that great King on high, then I will ask for nothing better.

I meant to write only a few words, but sometimes I want to write these things and shout it to the world that God is the beginning and the ending, and there is no other, who sent his Son to die for such a sinful wretch as I am. How can sin be pleasant to us in any form, when it cost our dear Savior so much? But what a foundation our hope is built upon!

My father's and mother's names were Alvin and Georgiana Keith,, both were Primitive Baptists. My father died when I was eleven years of age, and my mother never talked much about her belief, so I did not really know what the Primitive Baptists believed until I married and moved to Good Hope community. I live close to Good Hope Church, of which Elder J. R. Hardy is pastor, and I thank God for such an able preacher, who was sent to us at a time when it looked as though we would never have any more meetings.

Your sister, I hope,

(MRS.) MYRTLE RHOADES.

SANFORD, Maine.

DEAR BROTHER DODSON:—I appreciated your card at Christmas, and intended to acknowledge it long ago. It was with pleasure I heard you are to

be with us again next August, God willing. We as a church feel to be greatly blessed of God that he puts the desire in the hearts of his servants to come to us proclaiming the eternal truth of the gospel. What a sweet privilege to hear with the hearing that is given only to those who are called by that divine calling. "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 8, 9. What a wonderful assurance to know and feel we are called according to the promise. Often men make promises that they do not fulfill, but with God his promises are sure and steadfast.

"The people of Jehovah's choice  
Are registered on high,  
And they shall hear his sovereign voice,  
And by his grace draw nigh.

Yes, they shall come, 'tis heaven's decree,  
They shall to Jesus flow;  
This precious 'shall come' conquered me,  
And gives me comfort now."

If left to ourselves we would choose a different way, but like Saul, when God's voice calls it is hard to kick against the pricks. When the day of Pentecost was come Peter lifted up his voice, and spoke of the wonders of God. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles,

Men and brethren, what shall we do?" The answer came to them, as it does to all poor sinners whose hearts God has pricked, "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. I like that phrase, "In the name of Jesus Christ." In the world to-day there are many ways and many names and means by which we may be saved, but to those called by God only one way, for Jesus said, "I am the way, and the truth, and the life; no man cometh unto the Father, but by me."

I trust that you and yours are well.  
Your sister, I hope,

LYDIA KEENE MASON.

SAN ANTONIO, Texas.

DEAR EDITORS:—Inclosed is a money order for two dollars, to renew my subscription to the SIGNS OF THE TIMES. I enjoy its contents more than any one can ever know. Being alone, so to speak, having no one to converse with upon the spiritual things of the true doctrine of the loving and merciful Savior, I look forward to the monthly appearance of the SIGNS, and hope I desire to be thankful to him who is the giver of all good gifts for this blessing, as well as for all other blessings he has so abundantly given me, who am unworthy of the least of his mercies.

A sinner, whose every hope is in the free grace of the loving Savior,

(MRS.) R. C. WRIGHT.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER, 1941.

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“AND when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.”

At the Delaware River Association last May, we used the above Scripture as a text, and although we felt some leading forth of the Spirit in our efforts to speak, we did not feel that the subject had been exhausted when we had finished. As it still lingers in our mind, we will undertake to present some of

our thoughts upon it for the consideration of the readers of the SIGNS OF THE TIMES, in the hope of both interesting them and finding relief of mind for ourself.

In order to more fully appreciate the picture here presented it is necessary to recall some of the background, and thereby get a more complete description of the main character involved. We wish to call attention to the fact that Jesus had left the other side of the sea and had come over into this Gadarene's country. This is worthy of note for the reason that many present the idea that the sinner must first seek Jesus. In crossing the sea a “great storm” had been encountered and those who were aboard the ship had feared the loss of their lives, but when they awoke Jesus, who was asleep and apparently unaware of their predicament, he arose and rebuked the wind, and said unto the sea, “Peace, be still, and there was a great calm.” Those who witnessed this display of his mighty power exclaimed one to another, “What manner of man is this, that even the wind and the sea obey him?” And “when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces. Neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting

himself with stones." Herein is set forth the pitiful condition which this poor man was in, and it is sad, indeed. It takes our mind back to a scene which we witnessed in southern Virginia many years ago. We were too small to be at work in the field, and were playing around the house. Our house was on the main road, but about one-half mile distant there lived a man with his family who one day became violently insane. Early in the morning of the day in question he began calling to my father at the top of his voice, "Ah, friend Dodson; Ah, friend Dodson," which he kept repeating, and finally, later in the day, he brought his small daughter over and threw her into the gutter of the road directly in front of our house, and for several hours he shouted and raved, breaking down mulden stalks, which he pretended to use as guns, shooting at the passersby on the road. My father was not at home and I was sent to the field to call the workers to the house. Others stopped, until finally quite a crowd had gathered. Eventually, it was planned that one of the strongest men in the group should slip up behind him and pin his arms to his sides, when others would rush up and assist until he was overpowered and bound with a rope, placed in a wagon and taken to Danville. Frequently, a man appears to possess supernatural strength under such conditions. We will never forget that scene as long as we live, and the sadness of it almost brings tears to our eyes as we pen these lines. A serious mental affliction is undoubtedly one of the most pitiful things that can possibly befall a human being. It is very baffling to medical science. Jesus sought out such a case to show how sad our state by nature is and to manifest his power to heal the most difficult of all diseases. This poor man saw Jesus afar off, and ran to worship him, crying with a loud voice, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not," for Jesus had commanded the unclean spirit to come out of him. Jesus had here performed a great miracle and it was seen that the devils which dwelt in the man, for their names were legion, were subject unto him. They in turn recognized his power over them and asked leave of him to permit them to enter a herd of swine, which he granted, and the record is that the herd ran violently down a steep place into the sea and were choked in the sea. Those who had fed the swine, seeing their herds destroyed, fled to the city and they that dwelt in the city came out to see what was done. And when they had come to Jesus and saw him that was possessed of the devil, sitting, and clothed, and in his right mind, they were afraid, and well might they have been, for their doom was sealed. When those who had witnessed what took place related it to them they prayed him, Jesus, to depart out of their coasts. The feeders of those who will eat anything to-day will have none of the real Jesus, but those who rejoice in his love and power want to be with him all the time. This poor Gadarene wanted to accompany Jesus in the ship and pass

over the sea to the other side and be with him, and he prayed him to that end, but our text says he suffered him not, but commanded him to, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath compassion on thee." Until recently we had thought of this Scripture as applying only to those outside of the pales of the visible church. We have heard it quoted by others and have also quoted it many times ourself by way of trying to encourage those to whom the arm of the Lord has been revealed, to take up their cross, go home to their friends, be baptized, and become full-fledged members of the militant church. We do not want to detract from this point of view in the least, but rather would we emphasize it and urge those who have been with and learned of Jesus to do their duty in this respect. At the same time we would like to stress another point, one which we have heretofore overlooked, and that is that, "He departed, and began to publish in Decapolis how great things Jesus had done for him." In view of this our text takes on a broader meaning. It shows that Jesus had not only done great things for this man in relieving him of his distress and giving him a sound mind, but that he had called him to go forth and declare his wonderful works among the children of men. There are doubtless many of God's humble servants to-day who would prefer to cross over the river and for ever be with Jesus, but he still has work for them to do here in this sin-cursed world, and that work is to go among their friends,

declaring his power to save unto the uttermost, and his ability to cure the hardest of cases, for nothing is impossible with him. He is able to deliver them from the legion of devils, who tempt and harrass them the most of their days while here in this time state. He is the Great Physician who can heal all of the diseases of their sin-sick souls, and he will have compassion upon them. What wonderful things, indeed, we have to tell our friends, those who are acquainted with our travel, our doubts and fears, our sorrows and our joys, our downittings and our upittings, who share all things in common with us. Truly, they are our friends and they understand our language, which is not strange to them. They know of his sufferings for his people, of his compassion, or sympathy for those who have been called by his grace. Decapolis, we understand, signified a group of villages, towns or cities, or the community in which this Gadarene was to publish these glad tidings, and we are told that "all men did marvel."

We also read in this chapter that Jarius, whose daughter lay at the point of death, was encouraged to pray that he might heal her and that she might live. There is also the record of a certain woman who had had an issue of blood for twelve years, and had suffered many things of many physicians, and had spent all she had, and was nothing better, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment, for she said, "If I may touch but his clothes, I shall be whole." What

wonderful faith was her's, and it was fully rewarded, for it is declared that "straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."

In our natural state we are as mad men. We will fight and oppose this way with all of our might and main, and if left to ourselves would never seek Jesus, but instead would drive him out of our coast, or lives, and refuse to have him reign over us, but, oh, what untold and everlasting gratitude springs up in our poor hearts when we discover that he has come our way, that he has sought us out, and that he commands the unclean spirits to come out of us and depart, for a season at least. Then it is we find ourselves in our *right minds*, and we not only can think rightly of him, but we are imbued with the desire to go home to our friends and tell them what great things he has done for us. The trouble with us is that we cannot begin to tell these things to our friends as we would like. We find that words cannot express what we feel, but sooner or later we realize that a hint to the wise is sufficient, and that our friends who have likewise had these things wrought in them are witnesses to the same power that has been working in us, and then, oh what a relationship there is between us. We can then sing, "Blest be the tie that binds our hearts in christian love, and declare that the fellowship of kindred minds is like to that above. What a mercy it is that those of like precious faith can rejoice together in telling and hearing of him who has loved us with an everlast-

ing love and, therefore, with loving-kindness draws and constrains us to forsake the ways of sin and to seek him, whom to know is life eternal. God is still calling his people with an effectual calling, and when he commands them to go home to their friends and tell what great things he has done for them they have nothing good to say for themselves, but it is all of his grace. And when he calls and qualifies and sends forth his servants to preach the everlasting gospel of his blessed Son, they go preaching in demonstration of the Spirit and with power sent down from above, and those who hear marvel at these wonderful things.

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.

#### 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 40 means that it expired December, 1940; Dec 41 that it will expire December, 1941, etc.

## OBITUARY NOTICES.

MRS. SARAH ELIZABETH BRADSHAW, nee Robey, our beloved sister in the faith of Christ, departed this temporal life July 26th, 1941, at the Primitive Baptist Home, Salisbury, Maryland, where she had been for several years a thankful and contented resident. She was born in Loudoun County, Virginia, January 4th, 1853. Her father was William T. Robey, her mother Mary S. Robey, nee Hibbs. She was married February 6th, 1913, to Mr. George W. Bradshaw, of Ryan, Va., then a widower. He died April 7th, 1923. She was baptized the second Sunday in June, 1885, by the late Elder J. N. Badger into membership with the Ebenezer Old School Baptist Church, Loudoun County, Virginia. In 1913, after her marriage to Mr. Bradshaw, she transferred her membership by letter to the Frying Pan Church, in Fairfax County, Virginia. Her church-life of fifty-six years is thereby divided into two periods of twenty-eight years each, spent in the two churches named above. As her pastor, I am thankful the Lord gave her to me to be among the flock over which, I hope, the Holy Ghost made me overseer, however inadequate I have been in myself for such service. If there was one grace more than another which characterized her christian life, I should say it was "love." And without "love" none of us profit anything in the house of the Lord. She loved the truth, loved the church, loved all things godly. I have never known her to speak an ill word of any person, either in or out of the church. She was charitable in excusing or ignoring the frailties of others. She planned her funeral services beforehand and noted down the hymns she wished used and the Scripture she wished me to speak from. The hymns were 751, 1231 and 1256, all in

Beebe's collection. The text was 1 Peter i. 24, 25. She left behind her a good evidence that she is one of the Lord's accepted ones. For her, faith is now sight, hope is fruition. She has that "better part" which is to depart and be with Christ.

H. H. LEFFERTS.

EVERETT H. WINCHELL died at his home in Nelson, Fremont township, Michigan, May 25th, 1941. He was born May 21st, 1864, in Ulster County, New York, where he resided unto 1886, when he moved to Michigan and settled on a farm near Nelson. After thirty years of farming, he purchased the general store at Nelson, and continued in business there until his death. In 1889 he married Mrs. Ardell Marsh, who died April 13th, 1916, and March 4th, 1917, he married Florence Sawtelle, in Brooklyn, N. Y., who has been a faithful and devoted wife and companion, whose constant thought was for his comfort and welfare. He leaves his wife and daughter, Mrs. Carrie Hodgins, of Saginaw, Mich., a step-daughter, Mrs. Grace Ballard, of Birmingham, Mich., a foster-daughter, Mrs. Florence Sheltraw, of Fremont township, a brother, Stewart Winchell, of Saginaw, Mich., two sisters, Mrs. Agnes Ballard, of Birmingham, Mich., and Mrs. Effie Wolfersteig, of Newton Hook, N. Y. Brother Winchell was a small child when first he heard the truth preached. In his own words he said, "There was an instance in my life I can never forget: it was back in Old Olive, N. Y. They held an Old School Baptist meeting one night at brother Alvah Bogart's, up on the mountain, and I was taken there by my father and mother. Elder Hubbell preached from John xiv. 1-3, 'Let not your heart be troubled,' etc. After that I went on just the same as other boys, until I was about thirty years old, with



the exception that I always held to the Old School Baptist doctrine. Some time after that it was made known to me that I was a guilty sinner before the just and holy God. I could see him just in all his ways, and me a condemned sinner, with no way of escape. I can see myself now, walking through the fields ploughing; with tears running down my cheeks, and I, a poor lost sinner, pleading with God to forgive my sins. Such has been my walk all through the remainder of my life, and I have had many times when I felt that God, for Christ's sake, had forgiven my sins, and made me sit in heavenly places in Christ Jesus our Lord." Brother Winchell united with the Old School Baptist Church years ago, in Cement City, Mich., and attended there until that church closed its doors. It was his pleasure several times to attend our meetings in Canada. We knew him as a brother well established in the doctrine of God our Savior, having a very humble opinion of himself, but he was strong in the faith, giving glory unto God. We were called to officiate at the funeral services at Saginaw, Mich., where we tried to comfort his sorrowing ones. Interment was in Fremont township Cemetery.

ALSO,

THE Covenanted Baptist Church of Canada lost another of its faithful friends when WILLIAM A. JONES died suddenly of a heart attack at his home in Tillsonburg, Ontario, November 12th, 1940. He was born in Strathroy, Ontario, March 25th, 1872, and in 1861 moved to Ekfrid, Ontario, where he and Ella J. Carter were married December 25th, 1897, by the late Elder William L. Pollard. He leaves to mourn their loss, his wife, also a brother, Arthur Jones, of Detroit, Mich., and a sister, Mrs. Thomas Williams, of London, Ontario. Mr. Jones never

united with the church, but for many years showed a lively interest in good things. Situated as they were, at quite a distance from any of our meeting-places, he was always anxious to make it possible for his wife, who is a member, to fill her place, even if he were unable to be present. When able to come himself, he has, on more than one occasion, told the writer that it was worth coming so far to hear such preaching. He was a true friend, loved by all who knew him, especially the young, who loved his company.

At his funeral the writer spoke from Job vii. 16, a chapter that he at one time expressed as being his feelings. He was a very devoted and loving husband, and our dear sister cannot help but mourn her loss, but she sorrows not as those who have no hope. For years he resided in Tillsonburg, where he was well known and greatly respected, and the town has lost one of its most faithful and conscientious servants, as stated by the Mayor when the Council met following his death. It is natural for us to mourn our loss, but our hope is that he is "forever with the Lord," which is far better. The interment was in the Aylmer Cemetery, Aylmer, Ontario.

G. R.

J. W. MOORE, the subject of this sketch, was born August 8th, 1870, and died July 6th, 1941. He is survived by his wife and seven children, six girls and one son, namely Mrs. Lawrence Harrison, Mrs. Howard Harrison, Mrs. Willie Westbrook, Mrs. Olivia Kitchens, Mrs. Thelma Carpenter, Mrs. Emeriop Lafsrle and Mr. Leon D. Moore, of Mexico. Mr. Moore spent his life in Morehouse Parish, Louisiana. He was a farmer and had many friends. He received a hope in Christ several years ago, but never did unite with the church.

Before his health failed he attended services of the Concord Church, of the Primitive Baptist faith and order, and delighted to hear the truth proclaimed as it is in Jesus. He seemed to bear his suffering with great patience. He loved his family and was interested in their welfare. Some two years before he died he realized he could not be with us much longer, and requested the writer to conduct his funeral, so I tried to speak words of comfort to his bereaved family and a large concourse of friends who came to pay that last tribute of respect. I used as a text that Scripture that if in this life only we have hope, we are of all men most miserable. I would say to his wife and dear children, Weep not for him, for he gave a bright evidence of a sweet hope beyond the grave. His body was laid to rest in the Cansey Cemetery, to await the resurrection morn.

Written by request of his sorrowing wife.

T. J. EVERS.

MRS. PINKIE CHAMBERS, daughter of Mr. and Mrs. John Key, was born in Attala County, Mississippi in the year 1870, and died in Vinson, Oklahoma, May 13th, 1941, aged seventy-one years. She was married to W. F. Chambers December 22nd, 1891. No children were born to this union. Her husband preceded her in death, passing away in the year 1937. She is survived by one sister and two brothers (whose addresses are unknown), also three brothers-in-law and their families, and a host of friends. She united with the Primitive or Predestinarian Baptists of Hopewell Church Sunday, June 19th, 1938, at Reed, Oklahoma. She was a strong believer in that faith and doctrine.

Funeral services were conducted in

the Methodist meetinghouse at Vinson, Okla., by her pastor, Elder W. N. Green, of Altus, Okla., at her own request. Her body was laid to rest in Cave Creek Cemetery, beside her husband. She had been able to attend church services but little since she joined, because of ill health.

Hopewell Church extends heartfelt sympathy to the bereaved ones.

Done by order of the church while in regular conference.

W. N. GREEN, Moderator.

R. L. BUCKNER, Church Clerk.

### RESOLUTIONS OF RESPECT.

WHEREAS, it has pleased our heavenly Father to remove from our midst by death our beloved pastor, ELDER J. B. BOWDEN, we, Mt. Olive Church, bow in humble submission to his holy and righteous will.

WHEREAS, Mt. Olive Old School Baptist Church has enjoyed the unselfish services of this faithful Elder, we do now fully realize our great loss, yet feel it to be his eternal gain. So be it

RESOLVED, that as a token of our love and esteem for our departed brother who has come to us laden with the best from the Lord's storehouse whenever he could for the last thirty years, 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, a copy be sent to the SIGNS OF THE TIMES and a copy to *The Old Faith Contender*.

Done in Conference by order of Mt. Olive Church on Saturday before the third Sunday in July, 1941.

E. B. AULT, Moderator.

LELA CULPEPPER, Church Clerk.

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

F. L. Riffe, Wash., \$3; Mrs. C. E. Lawrence, Mass., \$1; "A friend," N. Y., \$1; Mrs. May Derby Hoyt, N. Y., \$2; Mrs. Lillie N. Henry, Miss., \$1; A. J. Doggett, Ala., 25 cents; Wm. H. Morris, Mo., \$1; Mrs. Ella E. Nelson, Texas, \$1.

**M E E T I N G S .**

The next session of the Maine Association is to be held with the church at Bowdoinham, Maine, Friday, Saturday and Sunday, September 12th, 13th and 14th, 1941.

SANFORD BARTLETT, Clerk.

The annual session of the Lexington-Roxbury Association will be held at the Yellow Meetinghouse, below Roxbury village, on Wednesday and Thursday, September 17th and 18th, 1941. The meeting will open on Wednesday morning at 10:30, Standard Time. All are cordially invited to meet and worship with us and accept of our hospitality, and entertainment will be furnished for all visitors as usual. Ministers of our faith and order in fellowship are especially invited to meet with us. Those coming Tuesday afternoon will come to Halcottville, N. Y., where they will be met at the railroad station, and those coming by bus or automobile will inquire for the homes of John B. Hinkley or Walter Harrington in Halcottville village, where provision will be made for entertainment. Those coming Wednesday morning will go to the meetinghouse.

ARNOLD H. BELLOWES.

Providence permitting, the Original Mount Zion Association of Old School Baptists will convene with Oak Grove Church, near Oak Grove, Jackson County, Missouri, Friday, Saturday and Sunday, October 3rd, 4th and 5th, 1941. We invite all sound orderly Baptists to meet with us.

D. A. J. ADAMS, Moderator.

WILLIAM H. MORRIS, Clerk,  
7241 Jefferson Street,  
Kansas City, Missouri.

The regular appointment of a yearly meeting is to be held at Welsh Tract Church October 19th, 1941, by order of the Delaware Association, convened at Rock Springs Church May 24th and 25th, 1941, for one day, services beginning at 10 a. m., Eastern Standard Time. All ministers and brethren are cordially invited to be with us who are sound in the faith and doctrine of God our Savior, in the faith once delivered unto the saints. Welsh Tract Church is centrally located, at Newark,

Delaware, and those coming from a distance may use the Baltimore and Ohio R. R., or the Pennsylvania R. R. Call at my home and all will be directed accordingly.

JOHN B. MILLER, Church Clerk.

The Salisbury Old School Baptist Association will be entertained by the Snow Hill Church, Snow Hill, Worcester County, Maryland, on Wednesday and Thursday after the third Sunday in October (22nd and 23rd), 1941. We extend a cordial invitation to all sister churches and friends of our faith and order to meet with us, especially our ministers. We shall do all in our power for your comfort and pleasure. Those coming by auto Tuesday, will come direct to the meetinghouse, on the main street of the town, where you will be met and directed to places of entertainment for the night. Those coming on Wednesday or Thursday, come direct to the meetinghouse. Should any come by train, inquire for Mrs. Ernest West.

H. C. KIER, Moderator.

M. A. HOLLOWAY, Clerk.

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

IN

**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.

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

R. LESTER DODSON, Pastor.

## SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

## OLIVE & HURLEY OLD SCHOOL BAPTIST CHURCH

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are cordially invited.

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

J. R. HARDY, Pastor.

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

(MRS.) M. R. FOSTER.

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

E. B. AULT, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

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

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

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

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 3, meets the third Sunday and Saturday before. Elder A. D. Hugnet pastor.

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

LUELLA STEVENS, Church Clerk.

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

C. M. FISHER.

## "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 23, 1832," at which time the division (or "split") took place between the Old School and the New School Baptists. Second, The "Everlasting Task for Arminians." By the late Elder Wm. Gadsby, of England. Third, "A Dream-Tour Through the Arminian Heaven." By Elder H. M. Curry. Fourth, "Fatalism." By Elder H. M. Curry. Fifth, "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion of the same title. Sixth, "A Riddle." By the late Elder Gilbert Beebe. All the above six articles are bound in one pamphlet of 128 pages, in handsomely colored paper covers.

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

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.

# 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. 109. MIDDLETOWN, N. Y., OCTOBER, 1941. NO. 10.

## CORRESPONDENCE.

FLORENCE, Alabama.

DEAR EDITORS:—Please find enclosed an article for your consideration, and if you deem it worthy of space or of any comfort to God's little ones you may publish it. I enjoy the SIGNS very much.

“Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.” The above is a prophecy foretelling what is to occur in the future. We find the fulfillment of it in the fourth chapter of Matthew: “Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him.” Later he found James and John in a ship with their

father, Zebedee, mending their nets, and he called them. They left the ship and their father and followed him. We find that Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people. And there followed him great multitudes of people from the different surrounding towns. “And seeing the multitudes, he went up into a mountain: and when he was set [or had seated himself], 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.” Meaning that the church, or organic kingdom that he was to set up, as foretold by Daniel (ii. 44), was to be a home for the people bearing the marks as presented in the seven Beatitudes. Remember Jesus sent them forth to fish and hunt for something he had created, not to assist him in creation. The fish and sheep they were to

fish and hunt for represent God's re-generated people.

Two men went into the temple to pray. Only one prayed. He said, God, be merciful to me, a sinner. The other boasted and bragged about what a good man he was. The publican was poor in spirit. He had the life of Christ in him, which is the light of men. By that light he could see the depravity of his heart. He had two natures: the nature of the first Adam and the second Adam. The Pharisee had only the nature of the first Adam. His worship was from a legal spirit. In order to worship God acceptably we must have the Spirit of Christ. To be poor in spirit was not only a sign of the Lord's people, as shown in the New Testament, but the prophets of the Old Testament gave them the same marks. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down, and none shall make them afraid."—Zeph. iii. 12, 13. "Hath not God chosen the poor of the world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James ii. 5. And I will feed the flock of the slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bonds; and I fed the poor of the flock. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had

made with all the people. And it was broken in that day. And so the poor of the flock that waited upon me knew that it was the word of the Lord. Notice it was the remnant of Israel that should not do iniquity nor speak lies. Remember that God, under the law dispensation, reserved seven thousand men who had not bowed the knee to the image of Baal, even so at this present time there is a remnant, according to the election of grace. The Savior calls this remnant the very elect, and asserts that if it were possible, some would deceive even the very elect.

Passing from the first mark, the poor in spirit, we come to the second. "Blessed are they that mourn: for they shall be comforted." Every poor sinner on earth that has really and truly mourned on account of his sins will be saved in heaven, because the Savior says he is blessed and he shall be comforted. In the natural kingdom, when a child cries you know it is born. So in the spiritual kingdom. The Savior says, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. So in both kingdoms we see that when a child cries it is born, but is not yet a child by faith, nor is it comforted. But when it grows and gets old enough to know its parents, and finds that its parents relieve its wants, it is comforted, and believes in its parents because it is born. Not in order to be born, as some people teach. I want to ask every child of God who may read this, Do you not remember when you first saw yourself a poor lost and ruined sinner? How

you mourned and begged for mercy. How your heart was broken on account of sin. Let us go to the sixty-first chapter of Isaiah and see if you cannot realize what Jesus has done for you. The prophet is here describing the office-work of Christ. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted." Was not your poor heart broken on account of sin? Did he not bind it up? "To proclaim liberty to the captives, and the opening of the prison to them that are bound." Did you not feel that you were a captive of Satan? Bound by the strong cords of sin, did you not feel that Christ delivered you from the powers of darkness and translated you into his kingdom? "To comfort all that mourn." Remember that Jesus said the mourner shall be comforted. "To appoint unto them that mourn in Zion, to give unto them the beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Did not Jesus do all these things for you? If so, I am sure you remember it. The prophet then tells why Jesus did this: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Remember that Jesus said, Every plant which my heavenly Father hath not planted shall be rooted up.

I carry you now to the Old Testament, that you may have fellowship with those saints and receive comfort in hearing one tell his experience. We find that King Hezekiah was sick unto

death. The Lord's prophet told him to set his house in order, for thou shalt surely die and not live. Do you not remember when you received this message? You not only thought that you were going to die, but you thought hell would be your destiny. Now see the similarity in your experience and this Old Testament saint. He "turned his face toward the wall, and prayed unto the Lord." Now listen to his experience, and see if you have fellowship with him. "I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane, or a swallow, so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me." Now let us see if you are in fellowship with Paul. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." "Unto me, who am less than the least of all saints." "To will is present with me; but how to perform that which is good I find not." I once thought it strange that a saint of Paul's ability could not find how to do good, but Job, in the twenty-third chapter, gives us the key: "He performeth the thing that is appointed for me: and many such things are with him." "It is God which worketh in you both to will and to do of his good pleasure." In the work of regeneration Christ only divides the spoil with Satan, drives him out of the soul, and leaves him in the flesh, hence the warfare, the flesh against the Spirit.

“Blessed are the meek: for they shall inherit the earth.” Meekness is a grace which Jesus alone inculcated, and which no ancient philosopher seems to have understood or recommended. Jesus was meek and lowly in heart, and those born again inherit the same quality.

“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, is an index to the character of life that produced them. We hunger and thirst after natural food because of a natural life. If we hunger for the bread that came down from heaven (Jesus Christ) it is an evidence that we have a life to produce that hunger. “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.”

In conclusion, I will refer to a few more comforting Scriptures. Paul to the Romans, eighth chapter, says, “There is, therefore, now no condemnation to them which are in Christ Jesus.” He concludes the chapter by affirming that there is no separation from his love. “If God be for us, who can be against us?” If God is for us now, he has always been for us, and will always be for us, because he is unchangeable, omniscient, omnipotent, omnipresent and unity. The Father chose a people in Christ before the world began, and predestinated them unto the adoption of children by Jesus Christ according to the good pleasure of his will. The

Father gave Jesus power over all flesh, that he should give eternal life to as many as the Father gave him. He finished the work the Father gave him to do. He told his troubled disciples, “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.”

“Some day he’s coming to this earth,  
To take his children home;  
All those who have a heavenly birth,  
Without the loss of one.

Oh how we long for that sweet day,  
When God shall be our light;  
When all our sins are put away,  
And there will be no night.”

LYTLE BURNS.

DELAWARE, Ohio.

DEAR BROTHER DODSON:—What am I that I should be addressing you? In myself, how unfit! But if we are what we sometimes hope we are in Christ, it may justly be said to us, Thou art all fair, my dove; there is no spot in thee. Yes, if we are his we are not simply pardoned, but also purified, clothed upon with the righteousness of Jesus Christ, our dear Brother, our eternal Redeemer. I may be wrong, but it seems to me that the only way we could be accounted innocent was to have our sins imputed to our blessed Redeemer before they were committed. Of late my mind has dwelt much upon the sweet theme that Jesus Christ is our *eternal* Redeemer, otherwise, at one time we had been “the guilty,” and it hath been said, He will in no wise clear the guilty. Yes, in his love and pity he bear them and carried them all the days



of old. Bearing our guilt and sin that we might be accounted not only forgiven, but righteous. Oh what wonderful love, compassion and wisdom, to purify, cleanse and save us in such a wise way that we are not only absolutely free, but accounted innocent in the sight of our heavenly Father. No sin-sick soul could be satisfied with simply a pardon, but we wish to be pure, even as He is pure, and we are told that the half has not yet been told. Oh what a wonderful redemption it must be in order that we might sing God's praise and never get to the end of it. "Things new as well as old," and the more we tell it the bigger and grander does the sweet story of his love become.

I have been thinking of writing for some time, but with the fear that I should fail to do justice to the subject and would only be wearisome to the readers. Besides, I wanted to write to so many that I just could not decide whom to address. I have been reading old numbers of the SIGNS, and felt like writing to all the many writers. I have much enjoyed letters from most of the Elders who have been on the editorial staff of the SIGNS, yourself included. I read one letter from Elder Frederick Keene, who has gone on before us. I still have one letter in his beautiful penmanship. I could not well keep all the good letters I have received from different writers, from whom I would much enjoy hearing again. I have all the time I want to read, or as much as my eyes can stand. Oh what a blessing to be cut off from the vain and foolish

things that tempt the flesh, and free to meditate upon the wonderful things of the Spirit. But the flesh is weak and does still (too much of the time) waste the moments which should be spent praising the Lord for his wonderful goodness and boundless love and grace to one like me.

I recently received a splendid letter from Elder W. W. Slaughter, of Edgewood, Texas, in reply to one of mine sent to Hon. Lindley Beckworth, his grandson, and also he is "The Baby Congressman from Teexas," who professes an interest in my letters, and who suggested that I write to his grandfather. Elder and sister Slaughter often wrote to me when dear sister Slaughter was living and was kind enough to say that our hearts were knit together as those of Jonathan and David. I used to know this family personally, than whom I had no better friends. I often think of the dear brethren of Texas with whom I enjoyed association for a number of years. Several of the Elders used to write to me, some of whom now find it difficult to write because of the infirmities of age. I remember and love them still, and look forward to that grand association above, where north will meet south and east meet west. I wish that I were able to write to every one of them, whom I have met and loved, especially the Elders who so comforted me by preaching. It is pleasant to recall a trip which I once enjoyed riding with Elder and sister J. C. Sykes in their canvas covered wagon containing three spring seats (I believe). Sister

Sykes (No. 1) and I rode together in the rear seat. She and I often slept together at associations. His present wife is very pleasant and lovable and is dearer to me than I can express. It is two years or more since brother Sykes and I rode together last, when, as he was not driving, he preached all the way. How sweet to recall blessed times spent together with brethren whom we have known and loved.

"Though sundered far, by grace they meet,  
And glory crowns the mercy-seat."

No wonder fellowship is so sweet, being "one in Christ Jesus." Yes, all the redeemed throng are united in love in the Lord, even some who are not included in our church fellowship, for "he that loveth is born of God," is no truer than the other way around, "He that is born of God, loveth," Though some seem to love to a greater degree than others, among whom is the present sister Sykes.

Now, brother Dodson, I feel a little ashamed to send what I have written, for it is so scattering and sounds so much like me. But sometimes the weak can love the brethren as well as the strong do, perhaps.

My health is much better, but the doctor tells me my blood pressure is still above two hundred, although there is marked improvement and I look quite well once more. I have hoped that if my son should go to the Fair at New York he would take me with him, but I think it would be more of a treat to me to meet the brethren than to see the Fair. I inclose a card, so if it is not too much trouble you can jot down the

time and place of some meetings this spring, not too far away, for my son is a very busy man and could not remain in the east very long. They told me that on his next trip to New York it would be my turn to go along. He took his father-in-law and mother-in-law with them when they went east the last time.

I hope to send remittance for the SIGNS soon.

JOIE E. WOODS PETERS.

BALTIMORE, Maryland.

DEAR ELDER DODSON:—With sister Dance's permission, I am inclosing her letter to be published in the SIGNS, for we feel this good letter should be shared with our kindred in Christ, who have loved this dear sister for many years. She is now in her ninety-fourth year.

Your sister, I hope,

M. E. NORMAN.

TOWSON, Maryland.

DEAR SISTER NORMAN:—Your letter received, and I assure you it was appreciated. Thank you for telling me of sister Godwin's death. I have thought often of her afflicted condition, yet she seemed cheerful and bright. I visited in their home when brother Godwin was living, and it is a pleasant memory. We must all learn patience and submission in whatever way the dear Father deems best. We prove this to ourselves: "As thy days, so shall thy strength be." You are younger; that may not mean so much to you now as it will later on. When the body is

sick, the patience near exhaustion and the endurance worn thin, then the given strength of all three is leaned upon as a strong support. I have found it so. The affliction put upon me at this time is the bad foot. It is a continual ache; not bad, but the constant grind calls for patience. I did not mean to complain, and only ask for patience and strength to walk, without complaining, in the way marked out for me.

It was a very keen disappointment to me not to be at our Association and see the people I have walked with since 1869, hear the spoken word and the voices raised in praise of the Creator of it all. But to be remembered and to receive messages and letters comforted me greatly. "Whatever is, is best."

Your letter of June 19th was good, and I thank you for it, but, as I say, being first better, then worse, disturbs the level of things. A letter from sister Griest said your call helped her much. She said it eased the ache of disappointment at not being able to go to the meeting. And so with me, the call from Elders Topping and Walker, the letters that have come, the Minutes from brother Charles Osborne, with all the account of the meeting, make me ashamed to complain. I eat well and sleep well. A niece visiting here has her camera and last night threw on a screen some pictures in color of Pocono Mountains, the Philadelphia Flower Show and many of our family, so entertainment comes to me if I must stay in. I only mention this to let you know that I would be ungrateful to our Father and my people if I whined and

failed to appreciate all that comes to me. But I think you can understand how very much I miss my church privileges and the company of those who understand the things I think I do. If that is my burden, I ask for strength to walk in a becoming way, as viewed by those I love best.

I hope sister Robey is comfortably well. I am glad she has you to lean upon. Really, I should sing of the beauties and glories of our Redeemer, instead of ever being discouraged or distressed, for he is beautiful and glorious and worthy of all praise and adoration.

Your sister in hope,

SUE R. DANCE.

TERRELL WELLS, Texas, June 20, 1940.

DEAR EDITORS AND READERS:—It has been on my mind for a long time to write a few lines to the SIGNS and its many readers who stand in line with the old order of doctrinal principles as laid down in the SIGNS, but I may not hold up long enough to write as I desire, because of my weak feelings and poor health. I have been able to attend my home church but three times the past year, but my love and fellowship are the same as they have ever been for those who love the old original doctrine which has been contended for by the SIGNS OF THE TIMES and several of the old regular Baptist papers in the United States and England on back to the apostles. I have been a believer of the old doctrine for more than fifty years. I would love to tell of five of the most noble visions that have come

to me during the last thirty years, which, if I could, I would not part with for all the money on earth, for they have led me along that narrow path I feel all the Lord's chosen ones here in time have walked, for, as the old prophet said, There is a path which no fowl knoweth and the vulture's eye hath not seen, the lion's whelp trodden nor the fierce lion passed by, yet it is said that fools shall not err therein. If I know anything about the word "fool," it is often used against the old order of Baptists because they have not partaken, and never will partake, of any of the doctrines of the world, for their doctrines are not food to the hungry soul, nor comforting to the weary.

Well, I had to rest some before I could continue writing, I wish I could write to the dear household of faith as I feel, but I may not be able to say much concerning the old doctrine which the Old Baptists have contended for since Paul's day. The Lord hath chosen his precious elect from the ancients of eternity, and hath declared the end from the beginning, and nothing shall ever turn to the left or the right, but go straight ahead to the end purposed for it. Yes, I have spent most of my past life in trials and sickness, and all I have to rely on is his precious mercy. If I am one of those he hath chosen to be delivered into his Father's kingdom there shall I be, together with the chosen saints, and we shall all sit together under our own vine and fig tree, with nothing to molest or make afraid. I, in some way, may not write all I should to the edification of

the bewildered here in time, but I hope to let each of you realize just where I stand. Away back when the great convention was held at Black Rock, Maryland, a line of distinction was drawn between the old order of Primitive Baptists and the New School. I well remember listening to old Grandfather Bowden, of North Carolina, tell of how he and many others in the year 1828 moved to west Tennessee and set up a church in that community, and in 1832 the convention was called and Grandfather went. He was Clerk of the new church in Tennessee, also a Deacon, and died in the faith the Old Baptists had stood for since the days of the apostles. He was well acquainted with Elder Gilbert Beebe. So I will say, dear brethren, there is no ground for any form of conditionalism, just the true doctrine of God's pure grace, and there is where I yet stand.

Inasmuch as I cannot do the writing I would like to I will close, for awhile any way. I just want to mention some or the dear brethren and sisters who have, in love I hope, contributed to my needs at different times, which makes me feel that unworthy I am of their notice. I yet get letters from brethren from over most of the United States, and some from other nations, but am so feeble most of the time I cannot do much writing. I wish as many as can would write me, for their letters give me consolation.

Dear editors, if you feel this letter is worth its room in the dear old SIGNS you may publish it. I wish all the household to pray to the Father of

mercy for me and for all the dear ones in Christ Jesus.

As ever, your brother in hope,

J. B. BOWDEN.

[ELDER J. B. BOWDEN'S obituary was published in the August, 1941, issue of the SIGNS.—ED.]

TIPTONVILLE, Tennessee.

DEAR EDITORS:—I am sending you a written experience of a dear sister. We have exchanged several letters, but you can see she did not write this to send to any one. Just penned down some of the most precious things in her experience. She took it out of her Bible and sent it to me to read and return to her, as she wanted it left for her children and others to read after she leaves the walks of this life, that they might know what she believed, and why. Brother Campbell and I thought it would be good reading for the SIGNS, so I copied it and returned her's and asked her consent to send it to you for publication, which she gave. It is sweet indeed when we can see God's great moving power that moves his little ones to take up their pens and with trembling hands venture to write praises to his name. Oh he is so good to his children! He calls them by name and they follow him. They are not drawn by the hair of their heads, but by sweet cords of love that cannot be broken. He said, By lovingkindness have I drawn thee. Words fail us to fully express the sweetness of our hope and experience. We are not always viewing this pleasant field. No, no, there are times we wonder about the

cares we have, when all things seem to be against us. Oh why? we ask, and commence to examine ourselves, and think, Is it this that I have done? Oh why am I thus? The things I would do, I do not, and the very things I would not, those I do. We look at others who seem to be doing so much, who seem to feel happy and free, and think, Is it true that I am wrong and they are right? How we are tossed to and fro! It is a bitter experience when we cannot find our Lord, but so good when we feel his loving presence. All things are well then, and we can see the sweet promises again, and see the hand that is leading and protecting us all our journey through. We can then sing,

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

Yours in hope of a better life beyond,

(MRS.) LUTHER CAMPBELL

MARCH 20, 1935.

FOR some cause I feel I want to write some of my experience, which I hope has been the dealing of the Lord with me. I was raised by Missionary Baptist parents, and when I was eleven or twelve years of age baptized in the Missionary faith. Blind! Oh so blind! But because my parents were of that faith they thought the sooner I joined them the better it would be. I went on with nothing troubling me until I was fifteen years of age, when uneasy feelings would come over me and I would think of dying. When I had an opportunity I wanted to ask people to pray for me, as I thought there was a work

to be done, and I wanted to do good works. There was a change, and I thought the Lord had blessed me for my good works. I went on in that way for about six years. After I was married I was very zealous, thinking there was something I had to do. I was determined to show Earl (my husband) I was right, and within myself I was going to prove it to him by the Scriptures. Never had I read the Bible, only the letter I had seen once in awhile. But oh when it pleased the Lord (I hope I am not deceived) to show me how blind I was it stirred me up so that I began to search the Scripture. I found that I was condemned on every side, and the more I read and the more I heard my people preach the further they got from what I found the Scripture taught. I got in so much trouble that I began to inquire among them how they felt. They told me I had grown cold and needed to pray. I had realized by this time that my works of righteousness were as filthy rags in the sight of God. I said I was not fit to live with those people, so I would leave them, and I did, and was not so troubled for a time. We had many copies of the SIGNS that belonged to Earl's grandmother. I never had cared anything about reading them, but one Sunday morning, on my meeting day, Earl left the house, telling me to get ready and we would go to the meeting (the same as we had always done), and after he left I got one of those SIGNS and began reading it, and when Earl came in I was crying. He said, Why are you not going to church? I

told him I had rather read that SIGNS than to go and we would go to Cane Creek, but I did not care for their preaching. I liked the people. We had been going for some time, but I did not hear them preach. The second Association they held there after we were married we arranged to attend on Friday, but it was nothing to me. We went again on Saturday, and I took a seat near the back of the house. I do not remember how many had preached, but how I do remember brother Hatcher in his preaching. He told of some of his travels, and I do believe I was prepared by God Almighty to hear the first gospel sermon I ever heard. After that I was troubled more and more, yet it was food to my poor hungry soul to meet with those people and get a crumb from the Master's table, but felt I was unworthy and unfit to sit with them and hear them talk. The time came when I wanted a home with them and I wanted to be baptized. I carried that burden for three years, and one morning when I went to gather some greens for dinner it seemed to me I could not live, and I doubted everything. It seemed to me for a time that there was no God, and as I started to go to the house it seemed that my Savior stood in his full beauty before me, and said, It is I, be not afraid. I cannot express my joy. I had not told any one, not even Earl, that I desired to live with the Old Baptists. One July meeting they were getting ready to commune and wash feet, and I did not leave the house when the congregation was dismissed. I could not keep

the tears from rolling down my cheeks. Brother Kerley started to leave the house, and when he got to where I was he stopped, and said he would love to see me in the Old Baptist Church. Oh it was like a chill. I felt that I was deceived, and had Old Baptists deceived. Some time after that I dreamed I was at meeting, and they came together singing, "Come, thou Fount of every blessing," and before they finished singing I was shaking hands with brother Kerley and talking. Not long after that I offered myself to the church and they received me. Before I sat down Earl offered himself. That is a space of time in which I do not yet know what was said. I am so unfit to live with them, but it is a home for me. I hope I am made to feel that meeting with God's people when they are all of one mind, and can praise the One to whom all praise is due, is a foretaste of the home where his people will meet to praise him in eternity.

I do not know whether my brethren can fellowship my experience or not. It seems so little that sometimes I almost lay it by, and sometimes it seems sufficient if I were called to die.

ASINITH JONES.

Walla Walla, Washington.

DEAR BRETHREN:—I have been given the privilege of traveling some during the last three or four years, and I hope I have been entertained by the servants of the wonderful God, yet I cannot understand how they can render love and comfort to me. I met many strange

faces, yet they said they hope I can return to meet them.

I have had some meditation upon the words, "In the beginning." That covers oh so much. God has ever been, so he never had a beginning, and he is a God of his own will and purpose, to reveal, or make manifest, such things as do exist. So in the beginning of manifestation he created the heavens and the earth, and darkness was upon the face of the deep, and God said, Let there be light, and there was light. At that moment it was revealed that darkness is the opposite of light, and it was made manifest that light had the preeminence over darkness. There are many things that could be commented upon here. I read that God made man, and God created man in his own image, in the image of God created he him. Male and female created he them. And God blessed them, and said unto them, Be fruitful and multiply. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Notice the formed man is a living soul. And God planted a garden eastward in Eden. It is a certain fact that the garden was in a certain and specific place, and the formed man was put in the garden. He and his wife were living souls, and God never made record of putting any other creature in the garden, yet there were trees in the garden. God gave the man and his wife great liberty. They could eat of the fruit of all the trees of the garden but the tree of the knowledge of good and evil. These two were naked, and not ashamed. Also,

the tree of life was in the midst of the garden. Much could also be commented upon here. I am wondering why so many give an idea that the garden of God is as though the human eye could see and comprehend what the garden contained. I consider the living souls are the saints of God, and their names are recorded in the Lamb's book of life. In one man all transgressed, for in the garden the law was given to the living souls. They were given the law, and the serpent beguiled Eve and she did eat of the forbidden fruit, and gave to her husband and he did eat, and the soul that sinneth must die, and to break the law is sin. Notice, where there is no law there is no transgression. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. Notice that the living souls are the ones God gave the law to, and they ate the fruit. As the saints of God they were under the covenant of grace and their names recorded in the Lamb's book of life, yet they lived in sin and died to the liberty God gave them. So by the disobedience of one man many were made sinners, and by the obedience of One many shall be made righteous. Notice that the serpent was not given the law. God did not tell the serpent to not eat of any of the fruit in the garden, and we have no record that the serpent did eat of any fruit of any kind. God said to the serpent, Cursed art thou above all cat-tle and every beast of the field. Upon

thy belly shalt thou go, and dust shalt thou eat. Satan never can raise from his belly. God speaks, and it is done; commands, and it stands fast. So before the law sin was in the world, yet it was not manifested when there was no law. In the beginning of manifestation darkness was upon the face of the deep, and Satan was manifested before the begotten Son of God was manifested. Notice what Jesus Christ said in John x. 7, 8: "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers." If you want to have the word of God as to the destination of the devil, just read Revelation xx. 10. Eve was deceived in the garden of God by the beguiling influence of the serpent, and the devil that deceived her was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall burn for ever and ever. I consider when any man says there is no lake of fire and brimstone he is limiting God's power to make manifest such things as do exist. God in the beginning purposed to make manifest the two principles. God is the Spirit of love and truth; he is the Father of the good seed, the children of the kingdom. It is impossible for God to lie, for he is truth. The devil is a liar, and the father of lies. Paul fought with spiritual wickedness, and the saints of God are yet in warfare with false doctrine.

PETER JONES.



SANFORD, Maine.

DEAR BROTHER DODSON:—I mislaid your letter, by putting it in an envelope with another letter, and just found it last night. It had been my intention to answer it long before this. In reading your letter I saw you asked my permission to publish my letter. I had forgotten it, but if I ever write anything that you feel is worthy of sharing you have my consent.

Last Sunday we met at Oak Woods. The meeting, I felt, was very good to us all. We read and talked of the promises of the Lord to the church, of how he is their strength through waters and fires, upholding them in all their tribulations. "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isaiah xliii. 5, 6. What a precious comfort this is to Christ's little ones, to know and feel that he has made us for his own glory, and will keep us as the apple of his eye, holding us up when we are in the pit of despair. Without his sweet mercy we could not live; sin soon would reduce us to utter despair. If only we could feel that sweet assurance more. I very often am low in spirit, doubting all the time, wondering why I am numbered with his little flock, yet feeling I want to be. I want the sweet fellowship of my brethren. Just

to see them and hear them talk is a comfort and a blessing.

The time of our Association draws near, when we hope to hear God's truth proclaimed through you. May we have the listening ear.

Yours in hope,

LYDIA K. NASON.

52 EL. PARK ST., WEISER, Idaho.

DEAR EDITORS:—I am writing to let you know how much I appreciate the SIGNS, for it is all the preaching I get, as I have not been able to attend the meetings for more than two years. What I have suffered no one but the Lord and I know, but I believe every pain will yield me good, and that in the end I will come off more than conqueror through him that loved me from before the foundation of the world, and if he really died for me I will be saved, world without end. It seems at times I almost sink in despair, and would, I suppose, if the Lord had not said, Fear not, I am with thee. Oh be not dismayed, for I am thy God and will still give thee aid, and, believing his promises are true, I take fresh courage. I am all alone and have had all kinds of trouble overtake me, besides all of my sickness, but am thankful that I am a little better. I have been taking Hoyt's Compound, but will have to stop taking it, for I have run short of money.

I meant just to thank you for the paper, and let you know that I surely do appreciate it very much. I am so nervous I will have to stop. I hope you can read it.

LEVICA C. PRATT.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER, 1941.

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**ELECTION.**

IN meeting the request of sister Attie Smith, of San Antonio, Texas, we shall, with God's help, give our views on the above subject. Knowing, as we do, the many questions and anxious thoughts that we ourselves have had upon it, and remembering the comfort and pleasure that have been ours in sweet meditation upon the many Scriptures bearing upon and connected with it, we would like to pass along a few of our thoughts. It concerns the choice of God, a people that were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. (Eph. i. 4.) It concerns an act of

God, who is sovereign over all worlds and all flesh, in choosing a people for his praise, in which choice he appointed all means for the accomplishment of his purpose, settling and sealing those very means that he ordained, so that not one of the elect can possibly be lost. We are familiar with the words "electing love," which express the good will of Almighty God, especially in the particular way that he has embraced his chosen people in his eternal purpose. In this purpose, every person that shall be a partaker of heavenly bliss was loved by God the Father and chosen to that blessed portion in God the Son, Jesus Christ our Lord. It is in this relation that Jesus is spoken of also as "Mine Elect." "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth."—Isaiah xlii. 1. Every blessing that they enjoy, every favor that shall be their's, was appointed them in him. Thus electing love has treasured up in Christ Jesus a sufficiency of grace for every elect vessel of mercy, grace to help in their every time of need. We believe it can be said of every one of them, that by the grace of God they are what they are, for the salvation of all who are made manifest as God's children is founded on grace, so that they are spoken of as "the election of grace." By grace we mean God's unmerited favor, which carries with it a fullness of covenant blessings ordained for the help of the whole family of God. It is unconditional, not, as some explain, that God foreknew that Jacob would love him and that Esau would hate him, and so God chose

Jacob and hated Esau. The Lord declares, "There is none good, no, not one." From where does Jacob's goodness spring, but from the Spirit of God? Does it not declare that "as many as are led by the Spirit of God, they are the sons of God"? There was no virtue in Jacob. As he stood in the flesh he was of the same lump as Esau, and he, like Esau, went from the womb speaking lies. It is not, as some say, that God chooses certain ones because he likes them better than others as they show merit of their own. This would not be *election*, but *selection*, as the following illustration proves. There was a group of children of various families playing together, and a child joined them who had been adopted by a nearby family. After playing awhile, they got to quarreling with the new comer, telling her she did not know who her father was, or what her real name was. At last she told them that their fathers had to have them whether they liked them or not, but her father chose her because he liked her. As we have stated, this does not prove the doctrine of election, but is a clear example of the modern religious way of substituting *selection* in the place of Bible *election*. We would here quote seven points verbatim from the Article of Faith on election of the church of which we are pastor, as it is simple and embraces the matter sufficiently:

"1. We believe that election is free and permanent, being founded in grace and the unchangeable will of God.

2. We believe that this decree, choice

or election was before the foundation of the world, and so before the elect themselves had being in themselves.

3. We believe that the decree of election is so far from making works in us foreseen, the ground or cause of the choice, that it containeth in the bowels of it not only the persons, but also the graces that accompany their salvation.

4. We believe that Christ is He in whom the elect are always considered, and that without him there is neither election, grace nor salvation.

5. We believe there is not any impediment attending the elect of God, that can hinder their conversation or eternal salvation.

6. We believe that no man can know his election but by his calling.

7. We believe therefore, that election doth not prevent the means which are of God appointed to bring us to Christ, to grace and to glory, but rather putteth a necessity upon the use and effect thereof, because they are chosen to be brought to heaven that way, that is by the faith of Jesus Christ, which is the end of effectual calling."

As the sixth point declares, so we believe, that no man can know his election but by his calling, so we find that those who are chosen in Christ Jesus will be called out of nature's darkness, which calling is effectual, as we see in the instance of Lazarus. He came forth, though bound hand and foot with graveclothes. By nature all are dead in trespasses and sins, and it is not in any one to turn to God, or, as some express it, close in with Christ. Just as God's will concerning those whom he has

chosen is absolute, so they are his, every one of them, in his purpose. His, even when they are dead in trespasses and sins, just as Israel were his people even when they were ground under the heel of Pharaoh. God said, "Let my people go." The time and place where each of God's children shall be called by grace is appointed, and it is in this call by grace that we learn more about election. Election, to the natural mind, is a stumbling-stone and a rock of offense, and it can only be spiritually discerned. Election is known by calling, so Peter wrote, "Therefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—2 Peter i. 10. As many as are led by the Spirit of God, they are the sons of God, and these are those who are elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Election carries with it and in it a positive union of Christ and his people from eternity to eternity, and God's predestinating power will see to the accomplishment of those things that concern the people of his choice.

"Though men and devils aim to kill,  
They can't exceed my Father's will."

The people who would undermine the predestination of all things whatsoever come to pass, are generally found among those who would undermine God's electing love. Hating God's purpose, which is absolute, they oppose and hate the people of his choice.

Our sister would learn more about

election, but we have no desire to present at this time a dry doctrine, as this sometimes has been so described. We shall, therefore, speak of some evidences, that we hope the inquirer will at least read, about this blessed subject. First, as many as are led by the Spirit of God, they are the sons of God, the Spirit's work is to guide such into all truth. (John xvi. 13.) This is the way one rightly learns and rightly believes these things. Paul writes the Thessalonians, "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Peter admonishes the brethren to give diligence to make their calling and election sure. He does not mean making it sure in God's purpose, for that was settled and fixed before time began, but making it sure in their own minds and understanding, that they shall be well established in the truth, and not tossed about by every wind of doctrine, and the cunning craftiness of men who lie in wait to deceive. This same diligence Peter mentions again in 2 Peter i. 5-7, in which he has listed seven things that tend to prove their calling to be of God. The people of God are not only hearers, but doers of the word, so Peter says, "Add to your faith, virtue." The church is spoken of as a virtuous woman, whose price is above rubies. (Prov. xxxi. 10.) False churches, who teach for commandments

the traditions of men, despise the word of God, and, by their willing ignorance of its doctrine, prove themselves to be foolish women, who are ever learning, and yet are never able to come to the knowledge of the truth. Solomon says, "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones."—Prov. xii. 4. How then does a believer add to his faith virtue? By continuing in the doctrine. Jesus is our husband, and we, if we be the true church, are his bride, the Lamb's wife. It is good to confess him before men, and to follow his ordinances, facing a frowning world, like the woman pressing through the crowd, the crowd of unbelief and doubts that often seem like the crowd between us and our Lord. Pressing through, she said, "If I can but touch the hem of his garment I shall be made whole." Thus it was the touch of living faith of a living Christ that added virtue to her faith, that healed her. When wrestling faith is fixed upon the Lord Jesus Christ as "the angel of the covenant" the blessing of the virtue of grace will be seen and felt. This virtue restores our souls, also aids in increasing our knowledge of him, and of those who belong to him. Here we would say that there are two kinds of people in the world, they are either the gracious or the graceless. If gracious, they will know that this grace is not of themselves, *it is the gift of God, unmerited*, and so according to election. This, we repeat again, is the way to learn more about election, and this does not lead us to looseness of life or a be-

littling of sin, it will make us loathe our own life and ascribe all the glory to our Husband, Jesus Christ. We can only hint at these things. "Add to your faith virtue, and to virtue knowledge," Paul says, "that I may know him and the power of his resurrection, and the fellowship of his sufferings." There are a few things we know. We often admit we know nothing as we ought to know it, but if that we know is by grace, through its virtue, then we are learning more of election. We shall also know that those who sing of amazing grace will not be glorying in what they can do, but in what Christ has done. Adding to this virtue knowledge, they will prove and know that not all who name the name of Christ are to be brothered, neither all who profess to be Primitive Baptists, for where there is a denying of the doctrine, or of an indifference to the walk, which is a walking after the Spirit, such prove by their walking after the flesh that they belong to the foolish women, who are void of true virtue. But we are to add to this knowledge temperance, which makes us careful not to cut a man off for a word, or to be overbearing, but considering ourselves, lest we be tempted; we should weigh our words, and with this temperance will be patience. Here we will mention the needs be for care in expressing the sacred truths that we profess, not in our own tongues, but in the tongues of the apostles and prophets. We ought not to say that God makes a man to lie or do wickedly, but rather, as our brother writes in the last SIGNS, page 194, "Not unforeseen

of God, not made of God to do evil, but made of God for the day of evil." There is a sufficiency in the word to furnish the man of God with material and expression for sober consideration and temperance in expressing those things that pertain unto salvation. In a God-given diligence to add unto our faith these various graces, how patient we ought to be, especially with those we know and love in Christ Jesus, who may have erred. Who has not erred? Electing love melts us down, causing us to renounce and denounce the flesh, yet how the flesh creeps in. Do you know it? Add to your knowledge and temperance patience, and to patience godliness. Patience, not only with others, but when we are under burdens, afflictions and sorrows. To be godly in Christ Jesus we need all these preceding graces dwelling richly in us by faith, before we can add to patience godliness, and to godliness brotherly kindness, in which we can, and will, lay down our lives for one another. Have we learned sufficient of God's electing love that we feel we can lay down our lives for the brethren, or is there strife and contention among us? Look, dear ones, look to him who is the embodiment of electing love.

"See from his head, his hands, his feet,  
Sorrow and love flow mingled down;  
Did e'er such love and sorrow meet?  
Or thorns compose so rich a crown?"

"A virtuous woman is a crown to her husband." "And to brotherly kindness, charity." Do we know what charity is? Would you learn more about election? Then see yourself black, vile, undone, ignorant, foolish,

vain, wretched, miserable and poor. See yourself as fit only for the company of devils in hell, and at the same time, through electing love, you are assured by God himself that he has chosen you in Christ that you should be holy and without blame before him in love. (Charity.) Add this charity to your zeal for truth and the order of God's house, consider what you yourselves would be but for grace. Give diligence in this matter, and who would not feel happy in your fellowship, and delight in your company; yea, wash your feet with their tears?

May these rambling imperfect expressions come with encouragement to the household of faith, and be an assurance to our dear sister that she knows something of election.

G. R.

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THE date opposite your name on the little pink slip on which your address is printed denotes the time your subscription expires. Dec 40 means that it expired December, 1940; Dec 41 that it will expire December, 1941, etc.

### OBITUARY NOTICES.

MRS. MARTHA ALTON WALKER, widow of George Walker, died at the home of her son, John B. Walker, of Denver, N. Y., August 21st, 1941, having attained the ripe age of eighty-five years. She had been in poor health in recent years, and had been confined to her room many months before the end came. A stroke of apoplexy was the immediate cause of death. All that tender loving care, skillful nursing and patient devotedness could accomplish were done by Mr. Walker and his wife to aid the sufferer and make her as comfortable as possible. The funeral services were conducted at the home of Mr. Walker, the writer having charge of the services and using as a text these words, "Thy people shall be willing in the day of thy power." The interment was at Fleischmanns, N. Y., in the Clovesville Cemetery beside her husband, who was killed while razing a barn in 1919. Mrs. Walker's entire life had been spent not many miles from the scene of her birthplace. Mr. and Mrs. Walker were married over sixty years ago. Part of their married life was spent on a farm, and much of it in operating a mill at Denver. For over twenty years she made her home with her son, John B. Walker, and his wife. In addition to this son, she is survived by one daughter, Mrs. Loren Sanford, of Margaretville, N. Y.; one brother, John B. Alton, of Roxbury, N. Y., and three sisters, Mrs. Mary Beadle and Miss Cora Alton, of Fleischmanns, and Mrs. Harriett Clark, of Margaretville, N. Y. Mrs. Walker was a woman of sweet and noble character, of stainless honor, unquestioned integrity and possessed a pleasing personality. She knew the meaning of thrift and industry, of self-denial and hospitality, of hard work, and deserved success. Her life has left its impress on the commu-

nity in which she lived. During her last days she was reconciled to her suffering and evidenced in her talk the presence of Jesus in rich and reigning grace, desiring crumbs of mercy from the Master's table. And truly the seeking seed of Jacob seek not in vain their Lord, when they are made willing in the day of his power.

ARNOLD H. BELLOWS.

MARTHA GODWIN SCHEURMAN was born October 20th, 1899, and died March 21st, 1941, aged 41 years, 5 months and 1 day. She was the daughter of Littleton C. and Oliva Martin Godwin. From her birthplace, Accomac County, Virginia, she moved with her parents to Baltimore, Maryland, in early childhood, where she grew to womanhood and in favor with her acquaintances. Martha was a most adorable girl. Her loving disposition won for her many friends, and they will long remember her inspiring personality. In July, 1926, Martha was married to Lewis Scheurman. No man could be more highly blessed with a loving and devoted wife than was Lewis. It could truly be said of her, "She looketh well to the ways of her household, and eateth not the bread of idleness." During the year of 1936 Martha moved with her husband to Detroit, Michigan. Her active brain and busy body seldom sought rest. In Detroit, as had been since the closing of her school days, every wakeful hour seemed to be calling for more and more service, and her thought was to render even more than was required of her. During her stay in Detroit she, with her afflicted mother, attended some of Elder George Ruston's meetings in Canada. Brother Ruston and wife grew very fond of her, and brother Ruston had many interesting talks with her, which satisfied him that Martha was a child of grace.

The writer seldom called upon her that she did not speak of the pleasure she had in visiting in the home of brother Ruston and wife. I recall that during my last visit with Martha she said, "I can never forget the kindness that Elder Ruston and his charming wife showed mother and me when we visited them." In 1940, broken in health, Martha returned to Baltimore, making her home with her sister, Mrs. Ethel Chesser, 1528 Park Avenue. It was at this home that Martha passed from the distress of mortal suffering to the home that awaits those whose life has been garnished with so many loving deeds. Martha was a great sufferer, but her faith in the mercy of God was ever abiding. Until the very end her daily companion was her Bible. I have no doubt that within its pages she found hope and rest for her weary soul. Before the end came Martha seemed to go into a coma, and her husband and sister thought that the end had come. When she was awakened out of this deep slumber by the loud calling of Lewis she said, "Oh why did you call me back, for I was at rest, and so blessedly happy." What a wonderful God we have, that he should so highly favor those dear ones who are left behind with the abiding evidences that their loved one shall awake at his appointed time in his likeness, and shall be forever with the Lord. At the time of her passing Martha left an afflicted mother, two brothers, four sisters and many other relatives and a host of friends. Ethel is very lonely without Martha. May she find comfort in feeling that while her nursing skill failed to heal the afflicted body, that the Lord has banished forever the dark and dreary nights and the bitterness of death has passed forever for Martha. May she not be waiting to-day on the beautiful strand to welcome those who shall later pass over?

Her funeral was held from the funeral home of Robert Brooks and Son, where relatives and many friends gathered to pay their last respects to one whose life was filled with many loving deeds. Burial was in Lorain Cemetery. May the Lord comfort the hearts of those who mourn.

Written by request.

ALSO,

OLIVIA MARTIN GODWIN, our dear sister in Christ, passed from all earthly strife June 27th, 1941, at the home of her daughter, Mrs. Needham Turnage, 1222 Decatur Street, Washington, D. C. Sister Godwin was born February 9th, 1864, and was married to Littleton C. Godwin in August, 1883, at the parsonage of the late Elder T. M. Poulson. To this union were born nine children. The husband and three children (William J., Mary Ethel and Martha Olivia) preceded her in death. Sister Godwin suffered a stroke fifteen years ago, and was never able thereafter to care for herself in the many ways of life's requirements. She was highly blessed in having faithful children and in-laws, who were ever mindful of her comfort. Over twenty-five years ago, sister Godwin (on the same day as her devoted husband) was baptized into the fellowship of the Ebenezer Baptist Church, of Baltimore, Md., by the late Elder J. T. Rowe, and lived thereafter a faithful and profitable member, always alive to her church duties and most graciously blessed with a charming personality. During the life of brother Godwin their home was always open to the Baptists from far and near. The writer often shared with them the joy of sweet fellowship in their home, where the time was spent in singing praise to God and rendering thanks to him for his wonderful mercies to the children of men. How I like to think of



the blessedness of the days of long ago. Not only by the parents was one made to feel at home with these dear people of God, but also by the loving children. The writer feels to be deeply in debt to each of them for the acts of kindness they have shown him in the past. I never knew sister Godwin to make any complaint about her affliction, for she bore it as only those who are blessed with the grace of God can. I have often heard her express herself concerning the afflictions of others, but not one word of complaint did I ever hear her make of her own helpless condition. While attending the service on Sunday night in the home of her son-in-law and daughter, Mr. and Mrs. Needham Turnage, I said to Mr. Turnage, Needham, I want to thank you personally for your kindness to dear sister Godwin. He said, Why, Elder Topping, she did much more for me than I was ever able to do for her. I knew how he had many times taken her in his arms and carried her to her bedroom on the second floor, and just what he did mean I could not understand. Why, said he, often when I would return home weary with the burdens of the day she would greet me with a smile, and inquire how I was feeling; she made me forget my little ills in a moment. While sister Godwin's time was divided in the homes of her children, after her affliction much of it was spent in the home of Mable (Mrs. Turnage), and it was in this home that she passed from a weary world of sorrow to that blessed home of everlasting rest. What could be said of the kindness of Mable and Needham could also be said of the kindness of Clarence Dishon and his dear wife Louise. Really, if any one of the children did more to make their mother comfortable than did another it

was because of more opportunity to do so, and not from neglect by the other. Clara found much comfort in that she had the privilege of nursing her mother in her last days. Nursing being her profession, she was able to render a double service, as it were. Sister Godwin leaves six children to mourn her departure: Mrs. Needham Turnage and Clara L., of Washington, D. C., Mrs. Ethel Chesser, of Baltimore, Md., Mrs. Clarence Dishon, of Maplewood, N. J., Harry L., of Richmond, Va., and John H., of Baltimore, Md., one sister, Mrs. Armanda Lewis, of Accomac, Va., her church, nephews, nieces and a host of friends. One child, Mary Ethel, died when one month old; William J. died August 1st, 1940; Martha Olivia, whose obituary notice precedes this one, died March 21st, 1941.

Funeral services for sister Godwin were held in the home of Mr. and Mrs. Turnage, it being their request that such should be before their dear one was taken from their home for the last time. At the request of Mr. Turnage, the writer was assisted by a Presbyterian minister, whose part in the services was enjoyed by many present. On Monday afternoon the remains of sister Godwin were taken to the meetinghouse in Baltimore, where the writer conducted the last rites, using the twenty-third Psalm. Many relatives and friends gathered to pay their respects to the dear one whose sufferings are forever over, and the joys of the redeemed are her's for evermore. She was laid to rest in beautiful Lorain Cemetery, there to await the Master's call, when the dead in Christ shall be raised in his likeness. May the Lord comfort all who mourn.

Written by request.

D. L. TOPPING.

IRA T. DOLSON, my beloved father, passed away from this life July 31st, 1941, to join his blessed Lord, Jesus Christ, whom he so devotedly loved and served while on this earth. He was born May 23rd, 1871, in Sussex County New Jersey, and was the youngest child of the late Susan Ten Eyck and Jeremiah Dolson, long deceased. His first marriage to Mamie Deavey ended shortly after a son was born of this union. On September 28th, 1896, he married the late Sarah A. McCue, who bore him three sons and two daughters, who are still left to mourn a good father. May 26th, 1935, he was baptized by Elder R. Lester Dodson into the fellowship of the Warwick, N. Y., Old School Baptist Church. Having been confined to the house for more than ten years, and at the time of his baptism hardly able to walk, God granted him his wish. For the past seven and one-half years he was almost helpless, but never lost hope, and his afflictions only tended to strengthen his faith in his God. His Bible and his SIGNS were among his most cherished possessions. His many friends gained strength and comfort in his cherry disposition. He also leaves three brothers, two of whom are members of the Old School Baptist Church. The funeral services were conducted from his home in Newark, N. J., after which the remains were borne to the Warwick, N. Y., Church, where a lovely and beautiful sermon was delivered by his dear friend, Elder R. Lester Dodson. Interment was in Warwick Cemetery on August 4th, 1941. We who mourn feel reconciled that he has joined his God in heaven, after twenty-five years of pain and suffering. May God rest his soul, is our constant prayer.

His daughter,

NETTIE C. DOLSON.

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

Annie Miller, Pa., \$1; Mrs. S. E. Brown, Texas, \$4; Bruce McIntosh, Va., \$5; Maria French, Pa., \$1; Mrs. Rose Stevens, Del., \$1; Mrs. John T. Cockrill, Va., \$2.

**M E E T I N G S .**

The Buttahatchie Old School Baptist Association will convene, the Lord willing, in her one hundred and fourteenth session, beginning on Friday before the second Sunday in October, 1941, with Bethel Church, fifteen miles west of Millport, Ala. Lovers of the truth are welcome.

J. R. PENNINGTON, Moderator.

Houston Pitts, Clerk.

Sulligent, Alabama.

The usual all-day yearly meeting will be held, the Lord willing, at New Vernon, near Howells, N. Y., on Monday, October 13th, 1941. We cordially invite our brethren and friends to meet with us on that occasion.

R. LESTER DODSON.

The annual session of the Virginia Corresponding Meeting is appointed to be held this year, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 15th, 16th and 17th. We invite to be present with us all ministers and brethren of our immediate correspondence, as well as those others of our faith and order who may have a mind to come with us. Arrangements are being made to entertain our guests in the home of Miss Rogers, across the road from the meetinghouse, as well as in the homes of the members and of our interested friends. Those coming by auto Tuesday before the meeting begins, will go direct to Miss Rogers'. The meetinghouse is three miles north of Chantilly, Va., which is on U. S. Route 50, and six miles south of Mock's Corner, which is on U. S. Route 7. The place of meeting is not to be reached by either train or bus directly. Those coming by bus will come to Chantilly, Va., and notify beforehand the undersigned at address given below, so arrangements can be made to meet them and have them conveyed to Miss Rogers' or to the meeting.

G. C. SPINDLE, Church Clerk,

914 Ninth Street, N. E.,

WASHINGTON, D. C.

Phone: Atlantic 5091-W.

The Hopewell Old School Baptist Association will convene, the Lord willing, in her fifty-seventh session, beginning on Friday before the third Sunday in October, 1941, with Pleasant Ridge Church, twenty miles south of Fayette, Alabama. Lovers of the truth are welcome.

MATT H. BROCK, Moderator.

W. D. GRIFFIN, Clerk.

The Ebenezer Church of Baltimore, Maryland, (210 E. Madison Street), will hold an all-day meeting on October 19th (third Sunday), 1941. A cordial invitation is extended to all.

A. S. ROWE, Church Clerk.

The regular appointment of a yearly meeting is to be held at Welsh Tract Church October 19th, 1941, by order of the Delaware Association, convened at Rock Springs Church May 24th and 25th, 1941, for one day, services beginning at 10' a. m., Eastern Standard Time. All ministers and brethren are cordially invited to be with us who are sound in the faith and doctrine of God our Savior, in the faith once delivered unto the saints. Welsh Tract Church is centrally located, at Newark, Delaware, and those coming from a distance may use the Baltimore and Ohio R. R., or the Pennsylvania R. R. Call at my home and all will be directed accordingly.

JOHN B. MILLER, Church Clerk.

The Salisbury Old School Baptist Association will be entertained by the Snow Hill Church, Snow Hill, Worcester County, Maryland, on Wednesday and Thursday after the third Sunday in October (22nd and 23rd), 1941. We extend a cordial invitation to all sister churches and friends of our faith and order to meet with us, especially our ministers. We shall do all in our power for your comfort and pleasure. Those coming by auto Tuesday, will come direct to the meetinghouse, on the main street of the town, where you will be met and directed to places of entertainment for the night. Those coming on Wednesday or Thursday, come direct to the meetinghouse. Should any come by train, inquire for Mrs. Ernest West.

H. C. KER, Moderator.

M. A. HOLLOWAY, 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

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11:00 A. M.

1:30 P. M.

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

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

A. S. ROWE, Church Clerk.

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

E. B. AULT, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

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

(MRS.) M. R. FOSTER,

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

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(Park Avenue Hall)

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BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are  
cordially invited.

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

J. R. HARDY, Pastor.

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

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

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

Pleasant Grove Church, Yakima, Washington, R. F. D. No. 3, meets the third Sunday and Saturday before. Elder A. D. Hughet pastor.

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

C. M. FISHER.

**"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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