

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### SOLOMON'S SONG VII. 1.

“How beautiful are thy feet with shoes, O prince's daughter!”

When a person has been in some distressing predicament, I have heard people remark that they would not care to stand in their shoes. Well, by nature all the offspring of Adam stand in the shoes of Adam, and it is a fearful and awful condition to be in before the holy and just God. Many who have no other than their Adamic shoes appear to be content with them on. They strut along proudly, filled with self-admiration, saying, How beautiful are my feet with shoes! Having their feet dressed with fleshly righteousness they deem that their goings are pleasing in the sight of their fellows, and of God also. Our feet do some very loud talking. Those who are swallowed in self-righteousness will be found making a tinkling with their feet as they are tripping along so nicely in their own eyes. They want the admiration of men. Ah! sometimes the daughters of Zion be-

come haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, making a tinkling with their feet. But those who walk in pride, the Lord is able to abase; and if we are of God he will so deal with us that he will hush such musical feet and in our soul's desolations we shall sit down in the dust before the Lord our God. (Isaiah iii. 16-26.) How are you shod? Are your shoes fleshly or spiritual, earthly or heavenly? Are they old covenant shoes, or new covenant shoes that you wear? Before we were born of the Spirit and brought into the liberty and consolation of the gospel of Christ, we might dress our feet ever so finely, and, at our best we were only shod with defiled, carnal, earthly shoes, and in these shoes we were ever going astray from the paths of righteousness, all our steps were in transgression and sin. Now, when a sinner is called by grace and quickened into divine life, he ponders the path of his feet, and it will not be long before all the admiration of his

feet will vanish away, for he will see that his shoes, like those of the inhabitants of Gibeon who came unto Joshua, are "old and clouted." (Joshua ix. 5.) They are humbled, and it cannot be said of me, "How beautiful are thy feet with shoes, O prince's daughter!" Ah! it is our woeful experience to find that there is a print upon the heels of our feet, and in all our footprints the print of sin. (Job xii. 27.) As the Holy Spirit (who convinces of sin) brings in review before us our past tracks, we are made to bow down in shame and grief before our God, for all our footprints are iniquity. We now see that our feet were never beautiful; that we never took a step that was pure and right before the Lord our God. Our Adamic shoes, old and clouted, have made ugly, wretched tracks; yes, and as we are made to scan narrowly our goings, from the infancy of our journey to the present, we are constrained to see, and to confess with mourning before the Lord that we have been rightly called a transgressor from the womb. (Isaiah xlviii. 8.) What else but eternal punishment could be the doom of such a transgressor against God? "These shall go away into everlasting punishment: but the righteous into life eternal." Our dear Savior saith, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. This solemn doctrine felt in the heart of a

poor sinner, who sees no way of escape, sinks, and his soul overwhelmed in the gloom of the shadow of death, and as he ponders over his ways, apprehensions of the wrath to come, may well make his heart sad. Oh how blessed through the mercy of the Lord to sing,

"Preserved in Jesus when my feet made haste to hell,

And there I should have been, but thou dost all things well;

Thy love was great, thy mercy free,  
Which from the pit delivered me."

There is, it is to be feared, very much tinsel religion among what is called "christianity;" but the pure gold will be found in those who are taught of the Lord. The true worshippers of the everlasting Jehovah are such as by divine grace worship him in spirit and in truth. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise. (Psalms li. 17.) So you, poor mourning sinner, humbled under your guilt, and grieving over your iniquities, are precious in the eyes of the Holy One of Israel. His grace has brought you low, and has drawn a hell-deserving sinner like you to seek the face of the Lord. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."—Psalms xxvii. 8. You shall not seek in vain, mercy and salvation are in store for thee; and though thy ways are crooked, and thy footsteps are sin, the time of love will come, when the voice of the beloved Savior shall cheer thy heart, saying, "How beautiful are thy feet with shoes, O prince's daughter!"

The holy Scriptures testify of the manifold relations subsisting between

Christ and the church; among them is this one in our text declaring the royal lineage of the saints. "Whosoever believeth that Jesus is Christ is born of God." Being born again, poor sinners are thus manifested as the seed of the Prince of Glory. The love of the Emmanuel, his labors and willing sufferings in behalf of his people to redeem them from under the curse of the law, and present them unblameable in his sight has raised them up from the depths of depravity and woe to sit with him in heavenly places, and to reign with him also; for he hath loved us, and washed us from our sins in his own blood. Glory be to the Lord! "He raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them." All the apparel of the prince's daughter is the gift of the heavenly Bridegroom. Unto her he hath granted that she shall be arrayed in fine linen, clean and white, which is her righteousness, presenting her all glorious and beautiful in his sight. The face of the church is comely with the imprinted loveliness of her Savior and King. Decked with his salvation and robed in his righteousness, the King greatly desires her beauty. He calls her name Hephzibah, for his delight is in her. (Isaiah lxii. 4.) And he speaks to her heart, saying, "Thou art all fair, my love: there is no spot in thee."—Solomon's Song iv. 7. "How beautiful are thy feet with shoes, O prince's

daughter!" When the prodigal son returned home, the father said to his servants, Bring forth the best robe and put it on him, put a ring on his hand, and shoes on his feet. Surely they were not "old and clouted." Ah, no! Look at him stepping out of those old, ragged shoes into the new ones. There he stands robed in beautiful garments, and those feet that in times past walked in iniquity, that strayed so far away, now shod. Oh how beautiful are thy feet with shoes! The father said, Bring hither the fatted calf, and kill it, and let us eat, and be merry, for this my son was dead, and is alive again; he was lost and is found. And they began to be merry. (Luke xv.) It is written, The Lord will keep the feet of his saints. (1 Sam. ii. 9.) And the apostle speaks of them, "Having your feet shod with the preparation of the gospel of peace."—Eph. vi. 15. Such are the shoes that the Holy Spirit puts on the feet of sinners called by grace. All the footsteps of the elect of God, when shod with these shoes, are right and glorious. What say you, dear children of God? Do you not wish your feet to be always shod with the gospel of peace? Oh beautiful shoes, that make beautiful the feet of the blood-bought host. Thus shod, even a poor, vile sinner like me walks in the paths of peace and the ways of pleasantness. While we were walking in our fleshly shoes we were free from righteousness, we could never keep the right way. Our God, who knoweth, hath said, They are all gone out of the way. "By the deeds of the law shall no flesh be

justified in the sight of God; for by the law is the knowledge of sin." The quickened sinner finds it very abasing, and a grief to his heart, that in his old patched up shoes his steps are ever straying from the way of holiness, that he yearns to walk in. He hungers and thirsts after righteousness, but the shoes of fleshly righteousness can never satisfy the soul of the sinner born again. While we were experimentally under the old covenant our condition, our health, our apparel, our shoes, everything, was wretched. But when the time to favor Zion was come, the set time was come, and the faith in Christ Jesus was given us, when Jehovah changed our estate. Precious faith in the blood and righteousness of the Son of God healed our diseases and brought cure to our sickened hearts. We were then arrayed in beautiful apparel, the imputed righteousness of Christ, and with our feet shod with the gospel of peace we could then walk in fellowship and reconciliation with our God. Our reconciliation was by the death of his Son, the Lamb of God. Oh sacred, wondrous mystery! Let me, a poor sinner, live therein. "I clothed thee also with brodered work, and shod thee with badgers' skin, I girded thee about with fine linen, and I covered thee with silk."—Ezek. xvi. 10.

In the shoes of the first man Adam he is a sinner, wretched, lost, undone. In the shoes of the last Adam, Christ, the Lord from heaven, we stand complete before God, redeemed from the law and its curse, Christ was made a curse for us. In these shoes we stand

righteous before the Lord, for Jesus is the end of the law for righteousness to every one that believeth. And in my heart in such moments I have sung,

"The terrors of law and of God, with me have nothing to do,  
My Savior's obedience and blood hide all my transgressions from view."

In these new covenant shoes poor sinners taught of the Lord experimentally find access unto the grace, the grace of justification, and rejoice in hope of the glory of God. (Rom. v. 1.) Yes, the world, sin and Satan are put under our feet, while the melody of that triumphant song is put in their hearts. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 34. Having our feet shod with the preparation of the gospel of peace, though our enemies, our sins, and Satan, death and hell array themselves against us, shall we tremble at the sight of them and flee? Oh no! Our feet are prepared (by faith in the blood and righteousness of the Captain of our salvation) to run through a troop. God giveth us the necks of our enemies. Shod with such shoes we trample them under our feet. (Psalms xviii. 40.) Our enemies are found liars unto us, and we tread upon their high places. (Deut. xxxiii. 29.) O, believer in Jesus, shod with gospel new covenant shoes, like thy Savior, "Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet."—Psalms xci. 13. Look at the sight! There goes forth the stripling against

Goliath of Gath. Is he prepared for the encounter? The world would say, No. With his staff and sling, and five smooth stones in a script, he draws near the Philistine giant. "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will deliver you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, and the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith."—1 Sam. xvii. 45-51. In the name of the Lord of hosts he stood

upon the prostrate giant. How beautiful are thy feet with shoes, O David! Having our feet shod with the preparation of the gospel of peace we are enabled to walk even as Christ Jesus walked. (1 John ii. 6.) For our God giveth us these shoes for our feet, makes his grace so to abound toward us that we always, having all sufficiency in all things, 'abound in every good work. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

When believers walk in the gospel ordinance of baptism how beautiful are their feet with shoes! Zacharias and Elizabeth were both righteous before God, walking in all the commandments of the Lord blameless. How beautiful were their feet with shoes! When members of the church in Christ are found walking in the truth, walking in love, in tender-heartedness, forgiving one another, bearing one another's burdens, walking as children of light, how beautiful are their feet with shoes! What shoes have we on? Are we walking in pride, going on frowardly in the way of our carnal hearts? Then we have evil shoes on our feet. But, are we walking humbly with our God, walking in the old paths; the good way, then the evidence is that our feet are shod with the preparation of the gospel of peace. May our feet thus be shod; then it shall be said, "How beautiful are thy feet with shoes, O prince's daughter!"

FREDERICK W. KEENE.

RALEIGH, North Carolina.

## JEREMIAH XXIII. 6; XXXIII. 16

"THIS is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

"THIS is the name wherewith she shall be called, The Lord our Righteousness."

There is a noticeable similiarity in the two Scriptures quoted, yet there is also a marked difference. Both of them are given in a catalogue of promises to the children of Israel to be made over to them after captivity. Though these things are to be understood literally, yet one would understand them to have their spiritual significance, in which light we would now consider them. The first mentioned Scripture is spoken as of a man, the second as of a woman. It is evident that both are speaking of the promise of Jesus Christ. The children of Israel had sadly departed from God, and for their iniquity had gone into captivity, but they were God's people, and though he chastized them, he gave them promise of a Savior, one who is "The Lord our Righteousness." Israel had no righteousness of her own, either nationally or as individuals, as is easily seen by reading her history. What a figure this is of the church as a whole, and as individual children of God. The first Scripture says, "THIS is HIS name." There is only one name given under heaven whereby we must be saved, and that is the name given by the angel to Mary when he said, "Thou shalt call his name Jesus, for he shall save his people from their sins." This name in essence is the same as the one which is under consideration, for only in Christ's righteousness is there salvation for us. It is not merely A name, but HIS name. It belongs wholly and

solely to him. No other has any right to it in the sense of it being essentially his. God hath given him a name which is above every name. Many great, blessed and wonderful things are spoken of this name from the first of Genesis to the last of Revelation, too numerous to mention here, but sufficient to give us food for thought were we to devote our whole life here on earth in meditation of it, and eternity will not be too long to spend in its praise. His name is "The Lord our Righteousness." It is said of Christ that in him dwelleth all the fullness of the God-head bodily, so that his name, "The Lord our Righteousness," is the righteousness of God.

In the second Scripture of our subject it says, "THIS is the name wherewith SHE shall be called, The Lord our Righteousness." Naturally speaking, when a woman becomes a wife, she takes the name of the man to whom she is married. So here the blessed state of the church is seen. It is the joy of a woman to be known by the name of her husband, for the desire of her heart is to be one with her beloved: so the church rejoices in her Beloved, and seeing she has no righteousness of her own wherewith to come acceptably before God, she cannot be satisfied with anything short of the righteousness she sees in him who to her is the Altogether Lovely. This can be said of the church as a whole, the bride of Christ, but each sinner who has been convicted of sin by the Holy Spirit, who feels to have been led captive by the devil at his will, welcomes indeed the promise of

being clothed in the robe of righteousness. Like Joshua, who was clothed in filthy garments (for our own righteousnesses are as filthy rags), with what thankfulness and joy do we hear this wonderful word: Take from him the filthy garments. Unable to extricate ourselves from the snares of Satan, with utmost relief our ears hear the word of our Lord, The Lord rebuke thee, O Satan, the Lord that hath chosen Jerusalem rebuke thee. Yes, the Lord has chosen his bride from among the children of men, and she hears instead of banishment, this comforting sentence, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. This is one of those "doubles" which she receives of the Lord's hands for all her sins: her own filthy garments taken away, and his robe of righteousness put upon her. Jesus is made unto us righteousness, and we are made the righteousness of God in him. The church as a whole is called "Jerusalem \* \* \* \* which is the mother of us all." As individuals, we are children of this union of Christ and his bride, and as such we should show forth whose children we are; for children bear the name and characteristics of their parents. John exhorts us in one of his epistles, calling us "little children," that we abide in him (Christ), that we shall not be ashamed before him at his coming. If we know that he is righteous, we know that every one that doeth righteousness is born of him. I John iii. is a very searching chapter, and does, when we view ourselves in our state by

nature, cut us off; but when we can plead this promise before God, that he shall be the Lord our righteousness, then it is full of comfort. The Lord gives us to live so that man may take knowledge of us that we have been with Jesus, for Jesus said, By their fruits ye shall know them. These trees of righteousness, the planting of the Lord, when led by the Spirit will show forth whose they are and whom they serve, for "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

GRACE ASTON.

LOUISVILLE, Ky., March 20, 1935.

DEAR EDITORS:—I am alone this morning and feel like writing a few of my thoughts for your consideration, and I want to tell you I certainly do enjoy reading the dear old SIGNS; it is all the preaching I get. I have not heard an Old Baptist sermon since last August, at Antioch Church, at the Association, but I heard some able preaching there by the Elders present. Oh how I long for the company of the dear brethren and sisters, and to hear them talk of the goodness and mercy of our great Redeemer, giving him all the honor and praise, for it is all due him. As the poet says,

"Jesus is all the world to me,  
My life, my joy, my all;  
When I am sad to him I go,  
No other one can cheer me so."

Yes, my beloved friends, he is the only

one we can go to for help, and he has all power, both in heaven and in earth, and none can stay his hand, for we read he has all power and none can change him, for he is of one mind and changes not.

I read of dear old brother I. R. Greathouse's death. He will be sadly missed by the readers of the SIGNS. I remember seeing him once at old Tirza Church, where my dear father was a member. That was when I was a child.

I want to tell you how I enjoy reading in the dear SIGNS OF THE TIMES the letters from brethren Barnes and Savin, sisters Peters, Workman, and many others. I also enjoy reading the editorials. Oh is it not wonderful to have the privilege of reading of others telling our feelings, travels and trials in this life when we are thousands of miles apart and have never seen each other's faces, and saying it is all of grace? Why is this? I feel that we have been to the same school and taught the same lesson, and by the same Teacher, Jesus Christ, our great Redeemer. We learned it was all of grace. I am a beggar at mercy's door. Dear ones, that prayer that once seemed to be the very breathing of my poor troubled heart: Lord, be merciful to me, a poor condemned sinner, has never left me, for I am so prone to sin. Like the poor apostle Paul, when I would do good evil is present with me, and how to perform that which is good I find not. Oh that I could be thankful for all His goodness and mercy to poor unworthy me. I know he is worthy to be praised, but it seems I

cannot praise him as I desire, for so many things step in my way. I heard a minister once tell his congregation that we could not go by our feelings. He said some would say, I do not know whether or not I am a christian, for I feel so little, so unworthy. He said if we were christians we would know it. I thought, Well, I cannot agree with you. I cannot say that I know I am a christian, that I am born again. I have a hope which I received forty-six years ago last October, and, dear little ones, sometimes my hope is so little I almost lay it by, and sometimes it seems sufficient if I were called to die. This preacher said we could not go by our feelings, please tell me what to go by if we cannot regard our feelings. We read that we know we have passed from death unto life because we love the brethren. So there comes in the feeling, does it not? But here comes the question: I know I love the brethren (church), I love their company, their sweet fellowship, but do I love with the love that is required? And then with the poet I ask,

"Could I joy his saints to meet,  
Choose the way I once abhorred,  
Find at times the promise sweet,  
If I did not love the Lord?"

I enjoy meeting with the dear church and hearing the doctrine of salvation by grace preached, and hearing the sweet songs of Zion, more than anything in this world, but I do not have the privilege very often. I get very lonely with no one to talk with who sees and understands as I do. I like to talk with those who have had the same experience and have traveled the same dark,



rugged road I have traveled. They are the only ones who understand and can enjoy it.

Now, my dearly beloved, overlook all my imperfections, which are many, and if you think this letter worthy a place in our valuable paper you may publish it; if not, cast it aside, and it will be all right with me.

If any of the readers have a mind to write to me I would appreciate it very much.

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

EAST ORANGE, N. J., Oct. 21, 1935.

DEAR BROTHER DANIEL:—Meeting Sunday approaches, and at this writing to my sorrow I see no way open for me to be present. I hope the brethren will not say or think that since I came to the meeting and was received I have no more use for the church or brethren. Such a thought is not in my heart, neither is a thought of resentment in my heart against the great Disposer of all things. He still showers me with his blessings, beyond all that I can hope for. I do not feel at ease because of my absence from services, because I know I am missing a good feast of fat things delivered by our dear humble brother Dodson. Any one who loves the truth as it is in our dear Savior knows that our dear Elder always comes to us with a basketful of goodies, not wishing for himself any earthly praise, but feeling if interest is manifested in his message he is doubly compensated. He mostly brings messages of assurance, seldom any of admonition. As the holy

Comforter feeds him, so he feeds us, and we never fail to receive for our needs. We sometimes want more than we get, which seems to apparently disturb us, but that is the work of the devil through our Adamic nature. Our naturalness is never satisfied, but our spiritualness is ever grateful, if it is true. To me, to be even recognized spiritually by our Lord is an event of momentous importance to me, as I feel to be undeserving of all of it. May the good Lord have mercy upon me, is my humble prayer. Jesus said, Blessed are they who mourn, for they shall be comforted. As I see it, brother, there are many things we mourn for in this world, but our Savior was not talking of things of this world. That places in our mind but one thing to mourn for, and that is righteousness. Before we were dead to the love of sin, only our losses in this world held any interest for us, and thus our mourning was only for those things, after the work of God's, grace, and only that, were our hearts changed, so that we mourned not for the things of this world, and that left with us but one thing to mourn for, and being shown so vividly our sinful nature there was nothing left to do but mourn for what we so evidently lacked, which was righteousness. What large and bitter tears does our unrighteousness cause us to shed, and our carnal nature laughs over our short comings. But Jesus says mourners shall be comforted, and his authority cannot be disputed by a true believer who knows from what he has been saved: total oblivion, by the blood of this very authoritative

Person. He is the substance of things hoped for, the evidence of things not seen, our Faith. In the hope that we shall be comforted, our faith in our holy Comforter is increased. Thus we live by faith. But our faith is based upon that substance and evidence which is Jesus Christ, by whom our salvation is accomplished, predestinated by our God of love. Wonder of wonders to us.

Give my love to all the brethren, in a hope that I will be privileged to assemble with you all soon. Love to you and yours.

IRA.

[THE foregoing letter was written to Deacon Daniel Dolson, Warwick, N. Y., by his brother, both in the flesh and in the Spirit, Ira T. Dolson, 544 Norwood Street, East Orange, New Jersey.—R. L. D.]

HIRAM, Ga., Sept. 16, 1935.

J. B. MILLER—DEAR BROTHER:—I have had a mind to write you for some time, but I am hardly able to do this writing (I am more than eighty-one years old). As age and afflictions come on I turn my eyes to the hill from which cometh my help, and more fully understand my weakness, and know that whatsoever is, is for the best, and that all things work together for good to them that love the Lord, etc.

This Scripture comes to me, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. "The counsel of the Lord standeth for

ever, the thoughts of his heart to all generations."—Psalms xxxiii. 11. Hence, he declared the end from the beginning, and from ancient times things not yet done, saying, My counsel shall stand and I will do all my pleasure. Then, since God declared from ancient times things not yet done, he evidently foresaw and decreed that every created object should drop out at such time to serve the purpose for which it was created, and that every event of time come to pass in keeping with that thought; and the sun, moon and stars move on in obedience with that thought that assigned them to their respective paths in the heavens. And since there is a time to every purpose, there is not a thing comes by chance. If so, and the smallest atom that is poised in space were to move without God's immediate notice it might disrupt the universe. So I am satisfied with the thought that foreknowledge and predestination are so inseparably connected as to agree in one and extend to all things from the falling of a sparrow; yea, from the falling of a hair to the dissolution of worlds. We agree that foreknowledge is an attribute. Webster says an attribute is a quality, a trait, a characteristic. Then predestination is an attribute. All that is of God, whether thought or deed, is characteristic of his divine nature. He thought to love the children of the elect lady with an everlasting love, and predestinated them to be conformed to the image of his Son, and also predestinated them unto the adoption of children by Jesus Christ

to himself according to the good pleasure of his will, and they have this record, God has given them eternal life, and this life is in his Son, and when the fullness of time comes, because they are sons, God sends his Spirit into their hearts, crying, Abba, Father, and they are made to know him whom to know is life eternal, and after they believe they are sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. And in death the spirit returns to God and the body to the dust, where

"Corruption, earth and worms  
Can but refine this flesh  
Till my triumphant spirit comes  
To put it on afresh."

Yea, in the morning of joy the soul and body will be immortalized and unite with the Spirit, and all who have done good unto the resurrection of life will hear the Father's call, Child, come home; while those who have done evil unto the resurrection of damnation will hear the awful enunciation, Depart into everlasting shame and contempt. Then will be the final fulfillment of that saying, Surely as I have thought, so shall it come to pass.

I hope to hear from you soon.

Yours in brotherly love,

W. A. HARRIS.

CANTON, KY., Feb. 16, 1935.

ELDER H. H. LEFFERTS—DEAR BROTHER:—As I have changed my address from Cadiz, Kentucky, to Canton, Kentucky, I thought I would write a few lines and let my correspondents know my present address.

Will not the Scriptures be fulfilled? The foregoing thought has been on my mind for the last few days, and I find that for the Bible to be fulfilled there must be one sovereign Ruler, who rules in the army of heaven and among the inhabitants of the earth, and no one have the right to say unto him, What doest thou, Jehovah? or to say, Why hast thou made me thus? We find in Matthew i. 20, 21, "But while he [Joseph] thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Now notice what this Son's mission was: to save his people from their sins (and no one else). The people of the world would have us believe that it makes no difference where he was born, just so he was born, but we find that he must be born in a certain place, and he must be for a sign. Isaiah vii. 14: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Matthew i. 22, 23: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us." Now, dear child of God, let us see about the place where he was to be born, and why he

was to be born in that certain place. Matthew ii. 4, 5: "And when he [Herod] had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet." Micah v. 2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Matthew ii. 1, 2: "Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Verse 11: "When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him." Now we see that the child was born, and if I know anything about Old Baptist doctrine, they believe that he was born according to the Scriptures, a Ruler and a Savior of Israel. We find in Hosea xi. 1, "When Israel was a child, then I loved him, and called my son out of Egypt." Then he must go down into Egypt. And when Herod heard of the birth of the child, he commanded the wise men, "Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also." But we find that God warned them in a dream that they

should not return to Herod, and they departed another way to their country, and the angel of the Lord appeared to Joseph in a dream, saying, Arise, take the young child and his mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. David hath said, Psalms lxxvi. 10, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Dear child, can you see anything like that in this case? I think I can. Herod became wroth and sought to destroy the young child, and for the wrath of Herod, Joseph was commanded to take the young child to Egypt and stay there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. When Herod saw that he was mocked of the wise men he was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, from two years old and under. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, Jeremiah xxxi. 15, "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." Then seeing all this fulfilled that was spoken by the prophets concerning the blessed Son of God, I have got to believe what the angel said: "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Jesus said he came to seek and to save that which was

lost. Paul said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Then, if that was his mission in the world, I ask, Did he fulfill it? If so, how many do you suppose the modern missionaries of to-day are saving? I say, None. Jesus said, I have finished the work thou gavest me to do. Then it is complete.

I will close, as this is like the writer, very imperfect. Dear brother, do not let it crowd out other writing, and if it is dishonoring to the Almighty, throw it in the waste-basket.

As ever yours,

J. N. DARNALL.

SWEET SPRINGS, Mo., March 27., 1935.

DEAR EDITORS:—I am sending you this letter for your consideration and disposal.

"Owe no man any thing, but to love one another." The subject of debt holds us under the law. There is no law over love. Perfect love casteth out fear. Herein is the great struggle in the christian warfare. The love of money is the root of all evil; so this is the love of the world. He that loveth the world, hath not the love of the Father in him, yet none of us are entirely free from this state in the flesh; we serve the law of sin, and cry out, "Who shall deliver me from the body of this death?" This is the thorn in the flesh; it worketh death, the death of the carnal mind and of the body. In this great struggle abideth faith, hope and love. Here is the victory that over-

cometh the world, even our faith, and it is not of the world. How I rejoice when I meet the dear loved ones housed in this body of death, exhibiting the love of the Father, but unable to tell it in words (like the poor writer), yet carrying about with them the marks of the Lord Jesus. Then it is we cannot even lift up our heads, but our prayer is, Lord, be merciful to me, a sinner. Dear Elder John Moore once preached at a school-house, and after the sermon a man said to him, I see you have no message for the sinner. Brother Moore's answer was, I have been preaching to sinners during the last forty years, and I have never seen any angels in the room. So here we endure the suffering cross. When we lay it down we shall not exchange it for the crown, but leave it behind. Yet in the wonderful doctrine of grace it is declared, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. Here is the security of faith and hope through love. Truly the law is fulfilled in the tempest-driven soul. But our great High Priest is now at the right hand of God, there to make intercession for us, while we are partakers of flesh and blood, according to the Father's will. So we are crucified with Christ while we are in the flesh, yet we live; no, not we, but Christ liveth in us; and we live this life by faith in Jesus our Savior, who loved us and gave himself for us. And just as sure as we suffer with him, so shall we reign

with him. Blessing and honor and glory be unto his holy name forever.

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

Yours in hope of a blessed immortality,

J. L. KILLIAN.

FAYETTE, Ala., June 12, 1934.

DEAR EDITORS:—My subscription is due since April, so I am inclosing two dollars to keep the paper coming another year. I have been reading the SIGNS for about forty years, and during all that time it has contended for salvation by grace. When I pick up a religious periodical and read far enough to find that it teaches that my future welfare in the world to come depends upon my deportment here in this world, I generally lay it down as something that does not reach my case. All the righteousness that will save us in death, and further on, is the righteousness Jesus wrought out here on earth while he was bearing and suffering for our sins. If this righteousness is imputed to us, and becomes ours, and is set to our credit in heaven, and our names written in his Book of life, then we are the people whose sins are open beforehand and gone on to judgment and our Elder Brother assumed the responsibility for all our sins, and the case was tried at Jerusalem, and the verdict rendered, which was the most peculiar verdict ever heard: Take him and crucify him, for I find no fault in him. Had there been a fault in him, he would not have been accepted as a sacrifice for

our sins, and consequently no atonement, but he lay in the grave until justice was perfectly satisfied, and arose for our justification. And when he went to the apostles to map out their work for them, he first gave them to understand the power and authority he had, or, the right he had to issue orders to them. So he told them that all power in heaven and earth was given unto him. I am persuaded he wanted them, and us, to understand that there was no power anywhere to interfere with his orders. He was rightly named Jesus, "for he shall save his people from their sins." And now we can say truthfully that he has done everything that was necessary, or essential, to the salvation of all his people. I am very glad that Truth (Jesus) sprang out of the earth nineteen hundred and thirty-four years ago, when righteousness looked down from heaven. (God's holy Spirit overshadowed the virgin Mary, who was of the earth and earthy.) It was then that the Lord gave that which is good, and our spiritual land shall yield her increase. And it is His righteousness that has gone out from him that has set us in the way of his steps, if indeed we have ever been placed there. Please turn to the eighty-fifth Psalm and read the last four verses, that you may the better understand what I mean.

All the foregoing has come to my mind since I sat down to send you my subscription, so do what you please with what I have written. I want the SIGNS and would be pleased to have it filled with better letters than my pen can produce.

G. W. BERRY.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY, 1936.

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TIME is fleeting and in its wake are to be found many changes. Doubtless, one of the most surprising and regrettable to many of our readers was the resignation of Elder H. H. Lefferts as editor of the SIGNS OF THE TIMES, which appeared in the December number. His name has been a notable service, and his able editorials will long be remembered by those who have followed his pen for nearly a quarter of a century.

The publisher having asked that we accept the editorship, beginning with this issue, we will undertake to assume the responsibilities that go with it.

Having been an associate editor of the SIGNS for over twelve years, and our readers being acquainted with our

style of writing and doctrinal views, they are more or less prepared to know what to expect from us. We hope they will remember that it is expected of a man according to that which he hath, and not according to that which he hath not. In our efforts at public speaking, it has not been our custom to make lengthy apologies or to enlarge upon our own weaknesses, but rather to stand in our lot and preach the gospel with such ability as the Lord has been pleased to give. We plan to follow this custom with regard to our new duties. Volumes could be written and the half never be told regarding our lack of qualification for this important work, but we are satisfied that our brethren are fully cognizant of the fact that in our flesh dwells no good thing. For many years we have felt greatly handicapped because of our lack of natural wisdom and education in our dealings with men, and we would, therefore, urge all to avail themselves of every opportunity to gain this kind of knowledge, but the wisest man that ever lived was made to realize that his earthly wisdom did not put him in good stead with God. We are persuaded that only God can supply our need, and we hope we crave that wisdom which makes one wise unto His salvation and that understanding and knowledge of spiritual things which comes only by revelation. We believe absolutely in a revealed religion and are convinced that no man by searching can find out God. He dwelleth in the secret place, which no man can attain unto, except God be with him. 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." He also said, "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." Strange as it may seem to natural reasoning, God has not called many of the wise and prudent of this world, "For ye see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the foolish things of world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."—1 Cor. i. 26-29. This truth is clearly demonstrated throughout all of the Scripture. How often do we find those who were called of God to go in and out before his people confessing to their being slow of speech, not eloquent, the least in their father's house, and to being but a child. The Lord spake to one, Jeremiah, saying, "Say not, I am a child: for thou shalt go to all I shall send thee, and whatsoever I command thee thou shalt speak." Even those who have been accounted among the wise of the world have become, as it were, fools for Christ's sake, and have found themselves in full fellowship with the apostle Paul when he said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." In the language of this great apostle, we would rather speak five words with understanding, than ten thousand words in an unknown tongue. Saith he, "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" We hope we shall not wander outside of the realm of these in coming before our readers from time to time. Like all human beings, we are sure to err and make mistakes, but we wish to assure our readers that we shall earnestly endeavor to so conduct the SIGNS as to have it continue to be a messenger of glad tidings, of peace and joy to the hearts of God's afflicted and poor people. In facing the future, we realize that we know not what even a day will bring forth, but we have faith to believe that the hand which has sustained the paper for over one hundred years will not be withdrawn at this epoch of its history, and we shall confidently look to Him who hath delivered, and who doth deliver, and trust that He will yet deliver us, or give us grace sufficient for all of our needs. It is good to remember that God is "Omnipotent, omniscient and omnipresent." (1) God is omnipotent: That is, he is unlimited in power and is working all things after counsel of his own will, and none can



stay his hand, or need ask, What doest thou? He rules the land, the sea and all deep places, and beside him there is no power, for the powers that be are ordained of him. (2) God is omniscient: That is, he is infinitely wise, and knows all things. "Known unto God are all his works from the beginning of the world."—Acts xv. 18. In all the ages past and in all the ages that are to come, nothing ever has or ever will occur but what God had full and complete knowledge concerning it, and that before the dawning of the morning of time. Nothing, therefore, can possibly transpire but what he has made adequate provision for all the consequences. (3) God is omnipresent: Who can comprehend what this means? Recently, we heard Abraham Lincoln quoted over the air as having said to his loved ones and friends in taking leave of them to go on his perilous journey to Washington to assume the responsibilities of the great office of President of the United States: "God will not only go with me to Washington, but he will remain here with you, for he is everywhere at one and the same time." Dear child of God, be assured of this: Whoever you are, or wherever you may be, regardless of the station you fill in the universe, you are not alone, for God is with you, and "If God be for us, who can be against us?" "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

"This God is the God we adore,  
Our faithful unchangeable Friend;  
Whose love is as large as his power,  
And neither knows measure nor end.

'Tis Jesus, the first and the last,  
Whose Spirit shall guide us safe home;  
We'll praise him for all that is past,  
And trust him for all that's to come."

As we stand upon the threshold of this new year, we feel we can greet our readers with every confidence and faith in Him who is able to do exceeding and abundantly above all that we may ask or think, and unto his care and keeping we commit our all, believing that whatever he does will be for the best, since the Judge of the whole earth can do no wrong. We hope the brethren will continue to write for and support the paper, and that God will direct the steps of us all in the way that we should go.

R. L. D.

#### AN EXPLANATION

We sincerely regret this the first issue of the SIGNS OF THE TIMES for the year 1936 is so late in reaching our subscribers, but during the last several months many things have occurred to delay us with our work. For the past year or more our eyesight has been failing so we consulted an Eye Specialist who forbade us to use our eyes and ordered an immediate operation for the removal of a cataract.

We make this explanation that our Subscribers and correspondents may know why their paper has been delayed and their communications remain unanswered. We hope that it may be the will of God to soon restore our sight and enable us to continue our work as heretofore.—PUBLISHER.

## CIRCULAR LETTERS.

*The Virginia Corresponding Meeting, in session with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 16th, 17th and 18th, 1935, to the churches composing the same, and to the associations, meetings and churches with which we correspond, sends greeting in the Lord.*

DEARLY BELOVED BRETHREN:—We can do no better at this time than to bring to your remembrance some things which were embraced in the Corresponding Circular Letter of the Corresponding Meeting which met in 1841, five years after the Corresponding Meeting was first formed out of churches which withdrew from the old Columbia Association because of high-handed authority which that Association endeavored to unscripturally wield over individual churches. The Circular Letter of that year was based on the Scripture in Isaiah, twenty-first chapter, eleventh and twelfth verses: "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night." And now we quote as follows: "We therefore need a correct knowledge of our way at night as well as in the morning. Hence as we more need a knowledge of our way at night, so we are more disposed to inquire carefully concerning it. In the morning, everything is bright and cheerful, and we are much inclined to rely on our own discernment to find out for us the way; or if we inquire it

will be carelessly. But when night overtakes us on our journey, and we know that on either side is the enemy's border, in which snares and traps are laid for our feet, with what care shall we inquire out the way, and seek way marks that may be felt as well as seen; and how cautiously shall we keep in the way; not carelessly verging to the right or to the left. Brethren, is not such the race now set before us? Let us then run it with patience, looking unto Jesus, and constantly bearing in mind the injunctions, 'Inquire ye, return, come.' May the Lord give us the spirit of inquiry, of watchfulness and obedience; that from our many wanderings, and fallings short, we may return, come."

At this point, let us interrupt the quotation long enough to say that the church of this present dispensation has the more sure word of prophecy, the infallible inspired word of God, the holy Scriptures, unto which we do well to take heed as unto a light which shineth in a dark place until the day dawns and the Day-star arises in our hearts. We ought not to lean to our own understanding, but commit our way unto the Lord and he will direct our path. "Thy word is a lamp unto my feet, and a light unto my path."—Psalms cxix. 105.

And now we resume the quotation: "As certainly as that not one stone was left upon another in Jerusalem, so certainly will Babylon sink like as a millstone in the depths of the sea, and that the whole mass of that WICKED, the man of sin, shall be destroyed by the bright-

ness of his (Christ's) coming. Yes, and further, we believe and assure you, brethren, that, as the disciples, after their Lord had showed himself to them by many infallible proofs for forty days, saw him taken up and a cloud received him out of their sight, he shall again come in like manner as they saw him go into heaven. Remember that this was a VISIBLE and PERSONAL being taken up from them into heaven. In like manner must he come again. (See Acts i. 2-11.) When he thus comes, he will come without sin unto salvation, will come to receive his disciples unto himself, yea, they will be caught up to meet him in the air, and so will be forever with the Lord. Then indeed will it be that an eternal morning will have burst upon the church; a morning never to be succeeded by night, nor to be overcast with clouds. Brethren, let us patiently wait the approach of morning, and in the meantime let us watch and be sober, and not sleep as do others. Let us obediently return and come as the pillar of fire leads the way, and thus avoid being scattered. But, brethren, let us beware of turning from the pillar of fire to any ignis-fatuus, any meteor that may arise from the damps of our own brains. Such vain imaginations will only lead us into the swamps of error, and scatter us one from another. Brethren, whilst the letters from the churches generally lament the state of coldness and darkness which generally prevails, yet they seem to be generally

awake to the importance of cultivating brotherly love; several of them urged the subject upon the meeting. Not that indiscriminating thing called christian love, or charity which embraces everything going under the name of religion, but that love commended in the New Testament, which centers in God as he is revealed in Christ as the Fountain of all loveliness and of all good, and in Christ Jesus as God's way of salvation, and which readily flows out to the image of Christ in whomsoever seen, and to the cause of the precious Redeemer; but which draws back with pain, sorrow and disgust, form antichrist wherever beheld in any of its features."

Here ends the quotation. All the above is as pertinent and fresh, and as applicable to us now, as the day it was written. Such is the perennial vitality of spiritual truth which never lacks the dew of its youth.

We greatly appreciate having your messengers present with us at this meeting, especially visiting ministers, and have gladly received your messages and welcomed the preached gospel of the grace of God. The next session of this Meeting is appointed to be held, the Lord willing, with the Mt. Zion Church, Loudoun County, Virginia, at the usual time next year, when we shall hope to again have your messengers and messages.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

(Written by Brother John L. Hastings.)

*The Salisbury Old School Baptist Association, in session with the Salisbury Church, Salisbury Wicomico County, Maryland, October. 23rd, 24th and 25th, 1935, sends greetings to the several associations and meetings with which she corresponds.*

DEAR BRETHREN:—As it is our privilege, as well as our duty, to address you once more in the form of a Circular Letter, we wish to call your attention to a portion of God's written word found in the epistle of James, first chapter, twenty-sixth and twenty-seventh verses: "If a man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We are told in the beginning of this epistle that James, a servant of God and the Lord Jesus Christ, was writing or addressing the twelve tribes which were scattered abroad throughout the land, and we read in God's word that after God had called Abraham and he by faith had left his own country to seek a land that he knew not of, and according to God's promise had a son born as one out of due time and according to the command of God, had taken him up into the mountain to offer him as a sacrifice, his faith not wavering, believing that God would fulfill his promise that in his (Isaac's) seed all the nations of the earth should be blessed, feeling and believing that if

he took his son's life God would raise him up again. But, instead, God prepared as a sacrifice a ram caught in the thicket by the horns. Then we are called to meditate for a few moments on the mysterious way in which Isaac's two sons were born and how Jacob deceived his brother Esau and his blind father and was made to flee from home, and when he was brought where all of God's chosen people are brought, where darkness has overtaken them and they are made to lie down with nothing but thick darkness, the cold ground for a bed and a stone for a pillow, here in a vision the Lord God of heaven reveals himself, and for the first time in his life he is made to know that it is the Lord that has been leading him all the way, and he called this place Bethel, and said, The Lord is in this place and I knew it not. Little did he know of the many trials and disappointments that were to befall him, of how he would have to serve fourteen years for the one he loved before she could be his bride, and how in after years his son Joseph, whom he loved, should be taken away, he thinking that some wild beast had devoured him, but to learn in his old age that he had been deceived, that he had been sold into Egypt that he might save his father and his brother and their posterity from starvation. When they feared his wrath, Joseph said, Fear not, you meant it for evil, but God meant it for good. Now here we have Joseph as a lively type of Christ. Joseph and his brothers represent the twelve tribes of Israel which James refers to here.

Then we have recorded in God's word the wonderful way in which God delivered them out of the hand of Pharaoh. He made them stand still and see the salvation of the Lord leading them across the Red Sea, dry shod, and destroying their enemy that was pursuing them. Then on the banks of deliverance we are told they sang a song of deliverance, saying, We are delivered out of the hand of Pharaoh, but the horse and his rider were drowned in the sea. Then the Lord, we are told, called Moses up into the mount and gave him the law, but how soon was the goodness of the Lord forgotten: when Moses came down they were dancing around and worshiping a golden calf. How soon will man forget God and deceive his own heart. False religion springs up at once. Then the commandments were given to the twelve tribes, and did they keep them? No. Man has never been able of himself to keep one jot or tittle of God's law; no, never will. James said, Brethren, count it all joy when you fall into divers temptations; know this, that the trying of your faith worketh patience. He is exhorting his brethren to good works, and condemning the works of man, showing how impossible it is for man to do anything of himself, and showing us the difference between fals religion and pure religion. If a man seems to be religious, and bridleth not his tongue, his religion is false. If one tells us that he believes in the religion of our Lord Jesus Christ and the doctrine proclaimed by the

prophets and apostles, and then goes about cursing, lying, stealing drinking and all manner of evil, we would at once say this man is deceived, and his religion is vain.

A few words about the fatherless and widows. They are representing here the chosen people of God, the little children spoken of in the Scriptures. There is a time when every heaven-born soul is made to feel that they have neither father, mother, husband or friend, shut up in utter darkness, made to lie down with a stone for a pillow, without God and without hope in the world, and when we are given a desire to visit those thus exercised, we speak words of comfort to them, we are then fulfilling God's command, breaking to his little ones the bread of life that comes from God alone.

We, the churches of this Association, believe in a God that has all power, both in heaven and on earth, who controls all things by the word of his power, believing that he predestinated all things as they have come to pass, believing in a God-given faith, believing that Christ is the Son of God, and that he was born of the virgin Mary, and died for our sins and arose for our justification, and is seated at the right hand of God to make intercession for us.

May the God of grace comfort all who mourn, is our sincere prayer.

G. E. COULBOURN, Mod.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

## OBITUARY NOTICES.

PLEASE announce in the SIGNS that **ELDER P. W. SAWIN**, of Lexington, Kentucky, passed from earth December 1st, 1935. A suitable obituary will appear later.

GEORGE L. WEAVER.

**MRS. HELEN BADGER WILSON**, widow of William R. Wilson, who died in 1917, departed this earthly life at her late home, 256 South College Avenue, Newark, Delaware, September 27th, 1935. She was the daughter of the late Elder J. N. Badger, and her mother before her marriage was Miss Helen Hinkley, of Maine. Mrs. Wilson was born in August, 1874, in the Old School Baptist parsonage at Warwick, N. Y., her father then being pastor of the church there. She was married February 4th, 1915, to William R. Wilson, Elder B. F. Coulter, of Philadelphia, Pa., officiating at the marriage. Mrs. Wilson had three brothers, all of them now dead, her last brother, Gilbert, having died about two years ago. She had been in declining health for many months prior to her death. She loved life and all living things, and clung tenaciously to life. While she never made any public profession of religion in the way of uniting with the church, yet she was a great helper of the Old School Baptist Church at Welsh Tract, was a frequent attendant of the meetings and was always ready to help in entertaining for the meetings and in contributing of her means to the support of them. My wife and I have spent many delightful hours in her home, and we greatly miss her; and she is being missed by all of us at Welsh Tract, for the reason that she was a helper of the cause. Many who read this notice will remember times when they themselves have been the recipients of her kindness and hospitality. She was interested in helping the poor and those in need in the community where she lived. Those who had the management of social service work always sought her cooperation.

The funeral services were held at her home, then she was buried in the graveyard at Welsh Tract by the side of her husband. In the years before her marriage, she had taught school in Virginia and in Massachusetts, and also, I think, in Maine, from whence had come her father and mother. She had endeared herself to a host of friends wherever she went.

H. H. L.

**GEORGIANNA EVANS** was born July 24th, 1870, and died July 21st, 1935. Her funeral and burial took place on her sixty-fifth birthday. She was one of a family of eleven children, three dying young, eight living to become grown: seven girls and one boy. The brother and one sister preceded the deceased in death only a short time. She was a daughter of the late John A. and Sally A. Horsman, of Mardela Springs, Maryland, at which place the deceased lived all her life. At the age of seventeen years she was married to Archibod H. Evans, also of Mardela Springs, Md., on

February 14th, 1888. To them were born nine children, two dying in infancy, leaving seven to mourn, together with a lonely and sorrowful husband. The children are as follows: Mrs. Robert A. Gambrill, Mrs. Nolan L. Beach, of Mardela Springs, Md., Mrs. Milton J. Parsons, of Salisbury, Md., Victor M., Aquilla H., G. Dewey and W. Elderice, of Mardela Springs, Md., also the following grandchildren: R. Allen Gambrill, Jr., Norma Lee Evans, G. Dewey Evans, Jr., and Betty Ann Evans. I feel to say in behalf of all of us left to mourn, that while we have lost our mother and wife, and a good one, and while we miss her continuously and sorrowfully, that it would be wrong for us to wish her back in this world of si and sorrow, and that God, who gave her to us, has only taken home that which belonged to him, also that our loss is her eternal gain. May God in all our losses and crosses enable us to say, "Thy will be done." Not only a kind and devoted wife and mother was she, but one always willing and anxious to go to those in distress, that she might if possible relieve suffering or say a cheering word. She was never too tired or busy, day or night, stonny or fair, to go. While she was not a member of the church, she was firm and strong in the belief of salvation by grace, and the absolute predestination of all things.

Funeral services were held in the meetinghouse of the First Baptist Church, of Mardela Springs, Md., conducted by Eldr H. C. Ker, of Delmar, Del., assisted by Mr. L. D. Carmack and Mr. T. S. Dixon, of Mardela Springs, after which her body was laid to rest in the family burying-ground, on the farm of George E. Cox, amidst a host of sorrowing relatives and friends, to await the summons from on high, when all that sleep shall hear, and come forth.

Written by her daughter,

MINNIE E. GAMBRILL.

ON November 23rd, 1935, occurred the death of **JOHN HICKS**, at the home of Mr. and Mrs. Isaac McIntyre, near Jefferson, New York, of chronic myocarditis, from which he had suffered for a long time. He was seventy-three years old and unmarried. For a great many years he had been grievously afflicted with a form of rheumatism that crippled him and prevented him from taking part in the more active avenues of work and business, and which grew worse, until he became helpless and bed-ridden, yet he bore his terrible sufferings with sublime patience. The last years of his life were spent with Mr. and Mrs. McIntyre, who cared for him and provided for him a home and all care within their power, ministering faithfully to him with loving patience and unflinching tenderness and devotion. There was little that medical treatment could do, and he continued to decline until the end came, rather suddenly.

The funeral services were held November 23rd, at the Wilcox funeral home, in Jefferson, and the interment was in the cemetery at the Old School

Baptist meetinghouse, at East Jefferson. The writer officiated at the funeral. Deceased is survived by several relatives, among them being a sister, Mrs. Isaac McIntyre, of Jefferson, N. Y. Mr. Hicks was fond of attending meetings of the Old School Baptists faith, loved the doctrine of salvation by grace, confessed himself a poor needy sinner, and relied upon the precious promises of the new covenant kept by Jesus Christ, and by his people in him. He felt that there was salvation in Him alone, and in his conversations he gave evidence of having been taught by the Lord. He was a man of many excellent qualities and traits of character, and of good reputation among men generally. He will be much missed.

ARNOLD H. BELLOWES.

POETRY.

HEBREWS XII. 29:

(For our God is a consuming fire.)

What is this that man amazes?  
Moses sees the bush aflame,  
So he turns aside to view it,  
Wondering what the fire can mean.

Sometimes people on a journey  
Take more baggage than seems good,  
So the christian pilgrim often  
Carries with him dross and wood.

But the Lord the scene commanding,  
Views his people's wood and dross,  
So he sends a fire to purge it,  
Not their faith will suffer loss.

But the works of flesh and Satan,  
Pride, self-righteousness, esteem;  
These must perish in the fire,  
Ere God's glory can be seen.

Men are only sons of Adam,  
All corrupt, vile and base;  
Nothing but the Savior's merit  
Saves and keeps them by his grace.

If the ones whom he has chosen,  
Leave the highway which he trod,  
Turn again to human cisterns,  
They will learn the wrath of God.

For our God is fire and fury,  
Love and mercy, truth and power,  
And he chastens whom he chooses.  
So they learn to love him more.

Moses saw the bush afire,  
But the fire consumed it not;  
Though God's children often vex him,  
Yet his mercy faileth not.

Let us then, through fire and river,  
Trust our God to see us through,  
Make him Captain of our journey,  
With him we can all things do.

FLOSSIE I. FAULKNER.

ALLABEN, New York.

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

"A friend," Wash., \$2; Mertie E. Bailey, N. Y., \$1; Mrs. J. E. Chadwick, Texas, \$3; A. A. Carmichael, Ontario, 50 cents; A. W. Bloomfield, Mo., \$3; Mrs. Charles H. Shoemaker, Colo., \$3; Gilbert B. McColl, Manitoba, \$1; Woburn Church, Mass., \$10; J. N. Wageonheizer, N. Y., \$1; Jesse C. Ellis, Ohio, \$3; Dr. Thomas H. McColl, Ontario, \$3; Lillie M. Jenkins, Pa., \$3; Anson Quint, Maine, \$3; Martha E. Holloway, Md., \$1; Mrs. Mary Duffus, British Columbia, \$3; Mrs. J. E. Bolton, Mo., \$1; Mrs. Joab P. Stout, Ill., \$2; S. W. Shipway, N. Y., \$1; Judson Zeh, N. Y., \$2; "A friend," Va., \$3; Florence H. Disharoon, Pa., \$1.

MEETINGS.

E BENEZER  
OLD SCHOOL  
BAPTIST CHURCH

IN

NEW YORK CITY

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

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

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

SALEM OLD SCHOOL BAPTIST  
CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**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.

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

S. B. MOFFITT, Pastor.

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

Seclusta Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

J. R. HARDY.

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

LUELLA STEVENS, Church Clerk.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

JOSHUA T. ROWE, 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.

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

(MRS.) E. BRUNOW, Church Clerk.

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

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

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

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

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

E. B. AULT, Church Clerk.

**HYMN BOOKS.**

(BEEBE'S COLLECTION.)

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

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MIDDLETOWN, N. Y.



# 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. 104. MIDDLETOWN, N. Y., FEBRUARY, 1936. NO. 2.

## CORRESPONDENCE.

BENTLEY, Ill., Jan. 5th, 1936.

DEAR EDITORS:—Inclosed please find money order for \$2.00 Dollars to pay for another years subscription for a paper I have been taking since about 1894, and am glad to be able to say that to me it has generally stood for the same principles, few have been the letters and editorials I have not enjoyed in their entirety. The articles I most enjoy are the ones setting forth in unmistakable language how God in his great love sent his only forgotten Son, full of grace and truth, into the world to suffer and die for us that we through him might have everlasting life. I surly, if I know my own mind, feel we should contend earnestly for the faith once delivered unto the saints, should strive to (as the church) walk in the straight and narrow way, enquire after the old paths, see that not a stake is moved, not a cord broken. This we must contend for if we are to be counted among that number designated a pe-

culiar people. I feel the one who contends the most earnestly for the welfare of this home for this peculiar people is he who, with heart fraught with love gently and firmly councils with those of the household in an orderly way against the errors that may be creeping in and mar the peace and beauty of the church. I sometimes feel that one of the greatest menaces to our church home is the indifference on the part of some to being careful enough in reading the scriptural instruction of how careful we should be to build after the patern, but not more careful in the building, than in keeping the same in proper repair, ever going around about her seeing that none of the stakes of the Doctrine are moved or any of the cords of love are broken. A thought often comes to my mind that there are two important things to know and testify to that are very essential to the maintaining of a good church home here in the world. 1st, the doctrine of salvation of sinners, by grace and grace alone. 2nd, having this grace bestowed

on us we should be charitable towards those who may have different ways of expressing their views on Scriptures, so long as we are agreed on the fundamental principles of the doctrine of God and our Savior. This last, to my mind, covers so much ground, when we view the general widespread disturbance among our members, when we read the so-called defence of the Gospel presented by those who would have all believers in the truth as it is in Christ, believe the nonessentials just as they have them arranged in their minds, which is according as they have light, and all the light any of us have is such as is given us of God, and just because some otherwise good brethren come along arguing some question like, soul sleeping, two seed and different ways of viewing predestination and each call their opponent names or nicknames we do not like to be called. This is all unprofitable. It is the means of making a brother an offender for a word, and brings disorder in what perhaps otherwise would be a sweet and attractive home.

It ought not to be and would not be if all would bear more with one another's shortcomings. Let us see what Paul says about charity: "Though I speak with the tongue of men and of Angels, and have not charity I am become as sounding brass and a tinkling cymbol."

I would enjoy writing on could I feel my words would be taken in the spirit in which I feel, and that is, that we should all endeavor to keep the unity of the Spirit in the bond of peace.

Now, as we go into the New Year of 1936, may the SIGNS go on with this thought much in view, that, they the editors and publishers shall see nearly as possible that no matter be allowed to appear in its columns that will cause disturbance among its peace loving readers or to any other true Primitive Baptist paper whose aim is to feed those of the Household of God who read after them.

After closing the foregoing, our very dear sister, Elder Claude E. Webb's wife called on us and told us of the good meetings they had just come from in Rock Island, where help was called to constitute a Church. This is where Elder J. O. Symmonds has been holding monthly meetings for some time. The help called were Elders, Boxter Hole, Claud E. Webb and J. O. Symmonds, Deacons Earl W. Poland and Orville B. Prior. of Senyrna Church.

There were a number of members from these churches here served by Elders, Webb and Symmonds. All report a real warm spiritual meeting. It is about 110 miles from these churches to Rock Island. Brother Oliver Webb is their church clerk. Brother J. O. Symmonds was called as pastor for one year.

May God bless us all with such blessings as he sees we need, while he takes our hand in his and leads us all gently along life's rugged road in his own unerring way, is the prayer of your unworthy brother.

LEONARD H. HOPKINS

NOANK, Conn., Jan. 8, 1936.

DEAR ELDER DODSONS-

If I could broadcast every time I think of you and the church in New York, you would hear from me more frequently, but the trouble is to get my thoughts on paper. I go on from day to day doing the regular household task as if it were the all important thing in life and it does have its place, but after it is done I seem to have little energy left to try and get my reluctant brain to working, so I neglect writing many times, fearing I cannot express what is in my heart. Then I wonder if there is any thing in my heart to express, for "out of the abundance of the heart the mouth speaketh." It seems from what I have already written that the abundance of my heart is old age, but I feel at times I have that hope which anchors, sure and steadfast. I find nothing but hopelessness, helplessness and unprofitableness in the flesh, so I cannot look to myself for support and surely there is nothing anchored in the so-called churches today. It was brought to my mind forcibly at Christmas time that Christ gave us nothing to remember him by but his humility. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." "In the world ye shall have tribulation," nothing else for the child of God. Dead with Christ, a man of sorrows and acquainted with grief; as he was in the world so are we. The flesh does not like this, it wants honor and glory, that is why they celebrate Christmas and Easter. There is nothing in the humility of the gospel to attract the

flesh, but the spiritual man is given at times to rejoice, knowing that though the outward man perish the inward is renewed day by day.

When your letter came I felt I must answer it right away for it was the cry of a mourner in zion and while the word tells us it is a blessed state it is also very hard to bear. To be impelled to go forward yet to be uncertain whether to follow the promptings or not feeling uncertain of their source is indeed most trying to the soul. Jeremiah knew all about it for he said, His word was in my heart as a burning fire shut up in my bones and I was weary with for bearing, and I could not stay, for I heard the defaming of many, fear on every side, etc. You may not be able to realize it at this time, but the Lord will not forsake you, he is only establishing you in righteousness, and though tossed with the tempest and afflicted, he will yet bring you far from oppression and thou shalt not fear from terror, for it shall not come near thee. There are times when the Lord seems slack concerning his promises, but his ear is ever open to the cries of his children, and I am sure the time will come when you will look over this wilderness and say, the Lord was there. Then shalt thou return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For behold the day will come that will burn as an oven, but unto you that fear his name shall the Sun of righteousness arise with healing in his wings.

When I took out your letter to answer it I found this unfinished reply

that I had forgotten I had written, so I send it, as it seems more of an answer to your anxieties.

In loving fellowship to you and all the church.

EVA ASHBY

CAPE CHARLES, VA., Jan. 15, 1936

DEAR EDITORS OF THE SIGNS:-

For quite some time during my convalescence, I thought of Elder Rowe, and his condition, and thought of writing him, and finally did so about the time of the holidays, and just received the very interesting letter dictated by Brother Rowe, which I inclose, and ask that you please put it in the SIGNS, so that his many friends can read it and see just what he says about his condition. It is wonderful to me to see that altho he is sorely tried and afflicted, that he still has the abiding faith to sustain him, and would that I could have it more, as I seem to be so much of the time in the position of the poet when he wrote "Prone to wander Lord I feel it" etc.

I now hope I am being restored to health, and also hope I may be reconciled to the Lord's will in this and other things.

G. E. COULBOURN

DEAR BROTHER COULBOURN:-

Yours received and very highly appreciated. It seemed wonderful to me that one called upon to suffer so much and so long as you have, should think of me, a poor worm of the dust, and spend a few moments in writing to let me know you were thinking of me. I

have often thought of you and always wished that the Lord might grant your physician to find a cure for your trouble. Am glad that you are able to be with your Churches again, and altho you said you felt cold and uninteresting, yet I am sure to your hearers it has been sweet and comforting. You asked if I had ever felt as you expressed yourself. I answer yes, dear brother. My efforts have many times seemed to me purely mechanical, but if my experience counts for anything, neither you nor I can judge of the value of our efforts to comfort others at all times, for sometimes when it seemed to me that there was nothing worth while in what I was saying, I have found that it came very sweetly to some of my hearers. And at other times when I felt very much elated and enjoyed what I was saying, I heard nothing from others in regard to their feelings about it.

As to my physical condition, I am still in total darkness and have been for six months, and am in quite a weakened condition, and suffer with rheumatism in my shoulders and arms and hips. I have not been out since the second Sunday in October. Sometimes I am fairly comfortable, and feel like singing; again, my condition so overcomes me it melts me to tears. As to my spiritual condition, if indeed I have a spiritual mind, it is with me as it has been many years passed, sometimes in the dark sometimes in the light. Sometimes as I sit here in natural darkness, some portions of the Word come to my mind and I have sweet thoughts concerning them, and if not deceived I see the beauty of

the Lord's love and tender mercy to the children of men.

May God bless and comfort you my brother and grant us all grace sufficient for our day and trial.

Yours I trust in fellowship of the gospel of Christ.

JOSHUA T. ROWE

[Our readers will all be glad to hear from both Elder G. E. Coulbourn, of Cape Charles, Virginia, and Elder Joshua T. Rowe, of Baltimore, Md. These brethren are highly esteemed by us and we sympathize with them most deeply in their afflictions. We stopped off in Baltimore early in November and had a good visit of several hours with Elder Rowe. For the information of our readers, we would state that Elder Rowe was stricken with total blindness on July 11th. During our visit he reclined on the bed with bright lights shining down in his face, but said he was in total blindness to the things of this world. While he confessed to being cast down, we felt greatly refreshed and built up ourself during an exchange of experiences in the ministry, when we had been made to believe of a truth that God had blest us to preach the gospel of His blessed Son. We pray God's blessings upon both of our beloved brethren.—R. L. D.]

ANABEL, Mo., Jan. 2, 1936

DEAR EDITORS OF THE SIGNS:—I never have written any thing worthy of publication in the SIGNS but I would

like to see this little article published if you deem it worthy of a place in the SIGNS. It has been in our home ever since I can remember, and my grandparents took it before that. I love the writers for the doctrine they are contending for the same truths our bibles teach not fearing man, but God, who searchest all hearts and understandeth all the imaginations of the thoughts. Most of the writers are strangers in the flesh to me but I feel a near kinship to them I have meet Elder Mort Craig of St. Joseph and heard him deliver some able sermons not bound in the spirit but as Paul wrote not with enticing words of mans wisdom but in demonstration of the spirit and of power. I have also met Elder J. O. Symonds of Ill., and heard him, he is an humble tho fearless defender of the doctrine of our Savior Jesus Christ. I am sending my subscription to the SIGNS for another year. The Lord has blessed me with enough to pay for another year and I had hoped to have a little extra to help send to some more unfortunate but will have to be contented with this for I am thankful for the many blessings I have, so many more I feel than one so unworthy as I deserve. Hoping the Editors and writers of the SIGNS will be blessed throughout the new year to comfort and edify the saints and you publishers blessed to send forth the pure truth with no uncertain sound.

MRS. J. R. McAFEE

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY, 1936.

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**ASSOCIATE EDITORS**

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Elder Charles W. Vaughn, Hopewell, N. J.

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"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Follow peace with all men, and holiness, without which no man shall see the Lord:

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator or profane person as E'sau, who for one morsal of meat sold his birth-right."

In consideration of the above admonition we feel the Apostle Paul addressing the Hebrew brethren has given words worthy of our faithful consider-

ation at this time. The first of our text mention hands, knees and feet, and we know as well as all other scripture, this is inspired by the spirit to the Church Of God, and we do hope we are members of that body, and as we address you upon this topic we are expressing our feelings, and applying the same to ourselves.

The hands, which hang down are not being used performing work which should be performed or are so full the weight is too great for their physical strength, which we might note the things pertaining to the Church Of God, and those who labor among us, as Paul was writing to the Heb. Brethren. We do feel that often times brethren neglect to consider the welfare of the Church, but rather give way to their own individual feelings, and by so doing they are not taking heed to all the flock over which the Holy Ghost has made them overseers, and to feed the Church Of God, which He hath purchased with His own blood, Acts XX, 28.

In lifting up we give strength or support, which we desire to do in our words to you, and we hope you will consider them spiritually.

In strengthening the feeble knees we take part of the burden, that is upon them that they might stand erect, and feel strength sufficient to bear the burden, which is upon them and make straight paths for your feet, lest that which is lame be turned out of the way; but it rather be healed.

We know the nearest to any object is the strait line to that point, and the

nearest to right is true spiritual righteousness, and when we discover spiritual weakness we should bear with such until forbearance ceases to be of virtue, then according to the gospel evidence given by the apostles we should stand in the strait path, and not turn neither to the right nor the left to please men; if forbearance strengthens our brother our fellowship should be stronger, for him.

Following after peace with all men does not imply that we should fellowship disorder, and ungodliness in the Church Of God, but that we should be kind, and affectionate to men that the truth should not be censored as making men haughty, and high minded but rather humbled, and that we should not think more highly of ourselves than we ought to think.

We feel Paul wrote these quotations to the Heb. admonishing them to live as becometh saints in the love and fellowship of the truth.

We are minded of these Eastern Assns., that have stood together since the Black Rock Convention, and have been recognized as the Signs Of The Times Baptist, and have been quoted as believing different things according to expressions of individuals, but the truth of the matter is stated in the articles of faith as set forth in the Prospectus, and are embraced in the Copy-Right, and we shall give to our readers the wording as they were recorded; *SIGNS OF THE TIMES; by an association of brethren*, devoted exclusively to the Baptist Cause—Maintaining inviolably the following scriptural sentiments:

1st. The existance, Sovereignty, Immutability, Omnipotence and Eternal Perfection of the Great Jehovah. *There are three that bear record in heaven, The Father, The Word, and The Holy Ghost, and these three are one.* 1st John V-7th.

This first article contains the sentiment of the baptist in these Assns. regarding the sovereignty of God, and His perfection in all of His attributes, and also the unity of the God-Head.

2. The eternal absolute predestination of all things.

In this article the assertion bearing God's power to predestinate according to His fore-knowledge the fullness of all things, and bring to pass as He purposed both heaven and earth.

3rd. Eternal and unconditional election.

We are assured, that our brethren who have preceeded us believed as we do, that God elected the vessels of mercy in Christ Jesus before the Foundation of the world, and according to the purpose of God, Jesus stood as a lamb slain for the sins of all the elect.

4th. The total depravity, and just condemnation of fallen man.

We are in accord with this article, and what we mean by the depravity of man, that when Adam partook of the forbidden fruit he was a willfull transgressor of God's Law, and became subject to the penalty God decreed should be when he gave to Adam the law in the garden of Eden, and there being no recompence in Adam for his sin he became dead in trespasses and sin, and led captive by the devil fulfilling the desire of mind,

and the lust of the flesh, and is by nature the child of Wrath.

5th. That the atonement and redemption of Jesus Christ are for the elect only. This article can be expressed in few words, that Jesus came to save His people from their sins.

6th. The sovereign, irresistible and (In all cases) effectual work of the Holy Ghost, in the quickening and regenerating the elect of God. As has been contended for all these years we believe that the sinner is dead in trespasses and sin until he is quickened by the Son Of God, and by the virtue of the spirit he cries Ab'ba Father, and this is the spirit of adoption by which we are made heirs of God.

7th. The finale perseverance, and eternal happiness of all the Sons of God, by grace.

This article expresses that we believe that Jesus brings His People off more than conquers, and gives eternal life full of joy and peace. Where they shall ever dwell in His presence, and be triumph in the love of God, which is that great Love where with He loved us before the world began.

8th. The resurrection of the dead and eternal judgement.

This article in short expresses the power, and everlasting sovereignty of God, which testifies that we believe that God could save His people according to His Purpose, and His righteous judgement against the wicked is eternal. We do not believe there is another point of doctrine set forth in the scripture of the new testament that has exercised the minds of men more, and the conflict-

ing expressions common to men often cause great trouble among brethren.

Paul wrote to the church at Corinth, and said "Behold I show you a mystery: We shall not all sleep, but we shall all be changed.

In a moment, in the twinkling of an eye, at the last trump for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1st. Cor. VX; 51 to 58 inclusive.

But now is Christ risen from the dead and become the first fruits of them that slept. 1st Cor. XX, 20.

These are wonderful truths, and many other quotations that have strengthened the brethren throughout generations past by which they have contended for the resurrection of the dead, and eternal joy and peace for poor sinners, which embraces the entire creature soul; body and spirit. We do confess there is a wonderful mystery in the salvation of a sinner. Without controversy great is the mystery of Godliness.

We fail to see why brethren should wrangle about God's doings.



9th. That the Church of Christ is composed exclusive of baptized believers and to her are given able ministers of the New Testament, and the scriptures are the only rule of faith, and practice of the Saints of God. This article has been the order of the Churches in all these Eastern Assns. for over 100 years, and to digress would mean gross disorder.

10th. That there is no connection between Christ, and the State; and as touching the proposition of marriage between them The Hon. R. M. Johnson in his report on the Sabbath Mail question, has amply revealed our faith. We do not have the writings of The Hon. R. M. Johnson so we will leave that for the reader to ponder according to our faith.

“THE SIGNS OF THE TIMES” will be decidedly opposed to Bible-Tract and Missionary Societies; Theological Seminaries, Sabbath School, Unions, etc., etc. Waging war with mother Armenian, and her entire brood of institutions. This is the copy of the articles of faith published by the late Elder Gilbert Beebe as an assurance to his subscribers of the principles of the doctrine of salvation by grace, which his publication would be published, and we do feel that these things have been as closely adhered to as was possible, and we feel to assure our correspondents, that we shall according to the measure of the Grace of God continue to uphold the doctrine set fourth in these articles, and we do not have any middle grounds but contend earnestly for the truth as it is in Jesus, and we truly hope to have the

mantle of charity to cover our imperfections, and we truly hope you will give us your support in subscribing, but secure as many new subscribers as possible and by so doing you will hold up the heavy hands of our Publisher, and give courage and strength to the weak. May we take heed unto ourselves lest we should cause bitterness to arise, and cause our brethren to lose fellowship for us. May the grace of God keep us is our prayer.

C. W. V.

REQUEST ANSWERED.

HOUSTON, TEXAS

ELDER R. LESTER DODSON,

DEAR BROTHER:-

You will please give your views on the Scripture herein stated: Luke 11th chapter, commencing at the 21st verse through the 26th verse inclusive, especially verses 24, 25, and 26, and oblige.

B. F. LILES

The Scripture referred to is composed of words accredited to Jesus himself and, therefore, is important and full of significance. In order that we may have it before us, we quote in full the verses referred to herewith:

“When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And

when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

It would seem to us that the "strong man" referred to is none other than the man of sin, or in other words, Satan, that old serpent the Devil; nor do we understand him to be presented as being some tangible or physical creature, but rather "the unclean spirit." The very first command which the Lord gave to Adam and Eve in the garden of Eden concerned the "tree of knowledge of good and evil," and ever since Eve yielded to the subtilty of the serpent and they transgressed God's law, the earth has been filled with these two vital principles. God is good and the personification of all that is good, while the Devil has been a liar from the beginning and is the personification of all that is evil. In the first chapter of Job the record is that God inquired particularly of Satan, saying, "Whence cometh thou?" His reply was, "From going to and fro in the earth, (flesh) and from walking up and down in it." There are different places in the Scripture where physical creatures are used to typify Satan. We will refer to but a few. In the seventeenth chapter of 1st Samuel, we have presented to us the challenge of Goliath, of Gath, of the Philistines, made to the Israelites, and of the acceptance of that challenge by young David, who slew him with one of the five smooth stones which he had in his shepherd's bag. Error, or that which

is opposed to God, is here presented as a terrible Giant, but those who have faith in Israel's God know full well that it can utterly be put to nought by the word of God, and when they are strong in the Lord they do not fear what man can do unto them. In the Book of Daniel, there is portrayed the character of Nebuchadnezzar, king of Babylon, whose kingdom was likened unto a tree that grew and was strong until "the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beast of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it." He felt that he was sovereign and that his power reached out over the whole earth. The Lord, however, had children in that day and time who would not obey his decree to fall down and worship the image which he had set up (witnesseth Shadrach, Neshach and Abednego), and God had a Prophet who did not shun to speak the truth courageously in telling Nebuchadnezzar not only what would happen to him, but also to his kingdom, all of which came true. Then Babylon's king had to acknowledge the supremacy of Israel's God over heaven and earth and all that in them is. Wicked powers rule and reign until the God of heaven sets up His kingdom, which shall never be destroyed, and then all other kingdoms are broken in pieces and consumed.

Jesus referred to Judas Iscariot as a devil: "Have not I chosen you twelve,

and one of you is a devil? John 6:70 He also referred to Peter as Satan: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Mat. 16:23, but it is quite evident that he had reference to the spirit that was in them: "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve;" (Luke 22:3) "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? (Acts 5:3) "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2) It would appear quite plain from the language used by Jesus in our text that he was referring to "the unclean spirit" in a man. In the same chapter, just a few verses preceding our text, it is said, "He was casting out a devil." The Scripture abounds with such evidence, but we will quote only one more passage at this time: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9. He also taught that we cannot serve two masters: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Mat. 6:24. As we stand in nature, we are servants of sin and Satan's biddings we will do. The heart of the natural

or unregenerate man is his "palace," and his desires, passions and lusts, which are Satan's goods, are in peace, until the "stronger than he shall come upon him, and overcome him," then he taketh away or from him all his armour wherein he trusted, and divideth his spoils.

Then there is a separation, the precious from the vile, and the truth of Jesus' words are experienced in the soul: "He that is not with me is against me: and he that gathereth not with me scattereth." "If it had not been the Lord who was on our side, now may Israel say: if it had not been the Lord who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us: Then the waters had overwhelmed us, the stream had gone over our soul: Then the proud waters had gone over our soul." Psalm 124.

The portion of the text to which our brother has asked particular reference follows: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." How glad we are that God laid help upon one that is mighty; that there is one "stronger" and more mighty than the Devil, who can drive "the unclean spirit out of a man" who sweeps the floor and garnishes the

house wherein he takes up His abode. This indicates to our mind the thoroughness and completeness of his work. If only it were his pleasure to keep out "the unclean spirit," we would never experience trouble any more, but, alas: we shall cry again to him to undertake for us, to come to our rescue and deliver us out of our distresses. So long as we are in the flesh He will suffer this "unclean spirit" to return and often, it seems, he brings with him "seven other spirits more wicked than himself," or a hosts that no man can number, to try and tempt us as never before. Sometimes, for purposes of His own, the Lord seems to turn over some of His anointed ones to the Devil and they sink down deep into the horrible pit of sin.

Perhaps, our thought along this line can be better expressed by our reciting some of the details surrounding a case with which we are somewhat familiar. There was one whom the Lord had blessed with this worlds goods, with a lovely family, friends and good brethren who entrusted to him their funds, etc., and in the course of time it became evident that the Lord had also not only blessed him with a knowledge of the truth, but had bestowed upon him a gift to proclaim the unsearchable riches of Christ to his people. He was set apart to the work of the gospel ministry and we ourself heard him preach, as we felt, in demonstration of the Spirit and with power, but later this one became a curse to society, deserting his wife and home for that of another, defrauding his brethren and brought, in general, unapproachable shame and disgrace up-

on the cause of His Lord and Master. Was not such a state far worse, indeed, than his first, or before he pretended to know or serve the Lord? We cannot conceive of a more terrible thing than for one after once having been delivered from the powers of darkness to turn again to his wallowing in the mire and thus drag down the dear name of Jesus into the filth of abomination. Yet, is there one who can in his own strength withstand the wiles of Satan? Not only must our Lord, by His saving grace, gather out of nature's forest the timbers with which to build his house, or church here in the world, but "except the Lord keep the city, the watchmen waketh but in vain."

In conclusion, we wish to state that our understanding of the things referred to in our text are applicable to the Lord's people here in this life, for we would not wish to be understood by our readers as believing that anything can effect the standing of one of God's little ones in eternity. Jesus said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

R. L. D.

#### CORRECTION.

In the January issue on page fifteen, eight line of Editorial first column the word "name" should have been omitted. The sentence should read, "His has been a notable service," etc. On page sixteen, first column twentieth line should read "God was chosen the weak things of."

## TO OUR SUBSCRIBERS

We earnestly beg you to bear with us during our affliction, for we have a cataract on each eye for which we have already submitted to two operations at St. Luke's Hospital, Newburgh, N. Y., and as soon as the condition of the eye will permit we expect to submit to the third, and, we hope final operation which our doctor encourages us to believe will restore the vision to the eye operated upon. The first operation was performed December 26th last, and since that time we have been unable to use our eyes for any kind of work, and were it not for the the kindness of two very good friends would have been unable to have gotten out the January and February Editions of the SIGNS. Having for many years performed all the mechanical work ourself, there was therefore no one acquainted with the work upon whom we could call, so the friends above mentioned volunteered their services in getting out the paper for us, and we feel sure you will all join us in thanking them, and overlooking all that may be amiss, as theirs was purely a work of love. This issue contains but sixteen pages all they could prepare at this time but if the Lord sees fit to restore our sight we hope to be able to make it up to you at some future date.

To you who have sent in remittances we would say that owing to the rush of work in getting out the January issue we did not take the time to correct our subscription list, therefore the date on the little pink address slip was not changed, but you were given credit on

our books. Again asking your indulgence until we are able to return to our duties, and thanking you for your consideration.

We are yours to serve,

(Dictated)

GILBERT BEEBE, PUBLISHER

## OBITUARY NOTICES.

ELDER P. W. SAWIN, our beloved uncle, departed this earthly life late in the evening of December 1st, 1935, at his home, 825 Melrose Avenue, Lexington, Kentucky. He had almost reached the age of 92 years, having been born January 2nd, 1844, near Edinburgh, Indiana, the son of James H. and Caroline Harvey Sawin, pioneers of Bartholomew County. He was the last member of the family of thirteen, ten of whom lived to manhood and womanhood, three sons being ordained ministers of the Old School Baptist faith.

In September, 1859, he united with Conn's Creek Church, probably, for Lewis Creek Church was dissolved in 1860, the father, mother, several brothers and sisters taking their letters to Conn's Creek Church. He was ordained to the work of the ministry in December, 1861, when he was not quite eighteen years of age. In this seventy-four years what a number of sermons full of truth and grace and love have been given by him to those who delighted in hearing him declare the doctrine he loved and preached, so full of strength to the needy. His membership at the time of his death was in Elk Lick Church, Sadieville, Kentucky, and he with his grandson, Ira White, attended the service here in September, 1935. He greatly enjoyed this service, but was too feeble to speak but a few moments. He had many friends among the brethren and sisters in Canada and the Eastern states, for he

had made many trips among the churches there in former years, before the failing eyesight kept him closer at home. Even then he went among the home churches. We have heard him speak gratefully of the kindness always shown him by the people he met. Elder Sawin was united in marriage with Cordelia E. Tipton, daughter of Mr. and Mrs. Thomas Tipton, April 29th, 1865, in Coles County, Illinois, where he lived for a short time after his marriage. She was a true helpmeet in every sense of the word, passing on in 1918 at Shelbyville, Kentucky, where they were living at that time, having moved to Kentucky in 1890. He was pastor of several churches in Kentucky for a number of years, only resigning the care of the last one at Sadieville about four years ago on account of the advancing years. He grew physically feeble, but the strength of his spiritual faith never grew less. Two daughters died in infancy many years ago. He leaves one son, Ira L. Sawin, Indianapolis, Indiana, two daughters, Mrs. Goldie S. White, 825 Melrose Avenue, Lexington, Kentucky, and Mrs. Vola S. Williamson, Garden City, Missouri, one grandson, Ira H. White, Lexington, Kentucky, and one granddaughter, Jacqueline Williamson, Garden City, Missouri.

Funeral services were conducted in Shelbyville, Kentucky, by Elder George L. Weaver, pastor of Elk Lick Church, who spoke most comfortingly to the family and friends. Interment was in the cemetery at Shelbyville, beside his beloved dead.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." What more of comfort can we say to his dear family!

IDA FRANK STOUT

It becomes my sad duty, once more, to chronicle the death of our dear sister in Christ, ANNIE BELL LINDSEY, Nee Chilton, daughter of Joseph and Martha Chilton, who was born in Henry County Kentucky, July 25th, 1861, Died November 23rd, 1935. She was the widow of Jesse Abraham Lindsey, who preceeded her in death, August 22nd, 1926, to this union were born Six Children, the two youngest died in infancy. The remaining Children are Mr. Campbell E. Lindsey, Louisville, Ky., Mrs. Lucy Dean Pyles and Oren M. Lindsey, of Campbellsburg, Ky., Mrs. A. M. Sargeant, Lansing, Mich., and one stepson, E. Mat Lindsey, Des Moines, Iowa, Two Grandsons and Two Granddaughters. In the early part of 1900 our Sister received a hope in Christ, and after a hard fight with her self, on account of her own unworthyness, for many months, She told the Cane Run Old School Predestinarian Baptist Church of the Lords dealings with her, and her unfitness to live and asked the Church to receive her, as it was the only place where she could find any comfort, saying Thy people are my people. She was received, and baptized by Elder P. W. Sawin, the Pastor, in June, 1900. The same fall she moved with her Family to Shawnee, Okla., then some time later to Poplar Bluff, Mo., and in December, 1919, back to Kentucky, where she resided until her death.

Sister Annie through all her journey remained faithful to the faith she received over 35 years ago. Her delight was in the meetings with the Church, always filling her seat unless prevented by sickness, always ready to give a reason, to those who asked, for her hope. The last eight months of her life were spent with her Widowed Daughter Lucy and Son Orin, on a farm near Campbellsburg. During this time she suffer-

ed much. Every comfort that was possible was given her, she bore her suffering with patience, and looked forward to the time, and was ready and willing to go and meet her master.

She entered into her eternal rest, which remains to the chosen people of God. While we, the Brethren of the Cane Run and Sulphur Fork Churches, morn, we do so but not without hope, believing that for Her to live was Christ and to die is gain. She trusted in Christ he will not dissappoint her. We do not wish her back, she is now at rest, and may the Lord reconcile us all, and may her Church life be an ensample to all of us, and the thought of her steadfastness and walk and faith in the Lord bind us closer together.

It was requested that the services be held in the Sulphur Fork meetinghouse, and be like our regular meetings which are held each month, so we quietly bore the body into the Church-house. The Brethren sang hymn 275 (Beebe's selection). I tried to comfort the Brethren, using 1 Cor. XV, 19. "If in this life only we have hope in Christ, we are of all men most miserable." After singing Hymn 807, all that is mortal was laid in rest in the Cemetery nearby. May the blessing of the Lord be with all the mourning friends.

GEORGE L. WEAVER

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

Mrs. J. A. McTaggart, Ont., \$2; Mrs. Georgia Carruthers, Va., \$2; W. E. Bryan, Ky., \$1; Mrs. M. E. Williams, Tex., \$1; Mrs. B. H. Shearon, Ten., \$1; F. H. Richardson, Iowa, \$3; L. W. Wert, N. J., \$1; Mrs. J. D. Shafer, N. Y., \$1; Mrs. Mary J. Ege, N. J., \$3; H. M. Bowden, Mo., \$1.

**MEETINGS.**

**EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH**

IN

**NEW YORK CITY**

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

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

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

**1315 Columbia Avenue**

(Park Avenue Hall)

**PHILADELPHIA, PA.**

Meeting First Sunday in Each Month

At 10:30 A. M.

**ALL WELCOME**

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

JOSHUA T. ROWE, 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.

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

(MRS.) E. BRUNOW, Church Clerk.

**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.

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

S. B. MOFFITT, Pastor.

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

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2807 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

J. R. HARDY.

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

LUELLE STEVENS, Church Clerk.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

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

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

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

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

E. B. AULT, Church Clerk.

## HYMN BOOKS.

(BEEBE'S COLLECTION.)

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

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ELDER C. W. ANDERSON,

ST. PAUL, Arkansas.



# 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. 104. MIDDLETOWN, N. Y., MARCH, 1936. NO. 3.

## CORRESPONDENCE.

Brewers, Ky., Oct. 27, 1935.

DEAR EDITORS:—I am sending you some of my thoughts, and if you consider them worthy of space in the family paper let them go out to the household of faith; if not, throw them in the waste-basket and all will be right with me.

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”—Isaiah xl. 6-8. Wonderful language indeed, and these words are an unknown tongue to the great mass of church going people, who have not learned this glorious mystery, but to a remnant according to the election of grace, who have the sentence of death in ourselves that we should not trust in ourselves, but in

God, who delivered us from so great a death, and doth deliver, in whom we trust that he will yet deliver us, it is the power of God unto salvation to us, and no strange language to us, for we believe the very truth of such expressions, since God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. In this mysterious work of our God we receive a treasure in our earthen vessels and we learn from day to day that the excellency of the power is of God and not of us. These are wonderful words, and no one can enter into their meaning save those who, like Paul, can say, I was alive without the law once, but when the commandment came sin revived and I died. Surely we withered and all our righteousness and strength faded away when the words which are Spirit and life entered the dark recesses of our corrupt nature. When our nest of nature's night was stirred we could no longer live nor thrive therein with guilt

and condemnation to terrorize us. Here was darkness, and we did not know it until light sprang in, then we would, like Paul, cry out, Who art thou, Lord? The answer comes, I am Jesus, whom thou persecuteth. We begin to learn something of our heinous nature and the deceitfulness of our heart, to revel in vice and drink sin as an ox would drink water. Oh how we did cry for mercy under the sentence of a just law of a holy God. The light continued to shine in and around us, for the commandment was still in effect, even until we were without strength. Suddenly, even as quickly as thought, I felt him mine, and shouted, Glory, glory. The seals had fallen from my eyes. The work which God had begun was complete to the extent that the grass had withered and the goodness thereof withered for a time. It was a heaven below my Redeemer to know, and that I should ever sin again and mourn therefor. There was now a treasure hid in an earthen vessel. We are only enrolled in that school where we must learn the truth of Christ's words, No man can come unto me except the Father which sent me draw him. Again and again we prove ourselves but as grass in the work of salvation, for it is all of grace. The poet learned this and would sing,

"Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace;  
Black, I to the fountain fly;  
Wash me, Savior, or I die."

The sentence of death is still in us that we should not trust in ourselves, and we must be begotten again to a lively

hope by the resurrection of Jesus Christ from the dead before our faith lays hold on the promise of God that we have a rich inheritance willed to us by the Father, who is from everlasting to everlasting, the the sovereign great I AM, who does his will in heaven, in earth and all deep places. We cannot tell who or what God is only as we are made partakers of the life which came down from heaven as the Bread of life. So while we journey to that city which has a sure foundation, whose builder and maker is God, we have this treasure in earthen vessels, and when the commandment comes to break the pitchers the light will shine until we can shout, The sword of the Lord and of Gideon even unto a perfect day, when we can cry, Grace, grace to the Capstone, then we will know God and the glory of his grace. As we pause and think of our being, and many exercises of life, it is a glorious mystery. Read hymn 207 (Goble's book), which tells of the mystery better than I can find words to express. I heard my parents and others sing this hymn when I was young and was somewhat startled at such strange language. Now after more than fifty years as a poor wayfaring stranger in a wilderness land, with "mixture of joy and sorrow I daily do pass through," I learn here a little and there a little, line upon line and precept upon precept. Sometimes I am in the valley and sink with woe as I spend the wearisome nights that are appointed unto me, and very often frightened with dreams, I sometimes think I am no more than a dog. Then

when I awake I find the Lord is still with me, and faith swiftly mounts and soars away to the best habitation, where all the saints will join in the one song, Unto him that loved us and washed us in his own blood from our sins, and hath made us kings and priests unto God the Father, to whom be glory for ever. Amen. It is then the light shines in my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ as our Savior. Yes, a Savior, and not a failure in any sense, though man is but as grass, and a failure in every sense of salvation. Weary of wandering around and around in this vale of sin and ruin, I sigh for heaven, my home, and often ask, Why all these sighs and groans? That the excellency of his might be made known in the children of light. Then being children, we walk in the light, as He is light to us. We had not known light but through the command of God, and as the true Light is made known to us we learn more of the lurking witnesses in, or of, darkness that lie in wait to deceive. That hateful fountain of our corrupt nature is full of deadly poison of deceivers while we are at home in the body, and now I would sing, "I am a stranger here below, and what I am 'tis hard to know," but I have traveled on until I have learned, "There is nothing good that I can do. I cannot satisfy the law, nor hope nor comfort from it draw." This knowledge seems to have become a part of me. No, of myself I am no more able to keep God's law than is a tiny babe, so I am continually learning the truth

of Christ's words, Except you be converted and become as little children you can in no case enter the kingdom of God. How true the song, I am a little scholar, I daily go to school to learn of Jesus and his perfect, holy rule. Did not Christ say, It is written in the prophets, and they all shall be taught of God, every man therefore that hath heard and learned of the Father cometh unto me? In going to his school we learn the lesson that all our righteousness is as filthy rags in the sight of God, so we are not only grass, but filthy grass. What a glorious mystery to have this treasure in an earthen vessel! The apostle would say we see through a glass darkly. The Lord's work is so perfectly done that he gives his bread in the way that we know and can prophesy in part while that which is perfect comes to us as he gives us grace, and his mercies are multiplied unto us and we grow in grace and the knowledge of salvation and become less in self. Our faith and hope lay hold on that bread which came down from heaven and fulfill John's words: He must increase, but I must decrease; and the truth of Christ's words when he said, My kingdom is not of this world; if my kingdom were of this world then would my servant fight that I should not be delivered to the Jews. The scholars in the school of Christ learn that while the outer man perisheth the inner man is renewed day by day, and as that which is perfect approaches we accept the promise of his coming again to receive the objects of his love unto himself. Though we often become im-

patient, he who never slumbers nor sleeps commands the light to shine forth and faith does her perfect work and stirs our very soul to say, All the days of my appointed time will I wait until my change comes; or say with the anxious words of the apostle, Who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able to even subdue all things unto himself. Then when that which is perfect has fully come and we awake with the likeness of our glorified Redeemer we will join in song with that number no man can number singing the glory and praise of God and the Lamb, world without end. Amen.

J. C. CHESTER.

Murray, Ky., Dec. 16, 1935.

DEAR EDITORS:—I see my subscription for our family paper expired with this December issue, so you will find inclosed money for renewal. I wish I could send a donation. As I read and reread the dear SIGNS, how I wish every child of God could have the pleasure of enjoying it with me.

A new year is drawing near, and oh how it causes me grief to look back over the past year and see myself so full of sin, but, dear brethren, I feel so little, so insignificant, I go moaning and groaning begging God to forgive, and let a repenting sinner live. What a fearful thing it is to fall into the hands of the living God. Dear old Job says, "Man that is born of a woman, is of few days, and full of trouble." So often do

I fear "my breath is corrupt, my days are extinct, the graves are ready for me." "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God." As Paul says, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Pray for me and mine.

A little sister in hope of heaven, not made by men,

(MRS.) W. T. CHESTER.

Touchet, Wash., Feb. 4, 1936.

DEAR BRETHREN:—The SIGNS OF THE TIMES is a medium by which the children of God can communicate with each other, though many miles apart, and this blessed medium, through the providence of God, has been blessed to stand and comfort the hearts of the humble followers of the dear Shepherd of souls for more than a century. During that long period many changes have taken place. The able founder has long since been called to lay down his armor and rest from his labors, and, in like manner, many others of its edi-

tors and publishers have been called home. While some of the last changes were taking place we looked deep into the hearts of its faithful readers and wondered what we would do. We who at this present time are made to tread in the footsteps of our fathers, read in the December number that our beloved editor had resigned his editorship, and this filled the hearts and minds of the readers not only with wonder, but much sorrow, for his able pen had drawn him very close to us all. I could but wonder as my daughter read the news to me who would fill this responsible place, but, to my joy, when the January issue came I heard my daughter read that the mantle had fallen upon one in whom our hearts and minds had become established as a safe leader of the readers. My sight is still so poor I cannot write at length, neither can I express myself as I desire, but I hope I am thankful I can yet see well enough to get around the house and wait on myself. The intent of this attempt is prompted by some of the above changes spoken of. Our faithful publisher, like myself, has been called to wade through deep waters in the loss of his companion and other loved ones, and now that his sight is threatened causes much anxiety of soul and mind, for he has faithfully labored in the publication of the dear old SIGNS. I feel I want to express to him my deepest sympathy in his trying hour, and also to express my hearty thanks to my brethren who have been so

mindful of me in writing me so many good letters.

Now, dear ones, I have sighted some of the many changes which have taken place with this dear publication, but now comes the honey out of the rock, the grand principle upon which it was founded has never changed. May our God ever bless us with his faithfulness in this dark day of confusion, and may all redound to the glory of our God.

In much love,

J. T. BARNES.

DAMARISCOTTA MILLS, Maine, Jan. 19, 1935.

DEAR ELDER DODSON:—Inclosed please find the Circular and Corresponding Letters for the Maine Old School Baptist Association of 1935. I am very sorry not to have sent them to you before, but we have had a lot of sickness in the family, and for a long time I was in a very dark place, from a spiritual point of view.

As Elder Lefferts resigned, I was very glad you were made editor of the SIGNS, for knowing you as I feel I do brings the paper nearer to us. I pray that your efforts may be blessed by Him who is able to do all things. The dark place I wrote of above seemed to teach me one thing, and that is to expect no perfection in the flesh, but that in our God all fullness dwells.

In haste. I hope I am your brother in Christ,

SANFORD S. BARTLETT.

[The letters referred to are published in this issue.—R. L. D.]

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH, 1936.

**SIGNS OF THE TIMES**  
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**REVELATION II. 1-6.**

I would love to have one of the editors give his views on Revelation, second chapter, first to sixth verses. I would like to know if the fault was found with the churches, or was it only found with the pastors of the churches? We know that a large percentage of all the serious troubles in the churches can be traced to the ministry. May God enable you to continue the publication of the dear old SIGNS, is my prayer.

F. L. RIFFE.

We have heard before that ministers were the cause of nine-tenths of church troubles. There may be a great deal of justification in this claim, and if we who are in the ministry are wise we will examine ourselves and endeavor to profit by knowing how we appear to others, and what they think of us. While it is a well-known human trait

to try to clear one's own skirts and place the blame on some one else, we shall not at this time undertake to defend the ministering brethren, but rather to show from the Scriptures, if the Lord will bless us so to do, the correct answer to our brother's question. It may not be out of place, however, to remind our readers of the position which their pastors occupy as under-shepherds of the flock. As spokesmen for or leaders of the people, of necessity they are in the front ranks and are, therefore, the first to encounter whatever difficulties may arise. We have no doubt but what there are some who crave leadership and who become heady and highminded in their attempts to gain their ends, who want to rule over rather than watch over the flock. They would do well to read and take heed unto the Scripture which says, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."—Isaiah I. 11. The Good Shepherd gave his life for the sheep, and his servants should be willing to lay down their life for the brethren. Their's is an high and holy calling, and when they follow the example of their Lord they should be greatly esteemed for the truth's sake, but it should always be remembered that in and of themselves they are only men at best. Brethren, therefore, should not idolize or worship their pastors or ministers, who are men of like passions as they themselves. John

fell at the feet of a messenger, on one occasion, to worship him, but the angel said unto him, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." Churches themselves are at fault when they encourage or follow their pastor in a wrong course. They should be faithful with their ministers and let them know of their disapproval when occasion warrants. There is scriptural authority for such procedure: Apollos, an eloquent man, and mighty in the Scriptures, was fervent in spirit and taught diligently the things of the Lord, but knew only the baptism of John, "whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." We know of no more wonderful character in all the world than a truly called and qualified preacher of the gospel, who practices what he preaches. The prophet must have had such an one in mind when he wrote, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah lii. 7. How sad when we see one of God's servants following after the flesh and leading others astray with him. The unity of the body of Christ is such that when trouble comes they must all share the grief. Oh, that God might guide and direct us all, that he might make us meek and humble and willing to occupy the lowest place, if only thereby

he might be glorified and the name of Jesus exalted.

We will now quote the Scripture referred to and follow it with some comment: "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Some light may be thrown upon the true import of this by referring back to the first chapter of this book of Revelation. We read in the fourth verse of chapter one, "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come." And in the ninth, tenth and eleventh verses we find this language: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony

of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, *and send it unto the seven churches* which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." It would seem quite clear from these references that these things were meant to be for the churches—not exclusive necessarily of the angel, or minister, since they are inseparably bound together, and have all things in common. The angel of God is not only the vessel through which good things are conveyed to the flock, but likewise it is sometimes God's will that those who preach the word should "reprove, rebuke, exhort with all longsuffering and doctrine." The word which God sends forth shall not return unto him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereto he sends it. In verses thirteen to eighteen, inclusive, of chapter one of Revelation, is to be found a most wonderful description of him at whose command these things were to be written, and in the first six verses of chapter two are recorded the things which were meant expressly for the church at Ephesus. John's authority for writing to the angel, or pastor of this church, was from no less a personage than He in whose right hand the seven stars or angels were held. His right hand seems to signify both his favor and his power,

and without these, how could poor mortal man stand on such holy ground? Not only does he uphold his ministering servants, but he also walks in the midst of the seven golden candlesticks, or churches, and is most intimately acquainted with each and every member. He knows the works, the labor, the patience, and how each one cannot bear them which are evil, and how "thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience," and for His name's sake have labored, and have not fainted, and yet, notwithstanding all they have come short. It has for years been a great comfort to us that the apostle Peter, even after denying and swearing he never knew his Lord, should, on being asked the third time, "Lovest thou me?" reply by saying, "Lord, thou knowest all things; thou knowest that I love thee." Even though we may have by both word of mouth and action shown that we knew him not, we are glad, indeed, to hope that underneath it all, he who discerneth the thought and intent of our heart knows that we love him still. The church at Ephesus had much to commend them in his sight, but they were not perfect, and, therefore, he said unto them, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Many of us can well recall the



days of our "first love," when there seemed to be not a single cloud in all of our sky, but joy and peace filled the whole earth, and we could not imagine that our brethren could ever be other than as we then saw them, but those who have passed through serious church trouble will unquestionably agree that there is nothing in all the world so sad as when brethren disagree and resort to the use of carnal weapons. The great Shepherd of the sheep speaks to all such, saying, "Remember therefore from whence thou art fallen, and repent, and do the first works." When we are made to remember and can realize how far we have fallen, it should cause us to desire to repent and do the first works, or go back to our beloved brethren and assure them of our fervent and unfeigned love. Unless we are brought to do this, it will only be a question of time when the cause of truth will be made to suffer, with the eventual death or removal of the candlestick, or church as a consequence. Would to God that his people might, indeed, become as little children and forget their petty differences, giving themselves and all that in them is to the glorifying of Him who hath loved them and given himself for them. Those who truly repent will turn from the things they have done before, and show they do in earnest grieve by doing so no more. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." These we understand were a sect of ungodly people, whose deeds were filthy and unclean in the extreme and, therefore, could not

be tolerated by those with any regard at all for godliness and true holiness. What a mercy it is that we are made to hate evil, that we verily despise our own lives at times because there is so little in them to identify us with our glorious Head. To be able to hate the things which Jesus hates, brings us on common ground with him and into the fellowship of his sufferings. May he keep both pastors and churches in the strait and narrow way of life, that they may glorify him in their bodies and spirits, is our most earnest desire. Amen.

R. L. D.

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#### CARD OF THANKS.

WE sincerely thank all who have sent us expressions of sympathy, and assure them their kind words and good wishes are very much appreciated. We have indeed been sorely afflicted during the past two years, and hope our subscribers will bear with us until the Lord sees fit to restore our eyesight and enable us to attend to our duties as formerly. As will be noticed, this issue of the SIGNS OF THE TIMES contains but sixteen pages, but we feel our subscribers would forgive us could they know how difficult it is for us to see to do our work with the sight of but one eye. The eye operated upon is slowly improving, and our physician gives us to hope the sight will eventually be restored, but it will probably be a month or more before we can use it, and in the meantime please be patient with us, and we will do the best we can toward getting the SIGNS to you.—PUBLISHER.

## CIRCULAR LETTERS.

(Written by sister Attie A. Curtis.)

*The Maine Old School Baptist Association, now in session with the Boredoinham Church, at Boredoinham, Maine, September 6th, 7th and 8th, 1935, sends greeting.*

DEAR BRETHREN:—Although we are few in number, we desire to continue the custom of over sixty years, and write of the love and fellowship, which can never change, of the truth which has been revealed unto us. There is none other name under heaven, or given among men, whereby we must be saved. The name of Jesus is exalted above every name that is named, and he is precious to those who believe. No man by searching can find out God, for his ways are mysterious and past finding out. No way possible for the flesh to boast, and it is declared, The flesh profiteth nothing. All of His children shall be taught of the Lord, and we find in our experience his work is sure and steadfast. He speaks and it is done. How good it is to have it taught by the Spirit of truth that his ways are not our ways, nor his thoughts our thoughts. For as the heavens are high above the earth, so are my ways higher than your ways, and my thoughts than your thoughts. The same Spirit enables us to know that the peace of God's children is great. Jesus said, Peace I leave with you, my peace I give unto you. When we have the evidence that Jesus has been wrought in our souls the hope of glory, we do declare his works with rejoicing, and

love to meet with the people of God and hear the gospel preached, for it is the power of God unto salvation to every one that believeth. Salvation by grace is the joyful sound to his people, and we do walk in the light of his countenance. We are in the way of holiness where the redeemed shall walk, where no lion or ravenous beast shall be found, and the ransomed of God shall return and come unto Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Faith is the gift of God, and it is the substance of things hoped for, the evidence of things not seen. We walk by faith, and not by sight. We have been made to know the Lord is our Shepherd we shall not want. The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

We hope this letter will enable the associations and churches which whom we correspond, to see that we worship God in Spirit and in truth, for he seeketh such to worship him. That we desire to be found established in the truth as it is in Jesus, and render all praise, honor and glory unto the God of our salvation, whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory. Now abideth faith, hope and charity, these three; but the greatest of these is charity.

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

**CORRESPONDING LETTERS.**

*The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September 6th, 7th and 8th, 1935, to the churches and meetings with which we correspond, sends love and greetings.*

DEAR BRETHREN:—Another year has passed and we are thankful that through the mercy and lovingkindness of our God we have been permitted to meet again as an association. As we read the messages of love and fellowship in your correspondence we were stirred anew and our minds seemed directed, first, to the words of Jesus to his disciples: "Love one another."—John xv. 17. And in John xiv. 27, he also says, "Peace I leave with you, my peace I give unto you." Second, Paul by divine inspiration tells us the fruit of the Spirit is peace, joy and love. (Gal. v. 22.) Also, John by divine inspiration tells us, "We know that we have passed from death unto life, because we love the brethren." These are only a few of the many instances where the words "love" and "peace" are mentioned in the Bible with reference to the relationship of brethren. We pray that through His sustaining grace we may be kept in bonds of love and peace with all the churches and associations with whom we correspond, and with all of God's people wherever they are. Our meeting is especially dear to us, as it is the only preaching we have during the year. And it seemed indeed a sitting together in a heavenly place as we heard Elder Dodson with wonderful

liberty proclaim the unsearchable riches of Christ. Our pure minds were stirred up by way of remembrance and we were fed and comforted. From a natural point of view, our small number of ten seems very discouraging, but God's ways are not our ways, and he has promised that where only a few are gathered in his name he will be in their midst. We feel that we have been blessed in seeing this promise fulfilled. We know God's promise is sure, and if God be for us who can be against us?

God willing, the next meeting of our Association will be the Friday, Saturday and Sunday before the second Monday in September, 1936. The place of meeting to be announced by notice in the SIGNS OF THE TIMES.

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

**OBITUARY NOTICES.**

MRS. CORNELIA S. PARSLY, our sister in Christ, departed this earthly life at the Montgomery County General Hospital, near Sandy Spring, Maryland, January 24th, 1936, where she was taken six days before her death. She had been weak and in poor health a long time, but only since this past New Year's Day had she been unable to be up and about. She was born in Montgomery County, Maryland, February 7th, 1858, thus making her stay on earth 77 years, 11 months and 17 days. She was one of the six daughters of Griffith Miles Search. Her mother was Maria Louisa Fetter, daughter of George Fetter. Her mother and three of the sisters died in 1892, of what was then a mysterious disease, but which to-day would probably be diagnosed as cerebro-spinal meningitis. The mother and one

of the sisters died the same day. To-day of this family one survives: sister Ida Search, of Spencerville, Md., and she is a member of the Ebenezer Old School Baptist Church in Baltimore, Md. Sister "Corrie" was baptized by the late Elder F. A. Chick into the membership of the Ebenezer Church December 26th, 1880. It was a very cold day, so cold that ice had to be cut on the stream in order for the ordinance to be administered to her. She became the wife of John H. Parsly in 1884, he being now deceased. Of this union there are living three sons and three daughters, as follows: Elmer Parsly, of Philadelphia, Pa., Mrs. Isabel Warfield, of Laytonsville, Md., Mrs. Alice Clary, of Washington, D. C., and George Parsly, of Philadelphia, Pa. Elder Joshua T. Rowe has been sister Parsly's pastor for thirty-seven years, and would have officiated at the funeral had he been able to do so, which he was not. In the absence of brother Rowe, the family desired me to officiate, which I tried to do. Sister Parsly and sister Ida Search are first cousins of my late father, George W. Lefferts, formerly of Southampton, Pa. Of sister Parsly, Elder Rowe says, "She lived a considerable distance from her church and was seldom present, we were always glad to see her and felt that her presence added to the pleasure of the meeting. She administered to the needs of her church and pastor, was a loving and lovable member."

At her funeral, it was desired that the fourteenth chapter of John and the twenty-third Psalm be read, the same portions of Scripture used at Mr. Parsly's funeral some years ago. The hymn, "Lead Kindly Light" was sung. The last services were held January 26th, from sister Parsly's late home, at Brookeville, Md. Her mortal remains were laid to rest in the Union Cemetery,

near Spencerville, Md., until the last trump shall sound and the dead shall be raised incorruptible and we shall be changed. May the Holy Spirit abide with the sorrowing family, and with our sister Ida Search, who writes, "I am just resting in the Savior, I am trusting in his love and power to care for me now in my old days. I am just resting, and that is enough."

H. H. LEFFERTS.

JOHN SAMUEL STANLEY, to whom you have so kindly forwarded the SIGNS, was born August 10th, 1849, and died Saturday, November 30th, 1935, aged 86 years, 3 months and 20 days. In the year 1878 he married Elizabeth Thornton, who preceded him in death. There were born to this union three daughters: Beulah Iola and Alma Izora Stanley (both deceased) and Hugh Stanley, who survives him. Funeral services were held at Reaves' Cemetery, where he was laid to rest Sunday, December 1st. My father had been a member of the Primitive Baptist Church for about thirty-five years. He was baptized by the late Elder R. R. Crawford. By request of Elder Crawford, my father wrote his obituary for the SIGNS, several years ago. He was a firm believer in God's sovereign power, and in the predestination of all things. He steadfastly contended for the Primitive Baptist faith, and loved to repeat over and over a text that was used by one of his brethren at our home during an association: "God reigns." He had a stroke of paralysis Monday, November 25th, and lived until the next Saturday morning. Symbolic of his life here on earth, his words to me just after the stroke came, were quietly, calmly, unflinchingly and unafraid, "There is nothing to do." He never fully aroused, but could talk some, and knew me almost to the end. His going was as

quiet and peaceful as I have ever witnessed. My father longed, oh so many, many times, to hear some of his brethren preach, and the SIGNS was indeed a great comfort to him. He read some in one issue just a very short time before he had the stroke. He retained his faculties in an amazingly clear way, and walked over a part of his farm a few days prior to his last sickness. He and I lived alone after the death of my last sister, Beulah Stanley, in 1931. My other sister, Mrs. Alma King, died in 1926, and her little girl in 1928. They all loved him, and I hope the words that came into my mind after my father's funeral are true: that these afflictions are to make ready a people prepared for the Lord.

A daughter, who truly loved him,  
HUGH STANLEY.

ELIZA JANE TAYLOR BOGART, widow of William Bogart, was born in the town of Hurley, Ulster Co., N. Y., October 26th, 1851, departed this life at her home, where she had lived for more than sixty-four years, September 25th, 1935, making her stay on this earth 83 years, 10 months and 29 days. Her daughter and son-in-law, Mr. and Mrs. Arthur Carter, lived with her and gave her the best of care while she lived. She was married to William Bogart May 20th, 1871, and to that union were born two children, one boy, Otis J. Bogart, and one girl, Edith Bogart, now the wife of Arthur Carter. William Bogart, her husband, died September 8th, 1924, and her son, Otis J. Bogart, died October 29th, 1924. She is survived by one daughter, Mrs. Arthur Carter, three grandchildren, eight great-grandchildren and a host of nieces, nephews and friends. She had a very kind disposition and endeared herself to all who knew her, which fact was borne out by the very large congregation which gath-

ered in the Olive and Hurley meeting-house, where her funeral was held September 28th, 1935, conducted by Elder Arnold H. Bellows, pastor of the church. She attended this church for many years, when health would permit, and loved the doctrine of salvation by grace, and grace alone. She also took and read the SIGNS OF THE TIMES for more than fifteen years, and was a firm believer in the doctrine recorded in its pages. Interment was in the Lenox Cemetery, Ashokan, Ulster County, New York, by the side of her husband and son, there to await the final resurrection. To the daughter, grandchildren, great-grandchildren and friends we would extend our heart-felt sympathy, and may the God she loved be their guard and guide, is our prayer.

Written by request.

ORVILLE WINCHELL

DEACON WILLIAM F. RANSELL was born January 3rd, 1854, and died January 7th, 1936, aged 82 years and 4 days. He was twice married. In March, 1881, he married Cory J. Fallis, and to this union were born seven children. The mother, three daughters and one son are deceased. Robert E. Ransdell, of Norwood, Ohio, Clarence Ransdell, of Campbellsburg, Ky., and George T. Ransdell, of Lagrange, Ky., are left to mourn the departure of their father. He also leaves the following brothers and sisters in the Campbellsburg vicinity: Jasper, Joseph and Frank Ransdell, Mrs. Cory Monfort and Mrs. Mattie Elston. February 2nd, 1913, brother Ransdell was married to Mrs. Betty Vories, who, with two daughters, survive. In the spring of 1896 brother Ransdell was baptized into the membership of the Sulphur Fork Old School Baptist Church by the late Elder Humptson, which church he served faithfully. A short time after his admit-

tance he was made Deacon. He also served as trustee and assistant clerk, and how we miss the counsel of the dear brother. For the past two years he had been in failing health, both in body and mind, now he has entered into the rest that remaineth to the people of God. We all mourn his passing, for we loved him for the life he lived, for the evidence he showed in things of Christ, in whom he lived and trusted, and we trust he has entered into the joy of the Lord. May the Lord bless the widow, the sons and the brethren, and enable us all to see the beauty in the works of God. He hath given, and he hath taken away; blessed be his name. He only can reconcile us.

The body was taken to the old church-house he loved so well in life, and I spoke briefly to a large congregation of relatives and friends of the sure salvation of all the redeemed of the Lord in the resurrection, when this corruptible body shall be raised in incorruption and forever be with the Lord. Then all that was mortal was laid to rest in the Campbellsburg Cemetery.

GEORGE L. WEAVER.

Our beloved sister ALICE MILLER, the companion of C. G. Miller, who passed out before her, at their humble home in Riverside, California, was born in Ohio March 25th, 1862, and departed this life to be with Christ, which is far better, December 7th, 1935, making her stay on earth 73 years, 8 months and 10 days. At Kalida, Ohio, in 1885, she and brother Miller were united in marriage. This union was blessed with six children, two sons and four daughters, to wit: J. George and Albert G., who reside at Medford, Oregon, Nancy, Carrie, Bessie and Anna (Mrs. Jones, of Riverside). The writers cannot go into a lengthy detail in writing of the trials

and triumphs attending the life and death of the subject of this sketch. Under the mercy of God she and brother Miller were received by experience and baptism into the fellowship of the Old School Baptist Church, and shortly afterward were baptized by Elder J. G. Ford and numbered with the church. In the course of time we find them at Spencerville, Ohio, and received by Refuge Church of Old School Baptists, still contending for the Primitive faith and order. From thence they moved to Oklahoma, and from there to New Mexico, and there they settled awhile with Ebenezer Church. After their removal to southern California we find them holding a letter signed by Elder J. F. Beeman, recommending them to the Baptists of Primitive faith and order who are yet satisfied with the goodness of the Lord's house and receive gladly the word as taught in the old school, or school of Christ. This letter was well worded, recommending them to those who hold the faith of God's elect, so on October 9th, 1932, she was received by letter into the fellowship of Seclusia Church, of like precious faith, we hope. She hath done what she could. She has filled up her measure of suffering, she has served her generation, she has fallen asleep. "Blessed sleep, from which none ever wake to weep."

All that was mortal of this true friend, faithful sister and beloved mother was consigned to the narrow limits of the tomb December 10th, 1935, Elder G. O. Walker officiating in the name of Jesus. We would commit the bereaved family and the sorrowing members of the church who are left behind to mourn, to the fatherly care and keeping of that God who hath done all things well. Now may the love of God, our heavenly Father, the grace of

our Lord and Savior Jesus Christ, our Elder Brother, and the communion and fellowship of the Holy Ghost, our Comforter, rest and abide with both the reader and writers, now, henceforth and forever. Amen.

G. O. and T. D. WALKER.

DEAR EDITORS:—Please insert in the March issue of the SIGNS OF THE TIMES, if possible, the following notice, taken from the Minutes read and approved at the business meeting of the Salem Old School Baptist Church, of Philadelphia, Pa., February 2nd, 1936, viz:

“Our dear sister, MARGARET CUBBAGE, died January 22nd, 1936, at the age of 83 years. She was the last member of the London Tract Church, one of our sister churches in the Delaware Association. Our dear sister had been living in Philadelphia for a great number of years, attended our church regularly, and was looked upon as one of our own members. Sister Cubbage was a lovely character, greatly devoted to the Baptist faith, and will be missed by all of us.”

It was decided at the business meeting of the Salem Church to have the above extract of the Minutes sent to the SIGNS OF THE TIMES, to be printed as a resolution from the Salem Church.

T. C. KOCH, Church Clerk.

PHILADELPHIA Pa., Feb. 16, 1936.

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

J. J. Okes, Va., 50 cents; Elder V. R. Harris, Ark., \$1; J. W. Campbell, Canada, \$1; “A friend,” Mich., \$3; Elder C. W. Anderson, Ark., \$1; Hubbell Brothers, N. Y., \$8; E. H. Winchell, Mich., \$3; Durwood H. Bradley, Texas, \$4.

**MEETINGS.**

**EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH**

IN

**NEW YORK CITY**

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

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

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH.**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**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.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main Street, Woburn, Mass., the fifth Sunday in March (29). All are welcome.

E. M. FORD.

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

S. B. MOFFITT, Pastor.

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

Seclusia Old School or Primitive Baptist Church meets, God willing, every second Sunday at 2307 Pearl Street, Santa Monica, California; every third Sunday at 526 West Nevada Street, Ontario, California; also on forth Sundays as the Lord permits, at 3516 Franklin Avenue, Riverside, California.

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

J. R. HARDY.

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

LUELLA STEVENS, Church Clerk.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

JOSHUA T. ROWE, Pastor.

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

(MRS.) E. BRUNOW, Church Clerk.

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

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

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

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

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

E. B. AULT, Church Clerk.

## HYMN BOOKS.

(BEEBE'S COLLECTION.)

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

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MIDDLETOWN, N. Y.

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ELDER C. W. ANDERSON,

ST. PAUL, Arkansas.



# 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. 104.

MIDDLETOWN, N. Y., APRIL, 1936.

NO. 4.

## CORRESPONDENCE.

### THE CHURCH OF GOD.

ELDER R. LESTER DODSON—DEAR SON—I am writing you some thoughts concerning the church of God. Referring to the sixteenth chapter of Matthew, eighteenth verse: “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.” You may think it strange when I tell you that only a few days ago I sent to Elder O. J. Denny some thoughts on the same subject, but I am anxious to know something of this church, and to know if you and I are members of it. Now, where is this church of God? It is compared to a human body, so let us read what the apostle Paul says about it in the twelfth and thirteenth chapters of first Corinthians: “Now concerning spiritual gifts, brethren, I would not have you ignorant.” Desiring to teach them these things which I tried to set up in my article to Elder Denny, but was so

troubled on account of my wife's illness I feel I should take it up again and see if, perhaps, the Lord will enable me to write something that will comfort some poor sinner. There were at that time worshippers, Pharisees and Sadducees, who had a doctrine that Jesus told his disciples to beware of, which shows it was false. But let us think of the human body—what skill and wisdom is here shown by the handiwork of God. No machine made by man equals it, though man has sought out many inventions. But now concerning this glorious church made up of these small bodies, each one containing many members and all joined to this great body that forms this church, a wheel within a wheel. As I have stated, I believe you, and all gospel preachers, preach Jesus. How do you know Jesus? I quote some things written in the sixteenth chapter of Matthew. When Jesus asked his disciples, Whom do men say that I the Son of man am? men had to guess at it, for they did not know him, but when he asked his dis-

ciples, and Peter answered correctly, Jesus said, "Blessed art thou, Simon-Barjona: 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." Jesus also thanked the Father that he had hidden these things from the wise and prudent and revealed them unto babes, even so, Father, for so it seemed good in thy sight.

But now let us notice some of the gifts spoken of in the twelfth and thirteenth chapters of first Corinthians. Fourth verse of twelfth chapter: "Now there are diversities of gifts, but the same Spirit." To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles, etc. Now many of these things have passed by and we now live in the gospel age, but, my son, I want to find the marks of His church. This body of sinners, coming up out of Egypt, where we all have to go, but when our burden grows too heavy God sends a Moses to lead us out. Now we see Israel and the house of Jacob all had to go down into Egypt. Joseph went there and the famine drove his brethren down after bread. Some wonderful things are set up here. When Joseph's brethren had to go down and meet their brother who knew them before they knew him whom they had

sold and treated shamefully, they had to go, and even Jacob their father had to go down. I feel we are all traveling to meet our spiritual Joseph, and some thoughts of David now come before me, another type of Jesus. When King Saul was at his wit's end, when Goliath was challenging all Israel and they feared him, a great giant, but the Lord sent David, who had witnessed the deliverance of the lamb from the paw of the lion and the paw of the bear, and he slew this giant. I see much in this that I cannot bring out, but these are all needed gifts, and sent and used as God would have them. This church is going on: are they perfect and sinless? No, no. If God builds this church, why could not God have made it so? Yes, but let us go back to the choosing of the twelve apostles. You twelve have I chosen and one of you is a devil (Judas Iscariot, who sold and betrayed him). So, I believe, there are devils in the church to-day, but it seems that he was to do something that no child of God would or could do, and yet it was to be so. Our enemies will say, If we are compelled to do wickedness, why should we be punished? We are not as God made Adam, and were not born until Adam and Eve had fallen and transgressed God's law, and sold themselves for nought, so now we are condemned sinners and this body that is compared to the church is subject to diseases of all kinds and devils (those who creep in to spy out our liberties and give us trouble), but all for a purpose known only to God. Let us consider the vicious beasts: the lion, the

bear, the wolf, etc., and we wonder why God made them and put them here on earth, but they are here for a purpose. Let us notice some things as we see them. Take chickens, for instance, which all people know about; their enemies, such as the hawk, the owl, the skunk, etc., can we see any reason for them, or how we are benefited by such pests? I have noticed my chickens feeding around on the farm, and sometimes they would go far from the house, and then the hawk would come, and how quickly they would all start for home, a place of safety. So you see that helps keep them home, or from going wild; and so with sheep and other animals. Again, it makes the business man look after what belongs to him, if he is to be successful. It is an old saying, If you have too many irons in the fire at the same time, something will burn. So we see here on account of diseases and other things that seem harmful to us, we are taught that knowledge which business men have in order to succeed. When we think of the enemies of God's church, or the poor sinners of which this church is composed, what does it do for them? It simply drives them to God in prayer, a safe place to be. So when we sum up all our afflictions, trials, chastisements, etc., it is God's way, I believe, to draw us to him. Whom the Lord loveth he chasteneth. Again, No man cometh unto me except the Father which sent me draw him. And he will not cast him out. My son, we will have persecutions and sore trials, and all these things represent the gates of hell, or

the devil with his army, but they shall not prevail. So this body, or church, will finally come to the Red Sea, with our enemies behind us, for the wheat and tares grow together until the harvest. Judas went with the disciples until his death, so it seems in the past God has sent Joseph in time of famine to give us bread and King David to fight our battles—all the work of God. Now God does not talk to us as he did to Moses, Joshua, Job and others, but we believe he reveals things to his children, but the children cannot impart or make known this secret to the world. Often Jesus told the disciples not to tell who he was, for some hated him and desired to kill him, and did so. I would not like to say that Jesus made Judas betray him, or that God made Adam eat the forbidden fruit, after he told him not to do it. God knowing what would be done does not make him the author of sin, when the Bible shows that the devil and his co-workers did these sinful acts. I believe this church holds the keys and has power to receive and exclude, yet we believe God also adds daily such as shall be saved. So many of us are near the Red Sea, which I think represents death; then we will leave all our foes behind and this body, the redeemed family or church of God, will be resurrected and be like Jesus, so let us pray God to give us clean hearts that we may honor and serve him. In the thirteenth chapter of first Corinthians Paul states that with all the gifts, and though he give his body to be burned, yet without charity it is all nothing. Amen.

I will close, as I see I have failed to write as I desired.

Your fond father,

R. L. DODSON.

[It is good indeed to receive such communications from an earthly father. The vital question with us all should be, Am I His, or am I not?—R. L. D.]

Kingsville, Ohio, July 24, 1935.

TO THE EBENEZER CHURCH, NEW YORK CITY—Dear Pastor, Brethren and Sisters in Christ:—I have desired to write you for some time, but a feeling of unworthiness and lack of something worth while to write has prevented. I feel the same now, but know if it is the Lord's will he is able to guide my pen to tell you of some of his dealings with me, for if I am not mistaken, he has led me up to this present time, many times through dark places, and I have felt to be the least one of all who have a name with his dear people, and I have felt at times that if I really am one of them, why do I seem so different and show so little of the Spirit of Christ? I know that unless I have that Spirit I am none of his. Then this comes to me: I know I love his people, and it is my chief joy to meet with them and listen to the preached word, and if I am not mistaken I have many times been fed with the bread from heaven, which he alone can give his ministers to break to us. His people alone can receive it, and it is precious to them. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "For my flesh is meat in-

deed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." When Christ our Savior is proclaimed, the little ones are fed. The preaching of the world does not feed and satisfy them; it is as "dry husks," only fit for the swine to eat. So we can only look to our Father's house, where there is plenty for all who have need, and have had their eyes opened to see their destitution. So let us have courage to hope on, and trust in Him who doeth all things well. We make mistakes, but our Savior is perfect, and his righteousness is the righteousness of all those who believe in him, which were born, not of the flesh, nor of the will of man, but of God.

May God be with you all and keep you in peace and unity, is my prayer for you, and I trust that you will pray that I may be kept in the faith once delivered unto the saints.

With love to all, your sister I trust,  
NELLIE H. ARNOLD.

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#### CHANGE OF ADDRESS.

Elder Arnold H. Bellows wishes to announce that he has changed his address from Ashokan, N. Y., to West Hurley, N. Y., where he expects to make his home permanently.

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

Mrs. A. T. Jones, Mich., \$2; Mrs. A. G. Crenshaw, Okla., \$2; Mrs. Warren White, Ky., \$1.50.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL, 1936.

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Elder R. Lester Dodson, Rutherford, N. J.

## ASSOCIATE EDITORS

Elder George Ruston, Dutton, Ontario.

Elder Charles W. Vaughn, Hopewell, N. J.

*All letters for this paper should be addressed, and money orders made payable to,***J. E. BEEBE & CO.,***Middletown, N. Y.*

## I JOHN V. 7.

“FOR there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

The gospel according to John testifies that, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.”—John i. 1-4. We have a Word here considered that has been written about, and spoken of, and the half has not been told, and neither do we by calling attention to the record containing these positive assertions feel that we can enlarge upon or more fully bring out the truth than has previously been written, but we

hope to call attention, and perhaps refresh our memories of the things declared of our God. The first we should note about the Word was in the beginning, which was God. “In the beginning God created the heaven and the earth.”—Gen. i. 1 All that was created in the beginning was according to the fullness of the wisdom of the Three that bear record in heaven, and to prove this conclusion, that without him (Jesus, Word) nothing was made that was made. Now we have the source of the council, and the members of the council, and these members are equal and agree in heaven. The Word recorded in our text was the second in the Trinity, that was made flesh and dwelt among us, and preached unto the Gentiles, and was received up into glory. He was made a little lower than the angels, for the suffering of death, and was God manifest in the flesh, and when the gospel is preached (which is the power of God unto them that believe) Jesus is portrayed, and as the poor sinner has seen him, they again behold him that bore their sins and put them away, and are built up and strengthened in his most holy faith. When this Word is preached, in a wonderful way the power of God in the Trinity is proclaimed, and the unity of God and his perfection in wisdom is embraced. The apostle Paul’s charge to Timothy was, “Preach the word.” Paul bore witness of the Word that was spoken to him when on his way to Damascus, and how he questioned the Word, and the answer came, “I am Jesus of Nazareth,

whom thou persecutest.”—Acts xxii. 8. The power of the Word to Paul was to take him prisoner, and to make him a servant of God according to the elected purpose of God in the counsel before the foundation of the world. Ananias declared to Paul, “The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard.”—Acts xxii. 14, 15. Every sinner that has seen the kingdom of God, or enters into the kingdom of heaven, must be born of the incorruptible seed by the Word of God, which liveth and abideth forever. (1 Peter i. 23.) We cannot perceive of the Word unless the Father reveals it unto us, and his revelation gives understanding of both the wisdom and knowledge of God, and the greatness thereof, that we exclaim, “How unsearchable are his judgments, and his ways past finding out.” Moses wrote according to the word of God to him, and we read of the revelation of God, and his creation, which was for himself, and for his own glory, and find the exercise of the spirit of truth in our hearts, by which we can testify of the truth expressed, and after him many have written of the Word of God to them, and the revelation given, and the commandments that were given were not withheld. We have all the Scriptures that were written by holy men of old as they were moved by the Holy Ghost, pointing to the second in the Trinity, which bear record of Him that was to come. He

is called the Son of the Most High, the Prince of Peace, Emmanuel, God with us. (Matt. i. 23.) By the spoken word, and commandment of God to Joseph and Mary, He shall be called Jesus, for he shall save his people from their sins. This is he that the Father decreed from before the foundation of the world should be offered as a lamb, that was perfect, that could put away sin, and make atonement forever for those chosen in the offering. David said, “I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.”—Psalms ii. 7. All, from Abel to John the Baptist, spake as the Holy Ghost bore testimony, and we have the three witnesses taught by the Father of the time of the birth of his Son, and they were guided to where he was, wrapped in swaddling clothes, lying in a manger. (Luke ii. 12.) After John the Baptist, we have the fulfillment of all that was written afore time, and pointing to Jesus. The Word of the Lord is spoken to us by the Son of God, and he calls his sheep by name, and leadeth them out. The Father sendeth his messenger to testify of his Son, and the voice said, “This is my beloved Son, in whom I am well pleased.”—Matt. iii. 17.

This brings us to the establishing of the church of God among the sons of men, according to the election of grace, in which every kindred, tongue and nation under heaven was embraced, in Christ Jesus. Jesus began testifying of the work his Father gave him to do at the age of twelve years, according to

man's reckoning of time, and from that time, we are persuaded, he was about his Father's business, in a manifest sense. We do not infer that he was not doing the will of the Father from the time he was born of the virgin, but we believe the Father was with him, and working, and Jesus worked hitherto, and what he did it was not of himself, but of his Father. Jesus is the quickening virtue, of the incorruptible seed, by the Word of God, and every one thus quickened is made alive, and their life will continue as long as the virtue of that life exists. Jesus gives eternal life, and they shall never perish, and every one that continueth in his word is his disciple indeed. (John viii. 31.) Jesus (the Word made flesh) lives as a natural man, so natural men could not discern between the first and the second Adam, and only those to whom the Father revealed Jesus knew that he was the Son of God, and "no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke x. 22. The elect of God are exercised by the Spirit, that searches the deep things of God, and the God-given faith lays hold of the things of the kingdom of God and would portray to natural wisdom, if it were possible, the beauty beheld therein. Often it is repeated that it seems so plain we wonder why they do not comprehend. Only by the revelation of the Spirit can any one know the truth as it is in Jesus, and the reason for their inability to grasp the things of the Spirit of God is, they are carnally minded,

which is death. The Son of God hath testified of his kingdom, and the peace and increase thereof shall know no end. We believe as God appointed the time for his Son to be born of the virgin, and also the hour he should suffer, die and arise from the dead, has sanctified in Jesus every one for whom he died, and they are saved with an everlasting salvation. Jesus has triumphed over death, hell and the grave, and all power is given unto him in heaven and in earth. (Matt. xxviii. 18.) Jesus, after declaring his power unto his disciples, commanded them, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. xxviii. 19, 20. As we have expressed, in Jesus all nations of the earth are blessed, and his servants are sent unto them to teach them to observe all things whatsoever they have received by his commandments to them. Paul declared that which he had tasted and handled of the word of life, and that is the way God's people are comforted, which is the Holy Ghost sent down into the hearts of his servants, which bears witness with their spirit, in which they are mutually comforted together in Christ. After Jesus had commanded his disciples he ascended up into heaven, and led captivity captive, and gave gifts unto men, and the cloud received him out of their sight, but they continued to gaze upward, and while they looked

steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts i. 9-11.)

What wonderful manifestations of these truths are in the experience and life of the children of grace, which is only a foretaste of the joys of eternal bliss. The children of grace are worshippers of God in spirit, and desire the sincere milk of the word, that they may grow thereby, and have tasted that the Lord is gracious. (1 Peter ii. 2, 3.)

We are made glad as we call attention to these truths, and are hoping they stand as ours in the purpose of God. All to whom he has given an inheritance in Christ Jesus are made heirs of God and joint-heirs with Christ Jesus, and shall not come into condemnation. The evidences which are given to the subjects of grace are tribulations, which worketh patience, and patience experience, and experience hope; these are according to the purpose of God, for Jesus said, "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—John xvi. 31-33. The Word that was made flesh, the Son of God, Jesus

Christ the Righteous, is the One that speaks unto us, and the words spoken that cheer up the poor sinner are, "Be of good cheer: I have overcome the world."

C. W. V.

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MICAH V. 5, 8.

DEAR BROTHER DODSON:—Will you kindly give your views of the fifth verse of the fifth chapter of Micah? A sister has asked me to give my views on this wonderful chapter, especially on the fifth verse, which reads thus: "And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men." Also, will you please give your views on the eighth verse of this fifth chapter? Now, I am puzzled over the right interpretation of these, though I know there is much sweet meat in this chapter, and I feel that God will bless you to rightly divide it. I hope you will not think I am trying to impose on you by my request. My harp seems to be hung on the willow, if I ever had one, but I still get much comfort in reading the SIGNS and my Bible, which are about all I do read besides the dear old songs of Zion, and as I near the shores of time they seem to have a deeper and a sweeter meaning. I can liken it to the old mariner who has sailed the stormy sea for a long while and is on his last voyage, as he nears the shore where his home is he becomes anxious to get home where he can rest and be with his loved ones, where there will be no more storms or bitter strife to overcome. But I am resting in the hope that all our battles have been already fought and won by Jesus, who has gone before and has given us a lively hope by his resurrection from the dead.



I hope you will let me call you brother, although I am only a little one.

DAVIS BURCH.

Bellington, Wash., June 15, 1935.

REPLY.

We have delayed complying with this request from brother Burch for the reason that we have not felt to have any special exercise of mind upon it, and neither can we say now for a certainty that we are prepared for the task. Our preaching brethren know what it is to come to the very hour and stand before the people of God with the hope that he will give the unction of the Holy One and grant them a door of utterance, that they may speak to the honor and glory of his name. In writing, we find ourself just as helpless and dependent upon God to supply our every need and give us light and liberty, in the gospel. It is our desire, as far as possible, to conform to the wishes of our brethren in giving such views as we may have, but we hope they will be both patient and charitable towards us.

Brother Burch says he knows there is much sweet meat in this chapter, and he further states that he feels God will bless us to rightly divide it. Without God's blessings neither we nor any other man can bring forth the preciousness of his truth, for all alike must depend upon the Lord to make known the riches of his grace through Christ Jesus. Our brother has evidently had some meditation upon this portion of the word, and we hope he will not hesitate to come forward with it. If not, perhaps there are others who will favor us with their views.

This chapter appears to deal with three very important things: the birth of Christ, his kingdom, and his conquest. The mind of mortal man has never been able to contemplate subjects which are more wonderful or sublime than these. Any one of them is sufficient to engage our attention separately for hours, but for the present we will have to combine them and only hint at their true significance. Other prophets had prophesied of the coming of our Lord, the Savior, but no predecessor had been quite as specific as to the place and tribe as Micah, who said, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." Isaiah had declared to the house of David that the Lord himself would give them a sign, saying, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." These things were fulfilled when the angel of the Lord came upon the shepherds who were keeping watch over their flocks by night, saying unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." And "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." There are no tidings so wonderful, or joy so inexpressible and full

of glory as when a poor sinner experiences Christ as his Savior, and we feel we can well understand why this multitude of the heavenly host sang, *Glory to God in the highest*. The shepherds in obedience to the unction of the Holy One went unto Bethlehem and there witnessed for themselves what the Lord had made known unto them had verily come to pass. Wise men, so-called, of to-day are constantly denying the divinity of Jesus Christ, claiming that it was utterly impossible for him to have been conceived without an earthly father. With all of their earthly wisdom and knowledge of science, how little do they know of the things of God. The Lord most graciously promised Adam that salvation should come through the seed of the woman, and in the first chapter of Matthew, eighteenth to twenty-fifth verses inclusive, we find an undeniable record of how this came about, in these words: "*Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*" And it was declared, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." We are further told that "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is; God with us. Then Joseph being raised from sleep did as the angel of the

Lord had bidden him, and took unto him his wife: and *knew her not till she had brought forth her firstborn son: and he called his name JESUS.*" We have said many times that the reason why men deny the divinity of Christ is that they know absolutely nothing themselves of the work of God in a poor sinner's heart. The conception, or very beginning of this knowledge is according to the workings of God's holy Spirit and, therefore, the Lord's people are taught that, "Salvation is by grace, through faith, and that not of ourselves: it is the gift of God: not of works, lest any man should boast." Unless we accept wholly and completely this divine origin of our Lord and Savior, both prophecy and the fulfillment thereof must fall to the ground, and then where will we be? All other ground is but sinking sand at best.

With regard to Christ's kingdom, Micah has this to say in the fourth verse of this chapter: "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth." Isaiah says, "He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young." He further declares, "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." In this kingdom which, while in the world, is

not of the world, he is the King indeed, and his subjects are witnesses to the glorious truth of the power and sweetness of his word, to the unchangeableness of his great love, to the endurance of his mercy and to the unalterableness of his firm decrees. He is, indeed, Head over all things to his church, which is his body, and her desire is unto him, and he rules over her, providing in every sense of the word for all of her needs, and faithfully promising never to leave nor to forsake her. Is it any wonder that she should feel he is the chiefest among ten thousand and the One altogether lovely?

As to his conquest, or victory, we are assured by John in Revelation that "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not." That he triumphed gloriously over every foe, delivering completely and for all time his chosen people from under the bondage of sin and death, there is abundant proof throughout the inspired record, and God himself gave unmistakable evidence of this by exalting him at his own right hand, and giving him a name that is above every name. To the question, "Who shall lay anything to the charge of God's elect?" came the answer, "It is God that justifieth." Again, the question, "Who is he that condemneth?" and again the answer, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." The conclusion of the whole matter, then, is that nothing "shall be able to separate us from the

love of God, which is in Christ Jesus our Lord.

The fifth verse, which is the first one that our brother has inquired about, reads: "And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men." While the word "man" in our text is italicized, showing that it was supplied by the translators, nevertheless it is very evident that the man Christ Jesus is the one under consideration, for only this "Prince of Peace" can be the peace of his people in the time of trouble. The Assyrian is symbolical of the enemy, and when he shall come into our land, and tread in our palaces; in other words, into the assemblies of the saints, or churches, "then shall we raise against him seven shepherds, and eight principal men." Seven being a perfect and complete number, our thought is that the expression, "seven shepherds," indicates the fullness of prophecy, which has to do with the Old Testament Scriptures in their entirety, or all who testified under the law. All of these prophets foretold in one way or another the coming of the Messiah, which would mean the dawning of a new day. The "eight principal men" may well represent the New Testament writers, such as the four evangelists, Matthew, Mark, Luke and John, and the apostles, Peter, James, Jude and by no means the least, the great apostle Paul, who in his epistle to the church at Ephesus said, "Now therefore ye are no more strangers and

foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." To these were committed the keys of the kingdom of heaven, for it is written that, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. xvi. 19. Thus we have these two witnesses, the Old and the New Testaments, one looking forward to the coming of the Savior, the other looking backward and declaring that he did come and hath fulfilled and accomplished every jot and tittle of that which had been before prophesied. Every word, therefore, has been established, and when opposition to the truth arises all that can be done now is to raise this combined testimony against it. The church to-day has no other weapon with which to defend the principles of eternal truth as recorded both in the written word and in the fleshly tables of the heart; nothing can be added to nor taken from that which God hath spoken. Let us be very careful to make as certain as possible that we are building upon the one and only foundation, and that we have a "Thus saith the Lord" for all that we teach.

The eighth verse reads: "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces,

and none can deliver." Shall we say that the Jewish apostles in the setting up and establishing of gospel churches, and particularly the apostle Paul, was this remnant of Jacob? Paul was truly as a lion for strength among the Gentiles, and as a young lion among the flocks of sheep in going through and tearing to pieces the maze of legal ordinances, together with everything else that was contrary to truth, and there was none who could deliver or withstand his attacks, for he gloried only in the cross of Christ and determined to know nothing among them save Jesus Christ and him crucified. There has never been any who could successfully reply against the words of Jesus. He spake as never man spake, and his words to-day will cut the very ground from beneath those who oppose his truth. Perhaps, there was never a time in the history of the world when there were more creeds and isms than there are in this age, for there are lo heres and lo theres on every side. Some are very cunning and crafty and handle the word of God deceitfully, but when they and their doctrines are weighed in the scales of Holy Writ they are found to be wanting. The plumb of God's truth shows that their house, or work, does not rest upon the sure foundation, and therefore it cannot stand. In many respects mankind appears to advance and make progress, while in others it deteriorates and goes backward, so that there is no permanent stability in human affairs. What a contrast between them and the things of our God, which are eternal, immovable and always abiding,

the same yesterday, to-day and for ever. Let us, therefore, try the spirits to see whether they be of God, and every spirit that confesseth not that Christ is come in the flesh, refuse to bid it Godspeed. On the other hand, let us contend earnestly for the things which make for peace, and may grace and mercy ever attend the pathway of those who love our Lord in sincerity and in truth.

R. L. D.

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### MARRIAGES.

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By Elder Arnold H. Bellows, at Ashokan, N. Y., February 22nd, 1936, Mr. William Scudder and Mrs. Jessica DeMott, of Halcott, N. Y. Mr. and Mrs. Scudder will reside in Halcott, N. Y.

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### OBITUARY NOTICES.

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ELDER JOSHUA T. ROWE departed this life February 19th, 1936, at his home in Baltimore, Maryland, in his seventy-eighth year. He was born April 12th, 1858, in Beaufort County, North Carolina. His parents were John Tillman Rowe and Penelope Ross, both members of the Primitive Baptist Church. He united with the Primitive Baptist Church at Sandy Grove, in Beaufort County, and was baptized on the first Sunday in June, 1876, by Elder Bryan Whitford. In September, 1876, he began speaking in public, and the following December was licensed by the church to exercise in the public ministry. February 16th, 1881, Elder Rowe married Miss Ella B. Harrison, of near Plymouth, N. C., where they made their first home, and he joined by letter the Morrattock Church, in Washington County. In January, 1882, the church at Jamesville, in Martin County, asked

the Morrattock Church for his ordination, that he might serve them as pastor. They agreed, and in February, the same year, he was ordained by Elders N. H. Harrison and Joseph E. Adams. He served Jamesville Church four years and baptized nine persons. From 1882 to 1890 he assisted the pastor at Morraattock Church and baptized fifteen persons. In January, 1890, he moved to his old home in Beaufort County and was called to the care of Blount's Creek Church, served them six years and baptized eleven persons. He also served the Bethlehem Church, in Tyrrell County, as assistant pastor a few years, and in 1891 was chosen pastor, where he remained until 1898 and baptized eighteen persons. In December, 1898, Elder Rowe moved his family from Elizabeth City, N. C., where he had resided for three years, to Baltimore, Md., and in January, 1899, took the care of Ebenezer Church there, also Black Rock Church, in Baltimore County, and Shiloh Church, in Washington, D. C., and remained their pastor until his death. In Baltimore he baptized thirty-seven persons, at Black Rock eight and at Shiloh five. He also baptized four at Harford Church, and a few for other ministers. He served as pastor for the Alexandria Church, Virginia, for a time. The principal part of Elder Rowe's ministry was spent in North Carolina, Maryland and Virginia, but he had visited churches from South Carolina to Maine and Canada, and frequently visited churches in neighboring States for meetings of different kinds. He, together with Elder Charles Meads and Deacons John T. Walker and C. C. Aydlett, constituted the church at Norfolk, Va., in August, 1908, and served them for a while. For a number of years prior to his death he was associate editor of *Zion's Landmark*. Elder Rowe's first wife died

June 17th, 1914, and in October, 1915, he was married to Mrs. Addie Farmer Massey, of Wilson, N. C., who died in 1919. His third wife was Miss Mamie E. Wiles, of Ringgold, Va., whom he married in 1920, and who survives him. She was a good, faithful, loving wife and ministering angel during his last illness. He is also survived by six children of the first marriage: Alvis, Ada, John, William, Frances and Charles, and two by the third marriage: Mamie Wiles and J. Tillman Rowe. There are also ten grandchildren and one great-grandson. In July, 1935, he was stricken with total blindness caused by a heart ailment, and his physical health gradually failed from that time to the end, but his mind remained clear and active. During the last two weeks he seemed to realize his departure was close at hand and made certain requests concerning same. He asked that he not be eulogized as man, but if there had been seen any marks of the Lord Jesus Christ let them talk of that. Several times he said he feared the monster Death, but believed he had kept the faith, therefore did not fear the result. Once he quoted: "If I must sing, I'll sing of grace," and later the whole last verse:

"Of grace I'll therefore loudly sing,  
As long as I have breath,  
Nor will I fear the dreadful sting  
That arms the monster Death."

He added that he could not go as far as the poet (that he did fear the dreadful sting), but a few hours before the end he was peaceful and quiet and perhaps was not aware of the arrival of the last enemy. Once, after a whole day and night of almost continual suffering, he got more comfortable and had eight or ten hours of sleep and rest, and when he awakened he said, "Lord, I do thank thee for the few hours of ease." At an-

other time, when asked, "Do you not feel that you have fought a good fight?" he replied, "Yes, I have received and seen many blessed evidences in the people served that my preaching has been edifying, comforting and cheering, and notwithstanding the many imperfections of self it has been a good fight." He would not say he was a good fighter, but was glad the Lord had kept him from extremes. During his last illness he quoted much Scripture, but in his weakened condition it was not always possible to understand him. At one time shortly before his death he recited Jeremiah iii. 23, and a few hours before he passed away he prayed aloud for several minutes, thanking the Lord for all his wonderful mercies and blessings, both temporal and spiritual, and asking for a continuance of them for family, friends and churches. Elder Rowe had requested many times that when the end came to send for Elder A. L. Harrison, his brother-in-law, whom he had known from boyhood, had seen come into the church and ministry, and always loved him both as man and sound Primitive Baptist. This request was carried out. There was also present Elder D. L. Topping, of Baltimore, Md., who feels Elder Rowe's passing very keenly, since his entire church life has been under his ministry; he was baptized by him, and they have been very close to each other for thirty-six years. Two other ministers, Elders H. H. Lefferts and R. Lester Dodson, were present and all spoke very feelingly and comfortingly. There were scores of letters and telegrams bearing messages of love and sympathy, for which the members of the family desire to express to each one their appreciation. Many beautiful floral designs from church members, friends and neighbors attest to the high esteem and devotion for their pastor

and friend. Prayer at the house and singing "Rock of Ages" were followed by services at the old Black Rock meetinghouse, including the reading of his favorite hymn, "How tedious and tiresome the hours," etc., after which his remains were laid to rest in the churchyard cemetery, there to await the resurrection morn, when they shall come forth a spiritual body, as he so fully believed and preached. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

Written by his son,

ALVIS S. ROWE.

ELDER V. R. HARRIS, moderator of the South Arkansas Association, and for thirty-five years the pastor of four churches in the first district of the association, passed away suddenly February 17th, 1936, having preached one of the ablest discourses of his ministerial career on the 16th, at his home church, at Fordyce, Arkansas. Our Association and his many friends the country over join his family in sincere grief in our loss of an able, gifted minister, a valuable and sympathetic friend and a kind father. His death leaves a gap in our lives and association of churches which cannot easily be filled, but his memory will be ever verdant in our hearts. We extend to the lonely and bereaved widow our deepest sympathy, and do sincerely pray that God will be her ever-present spiritual companion during the remainder of her days, and a Father to the children. But our hope and sweet consolation is that our inestimable loss is his eternal gain. He was an eloquent expounder, a powerful reasoner and an earnest contended for the faith of the sovereign grace of God for poor sinners for both time and eternity. As a devoted christian and a successful busi-

ness man he was respected alike by friend and foe. Brother Harris was a native of Fordyce, Arkansas, where he spent his entire life, and was one of the few citizens who had witnessed its growth from infancy to a beautiful little city of three thousand inhabitants. As an active and courageous citizen he did much to further its growth, having managed several businesses and holding more than one political office during his life. Elder Harris was born in the year 1867, and was married in his early youth to Miss Rena King, who, together with their eight children, survives him. The children are: Mrs. Elizabeth Shell, of Maryland, Mrs. Ruth Locket, of Louisville, Ark., Mrs. Myrtle Pledger, of Fordyce, Ark., Mrs. Mary Evans, of Arkadelphia, Ark, Linnie, Charles and Eline Harris, of Maryland, and Durand Harris, of Dallas, Texas.

The funeral services were conducted by this writer, who took for his text, "The last enemy that shall be destroyed is death."—1 Cor. xv. 26.

J. T. EVERITT.

January 31st, 1936, the angel of death removed from the scenes of life's activity and usefulness MISS LILLIAN WINCHELL, daughter of Mr. and Mrs. Orville Winchell, of 59 South Manor Avenue, Kingston, N. Y., after about four years of illness, during which she was confined to her bed much of the time. A few weeks before the end came she was taken to the Orthmann Sanitarium in Kingston, N. Y., in hope something might be done to afford relief, but human skill and medical science availed nothing, and she declined until the end came in peaceful sleep. Previous to her removal to the sanitarium Miss Winchell had gone to a hospital in New York for observation and treatment, but her affliction had developed such complica-

tions affecting the nerve tissue of the spine that only temporary relief could be afforded. About four years before her death Miss Winchell sustained a broken leg following a fall, and subsequently underwent an operation for appendicitis and gall bladder trouble, and following that, submitted to a mastoid operation, which was considered successful in itself, but previous troubles had made their inroads, undermining Miss Winchell's physical powers and impairing her vitality to such an extent that recovery was impossible in spite of the best medical and surgical skill, professional nursing and the loving ministrations of relatives and friends. Many blossoms of devoted attention were strewn in her pathway by her legion of friends, and truly it may be said, she had her flowers here. She suffered intensely for long periods of time, yet never did she complain, as though her lot was unjust or the Lord unkind to her. She radiated cheer almost to the last, and never gave up hope. She was a beautiful character in all that makes for noble, true, unselfish, spotless womanhood. The purity of her young life and her high ideals cannot be excelled, and hers is indeed a sweet and gentle memory. Though stricken in the morning of life, when the shadows pointed westward, she had not lived in vain, but had radiated deeds of kindness and loving cheer to many. Though death nipped her life in its bud and bloom, she was sustained by an unfaltering trust and lively hope in the grace and mercy of Jesus Christ, and loved to attend the meetings of Old School Baptists and to hear discussions upon subjects of a spiritual nature, and to read the Bible, or have it read to her when she was unable to read it herself. Many are the evidences that she possessed that faith which is accounted for right-

eousness and had tasted that the Lord is gracious.

The funeral services were conducted at the Olive and Hurley meetinghouse, the writer officiating. The interment was in the family plot at Ashokan. She is survived by her parents, three sisters and one brother, besides other relatives, who are the recipients of much sympathy.

ARNOLD H. BELLOWS.

## MEETINGS.

The Baltimore Association will meet with Ebenezer Church in Baltimore, Md., on Friday and Saturday, then transfer on Sunday and consolidate with the all-day meeting at Black Rock, in May. We will publish exact date of this meeting in the May SIGNS. A cordial invitation is extended to all.

A. S. ROWE, Church Clerk,  
St. John's Road, Baltimore, Md.

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.

## EBENEZER OLD SCHOOL BAPTIST CHURCH

IN

## NEW YORK CITY

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

11:00 A. M.

2:00 P. M.

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



# 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. 104.

MIDDLETOWN, N. Y., MAY, 1936.

NO. 5.

## POETRY.

### SOME TIME.

Some time, when all life's lessons have been learned,  
And sun and stars for evermore have set,  
The things which our weak judgments here have spurned,  
The things o'er which we grieved with lashes wet,  
Will flash before us, out of life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see how all God's plans are right  
And how what seems reproof was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
How, when we called, he heeded not our cry,  
Because his wisdom to the end could see.  
And e'en as prudent parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things, because it seemeth good.

And if sometimes, commingled with life's wine,  
We find the wormwood, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this potion for our lips to drink,  
And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
Oh do not blame the loving Father so,  
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends his friend,  
And that sometimes the sable pall of death  
Conceals the fairest boon his love can send.  
If we could push ajar the gates of life,  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.

But not to-day. Then be content, poor heart,  
God's plans, like lilies pure and white, unfold;  
We must not tear the close-shut leaves apart,  
Time will reveal the calyxes of gold.  
And if, when through with toil, we reach the land  
Where tired feet, with sandals loosed, may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knows the best."  
MAY RELEY SMITH.

## CORRESPONDENCE.

Raleigh, North Carolina.

BELIEVED IN CHRIST JESUS OUR LORD:—You are all pursuing that path that leads to eternal glory. It is a path which none know but the ransomed of the Lord, and they only walk therein by faith, and not by sight. That faith which worketh by love, and which is of the operation of God, clings to, rests upon and walks in the new and living way which Jesus has consecrated for us, through the veil, that is to say, his flesh. The obedience and atoning blood of the Lamb is the glorious highway through this wilderness to the city which hath foundations, whose builder and maker is God. I, saith Jesus, am the way. As I contemplate

the life of the righteous, and muse upon their blissful and eternal inheritance of glory with Christ, the Head of the church, I find longings flowing forth from my soul, and I join with one of old, saying, "Remember me, O Lord, with the favors that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." I gladly admit that our God grants me seasons when I sing with gladness of heart for Jacob. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." But oh, at other times I am so beset with enemies, so tossed with internal conflicts, and my sins as a very plague seem to isolate me from the commonwealth of Israel. I am as one thrust forth from thy tents, O happy Israel! The fretting leprosy of mine iniquities causes me to wander as an outcast from the holy people. Ah! well I know my uncleanness unfits me to associate with the clean. I feel my presence would defile the tents of the beloved nation. Therefore when any of the family of God would draw nigh to recognize and to embrace me as a brother, I inwardly cry out as if to forbid their drawing nigh. I am unclean, unclean; I am not fit to be taken into fellowship and companionship with the ransomed of the Lord. And when, notwithstanding my inward protestations, tokens of fellowship have been bestowed upon me by God's dear children, this so humbles me, I feel so con-

temptibly mean, so vile, so unworthy of their esteem, that I have gone before now in secret to sigh and to weep. I need thy precious blood, O Lamb of God, to cleanse my guilt away. "If thou wilt, thou canst make me clean." The blood of thine atonement apply to my diseased soul. Oh give me the evidences that thou didst die for me, and then I shall be clean in thy sight. "Wash me, and I shall be whiter than snow." This shall raise me up from the dust to rejoice in thy salvation. "He sent his word and healed them." This is what I need; not the bare theory of the doctrine, with its proof texts set in array in my natural understanding, but the glorious truth sent by the Lord's gracious power, in the Holy Ghost, and in much assurance. When the Lord sends the word it prospers in the thing whereunto he sends it. This I know, for then his speech distils as the dew upon my soul, and I am refreshed. His doctrine sent to my heart calms all the tumults that my sins and the devil create, and I have peace through the blood of Emmanuel's cross. Sometimes I am as one famishing, and I pine away for want of the fruits of the field. My soul craveth Jehovah's sweet mercy, I yearn again to taste his pardoning love, but the Bible cannot afford it, the letter of the Scriptures cannot bestow it. I have no power to suck honey out of them. Those who can go to the Scriptures and always get what they need, and can close the book well satisfied with what they have got, are altogether different from poor, sinful, helpless me. I can

no more help myself to food out of the Holy Scriptures than a very babe could feed itself at a well laden table spread with all manner of sweet tasting and nourishing food. I well know that the concentration of the natural intellect upon the Scriptures cannot gather food therefrom. Mere natural study yields no sustenance to the quickened soul. By our natural powers we may acquire a natural knowledge that the Bible teaches the doctrine of predestination, election, salvation by grace, etc., and by the application of the natural mind to these subjects in the perusal of the Bible a person may be well versed, as the saying is, and be able to prove his points, to preach the doctrine in the letter. He may be quite competent to debate with the opponents of the doctrine, and secretly, if not openly, pride himself in this line. But what of it all? It may all be, and that man's soul be utterly destitute of the grace of God that bringeth salvation. I have been harrassed with thoughts that I was just such an one, that all I know is the result of natural study of the Scriptures, and fears have invaded my heart that after all I know nothing of the anointing of the Holy Spirit. I have been brought low and with great searchings of heart I have fallen at the feet of the Lord so troubled, so weakened, so dismayed at the thought that the secret of the Lord was not with me. Perhaps some one who is fully six feet tall according to his own measurement, may hold one like me in very contempt, and think one like me by this time should be a man, and no more a

child. Well, perhaps there are times when I am a man, strong indeed in Christ Jesus. I grow up by faith, by the abundant ministrations of the Spirit of Truth into Jesus Christ in all things. I am strong then in our Redeemer, and the arms of my hands are made strong indeed in Christ by the mighty God of Jacob. Then I can vanquish the foe, and tread down my enemies as the mire of the streets, but my triumphing, and all the exploits are altogether by faith, which is the fruit of the Spirit, in the love, and mercy, and faithfulness of God, in the blood and righteousness of Jesus. These are rare times, when I can in truth experimentally triumph and glory in Christ Jesus. But, I am as a sickly babe sometimes, so weak, defenseless, I feel as it were to be dying for the need of some one to care for me, feed me and clothe me, and that one, that only One that can do these things unto me is the glorious everlasting God. "As one whom his mother comforteth, so will I comfort you." Sickly and faint and ready to die in the filth of my own heart, the Lord in his tender pity has placed me in the arms of Zion, she has borne me upon her sides and carried me in her bosom. I have been dandled upon her knees, and she has drawn out the breasts of her consolations to me, there I have been suckled, and have been satisfied with the abundance of her glory. They have breasts in some places that they call "conditional time salvation," but from the description that some of them give of them I am fully satisfied they are not the breasts

of the free woman, but the breasts of Hagar the bond woman. However the children of the bond woman may thrive upon Hagar's breasts, Isaac will do well by being suckled at the breasts of the everlasting covenant of grace, even the sure mercies of David. Those who want to suck at the breasts of "conditional happiness," of conditional time salvation, can do so, and they are welcome to all the happiness that they derive therefrom. There is a vast amount of fleshly religious happiness in the world that is of no kin to the joy of the Lord. People may perform their supposed duties, and render their supposed obedience unto God, and compass themselves about with their sparks, and walk in the light of their fire, and in the sparks that they have kindled, but I had rather walk in the dark with God than walk in their light. (Isaiah l. 10, 11.) I am pained to think that such teachings are being taught among our people, teachings wherein the precepts of the law of liberty are mingled and confounded with the precepts of the covenant that gendereth to bondage. The obedience of faith, and commandments of Christ's gospel, are handled in such a way that the joyous, captivating sound of them cannot be heard as they come forth from the lips of conditionalists. Their sweetness, freshness and beauty are departed, and grace, the grace of God, cannot be discerned in the obedience required, and the gracious and almighty operations of the Holy Ghost exercising the hearts of the elect to the obedience of faith are altogether in the background, in the

doctrines that are being promulgated in this distasteful phraseology, conditional time salvation. True gospel obedience flows from the constraining love of Christ. Apart from the love of God in the soul there is no obedience in the gospel. "If ye love me, keep my commandments." The Lord delights in that which his Spirit inspires. In order to the true worship of God we need the ministrations of the Comforter, the Holy Ghost, to revive our faith, and hope, and love, praises and supplications, then obedience to the Lord will be the fruit. "I will run the way of thy commandments, when thou shalt enlarge my heart."—Psalms cxix. 32. Oh, what are all the best services that we have ever rendered unto the God of our salvation? To this day I have to say to Jehovah's sovereign grace I owe above what the fiends have in hell. I desire from my very soul to walk holily just and unblameably before the Lord and his people, but I have not attained unto this. I see very plainly that vanity is stamped upon all that I engage in, the vileness of my flesh is so manifest to me, it intrudes itself, mixes itself with and defiles all that I put my hands unto. That others may not be so beset with sinfulness so polluted I allow, for I see it is only by a miracle of grace that I can be saved, and grace is the only fountain that yields supplies to one like me. I can with all my heart join with Hart, who sings,

"Jesus gives us pure affections,  
Wills to do what he requires,  
Makes us follow his directions,  
And what he requires, inspires.

All our prayers, and all our praises,  
Rightly offered in his name,  
He that dicates them is Jesus,  
He that answers is the same."

"Love is the fulfilling of the law." Thus that dear child of God, that invalid, that deaf and dumb paralytic, when by the sweet communion of the Holy Ghost is instructed and comforted, and filled with love to the Redeemer, is as much obedient unto Christ as any of the ransomed family. That strength and grace by which the believer walks in the commandments of the Lord our Redeemer, is not an ability that we have inherent in us as subjects of the new birth, which it is in our power according to our will to put into exercise, and thus, apart from walk obediently, it is the obedience of faith, and this comprehends that God's grace is made to abound unto us, and this is our sufficiency. (2 Cor. ix. 8.) I can do all things through Christ which strengtheneth me. Thus the apostle, knowing that believers have no stored up, inherent ability, in themselves, to do the will of their God, says, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—Heb. xiii. 20, 21. Though I am, I hope, a subject of Jehovah's grace, and born of the Spirit, and if so even such an one, yet with me there are many times when I have no strength, I am as it were dead, I have

not the power to put forth a sigh, or groan; to cry, to pray to God seems impossible. I am so hardened, so frozen up, so stiffened and numbed by the deceitfulness of my sins, and an evil heart of unbelief, that I find it beyond my power to think a thought. Ah, I know by humbling experiences that apart from the unremitting ministry of the Comforter, the Holy Spirit, I have no might to worship God. Those who can always sigh over their sins, and pray unto the Lord for his pardoning love, those who can praise God any hour of the day they appoint to do so, are not like me. But I have proved that our God is very pitiful, and his longsuffering with such a miserable, unprofitable worm as I am is a wonder of wonders. "He giveth power to the faint; and to them that have no ~~might~~<sup>might</sup> he increaseth strength." He visits my soul in his love, he chastens me with his rod, he shows me when I am smarting under his reproofs, that mine iniquities have exceeded all his chastenings. (Job xxxvi. 9.) He maketh my heart soft, he gives under this discipline a humble and contrite heart, he smiles with pardoning grace upon me, he speaks kind promises to my soul, he gives me glimpses of the riches of his grace, displayed in the works and merits of Jesus our covenant Head. Oh, then I sigh, then I weep, then I pray, then I praise, then I can do all things through Christ which strengtheneth me.

"I can do nothing without thee,  
My strength is wholly thine;  
Withered and barren should I be  
If severed from the vine."

I find, dear children of God, that I have

to be learning over and over again that "Christ is all, and in all."—Col. iii. 11. Oh, that name Jesus, Savior, is so sweet! In him are such transcendent excellencies, and so suitable to a needy sinner like me that at every view that is given me by the Spirit of truth I fall deeper and deeper in love with our altogether lovely Savior. And when his love is shed abroad in my heart I find myself saying within me, He loveth me still, he loveth even me, and what proof of his love I see in his fulfilling all the gracious relations that he sustains unto his people, as the loving Kinsman, our Brother, our tender, faithful Husband, our Almighty Friend and Redeemer. When the Holy Spirit, who takes of the things of Jesus and shows them unto the elect, shows them unto me, how can I help loving him and praising and adoring the King in his beauty? Ah, then it is that I would not in word only, but in deed and in truth love him who hath loved me with an everlasting love.

"Love moved him to die, on this I rely;  
My Savior hath loved me, I cannot tell why;  
But this I can tell, he loved me so well,  
As to lay down his life, to redeem me from hell."

FREDERICK W. KEENE.

Danville, Virginia.

DEAR EDITORS:—The Lord willing, I will attempt to write a few thoughts upon a subject which has arrested my mind, but realize I cannot have any true light on the subject unless it pleases our heavenly Father to reveal it to me.

"Be ye not unequally yoked together with unbelievers." Paul wrote to the

brethren (the church) at Corinth the following: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

—2 Cor. vi. 14-18. My fellow-travelers in the Lord, this is a strong command regarding the separation and cleansing of God's people. The Lord speaks to his own in mysterious ways, and he alone can make himself known to the poor condemned and wandering sinner. Friends, have you ever felt the call, Come ye out from among them, be ye therefore separate? I feel that I have heard the call of God's Spirit, whispering in that still small voice, Come out from among them, be ye separate. At the time I was being led through this experience of a change, and I felt it to be impossible for me to separate myself from those whom I believed to be my friends, and was trying to lead and teach people to live on a higher plane and God would bless them in the end. I was, and have been, taught by a

higher power, if not deceived, that salvation is of the Lord. Until it pleased God to reveal to me what is meant in the text I was most miserable, because I was being "stirred up," not knowing what to do or which way to go, feeling keenly the call, "Come out from among them," but lacking understanding. I tried hard to understand, continuing the works of the flesh, thinking that if I would live better perhaps I would be shown just what all my trouble was about; maybe I would be better satisfied later on. But what I called self-improvement did not remedy my trouble. It seemed that I continued to get deeper and deeper into trouble. I loved those I was associated with, and tried hard to be satisfied doing the things I had been doing for such a long time. I just could not separate myself from them, and I continued dissatisfied. I lived and worked in this condition for several years. I believed I was among good people, and that they were doing the best they could. I felt they were not deliberately trying to deceive me, and I am sure they were not. I did not wish to be different from my friends, but often I would look over a congregation, trying to see if I could find just one face that would show a sympathetic feeling and understanding of my case, but without avail; every one seemed to have a soul satisfaction but me. The works I was performing sometimes received the praises of men, but I had an inward conviction that my works were not pleasing to God. I remember on one occasion, when on my way home after

attending the morning service, feeling fine, when suddenly a voice spoke to me, saying, How long will you continue seeking the praises of men? I was made right there and then to understand that it was the Spirit of the Lord that had spoken to me. I believe from that time it has pleased the Lord to reveal his works to me, leading me on and on, until he brought me to the place where he made me satisfied to follow where he leadeth. I was being taught by the Spirit of the Lord, if not deceived, that salvation is not by works, but is by grace, God's grace, free, and unmerited on the part of the sinner, wholly a work of God on behalf of the sinner. I was shown that I was a sinner and was unable to clothe myself with my own works of righteousness. I felt they were not acceptable to God. Cain was a tiller of the ground (representing human works), expecting God to be pleased with his work. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. But unto Cain and to his offering he had not respect. So we see that Cain's offering was without faith in God. Perhaps Cain did the best he could, and I believe he did. It may be that Cain was not deliberately trying to deceive God, but one thing is sure, his offering was void of faith. Abel's offering was accepted of God. We read, "And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering." The works of the flesh are not pleasing to God, accord-

ing to the Bible, neither are they pleasing to one of God's little ones. God has his own way of stirring up his own, at the appointed time, and then they are sure to become dissatisfied with the work of the flesh, for they will be unable to walk and commune with it in any degree of satisfaction. When a work of God has begun in our hearts we are made to see and know that there is a separation of God's people from the world, even though one may be, from a natural standpoint, affiliated with it. There is a feeling we have, "Be ye not unequally yoked together with unbelievers." "Come out from among them, and be ye separate." When I was brought to this place, realizing that there was nothing I could do, I wanted to talk with some one whom I believed would have an understanding of my condition. If not deceived, the Lord told me to go and talk over and tell my troubles to my dear old father and mother, whom I believed to be saints of God. I left my business during a week day and went to see them, telling them of the experiences I was having, which I thought I had kept hidden from them for many years, but, to my surprise, I found I had not been fooling them, for they told me they had felt for a long time that I was having an experience of grace. Well, that was a happy meeting, different from any we had ever had before. I was happy, and they seemed to be happy, and a great burden left me. I had again been shown what is meant in our text. After I returned home I called on Elder W.

R. Dodd and told him about what had happened. I found he was not surprised. I had talked with him on many occasions about the trouble I was having. He was lovely to me, and had the patience to bear with my weakness, and this caused me to have a tender place in my heart for him until this day. Some might say, Why did you go to your father and mother and Elder Dodd? Acts viii. 26-31: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, \* \* \* \* sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?" After this experience I was made willing to go to the church and offer myself; that was all I could do. I was accepted by the brethren into full fellowship. I want to say that I have been satisfied to be counted among the people who, I believe, have had an experience of grace shed abroad in their hearts. Often I have not felt worthy of their fellowship, but I love them dearly. If I know my heart, I thank the Lord for his goodness toward me.

Yours in hope,

POSIE W. ASHWORTH.



Salisbury, Md., Feb. 20, 1936.

ELDER G. E. COULBOURN—DEAR PASTOR:—Since last Sunday my mind has been on the Scripture you so beautifully set forth. The man that was born blind knew that he could see, but he did not know who gave him his sight until Jesus revealed himself later. So much of the time I have doubted I ever knew anything about Jesus, or ever had any experience, or even a place with the children of God, but it seemed Sunday I was taken back to twenty-one years ago, when I could see, but did not know it was Jesus, until three years later, I felt then he revealed himself to me, and I, like Thomas, could say, My Lord and my God. It was a vision. I was going along the road, walking north, and I heard a noise, and looking up saw a large aeroplane, and in the west, turning south, saw another, and looking east, not an aeroplane, but a city beautiful beyond comparison, with two large gates, and they were open; no other way to enter the city but through the gates. I stood still, wondering, until it faded away as the sky at sunset. I awoke, and it seemed there was a peace I could not understand, and I was lifted up. This lasted a few days, then I seemed to be let down, but things were not with me as before. I was full of unrest, and was not satisfied with life as before, for I wanted to lead a christian life. It looked very easy, but it seemed the harder I tried the more I fell short, and I made this remark: If I live I shall join the church, and I am sure that church will be the Methodist, but not

until I felt mine was a christian life. I read, but it seemed to be sealed, for I could not understand the Scriptures. They opened an old meetinghouse down the road from us. Christian Baptists I think they called themselves. At first I said, We have good preaching at home. But as time went on I could not believe this and that, for the preacher would always end by saying, It is up to you. It had to be something else for me. I needed help. I was not able to help myself, let alone helping some one else. I would go to Nassongo sometimes, but it was all sealed to me. I heard Elder Mellott say, A child of God always feels welcome when he comes to his Father's door. It touched me deeply at that time, and I wondered if there was a door for me. Then I wanted to go back to the denomination where I attended Sunday School as a child, but the sermon was for those who could help themselves, not for me, and I felt I was to the end, sinking in despair. I tried to talk to one very near, but he did not understand me, so I fell asleep in this state of mind, and was walking along the road again, going north, but it was dark and the air was thick with smoke and cinders, and I thought it was the end of time. I walked under a large tree by the roadside, and some one came along, and I said to him, I would not go out from under this tree unless the Lord himself told me. But I did, and was walking south to a house in the distance for protection, but before I reached the house some one said to me, Go and call your husband, we will take him, too. I

heard singing, and in the east a light was coming up out of the darkness, and it looked like great mountains of darkness rolled away, and the singing came from the top, and it was a new song, I had never heard it before, and I stood in awe and wonder until it all rolled away and there was no darkness at all. This was three years after the first vision, about the same time of year, just before the Association, but I still did not understand. I read constantly, but just as the light came up and dispelled all darkness the light of understanding came to me. I was reading and this Scripture came to me, All the Father hath given me shall come to me, and he that cometh to me I will in no wise cast out. I said, It is finished, it is done, and I could say, My Lord and my God, and I said, No earthly power will ever move or shake what I believe now. I went to the Association at Nassaongo and Elder Ruston took the stand and preached the travel of a child of grace. I felt, This is the people, and this is home, and oh how I tried to keep back the tears, but could not. I still feel it is the true gospel. His word and his promises cannot be shaken, but I have been shaken many, many times, but I know this, The Lord knoweth them that are his, and we will all go where we belong.

Elder Coulbourn, I do not know why I have written so much, I just wanted you to know I got so much out of your sermon Sunday. You said you had been so cast down. I know something about that, and also believe it is a blessed state, for when we are lifted

up there is praise and thanksgiving, and it is a blessed thing to hunger, for He said we shall be fed.

Your sister,

CORA POWELL.

Norwood Grove, Manitoba.

DEAR PUBLISHER:—This remittance will be some two weeks later than usual, but knowing of your severe trial, and not getting the SIGNS until last week, made me fear that the end of the dear paper was just about reached, and it would be better to wait and see. However, the goodness of our God continues. Oh what fearful creatures we are, and how soon we are ready to give up. Surely it is of the Lord's mercy that we are not consumed. Some of us, in looking back upon our little past history, are made to marvel at such grace bestowed. But where sin abounded grace did much more abound. To be included in that number, and a sweet sense of the joy springing up at times in our very souls, causes us to fall down before Him who hath made this possible, such a sweet persuasion that during your affliction you have been favored to know something of this blessed secret, and that the love of God, which truly passes all understanding, might abound more and more, causes me to write in this way, though not without a fear that it is taking up your time to read, but I would like to say, if only a word, that might be of cheer and encouragement to you in your labor of love. The people of God are few indeed, and scattered to the ends of the earth, yet who, or what, can separate

us from the love of God which is in Christ Jesus our Lord?

I remain yours sincerely,

J. C. SMALLBONE.

[SUCH letters as the foregoing are indeed encouraging and comforting, and we sincerely thank the writer for his kind words, as well as all others who have sent us letters of encouragement during our season of disability. We are glad to state that the eye operated upon is gradually improving, and our physician assures us that eventually the sight will be entirely restored, for which we are truly thankful to Him who doeth all things well.—PUBLISHER.]

Vienna, Virginia.

DEAR EDITORS:—Each year when my subscription comes due I feel that I should write you a few lines and let you know how much I enjoy the SIGNS and the letters from our dear ones, but I have never been able to write as some do, especially to the comfort of others. If I could, I would write often. It is a rare thing for me to be on the mountain top; most of the time I am in the valley of doubts and fears. I know if I am saved, it is by the grace of God.

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

I hope to take the SIGNS as long as I am spared. Sometimes during the winter months it is all the preaching I get. I hope you may be able in these days of depression to continue to publish it.

A sinner saved by grace, if saved at all,

(MRS.) C. H. GLASCOCK.

CORRESPONDING LETTERS.

*The Salisbury Old School Baptist Association, in session with the Salisbury Church, Salisbury, Maryland, to the several associations and churches with which we correspond, sends love in the Lord.*

BELOVED BRETHREN IN THE LORD:

—We feel it a wonderful blessing indeed to address you as brethren in the Lord, and we do hope that we thank God in spirit and in truth for the wonderful privilege of having the wonderful evidence manifested of such spiritual emotions as have prevailed throughout this meeting. We are pleased to have your messengers with us and to receive your correspondence. The ministering brethren have come to us laden with the rich things of God, declaring to us Jesus Christ and him crucified. Our meeting was well attended and peace and harmony prevailed.

Our next session is appointed to be held (the Lord willing) with Forest Grove Church, Wicomico County, Maryland, beginning on Wednesday after the third Sunday of October, 1936, and continuing two days, at which time and place we hope to meet your messengers again.

G. E. COULBOURN, Mod.

J. H. TRUITT, Clerk.

GEORGE F. ADKINS, Ass't Clerk.

**EDITORIAL.**

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EDITOR

**Elder R. Lester Dodson, Rutherford, N. J.**

ASSOCIATE EDITORS

**Elder George Ruston, Dutton, Ontario.****Elder Charles W. Vaughn, Hopewell, N. J.***All letters for this paper should be addressed, and money orders made payable to,***J. E. BEEBE & CO.,***Middletown, N. Y.***ROMANS IX. 21-23.**

“HATH not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory.”

It would be difficult indeed to use a figure of speech that would more definitely, clearly and more fully set forth God's sovereign power over and his unquestioned right to do, with his own as seemeth good unto him, than that which the apostle, moved by the Holy Ghost, has employed in this instance. It is also worthy of note he did not speak of the soil, but rather of the clay. The soil is that part of the earth which produces

a natural growth, such as wood, hay and stubble, all of which is perishable. This may well represent the fruit of the flesh, concerning which this same apostle has emphatically declared that there is no good thing in it, “For I know that in me (that is, in my flesh,) dwelleth no good thing.” In the great city of New York, it is no longer permissible under the law to build wooden structures, experience having taught the wisdom of using nondestructible materials, such as steel, stone, brick, etc. It requires clay to make good brick, which first has to be tempered with water and then subjected to the fiery furnace, and thus it is fitted for the purpose which the architect and builder hath determined it should fill. It appears to us that there are two great workmanships of God: First, there is the natural creation, and concerning this it is written, “God that made the world and all things therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with man's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of *one blood all nations of men for to dwell on all the face of the earth*, and hath determined the times before appointed, and the bounds of their habitation.” We read in another of the apostle's epistles that “The first man Adam was made a living soul; the last Adam was made a quickening spirit,” also, “The first man is of the earth, earthy; the second man is the Lord from heaven.” According to the flesh,

ALL, embracing every race, creed and color, whether bond or free, are vile and corrupt, and there is none good, no, not one, for by nature we are all children of wrath, even as others. We are told in Romans viii. 20, that "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." We read further that "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor."

In making the first Adam, or earthen vessel, we have no reason to doubt but that God made him as he would have him to be, and since we are but Adam multiplied, the same must be equally true of us. What shall we say to these things? "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Is not this natural, or earthen vessel, the one which God hath made unto dishonor? And, "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," will he not be glorified in all of his works? He hath decreed that no flesh shall glory in his presence, and while our beloved apostle who wrote this very epistle was made to wish himself accursed from Christ, for his brethren, his kinsmen according to the flesh, yet, when he was made to realize the infiniteness of God's plan of salvation and his purpose in cutting off some of the Jews and grafting in the

Gentiles, we hear him exclaiming, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." He then saw that God's plan was not confined to one race, the Jews, but that it involved every nation, kindred, tribe and tongue, and thus he was qualified to become the apostle of the Gentiles. He was made to know that Israel, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever," availeth nothing save by the grace of God. Notwithstanding his own natural relationship, being an Hebrew of the Hebrews, and as touching the law, blameless, nevertheless he persecuted the church of God, and said that he was "not meet to be called an apostle." He continued, however, by saying, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Wonderful beyond expression, it seems to us, that "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Of a glorious truth, he has made "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." How well did the prophet Isaiah express the true condition of affairs concerning the Lord's people when he said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou art our father; we are the clay, and thou our potter; and we are all the work of thy hand."—Isaiah lxiv. 6-8. There is no work in all the world that can begin to compare with that which God hath wrought, in taking "of the same lump," from which all humanity sprang, which was marred in the hand of the potter, and making it "again another vessel, as seemed good to the potter to make it." We understand that the word of the Lord "came to Jeremiah" and commanded him to go down to the potter's house, or the Lord's house, to see what we have just referred to, after which he said, "Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." Only true spiritual Israel see and understand these blessed things. If we are among that highly favored group, it is because "we are

his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is that second great workmanship of which we spoke earlier, and these are "the vessels of mercy, which he had afore prepared unto glory." They were "afore prepared unto glory," or chosen in him before the foundation of the world. While God is most certainly the Creator of all mankind, he is not the heavenly Father of any but his own spiritual children. The record is, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." We know this is a hard doctrine and that the world cannot receive it, but the doctrine of God's electing love and of his choice not being dependent in any way whatsoever upon the creature, is definitely and undeniably set forth in the following case: "But when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." The human creature was no different in the apostle's day than he is to-day, and in anticipation of his fault-finding, the apostle continued by asking, "What shall we say then? Is there unrighteousness with God?" The answer was, "God forbid. For he saith to Moses, I will

have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Not long ago, we were asked if we believed a just God would save some and condemn others? Our reply was, As we stand only in our earthly head, Adam, God could not be just and save a single, solitary soul, and that if any are saved it is because of his mercy manifested through, or in the person of our Lord and Savior Jesus Christ. When one sees himseif a justly condemned sinner before the holy God, he questions how God can be just and justify the ungodly, and never can he understand how this can be until Jesus is revealed in him the hope of glory. When he is enabled, by faith, to behold the workmanship of God as it was created in Christ Jesus, and to see that he was made sponsor, or head over all things to the church, which is his body, and that he finished in every jot and tittle the work which was given him to do, he then is assured that God cannot, and will not condemn any for whom Christ suffered and died.

Unquestionably, the doctrine of election is the most hated of all of God's blessed truths. At the same time it is practiced constantly, almost every

waking hour of the day by the very one who condemns it in God, for the very moment one arises and begins his preparation for the day, he must need make choice, perhaps, of the suit he will wear, where he will go and what he will do, etc., and the housewife must make choice of the food which shall be partaken of, as well as other plans for the day. It is true that these things cannot be exercised in the fullest sense of the word by creatures of time, for they of necessity are subject to environment and circumstances, but such cannot at all be said of God, for he is an *absolute Sovereign*, with all that is implied by it. He doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or need say, What doest thou? Concerning Israel, it was said, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." We have already seen something of his purpose in raising up Pharaoh, and truly God's name was declared throughout the whole earth because of his victory over all enemies, and his destruction even of him that had the power of death. The history of national Israel will stand as a witness throughout all time as God's choice of them as a people, of his great love for them, separate

and apart from all other peoples, as shown by his watchcare over them while they were in bondage, and at all other times, even though they were undeserving often of the least of his mercies. God had a purpose in their going down into Egypt and, therefore, meant for good all the evil that Joseph's brethren intended against him, and at last he brought them up by a high and mighty hand and they sang the song, saying, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." The great treasure which they came up out of Egypt with was the experience in their very hearts and souls that God was their God, that he had kept them when their hearts fainted within them, that he had preserved them despite all that had opposed, and at last had led them forth more than victorious conquerors. It was the dealings of the Lord with them which they were to tell their children, and their children's children, generation after generation. It was truly said, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heaven shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and

thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 26-29. Israel then was but a type of Israel now, and if we are not greatly deceived, there is still a people in the world today, amidst all the strife and confusion, who are being kept by the power of God, through faith, unto salvation, ready to be revealed at the last time. The Scriptures were written for our learning, that we through patience and comfort of the Scriptures might have hope, and when we are made to realize how great is God's faithfulness towards his people, even though they oft forget his lovingkindnesses, our soul takes courage from the Lord, and we can believe and plead his holy word. Then to him, and him alone, do we complain, being assured that we shall not seek his face in vain. It is comforting to feel that all things are in the hands of our God, that he hath fixed the bounds of the wicked, beyond which they cannot go, and that he works in his people both to will and to do of his own good pleasure. Jesus said to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name; he may give it you." If the branch is ever given to bear fruit to the honor of God, it is because of the life of the vine in the branch, and, therefore, it has not whereof to boast in and of itself. Jesus also said, "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bringeth forth good fruit."



Therefore, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." As the clay is passive in the potter's hands, so are we without strength or ability to perform one good thing only as God works in us that which is well-pleasing in his sight. If then, he makes of us a vessel that will shew forth his praise, all the glory belongs to him, and to him alone.

We have written the foregoing at the request of brother W. T. Winfrey, of Kingman, Kansas.

R.L.D.

**TO OUR SUBSCRIBERS.**

WITH this issue of the SIGNS OF THE TIMES we are returning it to its regular size of twenty-four pages, and we truly thank our subscribers for the manner in which they have borne with us during our affliction. Our eye is steadily growing stronger, and we are hopeful that in another month our physician will be able to fit the eye with a lens for reading and we will then have the use of both eyes in our work. We sincerely thank all who sent us words of comfort and condolence. Their letters were very helpful to us, made our affliction seem lighter and were much appreciated.—PUBLISHER.

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

J. R. Nuckols, Ky., \$2; Mrs. O. P. Owens, Ky., \$2; Mrs. Altha Drake, N. J., \$1; Mrs. N. B. Clem, Ala., \$2; Mrs. R. S. Craig, Va., \$1; I. H. Evans, Md., \$1.

**MARRIAGES.**

By Elder Charles W. Vaughn, at the bride's residence, Hopewell, N. J., November 30th, 1935, Miss Mary Emma Titus and Mr. Herbert Barton Butcher, of Trenton, N. J. Miss Titus is a great-granddaughter of the late Elder P. Hartwell, of Hopewell, N. J.

**OBITUARY NOTICES.**

ELDER JOHN H. FISHER, my precious father, peacefully fell asleep in Jesus February 13th, 1936, at his home in Newcastle, Texas, aged 75 years, 1 month and 22 days. He was the second son born to W. E. and Sarah Fisher, in Grayson County, Texas. He leaves to mourn his departure his widow, five children, four grandchildren, two brothers and two sisters. His children are: Mrs. J. W. Free, Huntington Park, California, Gus H. Fisher, Oregon City, Ore., Mrs. Minnie Jameson, Mrs. Rhoda Jones and John S. Fisher, of Ft. Worth, Texas. His brothers are: W. W. Fisher, Newcastle, Texas, R. L. Fisher, California. His sisters: Mrs. J. W. Dishman, Collinsville, Texas, and Mrs. C. Lambert, Brownsville, Texas. At the age of twenty-one years he married Miss Mary B. Thompson, and to them were born seven children, two of them preceding father in death. One an infant son, and his second daughter, Laura, dying in 1917, aged thirty-three years. In early youth father was made to see himself a poor, lost, undone sinner, and to beg for mercy. After much travail he was given a sweet hope in Jesus as his Savior. He joined the Missionary Baptists at the age of nineteen. He was ordained to preach among those people, but soon became dissatisfied and gave them up. He soon was led to the Old Baptists, joined Mill Creek Church,

near Cincinnati, Ohio, in 1893, Elder J. G. Eubanks baptizing him. He was ordained to preach the same year, at Campbellsburg, Ky. Soon after, he moved back to Texas, where he lived until his death. In his early ministry he traveled extensively over the south. He wrote a great deal for the papers, and was editor of several papers during his life. He published in pamphlet form his reasons for leaving the Missionary Baptists, and also wrote two other books on Revelation. In his late life, at the age of sixty-nine, he was elected to the Legislature, and served two terms. He was urged by his friends and the Speaker of the House to run again, but declined, as his health had become so poorly. He was highly commended for his work done in the Legislature, and I now have many letters from his colleagues regretting that he was not able to run again, and sorry to know his health had become so poorly. He was in declining health for about three years, and last July was taken seriously ill. We brought him here to Ft. Worth and had him examined by the very best doctors that could be obtained, and each one told us he had an affliction of the liver that could never be cured. He suffered intensely at times, but his mind was clear most of the time. He talked sweetly to us about his going and told us not to mourn, for he felt it would be glorious to be with his dear Savior, as he had suffered so long and desired to be at rest. His mind would go back to his early associations with the dear Old Baptists, more than at the present time, and he would talk at length of the lovely meetings he used to attend, and of the dear old soldiers of the cross he knew in his early ministry. It surely seemed to me that his long confinement only ripened his spirit to take its farewell flight. He talked sweetly and comfortingly to us children, and said he

hoped all to whom he had done any wrong would forgive him, as he had nothing against any one. Two days before the end came he seemed better, and sat up in a chair and smoked, but the day following he dropped into a coma, from which he never revived. We would not call him back to suffer, but rejoice that his suffering is ended and he is at rest, sweet rest, and we sorrow not as those who have no hope.

Elders O. Strickland and Virgil Lawrence spoke over his body, then we laid his remains beside those of his daughter Laura, in Graham, Texas, there to await the resurrection morn, when these vile bodies shall be changed and fashioned like unto Christ's body, according to the workings whereby he is able to subdue all things unto himself. This is what he believed and preached for fifty years.

Written by his daughter,

MINNIE C. JAMESON.

DR. W. R. PRESLEY departed this life early in the evening of February 23rd, 1936, at his home in Bovina, Texas. Had he lived three days longer he would have been seventy-nine years of age. His health had been failing for a month, but he was really sick for only about ten days. He bore his suffering with patience, and said if it was the Lord's will he was ready to go. Dr. Presley was born in Carthage, Mississippi, February 27th, 1857. He came to Texas, and he first joined Bethesda Church, in 1880. As he moved to different places he lettered his membership with different churches. In 1917 he moved to Farwell, Texas, and his last church membership was at that place. W. R. Presley was married to Miss Mollie Scott May 11th, 1875, and to their union were born nine children, eight boys and one girl. Two boys died in infancy and two died in early manhood. Mrs. Presley, who preceded him

in death four years, was a true helpmeet in every sense of the word. Dr. Presley was a good and devoted husband and father. The survivors are: C. M. Presley, Canyon, Texas, Dr. J. A. Presley, Vernon, Texas, M. E. Presley, Amarillo, Texas, T. I. Presley, Sherman, Texas, and Mrs. A. H. Sumerford, Hamilton, Texas. He is also survived by two brothers and one sister: John Presley, Reed, Okla., Dr. T. E. Presley, Clovis, N. M., Mrs. J. S. Singleton, Roswell, N. M. He was the oldest of the family and his death broke the circle of these brothers and sisters.

Funeral services were conducted in Bovina, Texas, by Elder Turner, of Amarillo, and Elder Holmes, of Bovina, who spoke words of comfort to the family and friends. Interment was in the Bovina Cemetery, by the side of his beloved wife.

Dr. Presley was a devout christian and his spiritual faith grew stronger with the years. His good works as a christian and a practicing physician will long be remembered by his many, many friends.

His daughter,  
(MRS.) A. H. SUMERFORD.

THE sudden death of our beloved brother CLARENCE MOE, Tuesday evening, March 31st, 1936, at the home of his daughter, Mrs. Burr Elmendorf, of Ashokan, N. Y., leaves the Olive and Hurley Church poorer by the loss of a most worthy member and faithful attendant at meetings, and the community also poorer in the loss of a good citizen, neighbor, friend, and the family circle poorer in the loss of a good father, and one devoted to his family. Brother Moe was born August 10th, 1862, so was not yet seventy-four years old when the summons for his departure came. He was married when comparatively a young man to Miss Bertha Lennox, who

proved to be all that could be desired of a wife, companion and helpmeet. She died in July, 1926. Since her death the subject of this article made his home with his daughter, Mrs. Burr Elmendorf, much of the time, and she and her husband ministered to his wants with filial care and interest. He was baptized by Elder George Ruston into the fellowship of the Olive and Hurley Old School Baptist Church, where his membership has since remained. He loved to meet with his brethren, was generous in his support of his pastor and church, possessed spiritual discernment to a noteworthy degree, loved the peace of Zion, and his advice was sound and his counsel was sought and respected. He will be much missed by those of the Olive and Hurley Church, and by those of other churches where he frequently attended. He was an unassuming man, yet a deep thinker, and was well informed upon the topics of the day. He held the office of church treasurer at the time of his death, and in this capacity he will be especially missed. He is survived by three sisters, Mrs. George Barclay, of Ashokan, N. Y., Miss Minnie Moe, of Kingston, N. Y., and Mrs. Isaac Van Leuven, of Stone Ridge, N. Y.; also three children, Mrs. Burr Elmendorf, of Ashokan, N. Y., Mrs. Milliard Bell, of Brown Station, and a son, Benjamin, of Hamilton, Ohio.

The funeral services were held on Saturday following his death, the writer officiating, and the interment was in the family plot at Ashokan, N. Y.

ALSO,

THE removal by death of MRS. MARTHA KELLY, of Roxbury, N. Y., at her late home, February 28th, 1936, was the occasion for much sorrow in her community, and wherever she was known. She was born in Roxbury in 1862, and had spent her whole life on the farm where she was born. Her par-

ents were Mr. and Mrs. Ephraim Hinckley, and were strong in the faith and doctrine of the Primitive Baptist Church, and Mrs. Kelly often attended meetings of this faith and order, and loyally supported the cause, giving generously in a material way towards the maintenance of the church of her parents' affiliation. Her home was always open for the entertainment of the ministers and brethren, and her hospitality was hearty indeed. The poor and the needy never asked in vain for aid from her, and every worthy local enterprise was sure to have her support. Many years ago she was united in marriage to David Kelly, who died about sixteen years ago. She conducted a large dairy farm for many years, which was one of the best in town in cultivation and productiveness, and her choice dairy was the subject of much favorable comment. She had no living brother or sister at the time of her death, and her parents died many years ago. Honesty, thrift, enterprise and modern business methods were characteristic of Mrs. Kelly. Death was due to a stroke of apoplexy. She had been ill of this affliction for several weeks. Any community is the poorer for the loss of such a citizen.

The funeral services were conducted March 2nd, 1936, by the writer, at the Old School Baptist church-house below Roxbury village. The interment was in the Yellow Church Cemetery.

ALSO,

In the death of brother RANSOM HULL, which occurred at his home, near Margaretville, N. Y., February 29th, 1936, the Old School Baptist Church and the community in general sustain an irreparable loss. Deceased was eighty-two years of age, and for a great many years had been an active member of the Middletown and Andes Old School Baptist Church. He was firm in the faith, deeply experienced in

the things of grace and possessed discernment in spiritual things to an unusual degree. He loved to attend the meetings of his brethren, and not often distance or unfavorable weather conditions prevented his being present, when possible, until age and failing health made it impossible for him to attend meetings of the church of his faith. He possessed those qualities of character that make for the best citizenship, and as a neighbor, citizen and friend he was a worthy example. Kind as a father, tender as a husband, loyal as a friend and faithful in all his church relations, he will be long remembered. He was three times married, and after the death of his last wife he made his home with his son Elbert. He is survived by three children. The interment was at Margaretville, N. Y. He will be much missed, not only by his home folk and the community, but by his many brethren, who cherish his memory and his associations with them. The writer conducted the funeral services at Halcottville, N. Y., March 3rd, 1936.

ARNOLD H. BELLOWS.

Mrs. MARY JUSTINA GRUWELL, our sister in Christ, departed this earthly life at the Palmer Home, Dover, Delaware, where she had been a resident several years. She passed away March 15th. She was born March 29th, 1842, near Magnolia, Delaware. Her parents were John G. Chambers and Mary Bowman. She was the last of four children. She was married October 10th, 1861, to Peter C. Gruwell, who died in 1911. To them were born four children, one dying in infancy, a son. Those who survive their mother are Lewellyn Gruwell, of Wilmington, Del., Mrs. Bertha Holt, of Wilmington, Del., and Mrs. Ella Meredith, of Drexel Hill, Pa. There are two grandchildren living and one great-grandchild. Sister

Gruwell was baptized by the late Elder E. Rittenhouse into the membership of the Cow Marsh Church August 15th, 1873. In later years she united by letter with the Wilmington Church. At the time of her death she was a member of the Welsh Tract Church. She wrote out a sketch of her christian experience which was published in the SIGNS of November, 1918. She was regarded as a true mother in Israel, a woman of exemplary walk and conversation. She was grounded in the doctrine of God's unlimited sovereignty and of salvation by sovereign free grace. During her last days on earth, she often quoted hymn 1033 (Beebe's collection), which was read at her funeral. The family requested me, her pastor, to attend the funeral. Services were held in the meetinghouse at Cow Marsh. Text 2 Corinthians v. 1-5. Elder B. F. Cabbage offered prayer. Burial in the graveyard adjacent. How blessed it is that we sorrow not as those who have no hope, because believing that Jesus died and rose again we have confidence towards God that them which sleep in Jesus will God bring with him in the resurrection unto life at the descent of the Lord himself from heaven at the last day. One by one our loved ones go from us to be with the Lord. Soon the places here that have known us shall know us no more. May the Lord comfort all who truly mourn.

ALSO,

MISS ANNIE THOMPSON, our sister in Christ, fell sweetly asleep in Jesus March 10th, 1936, at the home of Mr. Aubrey Grimes, at Airmont, Loudoun County, Virginia. She had been a member of the Old School Baptist Church at Ebenezer since June, 1885, having been baptized by the late Elder J. N. Badger. She was about seventy years of age, I think. Of her parentage or antecedents I know nothing. In her

young girlhood days, she was taken into the family of the late brother J. W. Garrett and his wife, with whom she had a home as long as they lived and in whose family plot at Ebenezer Cemetery her mortal body was laid away to repose until the summons from on high shall call it forth in the resurrection at the last day. When very young, she joined the Methodist persuasion, but found that was no place of rest for her soul. The graciousness of the Lord Jesus gave her a real home among the Old School Baptists where her soul was satisfied with the goodness of the Lord's house. She was a reader of the SIGNS for many years and a lover of the word of God. She loved to read the Scriptures daily. During the past year, when her eyes would not allow her to read it, a younger member of the family was good enough to read it to her.

Funeral services were held at Ebenezer Sunday afternoon, March 12th. Her going leaves but two surviving members of the Ebenezer Church. "The ways of Zion do mourn." Yet He assures us that He will come quickly. "Even so, come, Lord Jesus." The grace of our Lord Jesus Christ be with all saints. Amen.

H. H. LEFFERTS.

WILLIAM RANDELL was born near Fayetteville, Tenn., August 10th, 1863, and departed this life February 5th, 1936, in Garden Grove, California, at the age of seventy-two years. When a young man he left Tennessee and went to Texas. There he was married and spent most of his life. However, in later years he lived in southern California. When a young man he experienced a definite change of heart and was born of the Spirit of God. He united with the Primitive Baptist Church, and was a member of that church the remainder of his life. He was true and loyal to his

belief and faith in the church. Mr. Randell was failing in health for the past year. February 5th he went to the table for the noon meal, and after asking God's blessing he went to his reward without speaking another word. He was a loving husband and devoted to his family. All who knew him admired his life for his honesty and uprightness. He was a friend to every one. There is a vacant place in the hearts of his family that can never be filled, only to be comforted by the Lord, for the Lord giveth and the Lord taketh away.

Funeral services were held in a funeral parlor in Santa Ana, where I tried to preach the gospel of the Son of God and to "comfort they that mourn." The remains were laid to rest in West Minister Cemetery, Garden Grove, California, to await the hour in the which all that are in the graves shall hear His voice and shall come forth.

G. O. WALKER.

MARY E. THOMPSON PRINE was born July 10th, 1851, near Carlinville, Ill., and died February 18th, 1936, at the home of her daughter, Mrs. Leona Tuttle, Wenatchee, Wash. December 24th, 1865, she was united in marriage to John Thompson, of Unionville, Mo., and to this union eleven children were born, ten of whom, with the husband, preceded her in death. She is survived by twenty-two grandchildren, seven great-grandchildren and one daughter, Mrs. Leona Tuttle. February 27th, 1900, she was married to Daniel Prine, of Adrian, Mo., who died in 1914. In January, 1876, she professed a hope in Christ and united with the Regular Predestinarian Baptists, and remained devout in that faith to the end, believing that God in his own good time and pleasure would make all things right. In 1906 she placed her membership with Little Flock Church, near Harrisonville,

Mo., and had been a member there since that time.

Funeral services were held in Wenatchee, Wash., and burial was made in Evergreen Memorial Park. She requested the following be used as a text: "She hath done what she could." The bitter cold weather and deep snow on mountain roads made it well-nigh impossible to get a minister of her own faith, so a minister and old friend from her native town and State was chosen, Mr. Charles Hardman of the "Church of Christ." He knew mother's belief, and had visited with her on different occasions. He preached a very able and comforting discourse. Only a very few knew the bitterness and sorrows which had marked her path. She was ever generous, always willing to help those in need and sacrificed her own comfort for her children and grandchildren. She gave praise to God, and to him alone attributed her strength to meet her great trials. And now she rests.

Her daughter,

LEONA TUTTLE.

JAMES E. HARRIS departed this life January 11th, 1936, at the age of 67 years, 9 months and 6 days. He had been in feeble health for the past ten years, but bore his suffering without complaining. He was a member of the Primitive Baptist Church, having joined the church at Good Hope, Franklin County, Texas, and was baptized by Elder H. B. Jones in 1903. He was always ready to defend the doctrine in which he claimed a hope. He was a devoted husband and a kind and loving father. July 11th, 1891, he was married to Minnie Bell Taylor, who survives him, together with eight children, five boys and three girls: Marvin, Curry, Taylor, J. C. and Judge; the girls, Mrs. Ellen Effurd, Pine, Texas, Mineola Steele, Linden, Texas, Pearl Branda-

way, Pittsburg, Texas, also twenty-five grandchildren, one sister, Mrs. Deliah Hicks, and his mother, Mrs. Martha Moss, who is ninety-five years old.

To the foregoing obituary notice, sent to me by mail, here at Winnsboro, Texas, I will add: I have known brother Harris practically all his life. He has been an orderly member of the Old School, or Primitive, Baptist Church about thirty-two years, held in esteem, love and fellowship by the Baptists generally, who knew him. He was a good citizen and neighbor, a kind and indulgent husband and father. He was an unwavering lover of the doctrine he believed the Holy Scriptures taught. He was a farmer and a hard working man as long as he was able to work, and was honest and upright in his dealings with his fellow-men. He has now finished his work and has "fallen asleep." May his good example be one that his children and grandchildren be blessed to emulate, and may the God of all comfort and grace afford comfort and reconciliation to his aged mother (now past ninety-five years of age), to his widow, and all who mourn. Brother Harris raised a large and respectable family of children, and was a long time reader and lover of the SIGNS OF THE TIMES.

H. B. JONES.

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

The Baltimore Association will convene on May 28th, 1936, with Ebenezer Church, in Baltimore, Md., and continue over the 29th. Then on the 30th (Sunday) will transfer to Black Rock and consolidate with their all-day meeting. The meeting-house in Baltimore is located at 200 East Madison Street. To reach Black Rock, take Falls Road direct to village of Butler, about twenty miles. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

The Delaware Old School Baptist Association will meet with the Salem Church May 27th and 28th, 1936, for a two days meeting in Park Avenue

Hall, 1315 Columbia Avenue, Philadelphia, Pa. All lovers of the truth are invited, especially ministering brethren, and we hope to have a good attendance.

CHARLES W. VAUGHN.

The Delaware River Old School Baptist Association will be held with the First Hopewell Old School Baptist Church, Hopewell, Mercer County, New Jersey, on Wednesday and Thursday, June 3rd and 4th, 1936, commencing Wednesday morning at 10:30 o'clock. Daylight Saving Time. All lovers of the truth are invited.

DAVID M. VOORHEES, Church Clerk,  
R. 1, PENNINGTON, N. J.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main Street, Woburn, Mass., the fifth Sunday in May (31st). All are welcome.

E. M. FORD.

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

R. LESTER DODSON, Pastor.

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

IN

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

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

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

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

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

(MRS.) E. BRUNOW, Church Clerk.

## SALEM OLD SCHOOL BAPTIST CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

Meetings every first and third Sundays

10:30 a. m.          2 p. m.

All who are seeking the truth are cordially invited.

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

S. B. MOFFITT, Pastor.

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

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

J. R. HARDY.

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

JOSHUA T. ROWE, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

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

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

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

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

E. B. AULT, Church Clerk.

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.

## HYMN BOOKS.

(BEEBE'S COLLECTION.)

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

J. E. BEEBE & CO.

MIDDLETOWN, N. Y.

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

(MRS.) MILDRED D. GORDY.



# SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 104.

MIDDLETOWN, N. Y., JUNE, 1936.

NO. 6.

## CORRESPONDENCE.

### LUKE XVI. 16.

“THE law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”

I understand from this, that as Christ was the end of the law for all his people, so was he the end of all past prophecy. That is, the prophets, with all their prophecy, did not go beyond the law dispensation. In other words, their prophecy did not extend beyond the destruction of Jerusalem. “This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.”—Matt. xxiv. 14. Therefore, for all prophecy from that time on we must look to Jesus Christ and his apostles, especially the book of Revelation. I will now give a few quotations as proof of the above. “Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets con-

cerning the Son of man shall be accomplished.”—Luke xviii. 31. That is, when we get up to Jerusalem, the law was fulfilled and satisfied, justice was satisfied on the part of all his (Christ’s) people, and the old world, the law dispensation, the ministration of condemnation, all came to an end, and since that time the kingdom of heaven is preached.

That I may be better understood, I will say the world has already come to an end twice, and each time God’s long-suffering has waited until all his chosen people were safe, as in the days of Noah, while the ark was in process of building. And at the destruction of Jerusalem, Jesus had given his people a sign and warned them to leave the city and flee to the mountains: “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”—Luke xxi. 20. History says that there came an army to Jerusalem and compassed the city, and seemingly could have taken it, but the army was broken up and left, and the

Jews followed them and captured abundance of their baggage, and all the christian people took this as a sign, or warning, that their Savior had given them, and they all left, and when Titus came with his army and destroyed the city, and scattered the Jews to the four winds of the earth, and killed over a million of them, there was not a single christian in it. (Remember this is history.) We who are now living are living in the third world, and in the former there is not anything said about the end of time, but at the end of this world, and just before the sounding of the seventh, or last trumpet, that angel that shall stand upon the earth and on the sea, shall swear by him that liveth forever, that time shall be no more. We are no doubt living in the last age of the world, and Peter says, "We are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 5. The same writer says that Jesus Christ verily was foreordained before the foundation of the world, but was manifest in these last times for you. (1 Peter i. 20.) "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."—1 John ii. 18. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."—Jude 17, 18. I ask, with much significance, Are those mockers here? If so, we evidently are

living in the last time. But the beauty of our day is this, it is the sabbath day of the world. It is the day of which the prophets have spoken in so many ways. It is the day in which the people of God are resting with a degree of satisfaction in the finished work of Jesus Christ. I say the finished work, for he came to do for us what we would not or could not do. But this work had to be done before we could enjoy the sabbath. "Six days shalt thou labor and do all thy work," is a very important part of the old sabbath day commandment. We are not entitled to the rest until the work is all done. God made the world and all things therein in six days, and speaketh of the seventh day on this wise: "And God did rest the seventh day from all his works." That is, he saw that it was all very good, and he took pleasure therein. We cannot take pleasure in what we have done, for we have not done it. But we are thankful and take pleasure in the fact that there was one good Boy in the family, and He was also a good worker, and knew how to do the work so as to please the Father, and he did it, and we all rejoice in it, and we surely do enjoy the sabbath. It is the day in which "there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. xiii. 1. It is the day in which we can sing this song in the land of Judah: "We have a strong city; salvation will God appoint for walls and bulwarks." The walls of all walled cities, in this world, are built for the salvation of those cities, but the wall of

this "strong city" seems to have been made of "salvation" itself, and appointed by God himself. Surely it is a safe retreat, "a city of refuge."

In closing this (now too lengthy) article, I will say that in this our (gospel) day all that the prophets of old have prophesied and have been fulfilled literally will be repeated spiritually. Theirs was the "type." In our day we have the antitype, or the spirituality of their prophecy. We have our spiritual Babylon here among us to-day, the antichrist world. Also, our spiritual Jerusalem, the church, which seems to be very much worried with Babylonish doctrine, and many of God's dear children now captivated by her.

I hope in the near future to write an article on Revelation, in which I will say more about the spiritual fulfillment of prophecy.

G. W. BERRY.

FAYETTE, Alabama.

Delaware, Ohio, Jan. 30, 1936.

DEAR ELDER DODSON:—May I address you as brother in the Lord? I have read your editorial in the January SIGNS several times, and can fellowship with you in all you have written. I do considerable writing, but often feel misgivings about the propriety of my doing so much of it, and it is possible I would refrain more than I do did not those addressed profess joy and comfort in reading my letters. But you and I know that if my letters are according to the will of the Lord they shall be continued. He speaks and it is

done, commands and it stands fast. Like yourself, were I to write an entire sheet, it would come short of telling my unfitness to utter one word or to write one line. Hence your confession is comforting to me. Of late, for some months, I have been in the dark more than is common to me. God knows why, and may his will be done in me, and faith says it shall be, since he doeth his will among the inhabitants of the earth as well as in the army of heaven. I am very glad I still love the brethren and enjoy their writings. There are a number of good letters in the January SIGNS. Elder Frederick Keene's letter is so good. I always find comfort in his letters. He has written several letters to me, but none very recently. I have received a number from sister Adah Chandler, and was comforted as she made mention of my letters. This letter of hers was so very good it meant much to me. I may not always express my views in the best manner, for I received my education in a little red school-house in the country. The house still stands, about four miles east of Delaware, on the Sunbury Pike. Of course I have been a great reader, and have made quite a study of the Bible, which would naturally help my language some, and I had a mother, grandmother and great-grandmother all gifted in language, so I hope that for the most part my meaning may, at least, be understood, if my language be not learned, and, amid all doubts and fears, I am still hoping that I have, at least, learned a little, my portion from him whom to know is life eternal.

“They shall all be taught of the Lord,” so if I am his that “all” includes me. From a child I have been hungry for the strong meat which proclaims an all-wise, almighty and unchangeable God, who doeth all his pleasure, and have believed that nothing could occur among men without his foreknowledge, and be for some wise purpose known unto him, else he would not permit it. But, like (I know that) you feel, I have never felt that man is excusable for doing wrong, even if God does overrule it for good. Also, I believe that the “all things” that work together for good to them that love the Lord, who are “called according to his purpose,” include all things; not just the good things, such as election, predestination, redemption, effectual calling and regeneration. I believe those holy men of old who wrote as they were moved by the Holy Ghost would have included the word “good” if that is what was meant by them. I would not presume to say that they meant something which they did not say, because it looked wise in my own eyes, neither do I think this doctrine licenses me to be careless about trying to live in obedience to God’s commands, making the excuse that if he wanted me to do it he would make me do it, so I shall hold back until he makes me do it. No, never! For if we are his children we desire to do his will, not to gain a blessing, but it is our pleasure to do the will of him whom our soul loveth. Faith works by love, and after we have done all, we are unprofitable servants. Therefore all blessings in time and in

eternity are of grace and all are given of God, according as we were blessed with all spiritual blessings in Christ Jesus, according as we were chosen in him before the world began. I hope I shall never forget the view of that lovely robe of righteousness, which was revealed to me, when I heard the declaration from heaven unto my troubled soul: Let all your anxious thoughts cease. Your many sins are all forgiven. Before you were born I saw you, knew you, loved you, fulfilled the law for you, bore its penalty for you and there is no more condemnation. Oh what joy! I felt as pure as we actually are in him, and for the moment was given rest from the sins of the flesh. My body, so light, seemed to almost leave the ground to float upward to its Redeemer, who I *then* realized would ever be present with me. I mistakenly thought I would never again sin in any way whatever, since I was given to taste of our purity given in him. No wonder it was said unto the bride, Thou art all fair, my love, there is no spot in thee. No, I can testify that according to the view and feeling given to me in that hour, There is no spot in thee, or in me, as the Father views me in Christ Jesus. If we could only remember that he looks not on the sins of Jacob nor on the perverseness of Israel, but at the spotless robe of the Lord our Righteousness. Yes, a beautiful robe of rare needle-work, and Jesus wrought every stitch, as he lived his righteous life of suffering obedience, that we might be clothed upon with it, then suffered our penalty upon

Calvary that we could be cleansed and made fit to put it on, or wear it. So, Put ye on the Lord Jesus Christ. Wonderful grace for poor vile sinners like you and me!

At the time of my vision I had not heard the truth preached by man. There was no Old Baptist Church nearer than twelve miles, and in horse and buggy days and muddy roads that was a long way. But some two or three years later father took me to the church of my membership, and first myself and mother were received that day for baptism. Father was baptized eleven years later.

Please pardon my presumption.

JOIE E. WOODS PETERS.

San Benito, Texas, Aug. 28, 1935.

DEAR BRETHREN:—I have for several days thought much of the deep expressions of David as are recorded in the twenty-third Psalm. There are not only deep doctrinal expressions, but expressions relating to the every day life of the poor little child of God. I wish to quote the chapter first, not because the brethren have not read it (possibly more times than I have), but because it conveys my feelings now in my evening hours of time on earth, and because of the fifteen years of more or less bodily sufferings which I have been called to pass through.

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. [Ezek. xxxiv. 14.] He restoreth my soul: he leadeth me in paths of righteousness for his name’s

sake. [Psalms v. 8.] Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. [Job x. 21, 22; Psalms iii. 6; Isaiah xliii. 2.] Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. [Psalms xcii. 10.] Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.” [Isaiah xl. 2.] Not only with David was the sovereign mercy extended, but I have bracketed some of the expressions from others of the Lord’s servants in testimony of the true mercies of the Lord in their daily travel through this wilderness of sorrow and affliction. Never in the life of any of the Lord’s chosen are they prepared to say, “The Lord is my shepherd,” until the Lord has had some dealings with them, for before he has extended his mercy to them in leading them in the paths of righteousness they cannot say with firmness, “The Lord is my shepherd,” for it is impossible for any one to beg for mercy until he becomes aware of his true standing, and aware of his need of mercy. Thus, in regeneration one only learns obedience by the things which he suffers, as is said of our Lord, “Though he were a Son, yet learned he obedience by the things which he suffered.”—Heb. v. 8. It is claimed by the majority of professed christians that they are first to lead a christian, or perfect life, before they can lie down in green pastures of love, and that they, in their professed proc-

lamations, can walk in in the paths of righteousness, thereby severing any relationship with David and his like companions, for David said (experimentally), "He maketh me to lie down in green pastures." In no case did he say, I can lie down in green pastures if I so desire, for I can do those things or let them alone, and in so doing I will escape the chastening rod. The testimony of David (and all the truly born of the Spirit of God) is, The Lord maketh me to lie down in green pastures, and, He leadeth me beside the still waters. Oh, it is wonderful in the daily experience of the little ones, that the presence of the dear Lord is leading them in the path of righteousness, yet often they find themselves so downhearted and lonely that they are almost ready to despair of life, and often say, Surely the Lord is clean gone forever. Yes, he leadeth me beside the still waters. The "still waters" here refer to quietness, which is the most consoling of all the grand mercies of the Lord. David says, He (the Lord) leadeth me beside the still waters of his redeeming love. He not only leads his little ones, but David says, He restoreth my soul. None of the little ones are ever really aware of the fact that they are by nature the children of wrath, and that the wrath of God rests on the ungodly until the Lord in his divine wisdom and excellent mercy leads them into his adorable light to show them their exact standing in Adam. Then is when they are in a state of unrest and despair, and then it is with them as it was with David: "He restoreth my

soul: he leadeth me in the paths of righteousness for his name's sake." (Not for what they had done.) Then in another place he says, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."—Psalms lxi. 2.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil;" (for thy rod and thy staff they comfort me.) It often occurs to us in our trials here that the rod, after it has been laid on us for our correction, and because of His love, too, that the chastening is not spared, and it often seems to be a death blow, but afterward it worketh peace and calmness in all who are visited thereby. "For thou art with me; thy rod and thy staff they comfort me."

"Thou preparest a table before me in the presence of mine enemies." The question might arise in our minds, Who are our enemies? Generally speaking, it is the world, those who profess to be children of God, but who in works deny him, but I have always thought our worst enemies were those who left us and turned away from the truth and embraced the erroneous doctrine of antichrist, as in the days of David, for he said, "Yea, they turned back, and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from their enemy."—Psalms lxxviii. 41. We have had some of the most detestable and ungodly accusations made against us by those who once embraced the true doc-

trine of the absolute sovereignty of God, who said harder things about us than the world ever thought of; those constitute our worst enemies. Thus, "Thou preparest a table before me in the presence of mine enemies," and "Thou anointest my head [Christ] with oil; my cup runneth over." In the course of time here in the days of our travel we are often made to weep because of afflictions and trials in the way, but in the strait and narrow way we are often greeted with intense darkness, followed with the blessed light of our dear Lord, which usually comes after the darkness, and we almost despair and wonder why these things should come upon us. But the wherefores are left with the wisdom and providence of God. I might go back over a portion of my life and relate some of my downfalls and uprisings, which are similar to those of many others, and then ask, Why these things, and of what glory and benefit could they have been to the great God? I worked hard all my life and made a good living, and every few years I would have a downfall in health and finance, and the question would often arise, Why? for surely it was no accident, but for a well formed purpose. Glory to the Lord in the highest, for his wonderful works to the children of men are manifested in every kind of struggle through this time world of wicked and ungodly men, and his hand of providence is clearly seen and felt in a way that never would have been thought of by men. He tells us by the prophet, "I will feed them in a good

pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord."—Ezek. xxxiv. 14, 15. Oh what a glorious promise we have in Revelation vii. 16, 17: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." David says, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."—Psalms xxxvi. 8, 9. Psalms lxxv. 4, reads, "Blessed is the man whom thou choos-est, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even thy holy temple."

I have written scatteringly, but hope the mantle of charity will be placed over my imperfections.

As ever, **J. B. BOWDEN.**

Hooker, Oklahoma.

DEAR EDITORS:—Perhaps I should leave the space in your instructive and much esteemed paper for the use of more gifted writers than I am, but by some cause I have a desire to try to express a few thoughts on the crucifixion of Christ. By whose will, wisdom,

power and choice was the Lord of glory crucified? The first that man knew of the plan of salvation, it was announced in the Garden of Eden. Then it was proclaimed by all the prophets of God and the offerings of his people, and as they were moved by the Holy Ghost to write they are called holy prophets, or prophets of God. So in their predictions as to the coming and suffering of Christ, God and the Holy Spirit were working in them to bring to light the plan of salvation through Christ. Next to be done after the foretelling is the fulfilling. So God sent his only begotten Son, and God prepared him a body, and he was made under the law, to redeem them that were under the law. Then we see in Acts ii. 23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." While this verse says, "Delivered by the determinate counsel and foreknowledge of God," in the third chapter and thirteenth verse we have, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go." Here Peter says the "men of Israel" delivered Christ up to Pilate. Again, we go to John xix. 11. Here Christ says to Pilate in reference to the king of the Jews, "Therefore he that delivered me unto thee hath the greater sin." So in this statement of Christ we are informed that Herod was the man di-

rectly in power and was more to blame than Pilate, for Herod delivered Christ unto the Roman ruler. To be sure, we are not questioning the truth of any of those Scriptures. But while the prophets, by the Holy Ghost, told how and by whom those things would be done, the holy apostles, by the inspiration of God, and as eye-witnesses, have told how and by whom they have been done, or fulfilled. If we read the eighteenth verse of the third chapter we find how well Christ performed this work: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Now, who have not done their part of this work? Let us turn to Acts iv. 27, 28: "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." This assures us that the representatives of all people were gathered together to do all of, or whatsoever God had determined before to be done here and now. So Christ was crucified and slain with wicked hands. But the center of it all is Christ, in whom we see a representative of all parties except the antichrist and his angels. Was it all predestinated? God delivered Christ by his determinate counsel and foreknowledge. Christ fulfilled all the suffering predicted by the prophets. The wicked people and



their rulers delivered and crucified him. It is not said that God crucified his Son. So what wicked hands have done is not what God has done. I believe God predestinates what he does. Because he determined and counselled to deliver his Son, and also determined before what should be done by men. It was Peter's and John's "own company" that lifted up their voice to God with one accord, and said all those people were "gathered together, for to do whatsoever thy hand and thy counsel determined before to be done," and was it not a part of that company gathered together in that upper room "when the day of Pentecost was fully come?" also the company who were eye-witnesses to the ascension of Christ? Now, if such a company could and did speak such things in harmony, does it not set a "landmark" for the church of Christ? And not only this little band of believers were made to testify as to God's purpose and work in this wonderful plan of salvation of sinners, but when they had prayed the place was shaken where they were assembled together. So God answered them, and made the very ground give witness. If the truth is so important, what manner of men ought we to be? I want to say that it was the work and the purpose of God, Christ and the Holy Spirit to save the elect, and that it is also God's work and our duty to believe.

This is submitted to the judgment and pleasure of the publisher and editors by

E. G. WEBB.

Ewing, Illinois.

DEAR EDITORS:—I come to you asking space in your paper of a few lines in which to introduce myself among you. Many of you no doubt have no knowledge of me, although I am seventy-four years of age, and have been a member of the Primitive Baptist Church forty-five years. I was ordained to the ministry in 1903. My home is in Franklin County, Illinois. I live on the farm and in the same house I was born and raised in. In the forty-five years since I joined the church there has been a wonderful change. At that time there were eight churches, the furthest from my home being only twenty-five miles. We could and did easily visit any of these churches. At that time, so far as I knew, they were united in doctrine, believing as I did, that salvation was by grace, and not by works, lest any man should boast. Yes, when I used to go with some of my brethren of our home church and visit some of the sister churches we would sing the dear old church songs and talk about the soul-cheering doctrine we had heard preached, which was always salvation by grace, and many of the brethren living twenty-five or thirty miles away would come and visit our church and our homes, always manifesting the love and sweet fellowship that abounded among us. Yes, that was a period of time through which we were called to pass that is pleasant to think of. But oh how are we standing to-day? It is like the driftwood that has been floating in the troubled waters and has been

gathered in little heaps here and there. If you examine the timber in some of the heaps you will readily see they bear the marks of the original stock, which is salvation by grace, and grace alone, but perhaps in another drift near by you will find timber of a different nature, bearing marks of two salvations. One they call eternal salvation, and claim it by grace; the other a time salvation, obtained by obedience. But the peace that once existed in these churches is gone, the prosperity is also gone. Even those who thought they could prosper only by their obedience are in a sad condition; they have not proven their faith by their works. Dear brethren, it has been my purpose and desire in writing these lines to give you something by which you will remember me as one of the poor and afflicted people of God. To be poor, to be made to realize and see ourselves in poverty, is sad indeed, yet I hope you may remember me as one of God's humble poor. I can truly say, with thanks to God, I have never been brought to tears and distress in natural or temporal poverty, having most of the necessary things of life so far in this temporal journey, but when I speak of a spiritual life, how different it is. How often I have been brought to tears and sadness because I am so poor. Yes, in spiritual life we are made to shed tears both of sadness and of joy. Tears of sadness flow because of our poor, weak, sinful lives. When we would do good evil is present with us. Tears of joy flow from the eyes of

God's humble poor because they are made rich. Rich from the stores of of the mercy of God, who hath saved them and called them with an holy calling, and that not according to their works, but according to his own purpose and grace, which he purposed in Christ Jesus before the world began.

I have been comforted by reading the SIGNS since I subscribed for it, and if this letter is thought worthy of a place in its columns I think some time this year I will write another, giving a little of my life's history, and what I have hoped to be an experience of God's grace given to a poor sinner.

JOHN NEAL.

Winnsboro, Texas, Dec. 16, 1935.

DEAR EDITORS:—Inclosed please find two dollars for my 1936 subscription. I do not see how I could live without the dear SIGNS to bring its soul-cheering comfort and love from our heavenly Father's family. It is near and dear to me, and I love the faith its doctrine sets forth. I regret much that Elder H. H. Lefferts has withdrawn as senior editor. He is one of God's anointed and I did much enjoy his editorials. If it is the Lord's will, I hope the dear SIGNS OF THE TIMES continues for years to come and that I will be enabled to read its pages the rest of my life. May the coming year bring much success and prosperity to the publication.

Very truly,

(MRS.) F. S. PETTY.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE, 1936.

**SIGNS OF THE TIMES  
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**EDITOR****Elder R. Lester Dodson, Rutherford, N. J.****ASSOCIATE EDITORS****Elder George Ruston, Dutton, Ontario.  
Elder Charles W. Vaughn, Hopewell, N. J.***All letters for this paper should be  
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payable to,***J. E. BEEBE & CO.,***Middletown, N. Y.***GALATIANS VI. 12-18.**

“For as many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit.”

Paul, writing from Rome to the Galatians, penned these words, point-

ing to the marks of the Lord Jesus in those who profess to worship God, and these pointers are with us to-day, and will ever be the dividing line between those who worship God and those who worship him not. We, as men, know our desires to appear in a becoming manner before those with whom we come in contact, that we may have their respect and esteem, that we should not be cast out, which is natural and pertain to the things of this life. We commend these things among the brethren, that the cause of our Lord Jesus Christ be not blasphemed by us. We do believe when those who profess to worship God neglect their personal appearance they are dishonoring to themselves and the cause they have espoused. If one should appear droll to try to express that they were contending for the ancient landmarks, they are trying to make a show, by which they would have applause of men, and often criticise those who adorn themselves for the reception of their loved ones and their friends. There are extremes in dress, and drollness, which if applied to worshipping God are nothing but seeking to be circumcised in the flesh. We truly hope our desire is to worship God in spirit, and get away from the flesh. Those who would have you circumcised that they might glory in your flesh, would have you unite in their ways and belief, according to the teachings of men, and would point you out and make show of you to the glory of their idol god. We have some brethren who would have you believe that by performing certain natural acts you would

receive the gift of the Holy Ghost. We do not believe these things bring about these relations to poor sinners, but there are relations that the gift of the Holy Ghost follows. Repentance for sin and baptism in the name of Jesus Christ for the remission of sins shall receive the gift of the Holy Ghost. (Acts ii. 38.) The apostle Peter has spoken plainly to the circumcised or uncircumcised, just the way the Holy Ghost is received, and those who receive testify that salvation is of the Lord. When any have repentance they bear fruit, and their fruit remains and the church is a partaker thereof and receives them into His banqueting-house and the banner over them is love. Well the question, Has not any one the right to demand baptism in the name of Jesus Christ, if they profess to have a hope? We would ask, Who demands baptism in the name of Jesus Christ? The poor sinner who has heavy burdens, and the feeling of unworthiness because of sin, and just condemnation, bears fruit to the bride of Christ, and his cry gives evidence of life. The church receives these evidences and grants to the individual the relations these evidences demand, but not merely by the request of an individual. We see a great difference between the two characters, and yet they perhaps are equally moral and upright, and for the church of God to so judge according to the personality of men she dishonors her Husband, and is turned to circumcision according to the moral law, and the new creature in Christ Jesus is no longer pointed out by the Spirit of

God. The church that receives her members because of the marks, and not according to circumcision, has peace and joy in the Holy Ghost, and those who do not watch for these marks will suffer with all manner of circumcised relations, and there will not be peace in that church as long as that element remains unpurged. But we have the assurance that God will thoroughly purge his floor and gather his wheat into his garner. When he purges his house the things that are unclean are gathered and burned. Sometimes good wheat is rooted up through unbelief, with those who have not the marks of the Lord Jesus Christ, but those who are born of God will continue to bear the marks of the Lord Jesus Christ, and their identity will be proven to the church of God. Paul, our eminent apostle, declared, "Let no man trouble me; for I bear in my body the marks of the Lord Jesus." Paul bore in himself the marks of the circumcision according to the law, and also the marks of the circumcision of the Spirit. The circumcision under the law was an outward demonstration, and the Spirit was within the heart. There we get evidences which make us believe unto righteousness, and confess salvation is of the Lord. Every one thus circumcised is a true Israelite under the law of the Spirit of life, which is in Christ Jesus. When Paul was circumcised in spirit the things he thought to be unto life he found to be unto death, and he tells how it was done: "For when we were in the flesh, the motions of sins, which were by the law, did work in our

members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held: that we should serve in the newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."—Rom. viii. 5-11. We might add more of Paul's testimony, but the truth abiding in the heart bears record, and there is no need for more evidence. The spirit in Paul bears witness with our spirit, that we are of such precious faith, and we rejoice in Paul's sufferings for sin, because we have been taught by the same Instructor, and those lessons are not to be forgotten. Let us hear the words of our Instructor: "I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people."—Jer. xxxi. 33. By the mouth of the prophet Jeremiah these words were spoken to him by the Lord, and this is the covenant He hath made with the house of Israel, and with the house of Judah, and Jesus said, He that hath heard, and learned

of the Father, cometh unto me. (John vi. 45.) The child of grace does not receive the lo heres and lo theres given by men, but is kept by the Spirit of the inward man, and the outward man perisheth day by day, but the inner man is renewed and built up and his life is strong in the Lord. Jesus said, "At that day ye shall know that I am in my Father, and ye in me, and I in you."—John xiv. 20. We often feel to have assurances of these precious evidences, but after all we question ourselves, and are looking for the marks of the Lord Jesus Christ, and instead of finding ourselves perfect we are found wanting, and, like Job, exclaiming the vileness in our mortal flesh.

Dear readers of the SIGNS, from your hearts do you not feel glad you love the truth, and when you read or hear you can receive it as though the one who expressed the thought told your feelings instead of his own? It is then we are made to rejoice, and thank God from our hearts. We have great pleasure when we are made to witness the marks of the Lord Jesus in mortal creatures, and see how they are directed in paths they had not known, and realizing the drawing to them in the way we call them our best friends, our kindred. They draw like cords around our hearts, and their conversation is sweet and their associations dear, that we would entreat them to allow us to rest with them, for they feed in pleasant places; the waters are still, and the pastures are fresh and sweet, but we realize our leanness so much we fear that we have not received

such bounties, for they are for the upright. We do feel that the foundation of God standeth sure, the Lord knoweth them that are his, and they have the marks Paul speaks about, and they bear fruit for repentance, and they live under the banner of the love of God. The suffering and death of our Lord Jesus Christ was for his people, and they are delivered from their sins thereby. The cruelty and sufferings were great, but his infinite mind knew before how he would suffer for them, but he could not be straitened until he had paid the last farthing, and he could not return to his Father until he had accomplished the thing God sent him to finish, and through his sufferings we are made whole. He hath made the Captain of our salvation perfect through suffering (Heb. ii. 10), and he hath entered into glory at the right hand of the Father, and he sends forth his Spirit into our hearts, which makes intercession in our hearts with groanings that cannot be uttered.

We rejoice to receive from the writings of the prophets the portraying of the beauty of holiness, which speaks to us the same things we have received by the demonstrations we have in our hearts. God, who spake to our fathers by the prophets, hath in these last days spoken to us by his Son. (Heb. i. 1, 2.) These marks are beheld in the people of God from a righteous Abel to the present times, which gives to us to see the oneness of those who worship God in the Spirit, and all who bear these marks sing praises to God, and ascribe greatness to him. Every one who is

born of God has the virtue of eternal life and shall never perish. We are pressing towards the prize of the high calling of God in Christ Jesus, looking unto him who is the author and finisher of our faith.

There is another that we are commanded to mark, which is the one that causes division in the church of God, which we will leave for you to point out, for you have had some experience with that relation. May we be given renewed evidences of his power surrounding and keeping us, that we fall not out by the way.

C. W. V.

#### IN CONFIDENCE.

WE have long regarded our readers as one family and have felt that they were very close to us, and we hope this feeling is reciprocated by them. It is because of this relationship that we have decided to tell them in all frankness some of the inside facts about our family paper and of our plans for the future. During the past few years the subscription list of the SIGNS has reached the lowest point in fifty years. There are possibly several reasons for this. First of all, many of our readers are old and as they pass away, unless new ones come in to take their place, the number naturally grows smaller. Doubtless one of the main reasons has been the depression, and the stringent financial conditions which followed, but now that business conditions have greatly improved, we propose to take steps to secure some new subscribers. We are firmly convinced that there are

literally hundreds scattered over the country who would be glad to take the paper if they knew about it. If our present subscribers will each secure just one new subscriber the list will be automatically doubled immediately. Some of them can have the paper sent to those who cannot afford to pay for it, and if all who can will pay up promptly, this will also be of material assistance to the publisher. Many years ago Elder Gilbert Beebe had authorized agents throughout the country. The present publisher has agreed to revive this practice and to allow such agents a fee of fifty cents for each NEW annual subscription they send in, with the distinct understanding, however, that the agent is to actually receive and retain the amount for his own personal benefit, and under no circumstances accept less than two dollars for a year's subscription to the paper. This principle must be strictly adhered to in order to prevent any possible injustice being done to any other subscriber. We would like especially to have our ministering brethren act as agents and receive whatever financial benefit they can in this way. There are other brethren, of course, and among them clerks of associations and churches, whom we would be glad to have act in this capacity. A list of those authorized will be published from time to time. We will also welcome the names and lists, with addresses, to whom sample copies may be sent for the purpose of interesting them in becoming

subscribers. We are glad to report that some who had stopped the paper are again subscribers, and that others are paying to have it sent to those who cannot afford to subscribe themselves. All of our readers undoubtedly appreciate the improvement made by using a larger type for publishing obituaries, and since this requires more space, we hope the brethren will not make them unnecessarily long. Our publisher has been terribly handicapped of late, but we hope from now on the paper will be the regular size and come out promptly. We hope the brethren will write along both experimental and doctrinal lines, and thus aid us in keeping the paper up to the high standard which it has enjoyed for so many years. Will those who are willing to cooperate and help enlarge our circle of readers to a point to justify the publisher some day increasing the size of the paper, kindly communicate with us?

R. L. D.

#### TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec. 34 means your subscription expired December, 1934; June 35 means your subscription expired June, 1935; Dec. 35 that it expired December, 1935, etc.

## OBITUARY NOTICES.

ELDER J. P. JENKINS was born February 8th, 1843, and died January 2nd, 1936. Had he lived until February 8th his stay on earth would have been ninety-three years. Elder Jenkins professed a hope in Christ in the spring of 1864, and joined the Old Baptist Church at Middle Fork, Henry County, Kentucky, in the year 1870, and was baptized by Elder R. W. Fain, who lived in Nashville, Tenn., at that time. He made his first effort to preach the first Sunday in November, 1878, and the church felt that his gift was profitable, so a presbytery was called to ordain him to the full work of the ministry, in the year 1879. The following Elders composed the presbytery: T. S. Dalton, J. J. Webb, Tommie Daniel and Joe McGuire. Elder T. S. Dalton was the Moderator of the presbytery and J. J. Webb Clerk. I am sorry that I cannot give the year Elder Jenkins was married. His wife's given name was Susie, but I cannot give her maiden name. To that union was born one son, who preceded him in death several years, as did also sister Jenkins. Elder Jenkins was a very able minister. All who knew him can and will, no doubt, verify my assertion. He was known in west Tennessee, west Kentucky and several adjoining States. He was Moderator of the Soldier Creek Church, in Marshall County, Kentucky, for thirty or more years. He was an able preacher, and Soldier Creek will sadly miss his preaching and sound advice. It can be truthfully said that a great man in Israel has fallen asleep in the arms of his Master. Sister Luther Ridgeway, with whom he was living at the time of his departure, said that the dear old soldier preached all night long

before he died the following night, thus verifying Paul's conviction: "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." This shows there is no such thing as God's little children retiring from serving the Lord. Elder Jenkins was a Rebel soldier of the Civil War, for which he drew a pension that helped to care for him in his declining days. I can truthfully say of this very dear old brother that he was a father in the ministry to me. When I would get confused over what this or that Scripture meant, I would ask Elder Jenkins about it and in a mild and quiet way he would tell me his opinion of what such Scripture meant. For fifty-eight years brother Jenkins preached the gospel.

To my beloved brethren and sisters of Soldier Creek Association, let us bow our heads in humble submission to the will of our God, who does all things well, who is too wise to err and too good to be unkind, and say, Lord, not our will, but thine, be done.

I was called to conduct the funeral services, and when I looked upon the face of that dear old soldier of the cross I thought, The voice we loved is stilled in death, the tongue that has praised his God before both friend and foe for fifty-eight years we will hear no more on earth, but sleep on and take thy rest until Jesus bids you awake in his image, to live beyond this vale of tears. We laid his mortal body in the cemetery at Beaver Dam Church, in Henry County, Tennessee, beside his wife, to await the redemption of this body from the grave, to ascend on high to praise him to whom all praise is due, in a world without end. May God bless all who mourn.

O. W. PERKINS.



DAVID M. VOORHEES, son of the late Levi and Elizabeth Voorhees, was born April 7th, 1865, and departed this life April 11th, 1936, making his stay on earth 71 years and 4 days. He was the last of his father's family. His father lived about four miles from Hopewell, N. J., on a farm, where David grew to manhood, where the developing of his talents and the foundations for the life he was to live in the community were laid. God gave him the talents that were to be of much benefit to the community and to all those who were connected to the relations of life with him. He was united in holy bonds of wedlock to Miss Anna Fetter, daughter of the late Christopher S. and Mary C. Vandyke Fetter, of Southampton, Pa., in the year 1890. He then moved to the old home of his wife's grandfather, where he lived until God called him away. To this union were born three children. The first, a daughter, Lillie V. Drake, preceded him April 6th, 1919, leaving three little girls, who found a present help in their grandfather. The second, Eugene D. Voorhees, of Lawrenceville, N. J., and the third, Mrs. Elizabeth V. Blackwell, of Skillman, N. J., and one great-grandchild, William Kintner, Jr., are left to mourn, with his dear wife, sister Voorhees, together with many friends and relatives, who realize their loss. Brother Voorhees took training in civil engineering, and was very successful in that work for thirty-seven years, and was often called to establish disputed lines and write deeds to properties, and other work that came under his line of capability. He was civil engineer for the borough of Hopewell, N. J., and served the Hopewell Township as clerk of the committee for thirty years, which office he held at the time of his death. He united with

the Old School Baptist Church at Hopewell, Mercer County, New Jersey, September 24th, 1904, and was baptized by the late Elder F. A. Chick. The manifested love and kindly forbearance in the fellowship of the truth drew the church to elect him to serve as her clerk, which act was made September 25th, 1914, and in this work he continued until his death, and he served the Delaware River Association as clerk for over twenty years. He was elected to the office of trustee May 25th, 1929, which office he filled in the board to the satisfaction of the church and to the board, as chairman, treasurer and secretary, and at the end of the year he was ready to give account to the church for the trust she had committed to him, and the auditing committee always found everything all right. He loved the doctrine of salvation by grace, and the final preservation of the saints to glory, and the resurrection of the dead.

The foregoing is the narrative of a useful life, and a good citizen. He worshiped God in spirit and had no confidence in the flesh. The family has the sympathy of both church and state, but we should not weep for him as though he had no hope, but bow in humble submission to Him whose ways are right.

His funeral services were conducted from the late home on the Mount Rose—Pennington Road, and in the Old Baptist meetinghouse at Hopewell, N. J., the writer officiating, and using as a text 2 Timothy ii. 19: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his," after which his remains were laid to rest in the Old School Baptist cemetery. Thus passed another from the earthly tie of mortality relation to be at rest in the eternal embrace of his Redeemer.

ALSO,

CHARLES HOWARD SKED, son of the late John and Ruth Sked, of Pennington, New Jersey, was born December 26th, 1862, and died July 1st, 1935, making his stay on earth 72 years, 6 months and 5 days. When he grew to manhood his affections were centered in the personality of Miss Laura Vandyke, and they were united in the holy bonds of matrimony December 2nd, 1885, and to their union were born two sons and four daughters. The sons are William and Walter Sked, of Pennington, N. J. The daughters are Mrs. Ruth Blackwell, Mrs. Ethel Ashton and Mrs. Eva Ewing, all of Hopewell, N. J., and Mrs. Bessie Harris, of Pittsburgh, Pa. They, together with their mother, survive to mourn the loss of a kind and devoted husband and father. He was a man of ambition to achieve and accomplish the aims and purposes of true husbandry, and by the blessing of God he and his devoted wife provided well for their family. He was blessed to enjoy reasonably good health until about two years before his death, when Mr. Sked was afflicted with creeping paralysis, which deprived him of his speech, and rendered him unable to take food or care for himself. He enjoyed the proclamations of the gospel and the associations of those who contended for the doctrine of salvation by grace, and often would express words of joy to his soul of the sweetness he had received in hearing the preached word. He was not a member of the church militant, but the fruit he bore was the same as Ruth of old, who said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God," which gives us to feel he was a member of the bride of Christ.

Mr. Sked was a companion to me, and was as close as if he had been a brother in the flesh, and we can greatly sympathize with his widow and family in their sadness.

His funeral services were conducted by the writer in the presence of a large congregation of relatives and friends, who were in attendance to pay tribute to his memory. We were blessed to have expressions from his own lips which gave us strength to speak of his love for the truth, and his evidences of a good hope through grace. These services were conducted in the Hopewell Old School Baptist meetinghouse, in Hopewell, N. J., after which his body was laid to rest in the Old School Baptist cemetery to await the final resurrection of the dead, when the Son of God himself shall call them from the dead, to be caught up in the cloud to meet the Lord in the air, and so shall they ever be with the Lord. May it be the will of God to comfort all that mourn, is our prayer.

ALSO,

JAMES TINDALL was the son of the late C. and Lydia Ann Tindall, born January 30th, 1847, in Ewing Township, Mercer County, New Jersey, and died October 19th, 1935, making his stay on earth 88 years, 8 months and 19 days. He was united in marriage to the lady of his choice in the year 1875, who preceded him eleven years. The time of his married life was about fifty years, and to this union were born five children, two daughters, Mrs. Harvey Grover and Mrs. Ada Dye, and three sons, Elmer, Clifford and Russell, who survive him, together with sixteen grandchildren and one great-grandchild, to mourn for a devoted and faithful father and grandfather. Two

sisters, Mrs. William Sharp, of Bethlehem, Pa., and Mrs. Augustus Hellings, of Ewing, N. J., both members of the Old School Baptist Church at Hopewell, also survive to realize the realities of the purposes of God, that all who live must die, and generations must pass and others must come. Mr. Tindall filled his day and generation as one of the faithful of mankind. He was a farmer, and by his faithful devotions to his good wife and family he provided them a good living, and gave them the advantages in the community of being the family of one of the best citizens in his locality. In the latter part of his life his heart was given to realize his standing before God, as a poor sinner, which gave him great concern and caused him to implore God to be merciful to him, and when God had brought him to repentance he revealed to him the rich treasures of his grace given to poor sinners through his tender mercy, and spoke peace to his soul, and by this revelation he was an ardent contender for the faith, and doctrine of salvation by grace. He was assured of the mercies of God three different times, and when the end of his mortal life drew near he made full arrangements for his funeral and burial service, and requested me to conduct them and tell his people what he believed, which I did. A large audience of friends and relatives assembled to pay tribute to the memory of their devoted friend and relative, after which his remains were laid to rest in the family plot in Greenwood Cemetery, Trenton, N. J., to await the time when the graves shall give up the dead and the saints are caught up in the cloud to meet the Lord in the air, and so shall they ever be with the Lord. Our loss is his eternal gain. but we cherish his memory and the kind words of his love for the preached word.

C. W. V.

ON Christmas day, 1935, occurred the death of sister EFFIE NETHAWAY, at the home of her daughter, Mrs. Walter Sagendorf, at Saranac Lake, after a long illness. She had been in poor health several years before the end came. Sister Effie Nethaway was born in 1859, and at the tender age of fourteen united with the Schoharie Church, having been deeply taught and led of the Lord, and during the sixty-four years of her relation with the church of her membership evidenced by precept and example, by a spiritual talk and a worthy walk the reality of the doctrine she believed and the rich experience that was hers. Her association with the brethren and friends are precious memories to many. Her hospitality and her zeal will be long remembered. She was united to Spencer Nethaway in marriage in 1895. Their home was open for entertainment of brethren and friends of the church at all times, and the SIGNS OF THE TIMES was taken by the subject of this article almost all of her long life. Her husband died in 1924, after which she made her home with her daughter, Mrs. Sagendorf. She was confined to her bed ten days before being called from time to eternity.

The funeral services were conducted by the writer at the Farquher funeral parlors, in Schoharie, N. Y., and the interment was in the cemetery in that village. In her passing a noble christian woman, a true ornament of grace, will be much missed. She was a wife and a mother in the best sense in which these terms are used, and sweet memories of her will linger long in many hearts.

ALSO,

IN the death of MRS. MARY DEMAR, at her home in Halcott, Greene County, New York, May 5th, 1936, the community sustains the loss of one of its most worthy citizens. She was born March 29th, 1862, in the town where she

spent all of her long and useful life. Her parents were Mr. and Mrs. Thomas J. Streeter, people strong in the principles of the Old School Baptist Church, who believed in rearing their children in the nurture and admonition of the Lord. Mrs. Demar never made a profession of religion, but the tenets of the faith of her parents were her only comfort as she contemplated the solemn things of eternity. In 1882 she married Angelo Gordon, who died a few years later. In 1896 she became the wife of Leo Demar, who survives her, also four children: Mrs. Orpha Slauson, of Fleischmanns, Arthur Gordon, of Halcott, and Mrs. Milo Mestyanek and Mrs. Hilda Clement, of Margaretville, N. Y.

The funeral services were conducted at the Halcott meetinghouse, and the interment was in the cemetery near that place. Mrs. Demar possessed many noble qualities of character, was quiet and unassuming in her ways. It may be truly said of her that she had no enemies. The writer officiated at the funeral services.

ARNOLD H. BELLOWS.

WILLIAM K. BAIRD, son of Ger-  
shom and Laura (Davidson) Baird, was  
born seventy-nine years ago in Barren  
County, Kentucky, the youngest mem-  
ber of a family of eight children, and the  
last of the family, died in Madison, In-  
diana, April 22nd, 1936, and his body  
was brought to Turners Station, Ky.,  
April 24th, and services were held in the  
Cane Run Old School Baptist meeting-  
house, burial was in the Turner Ceme-  
tery. Brother Baird was baptized in  
the fellowship of the Old School Bap-  
tist Church called Oak Grove, in Barren  
County Kentucky, by the late Elder P.  
W. Sawin, as near as I can ascertain,  
about forty years ago. In the fall of  
1920 he moved to Henry County and  
joined the Cane Run Church by letter,

where he remained until death. I be-  
lieve this brother was the best educated  
in the Scriptures of any man I ever met.  
Possessed with a good memory, in his  
early life he read the Scriptures much,  
also the writings of Elders Beebe,  
Chick, Osborn, Ker, Lefferts, Durand,  
and many others that I cannot now re-  
call, and it seemed to be no trouble for  
him to repeat different subjects, and  
the way certain of the preachers wrote  
on them. I used to call him my con-  
cordance. Several times I asked him  
where to find a certain text and he told  
me. While he possessed this wisdom  
and knowledge, yet he was one of the  
humblest men I ever met. In our church  
meetings he was quiet, never feeling  
worthy to open his mouth in public, but  
woe to the Arminian who crossed his  
path with their free agency doctrine.  
He could not sing, but enjoyed hearing  
the brethren sing, and often would re-  
quest some hymn. "'Tis a point I long  
to know," was a favorite with him. At  
our April meeting this year he was in  
the neighborhood, and I drove to where  
he was purposely to bring him to the  
meeting. He said, Elder, I am not able  
to go. You go on, and bid the brethren  
goodbye for me, and read hymn 820  
(Beebe's collection), which was done.  
That evening I saw him again, and he  
bade us goodbye, saying, You will never  
see Billie again in the flesh, and his pre-  
diction was true. Often have I heard  
the brethren say of brother Baird, How  
can one who is so well versed in the  
Scriptures be brought so low, see him-  
self so vile and prone to sin? I would  
answer, It is light that makes manifest.  
Like Paul, in the abundance of revela-  
tion given him there was given a thorn  
in the flesh, a messenger of Satan, to  
buffet him, lest he be exalted above  
measure. He was born of poor parent-  
age, but was industrious and accumu-  
lated quite some of this world's goods,

and was always mindful of his pastor and several of the brethren, presenting them with worth-while gifts. Words fail me to express my appreciation of brother Baird. With many of the brethren far and near, I mourn his departure. He has passed on, we are left a little longer. The Lord only can reconcile us. Several years ago he made a request regarding his burial, which was carried out to the letter, and quietly we laid to rest in the cemetery all that was mortal, to await the call of the Master in the resurrection. Blessed be the name of the Lord.

ALSO,

WILLIAM JONES TURNER, the subject of this obituary, was born in Henry County, Kentucky, August 21st, 1840, and died March 23rd, 1936, in his ninety-sixth year. In the late war between the States he enlisted, and was promoted to Lieutenant Colonel under General Morgan. Colonel Turner's family settled in Henry County, Kentucky, and the village of Turners Station bears his name, as does also the chapter of the Daughters of the Confederacy. Returning home from the war in 1865, he was married to Miss Frances Monfort, and their lives were spent on a farm on the edge of Henry, Carroll and Trimble Counties, three miles from Campbellsburg, Ky. Mrs. Frances Turner departed this life August 21st, 1935, on his ninety-first birthday, aged eighty-two years. To their union several sons and daughters were born, several preceding him in death. The following children survive: Mrs. William L. Vories, Campbellsburg, Mrs. J. S. Mead, Smithfield, Ky., Mrs. Betty Lindsey, Detroit, Mich., Mrs. Minnie Pyles, Norwich, Kansas, two sons, William, of Louisville, and Fulton, on the home farm. He is also survived by two brothers, George R. and John

Turner, of Turners Station, Ky., and two sisters, Mrs. T. E. Neblett, Shelbyville, Ky., and Mrs. John Duncan, of Cleveland, Ohio. Several grandchildren also survive. In the spring of 1933 Mr. Turner had a fall, which left him in a helpless condition for the balance of his life. During that time he suffered much, but bore his affliction with patience and seemed to be reconciled to his lot, but was willing and anxious to go. Mr. Turner came from Old School Baptist parentage, but neither he nor his wife ever joined the church, but his home was truly a Baptist home. One time he remarked to me that he had entertained and taken around more Old School Baptist preachers than any man in Henry County. They both, when their health permitted, attended the Sulphur Fork Old School Baptist Church, in the neighborhood, and were always willing to contribute towards the expenses of the church, entertaining the preachers, which was his delight, and many times I have been made to feel welcome at the home. I dearly loved to visit him, and many were the times we spent in conversation together. As a neighbor he stood high in the community. Much more could be said of the sterling qualities of our deceased friend. I visited him often in his last illness and always I was greeted with a pleasant smile, in spite of his suffering. All that was possible for humans to do to comfort him in his last hours was done. We are reminded of the words of Job in his sore afflictions: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The funeral services were conducted by the writer in the cemetery at Campbellsburg, under a large tent erected for that purpose, in the presence of a large congregation of friends and neighbors, who were present to pay their last re-

spect to one they loved. May the blessing of the Lord be to all that mourn, and enable us all to say, "Thy will be done."

ALSO,

MR. LON YOUNG, husband of our sister in Christ, and member of the Little Flock Old School Baptist Church, in Anderson County, Kentucky, passed away at his home, in Lawrenceburg, Ky., March 21st, 1936, aged 74 years. He was one of a large family of children. All but one brother preceded him in death. Ezra Young, of Shelby County, survives. Mr. Young was a friend to the Old Baptists, and was interested in their meetings, although he never united with the church. He had no patience with the do systems of the day, salvation by works. He believed in God, and shortly before he died he told his wife that God brought him here in March and would take him away in March. He said, God is my keeper and will do all things right. He also said to his wife, Ella, pray for me, I hope it is God's will that I may not suffer long, and after giving some instructions concerning his departure he fell in that last long sleep, we believe to be awakened by the trump of God, when the trumpet shall sound and the dead shall be raised in incorruption.

The writer was called to conduct the funeral, which was held in the home in Lawrenceburg, Ky., where I tried to speak to the brethren and neighbors who had gathered to pay their last respects to one they loved, with the thought that Jesus had fulfilled his mission and had saved his people from their sins, had finished the work the Father gave him to do, then was the body laid to rest in the cemetery near by. May the Lord bless the mourning friends, and may he, the great Shepherd of the sheep, reconcile us to his will.

GEORGE L. WEAVER.

MONROE JACKSON BONDS was born in the year 1866, and departed this life April 5th, 1936, making his stay on earth 70 years. He leaves to mourn one daughter, two sons, nine grandchildren, three great-grandchildren, one step-son, one step-daughter and a host of friends. The writer was called to conduct the funeral services. He was a member of Hopewell Old School Baptist Church, Kanawha County, West Virginia, and was a faithful attendant at meetings, although he lived in Fayette County, W. Va. We feel our loss is his eternal gain.

ALSO,

SARAH BONDS, wife of Monroe Bonds, was born in 1865, and departed this life in 1931, aged 65 years. She preceded her husband in death five years. She was a member of the Old School Baptist Church, and was baptized by Elder J. W. McClanahan about twenty years ago. He also conducted her funeral services.

This sketch of Sarah Bonds was written by request of her children.

ALSO,

MRS. SIDNEY A. MELTON was born December 20th, 1859, and departed this life April 1st, 1936, making her stay on earth 76 years, 4 months and 11 days. She leaves to mourn her husband, three sons, five daughters, twenty-five grandchildren, seventeen great-grandchildren, and a host of friends. The writer was called to conduct the funeral services. She was a firm believer in the Old School Baptist doctrine, although she never united with the church. She received a hope in Christ Jesus several years ago. She bore her affliction with patience, and said she spent many happy moments on her bed while waiting for the summons from on high to call her home. We feel our loss is her eternal gain.

J. C. HAMMOND.

MRS. MARY ELLA PARROTT passed peacefully away at 12:30 o'clock Friday morning, March 20th, 1936, at her home, near Prentice, Illinois, aged 81 years. Mary Ella Hill was born in Connorsville, Indiana, December 14th 1854. She was married to John Parrott October 22nd, 1883. Mr. Parrott died March 2nd, 1892. On August 22nd, 1901, she was united in marriage to Elias Parrott, brother of her first husband. He preceded her in death February 1st, 1930. She was one of a family of ten children, of whom only one now survives. She leaves one daughter, Mrs. Ray Shortridge, one granddaughter, Lee Ella Shortridge, one sister, Mrs. Sadie R. Thompson, of Cherryvale, Kansas. Mrs. Parrott was a devoted member of the Primitive Baptist Church for more than fifty years. She leaves a wide circle of friends in and out of the church who will long cherish her memory.

Funeral services were held at the late home Sunday, March 22nd, at 2:30 p. m., conducted by brother W. T. Hughett, who spoke from the words, "Let not your heart be troubled." A large gathering of friends and neighbors attended the services. One favorite hymn of the deceased sister, "Asleep in Jesus," was sung by Mrs. R. V. McClure, Mrs. Eugene Scott and Miss Frankie McDaniel. She was laid to rest in Yatesville Cemetery. In our memory she still lives.

FRANKIE MCDANIEL.

FLOYD C. LINN was born October 23rd, 1895, and died January 16th, 1936, aged 40 years, 2 months and 24 days. He was united in marriage to Della Linn December 26th, 1926, and to their union were born three children, one dying in infancy. Two children, Charles and Rosemary, with his dear wife, survive him. Floyd never united with the

church, but he was a strong believer in the Old School Baptist doctrine, and he professed a hope in Christ about one year before his death, when he told me of things which occurred in his life that I was glad to hear. Just before he died he said he wanted the members of the Mount Zion Church to be with him, for the Baptists were his company. He selected the hymn, "How sweet the name of Jesus sounds in a believer's ear," and requested that Elder J. J. Poling use it at his funeral as the opening hymn. While suffering greatly he said, Oh how can I stand it? what will I do? Then added, The Lord will not put upon me more than I am able to bear. He asked for his mother, and when she reached his bedside he took her hand, bade us all goodbye, said a few words in prayer, closed his eyes and quietly and peacefully, and with a smile on his face, feel asleep in Jesus, as we hope. Oh how we miss him, but he is gone from the evil to come and we are left in sorrow, but I hope we do not mourn as those who have no hope. I do not wish him back, but there is a lonely spot in my heart because I will see him here no more.

His father,

JAMES W. LINN.

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## M E E T I N G S .

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The Delaware River Old School Baptist Association will be held with the First Hopewell Old School Baptist Church, Hopewell, Mercer County, New Jersey, on Wednesday and Thursday, June 3rd and 4th, 1936, commencing Wednesday morning at 10:30 o'clock. Daylight Saving Time. All lovers of the truth are invited.

DAVID M. VOORHEES, Church Clerk,  
R. 1, PENNINGTON, N. J.

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

R. LESTER DODSON, Pastor.

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

IN

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

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

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

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

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

1315 Columbia Avenue  
(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

**A L L W E L C O M E**

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

S. B. MOFFITT, Pastor.

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

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

J. R. HARDY.

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

JOSHUA T. ROWE, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

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

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

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

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

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

A. S. ROWIE, Church Clerk.



# SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 104. MIDDLETOWN, N. Y., JULY, 1936. NO. 7.

## CORRESPONDENCE.

### THE RESURRECTION OF THE DEAD.

THIS fundamental truth is such an important part of the grand scheme of salvation by grace, that without it the whole would be abortive. It is the crowning work in the redemption of sinners, and the superlative revelation of God's glory unto man. It is the realization of the promised victory over death and the grave through our Lord Jesus Christ. The subjects to whom this revelation is to be made are Adam sinners, composed of spirit, soul and body. The transactions of grace, in bringing these Adam sinners out of bondage under sin, into the liberty of the sons of God is called in the Scriptures, “Bringing many sons unto glory.”—Heb. ii. 10. To accomplish this noble design of Jehovah, Christ was ordained, anointed and consecrated in numerous offices, in an indissoluble relationship both to the Father and the children given to him. These offices he honored and dignified by con-

secrating himself by his oath to their imposing responsibilities. Not only is Christ one with the Father, but one with his people also. “For both he that sanctifieth and they who are sanctified, are all of one.”—Heb. ii. 11. Aside from the eternal life unity of Christ and his people, he assumed their nature and became one with them in flesh and blood. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.”—Heb. ii. 14, 15. This relationship, which Christ sustained to the sons whom he purposed to bring unto glory, constitutes the foundation of their hope, and the assurance of their receiving the reward of the inheritance. They were chosen in Christ before the foundation of the world, and blessed in him with all spiritual blessings, that they should be holy and without blame before God in love,

Predestinated to be conformed to the image of Christ, called into the fellowship of God's Son, justified from all sin, and glorified eternally. By Christ being made to be sin for them and they being made the righteousness of God in him. They received full credit in the covenant of grace for all that Christ's righteous life in their flesh, death and resurrection entitled him to. Their strong consolation, in the hope of realizing the fulfillment of these covenant provisions rests firmly upon the immutable oath of Jehovah. One covenant and one oath declared and sealed every step and every transaction and every benefit affecting the sons to be brought to glory, from its inception to its consummation. Nothing is done in vain and no losses are sustained on the way. "This is the Father's will which hath sent me, that of all which he hath given me I should lose *nothing*, but should raise it up again at the last day."—John vi. 39. It is certain from the teaching of the Scriptures that it was men, composed of spirit and soul and body, which were given to Christ by the Father; and it is further evident, as previously shown, their bodies were flesh and blood bodies. Jesus said to the Father, "I have manifested thy name unto the *men* which thou gavest me out of the world."—John xvii. 6. Paul said in his benediction upon the Thessalonian Church, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. v. 23, 24. Notice these saints whose spirit and soul and body are to be presented blameless until Christ comes are called; therefore they were foreknown and predestinated to be conformed to the image of God's Son, and are certain to be justified and glorified. (Rom. viii. 28, 29.) The faithfulness of God will not let him fail in his preservation of them to glory. Christ and the Father both have declared their wills in regard to those the Father gave to Christ: Jesus said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John xvii. 24. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 39. In the light of the foregoing Scriptures, can the will of the Father or Son be done, if those given to Christ by the Father are not raised up in the same bodies they live and die in here, and which were the men given to him out of the world? It might be proposed that their individualities will be preserved, and they will be given another more glorious body, a spiritual body. But I reply, That will not meet the exigencies of this case. The Father's will is specific that nothing which he has given be lost; and if anything included in this gift to the Son be lost by substitution or otherwise, the will is broken and all its provisions and bequests are nullified. To fulfill the Father's will, not only individuality but the identity of those

given to Christ must be preserved. (I use the word "identity" as meaning the same.) This allows for all the change necessary to elevate from mortal to immortal, from natural to spiritual, from dishonor to glory, from weakness to power, from corruption to incorruption, but permits of no discards or exchanges. Paul affirms that God who calls them is faithful and will preserve them in their entirety until their Chief Shepherd shall appear, when they shall receive a crown of glory that fadeth not away. (1 Peter v. 4.) Christ's will is that these men whom the Father gave him out of the world be with him where they can behold his glory. The ultimate resurrection of the characters above defined, and their triumphant entry into glory, must be achieved if the will of the Father and of the Son be not broken.

Christ is head over all things to the church which is his body and fullness. (Eph. i. 22, 23.) By virtue of the union of Christ and his people, all that he did in his mediatorial office was done for them, and is productive of results as definite and certain in and for them as in himself. Representatively he carried them with him through all his obedience, sufferings, his death and resurrection, and was their exemplar through it all. Personally Christ's resurrection was complete when his human body arose from Joseph's new tomb and ascended into the heavens; and representatively the bodies of his saints rose when his body rose. "Thy dead men shall live, together with my dead body shall they arise."—Isaiah

xxvi. 19. "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."—Hosea vi. 2. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 4-6. These Scriptures present the resurrection of the saints as complete in Christ as their head and representative. God views them only as they stand perfect and complete in Christ's righteousness, sanctification, redemption, death, resurrection and glorification. Because Christ lives they shall live also, and in the Father's sight they can never die. Jesus confirmed this truth when he declared the resurrection of the dead unto the Sadducees, saying, "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto God."—Luke xx. 37, 38. This does not argue that the resurrection is already past, and therefore the bodies of the saints will not be brought forth from their graves; no more than it would be proper and scriptural to argue that no more of the graces of justification, adoption, regeneration and sanctification would be experienced, because it is said, "By one offering he hath perfected forever them that are sanctified." (Set apart in God's electing love.) It is one thing

to have our salvation completed in Christ, and quite another to experience the application of it in ourselves as the members of Christ. But its completion in Christ, the head, as surely secures its experimental realization in every member of his body as it is that their relation cannot be dissolved. The sins which the members of Christ must have borne in their bodies were imputed to Christ, and he bore them upon the cross in his own body, as their head and representative. This frees them from the law and its curse, which is death. Christ was delivered to death for our offenses, and was raised for our justification. (Rom. iv. 25.) If the body of Christ, as the representative of his church, sufficiently satisfied for their offenses in his death that they were justified, and because of their justification his body rose from the dead; by what rule of justice may we conclude that the bodies of those justified can be held under death, since he partook of flesh and blood for the express purpose of delivering them from death? (Heb. ii. 15.)

Christ's resurrection in relation to his mystical body is not complete actually, but his resurrection was only the beginning; the completed resurrection will only be realized and actually accomplished when every member of Christ experiences just what Christ as the head has experienced. "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. i. 18. Here it sets Christ forth in the resurrection

as only the beginning, as the firstborn from the dead, and his body, the church, as following, which will be the completion. The identical body of Christ arose and appeared unto his brethren and gave them undisputable evidence that it was the same body that was buried which rose. He said to John, "I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. i. 18. If Christ is the beginning of the resurrection of the dead, of which he is so important a part, and if many of the bodies of the saints which slept at the time of Christ's resurrection arose and came out of their graves after Christ's resurrection, and went into the holy city and appeared unto many (Matt. xxvii. 52, 53), may we not accept this as strong evidence, if not positive proof, that the remaining portion shall be raised as the beginning; since they are to be like him when they awake? Will not the rest of the children of this family be brought forth in their birth from the dead in their bodies as the firstborn was? It seems to me this conclusion would only be the results of applying common sense to the interpretation of the metaphor.

The bodies of the saints are the members of Christ. (1 Cor. vi. 15.) Again, the apostle says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 19, 20. The bodies of the

saints are the members of Christ and temples of the Holy Ghost; in them and in their spirits God is to be glorified. They are bought with a price, but not with corruptible things as silver and gold, neither with the blood of goats and calves, "but with the precious blood of Christ," foreordained of God before the world as the ransom price. (1 Peter i. 19, 20.) Shall we conclude that the possession of this purchase, for which such a stupendous and so precious a price has been paid, is to be only temporary? That death and the grave will dissolve the Purchaser's title, and hold in forgotten silence the possession of the Son of God? Never! Never!! He shall continue to reign until he has put all enemies under his feet, the last of which is death. No such tragedy shall ever overtake any of the sons who are being brought unto glory.

Again, it is said, The body is for the Lord, and the Lord for the body. (1 Cor. vi. 13.) If they are for each other, who is going to separate them? Death nor life cannot do it; angels, principalities nor powers cannot do it; things present, things to come, height, nor depth, nor any other creature, shall be able to do it; and all because they are embraced in the love of God which is in Christ Jesus our Lord. (Rom. viii. 38, 39.) The resurrection of the bodies of the saints is so connected with the resurrection of Christ that his resurrection could not have been possible without securing theirs. The same cause, or causes, which would have pre-

vented the resurrection of their bodies would likewise have prevented the resurrection of Christ's body. It would also prove the preaching of the apostles vain, and the faith of the saints vain, and they yet in their sins; that the apostles had witnessed falsely under the inspiration of the Spirit, for they have testified of God that he raised up Christ from the dead, whom he raised not up, if so be the dead rise not; and those who are fallen asleep in Jesus are perished. (1 Cor. xv.) These awful consequences would inevitably follow if the dead do not rise, is the argument of the apostle Paul. And it is evident that nothing in this connection can be meant by the dead except the bodies of the saints, as a careful study of the chapter will show, and as it is a well established scriptural truth that only the body dies in mortal death.

In the fifteenth chapter of first Corinthians the apostle proceeds to prove the resurrection of the bodies of the saints, by proving the resurrection of Christ. First, by eye-witnesses: the apostles, including Paul himself, and above five hundred brethren, all of whom viewed his body, some of them handled it, and all were competent and qualified witnesses to testify to his identity. Second, by the absurdities that would follow if the dead rise not, which are noted above. Third, by deducing results from the relation Christ sustains to his saints, which I have given some consideration to, but shall enlarge upon briefly at this point.

*(Concluded next number.)*

CLARKSVILLE, Tennessee.

DEAR BRETHREN EDITORS:—As it is nearly time to renew my subscription, I am inclosing three dollars, two dollars for renewal and one dollar to use to aid the SIGNS in any way you see fit. I am also inclosing a letter written to me by a young man in Detroit, who is not a member, but a very strong believer in the doctrine believed and preached by the Old School Predestinarian Baptists. I would like to see it published in the SIGNS, if it meets with your approval. This young man is a grandson of the late Elder J. N. Perkins, of Mayfield, Kentucky. I am sure a number of the readers of the SIGNS remember and loved him.

I would like to write more, but feel too unworthy to even be numbered with the Baptists. I have been numbered with them over forty years. I have been asked why I joined the church. My answer was, I do not know. It must have been because I could not help it. But to me they are the dearest people on earth. In fact, all I have left, being a lone widow, no fleshly tie this side of the grave. But my hope is that the Master when suffering on the cross remembered a poor mortal like me and my sins were redeemed and remembered against me no more. If this be not the case, I am lost eternally.

A poor old sinner, nothing and less than nothing,

(MRS.) B. H. SHEARON.

DETROIT, Mich., Sept. 19, 1935.

DEAR SISTER SHEARON:—If indeed I am permitted to call you a sister in Christ. I have thought of writing you

for some time, but as my mind has been barren on the things that would interest you I have not made the attempt. Lettie is sick at the present time, and my boy is in the hospital with a bad leg. He almost had blood poison. It seems that we all have our little share of trouble, but if we could all realize the true import of the text that all things work together for good to them that love the Lord, to them that are the called according to his purpose, we might be more patient, but because of the lack of faith we cannot understand it, but as faith is the gift of God, we must wait upon the Lord. It is argued by most of the "religious" world that faith and repentance precede regeneration, and are conditions to be performed by the alien sinner in order to become a child of God, but, dear sister, our experience does not teach us that, but that the sinner must be quickened and made alive by the Spirit of God before he can repent or have faith. So we will try it by the searchlight of divine truth, if we are so led. Now if the theory is right there are some things that no man can evade. Repentance and faith must be begun and carried on and finished before any sinner can be born of God. If so, then the sinner must do these things while he is dead in sins, without any holy principle dwelling in him and while he is wholly under the influence of Satan. The sinner cannot repent of his sins and turn to God, because he is dead in sin. Paul said, You hath he quickened who were dead in trespasses and in sin. Paul affirms that they were dead in sin up to

the quickening, which is another word for regeneration. There is not a spark of spiritual life in the natural man to prompt him to seek repentance. It is said in the Scripture, There is none that doeth good; no, not one. They are all gone out of the way. They are together become unprofitable. The life that is in them is natural and pertains to this world only, and from it can spring no fruit for the next world. Christ says, The strong man armed keeps his palace and his goods in peace. There is nothing in man in this state to make war with sin, having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts. (Eph. iv. 18.) To require men to truly and savingly repent in order to get a change of heart is to require an impossibility. Repentance is an effect of regeneration, and a fruit springing therefrom. To regenerate, to quicken, to be born again, are evidently all the same thing, and exclusively the work of God by the Holy Spirit. To be born again is to be made partaker of the divine nature, divine life, the life of God. This divine nature is that which brings about true repentance towards God, which is the evidence of divine life, that life which was hid with Christ in God, for he said, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee. (Jer. xxxi. 3.) Divine life when given, and a new nature imparted, which is opposed to sin, causes the sinner to hate sin, then true repentance begins and is the real

evidence of regeneration. This is when a sinner comes to Jesus, because he now begins to seek Jesus earnestly by prayer and supplication, and to this agrees the prophet's language: I will bring the blind by a way they knew not. Crooked ways I will make straight, and rough places smooth. This will I do for them, and forsake them not. Then this is being drawn to Christ. For no man can come unto me except the Father which sent me draw him. Then again he says, Therefore the ransomed of the Lord shall return (from natural life to spiritual life) and come to Zion with singing, and sorrow and mourning shall flee away. It is said again, All thy people shall be taught of the Lord and great shall be their peace. Dear sister, sometimes when I try to meditate upon the wonderful works of our Creator I am lost in utter amazement to think he could remember a poor worm of the dust with an everlasting love, and at that great day to be made in the image of his dear Son, it is almost too much for me to hope for, but is not that the experience of us all? I think it was the experience of the apostle when he said, Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. And the prophet when he said, The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and mourning shall flee away. But, dear sister, we are only pilgrims in this life, walking to and fro seeking a city

not made with hands, whose builder and maker is God, and when we come into possession of that city, and are made like unto the Son of God, then we will be satisfied.

Well, dear sister, I will close lest I weary you. I hope all is well with you. Love to the household of faith.

ELMER LOCK.

BALTIMORE, Md., March 3, 1936.

DEAR KINDRED IN CHRIST:—If the Lord wills, I will write a few lines to let you know I appreciate your many expressions of love and sympathy. I have had so many cards, letters and telegrams it will be a long time before I can reply to each one personally, but this I hope to do ere long. I am now taking advantage of thanking you through the SIGNS. I feel unworthy of the kind consideration shown me, but my dear departed one was worthy of all that was ever done for him. There is such a vacancy in my poor heart and home. Every morning when the mail comes, after my children are off to school, I sit by the vacant chair and read through tears the many sweet words of sympathy and condolence. For nearly sixteen years we were constant companions, loving the same things, reading and talking together. When he was physically able, neither of us mailed a letter unless the other had read and indorsed it. He died in full triumph of the faith. Although he said he dreaded the monster death, when it came we had sufficient evidence to believe it held no terrors for him. He seemingly entered into glory, and went very gently into a sweet, peaceful

sleep. As long as he had strength to talk his theme was Jesus and his love for his people. He prayed a beautiful prayer on the night of the seventeenth. I tried to write it, but he talked too fast, and some words were not plain. Here is what I have: The wondrous works of Jesus in the hearts of his people! O Lord, hear these pleadings, and bless these feeble efforts. \* \* \* and the personal appearing of the Lord Jesus Christ. I do thank and bless thy dear name. (Then something about his wife.) I have suffered the loss of two who served in capacity as laborers of the gospel of the Lord Jesus Christ. Mindful of others, but all is well. How excellent is thy name in all the earth.

We had left him with the nurse, she wanted him to be quiet, and when we heard him we hurried back. I did not have a pencil in hand, so missed the first part, then could not write as fast as he was talking, so could not get all that I could understand. It was a great cross to me to have a nurse, as he wanted me by him all the time. However, I was with him most of the time. He was so appreciative of everything that was done for him, and so good to me. I never received anything but praise from his precious lips. We just had a nurse at night for ten or twelve hours, and during those hours when I would go lay my hand on his head he would say, That feels so good. It just calms me all over. Your touch is so different from any one's else. Is it any wonder I was given superhuman strength? Neither of us had much sleep after he was confined to his bed, the last day of



January. He was quite a care after he was stricken with blindness. Not having a barber close by, I cut his hair and shaved him, prepared all his food, and often fed him like an infant. I called him my big baby. He would say he was more trouble than an infant. I treated his eyes twice daily with a hot application, and never left him only when I had to, and then would hurry back as quickly as possible. I did go to meeting a few times when he wanted me to. He went to meeting four or five times and spoke half an hour each time, and dictated many letters at home. I feel that now, as one dear minister said to me, I must turn from the dead to the living. God gave me this dear companion, now he has taken him away from me, and for him it is far better to depart and be with Jesus, and when I know my loss is his gain I shall try to go on, trusting that I am secure in the secret place of the Most High, and may be enabled by his grace to abide under the shadow of the Almighty. Sweet to me is the Scripture, "The eternal God is thy refuge, and underneath are the everlasting arms." How I prize the prayers of my dear kindred in Christ. The effectual fervent prayer of a righteous man availeth much. Thus far the Lord has led me. My trust is alone in him now.

Brother Rowe quoted in his last hours Jeremiah iii. 23: "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel." Such a consecrated life! And he died as he had lived.

Brother Rowe said he wanted no one to eulogize him, he would take no honor to himself. To me he was truly a great man, and in one thing I could obey the Scripture. I could and did reverence my husband.

My dear ones, continue to pray for me, and cast the mantle of charity over my weaknesses and many imperfections as my dear departed one did.

Your little sister, I hope, lonely and sorrowing,

MINNIE W. ROWE.

WOOLWINE, Va., Aug. 5, 1935.

DEAR EDITORS:—In Him all fullness dwells, is one of the sweetest thoughts that ever entered our minds, and perhaps the most powerful. In Him all fullness dwells. This includes every heavenly blessing, which is Christ Jesus in the glorious display of the riches of his grace, for he is our glorious inheritance, which fills heaven. The fullness of heavenly blessings that fills all in all. Our Savior is our salvation, for he has saved us. He is the joy of our salvation, our deliverance, for he has delivered us from sin, from the kingdom of darkness into the kingdom of light, the kingdom of righteousness and peace. He is our everlasting portion for ever and ever. If we are blessed with the covenant blessings we are the heirs of promise. The angel of the covenant appeared to Moses in a flame of fire out of the midst of the burning bush, and the bush was not consumed, because it was the everlasting love of God. I dreamed I saw the burning bush, the prettiest bush I ever

saw; there was not a decayed leaf on it. It looked like the glory of the Lord was shining upon it. I hope I am in the presence of the angel of the covenant of our Lord and Savior Jesus Christ this morning, which I believe to be the flying angel from the midst of heaven (John's vision, Revelation xiv.) having the everlasting gospel to preach to every nation, which I look at as being the overpowering gift in the gospel, for in Him all fullness dwells. I do not think I can agree with some concerning the blood of Christ, and in an humble spirit will ask them to bear with me. Elder J. C. Philpott, of London, in his lifetime said that Christ took his flesh and living blood into heaven. He was an able gift, and I have his letter in a book. Was the flesh and blood of Christ spiritual? Yes. Can our flesh and blood enter heaven? No, not in its carnal state, for it is polluted with the sin of Adam, from which our Lord's body was free. In the Bible we read of the wicked that their blood shall be upon them. That is, their sin shall be upon them, and not forgiven. We read that we are made nigh by the blood of Christ. Here is the love that flowed from the virtue of our Savior's blood. After his resurrection it was proven that he had living flesh and blood, without which there could be no justification and no sanctification, and I fully believe that the virtue of our Savior's blood fills heaven with the richest blessings. From his pierced, wounded side flowed forth the virtue of our Savior's blood back to the Adamic fall, and from his wounded side the

virtue flowed forth to the morn of the resurrection to all of the chosen race, for he is as a lamb slain from the foundation of the world, and now he dwells in the brightest glory. The apostle said he dwells in unapproachable light, which no man hath seen, nor can see, so then it is his Spirit that we have dreams and visions of.

Your sister in hope,

MOLLIE SALMONS.

BATH, Maine, March 8, 1936.

DEAR BROTHER DODSON:—I have been a long time trying to make up my mind I had something of interest to write to you, one whom God has blessed with the spiritual understanding that has been given you, and what I may write may not be of interest to you. But as I read from your pen I find that you are my brother in tribulation and we both travel the same way, but I feel you are not the sinner I am. I see no one in all my brethren who is so vile, and often say, I wish I was like this one or that one. It seems I would not have any of that awful fear, and wonder why God does not chasten me more than he does, and still I do not want him to take the chasten away, for it says that whom the Lord loveth he chasteneth. The enemies I have within myself are many and give me much trouble. I am not fit to live and I surely am not fit to die. I think of the good sermons I heard at the association and often get hungry to hear more. God knows and will supply all our needs as he sees fit. I have so much of the world around me I used to wonder

if I might fall back. I believe I hate it more than ever, and I am afraid there are times I show it, and that is not nice. It says, Resist the devil and he will flee from you. There are times when I think he sticks closer than a brother to me. I know I should not doubt, for without faith we cannot please God. He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but should have everlasting life, and he has given me the witness within my heart that I have learned of him, but how I would love to live such a life that I might see something in it that would be Christlike, but that is not to be. If it were not for Paul's writings I would give up and fall by the wayside, for the good that I would I do not, and the evil I would not, that I do. Unclean! Unclean! Oh how I realize the uncleanness within me, and I feel to cry to God for mercy. Then comes the thought, Why would God listen to one so vile as I am? But I know he is a just God. He has promised, and his promises stand fast, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. As I grow older I crawl more within myself, for people think me peculiar to advance such strange ideas, and so I go on, sometimes tossed by angry waves and deep waters going over me, and then sometimes in green pastures by still waters, and so it will be until life is done.

You will see a month has passed since I began to write, and much has happened in that time. We have

moved from Bath again to Topsham, and are here with my sister, Mrs. Estes, and my cousin, Mrs. Whitman. You saw her at the Association a year ago last September, and she often spoke of you. My sister at Bath, Mrs. Hoyel, died last December, and I felt there was no one to keep me there, so we came up here Saturday, March 14th, and were held up two hours because of high water. It did much damage here, but not as much as it did in other places.

Elder Dodson, I hope you will cast the mantle of charity over this letter. I have not written as I would like, but when I get a chance to write is when the others are ready to play cards or do cross word puzzles, so there is much talking going on and I get confused. Perhaps I could do no better were I alone. I hope you and your family are well and that you have not suffered by the flood conditions. May God bless and protect you and yours and lead you in sweet paths of love and fellowship.

Your sister,

RACHEL B. POTTER.

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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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L. B. Parker, Ky., \$1; Mrs. Duncan McCallum, Ontario, \$2; Jessie Murray, Ontario, \$2; "A friend," Ky., \$1; Mrs. T. H. Young, Ohio, \$1; G. W. Berry, Ala., 50 cents; Mrs. G. W. McDaniel, N. C., \$1; Mrs. Kate Lunsford, Ky., \$1; Mrs. J. H. Hasbrouck, N. Y., \$1; D. L. Blackwell, N. J., \$3; Melissa C. Sparks, California, \$1; Mrs. Clara Parker, Ore., \$2.

**EDITORIAL.**

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**MATTHEW I. 18-25.**

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is,

God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.”

A brother has requested views on the foregoing. At this time we may not be able to go into the subject to the extent we would like, but we will express some of our thoughts for the consideration of those who may read. This Scripture involves one of the most fundamental phases of eternal truth to be found anywhere in the Bible. If it is untrue then the entire weave and fabric of the Scriptures must fall to the ground as the greatest myth of the ages. The Lord himself, however, promised before even the human race began to multiply upon the earth that *the seed of the woman would bruise the serpent's head*, which was prophetic of the fact that Jesus in the fullness of time would come in the flesh and through his sufferings, death and resurrection destroy him that had the power of death, “and deliver them who through fear of death were all their lifetime subject to bondage.” In addition to the record of Matthew as to how the birth of Jesus came about, we also have the record of Luke, whose profession we understand was that of a physician, and who was especially taught and learned in such matters as those pertaining to births, etc. It was no mere accident that he, as one having authority, should “have taken in hand to set forth in order a declaration of those things which are most surely believed among us.” He continued with

the further statement that "Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."—Luke i. 1-4. He then tells us Herod was king of Judæa in those days, and gives us the details of the birth of John the Baptist, following which he relates the circumstances surrounding the miraculous conception and birth of our Lord. We will quote his exact words as recorded in verses twenty-six to thirty-five, inclusive: "And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his

kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." If this evidence is not acceptable and conclusive it is useless to attempt to adduce further proof from the Bible. This is not the first time or the only thing that has utterly confounded men, scientific and otherwise. They cannot tell us how God by the power of his word was able, in the beginning, to create the heaven and the earth; they cannot explain why the Red Sea should have divided to let Israel pass over dryshod, and then the same mighty waters closed in upon Pharaoh and his hosts, destroying them to a man; they cannot unravel the mystery of the fiery furnace, the heat from which destroyed those who cast in the three Hebrew children and yet all that the fires could do to them was to loose their bands. The world still awaits an explanation from the wise men as to why it was not until the seventh day and the seventh time that Joshua's men encompassed the city of Jericho, that it came to pass, at the blast of the ram's horn, when the sound of the trumpet was heard, that the walls of the city should fall down flat, and the people should ascend up every man straight before him. Many have contended that the narrative of the whale swallowing Jonah is absolutely incredible, but we would rather

agree with the old colored brother who said that he not only believed what the Bible said about it, but that if the Bible had said that Jonah had swallowed the whale, he would have believed that, as well. The wise men, magicians, soothsayers, and the like, of Egypt were utterly dumbfounded and bewildered at many things which were made perfectly clear to God's servants by revelation. The same is true to-day. Science has for its foundation literally known FACTS. True religion has for its foundation FAITH. This is the gift of God, and without it no man can please God. "He that cometh to God must believe that he is [that he is verily God], and that he is a rewarder of them that diligently seek him." To all such, nothing is impossible with God; their faith staggers not at anything that pertains to him. By the mighty workings of his Holy Spirit in them they are enabled to believe, and they accept without one scintilla of reservation the inspired record as to the manner and purpose of the birth of Jesus as given not only by Matthew and Luke, but which was also prophesied beforehand all down through the ages by God's holy prophets. That a virgin should bring forth a son, and that his name should be called JESUS, which being interpreted is God with us, whose purpose in coming into the world was to save his people from their sins, and that he finished his work in every sense of the word, is the foundation of the christian's hope. The truth of this is well attested to by all of the holy Scriptures. We are well aware of the fact

that the multitudes do not and cannot accept such doctrine, nor can they believe it until it is wrought in them by God's power, but this shall not in any way deter or prevent our proclaiming it from the house-top. Many times we are made to ask, if it be God's will, that he pity the unregenerate and have mercy upon them. At the same time we are made to thank him from the very depth of our poor, sinful heart for revealing unto us a knowledge of his truth, for according to nature we are no better than the vilest of the vile, and would most certainly have never desired to know him whom to know is life eternal had we been left to ourself.

Since our last editorial, which appeared in the May issue of our paper, in which we spoke of the clay and the potter, and tried to set forth God's sovereignty in making one vessel unto honor and another unto dishonor, and his electing love in choosing Jacob and rejecting Esau, even before either were born, or had done good or evil, "that the purpose of God according to election might stand, not of works, but of him that calleth," we have received three pages of scriptural references, unidentifiable as to date, address and signature, with remarks purporting to refute the doctrine of election. We stated in said editorial that "Unquestionably, the doctrine of election is the most hated of all of God's blessed truths," so we are not surprised that we drew the blood of one who evidently does not know the truth. One of the first Scriptures to which our unknown friend refers as supporting his theory

of God's inability and the creature's ability is 1 Timothy ii. 4, as follows: "Who will have all men to be saved, and to come unto the knowledge of the truth." Evidently he construed this to mean that God will have every individual of mankind to be saved, but because the creature is more mighty than his Creator, God will have to content himself with saving only such as will let him. If such doctrine is not blasphemy, we do not know what would be. As the last reference on his third page has to do with "rightly dividing the word of truth," we would recommend that he take the trouble to ponder the first part of this verse, which says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed," and take himself into hiding until he has some true understanding of what the Scriptures really teach. The twenty-first verse of Matthew one, which reads: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins," is sufficient answer for us to make at this time to his three pages of unsigned material, mailed at Winnipeg, Canada. Strange as it may seem, this same person also inclosed a leaflet entitled "A Religion of Four Letters," in which a "Christian Lady" said to one, "There is a wide difference between your religion and mine." The one to whom she was addressing said, "Indeed, how is that?" "Your religion," she replied, "has only *two* letters in it, and mine has *four*." "What do you mean," said he, "by two letters and four?" "Why, your religion," said the

lady, "is D-O, DO; whereas mine is D-O-N-E, DONE." Our friend apparently is of the former class, while we profess to believe that when Jesus said, "It is finished," and gave up the ghost, he had fully accomplished what our text declares—saved his people from their sins. We would suggest that in the future he at least be consistent, and not send opposing kinds of literature in the same envelope.

Since our Lord and his disciples set up and established the true church on earth, Satan and his legion of hosts have done all within their power to destroy it, but Jesus told Peter that the gates of hell should not prevail against it, so it is safe and secure for all time. It has been attacked in every age, but by God's grace it has survived. The Lord has not left himself without witnesses, for there has always been some who would defend to the death his precious truth. They have not always maintained the same name as a body, but they have held unswervingly throughout to the same fundamental principles. During the more recent periods of time, they have been known as Baptists, and more recently still as Primitive or Old School Baptists, to distinguish them from those who were really not of them and went out from them. Four years ago, in 1932, we were at the Black Rock meetinghouse in Maryland, and took part in a service commemorating the one hundredth anniversary of the separation in 1832 between the Old School and the New School. At that meeting there was much read and spoken which savored

of a historical nature, and well do we remember stating from the pulpit that we hoped there were none present who, because of the historical references, would conclude for one moment that the Old School Baptists, or their doctrine, were only one hundred years old, or that Elder Gilbert Beebe was the founder of the church. If this were true, it would mean that we are still only as old as one living man, since we have a dear brother in Hopewell, N. J., David Blackwell by name, who was born in the year 1832, and will be one hundred and four years of age if he lives until the latter part of this month. We would be in a very sad state, indeed, if we could not trace our spiritual lineage back farther than that, for there are many religious orders which antedate that period of time, but the doctrine which we believe and contend for goes back to the days of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Some years ago, at a funeral in the State of Maine, a young man asked us who was the head of our church, and where were the headquarters. We replied that evidently he knew nothing at all about Old Baptists, and then we stated to him that the Lord Jesus Christ was the head over all things to the church, and that our headquarters were in heaven. Such, indeed, is the case if we are what we profess to be.

Having already made reference to the meeting at Black Rock, Md., in 1832, when there was a parting of the ways between the Old and New orders,

let us emphasize here that the ten Elders and the ten laymen who were present and affixed their signatures to the proceedings which went forth from that place at that time, did not distinguish themselves by advocating and promulgating some NEW doctrine, to be adhered to by their own followers, but their memories are greatly esteemed because they stood immovably for the things which had been most surely believed by the followers of our Lord and Savior Jesus Christ since the first true gospel church was established. These beloved and faithful brethren, like the apostle Paul, would not have any man follow them beyond what they followed Christ, and if we know our own heart we can truthfully say the same to-day. Our earnest prayer is that God will cause us all to ask for the old paths where is the good way, and walk therein. We should stand firmly upon the foundation of which our text is a part, for other foundation can no man lay than that that is laid, which is Jesus Christ.

R. L. D.

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## CIRCULAR LETTERS.

(Written by Elder C. W. Vaughn.)

*The Delaware River Old School Baptist Association, in session with the Hopewell Old School Baptist Church, Hopewell, New Jersey, June 3rd and 4th, 1936, sendeth greeting to the several churches and associations with which she corresponds.*

DEAR BRETHREN:—As we are favored to assemble as an association and receive your correspondence, we feel to address you in this our annual epistle, giving you the assurance of our love and fellowship, and to direct you to the convictions of our hearts, we call attention to the words of Jesus: "Behold an Israelite indeed, in whom is no guile."—John i. 47. This word "Israelite" applies to every poor sinner that worships God in the spirit. We have the narrative of God's dealings with Jacob, when he was called Israel, which expresses the change that had taken place in him. Jacob was a supplanter according to the flesh, and in that relation he was made to flee from the face of Esau, but the power of the Most High touched him, and opened to him, by which he saw the ladder that reached from earth to heaven, and the angels ascending and descending upon it, then he could express, "Surely the Lord is in this place, and I knew it not." "And he was afraid, and said, How dreadful is this place this is none other but the house of God, and this is the gate of heaven."—Gen. xxviii. 16, 17. Which gives us the difference between the flesh and the Spirit. In the word

"Israel" (meaning soldier of God) we get the difference between those who worship God and those who do not. Jacob was called Israel from the time he had this experience, and all of his offspring according to the flesh were called Israelites, and referred to as the people of God, and the people to whom the kingdom of God belonged. But Paul said, Not all Israel are of Israel (Rom. ix. 6), and we Gentiles who are given to discern between flesh and Spirit know that flesh and blood cannot inherit the kingdom of God, and neither doth corruption inherit incorruption. The Israelite Jesus points out was coming to him, and the evidence proved that Nathaniel had heard and learned of the Father, for he that hath heard and learned of the Father cometh unto me, and no man can come to me except my Father, which hath sent me, draw him. (John vi. 44, 45.) These are the ones who come to be baptized, who fill a righteous act, and bear the fruit for repentance that John asked for of those who came to him to be baptized. We, as an Association, believe that we are what we are by the grace of God, and have fellowship for all who come bearing precious fruit. We do not believe in works of righteousness which men can do for salvation, or by the work of men's hands receive the gift of the Holy Ghost.

Israel as a people received the teaching of Moses and Aaron, and followed by observation, and verily thought they could obtain salvation thereby, but the Spirit teaches the words of eternal life, and the deep things of God are searched, and the one that is taught

thereby is made to exclaim, Oh the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out, and when the riches of the kingdom of God are revealed to the poor sinner he is given to behold the purity thereof, and to behold the vileness of his mortal state, which causes him to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 24. In this Israelite there is no guile. We contend that Jesus purifies the sinner before God, that in Jesus he stands redeemed from all iniquity and is as pure as the Son of God himself; yet he is a sinner still, and has the same sinful nature, and is a partaker of this world in the first Adam, and as far as his profile is concerned he is the same, but the life of that sinner has a warfare that was not before realized, and he bears in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. (2 Cor. iv. 10-12.) As death is realized in the individual the multitude of the saints see the image of Jesus shining in his walk and conversation, which unites them in one bundle of love and makes them sit together in one bundle of love, and the thanksgiving of many redound to the glory of God.

Dear kindred in Christ Jesus, it is sweet to have your fellowship, and to hear from you and know of your welfare, and we hope to have you come to us each year bearing the glad tidings of Jesus and his love for poor sinners.

We are glad in our hearts to realize the enmity there is in our mortal lives is destroyed and we know not each other after the flesh, because God hath given us the spirit of reconciliation, in which we behold each other as Israelites indeed, in whom there is no guile.

We witness the passing of our companions in tribulation from our militant relations, but we feel our loss is their eternal gain, and when one has filled up the measure God has appointed, we should say, Thy will be done, not ours.

Israel was under the law of Moses, and all the commandments were for them to obey in their daily life as a people God had blessed above all others, and they bear a relation in that old covenant that identifies them among the sons of men. In the new covenant there is entirely a new and living way given to every Israelite, and the law in which it is written is put in their inward parts and written in their hearts. As is declared by the prophet, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 33, 34. The Lord Jesus beheld them from the ancients of eternity, as the chosen of God, the elect, the Israel or soldiers of God, that worship him in spirit. May the Spirit

abound in our hearts and direct our steps, that we may go by the way of the footsteps of his flock, that we may be Israelites indeed, in whom is no guile.

C. W. VAUGHN, Mod.

ELVIRA H. CONNER, Clerk.

(Written by Elder D. L. Topping.)

*The Delaware Old School Baptist Association, now in session with the Salem Church, in Philadelphia, Pa., greetings in the Lord.*

DEARLY BELOVED:—As is our custom, we address you with what is called a Circular Letter. We have no new subject to write about, but the same blessed truth that never grows old. We are living in the time of new things. Not in the world's history have the inventions of men equaled those of our present age. It would seem that man has reached the height of his glory, yet He who giveth man his knowledge is without honor among them. They look upon him as sitting upon some distant throne viewing the events of world affairs in sad disappointment, but God's dear children know him to be the same almighty God who held the proud waves at bay, and turns the heart of the king wheresoever he will. Dear ones, how highly favored are we, having been called out of nature's darkness to the lofty position of being living witnesses to the blessed truth that salvation is alone of the Lord, and vain is the help of man. We hear much said to-day about our being so few in number. On the surface this would seem to be true, but there never can be other than the right number of

the body of Christ. It could not be a perfect body if even one less than he has ordained to everlasting life should fail to acknowledge him as their Savior. So never let us get the idea in our mind that we have any less associated with us to-day in our worship than just the correct number. All things are just as the God of our salvation ordained them to be, and we, as his dear children of his choice, have nothing to fear. Cast all your care upon him, for he careth for you. God led Israel by the hand. Spiritual Israel he leads by faith, and Paul tells us that faith is the substance of things hoped for, the evidence of things not seen. The moment the Holy Spirit begins his work in the heart of the sinner faith is given which points to Christ, the unseen. The evidence is unmistakable, and thus begins the journey by faith. Onward over the rugged pathway marches the stranger upon the earth; faith will not let its subject turn back, for the anchor is cast within the vail, and the greater the raging storm the more direct will the ship point to the unseen anchor. Fear not, weary ones, the harbor is just beyond. And unto our God be everlasting praise, now and for evermore.

C. W. VAUGHN, Moderator.

JOHN B. MILLER, Clerk.

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### CHANGE OF ADDRESS.

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ELDER G. B. McClanahan has changed his address from Route 3, Elkins, W. Va., to 1518 Lavolette Avenue, Elkins, W. Va.

## CORRESPONDING LETTERS.

*The Delaware River Old School Baptist Association, in session with the Hopewell Old School Baptist Church, Hopewell, N. J., sendeth greeting to all the household of faith with whom we correspond.*

DEAR BRETHREN:—It is through the kind providence of the all-wise God that we have again been permitted to meet in our annual Association. We are indeed blessed that so many of our brethren, sisters and friends could meet with us, and our meeting has been a sweet season, as peace and unity have abounded all the way. The visiting ministers, of whom there are five, have come laden with rich messages of Jesus, our Savior, the One altogether lovely, the Chief among ten thousand.

The next session of the Association is appointed to meet with the Southampton Old School Baptist Church, at Southampton, Pa., beginning on Wednesday before the first Sunday in June, 1937, when we again hope to meet together in love and fellowship.

C. W. VAUGHN, Mod.

ELVIRA H. CONNER, Clerk.

*The Delaware Old School Baptist Association, in session with the Salem Church, Philadelphia, Pa., May 27th and 28th, 1936, to the several associations with which we correspond, sendeth greetings.*

DEAR BRETHREN:—Another blessing has been extended us through the mercy of the sovereign God and Father, in and by the Son, Jesus Christ our Lord, in the assembling of our-

selves together in his name. The presence of his servants and messengers, sent to us, invigorates and strengthens the several churches mightily in these trying and perilous times. Where the Spirit of the almighty God prevails these things can be, we can be drawn together if led by his Spirit, and we truly thank him for this Spirit to prevail in the hearts of such a few in Salem Church, and hope their efforts and many kind acts in entertainment of the brethren have been rewarded and returned to them (spiritually) by the preaching of the Holy Spirit in the hearts of the ministering brethren, and the visiting messengers from other associations of our correspondence. As our fathers and mothers in Israel are passing on to their reward, we should be more anxious to forsake not the assembling of ourselves together, for we believe the last days are almost upon us, no ingatherings anywhere, a spirit of unrest, yea, even among our own people in the several churches everywhere, a desire to rather follow after the pleasures and sins of Egypt than to be together in Spirit and in love, the same mind in Christ. Bear ye one another's burdens, and so fulfill the law of Christ. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another.

We feel this meeting has been the fruit of the Spirit to us all, and we thank him, glorify him, for these manifold blessings. Associational gatherings of the elect are precious indeed, when drawn together in love. Our

prayer is that the brethren in the ministry may be cemented in love, the love of God, in revelation spiritually, to declare the "whole counsel of God." May they all see it alike, in every part and point as Scripture portrays it and God reveals it, according to measure of the gift of Christ. May each one of us be humbled to receive and accept what he hath given unto us, and may the "stronger man" crush the "strong man" in his efforts to separate God's little flock in divers places. Where evil reigns death will prevail in the heart or in the churches. It must be spewed out or spiritual death will obtain.

Hoping to meet again next year at Welsh Tract Church, we say farewell, if it be the mercy of God.

C. W. VAUGHN, Moderator.

JOHN B. MILLER, Clerk.

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### OBITUARY NOTICES.

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ELDER JOHN H. BEAMAN was born at Sandyville, Iowa, September 18th, 1859. He moved with his parents to Missouri, where his father died February 5th, 1875. His mother then moved her family back to Iowa, and about the year 1880 they moved to Kansas. Here he was married, on October 10th, 1886, to Miss Jemima Ann Aydelott, who survives him. To this union were born eight children: Harrison and Elijah Beaman and Mrs. Clara Stark, of Forest Grove, Ore., Charles Beaman, of Cornelius, Ore., and Mrs. Mary Herbert, of Cheshire, Ore. Two sons and one daughter preceded him in death. Three brothers and one sister are still living, also ten grandchildren and three step-grandchildren. He united with the Primitive Baptist Church in 1894. He,

with his family, moved to Oregon in 1909 and settled on a place northwest of Forest Grove, where he resided until his death. He transferred his membership to the Mt. Zion Church of Old School Baptists of this place, and was licensed to speak in public, and August 8th, 1925, was ordained to the full work of the ministry. Elder William Reeves was a brother-in-law to Elder Beaman, and both ministered to the church until the death of Elder Reeves, in 1930, since that time Elder Beaman had served. The last meeting was the first Sunday in May, and an appointment was made for the first Sunday in June. On May 24th, 1936, Elder Beaman was called from his labors here, the result of weakened condition caused by influenza, followed by pneumonia. The writer, who assisted in his ordination, was, by request of brother Beaman, called to officiate at the funeral, which was held at Forest Grove, Ore., May 28th, followed by interment in the community cemetery near the home. We feel the home has lost a faithful husband and father, the church a worthy pastor and the community an honored citizen. May his worthy example be an inspiration and comfort to those who mourn his departure.

C. W. BOND.

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DENNIS WATKINS was born in the State of Georgia April 20th, 1845, and died at his home, near Jefferson, Oregon, May 1st, 1936, aged 91 years and 11 days. He lived in Georgia until 1849, then moved with his parents to Marion County, Iowa, where he grew to manhood, and April 4th, 1869, he married Jemima E. Burch, who preceded him to the glory world June 14th, 1925. To their union were born five children, one dying in infancy, and another, Mark M., passed away December 28th, 1918. Those

living are Mrs. Minnie Banks, Mrs. Astoria Weddle and Walter D., all of Jefferson, Ore., and one granddaughter, Mrs. Vera Arnold, of Scio, Oregon. Brother Watkins united with the Primitive Baptist Church when eighty years of age, but had been a firm believer in the doctrine of salvation by grace for many years. Our pastor, Elder S. B. Moffitt, not being able to attend, the services were conducted by one, George W. Simons, of the "Christian" denomination. Brother Watkins suffered a great deal, but bore it with patience, saying he desired to go and be at rest. He was laid to rest by the side of his wife in the family lot at Jefferson, Ore., there to await the resurrection morning, when all the redeemed host shall be gathered from all the four corners of the earth to sing songs of redeeming love unto Him who was slain but liveth again for evermore.

Written by request.

S. B. MOFFITT.

THE death occurred at Cass City on January 26th, 1936, of MRS. JACOB A. HURLEY, youngest daughter of the late Mr. and Mrs. James Murray, of Ekfrid township. Mrs. Hurley was born May 29th, 1865, and was married December 29th, 1887. She lived in Mosa township until February 19th, 1901, when they moved to Cass City, Mich. She experienced a good hope in Christ, and was received in the Covenanted Baptist Church, in Ekfrid, at the June meeting, and was baptized by Elder J. B. Slauson July 25th, 1925. Funeral services were conducted by her pastor, Elder George Ruston, and he sang the hymn which she requested: "Oh for a closer walk with God." She loved the assembly of the saints, but very seldom could come, because of the distance. She leaves to mourn, besides her husband, two sons and two daughters: Dr.

James R. Hurley, of Alamosa, Colo., and William G. Hurley, bank manager, of Fairgrove, Mich., Esther Carolyn, a supervisor in Ford Hospital, Detroit, Mich., and Margaret (Mrs. Cameron Wallace), of Cass City, Mich. She also leaves six grandchildren, all boys, and two sisters, Miss Jessie Murray and Mrs. Duncan McCallum, of Ekfrid, Ont. She was a wonderful mother, but none knew it as completely as the children she raised and worked for. Her trust was in her Savior. Among her things was found a paper on which was written, "Be of good cheer, I have overcome the world."

Trusting that our loss is her eternal gain, her sister,

JESSIE MURRAY.

MRS. MARY E. BRADLEY, nee Burns, was a native of Van Zandt County, Texas, where she was born May 25th, 1855. She was married to J. F. T. Bradley, who preceded her to the grave June 3rd, 1910. Surviving are seven children: S. F. and A. M. Bradley, of Mabank, Texas, Mrs. J. C. Beard and Mrs. A. M. Lindsey, of Terrell, Texas, A. E. Bradley, of Milwaukee, Wis., D. Bradley, of Kaufman, Texas, and Mrs. A. F. Stegall, of Mabank, Texas; two brothers, J. H. Burns, of Canton, Texas, and J. N. Burns, of Terrell, Texas; two sisters, Mrs. Bledsue and Mrs. H. A. Anderson, of Sipe Springs, Texas. Sister Bradley united with the church of the Primitive Baptist faith and order at Cold Spring on Saturday before the fourth Sunday in November, 1877, and was baptized by Elder John R. Martin. She always filled her seat when not providentially hindered, was sound in the faith, believing in a sovereign God, and salvation by grace, both in time and eternity. The church has sustained a great loss, but we hope our loss is her

eternal gain. She was a true wife and a devoted mother, gentle, whose kindness to every one and whose high standard of morals throughout her life should ever remain an inspiration and guide to her children. Weep not, dear children, as those who have no hope, for your mother is gone from the evil to come.

Written by her pastor,  
W. W. SLAUGHTER.

MEMORIALS.

WHEREAS: According to the appointed time of almighty God, our beloved brother DEACON DAVID M. VOORHEES, was removed from us by death, and

WHEREAS: The Hopewell Old School Baptist Church has sustained a grievous loss and great sorrow, and

WHEREAS: Brother Voorhees had been a member of this church for thirty-two years, and had served the church in many ways, Church Clerk, Deacon, Trustee, President of the Board of Trustees, with the most faithfulness, be it therefore

RESOLVED: That we do hereby testify our sorrow at our loss, but we feel that we have reason for an assurance that our loss is his eternal gain. He was firm in the faith once delivered unto the saints, and be it also

RESOLVED: That these resolutions be spread upon the Minutes of the church, a copy be transmitted to the family of the deceased and a copy be sent to the

ANNIE E. VAUGHN  
OLIVIA N. HELLINGS  
JOHN B. GARRISON

Committee

ELVIRA CONNER, Church Clerk,

MEETINGS.

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

IN

NEW YORK CITY

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

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

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

SALEM OLD SCHOOL BAPTIST  
CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, 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.

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.

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

S. B. MOFFITT, Pastor.

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

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

J. R. HARDY.

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

JOSHUA T. ROWE, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

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

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

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

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

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

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

E. B. AULT, Church Clerk.

### "FEAST OF FAT THINGS."

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

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## HYMN BOOKS.

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# 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. 104. MIDDLETOWN, N. Y., AUGUST, 1936. NO. 8.

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## CORRESPONDENCE.

### THE RESURRECTION OF THE DEAD.

*(Concluded from last number.)*

After arguing the first and second proof of Christ's resurrection, the apostle affirms, "But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. xv. 20. This affirmation is in reference to the firstfruits of the earth which was offered by the high priest under the ceremonial law to the Lord as a waive offering. It consisted of the first sheaf of the harvest. No other grain might be harvested until this offering was made, and it was called the firstfruits. When the first sheaf was harvested and brought into the most holy place by the high priest and waived before the Lord, it not only served as a guarantee to Israel of the harvest of the whole crop, of which this sheaf was a part, but it also removed all restraints and opened the way for the harvest to proceed. It is needless to say that the firstfruits and the subse-

quent harvest were alike as to the substance. As further proof that the resurrection of Christ and his people were shadowed forth in the waive offering and the harvest that followed, note the fact that Christ's body was raised from the grave early on the morning of the exact day in which the waive offering was offered by the high priest each year, as commanded by the Lord. This did not happen by accident; a definite, prearranged manifestation of the glorious mystery of the resurrection of the dead was being declared. "Let him that hath an ear hear what the Spirit saith unto the churches." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. The design of the apostle's argument referred to, is to prove the resurrection of the whole by proving the resurrection of the parts. As the whole is made up of its parts, whatever is true of its parts must also be true of the whole.

After proving by irrefutable testimony that Christ did rise in the identical body in which he suffered, died and was buried, the apostle asserts what the Scriptures plainly teach, and had been ceremonially declared by the people of God for more than a thousand years: that Christ by his resurrection became the firstfruits of them that slept. Thus the apostle joins Christ's resurrection and the resurrection of his saints together as one. If the apostle succeeded in establishing his point, there is surely no further reason to doubt the resurrection of the bodies of the saints. I am willing to accept without reservations his proof, and acknowledge he has made out a perfect case. There is this difference in the condition of Christ's body and the bodies of his saints: theirs were corrupt and his was not suffered to see corruption; but this difference is removed by the change which takes place at the last day, when Christ comes to raise them up according to the Father's will. "For," says the apostle, "our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21.

Next the apostle compares the two headships, Adam and Christ, and shows that the saints share alike in the consequences of the acts of each. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ

shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."—1 Cor. xv. 21-24. Because they were represented by Adam in transgression, and his act was their act, they die in him; and the results of that one act will, if not removed, land them soul and body in everlasting death. Because they were represented by Christ in all he did in overcoming sin and all its effects, as man, and his victory became their victory, they live and come forth from their graves in their resurrection, and are as completely freed from death in their bodies as Christ was in his resurrection in his body; according to the rule, Like causes produce like effects on like subjects under like conditions. The bodies of the saints did not enter mortal death at the time they transgressed in Adam, but they have the sentence of death in themselves and die a mortal death in consequence of the transgression in Adam; neither are the bodies of the saints raised from death at the time Christ in his body overcame transgression and triumphed over death and the grave and came forth in his resurrected body, but as a direct result of Christ's glorious victory they receive the Holy Spirit of promise, which is the earnest of their inheritance until the redemption (resurrection) of the purchased possession, which Paul says is their body and spirit. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ

from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11.

In answer to two questions, "How are the dead raised up? and with what body do they come forth?" the apostle introduces three known facts in nature to emphasize his answers: The sowing and development of grain, the different kinds of flesh, and the difference in the glory of created bodies. (Verses 34-41.) First he shows that only that which dies is quickened, which is antecedent to being raised up. Thou sowest not that body that shall be, or rather as it shall be, but naked grain. I shall only give my understanding of this Scripture, which may be the apostle's meaning, or it may not; but I will say that the true meaning of it seems so vague that it would not be wise to select it for a basis to solve the mysteries of the resurrection of the dead. To me it sets forth the wonderful power of God and the mysterious workings of his laws in the process of natural reproduction; which is quite beyond man's power of understanding. None but a fool would ask such questions and expect the answer to be accommodated to finite understanding. So in his answer the apostle takes up a lesson in the reproduction of nature, which in many respects stands out in contrast to the known truths concerning the resurrection. But what are the facts regarding the sowing of grain? The naked grain is sown, it dies and is quickened, it springs forth and produces stalk, foliage, and last an ear containing a multitude of grains like the one sown, with-

out a single change perceptible, only in the number and position of the grains. In this I do not see the pattern of the resurrection. Bear in mind the perfection of this process is in the matured grain, not in the stock nor the foliage. The apostle concludes this illustration by saying, "God hath given to every seed his [its] own body." But the bodies of the saints will be different in that perfect resurrection state from what they were when sown in death. They will be changed and cannot die any more. In the second he says, "All flesh is not the same flesh." One flesh of men, another of beasts, another of fishes and another of birds. Four kinds mentioned, yet Christ only partook of one, and thereby honored and exalted it in union with his body, to sonship in the family of God, and through the reign of distinguishing grace, will live forever in joint heirship with the Son of God. A truth astonishing beyond the powers of mortals to think or express.

The apostle next draws a lesson from the glory of created bodies, both terrestrial and celestial, and declares they differ in glory and, "So also is the resurrection of the dead;" and then proceeds to make definite and pointed answers as to how the dead are raised up, and especially with what body do they come forth: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual

body."—Verses 42-44. The questions which the apostle is answering furnish the key to the antecedent of the pronoun "it" in each of his sentences. The body is sown and it is raised, but in each expression a change is recorded which definitely marks the difference in the glory of the sown body and the raised body; but the language will not permit a plurality of bodies, for the same "it" that is sown is raised. The truth of every fundamental principle of divine revelation is conveyed in the Scriptures by language which, taken in its clear and obvious meaning, will fully set those truths forth. We do not have to rob our language of its proper and simple interpretations to discover some hidden meaning, that the ordinary mind would never think of. God's children are all little children, and divine revelation is designed for their benefit. There is a natural body and there is a spiritual body, but the one is after the other; they are not at the same time.

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—Verses 51-53. It seems to me the above quotation, and on to the end of the chapter, surely presents a meaning which should not be difficult of understanding. The apostle described this same event to the Thessalonian Church in his first letter,

chapter four, which will help us to understand this. The time of this event was at the last trump and when the Lord himself shall descend from heaven. At this time some of the sons the Lord purchased to bring to glory will be dead and some of them shall be yet alive. In this respect it will be then just as it is, if the Lord should descend to-day. Then what will occur? The dead shall be raised. The only limitation that may be put here is, they must be in Christ. All of the dead who have fallen asleep in Christ shall be raised incorruptible; and what about the children of God who are alive? They shall be changed, for they, too, must be made incorruptible. "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."—Verse 54. The change here is described as if incorruption and immortality were garments put on the dead and living saints preparatory to taking a journey. And indeed great haste is required, for in a moment, in the twinkling of an eye, they must rise to meet their Lord in the air, who is descending from heaven. Death is at this moment swallowed up in victory; its power to detain the bodies of the saints from rising into the air to meet their Lord has been destroyed. Pray tell me what force could operate to prevent the bodies of the saints from coming forth? The claims of the law are satisfied, and it holds no dominion over them; death has been destroyed; mortality has been swallowed up of life and victory has

been won over the grave. Add to this that the body is a member of Christ, and all relationship to Adam has been dissolved and it is no longer a member of Adam. Think, if you can, what can detain the bodies of the redeemed or challenge their right to come forth, robed in immortal splendor, to celebrate the glorious victory given to them through their Lord Jesus Christ. The swiftness with which the Lord shall consummate his work of "bringing many sons unto glory" will be the everlasting delight of his saints and the complete defeat and confusion of his foes. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." The giving of life to those dead in sin, and causing them to live that life now in the flesh by the faith of the Son of God, though beyond the capacity of the natural man to understand, is not to be marveled at by the faithful in Christ, for he has appointed an hour in which he will call their bodies from their slumbering in their graves, and they shall come forth. What more convincing words could he have employed to assure our faith and hope in the resurrection of the dead? What God has promised he is also able to perform, was the faith of Abraham.

"Oh for a faith that will not shrink,  
Though pressed by every foe;  
That will not tremble on the brink  
Of any earthly woe.

A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt.

Lord, give us each such faith as this,  
'And then, what'er may come,  
We'll taste, e'en here, the hallowed bliss  
Of our eternal home."

#### SUMMARY.

WE have shown by the Scriptures that the Lord Jesus Christ had a human body like unto those he came to "bring unto glory," in which he lived, suffered, died, was buried, rose from the dead and ascended to glory. That those he came to "bring unto glory" were partakers of flesh and blood, and consisted of spirit and soul and body. That in this relationship they are members of Christ's body, of his flesh and of his bone. That the bodies of the saints are the members of Christ. That they are men, having descended by natural generation from Adam. That as such they were given to Christ by the Father, who willed that of all he gave him he should lose nothing, but should raise it up at the last day. That this will of the Father bound Christ under an immutable oath to resurrect all the Father gave him. That the unity and union between Christ, as head, and his church, as his body, were such that it was not possible for Christ to rise from the dead and live and his saints not be raised. The head and body cannot live separated. That Christ was the first-born from the dead in his relation to his people, proving himself, thereby, to be the Son of God with power, established his preeminence and secured the resurrection, like unto his own, of all who were in union with him. That when the identical body of Christ arose from the grave he became the firstfruits of them

that slept; and thus, when he, as High Priest, offered himself without spot unto God in the most holy sanctuary he opened the way for and insured the complete harvest of all his people, spirit, soul and body. That the Father loved them as he loved Christ. That the apostle, under the inspiration of the Holy Spirit, prayed that God would sanctify the saints wholly, and preserve their whole spirit and soul and body blameless until the coming of Christ, and confessed that He that called them was faithful and would do it. That when Christ descends from heaven, where he is to reign until he puts all enemies under his feet, the last of which is death, he will raise up the dead, the vile bodies of both the saints which are alive and which are asleep when he comes, and will change and fashion them like unto his glorious body. That all will be clothed in immortality, and be caught up to meet the Lord in the air as he descends from heaven to take them to glory. That the bodies as well as the spirits of the saints are Christ's. That they were bought with the invaluable price of his precious blood. That he will not abdicate his title thereto, nor surrender his rightful possession. That the final victory will reveal the destruction of the devil, death completely swallowed up and the grave robbed of its every victim; while the ransomed saints shall pour forth their eternal thanks unto God for giving them the victory through Christ. That many of the bodies of the saints, which died before Christ, arose and came out of their graves and went into the holy city

and appeared unto many after Christ's resurrection.

If these are truths, clearly taught in the Scriptures, they are not contradicted by any portion of the word; and certainly no faithful believer in the inspiration of the Scriptures would seek to array one portion of it against any other.

I am not so vain as to presume that my knowledge and understanding of this profoundly deep and mysterious subject is superior to that of my brethren; neither do I claim perfection for the foregoing treatise on the subject. It is presented as my understanding of the teachings of the Scriptures, as I trust, under the enlightenment of the Spirit of Truth and my knowledge of the meaning of the language in which it is written.

In hope of this glorious resurrection,  
**J. R. HARDY.**

2822 Seever Avenue, DALLAS, Texas.

RALEIGH, North Carolina.

DEAR EDITORS:—Inclosed find two dollars to renew my subscription for the SIGNS OF THE TIMES. Also, I am sending you a letter from Mrs. R. G. Brown for publication, should you see fit. I think it would be interesting to the many readers of the SIGNS. I have been a reader of and writer for the SIGNS OF THE TIMES since 1881.

I am, in all sincerity,  
**FREDERICK W. KEENE.**

CUSTER, Wash., May 29, 1936.

ELDER F. W. KEENE—DEAR BROTHER:—Brother in a precious hope of life beyond this vale of tears, sorrows and

disappointments, for such is my life filled with. But I do not feel worthy to call you brother, for I feel and know that I am one of the least (if one at all) of the chosen few who Christ died for. I have enjoyed your good letters from time to time published in the SIGNS, and since reading your article in the September number, on Isaiah xlv. 15, I have felt that I wanted to write to you, for that just fitted my case, and what I have gone through in the last five years, for He surely did hide himself from me and let me go down deep in the blackness of the earth and I was powerless to pull myself out. One night I dreamed of walking along a plank about four or five feet from the ground, and all was dark and black about me, but the plank was white and a tall man was walking along on the ground holding my hand. Then in a short time I dreamed of walking along a path from the house and all was dark, but this path was a straight and narrow path, the same as all God's children must walk, and though these dreams seemed dark they gave me a little hope that I was not lost eternally, even though I was down deep in a valley of darkness. It was this way for a long time, then I seemed to be lifted up, but I often doubt that such a sinner as I am could ever be one of the redeemed.

"Mixtures of joy and sorrow  
I daily do pass through;  
Sometimes I'm in the valley,  
Then sinking down with woe.

Sometimes I am exalted,  
On eagles' wings I fly;  
Rising above Mount Pisgah,  
I almost reach the sky."

Oh how I love those old hymns; they surely speak out my feelings. I have never had as clear an experience as some others. It just seemed to come gradually and I did not care for the pleasures of this world as I did before, but I loved to mingle with the Old Baptists and longed for a home with them, for I felt they were my people. They had the same experiences I felt, so surely they must be my people. On the first day of June, 1924, I was at meeting in Seattle, Wash., and heard Elder Moffitt preach a good sermon, then the doors of the church were opened and I entered, was received and was baptized that day; but oh the trials and tribulations and rough roads I have traveled over since then. No one knows only those who have traveled the same rough road. But I would rather travel a road of rocks and thorns to a home in heaven with my blessed Redeemer and all the chosen ones, than a smooth road of roses to a land of destruction. He says that if we would reign with him we must suffer with him.

Well, earthly duties call me, so I will finish this later.

You may be interested to know that Davis Burch, whose letters have appeared in the SIGNS, is my father. Your letter in the May SIGNS was very good. I like to read such letters; they are very dear to me, for they are all the preaching I get. My father visits us once in awhile, which is very comforting to me, but when he is here I seem to be shut up and can only sing with him, and I love to hear him sing those sweet songs of Zion. The Scriptures

are hidden from me, like a sealed book I have no power to open, but I hope some day they will be revealed to me, that I might have the evidence that Christ died for me. The eighty-sixth Psalm speaks my feelings better than I can; I feel it was meant for me. When I read your letter in the September SIGNS it seemed that you knew just what I had been through and wrote it for my benefit. "God moves in a mysterious way, his wonders to perform." I can see no other way than that he directs all our paths and we can go no other way. He lets us down, way down, in the mire, but "So far shalt thou go, and no farther." Praise his holy name. If I had to help myself, as I once thought I did, I would be eternally lost, and if it is not free grace, then I am lost. I cannot praise God as I often wish I could, for the tempter is always there and tries to tell me it is all mockery.

Well, I will not take up any more of your time with these rambling thoughts. For a long time I have felt I wanted to write and tell you how comforting your letters are to one so low as I am, and how it seemed you were preaching that sermon to me. I hope you will cast the mantle of charity over this poorly written letter, for it is like the writer, full of imperfections.

I say to you, Write on, for you are feeding the sheep, and if you have time and feel inclined I would be glad to receive a letter from you.

Yours in bonds of love and fellowship, a little sister in hope,

(MRS.) R. G. BROWN.

LOUISVILLE, Kentucky.

DEAR BROTHER DODSON:—I just read your editorial in the May number of the dear SIGNS, and it is so soul-cheering and comforting I felt I must write and tell you how I enjoyed it. When I read Elder Lefferts was going to resign as editor I was sorry, for I enjoyed his writings very much, and not knowing who would take his place I worried about it, but when I saw you were going to take his place my worrying was over, for I have always enjoyed your writings, for you advocate the doctrine I dearly love, giving God all power, honor and praise for all things. How can people claim to be helping save poor lost sinners? I feel so little I could not save myself or do one good act of myself, it is all of the Lord. Every breath we breathe comes from him. Every good thought comes from the Giver of every good gift. He has all power and can do, and has a perfect right to do as he chooses or pleases. I have always felt he was just and holy in all things.

Dear brother, when I was made to feel myself to be such a lost and condemned sinner (I say made to feel, for I believe we are made, for I cannot believe any of us would feel so miserable within ourselves) I tried to get rid of this distress, and would say, I am going to stop trying to pray, for I am too vile to attempt to approach such a just and holy God as I feel him to be. But let me say right here, I could not help crying for mercy, for the very breathing of my poor heart seemed to say, Lord, be merciful to me, a poor lost and con-



demned sinner. Oh take this great burden of sin off that is crushing me down. There was nothing I could do. I was helpless. But when I felt the Lord had taken that great burden off oh how happy I felt. I wanted to praise his great and holy name, for I felt he had taken my feet out of the mire and clay and placed them upon the Rock of eternal ages, and that sweet hymn, "Jesus, lover of my soul," came into my mind and oh how good I felt. It was forty-seven years ago last October, but it is still fresh in my mind. I can never forget that night. But I feel to exclaim with the poet,

"Sometimes my hope is little,  
I almost lay it by;  
Sometimes it seems sufficient  
If I were called to die."

Dear brother, I feel it is good for us to have those dark seasons, for then we know how to appreciate the light. How sweet to feel that the good Lord is with us and leading us about in the wilderness as he did Jacob. Oh I feel I want to honor and adore his great and good name. Oh that I could live as I desire, but we find there is a warfare going on, when we would do good evil is present with us. I feel that the Lord is all in all. We cannot pray aright unless indited by him. Prayer is the sincere desire of the heart, and he puts the desire in the heart, so he is all in all.

Brother Dodson, please pardon me for bothering you, but your editorial was so wonderful I felt I had to write. I am a widow. My daughter and I live by ourselves and she is not strong. This morning I could hardly wait until

I got my housework done to get to writing to you.

I am glad to know the publisher of the SIGNS is improving. I know how to sympathize with him, for I lost the sight of one of my eyes twelve years ago and had to have the ball removed. I would like to have written him, and many of those who write for the SIGNS, but am poor in this world's goods and have not the money to pay postage.

We have meeting here the first Sunday in each month. Our pastor failed to get there the two last meetings, but we had good preaching by Elder George L. Weaver, of Shelbyville, Ky.

Dear brother, if you feel this poor letter is worth an answer, I would be very glad to have you write me. If I have written anything wrong it is all of the head and not of the heart.

Your unworthy sister, I hope, in Christ,

ADAH CHANDLER.

SWEET SPRINGS, Mo., May 5, 1936.

TO THE EDITORS OF THE SIGNS and the dear ones, scattered, rejoicing and suffering, but bearing about in the body the marks of the Lord Jesus:—I feel like joining you in praise and thanksgiving, for "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together."—Eph. ii. 4-6. Every one who is a partaker of this quickening together with Christ is a member of our Lord's kingdom. Now, by virtue of this quickening life

enters in the soul when the Holy Spirit comes to execute his office. It is the Spirit's work in the soul, accompanied with living sensations, joy, peace, the fear of God, the spirit of prayer, a work of grace, quickened and then raised up. The body of Christ had vital movements before his body left the tomb. So it is with the quickened child of grace; afterwards he sees, feels and experiences this power of the Spirit. The believer is being raised up with Christ, which is his life, in Christ, and with him raised up, resurrected and made an heir of heaven and a joint-heir with Christ. Raised up together and made to sit together in heavenly places in Christ Jesus. The soul is enabled to believe, hope and love. In this our dear Lord is declared to be the Son of God with power. All power is given into his hands. Yes, it is everlasting love, power and blood that secured the eternal life and salvation of every heir of heaven and immortal glory. They rejoice, they sing and pray, and at last are gathered home to be with their Savior and Friend for evermore for Jesus' sake. And further, during this mortal state it is the great desire of every true believer, and longing in prayer, 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. 10.) The suffering saint is made conformable to the death of the Testator. We are in union with Christ in being crucified with him, knowing that the same Spirit being in us, even shall also quicken our mortal bodies. It is

the power of the resurrection which shall be felt and seen, when it shall be declared that time shall be no more. Then shall we know as also we are known.

"With Jesus we ever shall reign,  
And all his bright glories shall see;  
Singing Hallelulah, Amen;  
Amen, even so let it be."

In bonds of sweet fellowship,  
J. L. KILLION.

BENTON, Kentucky.

DEAR BROTHER DODSON:—It has pleased God, I hope, to give me a bit of experience that I would like to tell you, if you will bear with my errors and frailty. I know my inefficiency in worldly wisdom, as well as in God-given wisdom.

In the year 1932 our association of the Soldier Creek churches met at a nearby church, and among our visiting ministers was one, J. M. Whitenton, of the Mississippi Association. It was the first time I had ever met this elderly man, a father in Israel, and the first day's preaching left him in the house to preach while others retreated to the grove for business of the Association, and in his sermon he brought out a little on tithing I had never heard discussed before. So when the meeting ended on Sunday I asked him to some time, when he had time, write me all his thoughts and Bible truths on tithing, and he promised to do so. In a short time he did comply with my request, so every few weeks I would ask him a question and he would answer me in a short while. He lived in Oklahoma with a son, and had nothing to do but write,

He was a beautiful writer and I much enjoyed the sermons that he wrote me; they were feasts of fat things to me. So in the beginning of the winter of 1933 he asked me to write him every week, stating he was a shut-in through the winter and that my letters were food to him, so I wrote him. In April, 1934, he was taken with the "flu," was sick for several weeks and could not write me the usual sermons I had learned to wait for and loved to get. In May he was able to be up, though feeble and nervous, but began again our writing. We took up certain chapters of Revelation, and were discussing them when we came to the twentieth chapter. We had a very heated discussion, and in it I resolved to drop our sermons, or writing, for we were very much disagreed, seemingly, when a letter came from him telling me he did not know what he would do without my letters. He said, "I feast on the thoughts they contain, and there is yet no difference in us about this. It is no use to quit our correspondence, for I do not see how I can live without your mail. From week to week for the last two years I have been living and looking forward to them." So from then on for a few weeks we told each other our thoughts. Naturally the kind feelings we had for each other had grown to be akin to love, if not love, so in September of that year it pleased the Master to allow us to marry. He was eighty-seven years of age and I was forty-seven at that time. But, brother Dodson, he was the dearest, the cleverest and one of the most wonderful char-

acters I have ever known. We lived every day happily, and inasmuch as in us was to the Lord. We knew our being together could not be for long, because of brother Whitenton's age, but of course we did not know but what I would go first. But it pleased God to remove him first. He was taken sick April 23rd, of this year, and was up and down until June 7th. That Sunday he felt very badly all day, and that afternoon he told me he was about through, and that he was ready to go. We had received the day before a very sweet sermon from the pastor of our church, Elder J. C. Chester, and in the night he asked me if I was going to answer it. I told him I hoped to do so if I found time, so he told me what to write for him, that he was reconciled to go. Then it was about one o'clock in the morning. I arose, dressed and read to him the fifth chapter of second Corinthians, and from that chapter he preached for an hour and one-half, afterward prayed for the poor and afflicted ones whom it pleased God to leave in this world and whose trust should be in the Lord. After that he fell asleep. He slept a short time, then awoke groaning. When I asked him what hurt him, he said, "I am just groaning, not complaining. I do not want to complain at the Lord's dealings with me, for he has set my feet in the way, on that Rock, which is Christ Jesus, and has established my goings, instructed and led me about. I have been a cripple, like Jacob, and have to lean on this Jesus as a staff, so I do not want to complain, for when I

was in the miry clay and sink of sin he lifted me out. I would rejoice and sing songs of praise unto him if I could, but I know not how to praise him in this world as I ought to so do, but when I enter that place that awaits the redeemed I will praise him as I ought." After that night he grew weaker day by day, and day by day he talked with that God who was his hope. Night after night he awoke to praise him, to call on him to keep him, to guide him, to not leave nor forsake him, finally asking him to stand near him and let him pass away. O Lord, let me pass, he groaned unto him. I was given strength to stay up and with him until the end, which came at sundown June 15th. All suffering seemed to cease, brother Dodson, a few minutes before he closed his eyes in death, and he opened his eyes and breathed naturally for a little while. I slipped my arm under his dear head and lifted him to an easy breathing position. He smiled when he saw me. I put my face down to him and talked to him and he closed his eyes and went to sleep, like a tired child calmed and soothed by a mother's love. So ended our brother's life, my dearly beloved companion, J. M. Whitenton, aged eighty-nine years. He had been a minister since 1874, and had fought a good fight, I believe we who knew him can truthfully say. He married in early life and reared a large family. His first wife died in 1918. His children had homes of their own, and they took care of him. Even after he and I were married, in 1934, they still took care of him by supplying him

with his necessities, as well as even helping me, because they said I was so thoughtful of their father. I know there is no good in me, and if I helped him it was because God had chosen me, the least of all saints, if one at all, to walk in this acceptable way, if indeed it was an acceptable walk. Willingly, gladly and lovingly did I administer to his needs and wants. I was never too tired to read to him, to talk with him. If he appeared restless in the night I always arose and read to him something that would get his mind off of himself, and in that way it eased him and after a little while he would feel sleepy and could rest.

I wanted to write an obituary for the paper, but some way I could not, then I felt a desire to write this for you to read. I am not sending it for publication, it is not suitable, but for you to see. How I hope I have been led by that Power that governs and controls all other powers that be. I will never understand why God deals in such a mysterious way with me. He leads me (if it is him) by ways that I never thought of. I often feel like he binds me and carries me. Then would I cry, O Lord, be my guide, my help, my strength, my hiding-place, make me to lie down in green pastures, lead me by still waters, teach me with the anointing wherewith it pleases thee to anoint thy children everywhere. Let me hope, Lord, in thee, and not in the arm of flesh. Cause me to stand through adversities and faint not. Thou knowest my weaknesses, my vain and puffed up feelings, thou canst see and behold I am

altogether vanity, and nothing, and less than nothing. Then, too, Lord, thou knowest I do not desire a path of roses, but that thy will should be my will. Take away my natural will and make me submissive to thy will, and to stand still and see thy works that none can hinder thee from doing.

I am lonesome for my companion, but I am very glad I was enabled to stay by him, watch and wait upon him until God saw fit to take him. Sometimes the very room seemed so sacred that I feared to tread lest I disturb that peace that God sends, a peace that the world cannot know.

Brother Dodson, I am still a poor, needy creature, hungering and thirsting, I hope, after righteousness; if so, the promise is, "They shall be filled." May God bless you, is my prayer, if I pray at all.

This is very feeble, but I wanted to tell you this my experience of the last two years. Write me if you have time to do so. Love to your father also.

I am unworthily, and the least,  
EFFIE BLAGG WHITENTON.

ROCKY MOUNT, Va., June 4, 1936.

DEAR BROTHER DODSON:—I received the copies of the SIGNS OF THE TIMES you sent me, and find they are fully in accord with the doctrine we hold in Pig River Association. I am inclosing you my personal check for two dollars to pay for the paper for one year. I am also inclosing you a Minute of our Association, which will put you in touch with the ministers and clerks of our churches. Our Association this year

will convene with the Gills Creek Church on Friday before the first Sunday in August and two days following. Hope you can come and be with us. The church is located about twelve miles east of Rocky Mount, Virginia, my home town. Come and see us some time.

Wishing you success with the task you have undertaken, and hoping the Lord will sustain you for the good of his cause and the comfort of his little ones, I am yours, I hope, in gospel bonds,

RANDOLPH PERDUE.

[WE greatly appreciate the foregoing letter from Elder Perdue, who is Moderator of the Pig River Association, comprising upwards of one thousand members.—R. L. D.]

#### TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec. 34 means your subscription expired December, 1934; June 35 means your subscription expired June, 1935; Dec. 35 that it expired December, 1935, etc.

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**EDITORIAL.**

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## 2 CORINTHIANS V. 14.

“FOR the love of Christ constraineth us.”

In the several months that have passed, during which time we have not subscribed our usual editorial to our family paper, we have had an opportunity, we trust, to carefully and prayerfully consider our future course. We were very sorry when our highly esteemed brother and fellow-laborer, Elder H. H. Lefferts, resigned as editor, feeling that we could ill afford to lose such an able gift from such an important place. We, at the time, were so distressed and discouraged that it was a very easy matter for us to cease to write our customary contribution. It has been at times a relief not to have to worry about writing, and when

brethren have asked when our next article would be seen in the SIGNS, we have even said we had no exercise about writing, which was partly true, but we have had much exercise about our beloved brethren and the CAUSE OF CHRIST. Were we doing right to please ourself? Many times the hymn sung at our ordination has come to our mind:

“Do not I love thee, O my Lord?  
Behold my heart and see;  
And turn each cursed idol out  
That dares to rival thee.

Do not I love thee from my soul?  
Then let me nothing love;  
Dead be my heart to every joy,  
When Jesus cannot move.”

We have thought of the love and kindness of our brethren, of their tenderness and forbearance, and we have desired to do that which is well-pleasing in God's sight. We have at times realized that we were a member of the church of Christ, and a very unworthy one, and we have seen all our brethren more worthy than we, for we have felt to enter some into that expression, “Less than the least.” In such a place, and in such a mind, we have thought that others were far more able to write than we, and have wished they would, but our brethren did not want to give us up, and we have felt that we could not give them up, but we are not sufficient of ourselves to think anything, as of ourselves, and we would say with Paul, “Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” Our humble hope is that we shall not come before our brethren and friends of the SIGNS bound in

spirit through the fear of man, or with a disposition to whittle down those things which are most surely believed among us, and which are the heritage of the saints while in this earthly pilgrimage, just to please men, and to obtain their approval. As we have received Christ Jesus the Lord, so we would walk in him, desiring of the Lord that he shall enable us to minister of the Spirit and by the Spirit, knowing that "the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Our service in the past was many times appreciated far above what we felt to expect, for we had many expressions from those far and near, of their pleasure and profit, which humbled us and gave us reason to glorify God on their behalf. Again, in coming before our brethren we realize that we cannot comfort them only as we are enabled to travel in the footsteps of the flock, and this flock, we would remember, is the flock of slaughter. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written. I believed, and therefore have I spoken; we also believe, and therefore speak."—2 Cor. iv. 11-13. The many and varied trials through which we must pass are of God's appointment, and so we may be troubled on every side, yet not distressed; perplexed, but not in despair. Persecuted, but not forsaken; cast down, but not destroyed. But what are all these things in com-

parison to the joy of our Lord? Our trials do have the effect of drawing us closer and closer to God's afflicted and poor people, and our knowledge of the love of Christ makes us to desire to be of service to all his dear children. Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go," etc. Ruth was steadfastly-minded. She and Naomi were knit together in heart, and they could not be separated, so we believe the rank and file of Old School Baptists of our faith and order are united in love and fellowship, dear to one another for Christ's sake. There is a needs be that offenses come, but let us be mindful of the woe that hangs over those by whom they come. God's children are predestinated to be conformed to the image of his Son, and when we consider his image, while suffering under the weight of sin, when he was reviled and he reviled not again, when he gave his back to the smiter, and his face to them that plucked off the beard, the only way we can be conformed is by the trials and tribulations that are the heritage here of God's dear children. If we are conformed to his suffering image here, we shall doubtless bear his glorified image hereafter. As servants of Christ, let us look to his word, and above all to his Holy Spirit who takes of the things of Jesus and reveals them unto us. By his word, we particularly mean the gospel, which is like a glass in which we see the image of Christ as he appeared in the flesh. It portrays his meekness, compassion, lowliness and love, his tenderness, and

yet his ardent zeal for the glory of God. In its pages we see his faithfulness without anger, and love even in his rebuke. None but the Holy Spirit can impress this image upon the heart, so that his image shall be seen in our words and actions. In this Jesus has left us an example, that we should follow his steps. (1 Peter ii. 21.) Thus to us who profess to be his ambassadors, the Lord Jesus is set forth in the word as our pattern, and "he that saith he abideth in him, ought himself also so to walk, even as he walked."—1 John ii. 6. John also in another place saith, "This is love, that we walk after his commandments." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 6, 9. In the future we hope to look only to the Lord for strength and guidance, as we have desired so to do in the past, and our endeavor shall be to present those views that shall be for the comfort and edification of the saints, believing that the word of God cannot be broken, or one thing that he has spoken fall to the ground. We expect, God helping us, to adhere to those principles of truth which were dear to the founder of the SIGNS and which have been a comfort to its many readers through its century of helpful service. The love of Christ then is our only excuse for again taking up our pen, and we would assure our readers that while we have no intention of dwelling too much on any one point of doctrine, we hope to present Jesus Christ as

the Alpha and Omega, the first and the last. We would, bearing this in mind, "renounce [and denounce] the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 2. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain."—James i. 22-26. We have before referred to the gospel of the Son of God as a glass, showing us his likeness in every part, and in the above Scripture James speaks of the same gospel as a perfect law of liberty. We know that the angels desired to look into these things, and now, by the Holy Ghost, we are blessed to look and see him whom our soul loveth, and may such sights be often, and may they result, as they should, in our being changed to the same image. We know that there has never been one who has been favored in this life with a full likeness of Christ, but whosoever is a servant of Christ will, in some measure,



according to the Spirit's work, preach Jesus. He will put on the Lord Jesus, which will be manifested in compassion to others, in meekness and gentleness in forgiving, even as God, for Christ's sake, hath forgiven us. Let us come often to the word, and may God bring the word often to us, and search us, and try us, and show us how far short we come of that blessed image portrayed there. May such views and sights of the dear Redeemer kill us to self and this present evil world, and fill us with holy boldness in his cause and for his truth. There is not one phase of the truth as it is in Jesus that we can slight or ignore, whether it be relative to the past, present or future, let us ever remember that past, present and the future are ever present to his view.

"Nature and time quite naked lie  
To thine immense survey,  
From the formation of the sky  
To the great burning day.

Eternity, with all its years,  
Stands present in thy view;  
To thee there's nothing old appears,  
Great God, there's nothing new.

Our lives through various scenes are drawn,  
And vexed with trifling cares;  
While thine eternal thoughts move on  
Thine undisturbed affairs."

Such is our God, and we are monuments of his sparing mercy, unworthy to name his name. Let us not lose sight of the hole of the pit from whence we are digged, and in this day of declension from the truth let us not play the hypocrite. Let us love, not only in word, but in deed and in truth, for what we are, is by the mercy of God. Let us humbly seek him who can enable us to be merciful to others, and to live unto him who died for us. There are times when we see what the grace of God has

done for us, and we realize that it is in and by this grace we stand, and rejoice in hope of the glory of God. As we realize these things we are constrained to that walk and deportment that become those who fear God, and we are more grieved over what we ourselves have said about others than we are over what they might have said about us. In this place we loathe ourselves, and denying ourselves we take up our cross and follow Jesus. What is it that enables each one of us so to do? Is it not the love of Christ? An absence of this love is shown by confusion and strife, hatred and variance. The presence of this love in the heart causes the wolf to dwell with the lamb, and the leopard to lie down with the kid, and the calf and the young lion and the fatling together and a little child can lead them. Such is the power of love divine, that men, women and children of this twentieth century are raised over self to reign as kings, and made to esteem others better than themselves, are made, if needs be, to give their back to the smiter and take joyfully the spoiling of their goods. It is only this constraining and sustaining love that will enable us to pray for those that despitefully use us, and stop our mouth, when we are reviled, from reviling again, and it enables one to bless and curse not. It is this love, we trust, that has brought our pen into action again, and to our heart loving thoughts towards all who name the name of Christ in sincerity. We hope to write on the many subjects that the Scriptures afford and we want to write in love. We

shall at all times appreciate the interest and approval of our readers, and shall try, as in the past, to give our views on portions of the word which may have exercised them. Might we in conclusion appeal to our readers to try their utmost to enlarge the field of usefulness of our paper by getting new subscribers where possible. Written in love.

G. R.

### CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, in session with the churches at Ebenezer meetinghouse, Baltimore City, May 29th and 30th, 1936, sendeth greetings in the Lord to our sister associations with whom we correspond.*

DEAR BRETHREN:—We are glad our blessed Lord and Savior has been so good to us, notwithstanding our unworthiness, to bring us together once more to worship in his dear name. Our hearts are sad and we mourn for our dear faithful pastor, Elder Joshua T. Rowe, whom God has called from the shores of time, but we thank him who doeth all things well that he has given us another whom we esteem very highly: Elder D. L. Topping. Our desire is that churches and pastor may be a unit in our belief of the blessed doctrine of our Lord and Savior Jesus Christ.

We are very glad to have you with us and enjoy your many expressions of love and fellowship. May we all meet again. The time and place of our next Association will be announced later. We have enjoyed our visiting ministers who have preached their trust is alone in Jesus. Truly in the Lord our God is the salvation of Israel. (Jer. iii. 23.)

D. L. TOPPING, Mod.

QUINCY A. GLADDING, Clerk.

### CIRCULAR LETTERS.

*To the Baltimore Association, now in session with the Ebenezer Church, in Baltimore City, greetings in the Lord.*

DEARLY BELOVED:—Since our last communication to you in the way of a Circular Letter the churches composing the Baltimore Association have been sorely afflicted, in that it has pleased our heavenly Father to remove from us our dearly beloved pastor, he who labored so arduously upon the walls of Zion, bearing the heat and burdens of the day for nearly sixty years has been called to fill a far more lofty office than that which any mortal could fill upon the earth. That is, a continued praise unto his God, without one thing to mar such blissful service. So we think about our dear brother to-day as being in the paradise of God, on a much higher plane, where the meeting will know no closing, there living in expectancy until his body shall awake at the sound of the voice of his blessed Redeemer, when it shall be fashioned like unto the glorified body of Christ. Then, and not until then, will the saints of God come into the full purchase price of their redemption. When given to view these blessed truths in the light of the teaching of the word of God, who dare say that it is not far better for our dear, dear brother to depart and be

with Christ, where the wicked cease from troubling, there the weary are at rest. We are thankful to say in the midst of our affliction that the mercies of our God have not been removed from us, peace abounds in our midst and we feel that we are blessed with the ministration of the Holy Spirit in our churches. Though few in number, we hope we are strong in the faith which was once delivered unto the saints. We are reminded that the race is not to the swift, nor the spoils to the strong, for a "remnant of Jacob shall be in the midst of many people, as dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men," so the Lord our God shall keep his beloved Zion as the apple of his eye, and no harm can come upon her that he willeth not. "I will also keep thee from the hour of temptation, which shall come upon all the world," etc. And unto him be all the glory, now and for evermore.

D. L. TOPPING, Mod.

QUINCY A. GLADDING, 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.

### MARRIAGES.

By Elder H. C. Ker, Edward Allen Mariner and Miss Gertrude Wilson Truitt, February 5th, 1935, at the home of the bride's parents in Snow Hill, Md.

By the same, at his residence in Delmar, Maryland, April 20th, 1935, Alfred John Bailey and Miss Grace Anna Dickerson, both of Laurel, Delaware.

By the same, at his residence, May 25th, 1935, Norman S. Culver and Kathleen Jane Massey. The groom of Laurel, Delaware, the bride of Sharptown, Maryland.

By the same, in the M. E. meeting-house of Delmar, Delaware, June 10th, 1935, Oswald K. Sagen, of La Crosse, Wisconsin, and Miss Mary Louise Marvel, of Delmar, Delaware.

By the same, at the residence of the bride's parents, at Powellville; Md., July 17th, 1935, Vernon Roy Eaton, of Akron, Ohio, and Miss Gladys Blanche Adkins, of Akron, Ohio.

By the same, July 21st, 1935, at his residence, John Charles Wharton and Miss Ruth Townsend Calloway, both of Salisbury, Maryland.

By the same, in the Old School Baptist meetinghouse at Locktown, N. J., July 27th, 1935, Thomas Leslie Darby, of East Orange, N. J., and Miss Catherine Rittenhouse Stryker, of Flemington, N. J.

By the same, at his residence, September 5th, 1935, George W. McNelia and Miss Laura A. Elliott, both of Delmar, Delaware.

By the same, in the Old School Baptist meetinghouse at Southampton, Pa., September 11th, 1935, George Elmer Hoffman, of Doylestown, Pa., and Miss Mary Clarissa Hobensack, of Ivyland, Pennsylvania.

By the same, at his residence, November 16th, 1935, George W. Lowe, of Delmar, Del., and Miss Beulah M. Furbush, of Mardella Springs, Md.

By the same, at his residence, December 25th, 1935, Marshall E. Perdue and Miss Mary C. Adkins, both of Pittsville, Maryland.

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### OBITUARY NOTICES.

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DUNCAN McCALLUM, of Ekfrid, Ontario, died at the home of his daughter, Mrs. W. G. Thompson, Blenheim, Ontario, April 9th, 1936. He was the son of Mr. and Mrs. Donald McCallum, and was born eighty years ago on the McCallum homestead, Ekfrid township. He was a very highly respected farmer, and was always very active until about two years before he died, when he was taken ill with heart trouble, from which he never recovered. He leaves to mourn their loss, his wife, sister Sarah McCallum, one daughter, Mrs. W. G. Thompson, both of Blenheim, and a son, Murray McCallum, on the homestead at Ekfrid; three sisters, Mrs. Isaac Walker, of Alsask, Sask., Mrs. Charles Needham, of Ilderton, Ontario, and Mrs. Flemming Kerr, of Iona Station, Ont.; five brothers, George, of Newbury, Ont., Donald, of Empress, Alberta, John, of Toronto, Ont., Archie, of London, Ont., and W. G. McCallum, of Ekfrid, Ont. While our departed friend was not a member of the Covenanted Baptist Church, he was for years a staunch friend of the cause and was ever ready to give a helping hand or receive and entertain the many friends and brethren who were favored to visit in his home. For some years past he was drawn very close to the church and its members by a very sweet and precious experience through which he passed, in which he saw the power and mercy of almighty

God. From then to the day of his departure, he could speak of God's love and mercy, which was very comforting and confirming to many who heard him. He is missed very much by those who dearly loved him, but the blessed thought that he is resting in the Lord is a comfort to them.

The funeral was held from the residence of his son Murray, in Ekfrid, and was conducted by the writer, where a large assembly of relatives and friends gave silent testimony of the high esteem they had for the departed. Interment was in Oakland Cemetery, Mosa.

G. R.

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ON May 13th, 1936, the death angel visited the home of ELDER SAMUEL J. NORRIS, relieving him from all future troubles and trials of this life. Brother Norris had been in very feeble health for several years. He was eighty-five years of age. He united with the Nazareth Church in early life, and had served his people as a minister for about forty years, and was always considered sound in faith and doctrine. Elder Norris was one of the youngest ministers in the Hopewell Association when I was ordained, nearly forty years ago, and he was the last one to die, so there is not a minister living in our association who was alive when I was ordained.

ALSO,

CHRISTIANE NORRIS, his wife, followed him in death on June 7th, 1936. She was truly a companion and a preacher's helpmeet, bearing the burden and care of the family affairs in her husband's absence. She was also a member of Nazareth Church. She was eighty-three years of age.

I will close by saying that Tuscaloosa County has lost two good citizens, the family a good father and mother, and

Nazareth Church has lost a good sound preacher and a mother in Israel.

The writer conducted the funerals and tried to speak words of comfort to the bereaved ones. We mourn not as those who have no hope.

G. W. BERRY.

MARGARET ESTHER CAMPBELL GRAHAM, wife of Malcolm Graham, and our dear sister in the flesh, passed to her reward April 3rd, 1936, in her seventy-eighth year. She left a lonely companion of forty-five years spent happily together. They had no family. She was the eldest of eight children born to the late Malcolm Campbell and Janet McColl, granddaughter of the late Elder Thomas McColl. Margaret was always gentle and kind, and a God-fearing person from her youth, but never united with the church until four years ago, when she felt drawn by the cords of divine love to obey the heavenly voice to come home to her friends and tell how great things the Lord had done for her. She was gladly received, and baptized by her pastor, whom she devotedly loved. She could say with David, Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. After speaking to the church, on her way home she felt lifted above all her former fears and temptations of her unfitness to join the church, when the words sweetly flowed into her happy heart, "Oh how happy are they who their Savior obey," etc. Thus God was glorified in her, and she realized all was for the lifting of Jesus on high. In her last sickness, of three weeks duration, of a collapse of the arteries, she realized her earthly career was soon to end. At times, as if looking beyond this world, she would say, Oh how wonderful, how wonderful! A few hours later she passed away from earth. When Jesus

shall call forth her sleeping dust, she shall arise in his image to shine in a body like his own, see him as he is and praise him eternally, without the veil of mortality between. Blessed thought, while we linger here we rest in hope of a glorious resurrection. She leaves to mourn, her aged companion, three sisters and one brother: Mrs. Tena McTaggart, London; Mrs. Mary J. Small, Dunwich; and the writer, Mrs. Sarah B. McPhail, Dutton; and Sam D. Campbell, London.

Her funeral was held in the Covenanted Baptist Church, when Elder Ruston used as a subject, "Blessed are the dead who die in the Lord." A very large gathering of brethren, sisters and friends were present. Her mortal body then was laid in the lovely cemetery adjoining the meetinghouse.

(MRS.) SARAH B. McPHAIL.

THUS one of the noblest and most faithful of our sisters has gone home to be forever with the Lord. She was ever forward to encourage me in my ministry, upholding my hands in the cause of Christ. We miss her here, so much, but we are assured in God's holy word that them that sleep in Jesus will God bring with him. There will not be one for whom Christ died missing in that day.

G. R.

ADALINE PHOEBE JACKSON, our dear sister in Christ, passed away from all mortal strife March 11th, 1936, at the home of her daughter, Mrs. Clarence Y. Zearfoss, West Chester Gardens, Pennsylvania. Sister Jackson was born July 30th, 1853, in Drumore township, Lancaster County, Pennsylvania, and was the youngest daughter of the late Joseph Phillips and Eliza Ewing Hutton. Her early life was spent in southern Lancaster County, where her father was an educator and a mer-

chant. In early life she married Morris Jackson, of Pleasant Grove, Pa. To this union were born four children, one dying in infancy. Her married life was a happy one, but not for very long, as it pleased the Lord to take away her husband in the year 1894. Ever thereafter, as long as there was any need for it, sister Jackson gave her life unreservedly to the raising of her children, for which she was well repaid, for no mother ever had a more loving and faithful set of children than did sister Jackson. They never forgot the loving mother, who had also filled the place of a father to them before the burdens of life should be felt by them. Sister Jackson was baptized into the fellowship of the Rock Springs Church many years ago, where she remained a faithful and loving member until it pleased her heavenly Father to call her from a world of sorrow to a life of heavenly bliss, the fullness of which will be hers to realize on the resurrection morn. I have never met any one who seemed to enjoy the preaching of the whole truth more than did sister Jackson. It was her meat and drink to meet with her church and those of like precious faith. She was well established in the truth and firm in voicing her approval of the doctrine of the resurrection of the bodies of the saints. She is survived by three children: Lida J., wife of Clarence Y. Zearfoss, of West Chester, Pa., Mary E., wife of Dave Parmanduke, of Summit, N. J., and J. Morris Jackson, of Kennett Square, Pa.; three grandchildren: J. Morris Maloney, G. Joseph Maloney and Jane Slack Jackson.

Her funeral was conducted by the writer, in the Rock Springs meeting-house, where her sorrowing children, many friends and her brethren in Christ bid farewell to all that was mortal of sister Attie. So while upon the earth we shall not again hear the sweet, gen-

tle voice and see the lovely smiling face, yet we are confident that to-day she is in the paradise of God, waiting in expectancy. May God's richest blessings be upon her dear children. Thy mother shall rise again.

Written by her loving pastor,  
D. L. TOPPING.

## MEMORIALS.

WHEREAS, it is the evident good pleasure of the all-wise, loving, covenant-keeping God, our heavenly Father, to have removed from his labors among us our dearly beloved brother and fellow-servant, **ELDER JOSHUA T. ROWE**, who for thirty-seven years served the Baltimore Association as Moderator, and the churches composing the same as their Pastor, and

WHEREAS, his life and ministry among us proved his love for the truth as it is in Jesus and his devotion to the cause of Christ, showing him to have been a man of peace and an able minister of the gospel of the grace of God, and

WHEREAS, Christ Jesus is the alone supreme Head of the church and the one Source of all our supply, therefore

BE IT RESOLVED, that we sincerely and humbly thank the Lord for having given us such a gifted man in our day among our people, and that we do sorrowfully but submissively resign our brother to him who has taken his servant to be with him in the house not made with hands, eternal in the heavens, awaiting the resurrection of the just, and

BE IT RESOLVED further, that we do solemnly pray God to send forth more such laborers into his vineyard, for the harvest is plenteous and the laborers are few, and further

BE IT RESOLVED, that this resolution in memory of **Elder J. T. Rowe** be embodied in the Minutes of this Association, that a copy hereof be sent for publication to the SIGNS OF THE TIMES and to "Zion's Landmark," and that a copy of the same be sent to our beloved sister Mamie Rowe, wife of our deceased brother, whose loss is our loss and whose sorrow we share.

D. L. TOPPING, Moderator.  
QUINCY A. GLADDING, Clerk.

## MEETINGS.

The Staunton River Primitive Baptist Association will convene, the Lord willing, in Balon Park, Danville, Virginia, Friday, Saturday and Sunday, August 7th, 8th and 9th, 1936. Visiting brethren of like faith and order will be welcome.

W. R. DODD, Clerk.

The Lord willing, an all-day meeting will be held with the North Berwick Church in Maine, on the third Sunday in August, preceded by meeting in the afternoon on Saturday, the dates being August 15th and 16th, 1936. All lovers of the truth will receive a cordial welcome. Further information can be obtained by writing to Mrs. Alice Hall, North Berwick, Maine.

ALSO,

The regular annual all-day meeting is scheduled to be held with the Brookfield Church, at Slate Hill, New York, on Friday, August 21st, 1936, and we shall, as usual, be glad to meet our many friends whose custom it is to gather with us on that occasion. Elders Arnold H. Bellows and Charles W. Vaughn are expected to be present as visiting ministers.

R. LESTER DODSON.

The Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield Church, at Whitefield, Maine, commencing on Friday, September 11th, 1936, and continuing three days. All lovers of the truth are invited to meet with us.

S. S. BARTLETT, Clerk.

The Lexington-Roxbury Association will meet Wednesday and Thursday, September 16th and 17th, 1936, with the Olive and Hurley Church, at Shokan, New York. Those coming from a distance on Wednesday or Thursday will go to the meetinghouse at Shokan. Those coming on Tuesday night will be met by train or bus at Ashokan. Ministers of our faith and order are welcomed, and a cordial invitation is extended to brethren and friends. Those coming by bus Tuesday should stop at Ashokan post office.

ARNOLD H. BELLOWES, Moderator.

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

E. M. FORD.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

E. B. AULT, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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

J. R. HARDY.

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

D. L. TOPPING, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

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

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

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

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

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

A. S. ROWE, Church Clerk.

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

IN

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

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

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

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

R. LESTER DODSON, Pastor.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

**"FEAST OF FAT THINGS."**

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

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MIDDLETOWN, N. Y.

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

(MRS.) MILDRED D. GORDY.



# SIGNS OF THE TIMES.

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 104. MIDDLETOWN, N. Y., SEPTEMBER, 1936. NO. 9.

## CORRESPONDENCE.

### 1 PETER I. 2.

“ELECT according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ; Grace unto you, and peace, be multiplied.”

I have for the last few days been studying about the doctrine of election, knowing that there are but very few who believe in the doctrine of election, and most people say harsh things about it, and ridicule those who do believe it as set forth by the apostles. I have noticed that the last several years our brethren do not write exclusively on that one point of the old original point as they do predestination. To me it is hard to write on any one point of the old doctrine without uniting other points of the whole of the original doctrine. Paul in writing to the church at Ephesus gave thanks to God, as is said, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly

places in Christ.” And gives a wonderful reason why: that it was “according as he hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love.” Then links the point of God’s certainty to it, and says, “Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Then tells us why: “To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” There is not one place in the foregoing where human efforts can play any part, for as said, “According as he hath chosen us in him before the foundation of the world.” Not after man had violated his law and become a sinner, for if the choice had been made after the fall of man, then man could have gone to the polls and cast his vote. And to prove that man had nothing to say about his election: “Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God

before ordained that we should walk in them." Then further we see, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Thus, naturally speaking, a dead man cannot perform works of any kind; it takes live people to act. So we just go further and see: "And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. Thus showing that the chosen children of God are in nature dead in sin and have to be quickened into life before they can act spiritually. The richness of God's mercy and love, wherewith he loved us, even when we were dead in sins hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us (not invited us) sit together in heavenly places in Christ Jesus. (Eph. ii. 5, 6.) It is often said that if God chose one and left the others out he would be unjust, but Paul tells us, "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth."—Rom. ix. 11. Men in Paul's day made complaints concerning the election of God, and found fault, but Paul told them, Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Then says, Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Yea, but, says the objector, such

doctrine as that dishonors God and sets aside the chances offered to men. There is but one chance mentioned in the Bible, and that was a failure. It was the case of the man who left Jerusalem to go to Jericho and fell among thieves and was left half dead, when two "great" men passed on each side of this poor man by chance, and did him no good, but the great Samaritan came straight to him and took care of him. The good Samaritan (Jesus) never passes one of his little ones, for we hear this good Samaritan say, in speaking of the nonelect, But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. (John x. 26-28.) This chapter teaches in full the oneness which has ever existed in the covenant relationship with the Son and those chosen of God from all eternity. For, says David in speaking in the Spirit in regard to the ancient covenant, Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation, and all my desire, although he make it not to grow. (2 Sam. xxiii. 5.) The doctrine of election was not only taught by Paul as some have said when they could find no other complaint to make, but let us see what Isaiah says: And I will bring a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell

there. (Isaiah lxxv. 9.) Oh the blessed election of grace! How they stand in direct relation to the seed of Jacob (chosen), for "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."—Isaiah lxxv. 22. Any form of conditionalism if true would set aside the whole plan of redemption by the Lamb of God, and make void the promises of God, and deny the statement of Jesus in his wonderful doctrine he preached to his disciples, which reads: Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. In this, all who ever did preach the gospel must be and are ordained and sent by Jesus himself. Jesus said in his wonderful prayer to his Father, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (John xvii. 2.) Then said, For I came down from heaven, not to do mine own will, but the will of the Father that sent me. And this is the will of the Father which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And to prove that it is not now, nor has ever been, left to any man to come unto the Father of his own will, we read, 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. 38, 44; Cant. i. 4.) The Lord's chosen people among all nations were not chosen either because they who compose his church are greater in numbers, but as the apostle said, The Lord is not slack concerning his promises as some count slackness, but is longsuffering to usward, not willing that any (the usward) should perish, but that all should come to repentance. Moses said, The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. (Deut. vii. 6, 7; Amos iii. 9.) All the objections that humanity can raise does not change the attitude of the great God in his divine and ancient chosen heirs of promise, for his purposes are prior to the foundation of the world. They undoubtedly were the stipulations of the eternal covenant of grace between the Father, Son and Holy Ghost. For "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God [not to the sinner], purge your conscience from dead works to serve the living God?"—Heb. ix. 14. This brings our minds to the most glorious thoughts, and leads us to reflect, to the prophetic conclusion that "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah xxxv. 10; li. 11. And Jesus said, And

I lay down my life for the sheep. (John x. 15.) The dear Lord's people often in their wanderings through this wilderness feel that the Lord has failed to be gracious, and have so many trials and tribulations that they mourn sore like doves, and, like David, are ready to say, Will the Lord cast off forever? Will he be favorable no more? Is his mercy clean gone for evermore? (Psalms lxxvii. 8, 9.) O, dear ones, listen: An highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. All we like sheep have gone astray, yet the Lord hath laid on him the iniquity of us all. In this life we often meet with strong powers in our way, and our way seems gloomy, and very often we find ourselves mourning and complaining of the complications we encounter in our daily experiences, but listen, No lion shall be there, nor any ravenous beast shall go up thereon (it shall be for the redeemed), it shall not be found there; but the redeemed shall walk there. (Isaiah xxxv. 8, 9.) But when the greatness of God's eternal love is revealed to us little lone pilgrims we are brought to the overflowing of love for our Lord and it seems to bring each of the little bleating lambs into sweet fellowship one with the other. Our travel in time is so often a mixture of joy and sorrow that we are made glad when we hear the voice of our beloved Lord saying to us, Come, let us go up into the house of the Lord, where his love flows everlast-

ingly, and we are made to feel as did the prophet when he said, The Lord hath appeared of old unto us, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (Jer. xxxi. 3; Mal. i. 2.)

Dear brethren, it has been my desire to write a few lines to the dear ones who are the beloved of Zion, those who are in sweet fellowship with the old order of the doctrine which has been my desire to mention on every occasion. I will now close by quoting a passage from Revelation, which to me seems to make a beautiful finish: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi. 27.

I will leave this to the judgment of the editors.

As ever, a poor sinner, saved by grace if saved at all,

J. B. BOWDEN.

SAN BENITO, TEXAS.

FAYETTE, Ala., Nov. 28, 1935.

DEAR BRETHREN:—I am inclosing copies of two letters which to me are very precious. One is from a dear sister in my home church (Harmony). After trying to use the little hymn 188 (Loyd's selection) in my feeble remarks at our last meeting, she wrote this letter in the darkness of that night, and handed it to me the next day. If there ever was a mother in Israel surely it is she.

The other letter was written to me when I was yet a boy hardly out of

school. I was in Missouri at that time, and it was about the time that the Lord gave me, if not deceived, a good hope in his Son. However, I was a youth, and as youth beckons to youth, I wanted to follow where my friends were going. Then, too, they dressed up things in such a way that I was much mystified about what was truth. It was in desperation that I wrote the dear old brother, as I had known him from infancy. This letter is one of my treasured possessions, and while rummaging through a mass of letters I ran across it. After reading it again, I thought I would send you a copy for use in the SIGNS, if you saw fit to publish it; if you do not, all is well with me.

Your little brother,

W. D. GRIFFIN.

FAYETTE, Ala., Feb. 26, 1924.

MR. W. D. GRIFFIN—DEAR FRIEND:—Your letter received and contents noted, and in reply will say that if I could give a full and correct answer to all of your questions you would be very well supplied with an encyclopedia of Bible knowledge. But as I am not able to give a detailed answer to all of them, I will, in a brief way, try to answer some of them.

Taking them up in order, I will say, first, that I cannot see any reason why any one who believes the Bible, and looks at it as the Primitive Baptists do, should worry for a moment about the heathen. If you will read the second Psalm you will find that the Lord God has already made just such disposition of them as he saw fit, and he did it at

least one thousand years before Christ made his advent into the world; in fact, he decreed to do it before the world began. You ask, How are the Primitive Baptists going to get around sending missionaries? I do not know that I understand what you want by the question. The words "mission" or "missionary" are not in the Bible. There is no such thing as "sending the gospel" or "spreading the gospel." Such things would be equivalent to sending the power of God or spreading the power of God, for that is what the gospel is. It is the power of God unto salvation to every one that believes.

There are only two doctrines taught in this country. One is salvation by grace, and the other is salvation by works. One of them is true and the other is not. Those who believe in salvation by grace teach that in order to be manifestly a child of God "ye must be born again," and they realize the fact that in order to be instrumental in bringing about a birth you must be the father or mother of that which is born. So preaching will not bring about an increase in God's family, any more than a little courtship or talk between man and woman. There is no birth without a travail. Read Isaiah lxvi. 6-8, and see that when Zion travailed she brought forth her children. The gospel, or rather the preaching of it, is to feed God's children. Read the following: John xxi. 15, "Feed my lambs;" 16, "Feed my sheep;" 1 Peter v. 2, "Feed the flock of God which is among you." I do not remember of any place that the preaching of the gospel is to

make an increase in the family of God. Wherever the Lord has a people he is always able, in some way, to get a preacher there to feed and care for them, because God rules all things. I do not call to mind a single instance where there was ever a collection of money taken up to send a preacher anywhere. I can find where the apostle Paul was in prison and above forty men had bound themselves with an oath that they would not eat nor sleep until they killed him. Notwithstanding all this, the Lord appeared to him, and said, Fear not, Paul, for as thou hast testified (preached) of me in Jerusalem, so must thou bear witness of me in Rome. Paul was never a free man any more until he was carried to Rome as a prisoner and called his brethren together and preached to them. I do not read that it cost him or his brethren anything. Persecution drove God's ministers out from Jerusalem, and history shows that it has been a means in God's hands to send his ministers wherever he would have them go.

Now the other set of preachers, who preach salvation by works, claim to be sending the gospel to the heathen. They are spending, and have spent, millions of dollars, begged from the poor people, on the plea that they can keep these heathens from going to hell. Every child of God knows very well that this is not so, and if they do not preach the gospel or truth here, why send them over there? God is an omnipotent God. He is present everywhere, and if he makes our bed in hell he is there; if we take the wings of the

morning and fly to the uttermost parts of the earth he is there. In fact, he is always ahead of the preacher. Christ sent his preachers into every city whither he would come. (Luke x. 1.) The called minister knows nothing of a call, more than an impression. He feels to go forward and preach wherever God in his providence has desired him, and wherever he feels impressed to go, he feels assured that God has some one there for him to feed. God is never disappointed. He always has a way by which he can get his ministers to the place.

Now, my friend, I have written about all that a stamp will carry. Read it carefully, and consider the fact that it is extremely hard to put all our thoughts on paper. If I could see you I would enjoy talking with you, and more especially would I enjoy giving you what I consider the spiritual import of what I have written.

It is a little strange that, as we have been together so much, you have not asked me these things personally. The next time we are together I want you to feel free to ask any question you want to know about. Please let me hear from you about what I have written.

Your friend,

G. W. BERRY.

KENNEDY, Alabama.

"In all my Lord's appointed ways  
My journey I'll pursue;  
Hinder me not, ye much loved saints,  
For I must go with you."

These sweet words have run through my mind hundred of times of late.

They are continually going over and over, and the more they go through my mind the more beauty and comfort I see in them. This will come into my mind: "In all my Lord's appointed ways." Then I am made to say, Yes, Lord, for all of my ways are appointed of thee. There will not be one trial or trouble too many, for all are appointed by thy hand, and all thou doest is right, even though it seems hard to the flesh. We know that thou hast a purpose in it all. This Scripture comes with sweetness: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and glory at the appearing of Jesus Christ."—1 Peter i. 7. This fiery furnace is appointed and will purge the dross, that we may be able to give Him all the glory, honor and praise.

"My journey I'll pursue." With what sweetness this runs through my mind. O, dear Lord, go with me all the way, for it is so dark to me I cannot see which way to go. I am trusting alone in thee to guide me all the way, for without thy help I can do nothing. I am helpless, and do not know but one thing: I know that I must die. When the time comes I hope I will have the Holy Spirit to carry me over the valley of the shadow of death. I hope I will be like David, and say, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.

From one who is trusting alone in the blessed Lord,

(MRS.) B. A. CRAWLEY.

STAR CITY, Ark., Nov. 30, 1935.

DEAR EDITOR:—I am sending you a good letter, written by one of our sisters in the church, telling her experience, which we think is surely good and would be of comfort to others. She has consented to have it published.

Yours in hope of eternal life,

W. A. WOMACK.

MONTICELLO, Arkansas.

DEAR BRETHREN AND SISTERS IN A PRECIOUS HOPE OF ETERNAL LIFE:—I will try in my weak way to relate what I humbly hope has been the Lord's dealings with me.

I was raised in a Missionary Baptist home, and united with them at the age of fifteen. I was a Sunday School teacher and leader of the B. Y. P. U. Then I met and married a man whose folks were Primitive Baptists. I would go with my husband to his meetings and he would go with me to mine. I was very well satisfied with my life, as I had nothing to worry about. I could not say I knew I was saved, but thought I had plenty of time to become saved. I visited my husband's parents' home with him, and they would sing hymns, and my sister-in-law and I would go out behind the house to try and get out of hearing of them. We said they sounded like funeral songs to us. (Which they were, singing of the death and burial of our Lord and Savior Jesus Christ.) I often remarked to my sister-in-law that I would rather be dead than to believe such doctrine as they did. I was dead, and did not know it; dead in trespasses

and sin. I went this way for a year, and did not even care for my own meetings. Then I became worried. I was not satisfied with the Missionaries, and would go with my husband but could not believe what they preached, so I decided to stop going altogether, that there was nothing to any of it but just a form to go through. But I could not be satisfied at home when my husband was at meeting. I would walk and wonder why. I could not go back to the Missionaries and like the meetings, and not be worried all the time. Then one day my father-in-law and family and some of the brethren and sisters passed by our house on their way to meeting, and when I saw them the thought occurred to me that I would like to go with them. I remarked to my mother-in-law that if I had shoes fit to wear I would go with them. She said, Your shoes are good enough, go if you feel like it. So I went with them. That night there was a preacher from another county, brother John Everett. He came forward to preach, and it seemed that he was talking directly to me, condemning me with every word. Suddenly I felt as though something had hold of me, and was tearing my heart out of me, and if I did not get relief I would surely die. I could see hell waiting for me as soon as the breath left my body. I was shaking like a leaf in the wind. One of the sisters saw me and told my husband there was something wrong with me. He started to come toward me, and I thought, When I get in his arms I will die. When he reached me I fell in his arms, but do

not remember much of what happened, only that I could not breathe. They put me to bed and called a doctor. I could not tell what was the matter, because I did not know. I was still trembling, and the doctor said I was nervous, and gave me some medicine to quiet me. But he could not quiet my heart. I felt so full of sin I thought all my friends could see it and would turn against me, and I tried to pray the good Lord that I might die, even if hell was my doom, rather than turn all the dear friends against my husband because of me. Well, I went back home, and thought I was just sick and being punished for not going to my meetings, so I decided that I would go back to the Missionaries. I went to my mother's home and went with them to meeting, and as soon as the preacher began to preach it did not sound right to me, and I wished I had not come. I could not believe what he said, so I went back home more worried than ever. I went on in this way for five years, worried and burdened with a load of sin, trying not to let my husband, his folks or my parents know that I was troubled. I thought that if they knew it I would not have a friend. I went for days and nights trying to pray the good Lord to show me the right way. I tried to read the Bible and it seemed to condemn me and show me that I was lost, condemned to hell and no way of helping myself, and I am still in that condition to-day: no way of helping myself. If my name was not in that number that Christ died for I am lost, without hope



in this world. If I am saved, it is by the grace of God.

But to get back to what I was telling about. In the fall of 1933 my husband's father and mother and their pastor, brother Henry Phillips, were going to a district meeting down in Ruston, Louisiana. The day before they left I felt that I wanted to go with them, so much so that I could hardly stand it for them to go without me, so I said to my husband, Go over and ask if we can go with them. He said, Do you really mean it? Do you want to go? I told him I did. He said, All right, he would go, too. He started over to ask them, and it seemed as though I could not wait for him to get back. I was so afraid they would have too large a load and we could not go. But he came back and said they would be glad to have us, so we all left early the next morning, which was Saturday, and got there in time for meeting that night. They were strangers in the flesh to all of us, but received us with a warm welcome into their homes. But I was worried, and felt that I was an intruder. I felt that I did not have any part with them. The dear people seemed to be enjoying themselves exchanging experiences with each other, drawn together by love. We went to meeting next morning and brother Baker, of that association came forward, followed by brother Phillips. I felt as though brother Phillips was talking directly to me, condemning me for coming down there and trying to have a part with God's children, but before he finished I was shown a little light, as it were through

a darkened glass, and when he finished I gave him my hand and asked him to pray for me, if he could pray for such as I was. When we started for home I was riding in the cab of the truck, because I had a little baby. I was silent, troubled, trying to pray that I would be shown the right way, that that little glimpse of light might be opened up for me, and this Scripture was continually going through my mind, If God be for you, who can be against you? I thought, If I knew God was for me I would not worry. My father-in-law asked me what was the matter with me, if I did not enjoy myself. I told him I did, for they were all lovely to me, but I was troubled about myself. He said, Dear girl, God will bring you out in his own good time. I wanted to tell him my trouble, but I could not, for I felt I would be troubling him. We stopped for water as the sun was going down, and I asked if I might ride in the back of the truck so my husband could hold the baby and let me rest awhile. As we got in the truck brother Phillips sat down by me and asked me why I went way down in Louisiana to tell him what I did. I asked him why he went way down there to preach what he did. I found myself talking to him, telling him my troubles. He said, I have known for a long time that you were troubled, and we have all suffered for you, because I believe we have every one of us gone through what you are now passing through. While we were talking it seemed as though a bright light, brighter than the sun, came down over me and I could see Jesus before

me. Oh so lovely, and it seemed that everything was praising God, and I just had to tell the dear folks who were in our party exactly how I felt. I told them that a great change had come over me and I had to tell them about it. I felt that I wanted to shout the praise of God for every one to hear. They told me to talk all I wanted to, and the tears were streaming down the cheeks of all of them. As I talked some hymns came into my mind and I asked them to sing them, and how sweet those hymns did sound to me; I could not sing enough of them. I could see that light of love, which is Jesus, shining in the faces of those present, and felt that I could say with them, My Redeemer liveth. Brother Phillips said that if I wanted a home with those people they would stop the truck and baptize me at the next water deep enough, that there were plenty of witnesses present, but I did not answer, it did not please the God of mercy for me to come in at that time. I was very happy the rest of the way home, talking and singing with the dear brethren and sisters. I thought my troubles were over, that the dear God of mercy had smiled on such a wretched sinner as I felt myself to be. I went home with my mother-in-law that night, and went to bed feeling that Jesus was still with me overwhelming me with that unspeakable love, but the next morning when I arose I was burdened with a load of sin and grief. I felt that what I had experienced the night before was only a delusion of the mind, that I had deceived those dear people, and it came to my mind that the wages of sin is death. I felt that death was my portion. Oh how could I face my dear mother-in-law after deceiving her so? I got up to help her with the breakfast, fearing and trembling, afraid she would bring up the day before, but, bless her dear soul, she saw as soon as I appeared that I was troubled and commenced talking about the day's work. I could hardly wait until breakfast was over, for I wanted to get away by myself and cry, for I felt that if I could cry I would get relief. When we called the others to breakfast I thought I would slip out, but my mother-in-law saw me and asked me if I was not going to eat breakfast. I told her I could not eat. They did not insist; I believe they all knew what was the trouble. I went in the back room and fell across the bed and tried to cry, and pray that my great burden of sin be removed. I could see myself the blackest sinner on earth, not worthy to take God's holy name on my sin-polluted lips. I could not shed one tear, and could only moan, Lord, have mercy on me, a sinner. I staid in there for a time and knew I had to go home. I thought I would go home and work and forget my sinful self. But when I was at home at work I was so burdened with grief that I felt that if I should die and go to hell it would be a just God that sent me there. How I longed at times for the peace I had when I was a girl, when I thought I was living right. But all the air castles that I was going to heaven on had been knocked from under me and I felt that I was a naked, wounded soul, that

nothing but the mercy of God could reach me.

The last of that week the district meeting was at Antioch Church, over in Bradley County, and my husband asked me if I was going. I told him no, and was preparing to go all the time I was saying I was not going. The nearer the time came for the meeting the more I wanted to go, but not feeling fit to be with God's people. I had become perfectly satisfied that the Old School Baptist was the church of God, but I was not fit to be with them. My husband asked me the day before we left if I was going to the district meeting to join the church. I told him I might go, but I was not going to join the church, that I did not have any place with those dear people. We went and at the meeting I could look at the faces of those dear people and see the light of love, which is Jesus Christ, shining upon them. I was made to cry, O God, why did I come over here, a black sheep among God's people? I slipped off by myself every chance I got and tried to pray to God to have mercy on my poor soul, for I was a condemned sinner. I went to meeting Saturday morning desiring a home with those dear people, yet feeling too unworthy to be in their midst. I felt that if I should offer myself I would be rejected, and justly so. As I sat there listening to the preachers so ably setting forth what I believed to be the doctrine of Jesus Christ, this thought went through my mind, If I should join all my people would turn against me, because they were bitterly opposed

to this doctrine. By this time they were offering an opportunity to any one desiring a home with them. This Scripture came to me, Forsake father, mother and friends and follow after me. I found myself giving my hand to the preacher, feeling that I was perfectly willing to forsake husband, father and mother if I could only follow after Jesus. I felt that I would be rejected when it was brought before the church, but I was determined to offer myself. When the preacher asked me to talk to the church, it came to my mind, Lord, I commit myself into thine hand. I tried in my weak way to tell what a burden I had been laboring under, and that I felt that when Jesus cried on the cross, It is finished, it was finished, a full and complete redemption for sinners. I do not remember all I did say, but was surprised when I was joyfully received and the dear brethren and sisters came forward, with tears streaming down their cheeks, to clasp my hand. I felt that my joy knew no bounds. If it could only please the God of love to bring in my dear husband with me. But God has a time for all things, and he was not brought in until one year after I was. As I went down into the liquid grave I felt a great peace descend upon my soul. Oh the blessed peace and calm, not a worry, not a trouble, all love and peace, just as though a great storm had come and torn my soul asunder, and Jesus spake peace to my troubled soul and all was calm. I find to-day, after two years, that we need the Holy Spirit to calm the troubled waters. When the

mighty hand of God is withdrawn and I am left to myself all is trouble, strife, fear and doubts.

Your unworthy sister, saved by the grace of God, if saved at all,

(MRS.) VELMA LAWSON.

[VERY good. Let us have more of such letters.—ED.]

DALLAS, TEXAS.

DEAR EDITORS:—The following letter, written by Mrs. Hughes to her father and mother, Elder and Mrs. S. C. Davenport, was found by her mother among some papers of hers after her death. It is not known just when it was written, as it was not dated nor posted. She was a lovely character and her friends were numbered by her acquaintances. This letter to her parents is a comforting testimony which in the providence of God has been put into the hands of the sorrowing parents to gladden their hearts in the knowledge of the precious hope which was hers. How good that our heavenly Father tempers the wind to the shorn lambs. The supplies of his grace are unfailing, and always sufficient. He proves in so many ways that the needs of his little ones are made his constant care, so we can ask with the apostle, "If God be for us, who can be against us?" May the comforts of the Holy Spirit be the portion of them that mourn.

In humble hope,

J. R. HARDY.

DEAR PAPA AND MAMMA:—I just feel like I want to write you and mamma a letter this morning. I do not

know what to say. It seems I just cannot put in words what is on my mind. I do know God has been good to me. He gave you all to me and kept you here for me to go to in my troubles. Papa, I have always been weak in my nature, so easily led, so easy for me to go to some one else to try to help me out of trouble. I have been through the most trying time in my life. Papa, there cannot be a place any worse than where I went. I was so afraid God could not be found. Pit wanted to take me to you, but I was afraid to go. He persuaded me, any way. I knew you and mamma would see me as I was. I could not bear to hurt you. You talked to me, papa. It seemed while you talked to me I felt worse; but now my nerves are quieter. The world seems brighter. Everything seems good in my sight this morning but me. I am stripped of everything that is good, but I feel that God will cover me with his love and tender mercies. That seems to be all I want. The harder I try to please him the worse I feel. There just is not any good in me. This does seem like a different world to me this morning. I cannot describe it. I want to sing or something. It seems to me there is nothing I could not do this morning for my Savior. I want to always mix and mingle with his precious people. I have always loved those dear "hard shell" people. They just seemed sacred to me, but I knew there was something they had I did not have. I would go to meeting and knew there was a difference. How I wished to be like them. Papa, you said something

last Sunday that was very true to my nature, when you said, There would be more Baptists in the church if they could just give up the pleasures of the world. So many times I have said I would join the "Hard Shell" Baptist Church, but I could not go to the dances and do other things I love to. Oh vain world this is! The pleasures I thought I was having are nothing. I would not exchange one little thought of my Savior for all the so-called pleasures of the world. There cannot be anything so sweet to me as to be able to sing his praises. Oh I hope I am not deceived in my feelings this morning. If I am it is the will of God. He does not err. I just want to say, God, there is nothing I can do. I can only trust in you. Whatever I do, whatever I think, it is your will.

I must rest. I feel I have not said anything I wanted to say. May God bless you and mamma.

Your sinful daughter,

**RUBY HUGHES.**

*(See obituary on page 191.)*

EAST ORANGE, N. J., JAN. 30, 1936.

DEAR ELDER DODSON:—Santa Claus was very good to me financially, so I subscribed to our great and good paper, the SIGNS OF THE TIMES. I was pleasantly surprised to see you had been elevated to editor-in-chief. Although it entails plenty of work, and adds greatly to your already burdened shoulders, I am positively sure that the New York, Warwick and Middletown congregations you have been so ably serving have a just pride in your eleva-

tion, and our prayer for grace to sustain you will always be to our God in your behalf. We all found out a long time ago that greed and vanity are not in your makeup, but humbleness and self-effacement is in your daily walk and practice, and that is why we all so dearly love you. We also know this is not the work of the flesh, but of the Spirit; that is our evidence that God not only predestinated, but adapted and ordained you to minister unto us, your brethren. We take pride in your clear, truthful thinking, your true christian walk, your humbleness of expression and your ever willing readiness to serve us. Your welfare is our welfare, and our hope and prayer will ever be that our God will bless you and yours, and will lead you in all righteousness and truth, so that you may be able to minister according to the burden placed upon you. We are but humans, but as humans may God keep us in unity according to his will and to his own honor and glory, not man's.

Your brother in love and fellowship and abounding hope,

**IRA T. DOLSON.**

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#### CHANGE OF ADDRESS.

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Elder George L. Weaver having changed his address from Shelbyville, Ky., to 421 Steele Street, Frankfort, Ky., requests his correspondents to address him at the latter place.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER, 1936.

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Rutherford, N. J.

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

**J. E. BEEBE & CO.,***Middletown, N. Y.***I PETER V. 1-3.**

“THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.”

We at this time feel it timely to call attention to the apostle Peter’s exhortation, and especially address the Elders among the church of God today. We do have hope that we have been called by the God of all grace unto his eternal glory by Christ Jesus, and a dispensation of the gospel committed unto us, that we should preach the

gospel, and as such we desire to address you, and call your attention to the feeding, and also our deportment as men, and the ethics we should maintain toward each other, and all the brethren, “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”—1 Peter v. 4. These things do not come to us by works of righteousness we can do, but the Spirit putteth them in our minds, and directs us according to God’s will. We are searching for the proof of our calling to be a minister of the gospel of Jesus Christ, that we should write you of our experience, and assurances in the gospel. We do feel that the church of God was our judge, and according to her understanding she was moved to call a presbytery to ordain to the full functions of the gospel ministry, having found the qualifications to justify their act. We have ever felt and revered the faithful considerations of the brethren, and have desired that we would be kept to His glory and honor. We have desired to feed the flock of God, and we know they do not grow on stubble and tainted food, but the sincere milk of the word, and that is from the fountain of life, given by him who has all power in heaven and earth. “The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.”—1 Tim. iv. 1, 2. We do know when we speak before the church and do not have any realization

of our words, it seems to be mechanical, and for us to listen to a man who is talking from his head, and not his heart, there is no comfort to us, and we do not believe the flock of God is nourished by it, but will weaken, sicken and die in such false, or substitute for the sincere milk of the word, and in these days of apparent slumber we would awaken the brethren to a felt sense of the faithfulness that becomes the church of God, but how to perform we know not, and with a felt sense of our helplessness we stand with outstretched arms and implore the Lord to direct. We as undershepherds were set apart to the full functions of the gospel ministry, having the esteem and confidence of the church of God, and upon the examination of the presbytery we were ordained to administer in all the ordinances, as is set forth in the Scriptures of the New Testament, and to the faithful consideration of the brethren everywhere. As that trust is broken by our going forth, how can we hold the confidence and esteem of our brethren, and be regarded as orderly? The churches of the Old School Baptists have had the fundamental principles of the doctrine set forth in what is commonly known as articles of faith, and for a brother minister to disregard those principles what reflection does he cast on his ministry. When reflections are cast, what should be the attitude of the brethren toward the one casting the disregard? and for others to join this disorder, does it make it right? or should we call their attention to their mistake? We should call his attention

to these things, and if he deny himself, and turn from his going forth, we should esteem him highly in the truth. It is very grievous to deal with these things among the brethren and to realize the slurring and criticism that, perhaps, will come from the disorderly party, and we know our own infirmities, and they have plenty to hold out to us, which does not excuse the watchman upon the watch walls of Zion. In a natural sense, we know when the plain written word contradicts our position, and we should not require greater evidence than that, but be faithful to ourselves, and to all the brethren. Paul said, "If a man desire the office of a bishop, he desireth a good work."—1 Tim. iii. 1. Then gives the qualifications, which we will leave to you to read, and study the meaning, and measure yourselves accordingly. We are minded the greatest of all these qualifications is, not to be a novice, and become lifted up with pride, that we can teach elderly brethren and we should be heard preferably to our brethren. We should not forget that we are fallible creatures and not make our brother an offender for a word and strive about words to no profit, but be kind and affectionate one to another, and not give any brother an occasion to think he is disregarded. These are common ethics of everyday life that we feel should be manifest to each other as ministers, and by these things we teach all the brethren, and are ensamples in the household of faith. The eighteenth chapter of Matthew, verses fifteen, sixteen and seventeen, gives us the words of Jesus

as to how we should deal with each other, and when we have dealt accordingly then we are at liberty to take it before the brethren and seek their guidance in the case. If our brother accept our restitution and we fail to keep our vows we have committed another trespass, and have subjected ourselves to the discipline of the church, and proved ourselves as hypocrites, and as vessels without water. We may by our personality win the affection of brethren and sisters, and have much strength among the brethren thereby, but should we use that strength, and control the course of the church, we would be lording it over God's heritage, and drawing away disciples after us. There is not one of us who would like to have these things said of us, and have the guilt hanging over us, but to be accused, and be blameless, we have an acquitted conscience before God, and all the brethren know, and we stand in their esteem and fellowship, and are stronger than when we were assailed, and more established than our enemies like. Paul's charge to Timothy was, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine."—2 Tim. iv. 1, 2. His reasons for thus charging him are recorded in the following third and fourth verses: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching

ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—5th verse of the same chapter. Having all these admonitions, should we be offended when we err from them and our brethren call our attention, and remind us? We answer, No. The one who shows offense is not directed by the Spirit of God, for the Spirit manifests meekness, gentleness and kindness. "A man's pride shall bring him low: but honor shall uphold the humble in spirit. Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not. The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. Many seek the ruler's favor: but every man's judgment cometh from the Lord. An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked."—Prov. xxix. 23-27. These words of Solomon are true, and we have witnessed the fruits of his expressions, and have witnessed the attitude of brethren working as he declares, and now in conclusion, brethren, let us consider ourselves, and make full proof of our ministry, and do the work of an evangelist, and provoke unto love and good works, putting off the old man with his deeds, laying aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, ever looking unto Jesus, who is the author and finisher of our faith.



We hope the expression given to our readers will answer the many requests for us to write of these things, and we exhort you to the ancient landmarks our fathers have set, and the word of God.

C. W. V.

### SALVATION BY GRACE.

IN writing upon this theme, it occurs to us in the outset to define briefly what is implied in the words "salvation" and "grace." The authority which we have at hand says that *salvation* is "the act of saving; spiritual deliverance from sin and death." The late Elder John McConnell, former pastor of the Ebenezer Old School Baptist Church in New York City, used to illustrate it by picturing a drowning man off shore, without any ability to help himself, when some strong hand is stretched forth and lifts him bodily out of the water, placing him safely on the shore. To such an one, nothing short of "the act of saving" itself would avail anything for him. As to *grace*, the same authority quoted above, says that it is "the unmerited favor and love of God towards man in Christ; divine sanctifying, regenerating and preserving influence." We would like for our readers to keep in mind the fact that it is the *unmerited, divine regenerating and preserving influence* of Almighty God, and not any merit of the creature of any kind whatsoever. Sometimes we read after those who claim to be Old School Baptists, who stress the point that *eternal* salvation is by grace, but infer, even if they do not actually say

so, that salvation in time is largely the result of the creature's efforts. This is a mistake, and causes much confusion and distress among the Lord's people. If grace is a "divine regenerating and preserving influence," then if one in this life is blessed to walk worthy of the vocation wherewith he is called, it is because of the effects of that influence in him. The branch cannot bear fruit of itself. Therefore, whatever spiritual fruit we may bear, even though it be only the thinking of a good thought, much less the doing of good deeds, it is by virtue of the life of the Vine which is manifested in the branch. Jesus said, "Without me ye can do nothing;" hence all boasting is done away and Jesus is crowned Lord of all. Again, our Lord said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Paul, in writing to the Corinthian brethren, said, It is 'by the grace of God I am what I am.' We understand he had reference not only to the miraculous change which had been wrought in him, but to all that pertained to his apostleship, and to make certain that there could be no misunderstanding as regards the effectualness of it, or as to any of the credit being due him, he continued by saying, "And his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me." Whatever place we, to-day, may occupy in the church of God, is because of this same grace having been be-

stowed upon us, and we can truthfully say that we hope, at least, that it has not been in vain so far as we are concerned.

Jonah did not divide "salvation" into parts and say some of it was of the Lord and the balance of man, but plainly declared, "Salvation is of the Lord." He was most deeply impressed with the fact that all of "the act of saving" was of the Lord, for he said, "I will pay that I have vowed, Salvation is of the Lord." This was deliverance in time, and we can but believe that if every child of God will let his own experience speak for him, he will invariably testify as did David when he said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." The word "patiently" here signifies endurance, which shows that the Psalmist could do nothing but wait for the Lord, and because he did come and deliver him, his mouth was full of praise to our God.

There are some among the so-called religious world who will agree with Old School Baptists on such subjects as God's sovereignty, predestination, and possibly other doctrinal points, but we have yet to meet with any who are satisfied to remain where they are, who in the final analysis, really and truly believe that "salvation is by grace," and that the creature has no part in the

matter except to lie passive in God's hands and praise him for his wonderful works among the children of men. Let us say here that this doctrine does not encourage one to indifference or licentiousness, for this grace, or divine influence in the soul, causes one to love righteousness and to hate evil. The record of inspiration is, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." We were once asked by the editor of a daily newspaper to tell him just what the difference was between Old School Baptists and other denominations. We stated in reply that we could talk to him by the hour on the subject, but that we felt the whole of it could be summed up in two simple words, and those two words were, *Grace* and *works*. Old School Baptists really believe that salvation is by grace, and grace alone, first, last and all the time, while according to the best of our knowledge, at least, all other professors of religion, when pinned down to the fine point, will contend there still remains something for the creature to do, even though it may only be, as they say, to *accept* God's salvation, without which they tell us, God is unable to save the sinner. It is unnecessary to remind believers that

such is absolutely contrary to all Bible truth. We have many times since thought of the answer made to the editor in question and wondered if we could have improved upon it, regardless of how long we might have taken in an attempt to explain more fully. Unquestionably, the one thing, more than all else, which separates and distinguishes Old School Baptists from all other religious organizations on the face of the whole earth, is their firm and unyielding belief that salvation is wholly and solely by grace, both for time and eternity. The apostle Paul was a very learned man naturally, but besides this we have every reason to believe that he was moved by the Holy Ghost to write what he left on record, and we are satisfied that he laid down this fundamental principle in perfectly clear language when he declared in his epistle to the Ephesians, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. From all that we have been able to learn, both by word of mouth from those whose privilege it was to have known him personally, and from reading his wonderful writings, it was this doctrine of "salvation by grace," more than anything else, which moved that great and noble warrior, Elder Gilbert Beebe, the founder of the SIGNS OF THE TIMES, more than a century ago to unsheathe his sword and go forth to battle

the enemies of truth. That he fought valiantly with "The sword of the Lord and of Gideon" as his weapon, for fifty years, less one, as the editor of the paper which he founded, against all the innovations of his time, no one who is familiar with his record can deny. And although it is now over fifty-five years since he laid aside his pen in death, his example is not forgotten, and by the help of Almighty God we shall carry on and wage this same warfare until we, too, shall be called upon to quit the walks of men and bid adieu to all that is vain and earthly. We wish to state in this connection, however, that we have never felt that bars of nonfellowship should be set up against any brother, who is a member in good standing of a sound and orderly Old School Baptist Church, because of his views on such subjects as predestination, the resurrection, the second bodily coming of Christ, eternal vital union, etc., so long as he does not manifest a fighting spirit, but we do here and now most solemnly declare that it is our firm conviction that the acid test for all who make claim to being Old School Baptists should be a deep-rooted belief in salvation by grace. Without this there is not sufficient agreement for two to walk together, but where brethren can come together on this common ground, we honestly believe that they should bear and forbear with one another in love over differences of opinion about other things. We most certainly would not fix any limitations or bounds upon Bible subjects, nor any restrictions of any kind

whatsoever so long as such a brother manifests the Spirit of Christ. There is a diversity of gifts in the church, and an infinite variety of gospel food in the Scriptures, and we maintain that it is both healthful and wholesome to have different views presented to our readers. That is one of the main reasons for the existence of the SIGNS, as we understand it, to have a free exchange of ideas. Personally, we do not expect every one to accept our own views on every thing, nor is it to be understood, necessarily, that we indorse all that is published in our family paper. We can but feel, however, that where grace abounds in the heart, brotherly love, good will and good order will be found and will continue. We are often reminded of that very excellent hymn, in which is to be found the following verse:

"Oh to grace how great a debtor  
Daily I'm constrained to be;  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee.  
Prone to wander, Lord, I feel it,  
Prone to leave the God I love;  
Here's my heart, Lord, take and seal it,  
Seal it for thy courts above."

May the God of all grace comfort our hearts with the assurance of his love, through Christ Jesus, our Lord, to whom be glory now and forever.  
Amen. R. L. D.

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

Middletown & Wallkill Church, N. Y., \$50; "A friend, Ontario, \$2; Joseph A. Johnson, Tenn., \$1; Mrs. Maggie Smith, Ontario, \$1; George W. Danbury, N. J., \$2; Mrs. Martha J. Disharoon, Del., \$1.

**OBITUARY NOTICES.**

HENRY HAYMAN, my beloved husband, was born in Worcester County, Maryland, November 3rd, 1876, and died April 13th, 1936, making his stay on earth 59 years, 5 months and 10 days. October 4th, 1899, he was married to Effie A. Dennis, and to this union were born three sons, one dying at the age of two years, another at the age of twenty years and one still living. Henry was baptized in the fellowship of the Old School Baptist Church at Salisbury, Md., by our pastor, Elder G. E. Coulbourn. He really loved his church, and was never happier than when trying to do something for her, and I do believe he was well loved both by his pastor and the church. We were always delighted to have any of the Baptists visit us, and during his last illness he said it did him good when any of the brethren came to see him. Henry suffered much. He was under the doctor's care for the last eight years, and had had pneumonia twice before that. He kept at his work most of the time, though when he had his toe removed he had to give up work for twenty weeks, and again he was in the hospital four weeks and it was some four or five weeks before he could get back to his work. He seemed to improve, and the doctor said he was better, but for some reason I could not feel encouraged much. Since Christmas, when he commenced to get worse, he failed rapidly and suffered greatly, but never murmured nor complained. I shall always miss him, and his memory will ever be very dear to me.

Written by his widow,

EFFIE HAYMAN.

THE above obituary was written by our dear sister, Effie Hayman, who was the much loved wife of brother Henry Hayman. I desire to indorse all that

sister Hayman has said about the love brother Henry had for the church, which love he manifested in truth and in deed. I also desire to say that his church also loved him, and his pastor loved him much, and I hope duly appreciated brother Henry's kindly words and deeds to and for his pastor and church. I was at his funeral, with Elder H. C. Ker, after which I felt very sorry that I seemed unable to speak words of comfort on the sad occasion, but although it was so sad for his family and others of us, yet I have not felt sorry for brother Henry, as he suffered much pain in this tabernacle on earth, and it is our hope that his mortality is swallowed up of life (eternal). May the Lord help and sustain his widow, our dear sister, and family, and reconcile all of us to his will.

His pastor,

G. E. COULBOURN.

ALSO,

MARY I. TIMMONS, my mother, was born February 13th, 1863, and died January 26th, 1936. She was the daughter of John and Martha E. Wilkins Timmons. She was married to W. L. Timmons January 7th, 1880. He passed away December 16th, 1927. She was a member of Indiantown Church for a number of years. I do not remember how many, nor do I think either of my brothers know or remember when she was baptized. Elder T. M. Poulson performed her marriage ceremony, and also baptized her, and during his life I have heard her say that he seemed like a father to her. She was always present at her meetings if it was possible for her to be there. She was a splendid mother; there was none better. Two sons, Orrie D. and E. Heartwill, and one daughter, Miss Ida Timmons, all of Berlin, Md., survive her. Her youngest son, John W. S., died January 6th, 1936.

She also leaves eight grandchildren and two great-grandchildren.

The funeral was conducted by Elder H. C. Ker at the home of her son, E. H. Timmons, where she had made her home. The hymn "It is not death to die," was used by her request.

Her daughter,

IDA TIMMONS.

I indorse all the daughter says about sister Mary Timmons. It was a privilege indeed to know her and be in her company, as she was happy with members and friends of her church and loved to talk about spiritual things, in her quiet, humble way. I was her pastor, but sometimes I think I am just pastor in name more than otherwise, for I am so far from our members that I do not get to do much visiting, and did not see as much of sister Timmons as I would or should, as she always seemed glad to see me, and I was glad to see her, and to see the faith and love she manifested. I was asked to be at her funeral, but owing to illness was confined to the house the week of her death and could not be with Elder Ker at the time. Jesus said, I am the resurrection and the life; whosoever liveth and believeth in me shall never die. Sister Timmons believed in him, and therefore must now be still alive with him. May her relatives and friends be reconciled to God's will, and be drawn to Jesus, who said, Come unto me, all ye that labor and are heavy laden, and I will give you rest.

G. E. COULBOURN.

JENNY MORRISON KIRK, our dear sister in Christ, wife of Joseph P. Kirk, passed from all earthly strife at the Lancaster Hospital March 29th, 1936, where she had undergone an operation, which was advised by her physician as the only means of prolonging her life. She came through the opera-

tion in a very encouraging manner, but the shock was too great for her already weakened body, from intense suffering, and she sweetly fell asleep in Jesus, the name that had for so many years filled her soul with joy unspeakable. February 18th, 1894, sister Jenny was married to Joseph P. Kirk, and to this union were born seven children, all of whom survive her. They are Edna R. Gilbert, of Washington, D. C., Esther R. Scull, of Wrightstown, Pa., J. Stanley Kirk, of Avondale, Pa., S. Rebecca Kirk, of Rock Springs, Pa., James H., of Chicago, Ill., Walter C., of Owensboro, Ky., and W. Grafton Kirk, of Cleveland, Ohio. Also five grandchildren: W. Lloyd Brabxon, J. Pemunell Kirk, Margaret Scull, Edward S. Kirk, Joseph W. Kirk. Also, her heart broken companion, Joseph P. Kirk. In 1903 Mr. Kirk moved his family from Philadelphia to a farm near the Rock Springs meetinghouse. Shortly thereafter sister Jenny began attending the meetings at that place, and she soon found that their God was her God, and, like Ruth of old, she could truthfully say, Entreat me not to leave thee, etc. August 27th, 1911, she was baptized into the fellowship of the Rock Springs Church by the late Elder John Eubanks, to whom she was most devoted as long as he was spared to the church. Sister Kirk was a dear, godly person, and no church was ever more blessed in having one who was more faithful in her devotion to her brethren and sisters than was sister Kirk, and her passing from us is a most severe blow to our little flock. We much miss her dear smiling face from our midst, yet we know that she belonged to the Lord, and he has the right to take that which is his own, and we desire that he grant us needed grace to praise him in that he spared one of his most lovely children to the Rock Springs Church for so many years. Sister Kirk died in full triumph

of the faith that was once delivered unto the saints. A few days before her passing, she assured her family that she was perfectly willing to leave her case in the hands of the Lord, and for them not to worry, as things were well with her, and requested Edna, her daughter, on her next visit to bring her hymn book. Among her last words were, Jesus, I my cross have taken, all to leave and follow thee. Sister Kirk was one of the faithful, seldom being absent from her meetings. Faithful to her Lord, faithful to her church and to her family, pastor and friends. Words fail us to express how much we miss her in her accustomed place, yet we are assured that for her to depart is far better, to be with Jesus, where the wicked cease from troubling, there the weary are at rest. Having been acquainted with her dear family for years, I feel to be most deplly associated with them in their sorrow. May it please the Lord to point them to the way of the footsteps of the flock. What a delightful road when all is light. Your mother has left you beautiful examples, may the Lord enable each of you to profit by them. Especially does my heart go out to her dear husband, who is so lonely without his dear Jenny. Joe, in the dark hours of the night you often come into my thoughts. May the Lord cause his face to shine upon you and give you peace.

Her funeral was largely attended, where her sorrowing family and her brethren and sisters in Christ bade farewell to all that was mortal of our dear sister. Her body was laid to rest in the Rock Springs Cemetery adjoining the meetinghouse, there to await the summons from on high, when death shall have lost its sting and the grave its victory.

Her loving pastor,

D. L. TOPPING.

MRS. EMMA C. HULSE, widow of Thomas Brewster Hulse, died suddenly at Newark, N. J., June 22nd, 1936. She was born May 27th, 1852, making her stay here eighty-four years. Her son and family celebrated her birthday just twenty-six days before her demise, and her death was a great shock to them. Mrs. Hulse was a niece of Elder Gabriel Conklin, and a cousin to the late George D. Conklin, so well known among the Old Baptists. She was first married by Elder Gilbert Beebe to George W. Carey, who died several years ago, and later married Mr. Hulse, who passed on soon after. She leaves a son, Charles H. Carey, and a granddaughter, Emma D. Carey, and a niece, Mrs. Fred Clark, of Jersey City, N. J. Her life was spent in and around Middletown, N. Y., where she had a host of friends, especially in Middletown and New Vernon churches. While she never united with the church, she was strong in the faith and loved to sing the songs of Zion. Her life was thrown much among the "do and live" professors, yet she always proved to be as "wise as serpents and harmless as doves." Not long since, one of her friends said to her, Do you go there to church? Why, I thought they were all dying out. She replied, Why, don't you know the word says, Where two or three are gathered together in my name, there will I be in the midst? I feel very sad over the passing of the dear friend, as she was preparing, and I was expecting, a visit from her the next week here at Warwick, N. Y., and I can but feel our Lord has come into the garden and plucked another lily, and shall not the Judge of the whole earth do right?

Her funeral was held at Smith's Funeral Home, Middletown, N. Y., Elder R. Lester Dodson officiating, reading the seventh chapter of Matthew, beginning at the fifteenth verse, to the

close, using as a text, Wherefore, by their fruits ye shall know them. Also reading the hymn, "Jesus lover of my soul." Interment was at Pine Hill Cemetery, near Middletown, N. Y.

One who loved her,

MINNIE HYATT.

MRS. RUBY HUGHES, daughter of Elder and Mrs. S. C. Davenport, was born February 14th, 1904, in Wood County, Texas, where she grew to womanhood and was married July 24th, 1922, to David B. Hughes. To this union was born one daughter, Lena Frances, now ten years of age. Owing to a constant mental strain for a long period of time caring for a sister to whom she was devotedly attached, who had been seriously injured in a car wreck, her mind at times refused to function normally, but had shown marked improvement before the end came. She was at home alone when she came across a pistol in the bottom of a trunk, and no doubt in a moment of irresponsibility snuffed out her life. The shock to her husband, child, parents and the immediate family was very great. But she did not leave them wholly comfortless. She left the assurance of having been given a sweet hope in Jesus, that even though the body dies the anchor of hope has been cast within the veil, is sure and steadfast, and will hold the vessel until every storm is over and it is landed safely beyond the surging billows of time. Her death occurred March 19th, 1936. Funeral services were conducted by the writer, in the presence of a large concourse of relatives and friends, at Mt. Pisgah meetinghouse, in the community where she was raised. Her body rests in the cemetery at that place, awaiting the great and notable day of the Lord, when mortality shall be swallowed up of life and rise to meet the Lord in the air.

J. R. HARDY.

## MEETINGS.

The Mates Creek Old School Predestinarian Baptist Association will meet in its eighty-fourth session, with the Williamson Church, in the city of Williamson, Mingo County, West Virginia, near the end of the free bridge, on Route 119, September 4th, 5th and 6th, 1936. All lovers of the truth are invited to meet with us.

G. B. BIRD, Clerk.

The Maine Old School Baptist Association will be held, the Lord willing, with the Whitefield Church, at Whitefield, Maine, commencing on Friday, September 11th, 1936, and continuing three days. All lovers of the truth are invited to meet with us.

S. S. BARTLETT, Clerk.

If the will of God be so, the First Kansas Association will convene the 11th, 12th and 13th of September, 1936, at the residence of Elder L. L. Schenck, two miles north and one-half mile east of Williamstown, Jefferson, County, Kansas, about half way between Topeka and Kansas City. Friends and lovers of the truth will be gladly welcomed.

MARY ELLISON, Clerk,  
Grantville, Kansas.

The Lexington-Roxbury Association will meet Wednesday and Thursday, September 16th and 17th, 1936, with the Olive and Hurley Church, at Shokan, New York. Those coming from a distance on Wednesday or Thursday will go to the meetinghouse at Shokan. Those coming on Tuesday night will be met by train or bus at Ashokan. Ministers of our faith and order are welcomed, and a cordial invitation is extended to brethren and friends. Those coming by bus Tuesday should stop at Ashokan post office.

ARNOLD H. BELLOWS, Moderator.

Providence permitting, the Original Mount Zion Association of Old School Predestinarian Baptists will convene with Little Flock Church, Cass County, Missouri, October 2nd, 3rd and 4th, 1936. This is located on the Old No. 7 Highway, six miles southwest of Pleasant Hill. Those coming by train or bus will be met at Pleasant Hill. We invite all sound orderly Baptists to meet with us.

DANIEL A. J. ADAMS, Moderator  
Odessa, Missouri.

MRS. J. W. TAYLOR, Clerk,  
Pleasant Hill, Missouri.

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

R. LESTER DODSON, Pastor.

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

IN

NEW YORK CITY

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

11:00 A. M.

2:00 P. M.

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

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

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

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

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

E. B. AULT, Church Clerk.



# SIGNS OF THE TIMES.

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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## CORRESPONDENCE.

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### ROMANS IX. 21.

“HATH not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?”

DEAR BROTHER DODSON:—Some time back you requested me to write along the line of the above Scripture. I believe I promised to do so if my mind should be led out in that way, but I have put it off chiefly because of two reasons; one is, you are so far my superior in these things that anything I can write about would be of no comfort to you or the dear readers of the SIGNS. I see your call to the work in the ministry very plainly verified by the Scripture, A man's gift maketh room for him and bringeth him before great men. These great men are God's people, whose hearts seem much drawn out after you. But I infer that you have also been on the rough billows and tried in the furnace of affliction.

I fear to make the attempt to write,

lest it might only be of the flesh and will of man. But I will draw the bow at venture, hoping the Lord will direct the arrow. I hope you are able to try the spirits whether they are of God. I cannot tell you whether or not I will give you any part of the true import or meaning of the Scripture; I can only promise I will tell you what it means to me. I want to say in the beginning, I have but the two families, or generations, to write of. One is of the earth earthy, and its generation is of Adam, and the second man is the Lord from heaven, and his generation is the generation of Jesus Christ. If I can be made able to trace by the firstfruits of the flock and show the eternal relationship and unity between Christ, the eternal head of this generation, and the church, his body, then I will feel I am well paid for writing this letter. I feel I am writing “to wise men; judge ye what I say.” We see the old Scriptures stand in figures, types and shadows, and by following the shadows we can come to the substance, The trouble

is that sometimes we take the shadows and figures for the substance. In the first place, we find the clay of the same lump, all in the hands of the potter. This potter must be the Lord. No doubt but that Adam was a figure of Christ, and Eve, his bride, the church, and was called Adam until she was taken from man. Now let us take a glimpse at the first man, Adam, who was of the earth earthy, of which the whole earth is populated. Was he not a lifeless lump of his mother earth, altogether destitute of any of the faculties that go to make up the natural man, and lifeless, not able to transgress nor to be susceptible to either joy or grief or pain? This is the whole make-up of the created Adam man, and at that time was just as good and sinless as the dust, or earth, from whence he was taken. He was not eligible to anything until God "breathed into his nostrils the breath of life and man became a living soul." Was he a living soul before? He surely was not. But when the eyes of both of them were opened this living soul was able to realize and experience joy and sorrow and pain. Here we find the created earthly generation of Adam and the generation of Jesus Christ, which is not an earthly creation. Solomon tells us about the developing of the generation of Jesus Christ, saying, Before the mountains were settled, before the hills, was I brought forth. Here is the bringing forth of the church, or generation of Jesus Christ, as spoken of in Matthew i. 1, and that "while as yet he had not made the earth, nor the fields, nor the

highest part of the dust of the world." —Prov. viii. 26. Before the dust was made that the Adam man was formed of. This should suffice as to the origin of God's people. All in the lump of clay in the hands of the Potter. A vessel is that which is to hold what is put in it. It is no wonder that one vessel is made unto honor when it has the promised resurrection to these vessels of honor that Paul prayed that "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Then in Romans ix. 22, Paul says, "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." In the eleventh, twelfth and thirteenth verses it is said, "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." If the doctrine of eternal personal election and unconditional salvation by grace is not a Bible doctrine, then the whole Arminian world has got us fooled, because it is not part of one and part of the other. But I do not hesitate to affirm it is all of grace, first and last, with all of its bearings. We hear some weak-kneed fellows saying God would be unjust if he saved a part and sent the rest down to hell. We refer such ones to the twentieth verse, which says by inspiration, "Nay but, O man, who art thou

that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus??" The Savior says, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elias the prophet; and none of them was cleansed, saving Naaman, the Syrian."—Luke iv. 25-27. Here the carnal mind would ask, Why was not Elias sent to all the widows of Sarepta to save them all alive, and why was Elias the prophet only sent to cleanse Naaman, while there were many lepers in Israel? All one needs to know the justice of all God's works is to be brought up in grace's school. Then he will not think foolishly and wickedly, charging God with being unjust. In Romans ix. 18, Paul says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." This shows God is a sovereign God over all worlds, powers and dominions, and does not give any reason or account to any one for what he does. The Lord says by the mouth of Jeremiah, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."—Jer. xviii. 6. Paul says, "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the

seed."—Rom. ix. 8. These are the promised children Paul spoke of: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. viii. 19. It is a well known fact that the manifestation of a thing is not its beginning, but clearly reveals its identity. Not that they are eternal children, as we are so slanderously reported saying. We preach eternal children. But we say and believe biblically the eternal life substance that is in Christ, the eternal seed and head of the body, or church, and in the manifestation in the Adam man, in whom they had a time standing, they become children in the new birth. David said by prophecy in Psalms cxxxix. 15, 16, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect [not as yet manifested in Adam as children]; and in thy book all my members were written, which in continuance [not to remain so] were fashioned, when as yet there was none of them." The definition of the word "fashion" is to shape or form, especially in dress. It seems the Lord was speaking by the mouth of David of the developing of God's people to a higher order, and as yet there was none of them as children manifested in the flesh. This Scripture spoken of by David is often used by good brethren to prove the nonentity, or nonexistence, of God's people prior to the Adam man of flesh and blood, but falls very far short of doing so. If such was biblical,

and the truth, would not the Scripture have said something like this: that Christ was the head, but as yet no body, but would some time in the future have a head of the Adam man of flesh and blood? But thanks eternal be to God, no such Scripture as this is found on the pages of eternal truth. Paul says, "And he [Christ] is the head of the body, the church."—Col. i. 18. Not going to be the head, but was then, in the present tense. And these members David spoke of, their names and life substance were there in this eternal Head, awaiting their manifestation as the sons of God, and in eternal vital unity with Christ their head. Jude says they were "sanctified by God the Father, and preserved in Jesus Christ," therefore in this sense are as old as Christ, because Wisdom saw their fall in Adam, and knowing these heirs would need a Savior, and he said, To this end was I born. So the remedy was prepared for them in the annals of eternity, and God's chosen ones are safe, no harm can befall them. David again speaks of these members, or life substance, saying, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psalms xxii. 30. This is the generation spoken of in Matthew i. 1. Therefore if any man be in Christ he is a new creature. As I see it, this does not mean a new life substance, but new in the birth and manifestation of the sons of God. We have heard it claimed that there was nothing eternal about the Adam man of flesh and blood until the second, or new birth, that if there had been he could

not be a new creature in Christ. This is denying the most positive covenant Scriptures, and denying God's people being given in Christ in the eternal covenant of grace, and also denying Christ's own words in his prayer to the Father, saying, "I have manifested thy name unto the men which thou gavest me." "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition."—John xvii. 6, 12. Let us note the fact that the birth does not make the child, and is not its origin or beginning, but only a change of element and manifestation of the child in the flesh. So, brethren, let us never falter nor fear. Some also ignore in the same way the sixteenth chapter and seventh verse of Romans, where Paul says, "Who are of note among the apostles; who also were in Christ before me," when it is very plain that Paul is here speaking of the new birth or manifestation in the flesh of the sons of God, but not of the eternal life substance that was given in Christ in the eternal covenant of grace. Then it is claimed by some brethren that these were new creatures in Christ before Paul. But this could not be if they had existed in God in eternity, thus by their own words denying that Paul ever was embraced in Christ in the eternal covenant of grace before the new birth. But when Paul comes to speak of his, and all the family's, eternal standing in Christ, he says, "According as he hath chosen us in him before the foundation of the world."—Eph. i. 4. What can be any more positive? It cannot fail. We see by reason of the standing of

God's people in Adam, their earthly representative head, they fell in him and became sinners, therefore needed a Savior, as I have here before mentioned. Paul says, "For the creature [God's people] was made subject to vanity [in the transgression of Adam], not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 20, 21. And in the nineteenth verse, as I have here quoted, Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." As I see it, by the transgression of Adam, this earthly representative head, this creature, or life substance, died a spiritual death and was made alive in Christ, as I have before stated, and was made the recipient of a manifestation in the new birth. Those thus born of the Spirit do not sin, because they are born of God. The sin is all in the Adam man of flesh and blood, who is not of the children of God, while in the transgression of Adam, the "formed man," a corporeal or natural death was passed on his whole progeny; therefore two deaths in Adam's transgression, one a spiritual death to God's people, the other a corporeal or natural death to the progeny of Adam. I am sure we have not a few good brethren whom I love who think they believe that the whole make-up of the children of God is of the

Adam man of flesh and blood and bones, when really they do not believe it, therefore I do not wish to use unkind words and harsh criticism, because if such be the truth, it follows as a fact that the kingdom of God after death will be populated with men and women of flesh and blood, male and female, which the Bible positively denies. Let us see what Job says about what becomes of the flesh and blood man: "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more."—Job vii. 9. Here is the end of all flesh and blood; it comes up no more. To this Paul witnesses, and says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. Job again says, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."—Job xiv. 12. Here the body goes down in the grave a weak, mortal body, "it is sown in corruption; it is raised in incorruption: \* \* \* \* it is sown a natural body; it is raised a spiritual body." Not a body of flesh, blood and bone. As I see it, this spiritual body is the body Paul prayed for to be preserved blameless unto the coming of our Lord Jesus Christ, when this spiritual resurrected body will be reunited with both soul and body in the resurrection at the last day.

I feel sure the faith and doctrine I have here written of, though in a very

weak way, it the faith of Primitive or Old School Baptists in all ages of the world. The enemy of this faith and doctrine has made many rash dives to drown it out and kill it, but thanks eternal be to God, he never has left himself without a witness that will ever stand on the walls of Zion and proclaim this glorious faith and doctrine as long as God has any purpose in the gospel being preached anywhere in this old world. It is a well known fact that all the factions that have gone out from the true Primitive Baptist Church have gone out objecting to the doctrine of election and predestination, calling us hard names, such as "eternal children," "two seeders," and "fatalists," the same as their forefathers have always done. But one thing is strange: that those brethren will borrow the Arminians' weapon to use as a battle-axe on their brethren. We should beware of borrowing, for we know what it has cost our people in all ages. Oh how our poor hearts are made to rejoice and glow with love when we think how God has ever loved and preserved his people through the many changes of this old world, from the very earliest dawn of time down to the present day, and will as long as he has any use for this old world, then he will call his people, the object of his love, home, there to ever be with the Lord. So, dear brethren and sisters, comfort each other with these words.

Brother Dodson, when at the throne of grace remember me, a poor sinner, pray that I may ever be found earnestly contending for the faith as it is

in Christ, and that I may never be left to my ignorance and the will of the natural man in these sacred things of God. This is the desire of one of the least of God's people, if one at all.

W. L. EDWARDS.

CASTLEWOOD, Virginia.

DELAWARE, Ohio.

DEAR BRETHREN:—I do not know just what I can say to you, but I wish to at least express again my love and fellowship for all who believe in the truth that salvation is of the Lord, for herein is all that I can claim as hope, and sometimes I fear to claim that for myself. I have been passing through a dark season, my works so foul, and faith so weak, at least small as to exercise, evil thoughts to annoy my rest, surmises that are more terrible than all, when something presents the questions, How do you know that God is not just a myth, an imagination of the brain? How can you know that there is help for you in him? How do you know that the Bible is true, when men rejected some scrolls that were written? How do you know but that some were accepted that should have been discarded? etc. I have heard brethren say, I sometimes doubt my own experience and share in the doctrine of grace, but never doubt the truths of the doctrine of the Old Baptists. I believe that I have fewer doubts than do most of the brethren, but oh how serious it becomes when I do descend down into the terrible valley where evil spirits whisper such terrifying questionings into my ear, and when it seems to be my own

thoughts! I fight them as valiently as I know how, crying and begging for an increase of faith. If I could feel worthy of the blessing I might at times be more comfortable, but just now I feel sure that unworthiness is one very great reason for hoping that the blessing of grace is mine, since He came not to call the righteous, but sinners to repentance, and it is His promise that if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I very often think of the command to forgive those who trespass against us, to love our enemies and to pray for those who persecute us and despitefully use us and say all manner of evil against us falsely. I do not find it as hard as some do to forgive the brethren, but it is hard to feel forgiveness toward hardened sinners who misrepresent me. Are we expected to forgive the latter? Sometimes I pity them, but I feel that I should also forgive. Is my human nature better than theirs? What have I of myself but sin? Oh how we need to pray for each other! and I believe that if our love and confidence were as they should be we would not so fear to exhort one another to love and to good works. Oh that I could live more like the pattern! But it is a comfort to know that Paul also groaned within himself, being burdened from the thorn in the flesh, and we read that it "was given" to him. Did we never feel the burden of sin could we enjoy righteousness?—If we never were sinners could we sing, Glory and power and majesty be unto him who hath redeemed us to

God? Surely holy, wise and almighty is our God. Too almighty to fail, too wise to err, too good to be unkind. Altogether righteous and holy, and, after all, do we not have that sure word of prophecy spoken within our very souls, unto which we do well to take heed as unto a light shining in a dark place? How dark do we find it when he withdraws as it were his face from us, and if we knew not the light would we realize the darkness?

Yesterday I found in a drawer a box of old letters which were written to me by different brethren and sisters, some of whom I had never met. One was written to Mr. Peters and myself, before Mr. Peter's death. This was from Elder George Weaver, who has also written to me since Mr. Peter's death. And also such a good letter from Elder W. W. Slaughter, of Edgewood, Texas. Will you both please write again? And how I would enjoy another letter from the editors of the SIGNS, all of whom I believe have written to me, as I have to them. And since I heard you preach, brother Hardy, of Dallas, I would be very glad to hear from you. Also Elder H. B. Jones, or any others who have or have not written. Brother Webb, you who wrote to me from Hooker, Oklahoma, I replied to the letter from you, but my letter was returned unopened, marked "unclaimed." I also replied to Elder Hunt's letter. And you brethren of Kentucky named Mulberry and Jones, who called to see me, but did not find me at home, will not you write to me also? I do not know why I forgot to

ask you to call again, when you stopped at brother Cole's home. I was very tired and also worried at the time. I thought of you almost constantly for a week, hoping that you would call again before returning to Kentucky. I received a short letter or two from Elder J. C. Sykes. One from him never reached me. I feel it is asking too much to ask any of you to write, but I do not have the privilege often of a Baptist visit. I also would be glad to hear from sisters.

This morning I found a paper on which I had written some quotations from The Song of Solomon. Some of it was the language of the bride, is not this? "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black." "Mine own vineyard have I not kept." Surely, too, have I felt that I have not kept my vineyard. Also have I said, Tell me, O thou whom my soul loveth, where thou feedest. Then how sweet is this: If thou know not, O thou fairest among women, go thy way forth by the flock, and feed thy kids beside the shepherds' tents, etc. Then doth not the flock experience this: While the king sitteth at his table, my spikenard sendeth forth the smell thereof? How true that when our Lord feasts with us the graces of the Spirit are manifest. He tells her that she is as the lily among thorns, etc. Also he says to the bride, How fair is thy love, my sister, my spouse, how much better is thy love than wine. Please read the second chapter.

"A garden inclosed is my sister, my spouse." Does not this mean a people set apart and protected upon every side by the faithful, unfailing love and power of Jehovah? "A spring shut up." A picture of all spiritual blessings shut up for her in Christ Jesus from before the foundation of the world. "A fountain sealed." Surely what God has sealed shall be given to those for whom it is sealed, and it would be equally impossible for any to obtain, except those for whom it is sealed. I am asking, not telling you. I would be glad if one or more would give their views through the SIGNS concerning all the foregoing.

My son (by my first husband), Dr. J. C. Wickham, of Cleveland, Ohio, stopped for me very early in the morning of October 16th, and took me with them as far as St. Louis, Missouri, where he attended a milk convention. (He, being a bacteriologist, is a milk inspector for numerous dairies, and sometimes delivers lectures before dairymen, also before medical students who study bacteria.) At St. Louis he put me on the train for Campbell, Texas, for a visit with my sister. Campbell is a suburb of Greenville. After the convention he drove down to Campbell. On Saturday before the fourth Sunday in October we attended meeting of the church at Cash, where Elder Hardy, of Dallas, is pastor. He preached very ably from the text, "Blessed is the nation whose God is the Lord." Of course he spoke of the spiritual nation of Israel. I was sorry I could not visit with more of the breth-



ren, but my son was compelled to make our visit short. I rode home in his auto and enjoyed the trip very much, and hope to go again some time.

Brother Lefferts, please continue writing for the SIGNS.

Forgive me for bothering you, and pardon errors, and please pray for me.

JOIE E. WOODS PETERS.

BREWERS, Ky., Aug. 5, 1936.

DEAR BROTHER DODSON:—I received and read the August number of the SIGNS with interest, love and fellowship in its contents, and as I lay on my bed this afternoon it seemed that the Spirit of the Lord overshadowed me, until I remembered many of his blessings. These words were given, "The Lord hath done great things for us; whereof we are glad."—Psalms cxxvi. 3. Then the thought, Write something for the family paper. So I draw the bow of venture and proceed as the Lord wills, from the above text.

I was born in Calloway County, Kentucky, February 24th, 1870, of very chaste, moral and religious parents, with seven sisters and four brothers, who were reared to maturity and had homes of their own. The home government was very strict. While our parents lived their religion, they did not try to teach us to know God. In the latter part of August, 1881 or 1882, the Lord showed me that I was a sinner justly condemned for torment. The same afternoon he showed me that my sins were put away by the offering of Christ, once and for all. In a few weeks the gentle Shepherd led me to

read in the Bible of the crucifixion of the Savior and there feel that it was my sins that helped put him to death. Soon the Lord sent dear old brother Wily Samons to my father's home, and the old servant was blessed to preach from these words: "I may tell all my bones: they look and stare upon me."—Psalms xxii. 17. This was the first gospel sound that was music to my soul, wherein the Savior of life was unto life as I was made to feel that I was one of the bones that did look and stare upon him that was pierced when there flowed from his dying body blood and water. As I sat on the lower step of the stairs in the corner, tears of joy flowed freely down my youthful cheeks as the righteousness of God was revealed from faith to faith. I was a light-hearted youth and the years passed pleasantly by with my schoolmates, though I had some sickness, and the misfortune of getting my leg broken and badly crushed by a fallen log I was helping to hoist in building a tobacco barn. The Lord blessed me all through my affliction, and I would say with David, Many are the afflictions of the righteous, but the Lord delivereth out of them all. I taught in the rural schools seven years, where I was given much pleasure in helping the boys and girls prepare for true citizenship. On June 18th, 1894, the Lord gave me a dear wife and true companion, who bore us a son and two daughters. Her maiden name was Miss Olive H. Thomas, and she has ever been faithful, true and near to look after me in my days of much need. I was received in the

church on Saturday before the second Sunday in August, 1893, and was baptized, with my brother, Tommy, the following Sunday by the late Elder J. P. Jenkins, who was our pastor for more than forty years. The church has been very lenient toward me these many years, where seven of us children and father and mother had membership, but mother died before all had joined. The Lord prospered me in blessing my fields to yield good crops. In 1901 I engaged in merchandising, because of my physical strength, and was favored with prosperity from the start. All these were great things wherein I rejoiced naturally and spiritually. But alas, the Lord saw fit to bring me low; yes, very small, and I thought I was going to die, and told my family so, at which they were grieved. Then I told them I would not be taken from them. I did die to so much interest in my store, and little by little the Lord poured testimony in my soul that for a few years I must labor in his vineyard, until Saturday before the second Sunday in July, 1917, I was cutting some grass in my garden, when all the testimony was in and the Judge must pass sentence. I laid my blade down and that day went before the church and told them I had confessed to the Lord by saying, Here am I, send me. (See Isaiah vi. 6-8.) The church liberated me to speak in the Master's name, and in August, 1918, I was ordained a minister, and soon was called to the care of four churches. I was elected clerk of the Soldier Creek Association in 1912 and served until

1930. I labored mostly in western Kentucky and Tennessee, but traveled some in other States. December 25th, 1930, the Lord saw fit to cut me down, and I had to be carried to the hospital and underwent a serious operation, from which I have not yet recovered. The last thing I remember before the gas was administered was, "The angel of his presence saved them [me]."—Isaiah lxiii. 9. After several weeks they brought my wife and I home (for she staid with me all the time), and I have not been favored to stir out among the brethren but a few times, but the Lord has sent many of them to our home, where we have enjoyed sweet fellowship with God. Many times he has led me beside the still waters, into green pastures and thereby restored my soul. So his rod and his staff do comfort me until I lay awake for hours some nights while he leads me in the path of righteousness for his name's sake. As I am nearing the end of my journey I can say that my God has never failed to supply all my need according to his riches in glory by Christ Jesus the Lord, and it has been, and is still, a healing balm for the Lord to say, I will be merciful to your unrighteousness, and your sins and iniquities I will remember no more, or, I will never leave thee nor forsake thee. The Lord has given strength as the days have been, and now my faith and hope is that when I shall lay my armor by all will be swallowed up in victory through the Lord Jesus Christ, and not for what I have done, and that when I

awake I will be satisfied. Are not these great things?

Sept. 1st.—I am at home again from the hospital, somewhat relieved, but not cured, and can only hope to be an invalid the balance of my stay on earth. The other members of my family are well. I hope you and yours are well and that you may be blessed of the Lord to be active in the kingdom of our God to be about the Master's business. I need your love, fellowship, sympathy and prayers.

J. C. CHESTER.

[WE know it will be with deep regret that our readers learn of the condition of Elder Chester, and we sincerely hope there will be an improvement. In the meantime, it will be nice of those who have a mind to do so to write to him from time to time. We are grateful for his remembrance of us, and pray that the God whom he loves and serves will be very near him in his affliction and finally grant him that peace and rest that remaineth to the people of God.—R. L. D.]

FIGSBORO, Va., Aug. 11, 1936.

DEAR BROTHER DODSON:—I have enjoyed your writings since you have been connected with the SIGNS, and most assuredly I enjoyed your preaching at our Association. The doctrine you set forth of the sovereignty of our God over all worlds, principalities and powers, purposing or decreeing all events, I do not see how mortal man could be blessed to make it any plainer than you were blessed to do. Not that

my views being in accord with yours means so much to you, but your views and convictions being mine means a great deal to me. Your views, to me, are in perfect harmony with Elder Gilbert Beebe's and all the former editors who have laid their armor by. I feel assured of the fact that the SIGNS will be kept up to the standard, by the sovereign grace of God. This doctrine is my prop. May the Lord send you our way again.

I am sending another subscriber, and hope to send two more soon.

Your brother in gospel bonds, I hope,

J. E. BURGESS.

[WE greatly appreciate the foregoing letter from Elder Burgess, and wish to thank him for his interest in the SIGNS. He has sent in quite a number of new subscriptions during the past month or so, and in a previous communication he wishes "every Primitive Baptist in the world could have it (the SIGNS) to read." We wish to take this occasion to thank other brethren for what they are doing for our family paper. Its usefulness can be materially enlarged if each reader will do his bit. In this connection, we are glad to say that we thoroughly enjoyed our recent visit to Virginia, where we attended both the Pig River and Staunton River Associations. Much of the preaching which we heard we felt was attended with power from on high, for which we desire to praise God.—R. L. D.]

## JOHN III. 6.

“THAT which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

The above Scripture is perhaps as commonly used as any passage in the Bible, and is perhaps as much controverted as any one. I have been a Bible reader for three score years, but whether or not I know anything about its teachings I am not sure, for I have changed my mind several times in life. I first was a rabid Arminian in belief, then was made to accept the Old Baptist doctrine as I understood it, but when the conditional theory was presented I decided it was the real truth, although I thought the absolute doctrine was the old time faith, but that a clearer view had been discovered and was more reasonable, as I could not just get it into my mind that we could do nothing. But I finally was shown, in a moment of time, that God was in all things, so from that on I have been an avowed absoluter. I had been under the impression that the whole man was born again, that the whole body and all was born again, and this I believed for many years, up to not more than three years ago. Yes, I argued it was the man that ate the bacon and beans who was the recipient of the grace of God, but now I see that that man still lives on bacon and beans, for he is still the same man he was. Brethren, I know there are widely different views among our people on this matter, but after searching the subject as I have it now seems to me nonsense to see such caviling over a point that seems so clear to me. But

knowing I was so long deceived, I can have forbearance with my brethren on this subject. Some whole churches seem to believe one side and some the other, and some are very much mixed on the subject, but it seems to me that if brethren could lay aside all prejudice and look at the matter fairly it might be an easy matter to come to one common conclusion. I have recently, after seriously meditating on the reason why all cannot see it alike, come to the conclusion that they are color blind, for when they preach on the resurrection they admit this is a natural, corruptible, mortal body, but when they preach on the new birth they deny it, and some apply the adoption to the new birth, but the adoption is away down the line. Now the truth is told right in the text at the head of this article, for if that which is born of the flesh is flesh, then what else are they going to add to it? Shall we call it even a spiritual body? No, no. Herein are the two characters set forth in as plain language as can be used. Dear brethren, I have no desire to start a controversy, but it has come to me so clearly and convincingly that I just hope to drop a thought that might strike some minds and cause them to think in the right direction, as a wrong idea leads from the truth rather than to it. Some argue that we are not as bad sinners as we were before the new birth. Perhaps not, and perhaps so. I will say that I never was considered a law breaker, but have always had the name of being a moral citizen, and that is all I can claim for myself now, but oh my knowledge of

that indwelling sin, even my daily and hourly thoughts that creep into this old carnal nature make me want to hide from myself in shame. Dear brethren, do you not feel that daily rage of war within? The flesh against the Spirit, and the Spirit against the flesh, so that you cannot do the things you would? Where is the warfare if the whole man is in any way changed? To bring the body under subjection does not mean a change. If you remove the thorns and thistles from a piece of ground and break it up and prepare it to bring forth fruit, you have not changed the ground in its nature, only brought it under subjection, and as long as you keep it under subjection it will bring forth fruit, but when you turn it loose it will go back to thorns and thistles again, perhaps with a larger crop than before. And so it is when we live after the flesh we die, but "if ye through the Spirit [not the whole man] do mortify the deeds of the body [old man], ye shall live."—Rom. viii. 13. Is not this proof enough, brethren? Now I am not dealing with the new man that is created (a new creature) after God in true holiness, but am trying to show without doubt that this body, this clay, is not changed yet from a natural to a spiritual body, nor from a corruptible to an incorruptible body, nor from a mortal to an immortal body. Then if that only takes place at the resurrection, why talk about it being done at the time of the new birth? I kindly ask, Are you not color blind? Or where is the trouble? Paul, in Romans viii. 11, tells us that it is a mortal body, then,

my opposing brother, will you, or can you dare say otherwise? Surely not.

Now I will venture to try and tell you about the other man, but will have to be brief. "That which is born of the Spirit is spirit." Born, I think, is brought about. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It seems to me, brethren, here is the starting point. (This is my view.) Here is the begetting. A thing that is begotten is not a dead thing, but here is it transmitted (life) and now here sets up a travail. Let us see if this fits our experience. Yes, the travail is before the birth. Then it seems to drop right in harmony with David. The poor travelling soul sets out he knows not where, but soon finds he is lost. So it is always when one gets lost, he invariably takes the wrong direction. Yes, in the desert and in the wilderness he flees to the law, which gets him in, but never gets him out, for it is a condemner and not a justifier. God shines in (not into) the heart and the poor trembling wanderer sees by the light that shines in. It not only reveals to him his sin, but he also sees that God sees and knows just how great a sinner he is, and in his blind and frightened ramble he seeks a hiding-place, until he finds he has fallen into an horrible pit. Even then he has a faint hope that help may come, yet he has neither faith nor light until he is delivered (born). "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a

rock." Yes, the dear sinner is delivered from his agony, for he learns at that moment that a man child is born (Christ the Lord), who he finds is his wisdom, righteousness, sanctification and redemption. No matter that the dear sinner has suffered, he at once forgets it all and thinks he will have no more trials here. But oh how mistaken he is, for he will have afflictions and trials, and many conflicts with this old carnal nature, the old, outer, corrupt man.

I must make a long stride here, but perhaps it will not be worth the space it will occupy. It seems that as old age and long experience teach him some things, at least he learns patience, and learns obedience by the things he suffers, and, too, he learns more and more that he has no certain dwelling-place here, but seeks one to come, and is made to hope that when this earthly tabernacle is dissolved he has a house not made with hands. Yes, this tabernacle, for in the new birth this body becomes a tabernacle, or a temple of the Holy Ghost. Yes, brethren, this old fleshly body is sanctified, holy. That means set apart for God, even as the vessels of the temple were only earthly vessels, yet they are said to be holy, for they were set apart for God, and that is what I mean of these natural bodies, they are set apart for the service of God; not that they serve God, but serve his purpose. Paul said we have these treasures in earthen vessels. But, after all, these mortal, earthen vessels must die and go to dust,

until that glorious resurrection morn, then Christ will come with his holy angels to gather his elect, who are these same spirits that now dwell in his people here, and each one shall gather up his own body. So now, brethren, here comes the time and the only time, for these vile bodies to be changed; not born, but adopted into the inheritance by adoption, then they become perfect spiritual bodies (not spirit bodies) and are like Jesus, and are equal heirs, joint-heirs, and shall ever be with him, perfect and satisfied.

I have not taken time nor space to bring up all the proof texts, but hope this will suffice. If what I have said can be condemned by the word of truth, I ask that it be not allowed space in the SIGNS OF THE TIMES. I submit it in love, feeling that if it is the truth it will reach lovers of the truth.

Yours in hope of the resurrection of these mortal bodies,

R. P. BYNUM.

HOUSTON, Texas.

SWEET SPRINGS, Mo., Dec. 12, 1935.

DEAR EDITORS:—I am sending you some thoughts which you may use if you think them worthy, otherwise cast them aside.

"What think ye of Christ?" This is a question of deep interest to the storm-tossed pilgrim. Christ, our Redeemer, asked his disciples directly, "Whom do men say that I, the Son of man, am?" How direct and searching to his followers. They journeyed with him in the flesh. Sometimes we feel we should

like to have been with him then. Often their strength was small, but they saw some of the works that he did. Doubts and fears were removed and they could exclaim as Peter did, Thou art Christ, the Son of God. Oh the joy brought to the heirs of promise, when they are enabled to exclaim with doubting Thomas, My Lord and my God. Here is the work of Immanuel. He returned to his Father, and so his followers did greater works than they had seen, because Jesus returned to his Father. My Father worketh hitherto, and I work, and this is the work of God, that ye believe on him whom he hath sent. The truth was sweetly brought home to those disciples that flesh and blood had not revealed this knowledge to them, but my Father which is in heaven. Oh my soul, adore and wonder at the glorious mystery of everlasting love given in Christ before the world began. It comes with power. We may, like one of old, be led to exclaim, Lord, I believe, help thou mine unbelief. Did you receive this evidence and love like Thomas, or Paul, or Mary? Some can use fitting words in talking about it. I often wish I could tell it. I believe I will in the glory world. So we shall conquer, though we die. By this we are enabled to lay hold on eternal life, and run with patience the race set before us, with hope as the anchor of the soul, which hope is both sure and steadfast and entereth into that within the veil, where Christ hath for us entered. This is the Son of God, all power in heaven and in earth is given into his hands.

He is our High Priest and Mediator until time shall be no more. Then

"From sorrow, toil and pain,  
And sin, we shall be free;  
And perfect love and friendship reign  
Through blest eternity."

Yours in bonds of love,

J. L. KILLION.

NORFOLK, Va., May 28, 1936.

DEAR PUBLISHER:—Please receive my subscription, which I should have sent before. I was very glad of the restoration of your sight. We have God to thank for every gift. I wish to express the joy the SIGNS has been to me. I am now passing through deep waters. My son is slipping day by day, with no hope. Pray for me. I feel I am a great sinner. May God in his mercy have pity. I have never made an outward profession of my risen Savior. I have many passages of Scripture come to me with force. I pray there may be some hope for me. If I am saved it must be by His loving arms which uphold me. Very often this passage comes to me: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I am such a sinner I am afraid there is no hope for me.

I could write on and on, but I must not take you valuable time, but I know you will feel for a poor sinner.

(MRS.) C. W. NORTHERN.

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

William H. Morris, Mo., \$1; Mrs. Edith M. Gekeler, Ore., \$3.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER, 1936.

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

**J. E. BEEBE & CO.,***Middletown, N. Y.***INTRODUCTORY.**

WE are confident that all who know Elder David V. Spangler, of Cascade, Virginia, will be very glad to learn that, beginning with this issue of our paper, he is to be an Associate Editor of the SIGNS OF THE TIMES. If he is blest to write as he preaches, he will soon occupy a place in the hearts of all our readers who love our Lord in sincerity and in truth. In order that those who are not acquainted with him may have some idea of the type of man he is, we will give the following pen picture: He is thirty-four years of age, united with the Danville (Va.) Primitive Baptist Church in the year 1918, at the age of sixteen, and began preaching when eighteen. At present, his

membership is with the Spray (N. C.) Primitive Baptist Church, and he is serving as pastor, Gooch Memorial, Malmaison, Dan River, Macedonia and Cascade Primitive Baptist Churches, and in addition is Moderator of the Lower Mayo Association. We would also state that his father, Elder J. F. Spangler, is highly esteemed by those whom he serves. We have known Elder David Spangler for a number of years, and regard him as a meek and humble brother and an able preacher of the gospel of the Son of God. We pray that God's blessings may rest upon both him and all who read after his pen.

R. L. D.

**SALUTATORY.**

AT the invitation of the editor of the SIGNS OF THE TIMES, Elder R. Lester Dodson, I have agreed to join the SIGNS as associate editor. Feeling my inability to write in a way that would comfort the Lord's children, together with the fact that those who write as editor and associate editors are speaking to many whom they probably will never see face to face, and who probably would not feel to bear with my imperfections as those who know me more intimately, this caused me to hesitate to join the editorial staff. I realize that those who represent a Primitive Baptist periodical as editor or associate editor hold a sacred place, and are supposed to represent our people in the fundamental principles of the doctrine of election and the order of the house of God. Having been a reader of the SIGNS for several years, and having in



my possession some old copies dating back even to the first issue in 1832, and after reading the editorials covering a number of years, I have felt to say "amen" to them. The fact that God has sustained this publication for over one hundred years, when many other periodicals have fallen by the way, is evidence that it has faithfully adhered to the apostolic doctrine of salvation by grace. I hope that I can have your fellowship in the gospel of our Lord Jesus and be found contending for the faith once delivered unto the saints. May each of us help to circulate the SIGNS among God's humble poor, that it may continue to be a source of comfort to them.

D. V. SPANGLER.

#### GENESIS VI. 6.

"AND it repented the Lord that he had made man on the earth."

We have been asked to comment upon this quotation. First, we want to say that this is not to be understood naturally. The idea held by many that God tried and failed to make the kind of man he required and then regretted his failure, or that he was disappointed because the man which he made turned out to be different from what he expected, is utterly preposterous and abhorrent to those who believe in his infinite wisdom, foreknowledge and power. Those who have a right conception of the true God cannot bear to have his honor impugned in any such manner. Job's testimony is that "he is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—

Job xxiii. 13. The prophet Isaiah declared, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah xiv. 24. Instead of intimating that anything can take place unbeknowing to God, or differently from what he intended, how much better it is to undertake to show that there is absolutely nothing in heaven, earth or hell but what works according to his unchangeable will. Surely he who created the earth out of nothing and causes it to rotate on its axis, and hath placed the sun in the heavens to supply light and heat upon it; who hath made a path for the changing moon, and the tide to flow and ebb, that there should be due seasons for seed time and harvest, and hath set the stars in their courses, as well as having fixed the habitation and bounds of every living thing, whether upon land or in the sea, he who hath done all of these things cannot be questioned in any way whatsoever. Earthly kingdoms rise and fall, nations spring up and pass away, governments thrive and then disintegrate and perish, but God's eternal throne stands and his affairs undisturbedly move on. The wheel which Ezekiel saw, when it moved, went in but one direction—forward; showing that there was no lost motion, but that every turn was for the accomplishing of God's holy purposes. We believe that all things can be reconciled with his divine will and found to be in perfect harmony and accord with his superior laws. The trouble with us so much of the time is that we are out

of step with the divine order of things. Our eyes are dim and we cannot see afar off; what we need most is to be caught up by the Spirit and when it is the Lord's day with us then we can see and declare that God is light and in him is no darkness at all. We are told when God made the sea, which we understand is a type of wickedness, that he said, "Hitherto shalt thou come, but no further; and there shall thy proud waves be stayed."—Job xxxviii. 11. We read again that "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psalms lxxvi. 10. God is holy and man is wicked; he is longsuffering and merciful, but his righteous judgment can be and sometimes is provoked. Therefore, in the days of Noah, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," having reached the bounds of wickedness all were destroyed, save those whom the Lord had made righteous and provided for their salvation.

Once more, we hear God saying to Jonah, "Go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Bible readers are familiar with God's dealings with Jonah in preparing him to go to Nineveh and preach unto it the preaching which he bid him. The record is that Jonah went unto Nineveh and cried, saying, "Yet forty days, and Nineveh shall be *overthrown*." There is a similarity between these two Scriptures, nevertheless there is a difference.

In Genesis, the Lord said, "I will *destroy* man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them," and the flood was upon the earth forty days, and we understand that every living thing upon the earth was destroyed. But to Nineveh, Jonah cried, "Yet forty days [the same length of time that the flood was upon the earth], and Nineveh shall be *overthrown*." When this word came unto the king of Nineveh, we are told that he arose from his throne, and laid aside his robe from him, and covered himself with sackcloth, and sat in ashes. "And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" We are further told that "the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." It was through the workings of God's mighty power that they believed, and inasmuch as wickedness was dethroned and righteousness was set up and established, the city was truly overthrown. "And God saw their works, that they turned from their evil way;

and God repented of the evil that he had said that he would do unto them; and he did it not." In both instances God's will was fulfilled and his purposes were accomplished, though in a different way. In each case, however, the change was wrought through or in the creature, and not the Creator. How often do we find our plans frustrated, or destroyed, when God intervenes and turns our feet from sin's destructive road and causes them to tread his high and blest abode. The change is invariably with us, for we are creatures of time and are subject to change, but God is eternally the same, yesterday, to-day and forever. He said, "I am the Lord, and change not; therefore ye sons of Jacob are not consumed."—Malachi iii. 6.

Not long ago a highly esteemed brother for the truth's sake, wrote us his views on this Scripture, and as we find ourself in thorough accord with what he says, we will conclude by passing it on, in substance, to our readers, as follows: "You will find that it repented God, not only that he had made man, but all living creatures. It repented him in the sense that he turned from the whole creation of living creatures and destroyed them by a flood. This was because of the wickedness of man. It all shows the displeasure of God in the wickedness of the world, not that he was disappointed in man, but he had no pleasure in unrighteousness, hence showed his displeasure in the destruction of all living creatures, except Noah, a righteous man, and other living creatures chosen of God to re-

plenish the earth. In the destruction of man and the salvation of Noah and his family, together with the living creatures in the ark, he was preaching his doctrine of election. The righteousness of Noah saved his family, so the righteousness of Christ saved his family from everlasting destruction and death."

R. L. D.

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### MARRIAGES.

By Elder R. Lester Dodson, Richard Keuhne and Miss Viola Hauser, September 5th, 1936, at the Carteret Club, in Jersey City, N. J.

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### OBITUARY NOTICES.

MARGARET SILCOTT OLIVER, our sister in Christ, departed this earthly life at the home of her niece, Mrs. John A. Furr, at Bloomfield Loudoun County, Virginia, August 20th, 1936. Her death was due to heart trouble, but she had been in bed only two days, although not having been at all well since some time in June last. She was eighty-eight years of age. She survived her husband, our late brother John F. Oliver, exactly a year lacking four days. She is survived by three sisters and one brother: Mrs. Emma Humphrey, Mrs. Duvall, Miss Jennie Silcott and Mr. Thomas Silcott, all of Washington, D. C. I have not the date of her baptism into the membership of the Old School Baptist Church, but am sure she has been a member fifty years or more. She was baptized by the late Elder J. N. Badger, and became thereby a member of the Ebenezer Church, in the upper part of Loudoun County, but after her marriage to brother Oliver she transferred her membership by let-

ter to the Frying Pan Church, in Fairfax County. My wife and I were blessed to be with her not many minutes before she passed away, and it was indeed a comfort to all of us to witness her sweet composure and quiet resignation. She was anxious to depart and be with the Lord. From her lips fell precious testimony to the goodness and mercy of God which had been with her these many years. She testified to the saving grace of her Lord and Savior Jesus Christ, to her thankfulness to him for all his benefits toward her. The same faith and hope in God which had been the support of her soul for so long as she journeyed here below, was steadying her and holding her to the very last. She had firm confidence that her Lord would crown with victory the work he began in her long ago.

Funeral services were held at Frying Pan meetinghouse Sunday morning, August 23rd, interment in the Herndon Cemetery. "Precious in the sight of the Lord is the death of his saints." The fifteenth chapter of first Corinthians furnished rich substance for the funeral discourse. May the Lord comfort all those who truly mourn and satisfy their hungry souls with his marvelous righteousness and truth.

ALSO,

CHARLES H. GLASCOCK died August 20th, 1936, at 1027 G. Street, N. E., Washington, D. C. His home was at Vienna, Fairfax County, Virginia. He was born in Fauquier County, Virginia, March 11th, 1862, but moved to Vienna in 1908. He married Fannie Ann Triplett December 18th, 1889. To them were born nine children, seven of whom are living. They are Mrs. S. J. Fillin-game, of Fairfax Va., Bailey B. Glascock, of Chicago, Ill., Miss Julia Glascock, of California, Miss Janie Glascock, of Vienna, Va., W. Clay and Charles M. Glascock, both of Vienna, Va., and Mrs.

Russell Craig, of Vienna, Va. His widow, sister Fannie Glascock, survives him. Mr. Glascock had been failing in health for several months. I called to see him some weeks before he passed away and found him wonderfully resigned and submissive to the Divine Will. He said he felt to be entirely in the hands of the Lord and that whatever disposition he made of him was entirely right with him. He felt strongly the truth that the will of God is ever best, no matter what suffering or loss the carrying out of the supreme will may cost us. Mr. Glascock did not unite with the visible church, but he was a predestinarian and believed that salvation is not of works, but wholly of the grace of God in and through Jesus Christ. One who knew him well writes to me of him as follows: "He was never known as a popular man, nor was he an aggressive man, but I do not know of any person who disliked so few people as he, and while he did not have a great many friends, his enemies, if any, were likewise limited. He was always as kind toward his fellow-man as circumstances permitted." This estimate of him I believe to be conservative and correct. In his going, I have lost a friend. He was always good and kind to me.

Funeral services were held Sunday, August 23rd, in the Episcopal church-building at Vienna, conducted by the writer. Text, Jeremiah ix. 23, 24. Burial in the cemetery at Oakton. May the holy Comforter abide with and in all who truly mourn and sustain our dear sister Glascock and all the family.

H. H. LEFFERTS.

DEACON DAVID L. BLACKWELL, of Hopewell, N. J., passed from this life to be with his Lord Wednesday morning, September 9th, 1936. A suitable obituary notice will be published later.

C. W. V.

WE are again called upon to mourn the passing of a good friend to the cause of truth in the death of MRS. HEWITT SECOR, which occurred August 9th, 1936, at the home of Mr. and Mrs. Amasa J. Slauson, 46 Cedar Street, Kingston, N. Y., following a long illness of an incurable nature, in the form of a tumor at the base of the brain, which rendered the sufferer a helpless invalid for many years before the end came. The funeral services were held at Mr. Slauson's home August 11th, the writer officiating. The interment was in the Hurley Cemetery. Mrs. Secor was born June 1st, 1872, and was therefore past sixty-four years of age. Her parents were Mr. and Mrs. William Barber. When a young woman she was united in marriage to Henry Demar, of Arkville, N. Y., and to this union four children were born, of whom three survive, as follows: Lawrence Demar, of West Stephentown, N. Y.; Mrs. George Stringer, of Susquehanna, Pa.; James L., of Hunter, N. Y. Left fatherless when but a child, James L. was adopted by Hewitt Secor after his marriage to Mrs. Demar in 1904. Mrs. Secor's maiden name was Marion L. Barber, and her early life was spent near Margaretville, N. Y. After her second marriage Mr. and Mrs. Secor resided at times in Poughkeepsie, Kingston and Lexington, New York, and in 1933 moved to Susquehanna, Pa., where they resided about three years. While living there Mrs. Secor suffered from a disease diagnosed as tumor at the base of the brain. She came to Kingston for treatment, and upon the advice of physicians went to a hospital in Philadelphia, Pa., in May of the present year for operative treatment. The surgeons found that the diseased tissue had so involved the brain that all of the tumor could not be removed, therefore the operation would fail to achieve the de-

sired result and complete paralysis and certain death would be the inevitable outcome. In June Mrs. Secor and her husband came to the home of Mr. and Mrs. Amasa J. Slauson, in Kingston, where she was tenderly cared for until death mercifully ended her terrible suffering. All that faithful, loving, tender care could do for her was done by Mr. Secor and Mr. and Mrs. Slauson, but medical skill was powerless to aid the stricken patient. She bore her affliction uncomplainingly and calmly awaited the end. She believed in the tenets of the Old School Baptist faith with increasing faith as the years glided by, and during her last sickness as afflictions pressed heavily upon her longed to hear the Bible read and the hymns that are used by Old School Baptists read or sung in her presence, and delighted in spiritual conversations, as she longed for the presence of Jesus and desired to be submissive to his will. She was a woman of many splendid qualities. Besides her children and other relatives, she is survived by her husband.

ARNOLD H. BELLOWS.

BROTHER J. E. EDENS was born May 16th, 1848, and died May 5th, 1936, making his stay on earth 87 years, 11 months and 19 days. He leaves to mourn eight children, seven daughters and one son, forty-four grandchildren, nine great-grandchildren, one sister, two brothers and a host of friends. He was a member of the Old School or Primitive Baptist Church for fifty-two years. The writer of this sketch was called to conduct the funeral. Our loss is his eternal gain. He was a sound Baptist and a beloved brother, attentive to his meetings as long as he was able to attend, always contending for the faith once delivered unto the saints. A father in Israel has fallen. May we be

submissive to God's will, for his will will be done in heaven and on earth.

ALSO,

SISTER SARAH A. BIRD, widow of C. M. Bird, was born April 27th, 1855, and died July 5th, 1936, making her stay on earth 81 years, 2 months and 8 days. Her husband preceded her in death about twenty-three years. Born to this union were fourteen children. Six preceded her in death. Surviving are eight children, forty-nine grandchildren, sixty-nine great-grandchildren and one great-great-grandchild. She united with the Old School or Primitive Baptist Church at an early age. She lived the life of her profession and died in the full triumph of a loving faith. The writer visited her while on her bed of affliction and she praised God while in great pain. I was called, with Elder Dell Smith to attend the funeral. A mother in Israel has fallen, but our loss is her great gain.

J. C. HAMMOND.

MRS. ANNETTA BEAL ESTEY passed away at the home of her cousin, Mrs. Lurretta Whitman, in Topsham, Maine, July 7th, 1936. She was born in Bowdoin, Maine, the daughter of Elder Zacheous and Phebe Ann Beal, and was educated in the schools of Bowdoin, and taught several years in that town. In 1888 she married Daniel H. Higgins, of the same town, and to that union were born four children: Mrs. Ina B. Goud (now deceased), Mrs. Bernice C. Willis, of Topsham, Maine, Forest D. Higgins, of Quincy, Mass., and Mrs. Dora C. Sylvester, of Portland, Maine. Mr. Higgins passed away in 1917, and in 1920 she was married to Mr. Osborn Estey, of Lisbon Falls, Maine, where she resided until Mr. Estey's death, in October, 1935, when she came with her cousin in Topsham. Two sisters survive her: Mrs. Rachel Beal Potter, of

Topsham, Maine, and Mrs. Mary Beal Minott, of Portland, Maine. Sister Estey was received into the church and baptized by Elder R. Lester Dodson at the time of our Association in Bowdoinham, Maine, September 12th, 1926. She was firmly established in the truth, and was present at the meetings until her health failed. She loved the people of God, and her walk and conversation showed that she had been taught of the Lord, and given a good hope through grace. May God comfort those who mourn, and reconcile us to his will.

ATTIE A. CURTIS.

### MEMORIALS.

WHEREAS it has pleased Almighty God, our gracious heavenly Father, to remove from our midst by the hand of death our esteemed sister and mother in Israel, SARAH A. BIRD, be it

RESOLVED that we desire to bow in humble submission to the will of him who doeth all things well. We, the church, have sustained a great loss, but we feel that our loss is her great gain. Be it further

RESOLVED that we wish to extend our sympathy to the bereaved and heart-broken family, and further, that a copy of these resolutions be spread upon our Minutes, a copy be sent to the SIGNS OF THE TIMES for publication and a copy be given to the bereaved children.

Done by order of the Providence Church (old Pocatalico Association), now in session this day, July 25th, 1936.

H. J. BIRD, Moderator.

J. J. SMITH, Clerk.

### MEETINGS.

The usual all-day meeting will be held with the New Vernon Church, New Vernon, N. Y., on Monday, October 12th, 1936, to which all lovers of the truth are invited.

R. LESTER DODSON.

Providence permitting, the Original Mount Zion Association of Old School Predestinarian Baptists will convene with Little Flock Church, Cass County, Missouri, October 2nd, 3rd and 4th, 1936. This is located on the Old No. 7 Highway, six miles southwest of Pleasant Hill. Those coming by train or bus will be met at Pleasant Hill. We invite all sound orderly Baptists to meet with us.

DANIEL A. J. ADAMS, Moderator  
Odessa, Missouri.

MRS. J. W. TAYLOR, Clerk,  
Pleasant Hill, Missouri.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 14th, 15th and 16th, 1936. All lovers of the truth as it is in Jesus Christ, including brethren and ministers of our faith and order, are cordially invited to meet with us. Those having it in their hearts to come and be with us are urged not to wait or hold back for any special invitation. The place of meeting is located on State Route No. 50, called Lee-Jackson Memorial Highway, midway between the villages of Lenah and Aldie. Those coming either by bus or by auto Tuesday before the meeting will stop at Lenah, where they will be met and cared for. Those coming Wednesday will come direct to the meetinghouse. The bus station in Washington, D. C., is at Fourteenth and New York Avenue. For any further information, if desired, write to

C. M. TURMAN, Church Clerk,  
ARCOLA, Loudoun County, Virginia.

The Salisbury Old School Baptist Association is appointed to be held with the Forest Grove Church, near Parsonsburg, Maryland, and about seven miles from Salisbury, Maryland, on Wednesday and Thursday, October 21st and 22nd, 1936, these dates coming after the third Sunday in October. Those visitors coming on Tuesday before the meeting will please call at the Primitive Baptist Home, in Salisbury, where the entertainment committee will assign them homes for the night. Those coming Wednesday morning will go direct to the meetinghouse at Forest Grove, and will have places assigned them there for Wednesday night. An invitation is extended to all who enjoy our meetings to visit with us and attend the services, and especially do we invite ministering brethren of our faith and order to be with us and preach for us.

(MRS.) MAY MORRIS, Church Clerk.  
G. E. COULBOURN, Pastor.

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

S. B. MOFFITT, Pastor.  
MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

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

IN

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

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

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

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

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

Meeting First Sunday in Each Month

At 10:30 A. M.

**A L L W E L C O M E**

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

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

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

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

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

E. B. AULT, Church Clerk.

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

Meetings every first and third Sundays

10:30 a. m.      2 p. m.

All who are seeking the truth are  
cordially invited.

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

R. LESTER DODSON, Pastor.

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

J. R. HARDY.

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

D. L. TOPPING, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.

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

S. B. MOFFITT, Pastor.

J. B. SALLER, Clerk.

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

A. S. ROWE, Church Clerk.

### "FEAST OF FAT THINGS."

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

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# SIGNS OF THE TIMES.

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. 104. MIDDLETOWN, N. Y., NOVEMBER, 1936. NO. 11.

## CORRESPONDENCE.

### PREDESTINATION.

MANY years ago my father told me what a wonderful preacher Elder John C. Hall, of Virginia, had been. While attending the Pig River Association last August, and visiting with Elder B. V. Jesse, of Salem, Virginia, he told me he had in his possession a most excellent article on the subject of predestination, written by Elder Hall. He has very kindly complied with my request to send it to me for publication in the SIGNS, and it is given to our readers in the belief that it will prove to be good, strong meat for their hungry souls.

R. L. D.

FROM some cause my mind has been much exercised upon the purposes of God. I do not know why I should be so constantly meditating upon this, yet it is so. A kind of irresistible impression seems to impel me to write, notwithstanding my great weakness. I am fully aware of the fact that I am not able of myself to grapple with so deep and sublime a subject, therefore

it is with much fear and trembling that I approach it. I think it is with a heartfelt desire that the Lord may direct my mind so that I may write so as to glorify his name, and thereby edify his saints, believing that when God is honored through our Lord Jesus Christ that the saints rejoice and are edified.

It was the purpose of God to speak the earth into existence. “In the beginning God created the heaven and the earth.”—Gen. i. 1. This proves a purpose to create. In fulfillment of his purpose he made the firmament that his handiwork might be shown. For “The heavens declare the glory of God; and the firmament sheweth his handiwork” That the dry land might appear, it is written, “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.”—Gen. i. 9, 10. This

was his purpose carried out. Take into consideration the fowls, the beasts, the fishes, the herbs, etc., then come to man, and in his creation we see the plural used: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. So God created man in his own image, in the image of God created he him."—Gen. i. 26, 27. In their creation they were made male and female. It is said that while they were in this state they were immortal. But God did not say so, and I shall not. It is also said that he was made able to stand, but liable to fall. But God did not say so, and I shall not, for I do not know. That he did transgress and did fall is certain. If he had never transgressed and fallen, I own that I cannot trace the purpose of God in the perfect work of salvation; for if the man had not fallen, I own that I cannot see for the life of me why God should, from before the foundation of the world, have given any of the fallen race grace in Christ. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. This is an affirmation of the apostle, as the preceding verse shows. This grace which was given in Christ Jesus before the world began consequently was before the creation of man. If this was according to God's own purpose before the world began, it seems to me there

must of necessity have been a purpose in the fall or transgression of the man, without which he never could have been the recipient of this grace. I do not think that it is blasphemy to assert that as God purposed grace in Christ Jesus before the world began, he also purposed that the sinner should stand in need of it. I am not able to see how the Lord could declare the end from the beginning and not see and know every event from the beginning. And he by the prophet declares, or commands, thus: "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 9, 10. I am not able to see how he could declare things that are not yet done unless he purposed or predestinated that they should be done. To say that he permitted things to take place that he did not purpose, seems to me to contradict itself, and makes the Creator no higher than the creature. Man purposes and plans, but his purposes fail, his plans are frustrated. Not so with God, he purposes and it comes to pass. "To every thing there is a season, and a time to every purpose under the heaven."—Ecc. iii. 1. Is this not according to God's predestination? The Lord's will cannot be frustrated in the least by any event that takes place under the sun, because every event is according to his purpose and predestination, hence it cometh to pass. "A time to be born,

and a time to die: a time to plant, and a time to pluck up that which is planted."—Ecc. iii. 2. Who can put off his birth? Not one. If there is a time for man to die, and he by some chance is cut off before his time, who is to die at his time? Can he fill the time if he is cut off before the time? If he passes over his time, then what? Who is to take him away after his time has passed, seeing that he has passed his time? Yes, says the objector, but Hezekiah had fifteen years added to his days. Yes, and if you admit that, then you can never object to God's predestination, and are compelled to honor his purpose and will be compelled to acknowledge the chance system false. For saith the preacher, "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it that men should fear before him."—Ecc. iii. 14. We have seen that he declares he will do all his pleasure, then nothing can be put to it, and nothing taken from it, and it is clearly proven by this that all the idle cant about God being desirous to save all, and some will not let him save them, must be of the devil, and they that preach it must be the devil's tools, for the foregoing is sufficient to show His sovereignty. "Every purpose of the Lord shall be performed against Babylon."—Jer. li. 29. If against Babylon, why not in all things? It is certainly taught in the Scriptures that God worketh all things after the counsel of his own will, and then we clearly see that nothing in the heights or depths comes to pass without his

purpose. No, not the falling of a sparrow or the rustle of a leaf. The saints are saved according to his will and purpose and grace. The apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, 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. 28-30. But, says the objector, all good things work together, and not evil things. I answer, He that purposed the good also purposed the bad, and he controls both alike. But, says the objector, this predestination, calling, justifying and glorifying refers to the apostles only, and not to the saints generally. I answer, If so, then the apostles are all that are saved, because without these callings, justifying and glorifying it certainly must follow that none could be saved, or are saved. Besides, there were only twelve of the apostles, and the number saved (and consequently were predestinated, called, justified and glorified) is a great number, or multitude, that no man could number. So the idea that it was only the apostles must be of the wicked one, and not of God.

In the purpose of God, we are taught the principles of election very plainly in the following: "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. Are we to believe these verses, and yet condemn God's purpose, election and predestination? Surely not. Then we certainly are bold to not reverence God's way of saving his people, or to contradict his word. Are we to suppose that his purpose of election in the case of Jacob and Esau differs from his purpose with the rest of the children of men? It cannot be so, without denying his right to govern and dispose of his own as seemeth good to him. Again, read Ephesians i. 11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." I would ask, Who worketh things that are not after the counsel of His will? Since God worketh all things, from whence cometh other things? I must confess that if there be things either in providence or grace that are outside of God's purpose, then I am a deceived mortal. I do rejoice that the saints have a hope "according to the eternal purpose which he [God] purposed in Christ Jesus our Lord."—Eph. iii. 11. For it does seem to me that if we ignore his eternal purpose we are without hope. I think there could be no quarreling and wrangling among the Baptists if all would be strictly attentive to the Scriptures, for they certainly do teach the sovereignty

of God clearly. His eternal purpose, election and predestination are stamped upon every page. Our exalted Creator certainly purposed all events, or else he purposed a part and left some to chance; and we know that if it is based upon chance, it may or it may not be. Far be this from God. There is no chance work in grace, or in providence. All things have fixed laws, and one law does not annul another, so far as it relates to the works of the eternal God. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John iii. 8. He did destroy the work of the devil, and thereby proved himself the Son of God. If not, then he has failed to prove his Sonship. Then predict the events of time upon chance, and to my mind we dishonor God, and make his Son out to be an impostor. I know carnal reason revolts at the idea of God's complete sovereignty. But we are to understand that carnality never believes in anything above itself. It is the Spirit that reveals Christ as a complete Savior, and that clearly proves the purpose of God. Every purpose of God is for some wise end. When he said to Pharaoh, "Even for this same purpose have I raised thee up, that I might shew my power in thee,"—Rom. ix. 17, evidently the purpose of God according to what he in his foreknowledge intended, or purposed, was fulfilled in him. Certainly he would not purpose the course of Pharaoh and leave the rest of men to work by chance. No, no, he declared the end from the beginning. Was not this the end of all things, acts

or events? To deny it, it seems to me, would be blasphemy. Then if many cannot fathom the deep things of God, none should ask why or, What doest thou? The Lord saith of the church, or at least to the Ephesians by Paul, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Then the saints have the eyes of their understanding enlightened, therefore they alone can see a beauty in the purposes of God, and look for the fulfillment of them all, and God will not disappoint them; if so, then some things will work together for their ill, and not for their good. It is a comforting truth that God purposes, and none can frustrate him. Let us keep silent and hear the Lord speak of his purposes by the prophet: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my hand, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? In the year that king Ahaz died was this burden." —Isaiah xiv. 24-28. Looking at this wonderful prophecy, who can doubt the fulfillment of all the wonderful purposes of God, or question his sovereignty, or deny his predestination? To my mind, if in the wisdom of God anything visible to mortals, or invisible to them, were to work contrary to the purpose of God, then all that was purposed in Christ would be likely to turn out to be a failure in what Christ purposed to accomplish. And should his purposes fail in one instance, it follows, of course, that all might fail, and that Christ hath died in vain. Oh how discouraging, how horrible, to think of even a remote possibility of a failure in the complete and perfect salvation wrought out by Christ at such an awful and wonderful cost! What a howl of triumph would arise from the dark dungeon of hell if one purpose of God were to fail. All the demons of that awful abode would arise and with demoniac yells make universal space resound with their shouts of triumph over the conquered Son of God; and we think Christ and all the angels of glory would stand trembling for the safety of the throne of God. If one link in the chain of God's purposes—election, predestination, or of the reign through Christ—could be broken, then farewell to the whole race of man, for all would be forever gone, eternally gone. But, to my mind, all things were purposed by the eternal I Am, and his purpose is as sure to accomplish as it is sure that his throne stands. I cannot see, for the life of me, how his honor can be maintained if we teach a probability of the failure of his grace. Never, to my mind, has one single sinner been quickened to life only by the Spirit of God;

and this, it seems to me, is because of the reign of grace, and this grace was given in Christ before the world began, and consequently was bound, in the very nature of things, to have been before there was a man made; and that must of necessity prove that God purposed to make man, and that man would need a Savior, because of his death in sin. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—Rom. xi. 33-36. Now if in the wisdom of God all things are for him, it does seem that it is reasonable to conclude that all and every event which taketh place in the heights above, or the depths beneath, or in the lengths, or breadths, either in earth or hell, are under his control, and that he purposed and foresaw them, and overrules them to his own glory; or else events are not things. Then taking this view of the wisdom, power, mercy and love of God, I feel safe in believing and teaching that the God of salvation is a complete Sovereign, and therefore live in hope of his mercy, and that through efficacy of the blood and righteousness of his adorable Son I shall yet praise him who is my wisdom, righteousness, sanctification and re-

demption. (1 Cor. i. 30.) Then God forbid that we should glory save in the Lord.

Dear brethren, I have thrown these thoughts together under the most trying circumstances, with much fear and trembling, knowing that I am imperfect, ignorant and short-sighted, often wondering, Can it be that such a creature as I am can be a child of God, saved by grace?

I have written my own imperfect views, without consulting any man for his views. I alone am responsible for what is here presented. I desire that if this is published none will take offense because of it. I hope I have had the honor of God in view, and trust that I have had the mind of Christ. My race is nearly run. I shall soon go hence, and shall soon know the reality of these things. I am looking forward to the time of my departure. When I go I expect and believe I shall meet a satisfied Savior. My hope is to see the King in his beauty, and the whole of the purchases of Christ's blood, which will be a train that shall fill the temple—not one left out for whom he atoned. Then I shall be as the glorified saints, and methinks that all the hosts of heaven will be shouting, "Crown him Lord of all." Then I shall be completely happy, as I stand with the sanctified family of God. To his name be all the praise, now and in a world which shall never end.

J. C. HALL.

GOGGINSVILLE, Virginia.

FAYETTE, Alabama.

DEAR EDITORS:—I am sending you this letter from brother Myers, thinking it will be comforting to some of God's little ones. It coincides with my own experience so perfectly that I have enjoyed reading it. I intended sending it sooner, but it got misplaced and I have just found it. He has not joined the Pratt City Church yet, but we hope he will soon.

G. W. BERRY.

EAST LAKE, Ala., July 6, 1934.

MR. G. W. BERRY—DEAR FRIEND:—For two or three months I have been impressed to write you a bit of my seemingly worthless life, as regards my experience. Three or four times, perhaps, I have heard you speak, and twice while listening to you I was strangely impressed. Three months ago, at Pratt City, I told you my name, though I suppose it has passed from your mind by now. I feel that I am obliged to tell you some of the things which have influenced my life seriously. It appears to me that you as a friend, I trust, will be enabled to understand if God has moved me and directed me to write you.

Until about fourteen years of age I must have been the meanest boy that ever trod the earth. There was nothing of evil I dared not do if my mind so directed to do it. I have often thought since one eventful day in about my fourteenth year, had not God's mercy stopped me prison or death could only insure the public peace from my deprecations. One evening of this year I

picked up my father's old Bible, and was reading in the twenty-first chapter of Revelation. The eighth verse stopped me, or I mean to say I was stopped, for I was thrust through and through. Instantly I saw my life condemned eternally, with no possible way of escape. I laid the Bible down and fled from my home in despair. But what could I do? I was, without a doubt, all that this verse said, and it said that without concessions we shall have our part in that lake of fire and brimstone. I sought a private place in the woods and tried to pray, for the first time in my life. Who drove me to prayer? and who had taught me so soon that there was a refuge, or a hope, in prayer? But no hope or peace came after this struggle at prayer, and did not until many days after. Why the use of prayer? There could be no forgiveness for a sinner as great as I. For days almost every waking moment of my life was filled with despair. I cried frequently, and tried to shield my sorrow from every one. My sins were too many and too great, and eternal damnation surely. Whenever I saw a person I knew to be above reproach I would have given worlds (if I had possessed them) to be as good as they. My father, whose sincerity I trusted, I could not tell him. He must not know his boy to be so mean and so unfortunate as to never enjoy heaven with him, and not until four or five years later did I tell my father of this experience. My mind at times seemed to be fading, and it seemed that my fight was lost forever. One day I was

plowing and I felt I must go again and try to pray. I went and knelt by a little spring where I often went for water. After awhile I arose, with no relief yet. I started back to where I had been plowing, still feeling I was eternally lost, with nevermore a chance of deliverance, when suddenly my burden rolled away, as suddenly as it had come. No greater feeling of relief had I ever felt before, and I am not sure that I can say I have ever felt any greater relief since. A thing which has made me doubt my experience is that I heard no still small voice, and did not vision God, my Savior. It has often made me feel that mine is no experience at all. But my burden was gone, and I rejoiced. I began to try to obey the law, but was to learn that I could not. I drifted along for three or four years, always conscious of being very imperfect, but nevermore doing wrong without later feeling sorry for it. At the age of eighteen I became minded to improve my education and leave the farm, and at the end of my twenty-first year I found myself in the postal service. I had read the Bible through by that time, and was most of the time interested in writers of depth. At the age of twenty-three I married. I became so interested in my postal work that I left off reading the Bible, and seemed to forget everything but my work. Since the time I had confided my experience to my father, he at every opportunity wished to talk with me about the Bible, but I got so I felt mean and dark when he approached spiritual things, and often wished he

would leave me alone. At times I felt lost to all hope.

I suppose I should have said before that from my early years I felt that my life would be one of great service, and that this service would be to my country, temporally speaking. I dreamed of fame, but the last two or three years have disrobed me of all worldly ambitions. I have often thought that my life would pass suddenly, possibly as a martyr. I thought as I worked to perfect myself in my work that I was heading to this end. But like the man in *Pilgrim's Progress*, I must have been asleep, if ever awake. But I was always conscious of being a sinner, and one morning about two and one-half years ago I came across a copy of the *Lone Pilgrim*. I there found an article which seemed to awaken me, or, as I should say, the power which attended it did. Then, for the first time in my life, I began to search after spiritual things, I hope. I began to read my Bible again, and now practically all my reading is the Bible and things relative thereto. But as my knowledge of these things broadens I am made to feel more and more my vileness. I do not know that I can say I any more feel that eternal condemnation is my lot, but I feel so mean and vile at times that divine justice could do no wrong in banishing me there forever. The last few months I have had a longing at times to follow Christ, but how may I? I have been vile so long.

About two months ago I dreamed I was climbing a long, steep mountain highway, and at last it became so steep



that it inclined the other way, and going further was impossible. The next thing I remembered, my body rested at the top of the incline on a large flat rock. As I rested there I remembered the Scripture: He is the Rock; his work is perfect. After that, I dreamed I was on a narrow, rounded pinnacle, wind-swept and stormy, and far above the world, and so alone. About eight months after that, I dreamed I arose to speak to an audience of God's people and it vanished. And that time I dreamed I was far above the world and everything. What could it mean, if anything? and why am I so impressed?

All through those years of my consciousness of my sins I had never looked at Christ as my real friend, but in my ignorance had looked away from him. Very often in the last two or three years I have sought him and found him not. I mourn as never before for his divine presence, and it comes not. Sometimes I feel that all the many sins I have ever committed are revisited upon me. Only yesterday, I almost broke down, and as I felt so vile and shut up I just longed that I might follow Him just one step. But no, not for me. I have been unruly so long.

My occupation calls for more Sunday work than Monday. Last first Sunday I desired very much to be at Pratt City and see and hear you there, but there was I on a fast mail train at my work. My present environment and work is not my choice any more. It seems that if I could hear the doctrine regularly it would be of much consolation now. I am surrounded by

every temptation. My companions are of a sort that make my life unpleasant daily. I hear every kind of an opinion, and hear much vile language. I see so much sin, and am so prone to it myself, that I feel very morbid about everything, and the failure of myself to do anything, that I sometimes wish my life would cease. I have been taught that I of myself can do nothing good, and that Christ performs my righteousness. But he is so much of the time gone from me, and of late it gives me much concern that he leaves me alone so often.

If what I have said does not appeal to you, or does not impress you as the truth, just overlook the writer as another blunder, for in myself I am nothing else. If God has not directed my mind this letter is as so much vapor, but the impression that I must write to you will have gone as soon as it passes from my hands. If what I have said is not the truth, I have been horribly deceived

Yours, I trust, in love,

EARL MYERS.

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HEMLOCK, Mich., Jan. 10, 1934.

DEAR BROTHER RUSTON:—If I may thus claim to be your brother, I feel the least, if one at all, but I feel I must answer your good letter to me, to let you know, at least, how my general health is. I am recovering from my operation as well as can be expected. I feel good as long as I keep quiet. I am not able to do any work that causes much exertion, but seem to gain slowly, for which I feel very thankful to God

that giveth liberally and upbraideth not. God is, and has been, good to me far beyond what I deserve. My family, and my daughter, Mrs. Hodgins, and family, are well.

Brother Ruston, I am doing something I have never done before. Last night while sitting here thinking of you, and that I should answer your letter, I picked up a pad and pencil and my thoughts went back over my past life from nature to grace, and I commenced to write; now I am going to send it to you, knowing that, God being with you, you will detect whether it be of God or not. The thought came to me the large majority of the people of to-day think the way to be saved is to do some works or acts as service to God. They forget that there is none good; no, not one. The way of truth they have not known; they have all gone astray. They do not know the condemnation of their hearts. The very best that I can do, is only filthy rags. If I have ever done one good act, may God have all the praise, for I know that it is not in man that walketh to direct his steps. I find that when the eye of God is turned from me I go down even to the depth of hell. By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. I think I have learned by sad experience that there is nothing I can do to merit the favor of God. He is of one mind, and what his soul desireth that he doeth, and none can stay his hand. I am God, I change not, therefore ye sons of Jacob are not consumed.

If I have ever tasted any of the good things of God, it is because he willed it so, and caused me to stand still and see the salvation of God. One thing that has caused me very much trouble in the last thirty-five years is, I cannot place any special time that I can surely say that God has forgiven my sins. God says, Ye must be born again. If I have ever been born of the Spirit it has come so gradually that I do not know it. I must say that I have peace of mind, from time to time, hearing the gospel preached, and I hope it may be that God has forgiven my sins.

I would like to go back to a time, about sixty or more years ago, when I was just a small child. There is one instance in my life I can never forget; it was back in Old Olive, N. Y. They held an Old Baptist meeting one night at brother Alvah Bogart's, up on the mountain. I was taken there by my father and mother. I do not remember how I got there or how I got home, but I remember being there and seeing the people sitting in the rooms. I can see them as plainly to-day as at that time, with Elder J. D. Hubbell preaching. He took his text from John xiv. 1-3: "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." After that I went on just the same as other boys through life, until I was about thirty years of age, with

the exception that I always held to Old School Baptist doctrine. I used to like to sit and hear the Old Baptists talk about Jesus and his love to poor lost sinners, when they came to our house at Association times, or any other time that it happened that way. I always liked Old Baptist preaching, but I did not understand it. I can remember a great many times we boys would get to arguing about religion, and I would always hold to the point that what is to be will be, and I have never gotten over it.

Now we will go back to when I was thirty years old, or thereabouts. It was then my trouble began. From the age of eighteen to twenty-six I led a wild life, drank considerably until I was twenty-six, and then I got married, and thought it was time to stop. I do believe that God caused me to do it, for it did not seem any trouble to give it up; still I had a bad habit of using profane language. After I had been married a few years, I was coming from the field to the house one noon, and I was thinking about it, and I thought, What good does it do me to keep swearing whenever anything goes wrong?. Now, right here, I think that God caused me to stop that very bad habit. Up to that time I do not think I was getting any better, as far as my religious life was concerned, for I was not much worried about that, any more than that the thought would sometimes come to me, What is to be will be. That if God wants me to be better he will make it known to me. Some time after that it was made known to me that I was a

condemned 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. Then I cried to God to be merciful to me, a poor, lost sinner. I can see myself now, walking through the field plowing, with the tears running down my cheeks and I, a poor lost sinner, pleading with God to forgive my sins. And such has been my walk all through the remainder of my life. Gradually my load of guilt wore away to some extent. As I have said, I have had many times when I hope God for Christ's sake has forgiven my sins, and made me to sit in heavenly places in Christ Jesus our Lord. I hope that there have been such times, sitting and hearing you proclaim the truth of the gospel, the unsearchable riches of Christ, to poor sinners. In such seasons of rest and peace, listening to the different preachers and reading the Bible and the SIGNS OF THE TIMES, I hope that it may be God has forgiven my sins. Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out.

Now, brother Ruston, I think I have said enough to give you an outline of my experience. After reading it over I see it is very imperfect, like the writer. My wife and I send our love to you and yours, and do not forget to give our love to the brethren and sisters. We often think of them.

Your brother in hope of eternal life,  
EVERETT H. WINCHELL.

DUQUOIN, ILL., July 2, 1936.

DEAR BRETHREN AND SISTERS:—It has been many long and dreary years since I have written anything for publication, and when I think of trying to write upon the all-important subject of the sovereignty of our God the magnitude of the subject causes me to shudder at the attempt. However, I always love to read the lovely articles from the pens of those whose hearts have been renewed and regenerated by the Spirit of God's divine grace, and published in the SIGNS, and some time soon I wish to write a few thoughts touching upon the doctrine of God's eternal election. For some reason best known to God that subject has rested upon my mind for the past several weeks with more force than ever before, and the only way I know to get it off my mind is to write it, or sing it, or preach it off; and since I cannot do the latter I may try the former.

Brethren, if it is not asking too much of you, will you kindly advise all peace-loving Old School Baptists everywhere within the range of your subscription list that the next regular session of Bethel Association of Regular Old School Predestinarian Baptists will be held at Nine Mile Church, about four and one-half miles northeast of Duquoin, Illinois, instead of at Old Royal Church, in Saline County, Illinois, and we very earnestly invite all sound Old Baptists everywhere to attend this session, which will be on the third Sunday in September, and Friday and Saturday before. We expect many visiting preaching brethren, who will shun not

to declare the whole counsel of God in the salvation of sinners, who believe and teach that the purpose and predestination of God is just as eternal and unconditional as God is; and who believe that God's predestination and election are just as inseparable as God and his Christ. Space forbids that we enlarge on this subject at this time, but again permit us to ask that all who love the doctrine of God's absolute, unlimited predestination of all things whatsoever come to pass, grace this Association with your presence, and may God enable you all to remember this Association when at the throne of divine grace.

Your humble servant,

L. P. HARRIS, Moderator.

[We sincerely regret that this letter, with its invitation to visit the Bethel Association, was not published before the meeting was held, but it was overlooked by us, and we humbly ask the pardon of the writer and all the members of the Bethel Association for the oversight. We would suggest that in sending notices for publication that the notices be sent separate and not be included in a letter, for if so sent they are liable to be overlooked until after the date of holding the meetings, as was the case with the foregoing one.—PUBLISHER.]

SIERRA CITY, California, June 18, 1936.

EBENEZER CHURCH, NEW YORK CITY—DEARLY BELOVED IN CHRIST OUR LORD:—You have been much in my mind of late, and I have been thinking of writing you, but feel my short-

comings when I think of doing so, so have put it off. Now these words have come to me: Comfort ye them with the comfort wherewith ye have been comforted. These words in Zechariah have been with me much of late. Yes, for the past two or three months, and have been very sweet and precious to me, and are first in my mind now. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; and I will say, It is my people; and they shall say, The Lord is my God." These words seemed so inexpressibly precious to me I could say, and did say, Bless the Lord, O my soul. Life seems hard to us many times, but we must be brought through the fire. Could anything hurt the flesh more than fire? But God is bringing us to him in this way, and these are his people who are brought through the fire. He is our only help in time of need, and we call upon him at such times, and feel truly that we are his people, and he is (bless his holy name) the Lord our God. When these seasons of the felt presence of our Lord are with us we feel as those felt who were journeying to Emmaus, that we need him to abide with us. How can we let him go?

I am here at Packer Lake for the

summer. This is my son's mountain camp, or summer resort. The guests are very modern people, so you may imagine I am not at home among them, but I have my log cabin, where I can be alone with my reading and my thoughts, then I take two long walks each day, and the scenery here is wonderful. God made the country, and man's works are nothing in comparison.

My best love to you all, but I feel I am unworthy of yours.

NELLIE H. ARNOLD.

NASHVILLE, Tennessee.

DEAR EDITORS:—Inclosed you will find a money order for two dollars, for which please send my brother, Luther P. Cole, Route 2, Box 137, Hahira, Georgia, the SIGNS OF THE TIMES. He is my oldest brother, and has not been able to walk for some two years. I only hope the paper will afford him as much spiritual food as it does me. I feel I could hardly do without it, for it is about all the Old Baptist doctrine I ever have. Each month I wait for it as patiently as I can. I do not belong to the Old Baptist Church, but love the doctrine of salvation by grace, and when I feel low, as I often do, it comforts me to remember the Scripture, By grace are ye saved through faith (and I hope I have a little faith), and that not of yourselves, it is the gift of God.

A sinner,

W. H. COLE.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER, 1936.

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

**J. E. BEEBE & CO.,***Middletown, N. Y.***JONAH THE PROPHET.**

WE feel ourself, at this time, when we should present our views to the readers of the SIGNS in the form of an editorial, thinking upon the prophet Jonah and his wonderful testimony to the truth of our God. From reading his testimony, we conclude that Jonah was a man of like passions as we are, changeable, and easily depressed. His name signifies a dove, a lover of quiet rural scenes rather than the clamorous resorts of the populous cities, but the command of God came even to him, "Arise, go to Nineveh, that great city." What consternation and distress such a command must have brought to quiet, peace-loving Jonah. His testimony among his OWN PEOPLE was that God

was a gracious God, merciful, slow to anger, and of great kindness, and repenteth thee of the evil. (Jonah iv. 2.) Thus Jonah had a sweet testimony of the love and mercy of a gracious God in his own country, when God gave him his commission to arise and go to Nineveh. Jonah shrank from such a commission, he was a Jew, and Nineveh was a Gentile city. It was the last place that he, a Jew, would want to go. He knew Nineveh was a very wicked city, yet the thought of God sending a prophet to the Gentiles was very distasteful to him, a Jew, therefore he fled to Tarshish. It is written, "Jonah rose up to flee unto Tarshish, from the presence of the Lord." David in Psalms cxxxix. says, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" But Jonah here would flee from the presence of the Lord, which implies that Jonah's mind was opposed to God's command, yet such is God's purpose toward Jonah that though he would flee from God's command, God's kindness follows him, and his power overshadows him, and he could say, as David, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." Thus God's power was manifest, for "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." This disturbed the ship's crew, and they cried every man unto his god, and cast forth the wares that were in the ship into the sea to lighten it of them, yet while they were filled with fear, Jonah lay in the sides of the ship

fast asleep. Thus far Jonah must have been self-satisfied, he had chosen an easier way. Before he took ship at Joppa he had perhaps spent sleepless nights fighting against God's command, but now he could sleep soundly while all the others were alarmed. At last, the shipmaster, in his extremity, seeing their prayers of no avail, finds Jonah, that strange man, fast asleep. As strange to himself as to others, he could sleep soundly while others trod the deck full of fear and consternation. "So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." They cast lots, and the lot fell upon Jonah, and Jonah tells them who he is, and that he fears the God of heaven, who made the sea and the dry land. "And he said unto them, Take me up, and cast me forth into the sea: so shall the sea be calm unto you." The men dreaded to do this, for it seemed to them like murder, and so they rowed hard to bring the ship to land, but they could not; then instead of calling on their gods, they cried to the Lord for mercy, confessing that the Lord had done as it pleased him. So they cast Jonah into the deep, and the sea was calm unto them. God's sovereign power had not taken second place in anything that had transpired. It is true he had permitted Jonah to resist his command, proving to Jonah, and even to us, how longsuffering our God is. God's providence was all the time over Jonah, over him in the ship, and over him when cast overboard. "Now

the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights," and Jonah was carried to the bottom of the mountains, with the weeds wrapped about his head. Here Jonah cried to the Lord and prayed out of the fish's belly, and here Jonah became a "sign." Had he not been brought there by God, then our Lord would never have referred to him as he did, on at least three occasions, in the gospels. This timid man was being taught in God's school, and was made willing in the day of God's power to go and preach the preaching that God had bidden him. What a blessed prayer this dear man uttered, a prayer full of deep experience. True, the men cast him overboard, but he, in God's school, knew God had done it, and he could cry with David, "All thy waves and thy billows are gone over me." In his prayer he made confessions; he said also, "They that observe lying vanities forsake their own mercy." To our mind this does not refer to the world, or worldly religion, which is a religion of self-righteousness, they do not follow lying vanities, for at their best state they are altogether vanity, but it refers to God's children, who, like Jonah, turn away from the truth to vain things. Thus Samuel warned Israel, 1 Samuel xii. 21, "And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver: for they are vain." Israel of old often followed after lying vanities, as in another place it is recorded, "Notwithstanding, they would not hear, but hardened

their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain." To-day, as of old, many turn aside from a "thus saith the Lord" and lean to their own understanding, and, in doing so, forsake, or turn from, their own mercy, mercy which stands not in the wisdom of men, but in the power of God. Here let us say to the praise of our God, that while they forsake, or turn from, their own mercy, that mercy does not forsake them, which truth Jonah lived to prove. Again the command came, "Arise, go unto Nineveh," with this remarkable injunction, "and preach unto it the preaching that I bid thee," and Jonah went with a clear testimony, for it was God's word sent to that city, and the city believed from the greatest to the least. In this astounding result of his preaching, Jonah stands alone in the Old Testament, and in this he stands as a "Sign" of a greater than Jonah, all to whom he was sent, repented and obtained mercy from God. In the heart of all to whom he was SENT there was a "who can tell," and in the heart of all to whom Jesus is SENT there is a "who can tell," and God does spare them, from the least to the greatest, for Jesus' sake. Thus Jonah passed through trying scenes to bring him where he was "made willing" to walk alone through that great city, preaching its destruction, preaching that which God bid him. Some have

said Jonah preached destruction unless they repented, just as the self-styled Jonahs do now, but that is not so. Jonah was told to preach, "Yet forty days, and Nineveh shall be overthrown." This was not a conditional matter, there was no mention of repentance in his testimony. Jonah said it would be destroyed, and he felt its destruction would be good proof that he was a prophet of God. One can therefore imagine his consternation and anger when God saw fit to spare the city. He was angry, for his testimony was made to look like foolishness itself. Many of those whose lot it is to preach know how foolish they have at times felt, and how, to human reason, their testimony has been foolishness. This experience was very mortifying to poor Jonah, whose reputation would be gone if that great city were spared, and he would rather die than suffer such humiliation. Jonah could not understand why God had mercy upon Nineveh, neither could the Jews understand why Jesus had mercy on Gentiles, publicans and sinners, and as the Jews of Christ's day, Jonah felt he did well to be angry. What a wonderful example of God's mercy for the Jews to think of in Christ's day, he spoke to them of it, but to no avail, and they hated him for his kindness to poor sinners. Again the Lord does not leave Jonah to himself, but says, "Doest thou well to be angry?" This time Jonah did not reply to the Lord, but sat down on the east side of the city, until he might see what would become of the city, and there he made him a booth. Jonah undoubtedly



had a self-righteous spirit, and might have said to poor Nineveh, Stand by thyself, for I am holier than thou. While poor Nineveh was humbled in the dust, Jonah sat under a booth of his own making, finding shelter there from the heat of the sun. "And the Lord God prepared a gourd." God has before prepared a fish, now he also prepares a gourd, and made it to come up over Jonah, that it might be a shadow over his head to deliver him from his grief. So Jonah was exceeding glad for the gourd. "But God prepared a worm when the morning rose next day, and it smote the gourd that it withered." And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon Jonah's head and he fainted, and again he wished to die. Again God said, "Doest thou well to be angry?" "And he said, I do well to be angry, even unto death." Then the Lord brought home that lesson, that Jonah had been sorry for the gourd, which came in a night, and perished in a night, and said he, "Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand, and their left hand; and also much cattle?" Thus this strange man Jonah was taught in God's school and found through all his anger and rebellion that God cannot be changed by the anger of man, and that he is more merciful than man knows how to be. We love to speak of God preparing a fish to swallow Jonah, but he also prepared a gourd, and he prepared a worm to

smite it, and we are sure that there are no sent servants of God but have to be taught in the same school as Jonah. It is not pleasant to have the weeds wrapped about our head, to have the earth with her bars about us forever, but that is the way, if we must preach "Salvation is of the Lord." Whatever be the great fish that God has prepared, whether it be religious bodies, secret societies or modern society, it will vomit all such up when they have learned the truth from God, their only teacher, that salvation is of the Lord. Many will be the lessons afterwards that God will give them, and many will be the gourds that he will blast, sometimes as they separate themselves in a self-righteous zeal which comes in a night and will go in a night, when God prepares the worm of mortification to strike their gourd. The number of gourds that God's children would shelter in is legion, sometimes being very angry against brethren, forgetting that such anger is against God. Following after lying vanities, they forsake their own mercy, yet we repeat again, their mercy does not forsake them, all through their course God's sovereign hand will maintain his work, so that from the greatest to the least they will be spared. The Jews who were angry, like the elder son, who was angry, and would not come in to partake of the feast which was given to his younger brother, as recorded in the parable of the prodigal son, found shelter under a righteousness of the flesh given to them by Abraham, in the ordinance of circumcision, in which the

Jews gloried and found comfort, rejoicing that they had Abraham to their father. It came in a night, during the patriarchal dispensation, and it was smitten in a night when that worm, that dieth not, struck their gourd, destroying all in which they had gloried, leaving unto them their house desolate, for one had said, My God shall cast them off, and they shall be wanderers among the nations. When that came upon them, the legal ordinances, that sheltered them, were dissolved, and they were subjected to the vehement east wind of desolation and woe, exposed before all people to the judgments of an angry God. Many are the thoughts that present themselves as we meditate upon this wonderful subject, and we shall have attained what we desire if we stir up the minds of our readers to think on these things, but let us not lose sight of the place that Jonah occupies, for the resurrection of our Lord was foreshadowed in the experience of the prophet. The fish could not assimilate the body of Jonah, neither could this earth hold Jesus, for he arose and became the firstfruits of them that slept. Thus in preaching Jesus and the resurrection they gave to that wicked generation of the Jews the "sign of the prophet Jonas," and they declared that he that believeth and is baptized shall be saved. Each time a believer was baptized he gave the "sign" to that generation wherever he was. He is buried in the water, so that he disappears from all who behold him and he rises again a miracle of the grace of God. Thus baptism is a sign of the church of God,

"an outward and visible sign of an inward and spiritual grace," and presents a sign before men of the burial and resurrection of our Lord and all those that are his. As Nineveh, that great city, repented and was spared, the Lord Jesus came to give repentance unto Israel and the remission of sins, and all the true Israel from the greatest to the least shall be saved.

G. R.

#### A SPECIAL OFFER.

TEN years ago, I compiled and published a 140 page book entitled PREDESTINATION. It contains some of the ablest articles ever written on this subject. Three English writers—August M. Toplady, Elisha Coles, William Gadsby—and Elders Samuel Trott and Gilbert Beebe are among the outstanding contributors. Between eight and nine hundred of these books have been distributed throughout the country, which indicates their popularity. They sold originally for \$1.00 each. I still have on hand about one hundred copies, and during the months of November, December and January, unless the supply is exhausted in the meantime, as a special inducement to new subscribers, I will send one of these books free to each NEW two dollar cash subscriber to the SIGNS OF THE TIMES, which will cover one year's subscription. Any old subscriber can have a book free by sending the name of a NEW yearly subscriber, with the money, to the publisher, J. E. Beebe & Co., Box 243, Middletown, N. Y. Some of our readers may also wish to remember

those less fortunate than themselves at this season of the year by having the SIGNS visit them throughout the year. Every such subscription will be entitled to a book, as long as they last. I would much prefer to present the book as a gift for the purpose of building up the subscription list to the SIGNS than to sell it direct, so please bear this in mind, and order the paper through the publisher, who will in turn notify me, when the book will be sent.

R. LESTER DODSON.

### SUBSCRIPTION BLANKS.

IN each copy of this issue of the SIGNS OF THE TIMES we are inclosing a subscription blank for the convenience of our subscribers in renewing their own subscriptions and in sending the names of new subscribers, and we appeal to each of our friends to do what they can toward helping us build up our subscription list.

The date on the little pink slip bearing your address, which you will find either on your paper or the wrapper in which it comes to you, signifies to what time your subscription is paid. If your subscription has expired, or is about to expire, please send on your renewal if you can spare it, but if you are not at the present time in a position to renew your subscription, but hope to be later on, do not order your paper stopped, for we would much rather continue sending the paper to you until such time as you are able to pay for it than to take your name from our list.

Brethren, we also need new subscribers. Will you help us secure

them? Take advantage of the "Special Offer" printed in this issue. Send us one or more new subscribers and receive as a reward a copy of the book entitled *Predestination*, compiled and published by Elder R. Lester Dodson, for each NEW two dollar subscription you send us.

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J. E. B. & CO.

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### CIRCULAR LETTERS.

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(Written by Elder H. J. Bird.)

*The Pocatalico Old School or Primitive Baptist Association, now in session with the Providence Church, Putnam County, West Virginia, to the several churches of which she is composed, and to all with whom we correspond, sendeth loving greeting.*

DEARLY BELOVED BRETHREN AND KINDRED IN THE LORD:—It has fallen to our unworthy lot to address you in this our epistle of love, commonly known as a Circular Letter. We wish to state in the outset that we possess no merit of our own, no creature goodness, and therefore know of no other obedience, no other righteousness than the obedience and righteousness of Christ. We feel that it is through the goodness and mercy of Israel's God that we are yet spared and blessed with this, another privilege of coming together in an association, where we hope that love may reign, and where we humbly hope that each may esteem others better than themselves, and that as children who have hope in the heavenly calling might be found at each other's feet, and at the feet of King Emmanuel, desiring to know no will but his, as thus it becometh our profession. In this dark and cloudy day, when great and threaten-

ing clouds seem to overhang the spiritual horizon, in this day of great falling away, this time of backbiting and devouring, of wars and fightings, we feel there are a few names reserved, a portion of the seven thousand (the reserved of the Lord) who have not bowed the knee to the image of Baal (idolatrous worship), and that this reserve is the remnant according to the election of grace, who are rooted and grounded in the doctrine of Christ and the apostles, and who are not carried about by every wind of doctrine. It is such as we have herein mentioned that we desire to address in this epistle, if it be the will of the Lord to direct our pen to the honor of his blessed and holy name. We wish to call your attention at this time to the second chapter of Ephesians, especially the first, eighth, ninth and thirteenth verses. "And you hath he quickened, who were dead in trespasses and sins." So here in this one blessed declaration of holy writ we have the doctrine of the total depravity of man set forth, although would-be teachers have risen up advocating perverse things, teaching that there is a spark of life left and by sufficient fanning, or effort, on the part of the creature this spark may be fanned into a flame. But this theory is nothing short of teaching for doctrine the commandments of men, and bears much likeness to the declaration of the serpent in the very morning of time, to our mother Eve in the Garden of Eden: "And the serpent said unto the woman, Ye shall not surely die," etc.—Gen. iii. 4. So these are not new sayings, but since they are contrary to the clear teachings of the word we wish to reject all such theories, and have no fellowship for such as have pleasure in such unfruitful works of darkness. Our text embraces *surely dead*, with no quickening powers vested in the crea-

ture who is thus held in the reign of death. Beloved brethren, listen what sayeth the word: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." What, then, is our condition and standing in this sense before God? Lost, ruined, undone, debauched with sin, as black, as vile, as sin can make us, possessing nothing of our own to cover our shame, lost, irretrievably lost, so far as our ability is concerned. Where then is the remedy? Let us explore the ground. Pause, my soul, adore and wonder. Was ever love so great? Was ever grace so free? "Since by man came death, by man came also the resurrection of the dead." "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Here is the person of the man Mediator brought to view, hence the Man by whom came the resurrection from the dead.

"You hath he quickened, who were dead in trespasses and sins." Quickened means to make alive. It is all of him who had life, to whom be glory and honor forever. Amen. It is all of him who died that we might live; who had power to lay down his life and who had power to take it again.

"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. There can be no mixing of works and grace. Where, then, are works? Where is boasting? Excluded altogether. "As it is written, He that glorieth, let him glory in the Lord." "For in the Lord Jehovah is everlasting strength."

"But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ."—Eph. ii. 13. What glad tidings to us poor Gentile

pilgrim strangers, who were aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." But the excellency of the power is of God, to the praise of his grace.

Finally, brethren, be of good cheer, the righteous shall hold on his way. The promise is sure to all the seed. All the seed royal shall persevere through grace to glory, and shall ultimately all be housed on the sunny banks of sweet deliverance, clothed with that blessed immortality, when the dead in Christ shall awake at the voice of the archangel and the trump of God and arise in his blessed likeness, shall see him as he is and be like him, and they that remain shall be changed, in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air, and so shall they ever be with the Lord.

"Oh glorious day! Oh blessed hope!  
My soul leaps forward at the thought;  
When in that happy, happy land  
We'll no more take the parting hand."

Farewell.

J. C. HAMMOND, Moderator.

H. J. BIRD, Clerk.

### TO OUR SUBSCRIBERS.

WHEN remitting for your subscription, see that the date opposite your name on the little pink slip is changed, for if not changed you have not been given your proper credit, in which case notify us immediately and we will attend to it. By referring to these dates you can tell to just what time your subscription is paid. Dec. 34 means your subscription expired December, 1934; June 35 means your subscription expired June, 1935; Dec. 35 that it expired December, 1935, etc.

### OBITUARY NOTICES.

OUR much esteemed sister in Christ, JENNIE BAILEY, departed this life July 26th, 1935, aged eighty-two years. She entered the Primitive Baptist Home, Salisbury, Maryland, May 1st, 1929. She felt much at home and received every attention during her stay there. She united, by baptism, with the Indiantown Old School Baptist Church, and, I think, was baptized by the late Elder T. M. Poulson. Later she united, by letter, with the Snow Hill Church, and was a faithful member. She was the daughter of brother Albert M. and Elizabeth Gault Bailey, both long gone to rest. She is survived, I think, by one sister and a nephew. There may be other relatives.

The funeral service was held in the Snow Hill meetinghouse, conducted by the writer, her pastor. Interment was in the family lot in the cemetery adjoining.

ALSO,

SISTER DORA E. BROWN died at her home, near Bridgeville, Delaware, August 30th, 1936. She was born September 10th, 1873, making her stay on earth sixty-three years, less eleven days. She was a daughter of the late Deacon and Mrs. Harrison Messick, of Broad Creek, Delaware. She united with the Broad Creek Church, Delaware, July 9th, 1892, and was baptized by the late Elder A. B. Francis, he being pastor at that time. She was highly esteemed by the church and by all who knew her well. She was married twenty-five years before her death to J. Fred Brown, who preceded her in death some years. To them were born three children, one dying in infancy. The daughter, Mary Ellen Brown Roland, died in December, 1934, at her home in North Carolina. The son, Robert F. Brown, together with his wife and two children, survive

sister Brown, and reside on the homestead. She is also survived by two sisters: Mrs. Andrew Dolby, of near Seaford, Del., and Mrs. John Phillips, of Bethel, Del., members of the Broad Creek Church, and several nephews and nieces.

The funeral service was conducted at the home by the writer, her pastor, and Elder C. W. Vaughn, a former pastor. Interment took place in the family lot in the Seaford Cemetery. She will be much missed by us all.

H. C. KER.

MRS. HARRIETT FRANCES WHITE was born November 28th, 1864, and departed this life September 10th, 1936. She was married to Mr. C. M. White November 25th, 1883, and to their union eight children were born, six of whom are still living. They are Mrs. Josie Blevins, John T. and Clarence C. White, Mrs. Audrey Johnson, Dawson White and Mrs. Bessie Blivans. These with their father and a host of friends are left to mourn their great loss, but we believe our loss is her eternal gain, for we believe heaven is her home for ever and ever. She joined the Primitive Baptist Church the first Sunday in October, 1891, and lived up to her profession with the greatest of godly zeal. She was much devoted to her husband and children, was a loving neighbor, and all who knew her loved her. She was kind in her christian life, always earnestly contending for the faith once delivered unto the saints, and always filled her place in the old Denton Creek Church, at Keller, Texas, her father, Elder A. D. Bourland, being her pastor. She was not sick long. She ate a hearty dinner and then laid down to rest awhile. When they called her she gave no answer. She was dead. That was sad indeed for those loved ones.

The funeral services were conducted by the writer and Elder J. R. Hardy in the presence of a large concourse of relatives and friends who had met to bid her the last farewell, after which her body was consigned to the dust, for dust thou art, and unto dust thou shalt return. May God in his great mercy deal out his goodness to those who mourn.

C. Y. OSTEEN.

E. R. WOODARD, our brother in Christ, departed this life September 12th, 1936, at his home, in Anderson County, near Lawrenceburg, Kentucky. He was born February 8th, 1848. August 17th, 1876, he was married to Miss Ella Cook, who survives him. To their union were born eight children, five of whom are still living. They are Mrs. J. L. Shouse, of Taylorsville, Ky., Mrs. Roy Bowen and Mrs. James Kays, of Anderson County, Neil, of near Lawrenceburg, and Lester, of Louisville, Ky. He also leaves fourteen grandchildren and nine great-grandchildren. Quite a number of years ago brother Woodard received a hope and was received into the fellowship of the Old School Baptist Church called Salt River, near Lawrenceburg, Ky., where he remained all the rest of his years, and died in the triumph of a living faith, loved by all who knew him. May the Lord reconcile us to his departure and give us grace and faith to say, Thy will, O Lord, be done.

I tried with the ability that the Lord gave me to preach Christ, and him crucified, to a large congregation of brethren, neighbors and friends, after which all that was mortal was laid to rest in the cemetery near by, to await the call of the Master in the resurrection.

GEORGE L. WEAVER.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, & REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.**

Of the SIGNS OF THE TIMES, published monthly, at Middletown, N. Y., for October 1st, 1936. State of New York, County of Orange, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Gilbert Beebe, who having been duly sworn according to law, deposes and says that he is the owner of the SIGNS OF THE TIMES, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 411. Postal Laws and Regulations, printed on the reverse side of this form, to wit:

1. That the names and addresses of the publishers, editor, managing editor, and business manager are: Publishers, J. E. Beebe & Company, Middletown, N. Y.; Editor: Elder R. Lester Dodson, Rutherford, N. J.

2. The owner is, Gilbert Beebe, Middletown, N. Y.

3. That the known bondholders, mortgagers and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear on the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stocks, bonds or other securities than as so stated by him.

GILBERT BEEBE, Owner.

Sworn to and subscribed before me this 16th day of October, 1936.

(Seal)

E. E. CONKLING.

(My commission expires March, 1938.)

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

Mrs. A. H. Drew, N. Y., \$1; Mrs. Mintie B. Mapes, N. Y., \$2; Mrs. Martha J. Disharoon, Del., \$1; Dr. T. E. Pres-

ley, N. M., \$1; G. S. Varnes, Mich., \$1; Mrs. J. E. Chadwick, Texas, \$5; Milford Hall, Jr., \$2; "A friend," N. Y., \$2; J. L. Killion, Mo., 50 cents.

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

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

R. LESTER DODSON, Pastor.

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

J. R. HARDY.

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

D. L. TOPPING, Pastor.

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

LUELLA STEVIENS, Church Clerk.

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

(MRS.) F. BRUNOW, Church Clerk.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

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

1315 Columbia Avenue

(Park Avenue Hall)

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

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

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

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

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

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

E. B. AULT, Church Clerk.

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

S. B. MOFFITT, Pastor.

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

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

G. O. WALKER, Pastor.

T. D. WALKER, Supply and Clerk.

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

A. S. ROWE, Church Clerk.

**"FEAST OF FAT THINGS."**

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

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

J. E. BEEBE & CO.,

MIDDLETOWN, N. Y.



December 3 1936

# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 104. MIDDLETOWN, N. Y., DECEMBER, 1936. NO. 12.

## POETRY.

THE WAY EVERLASTING.  
(PSALMS CXXX. 9.)

O Lord, thou knowest all my ways,  
My secret thought, my hidden deed;  
Close watching o'er these passing days,  
Thou carest for my every need;  
Thy mercies compass me around,  
And all my ponderings confound.

Where from thy presence shall I go?  
If I ascend to heaven on high,  
Or make my bed in hell below,  
From thee, O God, I cannot fly;  
Though on the wings of dawn I flee,  
Thou'rt there beyond the farthest sea.

If in the darkness of the night  
Some shameful deed I seek to hide,  
Lo, all the starry hosts of light  
Reveal thee standing by my side;  
Yet, though I shun the gentle moon,  
The midnight shineth as the moon.

In fearful fashion hast thou made  
This being, beautiful and strange;  
Deep in the earth thy plans were laid,  
Through cycles of celestial change;  
Thine eyes, in many a lonely form,  
Foresaw the angel in the worm.

O God, how wonderful, sublime,  
The works that issue from thy hand;  
Thy thoughts are fathomless as time,  
And countless as the ocean sand;  
And yet thou watchest over me,  
For when I wake I'm still with thee,

Search me, O God, and know my thought,  
And draw me closer still to thee;  
Nor let me rest while there is aught  
Of secret wickedness in me;  
Lead me, O Lord, from day to day,  
Along the Everlasting Way.

LEWIS MILLIGAN.

## CORRESPONDENCE.

### THE CHURCH.

My mind is still on the church of God. While I have written two articles on the subject, I still feel the half has not been told, and for a month, or longer, my mind has often been deeply interested upon these things. Often I have shed tears while trying to ask God in prayer to show me where to find this church, and last night at the hour of midnight I feel I was given a message, or a vision, on this subject, that I will now try to tell, and leave it to you as to whether it is of the Lord or not. While I heard no voice, as did Paul, but I thought of the apostle Peter, who was in prison and God sent an angel to set him free. He thought it was a vision, but it was true, and when they

came to the gate that shut him into the city it opened of its own accord and let him out. Now we might say this was one of the gates of hell spoken of by Jesus that should not prevail against this church. Now Peter goes to where his brethren were in prayer for him, and with the good news which made them rejoice, feeling that God had heard and answered their prayers for him. My dear brethren and sisters, if what I tell here now will cause you to believe the Lord is in the matter and was and is still teaching me something, then we will rejoice together.

I was shown as I saw it, or as it came into my mind, the names of certain ones, as follows: Isaac, Rebecca, his wife, and their two children, Esau and Jacob, each one representing certain things, to wit: Rebecca, the church; Isaac, the law. Esau, a doer of the law, was born first, then Jacob, who was a member of this church, for God loved him and hated Esau, and Jacob was to receive the blessing from his father, who meant to give it to Esau, whom his father, representing the law, was trying to protect, and the story shows the law was satisfied. Now in the case of Jesus and Satan, Satan was here upon earth before Jesus was born of the virgin Mary. Now the same thing happened with Adam's and Eve's (our parents) two first children, Cain and Abel. You remember Cain slew Abel, who, I believe, was a type of Jesus, who was put to death by the doers of the

law. Pilate, the judge, found no fault in him, but Jesus must die for the sins of his chosen elect. Many of the things pointing to this are set forth in types and shadows. But now we go back to Rebecca as the church that was the wife of the chosen seed, Isaac, so is Jesus the husband of this church he has built here. Notice the evidence. Abraham's servant said that Rebecca was chosen of God to be Isaac's wife, and while Isaac loved Esau, who was a cunning hunter that brought him good things to eat, and therefore desired to bless him before he died, Rebecca, the church, must look after Jacob, and God, the head of the church, did guide and direct her to care for Jacob and see that he received the blessing in store for him, which shows God will provide for his children.

If I have so written as to cause this church to love and fellowship me and pray for me, then I feel my reward is in heaven.

I am reminded that Elder J. T. Rowe, our precious brother, is laid to rest, and we, too, soon must go, so let us look for the paths of righteousness and walk in them, is my prayer.

I have not written all as I see it in this matter, but will close, hoping the readers may see what I have hinted at and take up the matter and write something to really comfort the saints, but let us remain humble at the feet of our brethren.

D. L. DODSON.

DANVILLE, Virginia.

BELLINGHAM, Wash., July 14, 1936.

ELDER FREDERICK W. KEENE—

DEAR BROTHER:—If I may address you thus. I have many times thought I would write to you, but I have always felt that you were so far above me that anything I could say would be of no comfort to you, but after reading your views on predestination I feel that we are brothers, and I want to write and tell you so. This principle was instilled in me years before I joined the church, which was in November, 1881, and it was in February, 1866, that the Lord first appeared to me. I hope you will not feel imposed upon if I tell you, as nearly as I can, how it came about. This is one of the greatest things that ever occurred in my life, and that is the reason I never get tired of telling it, though it is a mystery to me why God should ever choose such a rebel as I have always been to bestow such redeeming love upon, and all I can say is, Even so, Father, for so it seemed good in thy sight. There is no good in me; that is, in my flesh, and all I can say is that it is all of grace, without any works of man.

I will now tell you of my first experience with my Lord and Savior Jesus Christ. It is Jesus of whom I wish to write. One morning in February, in the State of Iowa, after a big snow storm, when all the landscape was covered with a mantle of white, I went out in the yard, and was standing beside father's chopping-block, and was sing-

ing in my childish way, and all unconcerned,

"I will arise and go to Jesus,  
He will embrace me in his arms;  
In the arms of my dear Savior,  
Oh there are ten thousand charms,"

when, to my surprise, Jesus gathered me in his arms and flew away with me, and I was very happy. The change came so quickly I forgot home, father, mother, brother and sister, I was so happy, Jesus was taking me home, and all I thought of was Jesus. Oh I cannot tell you the joy, but I can tell you of it. My clothes were left behind and Jesus was cuddling me to his side, and it was so pleasant. I then realized in a small sense the way he embraced me in his arms. Oh there are ten thousand charms. This does not tell the half of it, neither can I find words to tell it. I hope you will not say it was only an imagination, for it was and is very real to me. Although at that time I was not quite five years of age and am now past seventy-five, still it is ever fresh in my memory. I do not know how long I was with Jesus, but when I came back to earth and to a realization of the surroundings I was at the old chopping-block, looking up into the sky, which was clear, without a cloud in sight. This did not trouble me, but I did not tell any one, as neither of my parents were church members, and I had never heard an experience of grace told, but as young as I was there was a love instilled in my heart, and there was a knowledge that God was ever present, and I would go out in the grove near our house and stand and admire the beauties that God had made. The

trees, the birds and the flowers all seemed to be praising him, and I could see a beauty in it all that I had never thought of before, and I knew that God had made it all. Time went on and I grew to manhood, but there never was a time when I was without a protector. I could feel God was ever near. I was different from all my playmates, but I could not tell why. When I got old enough I went to Sunday School, but it always seemed wrong, but I could not see why, for all my schoolmates said it was right. Although my grandfather Burch was an Old School Baptist minister I had never heard an Old Baptist sermon. My mother's father and mother were members of the "Hardshells," as they were called by the other denominations, but when they had preaching near enough for my mother and father to attend I was always left with some neighbor. We lived some fifty-five miles from an Old Baptist church, but not that far from the God of the whole earth, for he is everywhere present. Some time in the summer, when I was eighteen years of age, and before I united with the Otter Creek Church of Regular Predestinarians, in November, 1881, I dreamed that my sister and I were going south to the war, and as we walked along I saw a large key lying in the road and I picked it up. I thought it was for me and would admit me any place, so I put it in my pocket. We went a little farther and there was a white stone lying in the road. I thought it was also for me, and would cure all diseases, so I picked it up and put it in my pocket.

My sister did not see either one until I showed them to her and told her what they would do, then she rejoiced with me. We had gone about one-half mile when we saw two young men in a fist fight, and a sister of each stood close by with their arms around each other, looking very sad, and when we came to the men I first showed them the key and they stopped fighting, then I showed them the white stone and they embraced each other. As our work was done there, we went on toward the war, and we came to a gathering at a schoolhouse, and they stopped us and I showed them the key and they let us go on. We finally got to the war, where the dead and wounded were lying thick over the ground. The muskets were popping and the cannons were roaring, and then I awoke. The next October I had a great desire to go to Oelwein, a distance of fifty-five miles. Usually I wanted to go to school, for I was anxious to get an education, and I could only go two or three months after the work on the farm was done, so it left me but a short time to go to school, but it seemed I must go to Oelwein, but I did not know why. When I asked my father if I could have a horse to ride he did not object, which was a surprise to me. Although I was nineteen years of age I never thought of going any place without his consent. I was three days on the road, and when I got to my cousin's in Oelwein he had some work for me, but the boys I was working with in the fields would swear and it almost broke my heart to hear them, so I asked them not to swear, and they

stopped it, at least when I was around. The meeting day of the Otter Creek Church of Regular Predestinarian Baptists came, and I attended the meeting, just to be with my relatives, as I supposed, for I had no thought of joining the church that day. My grandfather preached, and while I do not remember any of his sermon, yet I do remember he took my life for a text and told how I had been guarded from evil, and how I had been so disobedient, and I knew that he had told the truth. But how he knew all this was a mystery to me, for I was a stranger to him. Then he told how God loved us and sent his Son to redeem just such sinners as I from death and bring them to the light and liberty of the children of God. This was too much for me, and I could not help weeping. After the rest had left, excepting my grandfather and I, I sat in the seat with my head bowed down, weeping. When my grandfather saw me he came back to where I was and asked me what the matter was. I could not tell him. Then he asked me if I wanted to join the church, and that started a fresh flow of tears. I told him, No, I was not fit to be with such good people. Although he was nearly eighty years of age, he ran to the door and called the members back, and had me tell them how great a sinner I was, and that was all I did tell them, for I could tell them nothing else, and to my surprise they received me, and for a short time I was very happy. I thought my troubles were over, but alas the tempter soon found me and I thought I had deceived those good people. And

so I go, sometimes on the mountain top, but most of the time I am in the valley sinking down with woe. But I have a hope, which I would not exchange for all the world, if I could, that when this warfare is over, which will not be long, I will be gathered with the redeemed, to praise him as I ought, when I shall see him as he is, and be like him, then I will be satisfied. Oh what must it be to be there? I sometimes try to contemplate the joy that we will enjoy, where all but love is left behind, with Jesus, our Elder Brother, our Prophet, Priest and King there always and forever, never more to be disappointed, never to awake and find we are still in this world of sin.

DAVIS BURCH.

DELAWARE, Ohio.

DEAR BROTHER DODSON:—If I may so address you. Will you suffer me to tell you of my appreciation of your comforting editorial in the SIGNS for September? Also of the editorial of C. W. V. I also indorse the entire contents of the magazine. I do not know how many of my letters you have read, nor how you have understood them. While I believe in exhorting one another to a godly walk and conversation, I most heartily believe in salvation by grace, both for time and eternity. I do believe that we grieve when we realize we have disobeyed the Lord, but if we have obeyed him I do most heartily believe it is of his grace that we have done so, and the Elder who baptized me so believed, and recommended the SIGNS OF THE TIMES as the best paper

published, and I have subscribed for it when able to do so, and hope that I may have the privilege of reading it so long as I shall live. A few years back, I was nearly driven out of the church, when so many visiting brethren uttered things that I could not indorse, as they seemed to accord to man the ability to save himself in time. But I do not hear so much of it now. Grace is preached in our churches almost always for time and eternity. Eight years of my church life was spent in Texas, where I heard grace preached ever and always. We once had a member who sent for a number of visiting preachers to visit us who did not seem sound to me, nor to the other members as a whole. Before the split in our church we had some very weak members, who called me a "Beebe Baptist." My reply was, "If I am to be named after any man, I would as lief bear his name as that of any other." I do not feel that I earn any blessings, though I do hope that some of my thoughts, acts and words are of God; yet in passing through such an unworthy vessel sin seems mixed with all I do, for in me (that is, in my flesh) there dwells no good thing. I speak from sad experience. Sometimes I forget my sin, when I talk or sing of the abounding grace and love of God, but am oft reminded that I still dwell in sinful flesh, and cannot do the good that I would. I am so glad I can hope and trust that Jesus in his life of thirty-three years did the good (in my name) that was required of me, and that he bore me and my sin all the days of old, and that he still is mindful of me and

intercedes for me, and that the Father always hears him. I was shown in my early experience that he took upon him my sins and that all his righteousness is mine, and it is because of this righteousness that I am blest with all spiritual blessings, according as I was chosen in him before the foundation of the world. I have since believed in salvation by grace, first, last and all the time, so

"Give all the glory to his blessed name,  
To him all the glory belongs;  
Be ours the high pleasure to sound forth his praise,  
And crown him in each of our songs."

Unto him be all glory, power and might ascribed, both now and for evermore. Amen.

Brother Dodson, I hardly know whether or not to send this letter. As I read it over it sounds so positive, and takes for granted that I am one of the elect, and I am sure that I am unworthy of that claim, yet I do hope I am one of that blest and loved number. The chief reason for my hope being that I know I am a sinner, and during my life of sixty-nine years I have been thoroughly convinced that I cannot live free from its taint. Yet, if I am one of his, as I hope, I know that my sins were all laid upon the blessed Lamb of God before I came into this sinful world. I have never heard any one say what I am about to write, but I believe the only way that any could be counted among the righteous was for our dear Sin-bearer to take all of our sins upon himself before he had committed any, so that we could be counted clean through him, since he has said that he would not clear the guilty. A guilty one might be forgiven and still

be guilty, but if I understand the plan of salvation, God in his infinite wisdom became, or ever was, our surety, our sin-bearer, our righteousness, our all. Oh the infinite wisdom of our heavenly Father is beyond all or any human comprehending. This, too, is one reason for my hope, since I trust that I know this truth solely by the revelation from on high. Pray for a weak one, if I am one at all.

Dear brother, please pardon me for bothering you with all this. After I begin writing it is hard to come to an ending, for it is sweet to write concerning the love and grace of our Lord and Savior Jesus Christ, and as I am the only Primitive Baptist in this home, which contains twenty-five women, beside the matron and other employees, and none of the others ascribe all salvation to the Lord, it is a joy and relief to talk or write to those who know and rejoice that indeed and in truth salvation is of the Lord.

Since writing the foregoing I have again read the SIGNS for August, and it was sweet to my taste. It was my high privilege to hear Elder Hardy preach one day last fall in my sister's home church in Texas, and I was much comforted when he remarked upon meeting me, "I have known you for years through your writings." What is any sweeter than this fellowship of saints? When I lived in Texas I met Elder Bowden, heard him preach several sermons and received several letters from him; also have received quite a number from sister Chandler, whose letter appeared in that number of the

SIGNS. The communion and love of the saints, when we can praise the God of love and grace together, is the sweetest thing that I know here in time. Our church here is quite small, only twelve of us, and not convenient for members to visit me very often. This is my apology for writing.

Your little sister, I hope,  
JOIE E. WOODS PETERS.

FAYETTEVILLE, Tenn., Aug. 23, 1936.

DEAR EDITORS:—As my mind seems to be directed toward spiritual things this morning, I feel that I cannot resist writing you any longer, yet at the same time I feel my inability to write anything that will be interesting to any one to read. I do not have a name among the Baptists, but if I know my own heart they preach the doctrine I love and cherish above all other doctrines in the world, because it is a doctrine that exalts the great Creator of the universe, and abases the creature that he made and placed in it, and called this creature man. This man that God formed out of the dust of the earth became a living soul. But how did he become a living soul? By his Maker breathing into his nostrils the breath of life. And as God gave life to the natural body, so he also gives life to the spiritual body. Paul says in 1 Corinthians xv. 45: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." The first Adam carried all the children of God down into sin, and the last Adam lifted them back up. Paul says in Romans v. 19: "For as by one man's disobedi-

ence many were made sinners, so by the obedience of one shall many be made righteous." How were they made righteous? By the Son's obedience to his Father's will, for Christ says in John vi. 38, 39, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Whom did he give to the Son? He gave him the elect, the church, and he shed his blood for them upon the cross, and this blood that was poured out upon Calvary's hill bought this elect and washed them clean of all the sin that the first man Adam placed upon them in his disobedience. Christ says that the will of the Father which sent him was that he should lose nothing, but he should raise it up again at the last day. Will the Father's will be done? Yes, to be sure it will be done, for Paul says, in Ephesians i. 11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." So if God works all things after the counsel of his own will, who, then, can doubt his will being done? But what concerns me most, is whether he saw fit to include a vile, contemptible creature like me in his will. Will any of this elect ever perish? No, a thousand times no. Just listen to what Jesus says in John x. 27-29: "My sheep hear my voice, and I

know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Here in the twenty-seventh verse Jesus refers to the elect as his sheep: "My sheep hear my voice." This is a positive statement, which means they will all hear his voice when he calls them. "And I know them." Another positive statement, giving us to understand that he knows them all. When did he know them? He knew them all from the beginning of the world. "And they follow me." This is the third positive statement in this verse, and every one of his sheep will obey it, just like they do the first statement. Paul says in Romans x. 17, "So then faith cometh by hearing, and hearing by the word of God..". The word of God is Jesus himself, so, therefore, they receive all their hearing through him. Not one of them will fail to obey their Master's voice, because he crushes their old rebellious will and sets up a new will in their hearts, which will is in perfect harmony with its Creator's will. Paul told the Philippians that it was God who worked both the WILL and the DO in them, which means decree and action. What more could any one want?

Dispose of this poor attempt as you see fit.

I am an unworthy sinner,

ALTON W. SISCO,



**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER, 1936.

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**CHRISTIANS.**

THE disciples were called christians first in Antioch. (Acts xi. 26.). The word "Antioch" means for or instead of a chariot; or equal in speed with a chariot, and is the name given the royal city of the Grecians, where many of the Jews who were made ready to receive the preaching of the gospel were assembled, and were the church of God, with whom the disciples assembled, and taught much people. We know what a chariot is to an individual, and the city of Antioch was to the church of God at that time a place of rest and comfort to the soul. The disciples of Jesus had comfort in the assembly, and they taught much people in the gospel by which they could see the image of

their Savior, and called them christians, which means Christlike. We conclude from the word of divine truth that the disciples were exercised by the Spirit in their teaching, and the church, being of the same relation, rejoiced with them. The people of God cannot rejoice in the preached word unless they are exercised by the same Spirit at the time it is proclaimed, but they can say that is the truth, and perhaps after many days the bread of life, that was cast forth upon the waters, is taken up, and the taste of it is good, and we have a feast that was far beyond our expectation. It is wonderful indeed to be Christlike, or christian.

Our meditation often questions the spirit of our relations among the sons of men, and we know if it is of the flesh it availeth nothing, and will be to our hurt, instead of comfort. We are glad to say that the Spirit of truth contended for by the church of God is held and proclaimed from the OLD SCHOOL BAPTIST CHURCH, and the true followers of the LORD JESUS CHRIST are associated with her, and they are like Jesus in service and reverence of ALMIGHTY God.

As we are coming to the close of volume one hundred and four of the SIGNS OF THE TIMES we realize the imperfections realized in our feelings, and also the motive of the services we rendered in the writing and exhortation to the brethren, and we can truly say that our service has been out of a pure heart, whether many of our readers have been edified or not, though we have received many good letters ad-

dressed personal, which have borne tidings of comfort received, and we hope they gave God all the praise. We do thank all the brethren and sisters for their kind forbearance during this year, as our trials have been many, but we trust we are given to see the hand of the Lord that has guided his people and kept them from the pernicious ways of the flesh, and the doctrine set forth during the time of the disciples is the doctrine of the SIGNS OF THE TIMES, whether we are always in line or not, and we should stand firmly by her in our communications and support. The sole owner and publisher of the SIGNS, Mr. Gilbert Beebe, has had many afflictions during the past year, both in body and spirit, but the Divine Hand has directed, by which he has been restored to reasonably good health again, that he might continue to take care of the publication of the SIGNS, and all of us are given to discern what a blessing God has bestowed upon us by having his direction in the publication of our SIGNS. Dear reader, we hope you can say, "My SIGNS OF THE TIMES," and faithfully contribute to its support, and in doing so feel as you read how the disciples assembled with the church, that the same Spirit is resting with you, and you be made to feel you are received into the sweet fellowship of the church of God. The sweet hymn, "Father, we'll rest in thy love," belongs to all christians, and sometimes a light surprises them while they sing. It is the Lord, who reveals himself, and it seems as though He came up, and also from above at the same time, and he so en-

raptures the poor sinner that he feels he will never doubt again, and in holy contemplation he sweetly then pursues the theme of God's salvation, and finds it ever new.

Jesus commanded his disciples to teach "them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."—Matt. xxviii. 20. The disciple of Jesus Christ does not teach anything but what He has commanded. Though this disciple might teach things that would be savory to the flesh, yet he will be brought to repentance for it, and made to strengthen the brethren. That you may get the true meaning of this thought, we will call your attention to the words of Jesus. He said unto Peter, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men."—Matt. xvi. 23. He is a chosen disciple, but when he is not directed by the Spirit he is not the disciple of Jesus. We could not be called christian when we are manifested in a wicked spirit, and we could not be the disciple of Jesus, nor be teaching the things Jesus commanded. Then said Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Also, "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. xvi. 24, 28. These are some of the commands of Jesus, and the apostles have seen him come forth from the dead and ascend to his Father, far above all prin-

cipality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. (Eph. i. 21). Those disciples seeing this could see all things pointing to him, and the kingdom of God was given unto him, and he was the giver of eternal life to all that the Father had given him, and the faith that should exercise their hearts and give them the substance of things hoped for, and the full consummation of the work of Jesus in the salvation of poor sinners, and bringing them off more than conquerors over death, hell and the grave; which will make all that is mortal immortal, and all that is corrupt incorruptible, and mortality be swallowed up of life, then the harvest will be purged, and gathered into his garner. This is a wonderful heritage through Jesus Christ to all his chosen, and to them he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34.

We esteem all of our readers as christians, and leave you to examine yourselves for the qualifications, but we feel you will find yourselves as we find ourselves, as clouds that have no water, which will prove that you are given to discern between the flesh and the Spirit, by which you see perfection in God and corruption in man. If we are led by the Spirit we bear fruit, and others see of our good works, and glorify our Father which is in heaven. The christian in this relation bears the image of the heavenly, and a meek and quiet spirit, which is in the sight of God of

great price. How can one who has a hope refrain from attending the assemblage of the church? It seems to us that the Spirit draws us to follow after the things that pertain to the kingdom of God and his righteousness. We believe the disciples were made glad when the church gave them the approval of their acceptance with her, and we are glad when we receive the message from some of our kindred in Christ of their joys, and comfort received, either spoken or written.

We again call your attention to write for our paper, and do not wait until you think there is nothing in the hands of the publisher, or fear that you might crowd out better matter, for those who feel others more competent than themselves are the ones the brethren want to hear from.

May we realize more of the realities of our faith during the coming year than we have witnessed, and witness the coming to the assemblage of the church many of like precious faith, which gives to the church the bounties of harvest time and the refreshing strength we feel we need.

With this issue we are to have a message to our readers from the pen of Elder David V. Spangler, who has been recorded as one of the associate editors of the SIGNS, and we welcome him to our association, and feel to bid him Godspeed, and trust that his writings will be of much comfort and edification to the household of faith, and we shall expect him to be faithful to the cause he has espoused, and we hope to be faithful to him, and may the same

relations that were manifested in the lives of the apostles be manifested in us to the glory of God, seeing eye to eye and speaking the same thing.

As we have before stated relative to our relations among the brethren being of a pure motive, we hope we have been directed by the Spirit in the way of truth, and you, having the eye of your understanding enlightened, therefore can see the beauty of the Lord our God pointed to, and glorify God, realizing all things are as he has purposed. We have peculiar experiences, and are a peculiar people, zealous of good works, and all the way the Lord leadeth his people, that his power is manifest in their mortal lives as well as in grace, and with the poet can say, "If my soul is sent to hell, his righteous law approves it well."

We now conclude our writing to you for the year 1936, and may the presence of Jesus be with you, by which you can say with the writer of the hymn on page 222 of the Lester and Durand selection, and hymn 1296 in the Beebe hymn book, which is as follows:

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

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

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

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

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

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

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

C. W. V.

### SPIRITUAL KNOWLEDGE.

FOR some time our mind has been exercised as to what God's children know spiritually, and the reason of this knowledge. Sometimes the writer says, "I know;" sometimes "We know," and in other places, "Ye know." We will quote here the language of David in Psalms lxxxix. 15: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." No one has this knowledge until he is born again. Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." This same would apply to hearing. To see the kingdom of God is evidence that one is embraced in it. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." David tells us that those who know the joyful sound are blessed of God. To our mind, the joyful sound is the word of God, the written word and the quickening word. This knowledge is brought in regeneration. The knowledge of how sinners are saved is what brings joy in the gospel. When one is passing Mount Sinai there is no

joy in the sounds that issue forth from it, only terror, trembling and a fearful looking for of judgment. But when Mount Sion is reached we can rejoice in the promises of God; we can here receive the word with joy. A knowledge of Christ as the Savior of his people brings with it a joy in the Scripture, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." The knowledge of what is the joyful sound also brings with it the knowledge of what is not the joyful sound. The same Teacher who teaches that salvation is by grace also teaches that salvation is not by works. We remember meeting a brother in Charlotte County, Virginia, some years ago, who up to a short time before had never heard of or heard a Bapaist minister. This man received an experience of grace many years before this, and united with an Arminian denomination near him, but never felt at home with them. This brother often felt that there were no people in the world who believed as he did. One day he helped move an old lady in his community, and he told her his experience and convictions. She told him he was a Primitive Baptist, and gave him a copy of one of our Old Baptists papers to read, telling him it would explain the Primitive Baptist doctrine better than she could. In reading it he found it to contain the doctrine and experience he believed and felt. He began to inquire for the nearest Primitive Baptist Church to him, and found it to be over one hundred miles away, so he made a special trip to

Roanoke, Virginia, to join the church, and was baptized by Elder P. G. Lester. He was blessed to know the joyful sound. We remember our own experience the first time we heard the gospel preached after receiving, as we trust, the pardon of our sins. There was something within responded to it, and we felt to know it was the truth. The joyful sound was that it suited a poor sinner's case like ours. We could truly say, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." This knowledge is the knowledge of faith, which the apostle says is the gift of God. This faith is the evidence of things unseen. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Through faith we know we love the brethren, that our Redeemer is living, that we are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ.

Some one asked the late Elder P. D. Gold once after he had been highly favored in preaching, if he did not know that he had preached the gospel. His answer was, "Not like I know natural things." We do not know we are saved. We hope for that we see not, and with patience wait for it, yet this hope is the anchor of our souls, sure and steadfast. For we know in part, and we prophesy in part. "But when that which is perfect is come, then that which is in part shall be done away."

## SIGNS OF THE TIMES.

A few more words about this knowledge, and we will close. Proverbs i. 7: "The fear of the Lord is the beginning of knowledge." Those who worship under a law covenant often have a zeal of God, but not according to knowledge. These are the ones the Scripture speaks of as "ever learning, and never able to come to the knowledge of the truth."—2 Tim. iii. 7. But Paul could say, "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." In the night often this knowledge comes. In the day when his hand is taken away we can say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

D. V. S.

### DONATION DAY

THE next Donation Day at the Primitive Baptist Home, in Salisbury, Maryland, will be Thursday, December 10th, next.

It is earnestly hoped that the friends of the Home will remember it liberally and donate either funds or useful articles, particularly in the food line.

Funds can either be sent to H. T. Lefferts, Treasurer, 151 Coeyman Avenue, Nutley, New Jersey, or to Mrs. Naomi L. Rounds, who is in charge of the Home. All other articles should be sent direct to the Home.

R. LESTER DODSON.

### CIRCULAR LETTERS.

Written by Elder Arnold H. Bellows.  
*The Lexington-Roxbury Old School Baptist Association, now in session with the Olive and Hurley Old School Baptist Church, at Shokan, New York, September 16th and 17th, 1936, to the churches composing the same, sends greeting.*

DEAR BRETHREN:—Pursuant to a commendable custom, we are assuming the task of writing a Circular Letter, not so much to conform to precedent, but more to edify the brethren, confirm them in their holy faith, present experimental truth encompassed by sound and enduring doctrine. In this age, when darkness has covered the land and gross darkness the people, when there have been many divisions among brethren and many perversions of the faith delivered unto the saints as men have followed human reason or blind tradition a Circular Letter is of greater relevant worth. Feeling our dependence upon God, who giveth liberally and upbraideth not, who is the fountain head of all wisdom, power, understanding and grace, we would present a few thoughts from the sixth verse of the twenty-fifth chapter of Isaiah, which reads as follows: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The prophet Isaiah in preceding verses had referred to the glorious majesty of the kingdom of God. Whatever literal meaning these verses

may have to the destruction of Babylon and the overthrow of the enemies of Israel and the deliverance of the Jews from their long captivity, they are pregnant with an experimental application to the children of God in this present church dispensation, and in this light we choose to present our views, being fully aware that many Scriptures have a literal historical significance, a future prophetic fulfillment, and an experimental realization by those that constitute the bride of Jesus Christ. The words chosen for our subject follow expressions of praise rendered unto God for the performance of wonderful things, assuring those to whom they were written that in a certain mountain the Lord would make unto all people a feast of fat things and a feast of wines on the lees well refined. The word "shall" denotes power, certainty, purpose, predestination, foreknowledge and unconditionalism, all centering around the grace of our Lord Jesus Christ which saves for time and eternity. The word "mountain" doubtless refers to Mount Zion in figure, which was the stronghold of the ancient city of Jerusalem, and has been often used to symbolize the church of God. Mount Zion is spoken of as the perfection of beauty out of which God hath shined, and the church is truly beautiful and glorious in the matchless comeliness of her Redeemer. Sometimes the church is spoken of as the mountain of God's holiness, for those that comprise the church have the imputed righteousness of Christ and are unto him a holy nation and a peculiar people. The ex-

pression "this mountain" denotes a special mountain, singled out from all others, hence implying choice, electing love, reigning grace, continued mercies and divine favor, since it is the Lord who makes this feast in this mountain. Man has no part in that which the Lord does, for He will not divide his honor with sinful, fallen, helpless man. Therefore an unconditional salvation is encompassed in the expression "unto all people," Jew and Gentile believers taught of God constituting the spiritual seed of Abraham.

Because of the Adam transgression death has entered the world, and sin reigned unto death with all its pitiless penalty until Jesus Christ by his stainless birth, his sinless life, his holy offering of his prepared body on the cross, his ignominious death, glorious resurrection, triumphant ascension and Melchisedec priesthood brought life and immortality to light through the gospel. Even the decalogue delivered unto Moses, and all the legal ceremonies, which were just and good, could give no life, nor make the comer thereunto perfect, for man is by nature a sinner, being united to his fleshly head Adam, and having the nature of sin will act out his nature, being of the earth earthy, filled with foolish thoughts, and in and of himself cannot rise higher than his source in being born of sinful parents with the curse of God upon him and the sentence of death in him. Even the thought of foolishness is declared to be sin. Before the bar of divine justice transgressing man is indicted under a holy law. Justice and judgment are

ever executed by a changeless God before his throne before mercy and truth can be realized comfortingly by the guilty sinner. The demands of the inflexible righteousness of God require a holy offering, and a holy offerer. The earth and its fruits being under the curse with fallen man, and sin separating the sinner from a thrice holy God, man could not offer himself as an acceptable sacrifice nor anything acceptable unto Deity from a sin-cursed earth. But in the councils of eternal wisdom before man was formed of the dust of the earth God found a way and ordained it whereby his inexorable justice would be satisfied, judgment executed, sin expiated, an intercessor provided in the person of his only beloved Son, who in the fullness of time was to be born of a woman and made under the law, with a holy human nature because God was his Father, and therefore he would have the life, power, holiness and wisdom of God. Under the law mercy could not be shown else God's justice would be set at naught, and God would thereby cease to be God. The law must be enforced, satisfied, fulfilled. This was done by Jesus Christ, who is the end of the law unto all believers. The law given by God through Moses embraced Israel primarily as a nation, yet when the Gentiles, who have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, showing forth the works of the law written in their hearts as God judges the secrets of men by the gospel. The decalogue manifests the wound of sin and the ceremon-

ial law with its numerous ordinances points to Christ, the law being a school-master unto Christ. The Israelites had the covenants and the oracles of God directly and were of the circumcision in the flesh as a nation and unto them as a nation Christ came after the flesh, was rejected by them, condemned and crucified on false charges. The believing Gentiles were embraced spiritually in the promises of God as well as the believing Jews, but the handwriting of ordinances which was against the believing Gentiles had to be removed and nailed to the cross, as the crucifixion of Christ abolished all that was written against believing Jew and believing Gentile, making of the twain one new man in Christ. In this sense all people, that is, all believers, being chosen in Christ are justified by his blood, receive pardon, which is release from punishment, and also justification, which is release from guilt, and stand in Christ before God as a holy nation and a peculiar people. Therefore in the expression "unto all people" in the subject taken for this article all the members of the family of God are included, whether Jew or Gentile, as the veil of darkness and legalism that has been spread over all nations is taken away as God shines in the heart and gives the light of the knowledge of his glory in the face of Jesus Christ.

The poor guilty sinner who has felt within his soul the fiery wrath of God because of his sins, which reach up to heaven and cast him down to hell, leaving him in himself justly without hope of eternal life and consigned by the



righteous judgment of God to endless woe, finds a feast of fat things for him when Jesus is revealed to him by the Holy Ghost. He has felt the sighs and groans of the cross, realized the exceeding sinfulness of sin, hated it, loathed himself as the one in whom sin dwells, and tried in vain all human means to relieve his distressed condition. But when in his experience ready to perish, and already perishing, he was raised unto a comfortable Hope, as he discerned with the anointed eye of faith Jesus Christ on the cross between him and his sins, between him and the judgment of an offended God. A new life, a new love, and the spirit of prayer and supplication have been given unto him with the revelation of the Christ of God. No longer does he trust his own filthy fleshly righteousness as before. No longer does he depend as before upon creature effort and the wisdom of man, but feeds upon the precious promises of the gospel, fellowships the saints of old testament times and new testament times in his experience. He realizes, as never before, warfare between flesh and Spirit, finds himself unable to do the good that he would, and so leans upon Jesus. He finds himself crucified with Christ, yet living, and as he mortifies the deeds of the flesh as he daily sins, he finds a daily Savior as he washes his hands and feet in the laver of the word of God. He feels with unspeakable joy the cleansing power and merit of atoning blood. In all this there is a feast of fat things. It is also a feast of fat things full of marrow. In the natural human body the bone marrow plays

an important part in making blood that provides tissue for the body. Spiritually speaking, in the Old Testament it was said that in the blood is the life of the soul. So in new testament times there is marrow spiritually in this feast of fat things, providing nourishment for the saved sinner who is renewed day by day. What a feast of fat things in redeeming love, in pardoning love, in justifying love as the streams of that river which makes glad the city of our God flow into the soul! The partaker of this feast realizes new beauties in the types and shadows setting forth Jesus in suffering as well as in his dispensation of glory.

There were three great feasts that the Jews held among others, known as the feast of the Passover, the feast of Pentecost and the feast of Tabernacles. All of these three feasts set forth in type the work of the Trinity, God the Son, God the Holy Ghost and God the Father. The feast of Passover particularly emblemizes the death of Jesus Christ as the believer's passover, for God, witnessing the efficacy of the blood of the Lamb of God, passes over the sins of the redeemed sinner and abolishes them forever in the realm of eternal forgetfulness. The feast of Pentecost refers to the descent of the Holy Ghost and the establishment of the church of God, as the saved sinner realizes his joint heirship with Christ. The feast of Tabernacles typifies God tabernacling with man as the Holy Spirit makes him alive from the dead. The last mentioned feast was the last one of the three great feasts of the Is-

raelites, and so God tabernacles in man as a result of the work of the Son and of the Holy Ghost.

It is also a feast of wines on the lees when the believer discerns no life in the old testament wine and that it has been eshausted, and that the water of the word fills the empty vessel to the brim, is made into gospel wine, and is kept until now, refreshing and supplying and satisfying the new born child of God who thirsts after righteousness, is often made to feel sad and heavy-hearted because of the adversary Satan. Jesus turned water into wine at the wedding feast at Cana, the first of his many miracles. This occurred on the third day, signifying the gospel day, as well as life from the dead, for Jesus rose from the dead the third day. The church is espoused as a chaste virgin unto Christ, and it is appropriate that this wedding was graced by Christ's presence. It is the church that tastes of the wine that Wisdom (Jesus the wisdom of God in a mystery) has mingled, and it is good wine, kept until now. It is never exhausted. The subject of grace has felt the lifelessness of the old testament wine with its condemnation, and has longed for that sparkling, invigorating, soul-cheering wine of the gospel dispensation. One must feel lost before realizing salvation, must feel the need of Christ before comprehending his mercy, so there is in the mingling of the wine in the mountain of God's holiness a sense of need supplied and grace provided. The first miracle that a child of God knows anything about is when he is made to sip gospel

wine and finds his heavy-heartedness gone and hope renewed and faith strengthened. This wine is well refined, being on the lees, with strength and virtue in it. As the poor sinner experiences many trials and is refined by them and conformed to the image of God, he is made often to partake of this wine, of wines well refined. As the wine made from the water at Cana's wedding feast filled the vessels to the brim, so there is fullness of joy and glory for the believer as he feasts in the fellowship of the saints in this mountain upon the precious things prepared by the Lord of hosts.

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

(Written by Deacon C. M. Turman.)  
*The Virginia Corresponding Meeting, in session with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 14th, 15th and 16th, 1936, to the churches composing the same and to the associations, meetings, and churches with which we correspond, sends greetings in the Lord.*

DEARLY BELOVED BRETHREN:—We do not feel competent to write this Letter, yet at the same time we feel to comply with the wishes of our brethren who saw fit to appoint us to this duty. Praying the good Lord to be our helper we will make the attempt. We feel that none knows our vileness and smallness as do we ourselves. There are such a few things we know, if any, as we ought; and so many things which we desire to know, that it is with fear

and trembling we attempt this Letter. However, we hope there is a something about us that is more than sinful flesh at times, which causes us to meditate on the goodness and mercy of our Lord and Savior Jesus Christ. At this time, the thought occurs to us that it may be that we have a faint knowledge of the living Word of God. This brings to our remembrance the language of St. John, the first chapter, which reads: "In the beginning was the Word, and the Word was with God, and the Word was God." And in the fourteenth verse it says: "And the Word was made flesh, and dwelt among us." So we are constrained to believe that the reason we are concerned about these things is because of a faint understanding of the presence of the living Word who dwells among us, which is Jesus Christ the Hope of Glory. There is a cause for such belief, and we are constrained to believe that all who believe that he is an all-wise and gracious God, and that they are in his hands, to some extent at least, are possessors of this living Word, Jesus Christ, the Hope of Glory. Surely it must be that the knowledge of this Word in us is that which causes us to loathe ourselves and to see him as One high and lifted up and altogether lovely, although at times it scarcely seems possible that these vile bodies of ours could be possessed of the presence of the living Word of God who dwells among us, as the inspired writer says. If we are not mistaken in this matter, such is the warfare of all God's elect that they live in doubt and fear each day. From our

earliest knowledge of Old School Baptists, we have heard them say that they hoped they had a hope in Jesus. Often have we heard our ablest ministers say that they had been trying to preach the gospel for many years and yet were not sure that they had ever really accomplished it in all those years. They were constrained to believe they were required to testify of him as the Savior of sinners, and as Paul said, of whom they were chief. We would not have confidence in any who asked for a home among us who were oversure of their hope of glory. If not mistaken, the little ones who are his jewels have traveled a different road than that which produces a false fleshly assurance so many boast of. Those who are the Lord's fear often that they may be mistaken, hence are not sure in themselves, but live by faith and by hope and by love, which are the gifts of God, the fruits of his Spirit. In such dwells the living Word, who is their hope of glory. In the book of Malachi, it is written that the Lord's jewels are tried as by fire, all dross and chaff are consumed and they are made as pure as Christ is pure. Such is the final culmination of all who are possessors of his living Word, they shall be gathered unto him in glory.

At this session of our Meeting, we have appreciated the coming among us of your ministers and messengers bringing us your correspondence and your messages of love and fellowship. Our next session is appointed to be held, the Lord willing, with the New Valley Church, in 1937, at the usual

time in October. We hope to welcome all of you again then.

H. H. LEFFERTS, Mod.

G. C. SPINDLE, Clerk.

(Written by brother Wm. H. Morris.)

*The original Mt. Zion Association of Regular Predestinarian Baptists, in session with Little Flock Church, near Pleasant Hill, Missouri, October 2nd, 3rd and 4th, 1936, sends christian greetings to the churches with which we correspond, and to all who are in fellowship with us.*

DEAR BRETHREN:—Through the mercy and will of the just and loving God, we are permitted to meet in an associate capacity in this another year. We are disappointed in the number present, and especially in the absence, because of illness, of Elder Schenck, of Kansas. While the attendance seems to grow less each year, the spiritual blessings seem to have lost none of their richness, and the spiritual feasts seem to be as nourishing to our hungry souls as if our meetings were attended by thousands. We may reconcile ourselves to the fact that it is God's will, and if God has a message to convey to his children he can convey that message through the lips of one minister as well as through a dozen. While our number seems to be dwindling, the saints of old were concerned about the same things. When Elias made intercession to God against Israel, because they had killed his prophets and digged down his altars, and gone after false gods, as they do at this present day, God's answer was that he had reserved seven thousand who had not bowed the knee to the image of Baal, and Paul says, Even so, at this present time also there is a remnant according to the election of grace. In this, as in everything, God had a purpose. He declared the

end from the beginning, and who shall ask him why? How mysterious are the ways of God with men, and how wonderful they are to the child of God. His ways are ways of pleasantness, and all his paths are peace. We have been made to rejoice in the continuance of his lovingkindness to us. We cannot begin to tell of the wonderful things of our Lord and Savior, for the wisest things we could say would be foolishness, but we cannot help but testify of the wonderful things he has done for us.

To the visiting brethren who are in attendance, we bid you welcome, and extend an invitation to come again, for we love the association of the brethren. May the grace of our Lord and Savior Jesus Christ abide with his kindred through another year, is our prayer.

DANIAL A. J. ADAMS, Mod.

(Mrs.) J. W. TAYLOR, Clerk.

#### A SPECIAL OFFER.

TEN years ago, I compiled and published a 140 page book entitled PREDESTINATION. It contains some of the ablest articles ever written on this subject. Three English writers—August M. Toplady, Elisha Coles, William Gadsby—and Elders Samuel Trott and Gilbert Beebe are among the outstanding contributors. Between eight and nine hundred of these books have been distributed throughout the country, which indicates their popularity. They sold originally for \$1.00 each. I still have on hand about one hundred copies, and during the months of November, December and January, unless the supply is exhausted in the meantime, as a special inducement to new subscribers, I will send one of

these books free to each NEW two dollar cash subscriber to the SIGNS OF THE TIMES, which will cover one year's subscription. Any old subscriber can have a book free by sending the name of a NEW yearly subscriber, with the money, to the publisher, J. E. Beebe & Co., Box 243, Middletown, N. Y. Some of our readers may also wish to remember those less fortunate than themselves at this season of the year by having the SIGNS visit them throughout the year. Every such subscription will be entitled to a book, as long as they last. I would much prefer to present the book as a gift for the purpose of building up the subscription list to the SIGNS than to sell it direct, so please bear this in mind, and order the paper through the publisher, who will in turn notify me, when the book will be sent.

R. LESTER DODSON.

**CHANGE OF ADDRESS.**

ELDER J. R. Hardy having changed his address from 2822 Seever Street, Dallas, Texas, to 1134 Melbourne Avenue, Dallas, Texas, requests that his correspondents address him at the latter place.

ELDER W. L. Edwards has changed his address from Castlewood, Virginia, to Star Route, Box 2, Dante, Virginia.

**NOTICE.**

I would like to get some of the writings of C. H. Spurgeon. Any one having such writings please let me know what they have, also prices for same.

MILFORD HALL,  
Box 39,  
Mc DOWELL, Kentucky.

**MEMORIALS.**

WHEREAS, it has pleased almighty God, the controller of all things in heaven and earth, to remove from our midst by death our beloved brother, DEACON DAVID L. BLACKWELL, we bow in humble submission to his divine will, and

WHEREAS, the Hopewell Old School Baptist Church has enjoyed the long life of her faithful member and Deacon, she is now brought to realize her loss, but we do feel that our loss is his eternal gain, so be it

RESOLVED, that as a token of our love and esteem for our departed brother, who for over sixty years was a member in regular attendance, and during that time served as deacon and trustee, and as a record of our love to his memory, be it further

RESOLVED, that these resolutions be spread upon our minutes, a copy be sent to the family of the deceased and a copy sent to the SIGNS OF THE TIMES for publication.

Adopted by order of the church.

C. W. VAUGHN, Moderator.

ELVIRA CONNER, Clerk.

**COMMITTEE:**

J. B. GARRISON,

G. W. DANBERRY,

C. W. VAUGHN.

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

"H," Md., \$2; W. H. Cole, Tenn., 25 cents; Elder John Neal, Ill., \$2; Attie A. Curtis, Me., \$2; "A friend," Ontario, \$1; John F. Davis, La., \$2; Mrs. David Farnie, N. Y., \$1; In memory of Joseph F. Hall, Me., \$6; Mrs. John F. Cockrill, Va., \$1; G. C. Jordan, Mo., \$4; E. R. Myers, S. Dak., \$2; Jesse C. Ellis, Ohio, \$3.

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**OBITUARY NOTICES.**


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LOUISA EMMA TINDALL SHARP, wife of William M. Sharp, departed this life May 31st, 1936, aged 80 years, 1 month and 4 days. She was the daughter of the late William C. and Lydia Ann Tindall. She is survived by her husband, five daughters and one son, viz., Mrs. Elizabeth Barrell, Mrs. William Morgan, Mrs. William Vanella, Mrs. Samuel Rich, Mrs. William Woodring and William M. Sharp, Jr; also eighteen grandchildren, several great-grandchildren, one sister, Mrs. Olive Hellings, of Ewing, N. J., together with nephews and nieces, many friends and the church at Hopewell, N. J., to mourn for her. The Hopewell Church has lost another of her members, one who was exercised in heart by the Spirit, which proved she was of that precious faith of God's elect. She was baptized by the late Elder F. A. Chick, June 2nd, 1895, into the fellowship of the Hopewell Old School Baptist Church, which fellowship was not severed, and though she has been taken from this earthly relation, that faith never dies, but she proved to be one of the household of faith. Sister Sharp was afflicted with rheumatism for several years and could not attend the church services, but she reminded her pastor of the continuation of her love, and devotion for the cause, and the esteem she had for those who labored, by sending a contribution to add to his comfort and protection.

Her funeral services were conducted by her pastor at her home, in Bethlehem, Pa., June 3rd, 1936, after which her body was laid to rest in the family plot in Easton, Pa., to await the call of her Savior, when she shall be caught up in the cloud to meet the Lord in the air, to ever be with the Lord. We should not weep for her as though she had no

hope, but rather comfort ourselves with the thought that our loss is her eternal gain. May the comfort of God's loving-kindness rest with her bereaved husband and children, and all who mourn.

C. W. V.

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MRS. NANCY J. LOYD, wife of Mr. G. W. Loyd, was born April 12th, 1864, and passed from this earthly life February 14th, 1936. She is survived by her husband, one daughter, Mrs. Burness Teal, of Fort Worth, Texas, and one son, G. B. Loyd, of Cogar, Oklahoma. My wife and I were with her when the end came, and though she suffered greatly at times during her illness, when the end came she went without a struggle, like a child going to sleep. Shortly before her death she raised her arms above her head, as though praying to her dear Savior Jesus Christ, whom she had worshiped for thirty years or more. I do not know what year Jesus was revealed to her as her Savior, but I do know that ever since I can remember she had been a member of the Primitive Baptist Church, and was an "absoluter" indeed, unless I am mistaken in the meaning of that word. She believed God's people were a chosen people, chosen in him before the foundation of the world, and that they were saved by grace, and grace alone, and not by any works or acts of the creature. I found in mother a great comforter. She was firmly established in her faith, and when I would be worrying about my unworthiness and filled with doubts and fears, she would comfort me by telling me there was nothing I could do of myself, which fact I fully realize now, after trying to live better, only to find I was getting worse. I am not a member of the church, and do not feel worthy of being numbered with you good people, but I do believe the doctrine preached by the

Old School Baptists, and know that if I am saved it will be by grace, and grace alone. Mother was a reader and a great lover of the SIGNS OF THE TIMES.

Funeral services were conducted by Elder Green, of Altus, Oklahoma.

Her son, G. B. LOYD.

OUR dear brother in Christ, JOHN W. S. TIMMONS, of Berlin, Maryland, departed this life January 6th, 1936, aged 51 years and six months. He was well and strong until shortly before his death, which came as a great shock to his family and many friends. He was baptized by the late Elder B. F. Coulter in the fellowship of the Snow Hill Church eighteen or twenty years ago. He was appointed Deacon by the church some seven or eight years before his death. He was faithful in all his duties, never absent if possible to be present. He knew and loved the truth, and often wrote for the SIGNS OF THE TIMES. Always decidedly serious, his mind being upon weighty matters. He is missed very much by the church, where he was held in high esteem. He married Mary Henmon February 14th, 1906. His widow and five children survive him: William L., Russel, Mary, Doris and John, also two grandchildren. He also leaves two brothers and one sister. His mother, whose obituary appeared in the SIGNS not long ago, was very ill at the time of his death and passed away three weeks later. Brother Timmons was very thoughtful of his mother, always made a way for her to get to meeting.

His funeral service was held from his home and was largely attended. The writer, his pastor, conducted the service, and interment took place in Ever Green Cemetery, in Berlin, Maryland. His family misses him beyond words.

Written by request.

H. C. KER.

MRS. Z. I. JONES, whose maiden name was Anna Bridges, was born April 6th, 1869, at Attica, Iowa, and died at her home in North Battle Creek, Nebraska, aged 67 years, 6 months and 16 days. She was married September 30th, 1887, to Mr. Z. I. Jones, of Knoxville, Iowa, who survives her. To this union were born two daughters, Mrs. Etta Donlavy and Mrs. Myrtle Black, both of Meadow Grove, Nebr. She also raised two boys, Marion Jones, a stepson, and Floyd Bridges, who now lives at Lincilm, Nebr. After their marriage Mr. and Mrs. Jones remained in Iowa a few years, and then came to Madison County, Nebraska, residing on their farm south of Meadow Grove until seventeen years ago, when they retired from the farm to occupy a Battle Creek home. Mrs. Jones united with the Primitive Baptist Church before her marriage, and for more than fifty years the church and its services were her greatest enjoyment. Besides her husband and daughters mentioned, she leaves two brothers, Thompson and J. I. Bridges, of Long Beach, California, eight grandchildren and numerous nephews and nieces. Funeral services were conducted by Elder John I. Jones, of Council Bluffs, Iowa, and burial was made at Union Cemetery.

THE foregoing obituary notice is given from a clipping from a Nebraska newspaper sent to us by Mrs. Jones' daughter, Mrs. Etta Donlavy, with the request that it be published in the SIGNS OF THE TIMES.—ED.

SISTER BERTHA BOES (relic of brother John Boes, born in the year 1835, and who preceded her to the grave some years ago) filled up the measure of suffering left behind for her to fill, and sweetly fell asleep in Jesus Thursday, October 15th, 1936. Nothing pre-

venting, a suitable obituary notice will be prepared and appear in the SIGNS in the near future.

Your brother in Jesus, our only hope for life beyond the grave,  
T. D. WALKER.

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MEETINGS.

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EBENEZER  
OLD SCHOOL  
BAPTIST CHURCH

IN

NEW YORK CITY

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

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

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

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SALEM OLD SCHOOL BAPTIST  
CHURCH.

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

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

Meetings every first and third Sundays

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

All who are seeking the truth are cordially invited.

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

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

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

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

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

J. R. HARDY.

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

D. L. TOPPING, Pastor.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) E. BRUNOW, Church Clerk.