

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 1

"Return unto thy rest, O my soul; for the
Lord hath dealt bountifully with thee."
—Psalms 116: 7.

Sometimes, when we are called upon to bear a
sorrow
We have not met before upon our way,
We shrink and falter or our faith forgetting,
God's promised strength according to our way.

A sparrow cannot fall without our Father,
He numbers all the hairs our heads adorn;
And can He then His children, sad and lonely,
Forget them as they daily cry and mourn?

Has He no pity or no oil of healing
To ease their hearts and soothe the wounds they
bear?
Will they forever cry and find no mercy
To bind them up or bid them, Christ will care?

Oh! no our God has streams of mercy flowing,
Stored up in Christ before the world began;
If they but turn from idols of their choosing
And look to Him, the dread, the Great I Am.

For He's a jealous God, His word proclaims it,
He wants His children's undivided love;
He will not share His glory with another
However human heart's affections move.

And so He sends a death or disillusion
To things we here so often highly prize,
That we might sink beneath the cross or turning,
Look up and beg and heavenward send our cries.

Swift as an eagle to her young returning
He spreads His wings to keep them, lest they fall;
They feel His strength and on His bosom leaning
Prove once again that God is all in all.

We're all poor, weak and sinful mortal creatures,
We righteousness have none, nor strength to pray,
Unless Thou givest us in fullest measure
Thy grace to seek Thy face and daily say:

Keep me O Lord, among Thy children walking
That shame may never reach Thy courts through
me;
Our strength is endless when in this confiding,

I can do all things through Christ who strengthens
me.

Our rest here then will be a daily sabbath,
Our walk here beautiful for all to see;
The perfume from the house of God arising
Will be acceptable and honor Thee.

FLOSSIE I. FAULKNER.

Allaben, N. Y.

CORRESPONDENCE

"All things work together for good to them
that love God, to them who are the called
according to his purpose."—Romans 8:28.

This is a scriptural quotation which is
often hard to understand. I remember a
conversation, when I was a boy, of one
man consoling another who was passing
through some trying ordeal, that "all
things work together for good." "Yes,"
said the afflicted man, "but did you ever
notice how that was limited in its applica-
tion?" Neither of these men were Bap-
tists, and I was not at that time. It has
been over sixty years but it is as fresh in
my memory as if it were yesterday. The
whole question sets forth a precious
truth, but part of it is very misleading
and of doubtful application.

Does any one who has been led to know
the wonderful dispensations of the God
of heaven have doubts as to the final re-
sults of the events transpiring in their
lives? Every part fills a place and the
whole of it makes up the complete pur-
pose of God that their lives must fill in

the development of his eternal purposes.

Good and evil are two opposing forces and they are always operating influences in the lives of us poor mortals, and more broadly speaking operating in everything; but concerning our faith and spiritual relation to God we shall try to show the scriptural application of it. In the transgression man died to all previous relations to God, yet lived on in his natural faculties separated from God by sin; being "dead in trespasses and sins", and without ability to produce any works of righteousness, and even without mind or desire to do so, really dead to all such needs or attainments. God in his wisdom ordained a better and higher calling for a family of redeemed saints out of this lost and sinful generation, and this too, even before man had fallen under this condemnation; but it was made known to man after his transgression and that has been the hope of the saints in every generation since. This redemption was made by the death and resurrection of Jesus Christ and is revealed to all the heirs of promise by their being quickened into a new life by the Spirit of God. "You hath he quickened, who were dead in trespasses and sins." This is also the new birth. This is done by the sovereign grace of God and independent of any act of the creature in whom it is wrought. When the gospel is proclaimed in its strength and purity there are usually two classes of hearers, one to whom it is good news, supplying to them the evidences of a spiritual life and a quickened conscience; and the other hearing it with indifference and as foolishness. In the first class are the quickened saints, in the second are those still dead in trespasses and sins not yet having the mind or life to receive it. We cannot tell how or when this quickening takes place. The scripture says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every

one that is born of the Spirit." We do not even know ourselves when this change is wrought in us, but afterward we are seeking the things of the divine life, while before we were unconcerned about such things. It is still a greater mystery to know just who the saints of God are. The self-righteous ministers of the religious world today are continually judging, commending and condemning the lives and activities of their fellow men, yet they know nothing about who the children of God are. God alone knows them that are his. Would any of the zealous religious teachers of this day have judged the dying thief who asked to be remembered in the heavenly kingdom, one of the redeemed family of God? Or when Saul of Tarsus was consenting and assisting in the stoning of Stephen? Where is the man who could have pointed him out to be a chosen vessel unto God to carry the very gospel he was then trying to destroy to the Gentiles and to endure all the trials and persecutions he afterward endured and rejoiced in? These are two noted instances where the saving grace of God wrought his life in quickening powers so effectively where all the powers of evil were so arrayed against it. Now when we have ministers pleading with sinners to give their hearts to God and accept the salvation of Jesus Christ, we are sure they are thinking of a different God than the one Paul knew, and the offered salvation is not the salvation wrought on Calvary's cross, and the Christ they are pleading for is not the one who said before his ascension, "All power is given unto me in heaven and in earth." "Lo, I am with you always." We hope these scattering remarks will convey our understanding of the two classes of the scripture quoted at the beginning, namely: those who love God and are the called according to his purpose, and those not thus called and are dead in trespasses and sins, but still subject to the work of

grace which in God's time may be wrought in them.

Now coming more particularly to the application of the subject we shall try to give scripture proof that it applies to God's called and chosen people; outside of that it is often hard to apply the dispensations of God in a way to call it good from their standpoint, unless it is God's purpose in the manifest destruction we see to grant repentance unto life at the last moment of their existence. This is a sovereign attribute of God which is hidden and we need not try to search it out.

The "all things" is every act and event both good and evil, favorable and unfavorable, transpiring in the lives of God's saints. It is easy for people generally to believe that all good things work for their good, but the evil comes of the Devil and must be resisted or they stand to lose in the warfare. This is all made plain in the book of Job. When the sons of God came together to present themselves, Satan came also. This shows the Devil, or Satan, must show allegiance to God although different to the other worshippers. God talked with them there concerning the righteousness of Job, that there was none like him in all the earth, a righteous man who feared God and eschewed evil. Satan answered that Job did not fear God for naught for God had surrounded him with all things necessary for his peace and comfort, and if that was taken away Job would curse God to his face. God answered this by giving into Satan's hands all Job's possessions but he could not harm him bodily. We read of how thoroughly Satan carried out his commission, taking everything, even Job's servants and children. When he was informed of all these losses, one after the other in quick succession, he exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A second time the sons of God came together to present themselves

and Satan again was with them. Read carefully the conversation at that time between God and Satan. In that conversation Satan ascribed his failure to be in not having done enough to Job and that if his body was touched he would curse God; to this God replied by giving to Satan Job's bodily faculties, his health and everything except he could not take Job's life. It will do any trembling or doubting child of God good to read this account of Job's afflictions while under the supreme test Satan made to overthrow Job's integrity and faith in God. Even when his wife, who here represents the ties of this fleshly existence, told him to curse God and die, Job replied, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" In all these trials Job sinned not. Even Job's comforters found the cause of his afflictions to be his unrighteousness. How many such comforters today are ready to judge God's chastened and afflicted saints the same way? But when they have endured the chastening as a good soldier, and the "Well done, good and faithful servant," "Enter thou into the joy of thy Lord," shall commend them, like Job they receive double for all their former losses.

All the mysteries of this subject can never be told and we shall not try to extend the discussion further than to point briefly to some of the great truths set forth in the trials and afflictions of Job. First and foremost is the absolute sovereignty of God in controlling all things. Even Satan, the greatest adversary of righteousness, must present himself before the great Majesty along with the righteous, and receive his commissions of activity according to the decrees and purposes of Jehovah. And when a certain commission is given he is limited to that authority and cannot vary the least bit in fulfilling it all. Note the first commission to try Job, then note also the

second, both just as God permitted. This is so different from the general idea, that God is waiting to see what Satan and man will do before he decides his plans for meeting the results. It is universally believed that God has overruling power which he exercises to develop his external purposes, but it is the wisdom and foreknowledge of God being exercised with his ruling power which exalts him in his supremacy and which his saints are glad to ascribe unto him.

We cannot conceive of any anxiety existing in the mind of God as to what Satan would do to Job. His word had set the bounds of activity in each case and Satan could not change it. Christ said, "All power is given unto me in heaven and in earth," if so where is the possibility of the least of the saints being plucked out of his hand by the cunningness of Satan? Does not this insure complete redemption, and that all things must work together for their good? Another truth set forth here is the power by which Job endured these supreme tests. If God is for us who can be against us? The faith which God gives is a binding tie which shall never be broken. That is the victory by which we shall overcome the world. This is not the sort of faith which the religious teachers of our day admonish us to exercise, which may be educated in us or produced by some man made activity. That sort of faith is dead faith and is no more lasting than the means by which it is produced. That faith which is the gift of God is a living faith, and there is no power which can destroy it. This is shown by the tests Satan made on Job, and was continued by Job's comforters in admonishing him in the various things he was thought at fault in which they were sure was the cause of Job's afflictions. Satan showed the spirit of modern religion when he said, "Doth Job fear God for naught?" Job's comforters had much of this, and it is everywhere in the world the stand-

ard by which men judge the relationship between God and man. The afflicted ones are always thought to be out of harmony with God, yet we are told if we be without chastisement we are bastards and not sons for he chasteneth every son and daughter he receiveth. Great is the mystery of godliness, who can know it? The foregoing comments set forth precious truths to me. During my life I have passed through many trials and have been given many seasons of rejoicing, and as I now look back over it all there seems to have been a need for everything. Often certain courses I took seemed soon after to be mistakes, but later proved to be the beginning of a new and better course of action, and they all have worked together to develop my life and hope what it is. If I am one of the called and chosen of God, an heir to eternal glory, which these evidences confirm more and more as I approach the end of life's journey, I must say that all things in my life have worked together for my good, and the Lord has led me all the way. Even though Satan may have wrought in those great trials, God limited his temptations to what I was given strength to endure.

You tried and troubled saints, remember your God knows your weakness and your needs, and has promised that his grace will be sufficient at all times. Let us give him all the praise. Yours in tribulation and hope.

(Elder) C. W. BOND.

Island City, Oregon.

Hartford, Ala.

Much is being said relative to the falling away, and if, as is being written, it is believed I am sure the believer of such writings is at a low ebb. May I offer a few words to such an one in hope of comforting those that are at a low ebb by reason of such belief? It is my feeling and trust the *Signs* welcomes crumbs of comfort to its pages. In Hebrews 6:1 I find Paul laboring to prove, and does

prove, a perfected work of God in the church. When I say church I mean the church of God, the Bride, the Lamb's wife, the pillar and ground of the truth. Paul does not mean to discard the principles of the doctrine of Christ when he says, "Therefore leaving the principles of the doctrine of Christ, let us go on to perfection," but rather to affirm the security of the principles of the doctrine of Christ that they are so thoroughly established in the church. By that I mean in the hearts, souls and minds of the constituents that compose the church of God, and that they (the constituents) are so thoroughly established in the principles of the doctrine of Christ, and by reason of same are qualified to be taught and capable of learning that the principles of the doctrine of Christ is a perfected work of God, wrought in their hearts, souls and minds alone of God. Such an one will never fall away. Much of this falling away (or should I say all) is gendered in the minds of preachers who fail to see a house full of folks when they go. They might have some personal motive in view, although Jesus was not so much concerned about having a large concourse of people when he taught them things of spiritual worth as is proven by his sermons in the mount when none but he and his disciples were there, but they were all there. I feel this ballyhoo concerning falling away is laying the mud sill deep into the foundation of dead works, and is no evidence at all of repentance and is altogether faithless toward God. So let us move on to the doctrine of baptism, laying on of hands, resurrection of the dead and eternal judgment as recorded in second and third verses, and this will we do if God permit. So with a permit from God I will travel on unafraid, without which I know I am an intruder and legally liable to be shot, for if there is a premise that is protected against intruders it is in the church of God. I fear there is lawlessness lurking around the

church of God, seeking to obtain a permit even by the vilest means. A forger must be an expert. I think through the years I have observed a few of them strolling through the premises of God. Are these the ones telling the children these scary bedtime stories, bidding them goodnight, warning them to sleep tight or they will awake on tomorrow like others fallen away? If they are, and they must be for it is beyond my comprehension to comprehend that a man in the premises, feeling an interest in the premises by reason of the goodness of God, having given him a legal permit (not a forged one) to travel in the premises with no fear of being shot would put out such a bogus report. So it must be those that are traveling under a bogus permit, and evidently they are afraid. The only folks I ever heard say the hardshells would all be gone soon were denominational folks, and I have heard that since I was a child, but at the age of seven, now fifty years ago, I knew it was false, and through these past fifty years I have drawn much comfort from the assuring thought they will abide forever, and live with God eternally. So children be not afraid, you cannot fall. God is above you, underneath you, on every side of you, behind and before you, even in you and you in him all by the purpose and choice of God, and his electing grace takes care of all of your obedience, being elected unto obedience. Fortunate you are unto whom God hath granted a permit even to be baptized in his name with the Holy Ghost and fire, and to feel the touch as tenderly from him as the laying on of the most loving hand. Even mother's hand is not to be compared with the touch of the effectual results obtained when God first laid his hand on me and cooled my frenzied brow. Now fourth, fifth and sixth verses. I elaborate and conclude it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made par-

takers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame. If it is impossible to renew them again unto repentance which Paul says it is, and by faith I believe it, it is impossible for them to fall away, and by experience I believe of those who have tasted (seeing, hearing, feeling, smelling) the above senses might deceive, the taste never. Those who have never tasted (or better put, have no taste) are probably the ones, children, telling you about this great falling away. But I say to you, walking in the premises with a legal permit from God, with and in great fear and trembling by reason of my unworthiness, to be in the sacred premises of God and have in my possession such a liberal permit from God, you are safe in Jesus Christ and will never fall unless God and all the holy angels crumble which they will not do. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Children, be of good courage, press on. I know whom I have believed and am persuaded he is able to keep that which I have committed unto him, and I trust you, with me, have committed all that you have and are, or ever expect to be, and if you have committed all to God may I have the pleasure of hearing from you, wherever you are. If you have committed some and handling some yourself do not write me. If you are trying to keep from falling do not write me for evidently if you are trying to keep from falling you are trying to hold on. In that case do not write me.

(Elder) F. A. COLLINS.

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DEAR BROTHER IN THE GLORIOUS HOPE OF OUR SOON COMING LORD AND SAVIOR:

This month's issue of the *Signs* we found to be very good, full of light and

good things which, as the day, calls us to duty. As a word spoken in season is good, we deem it a great privilege to commend you on your good paper for it gives light to our darkened soul as a light upon our path.

In connection with the word *good* we would first call attention that the word good suggests the virtue of our greater and supreme good, namely God. If we can lose ourselves in this thought as being only a zero or nothing, our good is not in us but in God, then our good is not found in us but in God. If this light be in us it is good for "God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Gen. 1:3-5. We, who by grace, that have a hope of being children of the *day* rejoice in the *light* for it is of God who has called it into being. As this portion of scripture is known of all who have received light in being the A, B, C in their being taught of the Lord, we deem it appropriate at this time when the world has come through the era of a dark night of war into a new day of deliverance from the power of darkness and evil. All this of course is but as a shadow of the greater day and light to come in the Lord.

We all know that a shadow comes because of the light, and that the shadow is not a substance, but if our eyes have been opened to look beyond the shadow in following its course it leads us to the real source and meaning thereof. So the one is given to draw our view away from the darkness to Him who stands and walks in the fullness of the light of God; to cast a mantle as a shadow over us so that we may dwell under the shadow of his wings, hidden in him as the Rock for we cannot look into his fullness, and can but view his hinder parts. Paul above

most viewed a greater portion of this glorious light, but he was stricken blind although it shown on him but for a moment.

As the thought of the above quoted scripture is given in order that we may behold Him who is the light of the world, the light also reveals the darkness to us. If we did not have the light of day in nature we would not know that our night is dark. It is also to be noted that God *did not* call the darkness good, but "God saw the light, that it was good." Darkness was, as we read in verse two, "And darkness *was* upon the face of the deep."

This, dear brother, is what we feel every child of Adam to be before the first day when "God said, Let there be light." This we feel was the state of all of us. Darkness covered our souls and we apprehended it not, but when "God said, Let there be light," there was light, and to this only has God respect, not to the person but to the light for it was good and there is no one good but God. How humbling! nothing in us but all in him, and only by this can we enter into Jerusalem. As soon as this first day comes there is a dividing or division in our lives. The darkness is divided from the light for these two can have no communion with each other. Formerly they were one, with the darkness being under bondage and will of the evil one. These two diverse beings as darkness and light are given us so that as two we may see the power of evil and the power of God. This warfare has been from the beginning between the evil one and God's dear Son. Therefore, when the light comes into a soul, a struggling as warfare commences; a division of mind and thought. Many a dear born-again child of God becoming confused by these two natures within struggling for supremacy, have cried out with Rebecca, "If it be so, why am I thus? And she went to inquire of the Lord." Gen. 25:22. Is or has this been your experience, dear child and chosen

bride of the Son? Be assured by God's word in creation and in grace that you are a member of the new creation as it is in Christ Jesus. Surely you have said, if and again if, but the Lord said the elder shall serve the younger. Jacob as the younger is the third in promise, the fruitful one as the type of the Spirit and church. But you may say I had looked for light and beheld darkness. Bless God for it for it is the light of a new life that reveals the darkness to you. It is God's holy way and plan for all of his children. Although God only saw the light which still is the same, the darkness is permitted to share part of the day. Therefore, your darkness is not accounted as the new or part of the day, but as a full being in two natures you are only called the children of the *day* for the darkness and night are not remembered before God. The new and spiritual man longs to have it to be continually light, and when darkness comes as the night, after its first day as time of light and rejoicing in the Lord, the soul cries out in anguish, "Woe is me! for I am undone." As we by grace have had this experience we can say, be of good cheer for the morning cometh and also the day.

As we pass through this night restless and sleepless (for such a soul cannot sleep when the Lord has hidden himself) I say as we are waiting and watching, the Day Star appears with healing in its wings. Hope and joy is received for we know that our Beloved cometh. Then we can say with the bride, "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills," S. S. 2:8, and again as the light of the Son appears to the soul, "Behold he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice." S. S. 2:9. As it was three days (a fullness in the Lord) before the greater light came as on the fourth day, our days as time all have their night. O how a soul becomes strengthened after

the second and third nights of darkness. Yes we must decrease but He increases, experience worketh hope, etc. Such an one has learned that the Lord is faithful and receives faith from his fullness to fully trust in him, knowing that the morning follows the night. All this shall remain so until we by grace come unto the fourth day as the greater and fullness of God in eternity. Here we receive faith and light as in the first days, darkly, but then we shall, by grace, see Him face to face and dwell in the fullness of his light and eternal day, "for there shall be no night there."

Our thoughts also dwelt upon the wonderful revelation regarding a soul and child of light in the parable of the tares and the wheat which is really a part hereof. For this time we will end, hoping that little of self may be seen herein, for of ourself we are but darkness and know that no good thing dwelleth in us. Thanking you dearly for your kind visit to me, and that I may have a continued share in your prayers, we hope that we may see you again soon. May the Lord bless you and yours and that you may bear much fruit in your work of love we remain, unworthily yours,

ROGER KNIGHT.

Route 1, Dundas, Ill.

ELDER R. LESTER DODSON, DEAR BROTHER IN CHRIST: There is a subject that I feel the Lord has impressed on my mind and I wish to pass on to you my thoughts on it. You may publish my feeble attempt at writing or not, just as you wish. I feel unfitted and unqualified to handle the matter, but feeling the Lord has directed my mind along this line I will do the best I can, knowing full well that if I am left alone I will fail and any failure I make is all my own. If it pleases God to help me, and I am enabled to bring out the truth as it is in Christ Jesus then all the praise will be unto God.

I have never read an article or heard

a sermon preached on this text, and to me it is as rich in meaning, and as sweet and comforting as it can be. It is the same sweet story of Jesus that we find all through the Bible in both the Old and New Testaments, and is in perfect harmony with all the blessed gospel of salvation by grace. In it we find the purposes of God to save his chosen and elect people, his spiritual Israel, with an everlasting salvation, not according to the will of man or the will of the flesh, but according to the will and purposes of God. This is always exalting to him and humbling to the recipients of divine favor. We know if he dealt with us according to our sins we would be forever lost, but all praise and glory be to his matchless name, his plans were all made in eternity. The unfolding of events in this time world is but the fulfillment of his purposes, and the housing of his chosen ones in immortal glory when this time world is over will be because of his love, faithfulness and unchangeable purposes. Not because of any faithfulness of our own so far as human flesh is concerned, but he works in us both to will and to do of his good pleasure.

We find in the Old Testament where the Lord is showing one of his old prophets some things that were to come to pass and be fulfilled in the fullness of time, and this occurred between two very great events. The first one was the giving of the law to Moses, and the second and greater event was the coming into the world of our Lord and Savior Jesus Christ. This old prophet's name was Amos, and we find in the book of Amos 7:7-8 these words: "Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." I would like to write

briefly on some of the points in this text and give my understanding of what they mean, and they come in their order — first the plumbline, then the wall made by the plumbline, the Lord setting a plumbline in the midst of his people Israel, and last the promise of the Lord that he would not again pass by them any more. It will be necessary to just touch briefly on each one of these points so as to keep this letter from being too long. Amos starts off by saying, "Thus he shewed me," and in our way of speaking it is the same as if he had said, like this he showed me. Then he tells us that "Behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand," and the Lord asked Amos this question, "Amos, what seest thou?" Let us take notice that while the Lord was showing these things to Amos he also gave him the understanding to know the importance of these things in their relation as one to the other. He did see both the wall and the plumbline that made the wall, and he knew that the plumbline that made the wall was of more importance than the wall that was made by it. He answered and said a plumbline, and in proof that he gave the right answer the Lord said, "I will set a plumbline in the midst of my people Israel." We see that the plumbline is the main thing under consideration, so now to find out just what the plumbline is or what it represents we must find a parallel or something similar. We know what a plumbline is and its usage among men. It is an instrument used for the purpose of erecting walls, flag poles or anything that is to be perpendicular or straight up and down, to set them true on every side. If there is the least variation in a wall or other article it will bear away from the plumbline at some point, but if it is true the plumbline will prove it to be so for the plumbline hangs exactly true. Then we can say that the plumbline is perfect, it is a measure of perfection. Where can

we find something perfect that is symbolized by the plumbline? The only answer is Jesus Christ the Son of the living God. He is perfect in all his ways and no guile was found in his mouth. He was tempted in all ways even as we are yet he did not sin. Yes, Jesus is that plumbline of perfection. Amos said the Lord had a plumbline in his hand, and this means to me that the plumbline, Jesus, was in the power of God and doing God's will. Jesus says of himself that he came not into the world to do his own will, but the will of his Father that sent him. What was his Father's will? "That of all which he hath given me I should lose nothing, but should raise it up again at the last day." He finished his work, and when he said on the cross "it is finished", he had fulfilled all of his Father's will, and purchased salvation for all the Father had given him. We find where the Lord speaking through his prophet Isaiah says, "Judgment also will I lay to the line, and righteousness to the plummet." He is speaking here of Jesus for all judgment was given to him, and all the righteousness we will ever have is the imputed righteousness of Jesus for we have not a particle of our own. Jesus made this wonderful wall mentioned in our text, and even as he is perfect, so is this wall perfect in every particular. It being made, means that it was completed with nothing lacking, and no work for any one to finish, nothing can be added to it or anything taken away. What is this wall and what does it represent? Let us go back again to Isaiah where the Lord says, "In that day (the day of Jesus Christ) shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." and in another place he says, "Thou shalt call thy walls Salvation, and thy gates Praise." Yes, Jesus made this wonderful wall of salvation, and he made it by the appointment of his Father, for all the Father had given him, and it is

a strong city, so strong that none of the devices of men or devils can ever surmount its bulwarks or lay waste its walls. "Thou shalt call thy walls Salvation, and thy gates Praise," and sometimes the Lord permits us to go in and out of those gates in praise of him, and we find green pasture, and he leadeth us by the side of the still waters and all earthly troubles are forgotten. We are filled to overflowing with a feeling sense of his goodness and mercy, and at such times we are made to cry out with the psalmist, David, "Bless the Lord, O my soul: and all that is within me, bless his holy name." The Lord told Amos he would set a plumbline in the midst of his people Israel, and this he did when Jesus was born in the midst of his chosen people, Israel, at Bethlehem of Judea. There is another sense in which he set his plumbline, Jesus, in the midst of his chosen people, spiritual Israel, and that is in their hearts. They are strengthened with might by his Spirit in the inner man that Christ may dwell in their hearts by faith; they are rooted and grounded in love; they are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. Hereby know we that we dwell in him and he in us because he hath given us of his Spirit. The last point in this text where the Lord said he would not again pass by them (his chosen people) any more, seems quite plain to me. When the Lord has set his plumbline, Jesus, in your heart, and has quickened you, who were dead in trespasses and in sins, into spiritual life, and has made you alive in Christ, he has taken up his abode in your heart and dwells in you, and he will not again pass by you any more. You are made to know the love of Christ which passeth knowledge that ye might be filled with all the fullness of God. These are some of the thoughts of this poor sinner who is the least of all saints if one at all. I would like to ask the prayers of God's

children, that he may give me a mind for the meditation of his word and a heart to understand. If I know myself this is my heart's desire above all things. I would also like for any one who wishes, to write to me. I have not been able to go to church or hear any preaching in many months, and a letter from some of God's children would be like good news from a far country. May the Lord bless and keep you all in his loving care is the prayer of your unworthy brother.

C. W. WILLIAMS.

Topsham, Maine.

DEAR SISTER PALMER: Instead of a Christmas card which only says: "A Merry Christmas and Happy New Year" I will try and tell what Christmas means to me. A hope of eternal life and I hope I have faith like the leper. He knew the Lord could make him clean, and when he asked him "Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man." Can we tell how we were cleansed? No, but we know when we hear a brother try to tell of the works of Christ in our sinful soul. What a glorious light shineth forth when one is given liberty to tell of the wonderful works to the children of men. I have prayed long and earnestly to be given that liberty but it does not come. I seem chained and who can break that chain? No one but the Father in heaven. We have no control over those things though the churches of the world say we do. The Bible says: "He shall open, and none shall shut; and he shall shut, and none shall open," so why deny his holy word. I have asked, all my twenty-five years in the church, to be taught to pray, and when I get to my knees all I can bring to mind is "God be merciful to me a sinner" and none but God knows what a sinner I am, and I am glad for he says: "I will be merciful to their unrighteousness, and their sins and

iniquities will I remember no more." Paul was given a thorn in the flesh, the messenger of Satan to buffet him lest he be exalted above measure, and when he asked to have it taken from him what did Christ say? "My grace is sufficient for thee." How many times I have come to the end, to repeat those words of Christ, and we are taught all his sayings are true. Some of my prayers are just groanings and tears, no words come. I feel an awe before his throne of grace and then I have peaceful moments that come and go as the wind. It is so quick and leaves such a peaceful feeling and I often wonder if heaven is like that, it seems a glimpse of heaven within me. Those are only fleeting moments but they are worth the world to me. I feel it is an assurance that it is not of myself, something beyond, something to do with my Maker.

I am alone here among these worldly churches which think it strange I do not go among them. They say "I should think you would want to go to church?" I do, but I want Christ in all his purity preached, that he has all power in heaven and in earth. If a doubt comes to me, and I confess sometimes I say I am right, He removes all doubt when he says: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." Jesus' own blood was given for our sins which was a perfect sacrifice. I must close, hoping what I have written does not conflict with Old School Baptist doctrine. I want to see eye to eye with my brethren. I am nicely situated and the Lord is mindful of me for which I hope I am thankful. At times I do not feel so well but I can get around, keep my fires and get my meals. I should have a lot of time to read the good book, but I ask myself why, when I love the word and what it stands for to me. The Spirit is willing but the

flesh is weak, and do I know it? A war between them and when I think I am doing pretty well I fall lower than before. Well, sister, a good Christmas and many wishes for a good New Year to you and Forris. Love to you both and God bless you and yours is the prayer of a sinner saved by grace if saved at all. Sweet fellowship.
RACHEL POTTER.

2091 East Broadway, Vancouver, B. C.

DEAR ELDER DODSON: I enclose \$5 to help the *Signs* and renew my subscription if it is time for that. What a power there is in the Bible when one is drawn and allowed to read it! How willing and contrite people are when confronted with God's power. "Thy people shall be willing in the day of thy power." I have been reading about Gideon and how carefully he was shown that it was all of God to set Israel free. Was not Paul blinded with the glory of the light, and how many there are who fall to the ground before his angels? "Surely the Lord is in this place; and I knew it not." "This is none other but the house of God, and this is the gate of heaven." Jacob did see such glory. What an endless vista of truth! I like to think how completely this truth is protected from the world. The work is accomplished so quietly, deftly and swiftly without warning. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." What manner of person ought I to be, when any moment in time he might call and require my soul? I can see how many writers in the *Signs* could just continue on and on with this inexhaustible theme of grace flowing in with understanding. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Mr. McKenzie in the northwest corner of Saskatchewan called on me with a wonderful story of experience. He had watched mother's name in the *Signs* for

over seventeen years. He was in search of comfort in Zion and could find no information in the *Signs* about churches in Canada. I directed him to all the churches I knew. I was so inadequate and unworthy of his conversation. He wanted to hear about experience in grace. I would try to write to him if I could remember the name of his town which he told me several times. I wish that I could have directed him to people who could write to him comfortably about experience. A very old lady (Mrs. McTavish I think) had lent him "Songs in the Night" by Elder S. H. Durand's brother because she understood what was happening to him. I thought he was coming to Vancouver again but he never did. I suppose one could not stand any more than the grace which comes each day. What careful watch care! I remember reading about David, praying a prayer which he found in his heart, and Solomon's prayer after his house was built. Two thoughts which have impressed me are that God has no pleasure in one who draws back. I must always be ready to give a reason for my hope and contend earnestly for the faith once delivered to the saints. "Precious in the sight of the Lord is the death of his saints." I must live in the world but not of it, and touch not, taste not, handle not the unclean thing (churches of the world). "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

(Miss) CATHERINE M. DUFFUS.

Route 1, Bangor, Ala.

TO THE PILGRIMS SCATTERED THROUGHOUT THE UNIVERSE — DEARLY BELOVED OF THE LORD: I have a desire to write not knowing whether it is a desire of the flesh

or not, judge ye. I have had a desire to tell the folks that I hope I love, the ones that I believe to be the true children of Christ, a little of what I believe if I know what I believe. I believe in a God that has all power both in heaven and earth, "and none can stay his hand, or say unto him, What doest thou?" One that spoke from all eternity the things that surely must come to pass. He spoke those things that were to come to pass before anything was created. He saw all those things as they are and as they will come unto the end of all things. That is the kind of God that I hope in my weakness and unworthiness I try to serve. If it is not that kind of God I have no hope. It is that kind of God that found me down at the bottom of the mountain, down in the mire without strength even to raise my feeble voice and cry, Lord help or I perish. I was not even able to look up, only look down in the bottomless pit where there was only agony and suffering. I could cry but my cries could not be heard. I was in this condition for a long time so it seemed to me. I had gone my limit, I could not stand it any longer, something had to be done, and I was weak, too near the end to do anything. I was way off in the field by myself when I gave up and fell to the ground. I was there a space of time, I do not know how long I was out, I do not remember what happened but I do know when I came to myself I was shouting and praising God in the highest, and all the birds and flowers, corn and trees, and even the old mule seemed to be praising the Most High. Then and there is where my trouble began. I thought when I got to the house I would tell mother and father what had happened to me and that the Lord had been gracious to me, but when I started to the house this thought came into my mind—they would not believe it and would make fun of me and call me a hypocrite so I kept it to myself for many years. After some years it seemed that I would get away from this

and dismiss it from my mind, but the more I tried to forget it the more it preyed on my mind and it seemed to me if I could unite with some church I would get rid of my burden so I went on some years asking myself if I offered myself for membership what would I tell and I was in a quandary. The longer I waited the more I wanted to unite with the church and so it came to pass on the third Sunday in November 1922. I found myself at the mercy of the church, asking for a home among them and to my surprise they received me but was not baptized until the next May. I have tried in my weak way to live as close as in me is to the teaching of the Scriptures.

Dear brethren, if I am worthy to say brother or sister, I feel so little that it almost makes me shudder to address one of God's little ones as brother or sister. You can be the judge as to whether this rambling letter is worthy of publication. If not lay it aside and I will esteem you just the same. I have been reading the *Signs of the Times* for some time and enjoy it so much. I think it one of the soundest publications I have ever read. Submitted in bonds of love. Your little brother in hope of eternal life.

B. F. LAKE.

Box 1, Route 67, Lucedale, Miss.

Elder R. Lester Dodson, Dear Editor and very dear brethren, I hope, in hope of heaven and immortal glory: I have been reading your good paper and can say I feel to hope these dear writers express the truth or I do not know anything of the dealings of the Lord. I am not permitted to feast on the goodness of our God as I desire, but know I only receive such as is meted out to me by our God which is according to his will and purpose and was ordered in all things and sure and that before the world was. I get so low down in spirit I am made to wonder if it has all been only a dream in life. It seems so dark to the worldly crea-

ture. I wonder if I have really been born of the spirit and it causes me to think of Jesus when he said, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." Then we are carried back to our first love and how we were taught and that not by man. We see why the world cannot see, hear or understand the things of our Lord. Just as we were before our Lord revealed himself to us. Then we hear his word concerning the need of his resurrection as when he said, "It is expedient for you that I go away: for if I go not away, the Comforter (or Spirit) will not come unto you; but if I depart, I will send him unto you." He will take of the things of the Father and show them unto you or teach you in the things of God. Here we have an evidence to that effect. When he was here with his disciples on earth he spoke of all the things that would befall him concerning his death, resurrection and so on, and we see when Mary went down to the sepulcher and saw that he had risen or was told of his resurrection she came back and reported these things he had already told his disciples, the scripture says the "words seemed to them as idle tales, and they believed them not." Now the question is why did they not believe? I am persuaded that they had not the Spirit in which to believe and so it is with the world. The Lord's people speak in the same manner, therefore the world cannot receive or understand. The teachings of the true Primitive Baptists are my way of understanding or thinking. I know I was reared by Primitive Baptist parents. My father, Elder T. F. Easley, defended the faith for around fifty years, and I can say I was not traditionally taught the things I believe as I was thirty-two years old when I received a hope. I united with the New School Baptists and tried to stay with them until I was taught they were not in the school

I was. I came to the place where I thought there were no people in the world who believed as I did, and I had resolved to live out in the woods with the owls, until I realized my father had been preaching the things I believed for thirty-five years and I knew it not. Dear people of God do not let the world tell you that the Lord wants people to hear and they will not, and dear ones have this in mind — the Lord knows them that are his and he teaches them the things he wants them to know. There is as much reason in a child of nature not bearing those evidences as an oak tree bearing pecans. I think of a scripture by one of the old patriarchs, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." My mind leads on to other scriptures but I cannot make all the subjects plain. I am poor in all things. I have written more than I thought to. I am sending \$2 to pay for your good paper which I enjoy reading so much. I am the only one in this locality that believes the doctrine of the Predestinarian Baptists. A poor sinner saved by grace if saved at all. I will close asking an interest in the prayers of God's people.

E. B. EASLEY.

Route 3, Benton, Ky.

DEAR BROTHER DODSON: I am enclosing a check for payment of a year's subscription to the *Signs of the Times* for brother Hardin Chester who asked me to do this for him. With this I would like to add a few remarks that it seems to me would cheer and encourage those who go on in hope, tremblingly go as they journey in doubts and fears, having found they have no abiding city, but are looking for that city of God.

A sister in our church spent Saturday night in our home. Sunday we started out about 11 a.m., nothing much in view, just searching and wandering. We met an-

other sister in Christ as we hope, took her in with us and drove on to an elderly sister's home. She felt we had to stay with her. She is in her eighties, tried and true. We had not been there long until a brother in our church and his wife drove up. We all then went to see an invalid sister, Mrs. Alice Mathis, a sister to Elder J. C. Chester, deceased. When we arrived we met other Baptists of our Association and an Elder Elzo Lowery of Bethel Association. We spent the afternoon in service, prayers, singing, reading and preaching, much to our comfort and enjoyment and to the comfort of the invalid sister.

Brother Dodson this was not planned by man as none of us knew of the intention of the other, but all came together there and all of one mind, to worship God in this sainted sister's home. We knew she had only a few more days on earth to spend, still might outlive several of those present that day. She told me the songs she wanted sung at her funeral and told me her experience. This morning I thought of how all of God's children need encouragement, and it seems being gathered as we were yesterday in his name, as we hope, without planning, encouraged all of us that surely it was of God. We were encouraged to press on toward the mark for the prize of the high calling of God in Christ Jesus.

Brother Hardin Chester is a brother to sister Mathis and he asked me to write a little about our meeting yesterday. When we write it seems void and empty, does not express the sweet comfort and peace that was felt there around that bedside where this saintly woman lay dying and praising the God we hope we love because he first loved us. If it is not asking too much as per request of brother Chester, and if it is fitting you can publish this. May God be merciful to all who hope in him.

(Mrs.) EFFIE BOWDEN

Route 1, Carthage, N. C.
Signs Of The Times, Dear Elder Dodson :

Enclosed you will find \$5 for which to pay for 1944 and 1945 subscriptions, use the balance as an aid to the *Signs* or any way you like.

I do enjoy the *Signs* so very much as I do not have the opportunity of going to church often of late, and hearing the wonderful word of God preached. When the *Signs* comes it almost seems that I am meeting with some of the Lord's dear children. So many of the writers can express my experience (if I have one) far better than I can. I am sorry that I have neglected my subscription for so long and sincerely thank you for continuing to send the paper to me. May God bless you to keep publishing the *Signs* for us hungry ones to read. An unworthy sister if one at all.

(Mrs.) C. W. ANTHONY

DEAR ELDER DODSON: I received your letter a few moments ago and was very glad to hear from you so soon. It usually takes much longer to get an answer. I am now on ship anchored at Guam. We leave here early in the morning for Tokyo, Japan. I will be so glad when we are back in the states and I along with many others may hear the Old Baptist truth preached again. It is a sweet sound to my ear. I recall when I was small that I never wanted to go to preaching. I would pout and fuss because Mother and Dad insisted that I go. Many times I would not go into the meeting-house and Mother would threaten to punish me, but the next meeting day I would stay out again. I really did not know why. Now I want to go and cannot. When I was home in June Dad preached at two churches one Sunday and I attended both services. While he did speak longer it seemed to me he only stood a few minutes. I wanted him to go on and on. It was sweet to my hungry soul. I could not hold back the tears of joy. I am thankful to God that I believe such a wonderful doctrine. How

one can believe any other I do not understand. I have one more year in the navy then I hope if it is God's will I may go to the Old Baptist church every chance I have. I know I will never be worthy to be called one of them, but I do hope I may follow along with them. I am unworthy to be called a child of God, if one the least of the flock. I realize I am a poor writer, especially in connection with the Bible. I have a desire to write on and about its teachings more but I cannot. Sincerely yours,

THURMAN I. GRIFFIN.

Pho.M. 3/c
U.S.S. Intrepid (C V-11)
V-3-P c/o Fleet P.O.,
San Francisco, Calif.

Route 1, Box 901, Auburn, Wash.

DEAR BROTHER DODSON: I have read and reread the *Signs*. The articles are all so good, a tonic to a poor lonely soul such as I feel myself to be. As I open my Bible these words come to my attention. Matt. 23 starting at the 23rd verse and reading through the chapter. It seems to me to be describing a lot of people of the present day. I like chapter 13 of 1st Corinthians. Charity appeals to me. Read 2 Cor. 12:9-10. I am enclosing \$5 to do with as you see fit. The articles in the *Signs* are worth it and more. I have no one to talk with and cannot get to meeting. The *Signs* speaks my mind to a T. It is getting dark so I will close with love to all the household of faith. Your unworthy sister,

(Mrs.) JENNIE CLIFFORD.

Route 1, Naches, Wash.

DEAR ELDER DODSON: A dear friend sent in a subscription for me a year ago. It has been such a comfort to me to read the letters each month. The only way I can show my appreciation for it is to renew my subscription at once and just tell you I wish it could come twice a month instead of just once. Sincerely,

(Mrs.) CHAS. SHANKS.

EDITORIAL

RUTHERFORD, N. J.

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

P E A C E

No more wonderful greeting could be found for a war-torn, sick and weary world than that of *peace*. On two separate occasions during the past year the whole civilized world was thrilled by such a greeting. The proclamation of final peace brought inexpressible joy to millions of homes all over the world, signifying as it did the cessation of hostilities and the safe return, sooner or later, of their loved ones; but, alas! as part of the awful price which had to be paid, many would have to come back with dismembered bodies, broken spirits and impaired minds, with only gold stars and vacant chairs to adorn the hearthstones of many a home where loved ones will never again be seen. As far as possible, those who have so much to be thankful to God for, should share the misfortunes and burdens of the less fortunate, since it was only because of his goodness and mercy that they were spared. Aside from the terrible cost in human blood and suffering, war does not pay. Economically, it is most unsound, for the total destruction and waste to even the conquering nations overwhelms them with incalculable obligations and debts for generations, which hang like millstones about their

necks. War is so futile and insane it would seem that all sensible nations would want to do everything possible to avoid it, but on the other hand some of humanity is so corrupt and greedy in its lust and search for power and wealth, it does not long refuse to trample under foot the weak and helpless if thereby it can attain its own selfish ends. It has been said, if selfishness could be eliminated from the world, we would have heaven on earth. Civilization advances at great costs to those who are sufficiently strong in character to sacrifice, if need be, their fortunes and lives in defense of principles which are akin to immortal, and we would like to see whatever benefits that are to be derived from the progress of the various sciences, inventions and discoveries resulting from the war passed on to the same humanity which has suffered and paid so dear a price because of it. The plan to hold responsible the heads of governments and rulers of nations which wage aggressive warfare, and meet out to them adequate punishment for their crimes, should prove a helpful deterrent against wars of aggression in the future. We honestly believe if nations, and labor and industry in our own country as well, would set up Courts of Arbitration for adjusting their differences, everyone would be far better off in the end. The best we can do now is to turn our genius and energies towards salvaging as much as possible out of the predicament the world is in and strive, by the help of God, to steer a course which by precept and example provoke emulation. Under the blessings and favor of Almighty God, America has become one of the greatest nations of all time in many respects, and we shall continue to indulge the hope that our leaders and statesmen may be endowed with wisdom, knowledge, understanding and courage sufficient to hold aloft the torch of liberty and religious freedom until other nations become imbued with their idealistic principles and rally around their

standard. If any man lacks wisdom, let him remember to "ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." In our opinion, one of the most compensatory factors which appears to be rising out of the ruins of this most devastating of all wars, is the overthrow and destruction of those who openly defied both God and man, and at the same time we hope it will bring liberty and freedom to millions upon millions of enslaved worshippers of idolitry. May it please God to grant, if according to his most holy and divine will, that his people in every kindred, tribe and tongue, be privileged to worship him in spirit and in truth, under their own vine and fig tree, where none shall dare molest or make afraid.

In the foregoing we have spoken in large measure of an earthly peace, following a war of only a few years duration, and which at best may not long endure, but we now wish to speak of a peace of an entirely different nature. In Holy Writ it is called "the peace of God, which passeth all understanding." From the time that Adam, in the garden of Eden, transgressed God's law, until the coming of our Lord and Saviour Jesus Christ, man was at war with God, and for ages it was proven conclusively that he was utterly incapable of and without the ability to keep his law or appease his divine wrath. What a mercy that God had, according to his eternal purpose and infinite wisdom in his counsel before time began, determined upon the plan and means of saving his people, and that he should in time inspire his prophets, by the operation of his Holy Spirit, to set forth in unmistakable language the method and place by which the Prince of Peace would come into the world to make reconciliation between God and man. That there could be no miscarriage of God's plan, the prophet, Isaiah, spoke of it as in the present tense when he said, "For unto us a child is born, unto us a

son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7. Untold comfort and consolation is derived from the absolute certainty of God's plan, and there is salvation in none other. We are told that "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Again, we read that "the Lord hath laid on him the iniquity of us all." And it was also said, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." He who alone was able to keep God's law and fulfill it in all of its demands, in every jot and tittle, hath by his sufferings, death and resurrection, made an atonement (at-one-ment) for his people, thus restoring them to complete and perfect favor with God. At the appointed time and place that which the prophets foretold came to pass, and the account of it is beautifully set forth by Luke in his second chapter. God's providence was so overpowering that even the decree of Caesar Augustus was brought in subservience to his holy will and made to fulfill its part in bringing about the fact that Jesus was to be born in Bethlehem. According to Caesar Augustus' decree every man had to go to his own city to be taxed, and because Joseph was of the house and lineage of David he had to go up from Galilee into Judaea, unto the city which is called Bethlehem to be taxed. It was while he and Mary were there that "the days were accomplished that she should be deliv-

ered." "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." The narrative goes on to say, "there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 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." God, of whom it was long ago declared, "he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand," had brought to pass one of the most supernatural events of all time. This same God discerned the thought an intent of Herod's wicked heart and caused the wise men to return to their country another way, that they should not tell him of the whereabouts of the Christ child. God has ever controlled all of the circumstances surrounding his people, and he works and none can hinder, and hinders and none can work. He so hedges them about as to compel them to cry unto him for deliverance, and then makes bare his arm and opens, if need be, the sea so that they are liberated from their bondage. Then it is they sing the song that Moses and the children of Israel sung, "He (the Lord) hath triumphed gloriously: the horse and his rider hath he thrown into the sea." And like the psalmist, each one can say, "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." No peace can compare with that which the sinner experiences in the forgiveness of his sins. This so fills his soul with ecstasy and delight that he almost feels to be lifted out of this world, and once he has known this peace it will never be utterly taken from him. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." What wonderful words are these! The peace which is of the world is often of short duration, but the peace which he gives his people is an eternal peace and shall abide with them when all the things of this transitory world shall have passed away and been forgotten. No wonder our blessed Saviour followed those words by saying, "Let not your heart be troubled, neither let it be afraid."

There is still another phase of this peace which we would like to bring to the attention of our readers. If through the shed blood of the blessed Lamb of God we are at peace with Him, why should we not live peaceably with all men, and especially the household of faith? We are convinced that brethren are entirely too intolerant of each other, and that if they would talk matters over in a brotherly manner they would often come to a proper understanding. If per chance they cannot agree, let them remember the example set by Abraham when he said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13:8-9. If we have the love of

God in our hearts we should be willing, it seems to us, for our brother to present his own view and go on his way, certainly within reasonable limitations. It is quite obvious at times that brethren do not thoroughly understand what another brother says or writes, and instead of inquiring of him to make certain, they will proceed to criticize and oftentimes will deal in personalities. Such a course is not provocative of peace and good fellowship in our ranks. It would be much better, we think, if all would stick to fundamental principles and cling to the word of God as the man of our counsel. The man who stands firmly upon that foundation and can always give a "thus saith the Lord" for the doctrine and order for which he contends, need have no fear of his acceptability with God in the end. There can be no improvement over the pattern laid down in Holy Writ by "the apostles and prophets, Jesus Christ himself being the chief corner stone." Sometimes we see great emphasis placed upon the rule laid down by our Master as recorded in Matthew 18:15-17 for dealing with a brother who trespasses against us, but the same brother who stresses this point will show an utter disregard for the rule by talking and writing to almost anyone but the brother who he claims has given offense. "Consistency, thou art a jewel," is not scripture, but it is nevertheless good to put in practice. The apostle urged Timothy to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

We like to see brethren manifest zeal and the courage of their convictions, but at the same time we also like to see humility and meekness, accompanied by a godly fear, which are the fruits of the Spirit. Those who profess to follow our Lord and Master would do well to keep in mind the lines of the poet where he asked, "How can I bear revenge or pride,

with Jesus in my view?" If our churches would be faithful with the Elders and lay members alike, by calling them to account when they overstep the proper bounds, we are persuaded it would have a wholesome effect. If trouble-makers in the church were made to realize their responsibility to the body of Christ as a whole, it might tend to curb them in their heated moments. From time to time things are said and done which have a far-reaching effect and influence for good or bad and it, therefore, pays to weigh well our words before sending them abroad over the land. While some very distressing things have been brought to our attention during the past year, on the other hand we are glad to say we have received considerable evidence of the solidarity of the love and fellowship of the brethren on the whole. There are signs which indicate that good brethren are becoming more sober-minded and mature in their deliberations and judgment, and we are very glad to see it. David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

We know not what the New Year has in store for a single one of us, but we earnestly hope that each one will diligently strive for those things which make for peace, as God gives him to see it, forgetting not forbearance, longsuffering and charity where they are necessary. Above all, we hope that every heart will find fellowship with the poet when he penned the following lines:

O that the Lord would guide my ways,
To keep his statutes still!
O that my God would grant me grace
To know and do his will!

This is the message with which we desire to greet our readers at the beginning of this New Year, and now may "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 well-pleas-

ing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen.”

R. L. D.

SALUTATORY

TO THE EDITOR, ASSOCIATE EDITORS AND READERS OF THE SIGNS OF THE TIMES:

Upon request of Elder Dodson, and after due consideration, I consent for my name to be added to the Editorial Staff of the *Signs of the Times*.

I realize the sacredness and responsibility of the position. I also realize my inability (of myself) to cope with the situation. Were it not for the confidence that God will control, I would not dare do this.

Many periodicals have come on the scene and vanished in the past one hundred and fourteen years, but surely Jehovah controls the *Signs* in a wonderful way. God has blessed the writers to contend earnestly for the faith once delivered to the saints. They have been blessed to contend for the tenets in accord with the doctrine of God our Savior.

I have been made to believe in the sovereignty of God without limitation; the depravity of man in its full sense; the unconditional election of God's children by Jehovah; the limited atonement; the grace of God is effectual and irresistible; saints will persevere throughout this life and into eternity, solely and wholly by God's grace; and that in the resurrection this mortal shall put on immortality, this corruption shall put on incorruption, this natural body shall be raised a spiritual body in heaven to unite with the complete family of God in praising him perfectly in an endless eternity.

May I say in concluding my remarks, that it is not my purpose to read or write critically to find fault — but for edification. May each of us be blessed to edification instead of criticism. May God keep this periodical heaving close to its original prospectus and from heresy.

(Elder) E. J. LAMBERT.

Box 196, Tinsman, Ark.

HOW LONG HALT YE BETWEEN TWO OPINIONS?

“And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.”—I Kings 18:21.

This text has been misinterpreted and misapplied by many worldly wise professors. Most of the people try to change this important question that Elijah asked to WHY halt ye between two opinions, and they try to make it applicable to the whole Adamic family. This question does not even favor WHY but HOW LONG halt ye between two opinions? You will find by reading the context that the question does not apply to the entire Adamic race but specially to the children of Israel. I believe Elijah knew how long they would halt between two opinions. He knew that they would halt between two opinions until God made himself manifest unto them that he was God. Then they would cease to halt between two opinions. I think that this text was for the specific purpose of showing Israel that the Lord was God; and to eradicate the other opinion that was possessing their hearts that Baal was God. Baal had 450 prophets and Elijah was the only true prophet at that time. The hearts of the children of Israel were halting between two opinions. Outwardly, Baal had 450 prophets to one of the Lord. False prophets today are about the same ratio and even the children of God, when left to themselves, wonder if there is something to their false doctrine — seeing that they have so many advocates. You will notice, in the text, that Baal's prophets were to choose between two bullocks. False prophets today make their own choice, they even advocate that the people may choose their Saviour and direct their own steps and seal their own destinies. This is a false opinion as we hear Jesus saying: “Ye have not chosen me, but I have chosen you.” Yes, Paul wrote to the Thessalonians that “God

hath from the beginning chosen you." Peter said: "Ye are a chosen generation, a royal priesthood." Paul writes to the Ephesians: "According as he hath chosen us in him." This is the opinion as rendered in the Bible, which is different from the opinion as advocated by the false prophets. Thus here are two opinions; one is opposite to the other. False opinion: You are obliged to choose God. True opinion: God hath chosen his people. This false opinion will even be in the hearts of God's people until God sees fit to burn out this false opinion by making himself manifest. Baal's 450 prophets were to have the choice of the two bullocks, the first call to their gods and the heat of the day as well as the dry wood on the altar to prove their gods. They called loud and long and even cut themselves until blood gushed forth for their gods to answer by fire. At the time of the evening sacrifice, Elijah repaired the altar by building one of twelve stones and ordered great quantities of water to be poured on the wood and around the altar so as to fill a trench. After doing this he prayed quietly to the Lord to make himself manifest and to prove to Israel that he was the Lord God and that he had turned their hearts back again. "The fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." 1 Kings 18:38-39.

Yes, our God is a consuming fire and it burned up every trace of man's work and left nothing. The false opinion had been burned from the hearts of this people and then (not before) did they cease to halt between two opinions.

Dear child of God, have you not experienced the consuming fire of Israel's God? Have you not experienced the burning that consumed every false opinion;

all of your self-righteousness; every ounce of your seeming ability — in fact — every thing, deed, or thought that you had ever trusted in in a natural way? Yes, our natural opinion is that we can direct our steps. The opinion as stated in the Bible is, "It is not in man that walketh to direct his steps." How long will ye halt between the two opinions? Ye will halt between the two opinions until God the Lord makes himself manifest by proving to you that you cannot walk as you would. It is the opinion of the natural man that he can choose light; yet, the true opinion is that man chooses darkness rather than light. The opinion of man is that the natural man can receive the things of the Spirit and by studying and applying himself know them. This opinion is a contrast to the scripture; "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Man's opinion is, that surely, part of the way to heaven and eternal life is by the works of the creature. Yet, the opinion of the Bible is: "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." Peter was halting between opinions on the mountain of transfiguration when he said: "let us make three tabernacles; one for thee, and one for Moses, and one for Elias." I think Moses represents the law and Elias represents prophecy in that trio. Peter was halting between two opinions as to which should be given the most honor. He continued to halt between these opinions until Moses and Elias disappeared and the Lord God answered from the cloud and said: "This is my beloved Son, in whom I am well pleased; hear ye him." The false opinion of the law having any dominion over God's children was eradicated. We hear Jesus saying: "I am the way, the truth, and the life." Then it is not part by law

and part of grace but solely an unmerited favor through Jesus Christ. The opinion of some men is that they are enabled through the act of regeneration to perform or not to perform upon volition of their own will and receive blessings in this time because of their obedience and cursings because of their disobedience notwithstanding the scriptures which say: "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." Also, "For it is God which worketh in you both to will and to do of his good pleasure." And many other scriptures too numerous to mention which is in contrast to this false opinion. It is the opinion of man that he can live perfect in this present life. This opinion is not in accord with apostolic experiences, therefore, it is a false opinion that must be burned out. People of God will halt between these two opinions — opinion of man and opinion of God — until the opinion of man is burned out. The opinion of the apostle is plain: "When I would do good, evil is present with me." "For that which I do I allow not: for what I would, that I do not; but what I hate, that do I." And "I find then a law, that, when I would do good, evil is present with me." Also, "O wretched man that I am! who shall deliver me from the body of this death?"

So, we are hoping and looking forward to the day when this corruptible shall put on incorruption, and this mortal shall put on immortality and this natural body shall be raised a spiritual body. Yes, we are awaiting the time when the creature shall be delivered out of the bondage of corruption unto the glorious liberties of the children of God, then we will cease from every false opinion.

(Elder) E. J. LAMBERT.

Tinsman, Ark.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to

remove from our midst our dear brother S. H. HOUK, therefore be it

Resolved, that Little Flock Church has suffered a great loss. Brother Houk served as deacon for his church for many years and was a firm believer in salvation by grace. He was an honest, upright member, loved and respected by this body of church members as well as by his many friends. He loved the church and was always present at the services if it was possible for him to attend. He passed away Sept. 28, 1945. He is survived by his companion and four children to whom our sympathy is extended.

Resolved that a copy of these resolutions be made a part of our church record, a copy sent to the bereaved family and a copy sent to the "Signs of the Times" for publication.

Done by order of the church while in conference at Altus, Okla., Oct. 13, 1945.

(Elder) W. N. GREEN, Moderator.

(Mrs.) LOU KESTER, Church Clerk.

Whereas, it has been according to the pleasure and will of Almighty God to remove from the shores of time our beloved brother and deacon, LINCOLN SMITH, therefore be it

Resolved, that in the death of brother Smith the church has lost a faithful and loyal brother and deacon. His heart and love was ever with and for the church; his meekness and humility was an example to look up to; his home was a real home for the Old Baptists; his excellent qualities endeared him to all and as deacon we feel he was certainly one indeed and in truth, but we feel that our loss is his eternal gain.

Resolved, that we bow in humble submission to God's holy will.

Resolved, that a copy of these resolutions be sent to the bereaved family, a copy spread upon our church book and a copy sent to the "Signs of the Times" for publication. Done by order of the Olive and Hurley Church, Ashokan, N. Y., Oct. 3, 1945.

Licentiate AMASA J. SLAUSON, Moderator.

Deacon ORVILLE WINCHELL, Clerk.

OBITUARIES

Deacon LINCOLN SMITH of Ashokan, N. Y., was born April 9, 1861, and departed this life July 27, 1945. He was born in the town of Olive, Ulster Co., N. Y., the son of Henry and Mary Smith, Hurley, N. Y. On Nov. 6, 1888 he was married to Sarah Simmons of Olive. To this union were born one son and two daughters, the son having died in infancy. Surviving are his widow, a member of the Olive and Hurley Old School Baptist Church, and the two daughters: Mrs. Mae Van

Patten, Ballston Spa, N. Y. and Mrs. Samuel Di Lallo, Schnectady, N. Y. Deacon Smith had been in poor health with heart trouble for about six years but bore his sickness uncomplainingly to the end. He was buried in the liquid grave of baptism by Elder George Ruston, then pastor of the Olive and Hurley Church, Ashokan, N. Y., June 17, 1917 and raised to walk in newness of life. Later the church saw in brother Smith the gift of deacon to which office he was set apart. To our understanding he well proved that he possessed the qualifications that many of us could look up to as an example of the fruits of the Spirit that he so nobly manifested throughout the remainder of his stay on earth, love, meekness, longsuffering, gentleness, goodness, faith, good judgment in the church and a father in Israel. We feel there are few of his equal in those things, showing to us what the grace of God can do for puny man.

We want to say the home of brother and sister Smith was a welcome home for the Old School Baptists for many years and few in this part of the country have fed and lodged as many brethren as they. The home will be much missed by us all. They could not attend meetings for some time on account of his illness, so after preaching services the pastor, brethren and myself were requested regularly to call at their home for scripture reading and prayer which they so much enjoyed. We feel to say that the Lord gave and the Lord has taken away, blessed be the name of the Lord, and that our loss is his eternal gain. Deacon Smith was a kind and loving father and husband. His devoted companion did all that was in her power for him in his illness. May God bless and comfort the bereaved is my desire.

As our pastor was away in Maine attending meeting, the unworthy writer was called to officiate at the funeral held in the Olive and Hurley Old School Baptist meeting house, Ashokan, N. Y., with such as the Lord gave from Eph. 2:8. "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." His body was laid in the family plot at Woodstock, N. Y., to await the resurrection.

AMASA J. SLAUSON.

CORRECTION

In column two near the bottom of the first page in the September 1945 issue of the Signs, Elder Lytle Burns' article should read in part, as follows: "It is the object of the state to make this subject work to punish him for his crime and use the proceeds of his labor for upbuilding of the state. The state has the supervision, direction and limitations of the work done in the prison." We are glad to make this correction. Editor.

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

Mrs. W. A. Leitch, Can., \$3; Mrs. J. Clifford, Wash., \$1; J. MacKenzie, Can., \$16; Mrs. A. Holloway, Md., \$4; J. F. Lax, Ill., \$2; Middletown & Wallkill O. S. Baptist Church, N. Y., \$25; B. McLachlin, Can., \$1; W. R. Wallis, Miss., \$7; Mrs. Mae Thomas, Ill., \$24; A. B. Yelvington, Fla., \$1.

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each 1st Sunday, 11:00 a. m. and Saturday before.
J. J. COLLINS, Pastor.

Ramah Primitive Baptist Church, located 2 miles West of Cottonwood, Ala., holds services each 4th Sunday and Saturday before. Order of preaching: Elders E. E. Watson and F. A. Collins on Saturday.
AMOS SELLERS, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each 2nd Sunday.
F. A. COLLINS, Pastor.

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala.

Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.
H. MATT BROCK, Pastor.

Little Hope Church meets each second Sunday at 11 a. m. ten miles west of Fayette, Ala.
H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before, 11 a. m., eight miles south of Gordo, Ala.
O. G. CARVER, Pastor.

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.
F. A. COLLINS, Pastor.

Hopewell Church, Ozark Ala., meets each 4th Sunday, 11 a. m.
J. J. COLLINS, Pastor.

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St. at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.

Wrights' Creek Church, Slocomb, Ala., meets each Saturday before fourth Sunday, 11 a. m. Elders J. J. Collins and J. S. Bass, Pastors.
J. J. COLLINS

New Prospect Church meets each third Sunday at 11 a. m. six miles S.E. of Sulligent, Ala.
H. MATT BROCK, Pastor.
Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.
F. A. COLLINS, Pastor.

Seclusia Old School, or Primitive, Predestinarian Baptist Church meets, God willing, every second Sunday in the hall corner Eighth and Yale Sts., Claremont; and every fourth Sunday at 1109 N. Williams St., Compton, California.

W. L. SLUSHER, Pastor.
La Canda, California.

Salem Primitive Baptist Church meets each 1st Sunday, north end Harrison Ave., Panama City, Fla.

F. A. COLLINS, Pastor.

Salem Old School Baptist Church, Weiser, Idaho, meets the second Sunday and Saturday before.

E. N. FIELDS, Pastor.

Pleasant Valley Church, Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc.)

L. L. SCHENCK, Moderator

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before at 2:30 p.m. on South 7th St., Mayfield, Ky.

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays at 11 a.m. in the meeting house, 210 E. Madison St., near Calvert St.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday.

D. L. TOPPING, Pastor.

Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.

Meetings every first and third Sundays
10:30 A.M. 2 P.M.

The Middleburg Old School Baptist Church meets fourth Sunday in each month. Services held in the American Legion rooms, over Judge Golding's office (third floor), Main Street, Cobleskill, N. Y., 11 a. m. and 2 p. m.

ARNOLD H. BELLOWS, Pastor.

Ebenezer Old School Baptist Church
in NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.

11.00 a. m. 1:30 p. m.

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a.m. and Saturday before.

D. V. SPANGLER, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p.m. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

Big Spring Church, Island City, Ore., meets first and third Sundays at 2:30 p.m.

C. W. BOND, Pastor.

Salem Old School Baptist Church
1626 Arch Street Philadelphia, Pa.
(GRAND FRATERNITY HALL)
Meeting First Sunday Each Month
10:30 a. m.

Take Elevator to 3rd Floor

Sardis Church meets first Sunday each month at 10:30 a.m. and Saturday before at 2:30 p.m. at Potter Co., Court House, Amarillo, Texas, Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor.

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, Pastor.

Fort Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets third Sunday in each month at 11:00 a. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house.

C. Y. OSTEEN, Pastor.

Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene. (Mrs.) IRENE WISENBAKER.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a. m. and Saturday before at 2 p. m.

C. Y. OSTEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house.

E. B. AULT, Pastor.

Mt. Zion Church, Weslaco, Texas, meets on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Pastor.

Danville Primitive Baptist Church meets each second Sunday 11 a.m. and Saturday night before. Bradley Road, Danville, Va.

W. R. DODD, Pastor.

Malmaison Church ten miles from Danville, between Chatham and Danville, Va., meet each first Sunday 11 a.m.

D. V. SPANGLER, Pastor.

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3032 Cottage Toll Road, Norfolk, Va.

R. B. DENSON, Pastor.

Richmond Primitive Baptist Church meets each fourth Sunday at 11 a. m. in the meeting house, 28th St., South Richmond, Va.

R. B. DENSON, Pastor.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U.S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a. m.

C. M. FISHER.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

Harmony Old School Baptist Church meets each second Sunday at 11 a.m. and Saturday before at 3 p.m. about four miles east of Huntington, W. Va. U.S. Route 60 on Russel Creek.

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J., FEBRUARY, 1946

No. 2

CHRIST — ALL IN ALL

"Let the inhabitants of the rock sing."

When christians meet for praise and prayer,
I love to mingle with them there;
It is indeed, a heavenly place
When Jesus shows His smiling face.

I love to hear His precious name;
It puts my waiting soul in frame
To hear the gospel's joyful sound,
And gives me pleasure most profound.

The promises of my dear Lord
I find in His recorded word,
Sustain my soul from day to day
And cheer me on my weary way.

I will extol Him while I live,
By faith which only He can give;
I want to sing His worthy praise,
Throughout this life's remaining days.

I long to join that blood washed throng,
In praise and everlasting song;
Before His shining throne above,
Where all is joy and peace and love.

He is my Shepherd, Priest and King,
The ancient Rock to which I cling;
The holy Dove, the spotless Lamb,
The mighty God, The great I Am.

—J. W. HAYNES.

Riverside, Calif.

CORRESPONDENCE

THE CITIES OF REFUGE

The assertion that the New Testament is concealed in the old and that the Old Testament is revealed in the new is strikingly and comfortingly true when we examine the twentieth chapter of Joshua, which is our subject for consideration in this article. This has to do with the six cities of refuge appointed by the Lord,

when he spake to Moses, as recorded in the thirty-fifth chapter of Numbers, which made provision for these cities with all their spiritual significance. It was not, however, until the time of Joshua that these cities were built when the Israelites came into possession of the promised land. By reference, allusion, comparison or contrast the types and figures of the Old Testament are rich with prophetic and experimental food for the believer of the gospel dispensation. Let us examine the chapter under consideration and meditate upon the beautiful typology involved.

There were six cities of refuge known as Kedesh, Shechem, Hebron, Bezer, Ramoth and Golan, each of which applies in type to Christ as the great and sure refuge of the regenerated sinner, and secondarily relating to the church of God itself. The church is the body of Christ, and so in a spiritual sense cannot be regarded as apart from him. Each of these six cities was provided for the manslayer who had by accident and without intent slain any person. They were expressly provided for the children of Israel and for the stranger that sojourned among them. We see in the word, stranger, the foreshadowing of the Gentile believer who by spiritual circumcision in the gospel dispensation enters into the commonwealth of Israel that is spiritual, and is therefore no longer a stranger or a foreigner from the covenant of promise as

declared by Paul in Ephesians. The whole church of God is graciously provided for in type in regard to the cities of refuge by specific appointment of the Lord, who hath appointed salvation for walls and bulwarks.

We note that the Lord spake unto the children of Israel by the hand of Moses. The law with all its exactions and penalties is referred to in the expression, "the hand of Moses", for the law was our schoolmaster to bring us unto Christ that we might be justified by faith. The law as embraced in the decalogue, though holy, just and good, manifests the ugly and deadly wound of sin, while the ceremonial law as included in the sacrifices and ceremonies of the Levitical priesthood point to, but cannot apply the remedy, thus the law is a ministration of death. The law expressly provided that if the manslayer were apprehended by the avenger of blood before he could flee to and reach one of the cities of refuge, he was to be slain. But if he reached one of these cities of refuge in successful flight from the avenger of blood, he was to declare his cause in the ears of the elders of the city at the gate, who were to take the fugitive into the city unto them and give him a place that he might dwell among them, and not be surrendered unto the avenger of blood who might pursue him even unto the gate of the city. He was to stand before the congregation of the city for judgment and was to dwell therein until the death of the high priest. If he survived the high priest, he was to be allowed to return unto his own city and be free from apprehension or punishment.

With appealing force the case of one fleeing from the avenger of blood represents a poor sinner who has been apprehended by the Holy Spirit and made of a broken and a contrite heart. It is such that the Lord will not despise. By one man, Adam, death passed upon all men, for that all have sinned. The whole human race sinned in Adam, yet unknow-

ingly and unwittingly, and in that sense slew themselves and came under the sentence of death, subject to its just penalty, and without escape as far as they themselves are concerned. But provision is made for the church of God, that is all believers, through Jesus Christ who is the refuge of all who by faith lay hold upon the precious promises and flee from the wrath to come, from the avenger of blood, the inexorable and changeless judgment of a thrice holy God, for justice and judgment inhabit his throne, though mercy and truth go before his face in the refuge provided in Christ Jesus, the anti-type of each city of refuge when justice has been satisfied and judgment rendered unto God, in the sacrifice of the dear Lamb of God.

Burdened by a load of sin, tormented by a guilty conscience, and feeling the sentence of death in himself, the broken-hearted sinner, lest divine justice should strike him down because of his transgressions, flees from the wrath to come, being drawn by the invisible cords of a deathless love shed abroad in his heart by God himself. He flees for protection to the sanctuary of the anti-typical city of refuge. Satan pursue but cannot overtake the one who flees to this sanctuary. The Israelite of old did not flee to a city of refuge until he became aware that he was guilty of manslaughter. The sinner does not flee to Jesus until he has become aware of the vengeance of Almighty God for the offense of sin, treason against God, and ever on his journey experimentally, he feels that if justice had its course with him he would never know salvation.

As the church is the mystical body of Christ, there is comfort in the thought that the manslayer of old stood at the gate of the city and declared his cause into the ears of the elders of the city, who represented Israel. So he who confesses his sins before God and the church is given a place in the city, the church, the new Jerusalem that John saw com-

ing down from God out of heaven. "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32. As it was expressly provided that under the old dispensation, the manslayer who reached the city was to be guaranteed safety, so he under the new dispensation, who feels his sins and confesses them is accepted of God. Now this is important: under the law there were signs pointing to each city of refuge and each city was to be set on a hill and not more than a half day's travel from any point in the land of Israel. The church of God is like a city set on a hill, and the sign posts pointing to it are the offerings and sacrifices of the ceremonial law. No offering of a bullock, lamb, goat or pigeon could take away sin. It could point to a better sacrifice, to Jesus the Mediator of the New Testament. It requires the divine virtue of the blood of the Son of God to cleanse sin. It required all the power of the Godhead to wash away the foul guilt of sin. In Jesus dwelt the fullness of the Godhead bodily, therefore his blood was the blood of the son of God and had eternal efficacy so that the children of God are given eternal life.

The unregenerate sinner does not flee to the anti-typical city of refuge. He is not aware of the enormity of his offense against God or of the nature and effect of the sin that he has committed nor of the sentence of death in himself. His carnal mind is enmity against the law of God and is not subject to it and cannot be.

The church receives the sinner whose confession satisfies them and he is given a place among them. We should remark here that it is not necessary for a sinner to belong to the visible church in order to be saved, but there must be a confession before God and a thought upon his holy name.

It is stated in scripture that six is the number of man, and there were six cities

of refuge provided for under the law. We must remember that every sinner saved by grace is guilty of the death of the Lord Jesus Christ, for all our sins are laid on him. The nearness of a city to every part of Israel shows the nearness of the Lord Jesus to every poor and needy sinner, who realizes that the commandment has come, sin has revived, and that he has died, for it is written, "The word is very nigh unto thee, in thy mouth, and in thy heart," that is, the word of faith. There, then, must be the work of the Holy Spirit in the heart before the fugitive is aware of his condition. "This is the work of God, that ye believe on him whom he hath sent." Safety depended not on the fugitive, but upon the city itself, in the provision for the safety of the one who sought its protection. Jesus has not only atoned for the nature of sin in the believer, but for the very sins that the believer has committed. We see this in the meaning of the sin offering and of the trespass offering.

The names of the different cities of refuge have a sweet meaning for him who flees from the wrath to come. Kedesh, one of the cities appointed, means holiness and was situated in Naphtali. Since Jesus is made unto us wisdom, righteousness, sanctification and redemption, and since we are justified by his blood and by his righteousness, Kedesh has a wonderful meaning. His righteousness is imputed unto us and our sins laid on him. In resurrection life we are as holy as the son of God, but Kedesh was in Naphtali, which means wrestling. Jesus wrestled with and overcame all the powers of darkness, death, sin, hell, and the grave for us who are the called of God. Also each one in his experience wrestles with the old man, his carnal nature, and never in this time state is free from this adversary. He does not experience this wrestling until he is born again.

Another city, Shechem, mentioned as a place of refuge, means shoulder. The

government of the church is to be upon the shoulders of Christ, and is, for he is our king and he rules in the army of heaven and among the children of men. None can stay his hand. Now Shechem was in Ephraim, which means fruitfulness. Through Jesus we have the fruits of the spirit, love, joy, peace, gentleness, goodness, faith, etc.

One of the six cities of refuge was Hebron, which means fellowship and friendship. In the church whether visible or invisible through Christ we come into fellowship with God. Jesus met the requirements of God's justice and satisfied the law in every jot and tittle and thus fulfilled it, becoming thereby the meeting place of God and man. He rendered obedience to God and brought salvation to man. Bezer, another city of refuge, signifies a fortification. The divine person of Christ in his sinless life, in his sufferings and death and in his resurrection, as well as by his Melchisedec priesthood, fortifies his people against all the powers of Satan and secures for them eternal redemption. A mighty fortress is our God, secure against all the powers of darkness. Ramoth was a city of refuge and denotes heights and so may point to the exaltation of Christ and his people in him. Golan, the sixth city of refuge, is said to mean joy or exultation. It was the joy of Jesus to suffer for and redeem his bride and to take her sin and her shame upon himself. The people of God "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." They that joy in God through Christ patiently await the coming of Christ for his people, who as a body are perfected in him.

We should remark here that the manslayer of the old dispensation was to abide in the city until the death of the

high priest which should be in those days, before he could leave the city in safety. The high priest represents Jesus, and after the death of Christ the believer has a freedom which gives him lawful liberty to go and come in his work and activities in the gospel dispensation, as he is in the world but not of the world. Until Jesus died, the believer under the old dispensation did not enjoy the blessings of the new, for he embraced the promises that are fulfilled in the New Testament, though he did not enter into nor receive them, even though he died in faith.

(Elder) ARNOLD H. BELLOWS.

West Hurley, N. Y.

Madisonville, Ky.

BROTHER DODSON: I awoke this morning with some scripture on my mind which is found in the forty-fifth chapter of Isaiah. It seems to me that my life has been full of darkness. I have been made to feel so ashamed of this darkness that often I have tried to hide my feelings from others, because I felt that they would think me foolish to profess that I was blind and could not remember what the preacher had said in his sermon or how he applied certain scriptures. I tried to listen and to learn from others what was meant by certain passages of scripture, but could not retain enough to get any learning, and O, how I did wish to know the truth. Again I have often thought that my way was so imperfect, that I surely would do better than I had been doing just to find myself doing worse instead of better. How disappointed I would feel when I had not mended my way, but had made it worse than ever. This sank down deep into my very being and gave me so much trouble that I often wondered if there was ever a wretch like me. Dear brother, I am still wondering. I do not seem to be any better or any more able today than when I first began. I sometimes have taken hope from this, that while I fail so completely or absolutely that my righteousness — if I have

righteousness — is in Christ; one who is able to bear my sins and imperfections.

I only wish to ask am I mistaken about this? If so I wish to be corrected and set right. When I hear one tell their travels and feel that they want to live right, and try and try again and find themselves deeper in their sins than ever before, and often their eyes are filled with tears and their way looks dark to them because they cannot do as a christian should do: it is then that something springs up in me, telling me that this is a christian's experience, and that they have no righteousness to plead. It is then that I wish to take their hand and say "my brother" or "my sister", for I feel they are traveling the same road that I travel. I have never been able to walk alone and am made to say, O, is there any one like me?

Now back to my subject, Isaiah 45. "I will go before thee — And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Brother Dodson, I have no fear that the children of God will fall short of what God has prepared for them. I feel that their names are written in the Lamb's book of life, and there is no failure with God. "Known unto God are all his works from the beginning of the world." His promises are sure, he is plenty able to carry out what he has promised. One old prophet, Elijah, sat down by the juniper tree in the wilderness and asked for himself that he might die. "It is enough; now, O Lord, take away my life; for I am not better than my fathers." He fell asleep and was touched by an angel. O what a wonder! Our times are in his hands. When we feel alone that ever watchful eye knows where we are and knows our feelings. What a blessed thought! We cannot go so far

into the wilderness, neither can we go to the depths of the sea or too high in the air; whatever the circumstances are the Father knows all about it and his angels are watching over us and can give us meat and drink 'till we can go forty days and forty nights in the strength of that meat. (I Kings 19). Dear child of God, what more can we want? This is God. This is my consolation brethren and sisters. I feel that I can live by this and it also will strengthen me in death. Grace has brought me safe thus far and grace will lead me home, and it is "Amazing grace." How sweet it sounds. I realize that I am helpless and that the power of God is all that can save a wretch like me.

I am making this too lengthy but I sometimes am made to see much beauty in the righteousness of a God that builds his house and keeps his house and no man can say unto him what doest thou? Man's goings are of the Lord, therefore how can we know his way? The way of man is not in himself. We have nothing to boast of save in the Lord. If we glory in the Lord we have whereof to glory. This is a wonderful subject, too wonderful for me. David said: "it is high, I cannot attain unto it." From an unworthy sister I hope.
(Mrs.) CYNTHIA PERKINS BROWN.

3347 Tutwiler Ave., Memphis, Tenn.

DEAR EDITORS OF THE SIGNS: I am sorry to be late in sending payment for the *Signs of the Times*. I am adding an extra dollar to be used as you desire. I hope we will never miss getting this paper that contains so many comforting letters and editorials as long as we live. I am often made to wonder at the many blessings I receive along life's journey: such as being blessed with the sweet privilege of meeting from time to time with God's little flock who are the fewest of all people, those who believe God is the moving cause of our walking in his name (if we walk there). I hope I am not deceived in feeling I love him above all else, though

this old flesh is rebellious and very ugly indeed. If left to me to do right in order to receive blessings along the way surely I would miss them for truly the way to perform good I find not.

I greatly desire to live soberly and righteously in this present world, ever looking to Jesus the author and finisher of our faith. I humbly hope the Lord has given me a sweet hope that is an anchor of the soul, and taught me many things concerning his power, love and mercy, though I am not gifted to talk or write of it which I have desired at his hand. I feel it is best as it is for God makes no mistakes. He knows what is best for us better than we, and he is not like natural parents that can be begged into letting children do things that are not good for them. For some purpose known unto God our beloved pastor, Elder W. O. Wammack is in the service of his country. It made us very sad to see him go but he felt it was his duty to do his part. Said he was no better than others to go, but we feel God had a wise purpose in his going. We are very thankful our church was not left in destitute circumstances. Brother Wammack together with his church saw the gift in brother Grady Brown to speak in the name of Jesus Christ our Lord, and thus liberated him to talk when opportunity was given which he has done so beautifully. We have no doubt of his high calling. Brother R. L. Biggs visited us and when he arose to speak he said he desired to talk about Zion and why Christ dwelled there. His desire was granted for it was one of the sweetest sermons I ever heard. Oh! could we view such truths, rejoicing in it without knowledge from above. When our minds are carried above this war torn world and allowed to feast to the fulness of their soul it is food that gives them strength for days to come, but we can only enjoy the sweetness of it as long as our Lord will allow. When it begins to fade away how we do wish to keep it,

but having no power of our own we must go on down the stream of time with many fears and trials yet to come. May God give us strength and courage to endure all things with patience and wait for his return is my prayer. Remember us when at the throne of grace, and may He be present with you in time of need. Yours in hope.

(Mrs.) LUTHER CAMPBELL.

Route 1, Hawkins, Texas.

DEAR BROTHER DODSON and the readers of our beloved family paper: I say our family paper, I mean all the children of God is one family, should see eye to eye and one and all speak in the same tongue. I wish to say a few words on the saving power as I see it, and as my Bible teaches me. We read in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us." We find there are two kinds of works, the righteous and the unrighteous, and the apostle says it is not by works of righteousness which we have done. If not by good works we are saved surely it is not by bad works. Then let us read in 2 Timothy 1:9, "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." Here the apostle tells us it was not according to our works that we are saved. Now read in Eph. 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Dear reader, I am so glad that the orderly Primitive Baptists believe that it is God that does the saving, and not the modern preacher. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Let us see in Luke 17:18 how we get into or receive the kingdom of God: "Verily I say unto you, Whosoever shall not receive the king-

dom of God as a little child shall in no wise enter therein." Let us see how the little child or the infant gets into the kingdom of Heaven. We know that it is nothing good that the little child has ever done. The Bible says we are by nature the children of wrath. Read in Mark 10:15, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," and we know that the little child does not perform any conditions nor obey any gospel, in order to get to heaven, but we have to get into heaven just like the little child. We may be eighty-five or ninety years old as the case may be. Read in Romans 11:5-6, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace." I am so glad it is all by the grace of God. That lets the preacher out for he cannot say that any one is saved by his preaching. However, there are lots of the modern type preachers that claim to be saving souls, but I would like some of them to explain to me where they intend to house those souls that they are saving. They will not go where God's people go for Jesus said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "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." "He that cometh to God must believe that he is, and that he is a rewarder of them that dilligently seek him." "Verily, verily, I say unto you, He that believeth on me hath everlasting life." In I John 5:1 we read, "Whosoever believeth that Jesus is the Christ is born of God." I would like to know why some people call for mourners when the Bible plainly says they cannot come unless God draws them. I will now say a few words about faith. The Bible says it is the fruit

of the Spirit and I believe it means the Spirit of God. Do not think I do not believe in good works for I do believe when God hath begun a good work he will perform it until the end. I believe in eternal salvation by the grace of God and he that is born of God is made good in spirit and truth, and is kept by the power of God until the last day. Whatsoever you would that men should do unto you, do also unto them; let us at all times be ready to teach and advise others to seek the old path and walk therein; pray daily to God to help us to seek the right way. May the God of heaven bless all the household of faith; watch over his children wherever they are on land or sea; keep them secure from all harm and guide them in the straight and narrow way that leads them into heaven's sweet resting place. May God's richest blessings be with you all. Please, one and all, pray for me and mine. Though unworthy, I feel to be the least of the least. A poor brother I hope.

S. E. REEVES.

(The Bowdoinham Old School Baptist Church to the Old School Baptist Association in session with the churches at Whitefield, Me., Sept. 6-7-8, 1945.)

BELOVED OF GOD: The year has passed with all its changes and again it is time for our annual letter. Our little band stands the same as last year — three in number. We are bound together by the bonds of love and dwell together in love and unity with our brethren. We believe in "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Eph. 4:5-6. We are always ready to give an answer to every man that asketh a reason for the hope that is within us with fear and meekness. The hope of a true believer in Christ is a living hope because it is the finished work of the crucified and risen Savior, who sits at the right hand of the Majesty on High, having accomplished a complete salvation for all the Father had given him. That same

hope was given me twenty years ago in this church. As I look back I had a wonderful experience. God led me through deep waters but they did not overflow me. It (the hymn) says, "The rivers of woe shall not thee overflow." I felt weary and footsore, I knew what sorrow was and was acquainted with grief, I felt I had walked in the footsteps of Jesus. When Elder Dodson arose to speak he held my attention for he was talking to me and me alone. I was the only sinner in the church, but as he talked things became clearer and light began to shine through the darkness. My burden began to roll away and I felt it was good to be there. When he told how God had prepared a perfect sacrifice in his Son to take away the sins of the world ("Who his own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes ye were healed." I Peter 2:24.) my sorrow turned to joy and God gave me the assurance that my sins were forgiven. He still keeps that assurance alive. When I came home everything looked so beautiful I thought I shall never sin again. I was kept in that state for awhile when one day I awoke to the fact that sin was still in my members and I had a war to fight — the flesh against the spirit. My feet have often strayed from that straight and narrow way into the byways. I have to be chastized but I know I still have a Savior who is able to save to the uttermost. Job 5:17 says: "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." I care not for the material things of this world when God has given me so great a salvation.

Elder Bellows has come to us and brought glad tidings of great joy. Brother Reynolds and wife opened their home for our meetings which we much appreciated. I hope I have not written anything that is not in accord with God's word.

May peace and grace abide with us

through another year, may we be kept by his power, and when we are through on this earth may Christ bring us to the throne of his Majesty on high where tears and sorrow are wiped away and we may sing his praises for-ever-more.

(Mrs.) RACHEL C. POTTER.

Route 1, Chancellor, Ala.

SIGNS OF THE TIMES, DEAR EDITORS: I am minded to write an article on the first verse of the one hundred and twenty-seventh Psalm. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." There was a people who compassed land and sea to make a believer, but when they had made him Christ said: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." But again we see those that are commonly called dry land Baptists. They are believers but fight against their duty of coming to the church. Or we see a brother called to preach and he fights this call for years. What is the result of this? It only brings much sorrow, many tears, many sleepless nights and much repentance to such an one. Why is this so? To answer that question we will go back to the text. "Except the Lord build the house, they labor in vain that build it." To build the house the Lord has laid the foundation and "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and on this foundation he builds his building. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." The timbers he uses are those that know him "for this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." We learn to know God by the things that we suffer, or to be clearer we are taught by the Holy Ghost through experience and this is the answer

to our question. To begin with we must be born of the spirit which convicts of sin. Conviction brings sorrow and tribulations. It causes us to see ourselves as we are and thus brings about repentance. Tribulations bring or work experience and through experience we are taught to know the Lord by the Holy Ghost. When we know the Lord we have patience to wait upon him for salvation or in the words of one writer to "stand still, and see the salvation of the Lord." To have patience we must have faith which is the gift of God, "the substance of things hoped for, the evidence of things not seen." Then patience worketh hope which is the anchor of the soul both sure and steadfast. "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This love of God so works that we are made to let our light shine before men, that others may see our good works and glorify the Father. This is not an Arminian text but great comfort for the children of the King. What is our light, but Christ, for in him is life and the life is the light of men. He is the light which so shines before men that others may see our good works, and he is also our good works. This is the name by which he shall be called "The Lord our righteousness." Line upon line, precept upon precept, here a little and there a little the building is framed by the hand of God. No other way can we know him for "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep." As ever your brother in hope.

W. A. WILLIAMS.

"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 3:9.

DEAR BROTHER DODSON: For some cause best known to God, my mind has been impressed for a time to write my views as they have been given me as to what is taught in this text. There are two reasons I will offer for this effort. The first and great cause is that I have been made to love the truths that it contains. The other is to get rid of this burden of mind.

I know of no verse in the New Testament written in plainer and more positive language than this, and it treats only on the spiritual birth and spiritual life of God's children. It is my desire that I may be able to present my views in a plain and scriptural manner. There is no question in my mind but that the same holy truths written in our text is also written in the hearts and minds of God's spiritual children. This being true they cannot sin because that blessed holy seed of which they are born remaineth in them, and for this and no other reason they cannot sin.

This we understand applies only to God's elect, regenerated and spiritual children who have been born of God. It does not present them as the children of Adam which they are, but it points to them as the ones who have been born of a better seed than that of Adam, for Adam's seed has been a corrupt seed and will be to the end of time. In the natural or Adam life given in the first birth to all people there is a mortal corrupt seed ministered to them which, as before stated, remains through our journey here.

I know there is a people that teach that God's children can so conduct themselves in a repentance for sin, that God will remove every stain of sin from their mortal bodies. Yes, I have been present where this was taught. Heard them shout praises to God when they said they received the second blessing, but this has never been the doctrine of Old Baptists. They

believe and confess, while they are the children of God, they are also the children of Adam, bear relation to his corrupt seed and the sins they commit are the fruit of this corrupt seed.

Brother Dodson what I shall present here is offered for your consideration. Of course I would be glad for you to publish it in the *Signs*. I feel the readers of the *Signs* love the truth and it is my intention, if the Lord will aid me, to offer nothing but the truth, knowing, as I think I do, that the sword of truth is an unwelcome intruder to those who are in error. I think it should be clear to all lovers of truth that the apostle was not speaking of the relation of God's people as it stands in Adam, but he was speaking of that which relates to Christ. "Whosoever is born of God doth not commit sin." This relates to God's spiritual children as they stand in him being born of him, and cannot refer to them as the sons of Adam. So then whose sons will it apply to? I say to the sons of God when they are born of God. "Whom he did foreknow, he also did predestinate." "Moreover whom he did predestinate, them he also called." I will ask what are they called to? I will answer, to a knowledge of the truth which knowledge was never given to a man until he is born of God, and is made heir into God's family. "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I think I have made it plain that it is the natural man (the Adam sinner) that is born again, born of God, and in this birth he is given a holy life which is without sin. I cannot believe that there ever was one sin committed by reason of the spiritual birth, or the spiritual life given to a poor sinner.

Brother Dodson, this text 1 John 3:9 sets forth the truth. If what I have written is in harmony with the text it also must be truth. If you or any good brother or sister feels to point out my mistakes I humbly ask that you do so. It is

only the truth that can build us up and do us good. Submitted in love to all who love the truth.

(Elder) JOHN NEAL.

210 Douglas St., Anna, Ill.

1516 Patterson Ave., S. W. Roanoke, 16, Va.

DEAR READERS OF THE SIGNS: I kindly ask some Elder to please give their views on Matt. 23:37 through the *Signs* and will thank them a lot. Talking with a friend recently she was speaking of the boys in the service. She has two sons-in-law in the conflict and told me she had prayed all night many nights for those boys, and also said people are not praying enough for the boys in the service. She seemed to think prayer was bringing the boys home.

This is not my belief dear brethren and sisters, prayer does not change God's plan and purpose. I believe prayer is the spirit within that makes supplication unto God for those things that are needful. No, we cannot utter one word that is not forced upon us with groanings that cannot be uttered. It is something that must be given by the One that gives us all good and perfect gifts. When he speaks to us in that still, small voice and tells us to pray, then and there is when we fall down on our face and beg him for his goodness and mercy. Could we make a voluntary prayer? No, it would not escape our lips. Was it voluntary when the Son of God cried out on the cross from the agony of his soul, "My God, my God, why hast thou forsaken me?" Would you call that voluntary? I believe it was forced upon him. I have never prayed in my life except when it was forced upon me.

I have a son that fought twenty-seven months in Africa, Italy and Sicily. His ship was shelled off the coast of Sicily and went down but all were saved. God speaks and it is done. commands and it stands fast. It was not God's plan and purpose for my boy to die on the battle fields of Africa, Sicily or Anzio. I was made to be comforted with the thought

that God controls every bullet, bomb and cannon. I believe he had a grand and noble purpose in each and every battle. My son is still serving and I have two sons-in-law in service, but O how wonderful to feel and know this war is about ended. Who have we to thank? No one but the Creator. He rules on the throne of heaven and his power reaches to all the ends of the earth. What a blessing it is for mothers to know their sons are coming from the battle fields, but mother's prayer did not bring them home. It was the plan and purpose of Almighty God which was made from the foundation of the world.

I have received several letters from the brethren and sisters, and want to thank each and every one, telling them how much I appreciate their thinking of me as I am shut in and seem to be in the dark so much of the time. I would appreciate hearing from any that have a mind to write me personally or through the *Signs*. Pardon me for having made this a little lengthy. Yours sincerely I hope.

(Mrs.) MAUDE A. MORAN.

Clarksville, Tenn.

DEAR BROTHER DODSON: It is time for the renewal of my subscription to the *Signs* and I am sending money-order. The extra dollar you can use for the paper as you see fit. How I wish I could write as others do and send for publication. I do appreciate the good editorials written by yourself and other brethren and the wonderful experiences together with your kind remarks underneath them. It makes me long to meet them and yourself and hear you preach. I feel too unworthy to call you brother, but something in the tone of your messages is so touching and kind and in accordance with what I believe, at least what I hope I believe. The twenty-fifth of December was such a great day to me, all alone in my humble little home, yet I hope and feel Jesus surely was with me. Something spoke peace to

my poor soul. Unworthy, O so unworthy I be it seemed some unseen power was present to soothe and make me thankful for each blessing. I sang some old songs of Zion such as "Am I a soldier of the cross, a follower of the Lamb?" and others. Something said to me perhaps you just imagine Jesus is present, you may not know anything about him of whom you are trying to speak. I hope he has atoned for my many sins, if not I am sure I am lost. There is nothing good I can do so it is all hope, sweet hope. Will say, as I have in the past, I do appreciate your effort in editing and publishing the paper for us poor unworthy, careworn worms of the dust. It comes laden with good sound things. Sometimes one article is worth the price, then sometimes I am so tossed about with the cares of this troublesome life it seems I fail to concentrate as I would like to do. So farewell dear Editors. May the God of heaven guide and keep you unto himself. A poor old sinner.

(Mrs.) B. H. SHEARON.

Fremont, N. C.

DEAR BROTHER DODSON: I am enclosing a check for \$5 for which please give credit on my subscription to the *Signs*. I regret having let the paper go unpaid for so long, but on account of having much business on my mind and also so much to do in these dreadful times I have been careless. The paper is of great comfort to me and I rejoice that the Lord has blessed us with such wonderful gifts as you and your Associate Editors to proclaim the blessed truth to the comfort and consolation of his people. To those who are hungering and thirsting for the blessed truth these editorials are as an oasis in a dry and thirsty land.

Many times I have been enabled to find much comfort and joy in reading articles which I feel were of the Lord, the workings of his holy and righteous spirit in the hearts of his people. I also feel very

much indebted to you for the book on the Resurrection of the Dead. I have been enabled to enjoy its contents and feast upon it so much that I have never found any room for criticism. It is truly a feast of good things to me, and the things which you and others have under consideration are too deep and mysterious for fault finding, by his called people, of each others writings. I feel that all of us have impressions, and that the Lord only reveals such a small portion of his truth that we do not understand others feelings and views many times and that we have to forbear. In my opinion whatever we think, speak or write does not in the least alter God's purpose, or change any of his plans of resurrection or salvation. These things are fixed and none can change or stay his hand. I feel that you are doing a great work and hope the Lord will continue to give you strength and forbearance to continue to write for the comfort of his people in the holy mount of Zion. Your brother in hope.

H. B. BALLANCE.

Carbon Hill, Ala.

DEAR BROTHER DODSON: I just want to write you a few words to let you know I enjoyed and appreciated the privilege of attending church and hearing you preach last first Sunday at Ebenezer. I wanted to remain for the afternoon service but circumstances being what they were I could not very well do so. We finished our visit in New York and started on our return trip Wednesday morning, arriving home Friday night. On our way home we came through Danville and I remembered that you said you were going to Danville.

I hope the Lord will make it possible for me to return to that part of the country when I may have more time to visit. There are so many historical places of interest to absorb ones time, not only political history but church history as

well that I could find it profitable to spend considerable time.

In passing through Delaware I wondered how near I was to the Welsh Tract Church. I surely would liked to have seen that church.

I want to say that I fully agree with your comments on the text of scripture you used as a text at Ebenezer. It was good to find you contending for the same things concerning life and salvation that all sound Baptists are contending for all over the country. I heard Eld. C. M. Hood use that same text at Paducah, Kentucky, some twenty-five years ago and you both followed pretty much the same line of thought in your discourse.

It is a feast of fat things indeed to hear only Jesus and him crucified preached to a dying world. That is all that will do any one any good. It is life to the dying; strength to the weak; cheer to the faint hearted; food to the hungry; rest to the weary and above all strengthens the lonely pilgrims and wayfarers in this life to press on toward the mark for the prize of the high calling of God in Christ Jesus.

When it goes well with you and you are enabled to pour out your soul in prayer and supplication to Almighty God please remember unworthy me at the throne of grace. Unworthily yours,

H. W. BOWDEN.

(We were very glad indeed to have brother Bowden worship with us in our meeting and hope he will visit us again. We are glad what he heard was in keeping with the sound doctrine which he has been accustomed to hearing.—R. L. D.)

Route 3, Box 564, Walnut Creek, Calif.

DEAR EDITORS AND BRETHREN IN THE LORD: I am enclosing \$3 part of which is for my subscription and \$1 to aid in sending the paper to others. I am rejoicing and meditating I hope in the dear Lord by being blessed and able to travel several miles to attend a sweet and precious meeting with the dear Old Baptists scattered here in this part of the state at the home of dear sister Miller and family near Galt, Calif. I was blessed to attend

five wonderful meetings in 1944. I cannot help but praise the Lord for all those wonderful blessings which I do not merit for I can do nothing good to merit any blessings. Oh, how I do cherish them in my heart when sent to me. How sweet the name of Jesus sounds in a believer's ear if indeed I am a believer in him and his wonderful word. I hope I am as none other is of any comfort to me in this world. 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. That is the way I feel. O, hinder me not. The dear Lord knows why I am removed far from the dear Old Baptists whom I love above all others in this world and love to be with, though I feel unfit. While under the sound of dear Elder Bynum's voice my eyes were blinded with tears, my cup running over with the sweet precious food of God which is to me the best tonic, flavored by the Lord alone to feed the poor weak starving heart and soul. Oh, how sweet, how sweet. Being so far from these dear people is an unsolved mystery to this poor sinner, but not unsolved to the dear Lord. All things are solved with him, by him and through him all things consist. How great are his signs, how mighty are his wonders. He moves in a mysterious way, his wonders to perform and who can stop him? None, no not one. I read and hear of the coldness and indifference of some who do not attend their church meetings when they are near them and able to go. I thought of that while at this wonderful meeting. How can a true saint of God (I hope I am true) decline from assembling with the dear saints to praise and honor him above all and crown him Lord of all?

I hope it is his will to bless me to attend more sweet meetings. I am in poor health but have traveled many miles to assemble with the dear saints, but was willing and made willing to bear the great tiredness and pain in body. Some are afflicted so they are not able to at-

tend their church meetings or have other providential hindrances. I do not feel that I would be willing to miss a meeting if I could be near a church and hear the wonderful word of God proclaimed. I hope it is my food and drink. God knows if it is deep in my heart that I love to listen to the wonderful sermons preached, and to read them in my Baptist papers that I take, and the blessed book, the Bible, which is one great mighty sermon in God the all in all. I do not know why I have written as I have. I hope the Lord has been with me, I try to pray for his guidance. Cast this aside when you have read the scattered thoughts. May he comfort all his saints and guide and comfort the Editors of the dear paper. In love for the truth in the Lord and a sister I hope in him.

(Mrs.) MABEL LINDSEY.

5 Shaw St., Sanford, Me.

DEAR BROTHER DODSON: When reading the *Signs* I think of your efforts to publish it, and of your pleasant visits to Maine. I feel we have been greatly comforted by your ministry, and by the other ministering brethren as well. In the last year we have been greatly blessed by having several good sermons both in our home church and our sister churches.

My mind has been exercised by this text in Exodus 15:25, and I am enclosing just a few of my thoughts on it. It seems I have only touched on the subject. There is no end.

"And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them." These words have a literal meaning as well as a spiritual and experimental one. They refer to the Lord's people, Israel, who were a type of the true Israel, the elect church. The Lord had just brought them out of Egypt. There was the pillar of cloud before them, the

pillar of fire by night and they had followed this pillar to a place where they were hemmed in by the Red Sea before them (and mountains on either side). Behind them they saw Pharaoh and his hosts. The pillar moved not and they were between the pillar and the Egyptians. There seemed no avenue of escape but Moses had faith that God could deliver his people, so he cried unto God and the waters of the sea were rolled back and Israel passed through on dry land. The enemy pursued and went after them into the midst of the sea, but God caused the water to return and Pharaoh and his hosts were drowned. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Psalms 77:19.

It was a time of great rejoicing with Israel. It seemed as though they would never cease singing and praising God for his mercies toward them, but soon their joy was turned to mourning. Footsore and weary after traveling three days in the wilderness of Shur no water was found to quench their thirst, and when they did find water at Marah it was bitter. Again the Lord hearkened to the prayer of Moses and showed him a tree, which when cut down and cast into it, sweetened the water. So our spiritual thirst is assuaged by that spiritual water from the Rock of our Salvation who is Christ. There is a tree, the wood of which, makes sweet our sorest afflictions.

"The cross on which the Savior died,
And conquered for his saints;
This is the tree by faith applied
Which sweetens all complaints."

We need and crave that Tree of Life, Jesus, who was hewn down, bled and died on the cross, but arose triumphant a victor over death and the grave to save his elect church.

"How bitter that cup, no heart can conceive,
Which he drank quite up that sinners might live."

Often the Lord supplies us with that pure water through his ministering servants,

pouring here a little and there a little until all his plants are watered. "He that watereth shall be watered also himself." Prov. 11:25.

How pleasant it is when the Lord's ministers and their hearers are refreshed together, and can converse on the things they have spoken and heard. In writing to the Romans, Paul said, "That I may come unto you with joy by the will of God, and may with you be refreshed." Romans 15:32. What a mercy to know about a life made bitter by sin, but sweetened by the love of God through the suffering and obedience of his dear Son. "He hath borne our griefs, and carried our sorrows."

"And the Lord shewed him a tree." This tree, the water of life, cannot be seen with the natural eye or felt by the natural heart, but through the revelation of God. "He made for them a statute." This statute is ours when we are delivered from the burden of sin and made to rejoice in his love and mercy. We do not forget this kindness, it is engraved in our hearts. At times our prayers, our songs, even our worship may seem dead, but we still have that sweet remembrance how the bitter waters were sweetened by the cross of Christ.

"Open thou the crystal fountain,
Whence the healing streams do flow,
Let the fiery, cloudy pillar,
Lead me all my journey through:
Strong Deliverer,
Be thou still my strength and shield."

Yours in gospel bonds.

(Mrs.) LYDIA K. NASON.

Island City, Ore.

MRS. BEATRICE HAAN, NACHES, WASH.
DEAR SISTER: My activities are limited at present to letter writing, and such a good letter deserves a prompt reply. I was especially pleased with your reference to a former admonition I had given you against magnifying your sinfulness so much among the saints of God. We are glad the Lord has taught you to know this in yourself, but we are to press on from

such dead works to the higher calling in Christ Jesus toward perfection. Paul said, "When I was a child . . . I thought as a child: but when I became a man, I put away childish things." This brings us to consider the different stages of our lives, and the developments toward maturity in each, and the way they are a figure of the spiritual. We know that God has a purpose in our lives and that he is leading us to accomplish this purpose. In your childhood I suppose you and your playmates sometimes played at making mud pies, but none of you ever feasted on them, or got any pleasure out of them except for the activity of the making; and such work always left your clothing and persons more or less soiled. This to me is a figure of our first works of righteousness which we soon find are as filthy rags. That is self-righteousness but it is all we have, but there must be a spiritual quickening or birth before we can discern the better way. In the first stages of our new life our thoughts and activities continue much as they were before, but we begin to get views of the higher and better things, and we soon try to produce them; but being as children with limited wisdom and knowledge, we mix so much of the carnal with the small store of spiritual we then have, that it is a sorry product, like mud pies of the earth earthy; and if it was not for the nourishment coming from the pure foods from our homes, selected, provided and adapted to our needs we would never attain the growth of maturity.

I think many of our Baptist people magnify their sinfulness, unworthiness, etc., too much, and the power and grace by which they produce the bountiful fruits of righteousness too little. That is what God's people should magnify, and in doing so there is no danger of pride and self-righteousness taking possession of them. The more God's grace is magni-

fied in his people the more meekness and humility will shine out in their lives.

In contrast to the figure already presented, there is another and more beautiful one we often experience. When we meet at the gospel feasts we so much desire, we find a table spread with all the dainties brought in by the different members, which is the book of remembrance that is written for them before the Lord; for those who think on his name and testify to these things to the comfort of each other. The pies at this feast are made of the choicest fruits of the trees of Paradise, and seasoned by the spices of the garden of our God. The aroma from these flow out and fill all the house with the life giving fragrance our souls so much desire and which nothing else can satisfy.

Sister, I know you can testify to these things as shown in both figures. The point I wish to emphasize is that you will no longer try to fill your humble place in the house of God by an exhibition of those dead works attendant to your infancy in spiritual life, but now try to comfort your brethren by the victories of a strong and living faith by which you are overcoming all enemies of righteousness and through which you will finally enter into the full joys of your Redeemer. In hope of the better life, I remain, yours in tribulation.

(Elder) C. W. BOND.

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TO THE POOR OF THE FLOCK AND TO
AID THE "SIGNS"**

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EDITORIAL

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Rutherford, N. J.

THE CLOUD LIKE A MAN'S HAND

I Kings 18:41-46

To the unregenerate eating and drinking is important, to the generation of Jesus Christ there is nothing to do but just let them alone at it. Ahab thought it amounted to a good deal and it would seem that Elijah encouraged him in it. Ahab's eating and drinking does not concern us at this time but, if heaven directs, we are interested in Elijah.

At this time I would like to ask where he got his knowledge that it was going to rain? Ahab may indulge in eating and drinking to his heart's content because it is going to rain and produce some more. How did Elijah know? The cloud had not appeared, nor the wind had not risen, yet this prophet knew that rain was coming. How? One answer and one alone will suffice. God made it known to him. But a certain amount of movement in the kingdom has been ordered. Elijah told his servant to go down to the sea. Suppose that he had not gone? But, my dear brethren, we are not able to tell what would have been, we are not dealing in suppositions but in the certainty of God. Personally, I much prefer to say that all God's children hear and obey when the unction is from above. Be that

as it may, the servant went. That is the all important thing. Let us remember the length of this dry spell with its intense heat and searing of all in the place where it occurred. It is a type and it is highly figurative of the experience and travel of the Lord's humble poor. A dry time is a barren time. Oh my precious kindred, do you feel barren and destitute of fruit unto his name's honor and glory? As sure as you have been born from above you have these times. Sometimes it seems that the Lord has gone forever and forgotten his covenant. Oh, the searching and looking for relief. Go to the sea, Elijah commanded his servant. No questioning his authority but going. At first when he returned there was nothing to be seen, no relief in sight, no good news from my God, no token that he was still kept and sheltered by the Lord Almighty. Oh the times when my readers remember with me when we sought for him, but look where we would we saw nothing. Let us not rush away but tarry a little while longer. Will you listen to that? Go back until seven times, go back to the sea. Deliverance will come, it always has come, it always will come. Suffering comes but it cannot change anything for that that is committed into his hands is perfectly safe. (2 Tim. 1:12). Sometimes we get sorely discouraged and our soul becomes so dry within. No gentle rains, no distilling dew, but a continuation of the same searing dryness felt through and through. But keep going; go until you are completely exhausted; go until the world and the fullness thereof passes away; go seven times. Ah, see him as he comes back on that seventh trip. He is coming from meeting with a great King, he is walking in the light of his countenance and it is showing in his weary face. Relief is in sight. "Behold, there ariseth a little cloud out of the sea, like a man's hand." Did you get that, weary one? Notice again that little cloud. Remember that little babe born in Bethlehem; remember that

when we first see him he is not comely, but this little cloud was like a man's hand. It had shape to it, it could be discerned as to its formation. Let us note the fact that it ariseth from the sea. Many times the sea is made synonymous with the trials and afflictions of God's people. They can do no more than the determination of God appoints to them. Here comes the cloud like unto a man's hand. This is the hand of him that controls the sea, the mighty raging deep. This cloud gives the rain, all the rain, none comes from any other source. Not only is this cloud a token of good to come from it, but it shows forth the Man of Gallilee and his ruling, providential care. This man is loved by his Father, he loved him so well that he put all things into his hands. How long had this glorious Father loved his equally glorious Son? Fearlessly we say always and always. Then whenever it was that God loved his Son, then and there, once and forever, he put all things into his hand. All of what things? Who said anything about what things? Did inspiration? No it did not. Who did say anything about what things? Well, the gainsayers have always been quite busy explaining what things. I do not know what God would do without gainsayers to keep him from getting in ridiculous positions, but they are one of the all things in his hand. They are not any bother to the church at all. Sometimes the good way gets too straight and narrow and they borrow tools and go out to build for themselves, but the church goes on and on, believing that all things are in his hand. You cannot preach (and if you did they would not receive it) to them that God created, anything but that he had a purpose in it worthy of himself. In the purpose and wisdom of God all things were in the Son's hand before those things were actually in existence in creation. If God failed to create or bring into manifestation something that he had placed in purpose in his Son's hand it

certainly would have showed discord in the very outset in the Trinity. Suppose he had. Let us grant just a little here and God had, in purpose, when he first loved his Son placed all things into his hand, but in the dawning of creation he did not create or make manifest just one of those things. What discord it brings to view to even hint, what things.

The gospel is good news. Anything that does not cause joy, peace and happiness is not nor cannot be the gospel. It is not good news that God created *one* thing at random. If it is not, then it is good news to preach that everything he created was in complete harmony with his purpose, and with the all things placed in the Son's hand. It is not good news that anything God created has gone contrary to his purpose. Such as that is the worst kind of news. How dreadful to think that one thing was not under divine control. I have two (all I have) precious boys in this awful conflict of carnage and devastation. If I could be made to believe that one train, ship, man, gun, bullet or anything else was not under divine control I do not think I could rest day or night. If that is not good news then it is to declare that now, at this time, out yonder on the bloody battlefield, on the raging ing waters all things are in his hand. When the redeemed have all been brought into the fold and the disposition of all things come, then, most of all, it would not be good news that just one thing was not disposed of by him.

I hope that I have kept it before me how unworthy I am, and what a vile wretched sinner I am, but at the same time I beg my Father, my God and my Brother to enable me, while I stay here, to preach this doctrine. I am sure there is nothing wrong with it. It belongs to every poor child of God that *has* to go seven times looking for a little cloud like a man's hand. In conclusion, all this hand holds belongs to God's children. None of these *all things* are primarily for any but

the Lord's anointed. Paul tells the church that all things are yours. Oh, weary pilgrim, God has given them all to you. They belong to you, but not one of them can come to you except through and from the man's hand. Life is yours and all that life is made up of belongs to you. Death is yours; dying on the breast of Jesus belongs to you; leaving behind all these trials and afflictions is yours; the world is yours; in a sense you may never own a foot of it, even the six by three mound your body rests in may be in the potter's field, but with God it is yours; things present and things to come all belong to you; they are all in his hand.

At this time I would like to see each of you and clasp your hand and raise our lisping, stammering voice in hymns of adoration to this Hand. It is beckoning us on and upward, and everything is working in perfect harmony and consistency to bring us all home more than conquerors over it all. There, safe from raging wars and all other earthly things, we shall see Him, be like Him and be satisfied. — W. D. G.

"I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."

—Rev. 3:8.

For some time we have been urged by a brother in Louisiana to write on the third chapter of Revelation, and especially the eighth verse. We deeply regret the delay in complying with his request, along with a number of others, but it has seemingly been impossible to meet all the demands made upon us. We plan to enlist the aid of our Associate Editors in writing on some of the many requests for views which we have on hand and hope in this way to catch up. Of late it has been more difficult for us to write than for some time, but if our brethren will bear with us, we promise to do the best we can to at least get a member of the staff to give consideration to their

requests. We will also welcome the views of others than our staff on subjects which may from time to time be requested by our readers. We consider such requests as an indication of an awakened and lively interest among our family circle, and we would like to do all we can to encourage them in this respect.

To cover fully the entire chapter is a task for which we are unequal, but we will endeavor to make some observations in general as well as to concentrate particularly upon the text in question. John was commanded by the One who said he was the Alpha and Omega, the first and the last, to write "what thou seest" and send it to the seven churches in Asia, and he was evidently shown things for the record says that he was "in the Spirit on the Lord's day." In order to be helpful to the household of faith, we need to be in the Spirit, or to have the Spirit working in us, and if we should then confine our writing and preaching to those things "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life," there would be less confusion than there is and our beloved Zion would be built up and comforted in her most holy faith. There were seven churches in Asia, and some have thought they represented the fullness of the conditions and experiences of the churches in the gospel age or dispensation. In the previous, or second chapter, John had addressed his message unto the angels (pastors or undershepherds) of four of the seven churches: namely, Ephesus, Smyrna, Pergamos and Thyatira, and in this third chapter which we now have under consideration he addresses the three remaining churches: namely, Sardis, Philadelphia and Laodicea. To the church at Sardis he says, "I know thy works, that thou hast a name that thou livest, and art dead." It is a sad state of affairs indeed to find a church of the Lord Jesus Christ, which is at least supposed to be

alive, *dead*. John exhorted this church to watchfulness and diligence, to remember how she had heard and received the gospel and to hold it fast and repent of her sins, else the Lord would come as a thief in the night and deal with her. He takes occasion to encourage the few in the Sardis church who had not defiled their garments by saying "they shall walk with me in white: for they are worthy." What a blessed thing it is to receive the approval and commendation of our Lord. It is like apples of gold in pictures of silver to behold his smiling face.

His next message is to the angel of the church at Philadelphia, and he prefaces his remarks to this church by saying, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Then the verse which has been cited particularly for consideration, follows: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Of all the churches in Asia, not a single one could compare in degree of perfection with that of this church. Philadelphia signifies *brotherly love*, and this was exemplified more, by far, in this church than any of the rest. Blessed, indeed, is the church where *brotherly love* abounds. There can be no question as to who it was that said these things, nor as to what they signified. In the fifth chapter John says: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book,

neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

It is quite evident that a true knowledge and understanding of the spirituality of God's blessed word is what was under consideration. God has been pleased to hide these things from the wise and prudent of this world and reveal them unto babes in Christ, and the only reason given is because it seemed good in his sight. How true it was that God knew the works of this church, as well as all the rest, whether good or bad, for he searcheth the heart and trieth the reins of all. God had greatly blessed the Philadelphia church with his love, against which there can be no law, and he declared he had set before her an open door, "and no man can shut it". The things of the gospel were, perhaps, more fully known and practiced by this church than any of the rest, and since the gospel is declared to be "the power of God unto salvation to every one that believeth," when his servants are endowed with power from on high and are given liberty to proclaim it in demonstration of the Spirit, every heart to whom it is directed by the Holy Ghost is bound to hear it, and all the world combined cannot prevent that still small voice from penetrating and entering wheresoever God is pleased to send it. We often think of the great wonder of the radio, and how messages can be tossed about, to and fro, almost momentarily, from the four corners of the earth, but, marvelous as this is, it cannot begin to compare with God's system of communicating with his people. And there is no such thing as static or interference of any kind when the God of heaven speaks, for he "openeth, and no man shutteth." We frankly confess that we do not fully understand the significance of the phrase in our text "for thou hast a little strength", unless it is

to show that even the Philadelphia church was not perfect in every sense of the word. In answer to Paul's petition to remove the "thorn in the flesh" that was given him, God said "my strength is made perfect in weakness." We, therefore, conclude that as long as the Philadelphia church had a little strength of her own that she was not absolutely perfect. How could she be if, indeed, she was to typify the experiences of other churches in the gospel age. Nevertheless it was declared concerning her she "hast kept my word, and hast not denied my name." What a marvelous example for the churches in this age to try to follow! The inspired writer then went on to say, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." What a great contrast is shown here between the true and the false. To the true he says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, . . . and I will write upon him my new name." Then follows that refrain which is found in all of the messages, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Having put the Philadelphia church upon the pinnacle of beauty, grandeur and glory, so to speak, John in his message which follows to the Laodicean church, gives an example of just the opposite, for the charges which were brought against this church were the worst and most serious of all. As a weighty admonition to all to whom they may apply we quote the

divine record in full for them to ponder over, as follows: "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." How infinite and sublime must be the love which God bears toward his people, for notwithstanding the terrible condition the Laodicean church was in, we hear him saying, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." By way of emphasizing again the importance of realizing to whom these things are addressed and apply, we once more quote the refrain which follows all of the messages: "He that hath an ear, let him hear what the Spirit saith unto the churches."

We offer the foregoing thoughts to our readers for their consideration in the hope that our heavenly Father may be pleased to bless them to their comfort and edification, and may his blessed and holy name have everlasting praise.

—R. L. D.

OBITUARIES

Sister MARY FAULKNER passed away at the Shaw's Nursing Home, Kingston, N. Y., April 12, 1945. In her death the Lexington Church of Old School Baptist faith and the community where she lived has sustained an irreparable loss. She was nearly ninety-three years old and had been a member of the Primitive Baptist Church for seventy-six years. Few members of a church of this faith have been affiliated with it as a member for so long a time.

Sister Faulkner was born June 16, 1852 in the town of Hardenburg, Ulster Co., N. Y., and was one of a family of ten children born to Mr. and Mrs. Joseph Banks. Here she spent her early life. Her parents were pioneers of strong character, noted for thrift, honesty and industry which qualities sister Faulkner inherited and evidenced in her long, successful and useful life. About the age of twenty-six she was united in marriage to John S. Lane of Lexington where they made their home until his death fourteen years later. In 1890 she remarried and continued to reside in Lexington until the death of her second husband, George H. Faulkner in 1920. Since that time she made her home with her son, Leon, at Allaben until about two years before her death when she entered Shaw's Nursing Home at Kingston for treatment. Both Mr. Faulkner and wife, sister Flossie I. Faulkner, ministered to her needs with devoted interest and faithful, loving care while she was in their home. Owing to her age and enfeebled condition it was decided to provide treatment for her at the nursing home mentioned, where nothing was spared that would provide for her comfort.

At the time of her death sister Faulkner was a member of the Lexington Old School Baptist Church. She was exercised early in life about things of spiritual interest, and was baptized when she was seventeen years old. She was firm in the doctrine, steadfast in the faith of her church, faithful to attend its meetings and hospitable in her home. Her counsel in church matters was for peace and unity among the brethren, and her walk with her brethren for more than three quarters of a century attested the genuineness of her faith and the strength of the hope that was hers to possess. She was the last of a family of ten children. She is survived by her son, Leon, of Allaben, N. Y. The funeral services were conducted April 15 at the Olive and Hurley meeting-house at Shokan, the writer officiating. The interment was in the Lexington Cemetery.

(Elder) ARNOLD H. BELLOWS.

It is with sorrowful hearts we write of the death of our dear mother, MRS. OCTAVIA J. JAMISON, Calloway, Va., who departed this life June 21, 1945, making her stay on earth 88 years, 2 months and 15 days. She was the eldest daughter of the late Elder John C. and Elizabeth Harris Hall. She was born in Floyd Co., Va., April 6, 1857, and with her parents moved to Franklin Co., Va., when she was five years old. July 11, 1880 she was married to Jos. William Jamison, and to this union nine children were born: Mrs. Rosa B. Burgess, Martinsville, Va., Mrs. Jennie L. Sigmon, Mrs. Lola Gold Phillpott and Miss Irby Jamison, Roanoke, Va., Miss Curtis Jamison and Cary Taylor Jamison, Calloway, Va. Beebe, Julia Lester, and May Jamison preceded her in death. She leaves to mourn her departure, her husband, six children, twelve grandchildren, one adopted grandchild, and five great-grandchildren; two brothers, Elder Wm. L. Hall, Independence, Mo., Benjamin F. Hall, Thorpe, W. Va.; three sisters, Miss Lucy Hall and Mrs. Tempie Brown, Radford, Va., Mrs. May Hawley, Charleston, W. Va. She received a hope in God's mercy and united with the church at Pigg River, August 1903, being baptized by Elder Peter Corn. She was granted a letter five years later to unite with Little Creek Church where she remained a faithful member until the end, never missing a meeting unless providentially hindered. She was a frequent visitor to all Primitive Baptist Churches in reach. Her devoted husband provided conveyance and missed but few times attending church with her. She will be greatly missed by her loved ones and the church. She was a woman of rare qualities as a wife and mother, always giving her children good advice. She was indeed a friend to those in need, and always looked to the comfort of others which endeared her to all that knew her. Her greatest pleasure was to be with the Old Baptists and entertain the brethren, sisters and friends in her home. She loved to read her Bible and read it through several times. She also loved to read the papers published by the Primitive Baptists. Her funeral services were conducted by her pastor, Elder Randolph Perdue and Elder George Dyer. There were many and beautiful floral offerings, and the presence of a great throng of saddened people showed their love and respect for her. Her remains were laid to rest in the cemetery near the home. We that remain are looking for the second coming of our Savior Jesus Christ when they that are in the graves shall be resurrected to meet the Lord in the air, be like him and be satisfied. Written by

(Elder) J. E. BURGESS and WIFE.

EMILY JANE (BIRD) SMITH, our dear sister in Christ was born October 11, 1869 in Mercer Co., W. Va., a daughter of John W. and Lurecy (Mea-

dows) Bird. She departed this life July 21, 1945, aged 75 years, 9 months and 10 days. She was married to Holridge Henry Smith, Dec. 31, 1885. (Brother Smith preceded her in death only a few months. See his obituary in Nov. 1945 issue of the "Signs of the Times"). To this union were born eleven children, six of whom preceded her in death. Left to mourn are J. J. Smith, Sr., Charleston, W. Va., T. O. Smith, St. Albans, W. Va., Route 2, Mrs. Lurecy Plumley and Mrs. Mary Philips, Charleston, W. Va., and Mrs. Ellen Brightwell, St. Albans, W. Va. Besides the five children named above there are twenty-three grandchildren, eighteen great-grandchildren, one brother, Creed Bird, three sisters, Mrs. Rhoda Johnson, Mrs. Sarah McCallister, Mrs. Rosa Spurlock and many relatives and friends.

The church has sustained a great loss in the passing of this dear sister and mother in Israel. Sister Smith had been a member of the Providence Old School or Primitive Baptist Church of Lincoln Co., W. Va., for about fifty-five years. (I do not have the date that she united). Her experience of grace dated back to her youth. It would not be possible in this brief notice to stress the many good qualities of this dear sister. She led a quiet and unassuming life, spent a life of toil, never murmuring or flinching at the many cares which came to her, she was so devoted and close to her family, serving and doing with loving hands for her children as only a mother can; a kind and good wife to brother Smith; devoted to her church and beloved and esteemed by her brethren and sisters. It was indeed her joy to attend her church meetings, always faithful in her attendance when her health would permit. For a number of years she and her family had resided at Charleston, W. Va., which made a distance of many miles to the church of her membership. This distance together with her age and infirmities had hampered her attendance in the last years of her life.

Her faith and belief in God was steadfast, unmovable, rooted and grounded in the apostolic doctrine faith and practice. So often she would speak of her hope in the unmerited grace of God, through the shed blood of the Lord and Savior Jesus Christ. As her pastor my memory still holds in store how her countenance would lighten, and her great joy at hearing the name of Christ extolled in the preached gospel. Many chronic ills had been preying on her for years, and after the departure of her husband in April she seemed to gradually lose ground, as it were, her courage broken, her life blighted. The end came after only a short last illness where we feel and believe she was gathered to the embrace of her Redeemer God and sweetly fell asleep in Jesus in hope of that blessed immortality.

The funeral was conducted by Elder J. C. Hammond and the unworthy writer of this notice at the home, where we desired to set forth the principles of the doctrine of God our Savior in an earnest desire that God who is rich in mercy be pleased to bless and comfort the bereaved family according to his will. May he with much mercy visit with that sweet reconciliation to his will. Burial was in the Teays Hill Cemetery at St. Albans, W. Va., beside her husband: Written by request of the family.

(Elder) H. J. BIRD.

EMMA CANDIS SMITH. In the halls of glory before the earth and seas were made, before heaven and hell were created, before the sun, moon and stars had been formed and before time had flown from the bosom of God to measure the puny existence of man, God created a precious little soul and with his own everlasting fingers of love, wrote in indellible characters on living plates its lovely and adorable name, Emma Candis.

On Friday the eleventh day of September in 1891, God sent this precious little soul into the home of Joseph W. and Lidyan Davidson Caldwell to live in a feminine body. This maiden grew to be a lovely, virtuous, noble, refined and beautiful lady. When she was nineteen years of age her mother was called by death and this incident seemingly blighted the remainder of her precious life. At the age of twenty-five she was married to Wm. H. Smith. To this union were born three children: Annie Lee, Bonnie Lee and David Byron, all of whom remained single and with her to her great joy. She was the purest, truest and most lovely mother I ever knew. She was given as a guiding light to me.

On May 18, 1915 I was made to know Jesus Christ as a whole and complete Savior for a whole and complete sinner. I felt the sweet presence of the holy angels and saw the clouds, grasses and dewdrops praising God, and I heard the voice of Jesus from heaven saying, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." It was at this time that God made known to me that she was to be my wife. For almost thirty years we lived, learned and loved! I lost the world when God took her from me! She had the purest heart and most noble soul I ever knew. In the spring of 1926 she was shown the church at New Hope and was permitted to commune with Elder J. B. Murphy and cousin Nettie Smith, together with my departed grandmother, Mrs. H. M. Smith. She carried the burden of this revelation in her darling bosom for fifteen years. On Saturday evening in 1941, during the district meeting at Bethlehem, she was again overshadowed with the glory of God, and was per-

mitted to come and tell his wonderful story of love. She was baptized the following morning by the pastor, Elder J. J. Collins. I saw the glory of God shine out of her darling face, and for three days she shouted the praises of God in almost every breath. My joys were unspeakable for truly she was the most holy person I ever saw! To us it seemed we had been together always and we planned everything together. I am so glad tonight that she ruled my life in love for she was truly my queen. She went as she had always wanted to go — die suddenly — before I did and while she was yet young, her children all grown and still single. She wanted to die in summer and be buried in a vault at Bethlehem, near her father and mother, with our beloved Elder J. J. Collins to speak in her memory. I know that God in his tender mercies will bless her pure, sweet and holy soul!

Graceville, Fla.

WM. H. SMITH.

JAMES MARION CATE, son of Elder Samuel Cate and Lucinda Whicker Cate, was born Oct. 26, 1854, near Moravia, Iowa, and died July 6, 1945, aged 90 years, 8 months and 10 days. He had been a life long resident of Appanoose Co., Iowa, having lived in Centerville more than forty years where he was widely known as a beekeeper. He had previously lived on his farm south of Moravia but moved to Centerville to educate his children. On Dec. 1, 1881 he was married to Amanda Ellen Turner to which union were born nine children, his wife and three children preceding him in death. On May 16, 1926 he was married to Mary Oliska Jones who survives with the following children: G. D. Cate, Peoria, Ill., Mrs. John Anderson, Plano, Iowa, Mrs. A. C. Fisher, Blakesburg, Iowa, S. R. Cate, Winfield, Kans., H. F. Cate, Wichita, Kans. and W. E. Cate, Los Angeles, Calif. He also had nine grandchildren and nine great-grandchildren. His three grandsons, James Fisher, Jimmie Cate and James Cate all being in the service. He also leaves one niece, Mrs. W. E. Donovan and her family and many other relatives and friends.

In early manhood, he with his only brother, Harvey C. Cate united with the Moravia Primitive Baptist Church. They united on the same day, neither knowing the intentions of the other, and were both baptized the following day by Elder S. B. Jones. They enjoyed many years of church relationship and loved to help entertain the Associations which were held at their father's home. They were blessed with a wonderful step-mother, Jane Armstrong Cate, who cared for them from early childhood. She was a daughter of Elder Armstrong of the Baptist faith.

Our subject in his closing years was deeply interested and read much on the subject of the resurrection of the dead, and we feel that he is now

enjoying the realities and is free from the trials and afflictions of this world. The funeral services were held at the Miller Funeral Home in Centerville, Iowa, Sunday, July 8, conducted by brother W. F. F. Evans. The pallbearers were Del Cate, Forest Cate, Albert Fisher, John Anderson, Ralph Boone and Dalton Roseberry (all relatives). The body was laid to rest in the family plot of the New Hope Cemetery near Moravia, there to await the resurrection. "It is not all of life to live, nor all of death to die."

MARY O. CATE.

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each 1st Sunday, 11:00 a. m. and Saturday before.
J. J. COLLINS, Pastor.

Ramah Primitive Baptist Church, located 2 miles West of Cottonwood, Ala., holds services each 4th Sunday and Saturday before. Order of preaching: Elders E. E. Watson and F. A. Collins on Saturday.
AMOS SELLERS, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each 2nd Sunday.
F. A. COLLINS, Pastor.

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala.

Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.
H. MATT BROCK, Pastor.

Little Hope Church meets each second Sunday at 11 a. m. ten miles west of Fayette, Ala.
H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before, 11 a. m., eight miles south of Gordo, Ala.
O. G. CARVER, Pastor.

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.
F. A. COLLINS, Pastor.

Hopewell Church, Ozark Ala., meets each 4th Sunday, 11 a. m.
J. J. COLLINS, Pastor.

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St. at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.

Wrights' Creek Church, Slocomb, Ala., meets each Saturday before fourth Sunday, 11 a. m. Elders J. J. Collins and J. S. Bass, Pastors.
J. J. COLLINS

New Prospect Church meets each third Sunday at 11 a. m. six miles S.E. of Sulligent, Ala.
H. MATT BROCK, Pastor.

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.
F. A. COLLINS, Pastor.

Seclusia Old School, or Primitive, Predestinarian Baptist Church meets, God willing, every second Sunday in the hall corner Eighth and Yale Sts., Claremont; and every fourth Sunday at 1109 N. Williams St., Compton, California.

W. L. SLUSHER, Pastor.
La Canda, California.

Salem Primitive Baptist Church meets each 1st Sunday, north end Harrison Ave., Panama City, Fla.

F. A. COLLINS, Pastor.

Salem Old School Baptist Church, Weiser, Idaho, meets the second Sunday and Saturday before.

E. N. FIELDS, Pastor.

Pleasant Valley Church, Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc.)

L. L. SCHENCK, Moderator

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before at 2:30 p.m. on South 7th St., Mayfield, Ky.

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays at 11 a.m. in the meeting house, 210 E. Madison St., near Calvert St.

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday.

D. L. TOPPING, Pastor.

Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.

Meetings every first and third Sundays 10:30 A.M., 2 P.M.

The Middleburg Old School Baptist Church meets fourth Sunday in each month. Services held in the American Legion rooms, over Judge Golding's office (third floor), Main Street, Cobleskill, N. Y., 11 a.m. and 2 p.m.

ARNOLD H. BELLOWS, Pastor.

Ebenezer Old School Baptist Church
in NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.

11:00 a. m. 1:30 p. m.

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a.m. and Saturday before.

D. V. SPANGLER, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p.m. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

Big Spring Church, Island City, Ore., meets first and third Sundays at 2:30 p.m.

C. W. BOND, Pastor.

Salem Old School Baptist Church
1626 Arch Street Philadelphia, Pa.
(GRAND FRATERNITY HALL)

Meeting First Sunday Each Month

10:30 a. m.

Take Elevator to 3rd Floor

Sardis Church meets first Sunday each month at 10:30 a.m. and Saturday before at 2:30 p.m. at Potter Co., Court House, Amarillo, Texas, Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor.

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, Pastor.

Fort Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets third Sunday in each month at 11:00 a. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house.

C. Y. OSTEEEN, Pastor.

Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene. (Mrs.) IRENE WISENBAKER.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a. m. and Saturday before at 2 p. m.

C. Y. OSTEEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house.

E. B. AULT, Pastor.

Mt. Zion Church, Weslaco, Texas, meets on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Pastor.

Danville Primitive Baptist Church meets each second Sunday 11 a.m. and Saturday night before. Bradley Road, Danville, Va.

W. R. DODD, Pastor.

Malmaison Church ten miles from Danville, between Chatham and Danville, Va., meet each first Sunday 11 a.m.

D. V. SPANGLER, Pastor.

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3032 Cottage Toll Road, Norfolk, Va.

R. B. DENSON, Pastor.

Richmond Primitive Baptist Church meets each fourth Sunday at 11 a. m. in the meeting house, 28th St., South Richmond, Va.

R. B. DENSON, Pastor.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U.S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a. m.

C. M. FISHER.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

Harmony Old School Baptist Church meets each second Sunday at 11 a.m. and Saturday before at 3 p.m. about four miles east of Huntington, W. Va. U.S. Route 60 on Russel Creek.

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J. MARCH, 1946

No. 3

Our God Is Merciful. Psalms 166:5

I love to think of a God who is wise
Beyond our comprehension;
Whose depths of mercy, and riches of grace
Cannot be measured by time nor space,
Nor the wealth of the earth's dimension.

I love to worship a God of truth,
Whose promises cannot be broken;
Doing His will in earth as in heaven,
No power besides that He has given,
Fulfilling all He hath spoken.

I love to call upon a gracious God
Who hears and answers prayer;
Before we ask He knows our need,
But His love constrains us to come to His feet.
And leave our petitions there.

I love to think of a fountain of life,
Flowing from His throne like a river;
Surrounding Zion with love and peace
That she may in grace and knowledge increase,
His dwelling place, forever.

Lord of wisdom, truth and love,
How shall I show forth Thy praise?
Thou art my life, my everything,
Teach me some glorious song to sing
Of Thy mercies all my days.

—(Mrs.) DAISY BAKER.

Naches, Wash.

CORRESPONDENCE

721 N. Main St., Eureka, Kans.

EDITOR OF THE SIGNS, DEARLY ESTEEMED BRETHREN: I desire to write you a letter on the following scripture, if the Lord is willing, to be published in the SIGNS if you think it worthy. Please do not crowd out good things for it. "My times are in thy hand." Psalms 31:15. What confirmation would the precious truth contained in these words derive from the per-

sonal experience of the man of God who penned them? Reviewing the past of his eventful history, he would trace the guiding and overshadowing hand of his heavenly Father in all the circumstances of the checkered and diversified scene; and as memory thus recalled the strange and momentous events of his life, with what overpowering solemnity would the conviction force itself upon his mind, that for the form and complexion of that life how little was it indebted to himself! Circumstances which chance could not originate, events which human sagacity could not foresee, and results which finite experience could not determine, would at once lift his grateful and adoring thoughts to that God of infinite foreknowledge and love, whose overruling providence had guarded with a sleepless eye each circumstance, and whose infinite goodness had guided each step with a skillful hand. With this retrospect before him, with what intensity of feeling would the aged king exclaim, "My times are in thy hand." David felt this truth that all his interests were in God's keeping under his supreme direction—so consolatory—as life drew near its close, how much more cheering may it be to us just entering upon a new year of life, all whose history is, to our view, wisely and beneficently enshrouded in obscurity, and all whose events, from the least to the greatest are happily beyond our control.

"My times are in thy hand." Who can give us the heartfelt, soothing influence of this precious truth but the Holy Spirit by whose divine inspiration it was entered? May he now unfold and apply with his sanctifying, comforting power this portion of his own holy word to the reader's heart! The declaration that our times are in the Lord's hand implies that the future of our history is impenetrably and mysteriously veiled from our sight. We live in a world of mysteries. They meet our eye, awaken our inquiry, and baffle our investigation at every step. Nature is a vast arcanum of mysteries. Science, truth, religion, our existence, the future of our being are all mysteries, and God, who alone can explain all mysteries, is the greatest mystery of all. How little do we understand of the inexplicable wonders of a wonder-working God whose "thoughts are very deep," and whose "ways are past finding out."

To God nothing is mysterious in purpose, nothing is unfixed in forethought, nothing is unknown; in providence nothing is contingent. His glance pierces the future as vividly as it beholds the past. He knoweth the end from the beginning. All his doings are parts of a divine, eternal and harmonious plan. He may make "darkness his secret place; his pavilion round about him dark waters and thick clouds of the skies," and to human vision his dispensations may appear gloomy, discrepant and confused; yet he is working "all things after the counsel of his own will," and at the brightness that is before him, his thick clouds pass, and all is transparent and harmonious to his eye. And why this obscurity thus investing all our future? Would it not be a satisfaction and a blessing, could we look back through the mystic veil, and gaze with a farseeing and undimmed eye upon "our times," yet awaiting us this side of the grave? Remembering the past you are, perhaps, ready to say, could I but have

foreseen, I would have prearranged had I anticipated the result of such a step, or have known the issue of such a movement, or have safely calculated the consequences of such a measure, I might have pursued an opposite course, and have averted the evil I now deplore, and have spared me the misery I now feel. But hush this vain reasoning! God, thy God, O believer, had in wisdom, faithfulness and love hidden all the future from thy view. Thou shalt remember all the way which the Lord, thy God, led thee these 40 years. How has he guided, counseled and upheld you? He has led you by a right way. In perplexity he has directed you, in sorrow he has comforted you, in slippery paths his mercy has held you up and when fallen he has raised you again. From seeming evil he has educes positive good. The mistakes you have made and the follies you have committed in the blindness of your path, and in the sinfulness of your heart, have led you to a closer acquaintance with and to a stronger confidence in God. They have opened up to you new and more glorious views of his character and his government; while in leading you closer to the feet of Jesus in self-knowledge and self-abhorrence they have unlocked to us springs of spiritual blessings, fresh, sanctifying and unspeakable.

Beloved, God has placed us in a school in which he is teaching us to lay our blind reason at his feet, to cease from our own wisdom and guidance, and lean upon and confide in him as children with a parent. The goodness of God to us, combined with a jealous regard to his own glory, constrains him to conceal the path along which he conducts us. His promise is, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah 42:16. Could the scenes of this year's history rise in their shadowy outline before

us, or were an angel permitted to divulge a single page in the momentous volume of events just opened, how might we shrink from the revelation, and closing the book again, calmly wait until he should unfold its leaves in whose hand our times are. How unfitted we should be to discharge our duties, to sustain our responsibilities, to meet our trials, cope with our difficulties and bear with our sorrows, were they all to confront us this moment. Oh! how kindly, wisely and tenderly does our Father deal with us; and in no part of his providential dealings is his goodness more clearly seen than in veiling all our future from our ken. Let us sit down at Jesus' feet, thanking him that "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Our times all wrapped in impenetrable mystery are yet in God's hand. The words are emphatic. Our times are not in the hands of angels or of men, still less in our own they are in the Lord's hand. It is an individual truth, "my times." We deal too timidly with our individuality—with the truth of God as individuals, with Jesus as individuals, with the covenant of grace as individuals and with our responsibilities as individuals. What, you exclaim! I, a poor worm of the dust, not worthy of his regard, too insignificant for his notice; I, who have a heart so cold, a nature so depraved, a will so perverse, "my times?" Yes, dear ones, you may humbly adopt these words as your own and exultingly exclaim, "My times are in thy hand." How comprehensive, too, is this truth. "My times are in thy hand." Diversified as they may be, whatever the shape in which they are developed, or the complexion which they assume, attractive, repulsive, bathed with light or draped in gloom, all are there, exclusively and safely lodged in the Lord's hand. Let us specify a few of these times. Our times of prosperity are in the Lord's hand. There are no circumstances

of life in which we are more sadly prone to indulge in self-complaisance than those of prosperity. Industry is enriched and perseverance rewarded; wealth increases and blessings accumulate; the heart grows fat and kicks against God; the merchant-ship returns freighted with treasure; the acres of the tiller are fruitful and his barns are filled with plenty; prosperity in some form smiles upon our path, and then alas, God is forgotten by some of us. We arrogate to ourselves the praise of our success; my hand and the might of my power hath gotten me this. But what is the language of God's word? "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the Lord thy God." Deut. 8: 11-14. But O, let us remember that all our past and all our coming prosperity, if indeed he shall so appoint it, is in the hand of God. It is his wisdom that suggests our plans; it is his power that guides every flower that blooms in our path; every smile that gladdens it; every mercy that bedews it; yea, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Oh, for grace to recognize God in our mercies, for a heart lifted up in holy returns of love, gratitude and praise. How much sweeter will be our sweets; how much more blessed our blessings; and endeared our endearments, seeing them all dropping from the outstretched, munificent hand of a loving, gracious and bountiful Father. There are times of adversity and they, too, are in the Lord's hand. As every sunbeam that brightens, so every cloud that darkens comes from God. We are subject to great

and sudden reverses in our earthly condition. Joy is often succeeded by grief and prosperity by adversity. We are on the pinnacle today, tomorrow at its base. Oh, what a change may one event and in one moment create. A storm, a conflagration, a slight oscillation of the funds, the morning mail, the casual meeting of a friend may clothe our life in mourning, but beloved, all is from the Lord. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Job 5:6. Sorrow cannot come until God bids it, health cannot fade, wealth cannot vanish, comfort cannot decay, friendship chill, loved ones cannot die until he in his sovereignty permits. Your time of sorrow is his appointment, the bitter cup which it may please the Lord you shall drink this year will not be mixed by human hands. In the hand of the Lord is that cup. The cloud that may lower on your path will not gather at a creature's bidding. He maketh the clouds his chariot.

Some treasure you are now pressing to your heart he may ask you to resign; some blessing you now possess he may bid you relinquish; some fond expectation you now cherish he may will you should forego; some lonely path he may design you should tread; yea, he may even bereave you of all and yet all is in his hand, a Father's hand, moving in thick darkness is shaping every event and arranging every dispensation of your life. Has sickness laid you on a bed of suffering? Has bereavement impoverished you, darkened your home? Has adversity impoverished your resources? Has change lessened your comforts? Has sorrow in one of its many forms crushed your spirit to the earth? The Lord has done it. In all that has been sent, in all that has been recalled and in all that has been withheld, his hand, noiseless and unseen has moved. Ah, yes that hand of changeless love blends a sweet with every bitter, pencils a bright bow on each dark cloud, upholds each falter-

ing step, shelters within its hollow, and guides with unerring skill his chosen people (sheep) safe to glory. Dear children of God, your afflictions, trials, crosses, losses and sorrows are all in your Father's hand, and they cannot come until sent by him. Bow that stricken heart, yield that tempest-tossed soul to his sovereign disposal, to his calm, righteous sway in the submissive spirit and language of your suffering Savior: "Not my will, but thine, be done." My times of sadness and of grief are in thy hands. Times of soul distress, spiritual darkness and conflict are in his hand. Many such are there in the experience of the true saints of God—many a hard fought battle, the fiery dart, the desperate wound, the momentary defeat in the Christian's life. Taking advantage of the spiritual mist which may hover around the mind in the time of perplexing care and of gloomy providences, the foe, with stealthy tread may rush in upon the soul like a flood, and when to this surprisal is added the suspension of the Lord's manifested presence, the veiling of his smile and the silence of his responsive voice, that is indeed a time of soul distress, but it is in the Lord's hand. No spiritual cloud shades, no mental distress depresses, no fiery dart is launched, that is not by him permitted and for which there is not a provision by him arranged. There is nothing which the Lord has taken more entirely and exclusively into his keeping than the redeemed, sanctified souls of his people for they are the sheep of his pasture, and he leads them and they do follow him said Jesus. Submitted in humbleness I hope and in love.

(Elder) C. A. HUNT

Ajlune, Wash.

DEAR BROTHER DODSON: I am aware that my subscription awaits renewal. I frequently wonder how the saints in past ages could maintain even the semblance of organized or co-operative work and work-

ship without this means of communication. Few could read or write in the middle ages. Scribes had to be employed, probably on a fee basis, while messengers were subject to arrest and prosecution or martyrdom. Scribes, Pharisees and Sadducees seem to have been permanent occupants of the temple. Probably none of them could condescend to help the persecuted saints in any way both because of the doctrine held by the saints and the fear of rulers who denied the validity of Christ's kingdom. But withal God's purpose was not thwarted. His power and wisdom prevailed in all situations, which is a comfort to us who are blessed with religious freedom in a world that is slowly relaxing the domination and cruelties of religious bigotry. Even in our land where freedom of worship has been an anchor to civilization and progress since Colonial days, there is a noticeable digression from the dogmatism of a century ago when bitterness and doctrinal strifes were common. At that time published literature in support of opposing doctrines was highly valued and considered orthodox by many. Bunyan's "Pilgrim's Progress" and the rehearsal of the life and martyrdom of "Theodosia Ernest" by Baptists, and "Grace Truman" by the Methodists were products of that age and stage of professed religion. The writer recalls the fading popularity of those three books in his childhood and early years.

Much of this bitterness and zeal has disappeared from cultural and social life which is a blessing rather than a matter of regret. Thus, we still have some outstanding freaks of humanity who resist law and order on the pretext of divine guidance. Calling themselves Spiritualists, they frequently evade or resist law and deny the sick and dying medical service on the fanatical pretense of divine guidance, while other cults such as Douk-abours indulge in nudity of body in both daily life and worship on the false pre-

text of scriptural interpretations. Such fanaticisms must disappear in the face of advancing progress.

Numerous other cults with small followings appear occasionally, but by ridiculous outbursts soon discredit themselves and disappear. It seems to me that our publications may well call attention to such craziness or craftiness, though matters of this kind are usually reported by the newspapers of the present time.

Personally, I take no active part in social or church life except those generally recognized by the Primitive Baptists, but I do sometimes think that this evangelizing of society has its benefits to society as a whole. It curbs or restrains many who, through fear of eternal punishment, become exemplary citizens. In other words if the work of evangelizing were entirely discredited, sensualism and immorality would multiply and crime would increase. As an observer, I would rather be found in company of active evangelism than in company of the social devotee with his cocktails, beer and cards. Mind you I say as an observer, not a participant, though I firmly believe that religious zeal has sometimes been unwisely indulged in by some of our own people. Changing customs have sometimes been resisted to the point of ridicule. Zeal may lead to snobbery.

I offer no new rules of life or dogmas for believers. I prefer to behold the beam in my own eye. I have no desire to evangelize others when I cannot change my own way of life any more than the leopard can change his spots. The way of man is not in himself. Man deviseth his way but God directeth his steps. Let me leave the whole matter with the Lord of Glory, and with Moses "stand still and see the salvation of the Lord." Perhaps I indulge too much in sketchy remarks concerning past events or present customs. I am never satisfied with my own writings, which is not strange considering my own weakness and unworthiness, but I try not to

make blanket applications of scriptures which were directed to individuals under circumstances which do not apply to all. Peace was not the sole mission of our Savior when upon earth. He says, "I came not to send peace, but a sword," which is a rather hard text for the pussyfooting evangelist to explain.

There are so many things we do not and cannot understand that it behooves us to rest all with him who has said through his prophets that "The secret things belong unto the Lord our God: but those things which are revealed belong to us and to our children forever, that we may do all the words of this law." The above remarks are rather sketchy and not just what I had planned, but if you wish to publish it or any part of it do so. Do not consider me in the matter. I have no ambition for notoriety, nor do I wish to cause controversy. Yours in hope.

E. D. OVERSTREET

Geneva, Ala.

DEAR BROTHER DODSON: I had hoped very much to meet you again somewhere in the East this year, but so far I have not been blessed with that grand privilege. However, the Lord has most abundantly blessed me in living to see the last of my children return from this cruel war with an honorable discharge. Just this week my youngest son returned safely after having been in service almost four years, and truly can I say that nothing but the power of an all-wise heavenly Father could have delivered him from the terrible conflict in which he has been engaged. Most assuredly he preserves our boys in the air, beneath the waves and on the horrible battle fields. Then, too, if it is his time he can call them home from the cannon's mouth, the mighty bomber or the submarine just the same as if they graced a bed of affliction or met a fatal accident. It makes no difference with our heavenly Master as to the means, time or place. He ruleth wisely in all things so why should

we question One who is perfect, omniscient and masterful in wisdom. Before the morning stars sang together or a single atom occupied space, he decreed that a certain chosen generation should live, move and pass from the sphere of action, fitted, prepared and fully qualified to occupy well and wisely, a certain niche in God's everlasting kingdom. Then surely it makes no difference whether they are called to join that innumerable caravan from whose bourne no traveler ever has or shall ever desire to return, be it from horrible Corregidor, Guadalcanal, Okinawa, Pantelleria, Anzio, Normandy or quietly from his family and loved ones. Truly our Father doeth all things well, and one of these days may we be called to sit down with Abraham, Jeremiah, and John the Baptist around the dazzling throne of God. Then may those who have lost loved ones in this cruel and terrible war be reconciled to the dealings of him who is matchless in splendor, glorious in knowledge, long suffering in forbearance and wonderful in counsel. May you be comforted in the thought that your loved ones gave their all in the cause of justice and civilization just the same as the children of Israel in the battles in the land of Canaan. May you be comforted, guided and directed by the Immaculate One in the lonely, dreary days ahead. He dispenses freely the balm of Gilead. He alone can speak peace to your troubled soul. He alone is the great physician, comforter and consoler.

My duties have been extremely heavy lately because of the opening of my schools, however, I had looked forward to attending the Yellow River Association in Atlanta today, but as the time to leave came my health was such that I was unable to make the trip so I have spent the day in reading the dear old *Signs*. To me this has been one of the most wonderful of days. A gentle, balmy breeze, the melodious singing of our native birds, the autumnal tinge on the leaves, the deep

blue sky banked here and there with soft billowy clouds, all lend enchantment, grace and grandeur to this earth as God's footstool, a fitting scene whereon one may enjoy, feast and meditate upon the glorious blessings, revelations and counselings of One who is all-wise in not a part but all things. In this attitude truly I have enjoyed the able writings of Elders, Bellows, Spangler, Dodson, Rhodes, Griffin, Lambert, Chandler, Weaver, Vaughn and so many, many others, together with so many comforting and inspiring experiences in letters from lay members everywhere.

It seems to me the *Signs* for July, August and September have been most inspiring in every way. The editorials truly were edifying and soul cheering and especially good on admonition. Just now it seems to me that brethren are too prone to put up bars of fellowship against minor principles upon which all cannot agree. May we be more reconciled to the providential dealings of the Lord, remembering that he reveals unto us the things that he would have us know, and that some may have much more of this revealing wisdom than others. Some may be inspired to climb to the mountain tops and glean wisdom from the satellites and planetoids, while just as sincere believers and lay members may be deep down in the valleys and miry clay, sifting out the rubies, pearls and diamonds. Some may rejoice in the sincere milk of the word, while others may feast upon the fundamental principles of the predestination, justification and final perseverance. Let us cry aloud unto Jerusalem that her warfare is accomplished, her strife over. Let us look unto Jesus the author and finisher of our faith. Without him we are nothing, he speaks and it is done. Truly glorious and wonderful is he in all characteristics. Let us press forward to the mark of the prize of the high calling in Christ Jesus. Let us esteem others better than ourselves. In the words of Elder

J. P. Helms at the recent session of the Pigg River Association at Martinsville, Va.—let brotherly love abound more and more. Remember how sincere, loving, faithful and persevering were our pioneers in the faith. Remember our persecutions in the catacombs, in the rugged hills and dales. Remember the Welch brethren, remember our foreparents contending earnestly for the faith under the gravest difficulties. Let us think of the good, old time religion of the fathers. May peace and unity abound everywhere in Zion. Would be glad to receive a minute of all orderly Primitive Baptist Associations. Yours in bonds.

(Elder) J. J. COLLINS

YE ARE THE SALT OF THE EARTH

Several months ago sister Ercell Hand, Route 2, Jasper, Ala. asked me to write on "salt," and I have waited to try to get the unction.

I desire to begin by telling a little experience. There once lived in Claybank Association one Elder J. A. J. Mitchel. He was familiarly called "brother Jack," or "uncle Jack." He was the type of minister who did not travel much, but did nearly all of his preaching close to his home. Baptists and friends of Baptists loved him. He was kept busy even on fifth Sundays, and was in great demand for funerals. But brother Jack must run his race, the time for him to go the way of all men must close in. He lingered quite awhile in his afflictions and had to be hospitalized. I am sorry I do not know how many times. His brethren and friends administered to him. He lacked nothing for material things, his hospitalization was all paid, and he was so grateful. This is some of the good works Old Baptists believe in and will do when the opportunity presents itself. The last time we heard brother Jack preach, his text was the first few verses of the first chapter of John. Jack Mitchell was a good man and a good citizen. I knew him thirty

years or longer. He was my friend as true as the needle to the pole. I never heard aught against him. Surely we who live after him can rise up and call him blessed. While I was in Hot Springs last summer I dreamed I made an appointment for brother Jack. In my dream he came and preached a short but sweet sermon and then vanished. While waking or may be still in my dream—I do not remember—I had a feeling in my heart and soul to acclaim that Jack Mitchel was the salt of the earth.

That week end I went down to For-dyce to be with Elder J. T. Everett at one of his churches in a union communion meeting. He used this for a text on Saturday. I was appointed to speak first on Sunday and used the hymn "Cast down but not destroyed." Elder Everett lead it to a tune I had never heard. His voice was very clear above all others and so mellow I thought it perfectly seasoned with the sweet spirit of the Master. The mellowness of his voice and the melody of that song kept thrilling my heart and soul. I feel like using the Holiness expression "Praise the Lord." In many respects that meeting was sweet to me. I have a longing in my heart and soul to see Elder Everett and the other Old Baptists in that section again. I would like so much to mention the other ministers I met in the three meetings I attended. I may do that some other time.

Will now try to get to the text. On this occasion Jesus withdrew himself from the multitudes. Note multitudes in the plural. When he was set his disciples came unto him. Is it not true, dear child of grace, that you so often want to get away from the rush and noise of wordly things and be alone with Jesus? (For his disciples were gone away unto the city to buy meat.) Everything out of the way for Jesus and the woman of Samaria to commune together. It occurs to my mind here that these disciples typify the church. "A city that is set on a hill cannot be hid."

Natural salt, if you please my beloved, first appears in its crude form. It is dug out of mines in the form of hard stone. It may be Lot's wife has a connection here. Is it not a fact the church has always looked back experimentally from behind her Lord trusting him to lead the way? In this connection we do not seem to have much light but it may provoke a thought that some one may write on. Lot's wife looked from behind him and she became a pillar of salt. (Gen. 19:26) In the twenty-sixth chapter of Job we read of parts of his ways. The pillars of heaven tremble and are astonished at his reproof. Where wast thou when I laid the foundations of the earth? The church is called the pillar and ground of the truth. (1 Tim. 3:15) It upholds the oracles of God as a literal pillar and edifice. Wisdom hath hewn out her seven pillars. The word seven denotes completeness or perfection. "For, behold, I have made thee this day a defenced city, and an iron pillar." So much for pillar, we will now try to get back to salt. One use of literal salt is to season. "And every oblation of thy meat offering shalt thou season with salt." Lev. 2:13. Without the seasoning of salt all our efforts to worship and serve our Lord are naught. "And as for thy nativity, in the day thou wast born thy navel was not cut, thou wast not salted at all," Ezek. 16:4, the helpless condition of the Jews till God pitied them. To sweeten the water of the fountain of Jerico, Elisha, to make them fit to drink, cast salt in there, saying, "there shall not be from thence any more death or barren land." It occurs to my mind that here we have a beautiful figure. Water or waters in the Bible means people. The blessed old church is called out from among the peoples of the earth. When God salts the old church it is no more barren, but fruitful henceforth and forever. By forever we mean never ending. "Let your speech be alway with grace, seasoned with salt." Col. 4:6. Blessed indeed is he whom God

hath endowed with such wisdom. With the ancient is wisdom seasoned with salt. Solomon did not pray for riches, but for wisdom that his speech might be seasoned with salt. We invite the reader to go with us now to Mark 9:49. After the Master speaks his allegories he says, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." What is the Master talking about? We will offer such as we have. Our God is a consuming fire. We may look at an object that looks like gold, the chemist can give it what we call the acid test to prove if it is pure gold. When the Master Chemist, Jesus, gives his children the acid test they come forth as pure gold. Go buy of me gold tried in the fire. If not mistaken the more you burn gold the brighter it becomes. Dear child of grace, how often have you felt God's fire? The poor publican stood afar off—in his feelings—smote his breast and cried to God, saying, "God be merciful to me a sinner." I think the significance of this is that his trouble was in his breast. Many are the times we have gone along the roadside, the street, etc. with a burning in our bosom. We trust it was God's doings. "Every one shall be salted with fire." I wish I could explain this just like I see and feel it, but the anchor of our hope holds fast to the sweet assurance of having been salted with fire. If not mistaken something has been experienced and felt. "Every sacrifice shall be salted with salt." Note the word *shall*, no way of escape. "True worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Jesus is the great salt gourd. Unless he salts the sacrifice it is impossible to please the Father. This is just a hint and for the sake of brevity we will pass on. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Note his savour. Jesus is the savour of the salt. His people are

the salt. Without me ye can do nothing. How oft have I felt myself to be fit only for the junk, so low down that it seemed Jesus, the savour, was clean gone forever. We are comforted with an expression of Elder Floyd Adams at our Association this year that we cannot get so low but Jesus is a little lower. Though the Lord's people oftentimes lose the savour of Jesus, and feel he is clean gone forever, he always gets back in time, they do not rot or decay but are preserved by the power of God. I have oftentimes felt myself rotting to the bone, but on the return of Jesus a little savour puts shouting in my soul. There can be no falling from grace, the savour must have the salt and the salt must have the savour. Jesus must have his people and his people must have him. I would like to continue but must close. Dear sister Hand, I trust I have given you a hint. Will write on the other subjects you mention as soon as I have more time and can feel the unction.

To those beloved in south Arkansas, Georgia, North Carolina, Virginia and West Virginia, whom I met on my recent visits, I say I love you and think of you so often. My going among you was such a burden to you and seemingly to me so unprofitable to you that I do not understand why the Lord let me do it. You lavished me with your hospitality and sweet fellowship. Your odor of Mary's ointment keeps my house full. You lavished me beyond my expectation and in my feelings more than I was worthy with your material things. I am hungry to see you again. I wish I could mention every name, and may I ask that each one of you take this as a personal message. May I close with this expression that seemingly in my feelings I meant nothing to you but you meant all to me. "Go home to thy friends, and tell them how great things the Lord hath done for thee." I went home to you and you did the telling.

(Elder) C. H. BYRD

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ELDER R. LESTER DODSON, DEAR BROTHER

I do not feel worthy to address you thus, but I hope there is that relationship in the Lord. Enclosed you will find \$2 for renewal of the *Signs of the Times*. I am very sorry I have been so slow in sending it in, but have been very poorly of late and as I am past my seventy-second year and very nervous due to an illness one year ago had thought I would give up the *Signs* but it seemed I could not; there is so much in them that is so comforting. I love to read the experiences of these dear ones of like precious faith. They can tell mine better than I, if indeed I have one at all. The doctrine the *Signs* contains and the things it sets forth are very sweet to me. I believe God has all power both in heaven and earth, that he rules and reigns and none can stay his hand. He has a time and a purpose for all things, and all things that come to pass both good and bad are willed by him and is for our good for it is said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose," and I hope I am one. This is a great comfort to me for I have my sorrows. I also feel that the Lord has been with me, surely his goodness and mercy has followed me all my days. These words in Hymn 1033 Beebe's Collection often come into my mind.

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

I must bring this letter to a close. Hoping that what you see amiss you will please correct. I am your little sister I hope, though feel to be the least.

(Mrs.) OCTAVIA DIXON

The Olive and Hurley Old School Baptist Church sends greetings to our sister churches in this Association—the Lexington and Roxbury.

We have been looking forward to this meeting. As our numbers grow fewer owing to one after another of our beloved brethren being called from earth to their heavenly home, it seems we, who are left, are made to feel the more that we need the fellowship and companionship of each other. We desire not to forsake the assembling of ourselves together. We hope we have found these assemblies profitable as did the saints of old—those who feared the Lord and spake often one to another. The Word adds that "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." It is a wonderful privilege for the children of God to be thus employed. It not only gives them joy while mingling together and hearing the gospel's sweet tidings and tasting of the heavenly manna; but they go away strengthened after partaking of the rest and refreshment of these oases. Strengthened to press on again in their wilderness journey for those in Zion go from strength to strength. Often along our pilgrim way it seems our strength is ebbing so fast that soon we will have none left, but just at the point when we feel to sink in helpless despair, when our last feeble cry of Lord save, I perish, is uttered, then our heavenly guide appears as our support. He renews our strength and we are enabled to press on a step farther in this race which he, himself, has set before us. Sometimes this strength is sent direct from the Fountain Head; then again it is conveyed through other channels: from a message penned by a saint long since fallen asleep, or from a word spoken by a dear understanding brother or sister. But from whatever source, it proves to be just the necessary support we need at the time for the great Provider knows what we are in need of always, before we ask. In order for us poor weak worms to be taught from whence cometh our strength, he apportions it from day to day. We are not given the whole strength at the begin-

ning of the race, nor do we know in what way or when it will be given. If so we would have no need to call upon him constantly along the way. It is his will that we should be made to feel our utter dependence upon him at all times.

So we go from strength, to strength oftentimes moving slowly and painfully along thorny paths of afflictions and trials; then again experiencing a ray of light along the way which enables us to leap with joy for the moment. That God's mercy, grace and strength which thus far has never failed may continue on to our journey's end, is the prayer of this little band of pilgrims who desire that his glorious name be extolled above all others forever and ever.

It is with sadness that we must record the death of our dear and faithful brother (deacon) Lincoln Smith. He was ill for a number of years, but uncomplainingly he bore his affliction, always looking and hoping for a better life to come, which we believe he has now attained, and for which those who are left to mourn his loss still continue to hope.

As a church, we are blessed now in having two preaching services each month. Our pastor, Elder Bellows, is with us the third Sunday in each month, and on the first Sundays our licentiate brother, Amasa Slauson, is usually with us to conduct the meetings. We sometimes wonder if we are truly appreciative of this great privilege of being permitted to meet together thus frequently, and to hear the gospel proclaimed in its sweetness and purity. Surely it is a privilege for which many isolated brethren yearn, and it is a blessing that should be gratefully acknowledged by the recipients thereof.

The Olive and Hurley Church requests that the next Association meet with us at Shokan, N. Y. if God so wills. The time of meeting will be published in the *Signs*.

(Mrs.) FLORENCE B. BELLOWS

Box 93, Marshall, Saskatchewan

DEAR ELDER DODSON: For a long time I have thought of writing you, and would not be now only for the fact that I am deep in the valley. I do not seem to have any goodness left in me, and as I try to write you my hope seems nearly gone with the billows rushing in from every side. My eyes are wet with tears but I am afraid it is not true repentance like once I knew. I have but limited education so kindly bear with me.

It is just eighteen years this month since I received my first lesson in a school not made with hands. Once I tried to write my experience before in a letter to Elder J. B. Bowden. I did not get a direct answer as to whether he received it or not as he died about two months after I wrote. He wrote a letter to the *Signs* shortly before he died that was published after his death, saying he was so weak he could only write a few lines at a time. You will understand just why I wrote before I am through telling you of the road I have traveled. I was born in Nova Scotia and raised a Presbyterian. I was taught or learned, when I was a small boy, that there were two places after death and that if I was good I went to the one. Well, I was anything but good. I went to Sunday School and used to get into all kinds of mischief. I learned bad habits with ease. I remember one day while in a fit of temper swearing at my own mother, never realizing at the time what an awful sin I had committed. However, later on in life I apologized with tears in my eyes and she forgave me gladly. Yet in spite of all my corrupt nature I had serious thoughts about death, (and still do) and how it would be with me when I came to cross the river. I came to Saskatchewan when I was nineteen and some of the things I did the less said about them the better as I cannot recall the past. When I was twenty-five years of age I was up in court on a small offense I had committed. The magistrate said some things to

me that made me mad, and the next day while talking it over with an elderly lady where I was staying I said, "the curse of Christ be on him." She said, "Oh, Joseph don't say that," yet it did not seem to humble me much if any. Some two or three years after that I remember I was out in the field cutting grain and the thought came to me, seeing God knows everything he knows right now whether I will dwell with him throughout eternity or not. That was fixed in my mind. During the Spring of 1927 a certain man named Taylor called at my farm selling a big book on how to study the Bible. I had a Bible in the house that my mother gave me when I first left home so I thought if I purchased this book it will help me study it. I had remembered hearing our old Presbyterian minister back in Nova Scotia saying that he knew a man one time that fought against the grace of God all his life. How is that for blindness on the part of a preacher? I purchased the book, it laid somewhere in the house until the following September. We were having a lot of rain and snow, and with very little outside work to do I started to study and help save myself. The book would quote a passage of scripture and then give the answer. I got along fine until I came to where it says in the Bible, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31-32. Here my trouble started. I read it over and over again and each time I seemed to feel worse. Each day my former hope grew dimmer. When the horses would come up to the well for water they seemed better than I. I went on this way for about ten days and could eat but very

little. One Sunday evening I went back to this same old lady who found fault with me for swearing some five years before. She was an Old School Baptist. I told of my trouble and how I cursed the magistrate. She said God would forgive me. I said, "no, I am afraid he won't," and I wept bitter tears. Her daughter, who is of the same faith, spoke up, saying, "of course you will be forgiven." I did feel a slight ray of hope but was by no means satisfied. I stayed there for the night and in the morning when I was leaving, the elderly lady gave me a little book to read. It was written by one of the Durand brothers. I think it was called "Songs in the Night and other poems," and also a brief sketch of his life. She gave me another little book written by a man named McColl in Ontario. "God with us" was the name of it. I read McColl's first and it did help me but I was not satisfied. I read Durand's book in the evening. The sketch of his life told about when he died. After reading it I went to bed and something wonderful took place within my chest, convincing me that my sins were forgiven. I thought is this real, am I really forgiven? It came to me a second time and just convinced me through, I seemed to float as it were. I wanted to die right then, depart and go to heaven because I knew my sins were all forgiven. My dear mother and father were alive then, but I wanted to go and leave all behind but to my disappointment I could not go. I was very happy the next day but in about a month my burdens started to return. I fought it off as best I could, realizing I had been forgiven, but each day I grew worse until my wonderful deliverance seemed like the faintest ray of light. I remember one evening when I was cast down and could not keep from weeping I thought all I had to do was to read Durand's book again, but I found no great deliverance this time. I went back to this same old lady one evening, but never said a word about my trouble. When I

was leaving I asked if she had any *Signs of the Times* she could let me have, and to my surprise she had three all wrapped in a little bundle for me to take. I found one letter in them that described what I had gone through so well that my burden left me, but it was not a great deliverance like my first. About a year and a half afterwards I strayed badly and I felt a great conviction reigning within me. I begged for deliverance and my burden more or less gradually wore away. I went on for several years doing lots of things that I should not have done. Sometimes I would be worried and I would read a letter in the *Signs* that would help me. I wanted my great burden back different times, I did not care how hard He would send it as long as it was evidence.

Well, it finally did come back. In the December issue 1938 of the *Signs* there was a letter written by Mary Ellison. I haven't the letter before me but it is in the house somewhere. She said, "if we sin willfully after we come to a knowledge of the truth there remaineth no more sacrifice, and also let us never never dare to sin on account of predestination." This caused me to have a very sleepless night. I went to see this same old lady the next evening and told her of my trouble, and how God had forgiven me of my sins in the past. She said it was a good sign to be troubled, that she often spent sleepless nights, and as she talked my burden left me. About two weeks later a great burden came on me by degrees. It was nothing I had read on this occasion. I felt it was sent from on high. Day after day it seemed hard for me to walk and I used to think of Him who walked to the cross. The following morning when I awoke my burden was completely gone and I was very happy. I was so happy I did not care whether I did my daily work or not. I might add also that I do not care whether I do my work or not when I am cast down.

Now I will come to my next trial which

to me was about the strangest of all. About two weeks later I made arrangements with a grain shipper to sell a car of seed oats. After making the bargain I went to see him and asked if it would be all right if I put in half a car load and another farmer the other half. He said, "yes, but the whole car will have to be sold in your name." Oats were cheap at that time and I thought if I held back half the car I might get a better price later on. I brought him a sample of the other man's oats. He looked at them and said, "all right they will do" so we started to haul them to the elevator. The first few loads of the other man's oats were not too bad but they kept getting worse. The elevator agent told him to quit hauling, that his oats were not good enough for seed and paid him for what he hauled in my name. He telephoned me asking if I was coming in that afternoon. I said I was coming in with a load. He said, "I want you to sign those papers as I paid the other farmer in cash and if the inspector should call the elevator agent would get in bad." I came into town with my load and was standing in the elevator when I felt a quick jerk in my chest and a power within my chest said, "if you sign that statement you are forever lost." It was not an audible voice but it came with such power there was no mistake about it. I went into the office and asked if there was any way of fixing this up? He said, "no, I mailed the tickets to the grain company." I asked if he could not fix it up so the other farmer's oats will be in his name? He said, "what will the company think?" I said, "all right I will sign it" which I did. I had a ray of hope left that God would forgive me as he had done on previous occasions. I went outside and the awfulness of what I had done seemed to dawn upon me. That was on a Thursday evening. I did not sleep all night and the next day, Friday, I intended going to a hockey tournament, but instead I went and told the man I intended

going with that I was not feeling well. I truly was not and earth had no medicine to heal me. On the way to this man's place two young men gave me a ride. They seemed very happy and were talking all the way while I was so burdened I could hardly lift my head. That night I read different copies of the *Signs* until midnight. I went to bed but no sleep for me. The next day, Saturday, I went to town with a load of grain. I can still remember quite well how badly I felt. I took a can of milk with me for a friend and as I was delivering it it seemed I could not go much further. I came back and went into the store where I bought my groceries and told the storekeeper I was in awful trouble in spirit. I cried and he took me into a little room and laid me on the floor. I wept and said, "I am lost forever." He said, "get away man, all you have to do is say to Jesus here am I and Jesus will save you." I told him I had been in great trouble on previous occasions and it was followed by sweetness, but I felt that he did not understand. I did feel some better after my weeping and stopped on my way home and ate some food. At home I was doing up the evening chores and hoped it was God's hand that was leading me. I felt better and went into the house and started reading the *Signs*. I read on and on finally coming to a letter written by J. B. Bowden in 1938. When I came to where it said, "Blessed be the God and Father of our Lord Jesus Christ, who hath (in the past time) blessed us with all spiritual blessings in heavenly places in Christ," shows conclusively that all our spiritual blessings are and were deposited in Jesus before the world was manifested, and in time are given to his little ones by revelation. At that moment the Great Messenger came and poured forgiveness into my heart. I heard no voice, I saw no vision, neither did I ask for any. I looked at my watch and it was exactly midnight, and oh I sat so still because I figured it

would soon leave me. Is not this the peace that passeth understanding? I went to bed with my soul restored and after I went to bed there was a real bold feeling came over me that anything I did did not matter. I must say right now that that is the only time I felt that way. I realize a great responsibility is mine, but I have made such a poor job of it. I have promised God on my knees that I would not commit a certain sin only to find myself doing it. As I said in the beginning of this letter I am deep in the valley on account of my sins and it is very hard on my flesh. I can eat and sleep but very little.

Dear Mr. Dodson, will you kindly pray for me. Right now it seems as though only a message from on high will do. I tried reading the Bible yesterday and certain parts seemed to convict me, but nothing will ever drown out my experience. It seems all would be well with me if I was not such a vile sinner. I visited an Old School Baptist lady out in Vancouver a year ago. She seemed good and pure compared with me. If it is not asking too much I would like a little letter in reply. I have about decided to take a long trip this winter. Do not be surprised if you see me. Kindly excuse this poor writing as I sort of tremble. It is not that I am old in years. Enclosed you will find money-order to pay up what is owing on my paper and the balance is to be used to aid in sending the paper to those unable to pay for it. Perhaps some reader will get a message such as I did while reading the late Mr. Bowden's letters. Before closing I want to say that if I am saved it will be by grace.

Sincerely yours,
JOSEPH MACKENZIE

Route 1, Box 228, Chico, California.

DEAR ELDER DODSON: I received your card and am sorry I haven't written you a word. I felt that I could say nothing that would be of interest to a child of the most high God. Yes, dear friend, I get

the *Signs of the Times* regularly. I truly appreciate your kindness in sending it to me. I still read it but my eyes are very bad so I may not read many more. I truly enjoy the letters. The *Signs* and my Bible are all I have. I do not know any of your faith and I will say I dislike the churches I have been in for they preach what they can do to save souls, and as for me there is nothing I can do, neither do I think there is anything any one else can do to save their own soul or the souls of others. I write to three of the members of your church. They have been writing to me since you published my letter in February 1943. I almost feel that I know them and how different from the ones I really do know. My life has been a lonely one. The letters I get somewhat relieves the loneliness. There are people all around me but they are no company for me. I cannot talk to them neither do I care to hear them talk. Having never heard a sermon I am ignorant in many ways, but I know salvation is of the Lord. I believe in the predestination of all things and in an all powerful, all seeing and all wise God. I thank you for sending me the dear family paper, and if I do not write a word once a year you may know I am either blind or have passed out of this old world. From an old sinner saved I hope by the grace of God.

MARION S. BROOKS.

46 Cedar St., Kingston, N. Y.

DEAR ELDER DODSON: As the time is at hand to renew my subscription to the *Signs* am writing you and enclosing the \$2.00 for another year. The papers are such a comfort to me and I look forward to their coming. Amasa and I both enjoyed your article in November issue so much. I said to him, "that article alone is worth the whole price of a year's subscription," and he agreed with me, and the December issue is so very good all the way through. I did rejoice so with sister Elsie Loeffel's writing. It seemed I

was right with her at that meeting for I have been right there when receiving a gospel message at times. I have been lifted up and filled with praise and thanksgiving to our heavenly Father for the manifold blessings he has bestowed upon me, unworthy as I am. It just seemed she could not praise and extol his great name enough. There is a scripture that reads, "Unto you therefore which believe he is precious." How true that is. Dear sister Emma Secor's letters were just glorious. It caused us to rejoice so much while reading them and was so very glad you published them. We also enjoyed the editorial. Hope you and your family are well. Unworthily your sister in hope of eternal life.

(Mrs.) ELIZABETH SLAUSON

88 Brown St., Johnson City, N. Y.

TO THE SIGNS OF TIMES: Enclosed find \$1.00 for which please send the *Signs* another six months as I do not feel I can do without the paper. It is all the preaching I get. I do not know another Baptist in this city and have no one to talk with that believes as I do or agrees with me on spiritual things. I am past ninety years of age and do not expect to be here much longer. hope I am one for whom Christ shed his precious blood.

(Mrs.) ANNA ROE

MARRIAGES

By Elder Arnold H. Bellows at West Hurley, N. Y., July 14, 1945, Howard Henderson and Miss Marian Mead of Margaretville, N. Y.

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

Mrs. D. Deal, Mo., \$3.; Mrs. R. Moore, La., \$1.; Mrs. E. M. Werner, N. J. \$3.; J. Zeh, N. Y., \$1.; Mrs. R. B. Shortridge, Ill., \$10; Mrs. A. W. Ray, N. C., \$1.; Mrs. M. J. Disharoon, Del., \$1.; A. S. Roberson, N. C., \$1; Miss C. M. Duffus, B. C., \$5; Mrs. H. E. Danks, Cal., \$2; D. H. Bradley, Tex., \$4; Mrs. M. J. Ege, N. J. \$3; Mrs. P. I. Froude, Mich., \$3; Mrs. B. H. Shearon, Tenn., \$1; Mrs. M. C. Little, Tex., \$1; J. MacKenzie, B. C., \$20; S. W. Shipway, N. Y., \$1.; Mrs. R. MacPhee, N. J. \$5.; Mrs. A. T. Jones, Mich., \$3; A friend, Ala., \$5; Eld. A. D. Hughett, Wash., \$2.50; Mrs. E. H. West, N. Y. \$3.

EDITORIAL

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Rutherford, N. J.

EVERY KNEE SHALL BOW, AND
EVERY TONGUE SHALL CONFESS

"That unto me every knee shall bow, every tongue shall swear." Isa. 45:23. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14:11. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10-11.

Our dear brother, William Echols, requested the Editor to write on the above subject, and he has asked our views if we felt to write on it. We are giving our exercise of mind to the readers hoping it may be of comfort to them.

We would first consider the recording by the prophet commencing with the nineteenth verse, "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the the Lord speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them

take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." The prophet being inspired by the Holy Ghost, spoke to Israel as God, declaring the eternal purpose of God in the salvation of his people. In the beginning God created all things by the word of his power, and predestinated that all his work should glorify his Son. In everything God created, the breath of life is the process by which organic development assimilates all substances that will increase its growth and development to the purpose for which it was created. We see in every herb yielding seed, the way in which the breath of life will be taken into it, that the oxygen of the air will be taken into its body by which the gaseous conditions are counteracted that life should continue, and growth manifested. This we observe in both the flora and fauna of all the earth, and when they have fulfilled their purpose for which they were created God closes the passage of the breath of life and they die. This is universal of the expression that "every knee shall bow" and the yielding to the power of God confesses God's sovereignty. From a natural standpoint we would conclude that our text meant that every human being would bow the knee and confess God. We acknowledge, all must die and become as water spilt upon the ground, that cannot be gathered up, which is God's decree upon all flesh. We note the prophet speaks of a people that had no knowledge, that set up the wood of their graven image and pray unto a god that cannot save. These are they who are carnally minded

and are not quickened by the Son of God and made new creatures in Christ Jesus. We have given the natural thoughts of the perceptions of life and death that we are given to behold in nature.

We come now to a people God elected in Christ Jesus to salvation from before the foundation of the earth, and according to the expression of the apostle Paul to the church at Rome, "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." This embraces every land, kindred, tongue and nation, and Paul wrote to the church of the Philippians "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Every one of the elect of God in Christ Jesus, whose names were written, in the book of life of the Lamb slain from the foundation of the world, will be quickened by the Spirit, and must live in Jesus Christ and confess that he is Lord to the glory of God the Father. They compose the bride of Christ and will be brought off more than conquerors through Jesus Christ, and Jesus will say, "To the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." The daughters are represented as the weaker vessel that he will bring from the end of the earth, so as thy day thy strength shall be, and Jesus is the strength of every saint and will aid you from on high.

When a sinner is quickened by the Son of God he is humbled in the flesh, and made to confess he is a sinner, and by the demonstration of the Spirit and power of God he will confess that Jesus is Lord to the glory of God the Father, for there is nothing good in him, and in everything he does sin is mixed with it, and for him to glorify himself is impossible. The word, every, in our subject signifies

each one or in all places, so we feel, dear brother, the scriptures we have quoted will give you evidence that the prophet was embracing the people of God out of every land, kindred, tongue and nation under heaven that were quickened by the Son of God, and raised to walk with him in newness of life. The child of God suffers because he is a sinner in the flesh, but God hath subjected the same in hope through Jesus Christ, and when we pass from this world our bodies die, but the spirit returns to God who gave it. The body must return to dust, and he will change our vile bodies that they shall be like his own glorious body when Jesus comes to make up his jewels. He will come with the trump of God and the archangel, and the earnest of our spirit is looking for him to take us to himself in heaven. As sure as we have been made to bow the knee in a true repentance we are children of God, led by the Spirit, and we believe with all our hearts that the apostle Paul was a servant of God by the grace of God given him in Christ Jesus. The proof of his apostleship was given to Ananias which declared Paul to be a chosen vessel unto him, and I will show him how great things he must suffer for my name's sake. Paul, having hope in Jesus, said it would be far better for him to depart, and when his time came he declared, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7-8. Paul had not received the fullness of the spirit in this life, but he pressed for the high calling in Christ Jesus, and spake comfortingly to the "brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with

him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. 4: 13-17. Paul was put forth to do the will of God, but the grace of God was with him. Jesus went before him and prepared the way by which the work was perfect, and when the time came for Paul to depart he could say, "I have fought a good fight, I have finished my course, I have kept the faith." When these words are repeated we must also quote Paul's confession, "By the grace of God I am what I am." —C. W. V.

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Psalms 89:14

There are no scales more accurate or exacting than the scales of divine justice, and all who have been weighed in them have been found wanting. God has said, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

When God made the universe he prescribed certain fixed and inexorable laws to govern and control every creature and things, and notwithstanding it has been in existence thousands upon thousands of years, it has not been necessary for God to alter or change any thing one iota. His wisdom which comprehended all things before they were brought into existence was inscrutable and perfect, and while creatures and time things change so far as we are concerned, God is eternally the same, yesterday, to-day and forever, and with him there is neither variability nor a shadow of turning. Were

it not for God's inexorable laws, scientists would not have a solid foundation upon which to make their calculations, and they would never come out of the maze of confusion in which they often find themselves, but with the certainty and definiteness of God's laws they are making many marvelous discoveries and working out numerous and ingenious inventions.

Little by little and at incalculable cost the nations of the earth are learning by bitter experiences that justice is so fundamental a requisite for the good of all that it cannot be ignored or tampered with without some very serious eventual repercussions. There are times when justice may seemingly lie dormant for many, many years, and the wicked to all outward appearances may seem to prosper as the green bay tree by the water's edge, nevertheless, while the mills of justice may grind slowly, grind they most surely will, and in God's own time and way truth will be brought to light, when the precious will find acceptance with him, but the vile will utterly be destroyed. It is far from the Lord to slay the righteous with the wicked, or that the righteous should be as the wicked and, therefore, it was asked by one of old, "Shall not the Judge of all the earth do right?" The Psalmist said, "The Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble." Psalms 9:7-9. We may be assured at all times that our God neither slumbers nor sleeps, and it has been written by divine inspiration, "Vengeance is mine; I will repay, saith the Lord." We are hopeful that nations are discovering that their own best interests, in the long run, will best be served by dealing justly with all mankind. We are aware that some few nations, like many of the individuals of

which they are composed, are corrupt to the core and will have to undergo a new birth before they can be respected and esteemed by any standard of decency. We are optimistic so far as the long term future is concerned, but developments along this line will undoubtedly be slow. The Lord is able to turn the hearts of wicked kings, as he doth the river, whithersoever he will.

Justice and judgment are the habitation of God's throne also so far as the individual is concerned, for we are told that God will try every man's work of what sort it is. God is declared to be a consuming fire and it will be found to be "a fearful thing to fall into the hands of the living God." When we learn of the awful things that men do, all because of the lust for greed, for money, for power, for honor so-called by some of mankind, or to satisfy some sinful desire of their own, regardless of the terrible consequences the success of their ill-gotten gains may bring to others, possibly innocent and helpless victims, we are made to hang our head in shame and contempt for such despicable characters. There are those who, while their own flesh and blood was being sacrificed on the field of battle, have not hesitated to stoop to any depth for wordly gain, all of which reminds us of a scriptural quotation that "the love of money is the root of all evil." At this point we were interrupted by Mrs. Dodson to go into an adjoining town on a certain mission, and finding ourself near one of the elect of God who has been badly afflicted for many years, we called to see him. In a few minutes after we entered his room he was relating some of the dealings of the Lord with him, and told of how he had used practically all his earthly possessions in order to make good certain obligations in which a partner of long standing had involved him. While this was a great cross to him, he had found great joy and peace in having a conscience void of offense to his fellow-

man and his God. Since then there have been occasions when he really needed small sums of money, and the ways in which his needs have been supplied made him weep for joy in trying to tell about them. He cited one instance when he needed \$100 and had no idea what he would do, but some one had sent a certain man a check for that amount and told him to see that some deserving person was benefitted by it and, lo and behold the check was endorsed to his order and sent to him. We could but contrast such a man with others we read and know about, and when we rejoined Mrs. Dodson in the car to come home we could but remark upon the good effect it had upon our very soul to come in contact with a man who lives so near to his God as this man does. We can but wonder what will be the lot of some when the day of reckoning comes and our Lord will come with his fan in his hand to thoroughly purge his floor, garnering his wheat into his storehouse, but burning up the chaff with unquenchable fire. We have no doubt that there will be those who will fly to the mountains, but the mountains will cry out, you can't hide here. David asked, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." When God searches our hearts we are made to know that he is acquainted with all our ways, and that not even our thoughts can be withholden from him.

While the words "Justice and judgment are the habitation of thy throne" seemed to have a particular bearing upon our mind, when we looked them up, we found some other precious words connected with them in the same verse, which are: "Mercy and truth shall go before thy face." What wonderful beauty there is in

these words! Without the truth of them no poor sinner would ever be able to appear before his God in peace. We are reminded of our own experience many years ago, when we did not see how God could be just and at the same time save such a hell-deserving sinner as we knew ourself to be. For a considerable length of time we were in great distress of mind and soul because we could see no way of the ungodly ever being justified before a just and holy God, such as we saw our God to be. It seemed as though we were cut off forever, without hope and without God in the world. No wonder Paul could say, "O wretched man that I am! who shall deliver me from the body of this death?" We are truly glad for what follows these words of the apostle: "I thank God through Jesus Christ our Lord."

We believe we were given a view of the blessed Lamb of God which taketh away the sin of the world and were shown that "Mercy and truth shall go before thy face." By faith we saw that mercy and justice were blended together in our Lord and Savior Jesus Christ, and that all of our iniquities were laid upon him, and by his stripes we are healed. What a blessed peace enveloped our soul when we could behold him as "the way, the truth, and the life." Then we could not see how God could be just and condemn a single one of his elect who were justified by the sufferings death and resurrection of his blessed Son. Our text does not say that mercy and truth may go before his face, but the text emphatically declares they "*shall go before thy face.*" How beautiful are the words of the poet where he said,

"What a mercy is this,
What a heaven of bliss!
How unspeakably favored am I!
Gathered into the fold,
With believers enrolled,
With believers to live and to die!"

Without Jesus Christ, in whose face the word says the glory of God appears, to stand before the great white throne and intercede with his Father, who is of too

pure eyes than to look upon sin, to plead our cause for us, we would still be without hope and without God in the world; but when it is Jesus that is seen instead of us, even though we feel to be the very chief of sinners, we can lay hold upon the hope that is set before 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 can then clutch to our bosoms that hope which is said to be as "an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

The throne of God is symbolic of his power, might and dominion, where he who created the heaven and the earth and all that in them is rules and reigns supremely. Independently of him there is no power, for the powers that be are ordained of God, and he is still doing his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. Again, we quote the poet, this time as saying,

"Life, death, and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be,
Chained to his throne, a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by the eternal pen.
His providence unfolds the book
And makes his counsels shine,
Each opening leaf, and ev'ry stroke;
Fulfils some deep design."

To those who by faith are enabled to comprehend this God and his wondrous works, we would desire to remind them of Paul's language to his Galatian brethren, where he said: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the

Spirit reap life everlasting." May God give us to so live that others may see our good works, and glorify our Father which is in heaven.

—R. L. D.

ORDINATIONS

According to the call sent out by Cool Springs Church, Opp, Ala., asking for the ordination of A. F. ANDERSON, the following met and organized a presbytery with Elder Ivey Watson, pastor of the church, serving as moderator of the presbytery and examining the mouthpiece of the church upon the qualifications of brother Anderson as contained in Paul's letter to Timothy. Whereupon Elder J. J. Collins questioned brother Anderson upon the articles of faith of the Claybank Association which were handed down from the Conecuh River Association of Ala., Kehukee of North Carolina and Philadelphia of Pa. direct from Welsh Tract Church and the Welsh Baptists. Elder J. J. Richards conducted the ordination prayer and Elder F. A. Collins delivered the charge to Elder Anderson. The above being done at Cool Springs Church on Saturday Dec. 1, 1945.

(Elder) J. J. COLLINS

Pursuant to request of Good Hope Church, Rehobeth Church called for a presbytery to meet on above date to proceed in the ordination of brother W. A. SPEER to the officeship of Elder. Whereupon, Elder R. W. Rhodes called upon Elder John Lee Smith to introduce with hymn and prayer and brother W. A. Speer to preach followed by Elder W. W. Taylor.

The church and presbytery reconvened at 2:00 p. m. and did proceed in the ordination of brother W. A. Speer as follows:

1. After introductory remarks by Elder Rhodes the following Elders and Deacons composed themselves into a presbytery: Elders, R. W. Rhodes, E. J. Lambert, W. W. Taylor and John Lee Smith; Deacons, S. J. Slaughter, T. J. Smith, Si-

las Hill, Joe A. Spiers, Ross Watson and G. F. Murphy.

2. The presbytery organized itself by electing Elder R. W. Rhodes, Moderator and Elder E. J. Lambert, Clerk.

3. Deacon G. F. Murphy was appointed spokesman for the church who presented brother Speer to the presbytery.

4. After due examination as to deportment, qualifications and gracious state of God's gift in the ministry of brother Speer to the complete satisfaction of the presbytery, that God has ordained him to this officeship of Elder, we did proceed in prayer worded by Elder E. J. Lambert and the laying on the hands of the presbytery.

5. Whereupon Elder Rhodes delivered the charge to Elder Speer.

6. The right hand of fellowship was extended by each member to Elder Speer; also members of Rehobeth Church, brethren and friends.

7. We, the members of the presbytery, commend Elder Speer to all orderly and orthodox Baptists as being sound in doctrine; careful in his deportment; and as humble and conscientious in the display of God's gift of the ministry in him.

8. Minutes were read and adopted.

9. Adjourned in order with prayer by Elder W. W. Taylor.

(Elder) R. W. RHODES, Moderator
(Elder) E. J. LAMBERT, Clerk

OBITUARIES

THOMAS BOGART NEWBERRY was born June 25, 1861, in Stewart Co., Tenn., near Cumberland City, and passed away at the home of his daughter, Mrs. T. Q. Poyner, Oct. 11, 1945 at 1 p.m., aged 84 years, 3 months and 16 days. He was married to Virginia Ellonora Patterson, Feb. 1, 1880. To this union were born ten children, six boys and four girls. His wife, four boys and one girl preceded him in death, his loving companion passing away July 30, 1934. He leaves to mourn his passing, three girls, Mrs. J. E. Myatt, Route 4, Martin, Tenn., Mrs. T. Q. Poyner, Route 4, Martin, Tenn., Mrs. J. W. Barnes, Route 5, Union City, Tenn.; two boys, Joel Reed Newberry, Chicago, Ill., L. A.

Newberry, U. S. N., Winter Harbor, Me.; five grandchildren, two boys and three girls; seven great-grandchildren, four boys and three girls and a host of relatives and friends. Papa, as we called him, embraced a hope in Christ in early manhood and united with the Primitive Baptist Church at Little Flock, August 1894, and was baptized with his wife by Elder J. P. Jenkins into the fellowship of Little Flock Church. He remained a faithful member until the division over Conditional Time Salvation came up. Then he went to Richland Baptist Church, though few in number yet strong in the doctrine of Salvation by Grace for time and eternity, which doctrine Papa loved and lived on until his death. Very soon after he united with the church his brethren recognized the gift God gave him and they ordained him deacon, which office he filled fully and faithfully because God directed his steps.

In 1907 he moved to West Tennessee and settled in Obion Co., near Cane Creek Church which he soon united with by a letter which Richland Church gave him. He remained a faithful member of this church until God called him home. He loved his church and his brethren and went far and near to be with them. Their sorrows were his sorrows and their joys his joy. He lived with his brethren and died with them. During his last days on earth his brethren and his God were all he cared to talk about. He believed in the God of the whole earth that doeth all things well and does his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand. He believed that all the sorrows God's children have to pass through here are for their good and God's glory, and all the blessings or joys they have are unmerited favor and altogether the gift of God. He saw the perfections of God and the imperfections of man. He loved his family as well as any father loves his children but he loved his Lord more. He could see our imperfection, our weakness and our proneness to evil, at the same time he could see the perfection of a perfect God. He was made to realize that if ever we were perfect it would be alone the independent act of a sovereign God that does all things well. This is where Papa got his comfort while he lived, this is where he fell in death and there could be no better place to fall than into the arms of a loving, perfect God. His funeral was conducted by his pastor, Elder E. C. Lowery, Elder John Hinson and Elder Wade Perkins, after which his mortal remains were laid beneath the sod from which it was taken, there to await the appointment of a perfect God that does all things well, Written by his imperfect son-in-law.

J. W. BARNES.

HENRY CLAY BRINSON was born at Athens, Texas, June 10, 1880, and departed this life September 2, 1945 at Jacksonville, Texas. He was united in marriage with Annie Gaynes of Athens, Jan. 22, 1902 who survives him. They moved to Rising Star in 1908 where they lived for thirty-five years and reared their family of six children all of them surviving their father. They are: Mrs. McClanahan, Brownwood, Texas, C. E. Brinson, Overton, Texas, Mrs. Hinkle, Abilene, Texas, Mrs. J. C. Cornelus, Houston, Texas, J. R. Brinson, Abilene, Texas and Albert Brinson, Coast Guard, Pensacola, Fla. There are also twelve grandchildren and three great-grandchildren besides a host of other relatives and friends. He united with the Primitive Baptist Church in 1916 and was baptized by Elder Kinsel. He was faithful to his church and his God until his passing at the age of 65 years, 2 months and 22 days. Macedonia Church has suffered a great loss. He and his wife were always at meeting and a great help to the church. The writer was called to speak words of comfort to the bereaved family, using as a text 1 Cor. 15:19. "If in this life only we have hope in Christ, we are of all men most miserable." I tried to speak of the great fruition of that hope beyond this vale of tears which Peter said shall be revealed in the last time. Our brother knew the time was near at hand and gave evidence that all was well with him, that this great hope grew stronger the nearer the end came. May God bless those that mourn for they shall be comforted. Written by his pastor.

(Elder) C. Y. OSTEEEN.

On October 29, 1945 the Lord called another dear soul, Mrs. LOU JACKSON, to heaven to await her reward on that great resurrection morning. This dear mother was, before marriage, Miss Lou Vaughn. She was born June 17, 1875 making her age at death 70 years, 4 months and 12 days. In 1894 she was married to George Washington Jackson who preceded her in death 27 years. To this union were born seven children, four girls and three boys: Mrs. Bessie Parrish of Sidonia, Mrs. Vida Bird of Alamo community, Hugh Jackson, Chicago, Ill., George Jackson, Union City, Tenn., Harmon and Cecil who made their home with their mother and Annie who preceded her mother in death twenty-one years ago. There are also one stepson, Cleveland of Sidonia, thirteen grandchildren, three great-grandchildren, two sisters, two half-brothers, one half-sister and a host of friends who enjoyed the hospitality of her home life. Dear old Cane Creek Church will miss her so very much as she has served it since 1910. To be loving, friendly and helpful were outstanding characteristics of her life and her life was beautiful. Her death resembl-

ed October leaves, bright in color but having done their duty they are leaving the trees.

Sister Jackson did her duty here on earth and is ready to make that heavenly home more complete for loved ones. Her death was a shock to all but the Lord knew best and has fulfilled his purpose. Sister Jackson was a true and strong Old Baptist. Her home was always open to them and her dear children always did all in their power to make the Baptists welcome when in their homes. I have been in her home numerous times and have tried to preach there many times. The late Elder J. W. Kerley had a standing appointment at her home every fourth Saturday night in July which he filled for upwards of forty years. The dear old Elder and sister Jackson have fallen asleep in Jesus, there to rest until Jesus comes the second time to gather his children from the four corners of the earth to be in his image, be like him and see him as he is.

I will say to the members of the church of which she was a member weep not for we feel she is at rest, and to her heart broken children may God reconcile you that your great loss is her great gain. Elder E. C. Lowery and I were called to conduct her funeral in the presence of a large crowd of sorrowing relatives and friends. May God give us all grace for every day and trial, and when we have finished our course as she has may we fall asleep as she has. Yours in hope of the resurrection.

(Elder) O. W. PERKINS

SIGNS WANTED

1838 to 1853 inclusive; 1857 to 1863 inclusive; 1868 to 1869 inclusive; 1873 to 1881 inclusive; 1888; 1890; 1900, May 1, June 1, Sept. 15; 1907, April 15; 1909, Sept. 1, Dec. 1 and 15; 1910, June 15; 1911, Sept. 1; 1914, Mar. 15; 1923, May 1 and Apr. 1.

Please, may I have your assistance in locating and securing these Signs. I want to get them for the Old Baptists in the days to come. I am still offering a good price and shipping charges. To those that have helped I certainly want to express my appreciation. (Elder) W. D. GRIFFIN.

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each 1st Sunday, 11:00 a. m. and Saturday before.
J. J. COLLINS, Pastor.

Ramah Primitive Baptist Church, located 2 miles West of Cottonwood, Ala., holds services each 4th Sunday and Saturday before. Order of preaching: Elders E. E. Watson and F. A. Collins on Saturday.
AMOS SELLERS, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each 2nd Sunday.
F. A. COLLINS, Pastor.

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala.

Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.
H. MATT BROCK, Pastor.

Little Hope Church meets each second Sunday at 11 a. m. ten miles west of Fayette, Ala.
H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before, 11 a. m., eight miles south of Gordo, Ala.
O. G. CARVER, Pastor.

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.
F. A. COLLINS, Pastor.

Hopewell Church, Ozark Ala., meets each 4th Sunday, 11 a. m.
J. J. COLLINS, Pastor.

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St. at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.

Wrights' Creek Church, Slocomb, Ala., meets each Saturday before fourth Sunday, 11 a. m. Elders J. J. Collins and J. S. Bass, Pastors.
J. J. COLLINS

New Prospect Church meets each third Sunday at 11 a. m. six miles S.E. of Sulligent, Ala.
H. MATT BROCK, Pastor.

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.
F. A. COLLINS, Pastor.

Seclusia Old School, or Primitive, Predestinarian Baptist Church meets, God willing, every second Sunday in the hall corner Eighth and Yale Sts., Claremont; and every fourth Sunday at 1109 N. Williams St., Compton, California.
W. L. SLUSHER, Pastor.
La Canda, California.

Bethel Church near Stockton, Cal. meets first and third Sundays in each month and Saturday nights before. For further information write SENH BYNUM, R 3, Box 800 G, Stockton, Cal. or LEONA TUTTLE, 1940 N. Center St., Stockton, Cal.

Salem Primitive Baptist Church meets each 1st Sunday, north end Harrison Ave., Panama City, Fla.
F. A. COLLINS, Pastor.

Salem Old School Baptist Church, Weiser, Idaho, meets the second Sunday and Saturday before.
E. N. FIELDS, Pastor.

Pleasant Valley Church, Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc.)
L. L. SCHENCK, Moderator

The Lost Creek Church of Old School Predestinarian Baptists meets first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.
C. H. EVANS, Pastor

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before at 2:30 p.m. on South 7th St., Mayfield, Ky.
O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays at 11 a.m. in the meeting house, 210 E. Madison St., near Calvert St.
D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday.
D. L. TOPPING, Pastor.

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a. m. in the meeting-house. Pastor in regular attendance except first Sundays.
C. W. VAUGHN, Pastor

Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.
Meetings every first and third Sundays 10:30 A.M., 2 P.M.

The Middleburg Old School Baptist Church meets fourth Sunday in each month. Services held in the American Legion rooms, over Judge Golding's office (third floor), Main Street, Cobleskill, N. Y., 11 a. m. and 2 p. m.
ARNOLD H. BELLOWS, Pastor.

Ebenezer Old School Baptist Church
in NEW YORK CITY
Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11:00 a. m. 1:30 p. m.

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a.m. and Saturday before.
D. V. SPANGLER, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p.m. in Municipal Auditorium, room 214, Oklahoma City, Okla.
(Mrs.) M. R. FOSTER.

Big Spring Church, Island City, Ore., meets first and third Sundays at 2:30 p.m.
C. W. BOND, Pastor.

Salem Old School Baptist Church
1626 Arch Street Philadelphia, Pa.
(GRAND FRATERNITY HALL)
Meeting First Sunday Each Month
10:30 a. m.
Take Elevator to 3rd Floor
C. W. VAUGHN, Pastor

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis Tenn., on second Sunday each month at 11 a.m. and Saturday night before.
W O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a.m. and Saturday before at 2:30 p.m. at Potter Co., Court House, Amarillo, Texas, Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor.

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas.
G. E. Rushing, co-pastor.
C. B. TEAGUE, Pastor.

Fort Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets third Sunday in each month at 11:00 a. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house.
C. Y. OSTEEN, Pastor.

Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene.
(Mrs.) IRENE WISENBAKER.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a. m. and Saturday before at 2 p. m.
C. Y. OSTEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house.
E. B. AULT, Pastor.

Mt. Zion Church, Weslaco, Texas, meets on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.
E. B. AULT, Pastor.

Danville Primitive Baptist Church meets each second Sunday 11 a.m. and Saturday night before. Bradley Road, Danville, Va.
W. R. DODD, Pastor.

Malmaison Church ten miles from Danville, between Chatham and Danville, Va., meet each first Sunday 11 a.m.
D. V. SPANGLER, Pastor.

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3032 Cottage Toll Road, Norfolk, Va.
R. B. DENSON, Pastor.

Richmond Primitive Baptist Church meets each fourth Sunday at 11 a. m. in the meeting house, 28th St., South Richmond, Va.
R. B. DENSON, Pastor.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U.S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a. m.
C. M. FISHER.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.
PETER JONES, Pastor.

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

Harmony Old School Baptist Church meets each second Sunday at 11 a.m. and Saturday before at 3 p.m. about four miles east of Huntington, W. Va. U.S. Route 60 on Russel Creek.
HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J. APRIL, 1946

No. 4

THE DECEITFUL HEART

I have a heart, O what a heart!
That's filled with murder, lust and pride;
That seeks vain-glory and applause,
And every evil thing beside.

It claims the homage of the world
And grieves if honors be denied;
And oft are imprecations hurled
Against these things that chain its pride.

It lusts for mines of silver, gold,
And feasts upon the sordid sight;
And loathes to quit its hateful hold
Of riches brought within its might.

To gratify its large desire
It many false ways doth invent;
And in the farthest ends of earth
I often find its errands sent.

Sometimes to good I feel inclined,
Or hope at least it is the case;
But soon I feel a wandering mind,
And legions soon possess the place.

A heart I have, O what a heart!
Bow down to it, ye saints of God!
'Twould be your judge (blasphemous
thought!)

And rule you with both rod and sword.

Let wordlings boast with righteous face,
And vainly purge themselves from sin;
They cannot understand my case,
Nor to my captive soul come in.

Let brethren err in word or deed,
Can I condemn them for their sin
While my own ways deserve my heed,
With such a heart I have within?

Lord haste the time when I no more
Shall feel the plague of heart within;
But on yon happy, happy shore
Drink everlasting pleasures in.

THOMAS COLE,

Submitted by (Mrs.) George Bishop,
Walkers, Ont., Canada

CORRESPONDENCE

Route 1, Hammond, W. Va.

DEAR CHILDREN OF THE TRUE AND LIVING GOD, THE LORD JESUS CHRIST: I hope to write the truth for I hope I have been called to feed the sheep and the lambs of God, as I once, yea twice, heard the voice saying, feed my sheep, feed my lambs. Be careful in what you do; feed the sheep with doctrine and the lambs with the sincere milk of the word, preach experience with the strong meat and that will feed both lambs and sheep. Now, as I have stated, I hope to write the truth, and my text will be found in Heb. 7:3. "Without father, without mother, without descent, having neither beginning nor end of life; but made like unto the Son of God; abideth a priest continually." Let us consider this scripture and notice how it reads: made a priest, yes like unto the Son of God, the apostle here states how great this man was. This scripture has been on my mind both day and night and seems to me to say, you consider this and that it means you now consider it. How great was this man who met Abram and blessed him and he then was called Abraham instead of Abram, and this man was called Melchizedec and when he met Abram he brought forth bread and wine. First let us consider Mary, the virgin, when she conceived by the Holy Ghost she brought forth a son, her first-born, and he was called a man.

Yes a man child and a man of sorrow, and this man Melchizedec was made like unto the Son of God, and Jesus, the man of sorrow, was the Son of God as well as the son of man. Let us see what the apostle John said about this man. In the beginning was the Word, and the Word was made flesh and dwelt among men. In the beginning was the Word and the Word was with God and the Word was God. Let us consider how great he was that you may know that the son of man hath power on earth to forgive sin. Yes, and to open the eyes of the blind and to raise the dead. Consider this man Melchizedec how great he was, who brought forth bread and wine, and then he blessed Abraham for he was made like unto the Son of God, a priest, and Jesus Christ is a priest forever after the order of Melchizedec. One after the order of the Son of God, a priest continually and liveth for-ever-more. See their order and their likeness and then consider that God, the Father, said to his Son; "Let us make man in our image, after our likeness." The image is not the substance but the image of the substance. Yes, and then after our likeness, so the earthy man was created and made, then God breathed in his nostrils the breath of life and man became a living soul. As we have borne the image of the earthy so shall we bear the image of the heavenly. The first man Adam was of the earth, earthy, the second man Adam was from heaven, heavenly. So Melchizedec brought forth bread and wine here on earth and blessed Abraham, so the Son of God brought forth the true bread of life, he trod the winepress alone and of the people there was none to help him. See the wine on the lees well refined. Yes, God giveth you the true bread from heaven for my body is the true bread and my blood ye shall drink and live forever, seeing he ever liveth to make intercession for us at the right hand of God. Then in the resurrection we shall awake in his likeness. In regenera-

tion we have his image, before regeneration we have the image of the earthly man, and in regeneration we have the image of the heavenly. In the resurrection we have his likeness. Our vile body which is the image shall be changed and fashioned like unto his glorious body. God the Father said, "Let us make man in our image, after our likeness," and he said again that Jesus stood as a lamb slain, and the Son of God said a body thou hast prepared me. Yes, in offering and burnt offerings thou hast no pleasure in them. It is written "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." A body thou hast prepared me. So God, the Father, was in that body and the body was called a man, and Christ truly was a man and that was the body prepared. See him as a lamb of God, see him as a body slain, see him in the body reconciling the world unto himself. Not imputing their sins, the sins of his people unto them, but imputing their sins unto Christ, the body that God prepared it. A fit man, yes, a body called man, made himself a priest to himself for he could not swear by a greater, for he is God the Father, God the greater of all and the most high God. He is like unto the Son of God in their Godhead for he is God the Father and the Son of God is equal with him in their Godhead. So this body was prepared and called man, like unto the Son of God for God the Father and God the Son are just alike in their Godhead. God being to himself a priest, he then being the very king of righteousness was reconciling the world, yes, the elect world unto himself for there was none greater so he swore to himself. That Christ the son of man was made after the same order, a priest, and God the Father was called by many names: the Lord thy God; the Lord God Almighty; Jehovah and Melchizedec. I firmly believe because he hath neither a father nor mother, nor a beginning or ending of life, but a priest to himself imputing their

sins unto himself as well as his Son after his order, it is an eternal order, ordered in all things well because he created all things by Jesus Christ and hid them in God. Yes, in the Godhead for Jesus said my Father is greater than all. So without all contradiction the lesser were blessed by the better and the Son said, why call me good there is none good but One and that is my Father alone. So the better was only one who is better for God's people like our father Abraham are as one, no better about them, none good, none righteous, no not one, and their righteousness is only imputed to them by God for he alone is the very king of this righteousness and he imputes it unto Abraham and all his seed for he is not the author of confusion, but he alone is the author of peace for he is the king of peace himself.

All churches located in different places are the church of God. Jesus said, "Upon this rock I will build my church." He is the Rock in a weary land. Yes, in a weary land and there is no land as weary as the children of God. O land of rest for thee I sigh, the Canaan land, the promised land. God, the Father, blessed Abram and called him Abraham. The greater, the better, blessed the lesser without all contradiction for Jesus, the Son of God said, my Father is greater than all, my Father is the only good one, the only righteous one, the king of righteousness, the king of Salem, the king of peace without descent. We are the descendants of Adam. This is not after the law of Moses, nor after the order of Levi, but after the order of an endless life. This is God's secret will, written in Christ and sealed, yes, in the book of life. Jesus is the tree of life, the Lamb's book sealed and hid, and none can break the seal nor open the book to read. Christ, the Lamb, did not spring from Levi, nor after the order of Aaron, but from the eternal order of God, the Father, who hath no beginning of days nor ending of life. Christ

himself said, I have power to lay down my life, and I have power to take it up again. No man can take it from me, I am alive for-ever-more. I ever live to make intercession for them at the right hand of God. There I sat until God put all things under my feet, even Levi paid tithes to him. Our tithes are in Spirit, the fruits of the Spirit. In me thy fruit is found. The Spirit makes intercession for us. Christ is the sum and substance of all things. He is the heavenly, the bread of life he brought forth with him, and he being made a priest he offered up his own body, yes, the body God prepared being verily God and verily man. God manifested in the flesh, being equal with God, in the Godhead. Dear children of God let us consider the greatness of this body, this man and the priesthood, God reconciling us unto himself. As there were none greater than himself he confirmed it with an oath. Let us draw near to God and let our hope be stayed on him. I feel so much better after considering the greatness of this man, the body God prepared, and we, in the resurrection, shall be like him and be satisfied.

Let us turn to Daniel 3:25 and see what Nebuchadnezzar said about man. "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." See, the fourth man is superior, he is like the Son of God. Melchizedec was made like unto the Son of God, superior to Abraham and blessed him. See those three men were cast into the fire but the fourth was not cast in. How great the fourth man was, he had power over the fire like the Son of God as well as the son of man. God was there, yes, the most high God, for our God is a consuming fire himself. He did not consume the three men who were cast into the fiery furnace, but consumed their bands and loosed them. Melchizedec loosed Abram and blessed him and he is now called Abraham instead of Abram, a new name

which the Lord, thy God shall give you. He is the king of righteousness, the king of peace. God, the Father, the most high God, the better one blessed the lesser without all contradiction. Who of all Adam's race is greater or better than Abraham, our father. In him was all of God's seed blessed for he was called the father of the faithful. When the Lamb of God stood as the body slain there were but three: God the Father, God the Son and God the Holy Ghost, and these three are one. There were no more for God created and made all things for himself, and for his own glory created he them by Jesus Christ and hid them in God, the better, the only good one of all. He is the most high God, higher than the heavens, being a priest to himself, and then coming in the body to reconcile the righteous world unto himself because there were none greater than he, he swore by himself that his son was made a priest forever after Melchizedec who was called man, being verily God and verily man.

Who can deny this, a body prepared free from sin; a body that saw no corruption; a body that was made fit for a sacrifice. Yes, a body called man; a body suitable to bear our sin for he himself bore our sins in his own body, a body God himself prepared. Yes, a body that could suffer, bleed and die for man, the creature, harmless, undefiled and blameless, which God was well pleased with. In creation man was made after God, the Father, God the Son, their own image and their own likeness as the heavenly man for we know we are not God but the children of God. As we have our picture taken and it looks like us, we know that it is not us in substance but our image. We are the substance from which the picture was taken. God the Father, God the Son and God the Holy Ghost, these three are one, they themselves being the substance are the Godhead, and all things else were created and made, for by him all things consist. The body was pre-

pared, man created and made Christ as a priest. If those shadows and types be glorious what must the substance be when we awake in his likeness and be like him. We will then be satisfied and not until then. It is glorious to behold. Job said: "And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." It will be Job himself and not another. It will be Job's flesh, yet changed from corruption to incorruption. Sin wiped out of the flesh. May God prepare us to meet him there in his glory.

(Elder) JAMES W. LINN

THE HANDIWORK OF GOD

I cannot get these words off my mind. If my neighbors were to come in now I could not talk to them unless I repeated these words.

I am impressed to write something about my trip to the Yellow River Association in Atlanta, Ga. Sept. 21 to 23 in connection with the above subject. Elder H. M. Brock, Covin, Ala., the Moderator of the Hopewell Association shared his car with Elder Pennington, Sulligent, Ala., the Moderator of the Buttahatchie Association, brother Bowden, Carbon Hill, Ala., sister Della Johnson, Fayette, Ala., sister Ercelle Hand, Jasper, Ala. and the unworthy one who is trying to write. We met at Elder Brock's and left there at twelve o'clock Thursday night, reaching Atlanta by meeting time. After listening to the introductory discourse sent by Almighty God through the person of Elder Nash, Moderator of the Yellow River Association, tired as we were we felt refreshed as if we had slept on a downy bed all night and had risen from a banquet table, which indeed I believe we had. The puzzle in my mind is should I say we? We met Elder Broom here from North Carolina, Elder Byrd from Florida and many other noble brothers, sis-

ters and friends whom I shall never forget. I had met Elder Broom several times before and felt I knew Elder Byrd by pen. We spent Friday night in the home of brother and sister Jackson. The hospitality shown us there far exceeded that of the Pharisees. It was beyond all doubt a mutual hospitality that flows from the hearts of God's children. Early Saturday morning we went to the Cyclorama in Grant Park to see the world famous panorama painting of the Battle of Atlanta. The painting measures fifty feet in height, four hundred feet in circumference and weighs eighteen thousand pounds. It was painted by three German artists in 1885 and 1886. The landscape looking in any direction from the viewers platform covers a radius of twenty-five or thirty miles, though only twelve feet from the viewers platform to the outside wall either way one looks. It is so real and unmistakably true that one familiar with Atlanta may point out many individual places. I saw many people in tears as they looked upon the scene where their own flesh and blood had gone down in battle.

The site of the little stone meeting-house where the Association was held is in the painting. On this spot stood a small brick building which was badly wrecked. Very near this site was a man who had been shot down, but had his eyes lifted toward heaven and his right hand raised far above his body, signifying to me that still small voice had spoken, "Peace be still." I do not know what the artist had in mind when he painted this picture near this spot, but God knows what it was for.

We were back at the meeting-house by preaching time and heard wonderful preaching by *our* preachers on the subject, "You who are troubled rest with us."

"It is a rest that God doth send
To every troubled heart;
And when he plods to journey's end,
He never shall depart."

There was good preaching in the afternoon by others. We spent Saturday night in the home of sister Esta Ivy and son. After finishing the needful part that goes to sustain this natural body, we all gathered in the living room and sang songs. Sister Ivy's wonderful voice spell-bound me until I could not try to sing. As I sat gazing into her sacred looking face I could see the handiwork of God far more perfect than that of the painting I have spoken of. A handiwork that will not deteriorate nor be destroyed even by the great power of the atomic bomb. All powers that be are ordained of God and he most assuredly controls them. I cannot leave off speaking of the son's voice and countenance, it was a-kin to his mother's. Brother and sister Glore were there with helping hands and others whom I learned to love but can not recall their names. Sunday morning we drove to Stone Mountain. On the side we drove up to it is one mile high, and as perpendicular as an erect tree it seemed to me, and a solid rock. Here is where U. D. C. sponsored the carvings of the Civil War Generals. Although it is not finished it was a sight to me. I judge they are carved about half way up the mountain. It looks impossible for a man to cling to a solid rock, half a mile high and carve the image of those men on horses going to battle.

"Not one tool by man can pry,
Beyond God's holy will;
He must on God for strength rely,
Wisdom, art and skill."

The carving was not finished because of a misunderstanding between the "Daughters" and the sculptor. This wonderful work by man is crumbling off. I hope "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True," "and his name is called The Word of God." No misunderstanding in the council of this making, no crumbling away in this masterpiece; but an ever living substantial

Elder Brother who sat upon all purity, and fought the enemy of God's children, and came out victorious over death, hell and the grave with no power spent, for he had all power both in heaven and in earth and no one could say, "what doest thou," Jehovah? It was a finished work. From under those rocks was water seeping out clear as a crystal which made a stream I would call a creek. The bed of this stream was covered with pebbles that could be seen as clearly as though there was no water over them. They seemed to be resting in the pure river of life that is pure as crystal. The fountain head of this water was as a spring shut up a fountain sealed for we had no idea where it was. All we could see was just the flowing of it from the rock over the pebbles. This is the great handiwork of God. I hope. "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." At that moment I felt to say O God may I be renewed daily and momentarily by that pure water of life, and may my defenseless head ever be covered with the shadow of thy wing. We returned to the meeting-house by preaching time and were permitted to sit under the dew droppings of Almighty God again. God, by his wonderful working power in all things, brought us safely home to our loved ones. This is the handiwork of God. Seeing these natural things which are the handiwork of God in creation, and hearing the tongues of God's servants speak so sweetly of the divine handiwork of God was a wonderful blending to me. They pointed out to us how the subjects of God's grace are being refreshed and renewed daily by the fountain that was opened up to the house of David and to the inhabitants of Jerusalem. If David's cup had just been full, he alone would have been fed, but thanks be unto God, David's cup runneth over and the inhabitants of Jerusalem could feast too. This is the handiwork of God.

"He carved a mansion bright and fair
Upon a solid Rock.
Engraved the name of every heir
Of Jesus' little flock.

And to the mind he did impart
A painting all His own;
He wrote a law within the heart,
'Twas He and He alone.

Oh, what a blessing 'tis from God
For sinners such as I,
To lean upon the Living Rod,
And drink when they are dry."

(Mrs.) MAGGIE LEE HAYES

Vernon, Ala.

Route 1, Box 23, Castor, La.

DEAR ELDER DODSON: I am sending my renewal subscription to the *Signs* and enclosing my husband's experience for publication if you think it worthy of space in your paper. I have enjoyed it very much and thought there may be others who would be comforted by reading it. It was written in January of 1944 I believe. An unworthy sister in hope, if one at all.

(Mrs.) J. D. WHITE

Experience of J. D. White

It was in the summer of 1928 that seemingly my props began to be pushed from under me, that is, the plans and ambitions that I had been building up for so long, and thought I could carry out by myself, I began to realize I could not and that there was another power other than man. I began to have trouble and things were beginning to look dark to me. I had to quit a good job that I had been working at for a long time, and then my wife was taken seriously ill and had to stay in bed for about eight months. I had our cooking to do and to wait on her. I had for a long time, ever since I was a small lad, gone through with a form of prayer for things I wanted, but now I was forced to do more of this as my needs seemed so much greater, and I began to feel the need of mercy instead of the things of this world. However, this I am trying to describe was only a beginning. I have always been considered serious

minded since I was twelve or thirteen years of age, and I began to think of joining the church, which I thought I would do at some very public meeting where I would be with a popular crowd and be seen of many. I wanted it to be with a people that were in the upper class. I had joined the Masonic Order and I felt this had raised me considerably higher than the ordinary man. The way was presented for me to attend an Old Baptist Association. I can describe this meeting best by writing what I told my sister coming back from the meeting. I remember the very spot, driving on the road back home, where, using my hand in a gesture and bringing it down on the steering wheel of my car I said, "Lennie, I have always, or for a long time, thought that a person to unite with a church (or go into this sort of work as it is called by so many) should have a change of some sort, and I believe I can see that these people have it." (I did not know it had them.) I went home well satisfied with that part. What hurt me was, I did not believe I would ever see this manifested in the upper class or popular crowd I still wanted to be with. There was though, I believe from then on, a desire within me to be one of those Old Baptists, but I had very little hope as I saw no way. Here was something I could not get. Money that I had made with my hands could not buy it. Though these people were friendly and kind, I saw no evidence, and I felt they made no effort to help such an one as I to get in where they were. Then there was an awful thought that should I get into the joy I saw them manifest just what partaking with them would do to me. I would be a disgrace among my worldly, popular friends, but I began to tell my wife they were the church and to try to uphold them in every way. There was and had been on my part a great effort to do good, and thinking as yet it was by works of the flesh I tried very hard. I began reading the Bible

and thought it like a school book to be learned from the first part in order to understand the last. I would not even look over in the New Testament and I had a time trying to understand anything over in the front. One night I had a dream that was very impressive. My grandparents were Old Baptists. Grandfather was a preacher but they had died about a year before in 1927. I dreamed I was lying in grandmother's kitchen with my face toward the floor and a book was in my hand that I thought was the Bible. Grandmother said to me very distinctly, "Mark 10" and may have repeated this the third time but I am not sure about that. In many dreams I have had since then, when I would be caused to cry for mercy, each time that I can remember I would repeat the third time. I told my wife about the dream, and she having read the New Testament said, I would find a book over there by Mark and as it had ten chapters I concluded she meant the 10th chapter when she said Mark 10.. I read the 10th chapter and found to my sorrow I was just like the man who was told "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor," and on down about the parable "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" where I so desired to be. I felt certain here was a case identical with mine. I thought about selling all I had and going about giving to the poor people, but on second thought I found I could not do that and went on thinking of myself as lost, it seemed it had been shown to me very plainly. I never thought of any one ever having been along where I was with the exception of the man in Mark 10. I then began to be in such misery and so concerned about my condition that in the evening I would wish for morning and when morning came I would wish for evening—at night I would wish for day

and at day I would wish for night. After about three months I dreamed I was in a very low state and on low ground in a swamp near where I lived. I was down on the ground and there were words came out of my mouth that I felt were from my heart. They were "Lord I can stand it no longer." I felt I had not a friend on earth. Immediately after I was caused to utter these words I was standing up as though I had been picked up and was caused to look up. There was a small opening in the leaves of the trees in the swamp and I saw a dove coming down out of the sky. It came straight to me and lit on my head. There was a little flutter and it seemed the dove changed into something like a rubber sack that enclosed me from my head to my feet and seemed to seal up so I could hardly breathe. I then said, "how sweet is Jesus" and woke up. I was then about twenty-five years old and had never had an experience of this kind. I began to feel some better especially after a few weeks. I kept looking and thinking about Mark 10 and found where this later dream had been similar to Mark 1:10. Then I felt hers was a prophecy of what was to come. However, I feel I can see now how it was working for good to me, that I was at first led to believe that she meant the 10th chapter for at that time Mark 1:10 could have been no comfort to me even if I had read it.

I had not been to their meeting any more and began now to want to hear a Primitive preacher preach. I thought if I could just hear one sermon it would be enough for a long time, but I did not want any of my friends to know I had gone to one of these Hardshell meetings, as they called them, so I planned and wife and I went to a distant church where we were not known and where it would not become known that we went. I was disappointed however, for the preacher did not come and there was no preaching so by the next Sunday I had another

plan. We would go visit my uncle who went to these meetings and was a member of them. I said to myself we could say we went to visit him and that he wanted to go to meeting (I knew it was their meeting day) then nobody would know it was the meeting I wanted to attend. The preacher came and the sermon was a comfort to me, and I can still remember how good it was to look at Elder G. T. R. Baker who was then about eighty years of age. His sermon was about Joseph, his dreams, etc. I enjoyed it so well I did not seem to care what people thought or would say about us attending. My main concern was, could I be one of them? I now felt that I had a little evidence that I was, but was not satisfied. I wanted more and kept thinking if a little sheep had been lost and starved as long as I had, even if there was a possibility of his being carried into the flock he would look so much smaller and poorer he would not look well even though they did accept him. We did not miss any Sunday meetings from then on until wife and I both became members as we hope of the Old School Primitive Baptist Church. I felt like during this period which was four or five months that if I could know I was one of them I would unite. Finally Elder Baker said something that pretty well satisfied me for the time being. I think it must have been, "We know that we have passed from death unto life, because we love the brethren." Anyway when I went away from that meeting I felt like now I could go ahead and offer myself and feel all right about it, but I had to learn again that I could not even do that. Though my plans were all made I just could not rise up to go and came away from the next meeting with a very strong impression as though the Lord had spoken to me, *you cannot join of yourself*, meaning to me that when the Lord's time came I would join and no sooner. I felt, however, the time could not be long for it did not

seem I could live if I were not carried in. I did not know that Primitive Baptists ever made any provision or had any form of admitting one to their church as I had never been to their Saturday meetings when they had conference. I thought I would have to rise up and tell them in a blunt way that I wanted to unite. No one had ever told me this but I had heard my grandmother speak of other denominations way of getting members and knew it was true, so got the impression that Hardshells never asked or gave opportunity for one to unite with them. I had been asking God, in my mind, to take me in at the next meeting time and to make it easy. I decided or was caused to go this particular time on Saturday, taking my wife and sister with me, and was very thankful that the conference seemed to have been gone into just to make it easy for me. They all seemed to be praying in their heart for me, and after I had asked them for water to moisten my mouth, which seemed dry like cotton, I told them I did not know whether I would be able to say anything or not. I said other things but these first have always been remembered best by me for after I sat down old brother Norman said the first few words satisfied him and they received me.

I do not feel I am able to write these things as I hope they are. This is only the end of a chapter so to speak. I believe these lessons teaching us that God is God and we ourselves can do nothing must be learned over and over. However, I do not have the gift of explaining, but what I have written of my actual travel, if indeed it be travel, I have written without hesitating, realizing though it be not correct as to grammar, it is written the only way I could write, having to leave out some of the things especially of what wife and I talked about during this period. To have put it all in I feel would have made it too long. I cannot say or write

about these things to my satisfaction but seem only to touch upon them.

Route 1, Maynardsville, Tenn.

DEAR EDITORS AND READERS OF THE SIGNS: As my sixty-eighth birthday draws near I am minded to write you, hoping it is not to be seen of men nor for personal aggrandizement or money, but because of the money (faith in Jesus). I understand all things are of God (no bad things with him) and he is God in heaven, in earth and in all deep places, and is before all things and by him all things consist. I also understand the Bible to be his word given us at his command and is for our instruction as he purposed from all eternity in himself, and is applied to us here in time only. After time is no more we (his children) will be conformed to his glorious image, be like him and see him as he is. For some cause best known to him, I am minded to give my views under heading of the Last Judgment, Matt. 25:31. "When the Son of man shall come in his glory, (beauty and grandeur) and all the holy angels (ministers) with him, then shall he sit upon the throne (seat of power) of his glory: And before him shall be gathered all nations: (his children only) and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom (church, not eternal heaven) prepared for you from the foundation of the world."

Dear readers, you will notice the King continues by telling the righteous how they had ministered. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty and gave thee drink? etc. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done

it unto me. Then shall he say also unto them (his children) on the left hand, Depart from me, ye cursed, into everlasting (timely) fire, (his displeasure, torment, etc.). "Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick in prison, and did not minister unto thee?" "And these shall go away into everlasting (continuous timely) punishment: but the righteous into life eternal." Verse 46. Many may regard this to be after time and not in contrast in the church here in time as I am contending in my weakness and unworthiness which I am now fully persuaded to believe. Our Master is contrasting between the true worship and the false worship here in time. He says, "He will thoroughly purge his floor, and gather his wheat (true worship) into the garner; but he will burn up the chaff (false fleshly worship) with unquenchable fire." (his wrath). Again, dear reader, he says, "Think not I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father," etc. etc. Let me say here he hath done all things well. Nothing shall be added thereto or taken therefrom. He doeth it that men should fear before him. The poet says, "Am I his or am I not?" Let me console those the King hath set on his left hand. The storm will soon be o'er. Time will be no longer. If our acts here are considered in his sight I sincerely doubt if we are crowned with a crown of righteousness, much less a single one of us adding a star thereunto. This can never be. Not a one will ever be lost in the glory world that Jesus remembered on Calvary and the Father gave him 'ere time began. Some may say, there were no children for Jesus to save them before time. He says, "I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men." Again he says, "He sent re-

demption unto his people: he hath commanded his covenant forever: holy and reverend is his name."

Must close now and give consideration to space in the highly prized family paper that has stood the storms and tempest for over one hundred years. Not one of us are perfect in this life. Our perfection is in him and him alone. With all due respect and kindest regards to all who may be given a mind different from me, I close with love to all. Yours in hope of immortality.

JOHN E. WALTON

223½ So. 10th St., Mt. Vernon, Ill.

ELDER R. LESTER DODSON, DEAR BROTHER:

You will find enclosed money-order for \$2 to renew my subscription for the *Signs*. I am sorry I have neglected sending it sooner but my husband has been sick. He was taken down with pleurisy and pneumonia Oct. 21 and is just able to be up and walk a little in the house. This kept me quite busy most of the time.

I do enjoy reading the *Signs* and do not want to miss them. I have had a desire to write you for some time although I feel myself too unworthy to attempt it. If I could only tell something that would be a comfort to any one, or could tell some of the things I love so well that come to my mind. It seems I have never been gifted to do that. As I look back over my unprofitable life I see the good that I would I do not, but the evil which I would not that I do. I believe in salvation by grace and the one Supreme Ruler in heaven and in earth, and there is none other but God. He is all-wise and I believe God predestinated all things to be fulfilled at his own appointed time and purpose before the foundation of the world. He has all power both in heaven and hell, he speaks and it is steadfast and none can stay his hand. His presence is everywhere at the same time. This world is so very wicked but I believe God has a purpose in that. He says, "I make peace,

and create evil: I the Lord do all these things." Bless his righteous and divine will. Without his love and tender mercy I would give up in despair. "God moves in a mysterious way, his wonders to perform." Sometimes I find myself so out of the way and how I feast on some of the good writings in the *Signs* and wish I could write sweet tidings as others do. Elder Dodson I want to tell you I surely do enjoy reading your good articles. I read and reread them over and over.

I will say concerning myself I united with the Regular Primitive Baptist Rock Spring Church near Simpson, Johnson Co., Ill., Dec. 23, 1922 where I still have my membership. The old church was founded in 1830 and I hope we are still proclaiming the same faith as when the church was founded—salvation by grace and the sovereignty of God. I have written a longer letter than I intended to for my first attempt to write. I feel to be a very poor writer, but I have a hope of the world beyond this vale of tears where I may dwell with Jesus, be as he is and meet with all of God's children around that great throne where there will be peace forever. Pardon all errors. A very unworthy sister, the least of all if one at all.

(Mrs.) S. S. KERLEY

Benton, Ky.

ELDER DAVID V. SPANGLER, DEAR BROTHER IN THE LORD: I would like to tell you what a sermon opened up to my understanding as I read your highly appreciated editorial in last August's number of the *Signs*. When I read "From the end of the earth will I cry unto thee" that was as far as I could go for the light of the truth sprang up before me, the knowledge of how we as poor creatures would never cry unto him until we had gone to the end of all earthly strength of our own. Then we cry to him to be delivered from this vain world of sin, and then, and not before then want a drink from that foun-

tain of water that will indeed satisfy and content us for awhile. I could not read farther on until I had seen all it pleased the Lord to show me of the earthly tabernacle, of the earthly walk here, of man and how the Lord does know to strip and rob us of all strength of our own. Then we cry, then we beg and we mourn. We cry because we have no strength to go to him, we beg because something seems to tell us there is power in God to help, we mourn because we feel too little for that God of strength to stoop to such as we are. We mourn our sinful and hateful state of being all along through time after we once view ourselves as nothing and less. We continue examining ourselves, finding nothing in us but all in God. We are hedged about as Job was and made to see how unprofitable we are and how strong God is. "The Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me." Ezekiel saw the likeness of four living creatures and they had the likeness of a man. We hope to have the likeness of the man Christ Jesus who was verily man and also God in the flesh. How we do desire to be in that likeness, knowing that our flesh profiteth us nothing. We have come to the ends of the earth, we have cried unto him. Oh! has he heard that cry and made us gird up our loins and stand as men, or as a man? We cannot answer as a man until God has commanded us to speak, and he will never command us to speak to him until we have come (been brought) to the end of our earth. Then to him we owe it all. To him then we are living creatures and can give him all praise and honor that the Father deserves. We, I hope I am of that number, then are among those who know not the end of their strength, are as the apple tree among the trees of the wood, a tree bearing fruit in the midst of trees that

have not fruit. Then this scripture comes and I wonder do I see in it what there is in it? "Stay me with flagons, comfort me with apples: for I am sick of love." Brother Spangler I seem to see a child growing in grace, begging to have knowledge which it is said he will give. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We want more knowledge of our hope being a hope that is hope. We cry, "Stay me with flagons, comfort me with apples" which are fruits. What then? We have been looking for fruits of the Spirit. Wondering has he worked in us patience, kindness, meekness, joy, peace and love which are the fruits of the Spirit. Has he stayed us, settled us, clothed us, given us peace within our turbulent breasts? Is that the time we want more knowledge? Sick of the love or filled with the love which is the sincere milk of the word that all babes in Christ need for growth, but they must also have the meat for strength. I did afterward, after I had seen the kingdom as I hope. No man can see the kingdom unless he is born again. We must be born again and we cannot enter into the kingdom and view its greatness unless born of water and of the Spirit which to me means one thing—made alive in Christ, made a new creature, made to drink of the water of life and made to view as a man the fruits of the Spirit, born of water and Spirit. I hope this does not tire you. Yours in hope.

(Mrs.) EFFIE BOWDEN

Route 1, Clinton, N. C.

DEAR BROTHER DODSON: After a long delay I will write you just a little if I can. My hand and arms are so bad I cannot write much as you can see. I have not stood on my feet in five years so just sit in my chair, for some purpose I know not what. I can only say I guess it is right. You ask me to let you hear from me whether I like the *Signs of the Times*?

I wish I could explain fully how I like it and why. If I could feel like that it would be enough for me, it means so much to me.

When all get off to church and I stay at home most of the time, I do go sometimes, I can sit and read your paper. It is such as the world knows not of. I have just read an article by one signing his name, R. L. D., I do not know him, yet I feel like I do. He made such wonderful points along the way and brought so much to light. It means much to me to read after such men as he and others that I have enjoyed so well. I hope God will bless you and yours to carry on the good work of his very own. Yes, this paper is your work through the God of heaven as I feel it.

Brother Dodson when I began to write I felt that I could not, but have reached this point and my mind seems to lead me on. It comes to mind concerning works. Yes, I believe in works but not to inherit eternal life. I will mention Eph. 2 down to the 11th verse. There is a lot of works in this but God is doing it all until you are saved by his grace, not of works lest any man should boast. All of this comes to his people, it is all of him and not of ourselves. Then "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Yes, work out your own salvation, but we have none until God gives it to us.

You will find money-order enclosed to advance my subscription and I will try not to delay again. I want your paper to keep coming to me as long as I can see. May God bless you and yours that you may be able to carry on this great work that means so much to the Lord's people here and there over this land. Will close hoping you will be able to read this. It is the best I can do. One who sometimes feels afar off.

C. J. DAVIS

Box 884, Berkley, W. Va.

Colquitt, Ga.

DEAR BROTHER DODSON: It has been my mind for some time to send my subscription for another year. It seems like it was April when I subscribed for the paper. The Scriptures tell us not to be slothful and it seems I am very slack sometimes concerning these things, but I hope that when I am mindful that it is of the Lord. It is my humble desire to follow that lowly and meek One who took, as it were, our sins and bore them in his own body on the tree to a land of forgetfulness. My lot seems to be like Simon Peter, that if I am blessed at all to follow, that the following is at a great distance. As he followed him to the cross it seems to me that he followed at a distance, but he (Simon Peter) did not fulfill his word, nor could he for it was not possible for him (Jesus) to be in need of any mans help to fulfill that which his Father sent him to do. The prophecy had already spoken concerning him, that he looked and there was none to help. Yes, he trod the winepress alone, and of the people there was none to help so his own arm (power) brought salvation to him. He is the nail that was fastened in a sure place, and if at any time we or any other people think that without this perfect One (Jesus) we can do something, we surely and truly fail to hang all the glory on this nail. No, I cannot see in this covenant any galley with oars, no tough rowing; the power of God moves, is moving and will keep moving the ship for his mercy endureth forever.

Hope all is well with you and family. Remember me to Elder and sister Vaughn. My best regards also to the church everywhere. Remember this unworthy one at the throne of his mercy. Yours in him.

WILLIAM E. BRANCHE

ELDER R. LESTER DODSON, DEAR BROTHER IN THE LORD I HUMBLY HOPE: I am sending you \$2 to keep my name on your list for the *Signs of the Times*. I do not want to miss a copy as it is the only paper I know that is holding strictly to the Bible doctrine. I indorse it 100 per cent because its contents fill my poor hungry soul to the brim. I am seventy-eight years old and have been serving Old Baptists as best I could for over forty years. My home church is the only one in this section that is holding to the doctrine the *Signs* teaches. I trust it will please the Lord to keep you established in the faith of the Son of God to feed the little flock that Jesus purchased with his own blood. Though I have never seen your face in this world I feel like some sweet day we will meet in the glory world where there will be no more heartaches. A poor sinner saved by the mercies and grace of a holy God.

(Elder) H. A. WADE.

**THE LATE
ELDER H. C. KER**

It is with deep regret we announce the passing of Elder H. C. Ker of Delmar, Del. on February 27th. He was well and favorably known by many of our readers, and was an able minister of our faith for nearly fifty years. Undoubtedly a suitable obituary will appear soon.

R. LESTER DODSON

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

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EDITORIAL

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SIGNS OF THE TIMES

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Rutherford, N. J.

"I WILL BUILD MY CHURCH"

Matt. 16:18

Several years ago I heard a minister use this scripture for a text. He stated that Christ had come into the world to lay the foundation for his church. That he had lived, died and rose from the dead to make it possible for his church to be built. After his ascension the work of building was left to others to carry on. In substance he stated that the building of the church was now left to men. His remarks were so inconsistent with his text that I felt a desire to follow him and tell the people they had not heard the truth. It was in a church not of our faith. The most of those present highly endorsed his sermon and commented about what an excellent sermon it was. Later on I spoke where a number of the same people were present and used the same text. I preached that the work of Jesus was a perfect work that he was satisfied with; that the work of building his church would be carried on effectually until the last vessel of mercy, chosen in him before the foundation of the world, was granted repentance, regenerated, preserved by his grace and resurrected in his likeness. At the close of the service several of the same people that had endorsed the former sermon, came to me

and stated they had enjoyed the service very much, showing that there was no discerning of difference in doctrine between the two sermons. Surely that is true to-day in the world: little concern is shown in any doctrine by the professing world to-day.

When one makes a statement that he is going to perform some task, or complete any work, the next question to be considered is whether he is able to carry on this work to completion. To complete any work one must have the knowledge to do the work, the materials to work with and the power to carry on the work to completion.

Let us examine and see if Jesus had that power. All power was given to him both in heaven and earth. This was over all flesh, that he should give eternal life to as many as God had given him. John 17. Not any more nor less. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The winds and the sea obeyed him, he could rebuke the winds and there would be a calm. Through his mighty power those that were born blind could see, the dead were raised, lepers were cleansed, the lame walked and all manner of diseases were healed. Nothing required any effort on his part, he spake with authority. The power of him was so complete that even the fowls of the air and the beasts of the field, together with the fishes were controlled by him. The cock crowed at the very time it was to remind Peter of the word of the Lord, and the same number of times he said it would crow. When his disciples were instructed to cast their hook into the sea and take the money from the mouth of the fish caught, the fish was there, and the ass he instructed them to bring for his journey was found where he told them to look for it. Not only does he have the power to save lost and ruined sinners to build his church, but it was his pleasure to do

so. There was a joy before him in carrying on this work. For the joy set before him he endured the cross, despising the shame, and is set down at the right hand of the throne of God, showing a finished work. Salvation was not wrought grudgingly by our Lord for it was his Father's good pleasure to give his people the kingdom. The love he had for his bride caused him to save them, and having loved them he loved them to the end.

The work was satisfactory to him. Jesus did not die and return to heaven with any question in his mind as to the effectualness of his work. Isaiah, the prophet, could view this work by faith and leave us the prophecy, "He shall see of the travail of his soul, and shall be satisfied," also "He shall not fail nor be discouraged."

The prophets in their day beheld the work of Jesus as a finished work and spake of it, though it was yet to be fulfilled, as if it had actually taken place. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah 9:6-7.

The promise from God to Joseph, by an angel, before his birth was that he shall save his people from their sins. Every promise of the Old Testament was verily the same. To-day every note of the gospel of Jesus speaks of a finished salvation. "Who hath saved us, and called us with a 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." This salvation reaches the vessels of mer-

cy, "according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." In his own language in John Jesus says, "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." In the same chapter, John 6, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out," yet, "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." So the church of God is built up for a habitation of God through the Spirit. None can come to Jesus except they be drawn by the Father. All that the Father giveth him shall come to him, and none of them that come shall in any wise be cast out. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Not only does God build the house, the church, but the same power that builds the house, keeps the city. Jesus, in his last hours on earth, in communication with his Father realized that his hour had come, the hour determined in eternity that he would die, yet it was with that knowledge that he had finished the work he came into the world to do, to save his people from their sins. Surely this is a God-honoring doctrine. If the work of salvation depended, partly on the sinner and partly on the Lord there is a possibility that all men might reject him, heaven be empty and all his suffering in vain. Let us remember that all his works shall praise him, and his saints shall bless him, "Having this seal, The Lord knoweth them that are his." The church of God is not built up-

on Peter or any other man. Jesus says, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The knowledge of Jesus as the savior of sinners was a revealed matter. "Upon this rock I will build my church; and the gates of hell shall not prevail against it," Why? Because it is of faith that might be by grace, to the end the promise is sure to all who seed.

D. V. S.

REVELATION 17: 8-13.

Sister Vera Hukill, Rt. 4, Grand Saline, Texas has asked for our views on the above portion of scripture. Our first impulse was to ask one of our Associate Editors to write on it, but a desire seemed to spring up in our heart that God might be pleased to give us some light upon what is contained in this chapter. While our sister asked for information only on the latter part of the chapter, as that appears to be the interpretation of what goes before, and is followed by an account of the triumph of the Lamb, who is here declared to be "Lord of lords, and King of kings," we shall attempt to first state the case and then give the interpretation thereof.

John says there came one of the seven angels which had the seven vials, and talked with him, saying, "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." In the fifteenth verse we are told that "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." They undoubtedly represent all of the peoples of the earth except those whose names are written in the Lamb's book of life. John then goes on to say that with this woman, "the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." The kings of the earth evidently signify the

powers that be, or those who rule and have great authority in high places; they have been made drunk with the wine (stimulation and influence) of her fornication. John tells us that he was "carried away in the spirit into the wilderness" and there he saw a "woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." This would appear to be particularly descriptive of the church at Rome, and what a description it is! Each one of the names given her is full of meaning. "MYSTERY" as applied to iniquity is second only in greatness to that which is applied to Godliness, neither of which can be fathomed by the finite mind of mankind. "BABYLON THE GREAT" undoubtedly is typical of utter darkness, and great indeed is that darkness which the church of Rome wields over her subjects. Much of what is preached by her priests is clothed in the language of an unknown tongue so far as her masses are concerned, and the power of her influence is no doubt due to the fact she so thoroughly indoctrinates her subjects in their youth that when they grow up they will not depart from it, and her power over them is further strengthened by the fact that in many instances they are forbidden to even read the word of God for themselves, for fear they will not interpret it according to her tenets and teachings. She also enjoins upon them the worshipping of idols of gold, silver, brass, and wood, the images of the virgin Mary and other saints, all of which they seem to have a blind zeal for, and the tentacles of her power are reaching out and influencing the four

corners of earth to such an extent that she must be reckoned with by kings and rulers and potentates of all the nations on the face of the earth.

The last name given to this woman is "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." What more could be said of her! She is not only the mother of all who are not spiritually virtuous and true, but John said, "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This is confirmed by profane history, which shows that her record has often been written with blood, and we greatly fear her history will be repeated if she is permitted to regain the ascendancy of civil power sufficiently to enforce her will upon others. We truly hope that this day will never come, but there is every indication to those who will observe what is going on that no effort is being spared by those in authority at Rome to propagate her doctrines and spread them all over the world. Our own land is one of her fertile fields, where they are approximately twenty-five millions strong, and we are persuaded that no stone will be left unturned in an effort to advance their cause and purposes. In December, 1945, four new Cardinals were appointed in the United States, one of whom it is reported is to be groomed for a future Pope. Through its system of unequaled education and its accumulation of financial wealth it has long since become, by far, the most outstanding, ingenious and powerful of all earthly organizations, and it is to-day taking advantage of every conceivable means to advance and enlarge its borders by the use of the radio, movies, press, and many other devices little thought of by the unsuspecting public. If we question the effectiveness of keeping ever before the people at large their cause, let us recall from the pages of sacred history the scheme which Jacob had in his mind when he bargained with Laban for his hire. He

agreed to remove all the he goats that were ringstraked, and all the she goats that were speckled, and all the brown among the sheep, which before had been very inferior and poor of quality, and to accept only the ringstraked, speckled, spotted, etc., for his wage in the future. Little did Laban suspect what the final result would prove to be. Jacob then took rods of green poplar, and of the hazel and chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods. "And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink." "And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled and spotted." This shows us the effects of the power of suggestion, and we may rest assured that we are marching on to the time when the subjects of Rome, by her ingenious methods, will outnumber all of the rest of the so-called religious orders combined. We have inside information to the effect that Rome is preparing to spend untold millions of dollars to regain her position in Germany, Poland and other countries where she lost ground because of the war. We are told that in the United States alone she has ten thousand students for the order which requires thirteen to fifteen years to educate them sufficiently for their purposes, and that they have already begun to build additional colleges to accommodate their needs. If we did not have implicit faith in our God, who sits upon his eternal throne, to continue to do his will, world without end, we would be greatly disturbed, but this same God in the days long ago inspired the Psalmist to leave on record for our comfort and consolation the following words: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof

roar and be troubled, though the mountains shake with the swelling thereof. Selah."

In the eighteenth verse of this chapter it is recorded that the woman which John saw was "that great city, which reigneth over the kings of the earth." The influence which the church at Rome has over the peoples and nations of the earth to-day is almost inconceivable. This appears to have been shown to John by the angel nearly two thousand years ago. He said to John, "Wherefore didst thou marvel?" and then went on to tell John something of the great mystery of the woman, and of the beast that carried her, which had the seven heads and ten horns. A detailed description of these is given by the angel in the eighth to the thirteenth verses inclusive: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." Rev. 17:8-13. Some of this language may sound strange and we can only offer such thoughts as we have on it. As we see it, the beast of antichrist is here pictured in his fulness and completeness, during both the legal and gospel dispensations. Both the seven heads and ten horns are said to be kings, which represent powers

which have and will rule the civilized world in all ages, both before and after the coming of Christ. Five of those kings or powers, representative of the legal period, have fallen and are no more. During the period which intervened from the coming of our Lord in the flesh until the papal system was established, which we understand was about the third or fourth century, antichrist was very much in the world, and there will, perhaps, come a time when the protestant organizations will have their combined head, who will rule for a short season or space of time, but particular reference is made to "the beast that was, and is not, and yet is," who is also said to be "the eighth, and is of the seven, and goeth into perdition." There is a peculiar sense, it seems to us, in which this description is applicable to papal Rome. Once she ruled the Roman Empire in a civil way, but she was later deprived of this authority, nevertheless she continued to wield her ecclesiastical powers and at the same time she now exercises authority over Vatican City, so that it can truly be said of her "she was, and is not, and yet is." She was not only one of the seven (a perfect number and embracing all of the ecclesiastical powers opposing our Lord) but at the same time she was the eighth or one of the civil powers as well. We are told that the ten kings "which have received no kingdom as yet" (representing the ecclesiastical heads of all other religious organizations) receive power as kings one hour with the beast, or for a short period of time comparatively speaking. Nevertheless, it is declared they all "have one mind, and shall give their power and strength unto the beast." At the same time we are told in the sixteenth verse that "these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the

words of God shall be fulfilled." It seems to us that we see here something of the transcendent beauty of God's inscrutable wisdom in having a people who are not reckoned among the nations of the earth, but who rather are despised and looked down upon by the religious world and who, because of God's great love and enduring mercy, shall be preserved and kept while two great opposing forces shall be arrayed against themselves. It is amazingly inexpressible and full of glory to realize how God has so wonderfully planned to have witnesses who will not lie, despite all that there is here in this wicked world to oppose them. Should we not all exclaim, "Hosannah, in the highest:" "the Lord God omnipotent reigneth." What safety and security there is underneath the shadow of the all-protecting wing of the Almighty! We do not mean to infer by what we have been saying that the people of God shall not often be disturbed and greatly perplexed, distressed and even persecuted, but the life of the church of God is safe for all time to come, for it was hid with Christ in God before the eternal ages began to roll, and since God is greater than all, none shall ever be able to pluck them out of our heavenly Father's hand. How comforting to have the assurance that the eternal God is our refuge, and underneath are the everlasting arms. While all who oppose righteousness have one mind, and shall unite in giving their power to the beast and "shall make war with the Lamb," we have blessed assurance that the Lamb shall prevail and overcome them, "for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." It is wonderful to contemplate the many glorious and precious promises contained in Holy Writ where it so plainly sets forth that the Lord's portion is his people, that he will defend and protect them at all cost, and that no weapon that is formed against them shall prosper. One

of old said, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord."

In the world we have one thing set over against another. Therefore we have darkness and light, evil and good, hate and love, false and true, and we can but draw a contrast between the woman we have been writing about and the one spoken of in the twelfth chapter of Revelation. There the record is, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered." This woman typifies the New Jerusalem, and her first born was none other than our Lord and Savior Jesus Christ. Pages and pages could be devoted to describing her but the half would never be told. This is the woman that was given two wings of a great eagle (we think faith and hope is implied here) "that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent," or indefinitely. Truly, she can say, "The Lord is my shepherd; I shall not want."

While we have spoken quite plainly, we would not desire to be judged by any as being intolerant or vindictive, for such a thing is farthest from our thought. We, above all others, if we know our own heart, desire that liberty and freedom of conscience be the privilege of every man, woman and child to worship God as they see fit. The right to worship God under our own vine and fig tree is a priceless heritage. It has been purchased and is being retained at an infinitely great price, but it is well worth whatever it may cost and we want it safeguarded and preserved down through the ages which are to come. We are persuaded, however, that the sacred truths of the gospel cannot be taught by man, and in support of this we have the record of divine truth

which says "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." The prophet foretold what should take place in this gospel age when he said, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." We are, therefore, strongly opposed to any compulsion on the part of our fellow citizens to force what is called *religious training in our public schools or elsewhere*. We believe firmly in living decent and honorable lives and in bringing up our children in the nurture and admonition of the Lord, as far as it is humanly possible to do, but when it comes to giving them understanding of the truth as it is in Jesus we are firmly convinced that this is beyond the province of any man. Paul in writing to the Corinthians said "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. On the other hand, God is not circumscribed or bound in any way whatsoever and is able to teach the infant in his mother's womb, as he did John the Baptist, and cause him to leap for joy, and neither is any one ever too old to be taught by the Lord. Therefore we must insist that everyone should be fully persuaded in his own mind with regard to these matters. We advocate a careful and prayerful study of the literal word of God, the Holy Bible, by all, believing as we do that what is termed as *higher education* is incomplete without a literal knowledge of the written word of God, and if our educational authorities would confine their teaching to the letter of the word, we would have no objection, but there is such a great temptation on the part of those who teach the letter of the word to inject their own

individual ideas and theories of the spiritual import of the Bible into any instruction that might be undertaken that we are fearful of what the final result might be. Apropos to what has just been said, we have before us the New York Times of February 9th, from which we shall take the liberty of quoting briefly. In connection with some of the changes which have been made by the Committee of Biblical Scholars, in their translations forming what will be known as the Revised Standard Version of the Bible, which Committee was composed of men representing some of our most outstanding Universities and Theological Seminaries, in a very prominent place on the first page of the paper it says, "The new version differs markedly in form and content from the familiar King James Version, although the translators say that none of the changes affects any major doctrine of the Christian faith." From the quotations which we will make our readers can draw their own conclusion as to how seriously the changes affect what would seem to us very major portions of doctrine. First, it is said, "The final verse of the Lord's Prayer, 'For Thine is the kingdom, and the power, and the glory, forever. Amen.' is eliminated from the text of the sixth chapter of Matthew, and placed in a footnote, apparently on the ground that the manuscript authority for it is doubtful. 'Glory to God in the highest, and on earth peace, goodwill toward men,' (Luke 2:14) becomes 'Glory to God in the highest, and on earth peace among men with whom He is pleased,' with the older version in a footnote. The 'mote that is in thy brother's eye' becomes a 'speck' in the new translation; the Widow's 'mite' is rendered as a copper coin; the 'savour' of the salt becomes its 'taste'; in the account of Jesus' death the phrase 'gave up the ghost' becomes 'gave up His spirit,' and the injunction, Mark 16:16, 'he that believeth not shall be damned,' becomes 'he who does not believe will be con-

demned." Second, under the caption *Three Passages Shifted*, the Times account says: "Three longer and very important passages have been taken bodily out of the revised text and given only as a note in italics, this on the ground that manuscript authority is something less than adequate. The first of the italicized passages is the final ascription in the Lord's Prayer: 'For thine is the kingdom and the power and the glory, forever. Amen.' Matthew 6:13." This indicates that they would deprive God of his kingdom and power and glory. If such a thing could be done, what would there be left? Paul said, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." 1 Cor. 3: 18-19. If *higher learning* is going to give us such sugar-coated pills as these and then try to palliate our spiritual sensibilities by saying they are not major parts of the Christian's religion, may it please God to deliver us from all such. Here again, however, we take great comfort in the knowledge that our God is sovereign over all and has fixed the bounds of every creature. His wisdom and purpose has embraced all of the organizations of men, and beyond the bounds which he has fixed they cannot go, and ultimately every knee shall be made to bow and confess that he is Lord of all, God, blessed, forevermore.

We have good friends among the various faiths and orders about us, and rather than offend them unnecessarily we would give our very life if thereby we could open their eyes to the truth. We know we cannot do this and realizing our accountability to God, when our views on the Holy Scriptures are requested we must, as we see it, present the truth, the whole truth, and nothing but the truth, whether men hear or forbear, to the end that the name of our God only shall be praised.

—R. L. D.

RESOLUTION OF RESPECT

Whereas, God saw fit to take from us one of our oldest and most highly esteemed members, therefore be it

Resolved, that the following obituary be incorporated in a resolution of respect by New Hope Church: MARY ELIZABETH LEWIS RATELIFF was born Dec. 12, 1869, and was married to J. G. Rateliff Dec. 22, 1886. Thirteen children were born to this union. She became a member of this church (New Hope Primitive Baptist of Christ, near Hope, Arkansas) the first Sunday in August 1913, and was baptized by Elder J. H. Daniels. She died Nov. 19, 1944. Funeral was conducted by Elder E. J. Lambert. She is survived by her husband, brother J. G. Rateliff, and ten children. She was loyal to her husband, family, church and friends, and was loved and respected by all who knew her. Be it further

Resolved, that we bow in humble submission to God's will, and that a copy of this be spread on our church record, a copy be given brother J. G. Rateliff, and a copy be mailed to *Signs of the Times* for publication. This ordered in regular conference of New Hope Church.

(Elder) E. J. LAMBERT, Moderator

W. S. GORDON, Church Clerk

JAMES RUFUS JOHNSON of Union County, Tenn. was born Nov. 5, 1874, and died Dec. 10, 1945. In 1903 he married Miss Lucy Carroll of Union Co., Tenn., and to this union were born seven children of which six survive. S. A. Johnson, Harley, Halsey and Conrad of Andersonville, Tenn., Ralph of Oak Ridge, Tenn., and Mrs. Clara Butcher of Heishell, Tenn. Also one sister, Mrs. Ellen Myers, of Knoxville, Tenn. and seven grandchildren. Brother Johnson professed faith in Christ many years ago and united with the church at Hinds Creek. He was clerk of this church for many years until it became extinct about 1915. He then united with the same people at Union Church in the Powell's Valley Association of Primitive Baptists and lived and died in this faith. Sister Johnson preceded him in death in 1922. Brother Johnson was stricken with asthma and bore his suffering with a view that "My Jesus hath done all things well." He was a firm believer in a sovereign God in all things.

We sorrow not as those that have no hope, believing our loss will be his eternal gain. The church has lost a faithful member, the family a dear father and the circle of friends a dear friend. May God comfort all who mourn. Written and compiled by a brother by special request.

JOHN E. WALTON

OBITUARIES

Mrs. SALLIE SHAFFER, highly esteemed and beloved sister of Mt. Pleasant Church, Graves Co., Ky. fell asleep in the Lord, June 27, 1945. She was born July 4, 1886, and was married April 24, 1907 to Emmitt E. Shaffer. To this union three children were born, Mrs. Robbie Bearden, Mrs. Alma Richards and Garland Shaffer. She leaves her broken hearted husband, six grandchildren, one sister, one brother and a host of relatives and friends. She united with the Old School Baptist Church in Sept. 1915, and if a dear sister could be called a pillar in the church she could. Your unworthy brother, who is writing this was the moderator of that church twenty years, and the home of this dear sister and her husband was open at all times to those of like precious faith. I spent many happy moments in their home. Oh, how she will be missed at the church and around the family home, but God knows best and what-ever he does is ever best.

Elder Paul Poyner, her present moderator, conducted her funeral service. Sister Sallie was conscious to the end, but reconciled to go and died in her dear companions arms. She was laid to rest in the family plot to await the resurrection morn. The last time I saw her she asked me to sing her favorite song which I did. (Prepare me gracious God to stand before thy face.) She then said, "I hope to see Jesus, be like him and be as he is. Then I will be satisfied." Peace to her memory.

"Behold the pilgrim as she lies
With glory in her view;
To heaven she lifts her longing eyes,
And bids the world adieu."

Written by request by one who dearly loved her as a sister and mother of Israel.

(Elder) C. O. KERLEY

The church at Newport, N. C. desires to express its feeling of sadness at the loss of our dear sister, LULU I. GARNER, who was born July 28, 1875, and died Oct. 19, 1945, making her stay on earth 70 years, 2 months and 21 days. She was married to brother A. A. Garner July 1, 1891. She leaves to mourn their loss her husband and eight children: Mrs. Charlie Gould of Newport, W. L. Garner of New Bern, Mrs. Barney Garner of New Bern, Mrs. John Lockey of Morehead City with whom she made her home, Mrs. George Simmons of Rehms, Freddie Garner of New Bern, Mrs. Leslie Saunders of Morehead City and Sam Garner of Newport. She also leaves two brothers and three sisters:

Brother I. S. Garner of Newport, sister E. F. Pollard, Jacksonville, sister I. F. Prescott, Wilmington, sister Lona Bell, Newport, brother Lloyd Garner, Newport and a host of other relatives and friends.

She united with the church May 31, 1913 and was baptized the next day by Elder Isaac Jones, living a faithful and devoted member until death, always filling her seat unless providentially hindered. She enjoyed visiting among the churches, and so much enjoyed having the brethren and sisters visit in her home.

Her funeral was conducted at the graveside in the David B. Garner Cemetery at Newport by her pastor, Elder R. W. Gurganus, assisted by Elders E. F. Pollard and Elder L. L. Yapp. Her body was laid to rest beneath a beautiful mound of flowers to await the resurrection. We shall ever cherish her memory as near and dear to us. We shall miss sister Garner, even though we believe our loss is her eternal gain. "By their fruits ye shall know them." Therefore, be it

Resolved, that the church at Newport has lost a faithful member, her companion a loving wife and her children a devoted mother. We extend our love and sympathy to the bereaved ones, trust-in that the God of all grace may comfort and sustain them in every trial.

Resolved, that we bow in humble submission to God who doeth all things well.

Resolved, that a copy of these resolutions be recorded on our church book, one sent to the family and one to each of the following for publication, Zion's Landmark, Old Faith Con-tender and Signs of the Times.

Done by order of the church in conference, Saturday, Dec. 15, 1945.

(Elder) R. W. GURGANUS, Moderator
Committee:

Brother W. R. Mann, Clerk
Sister Lona Bell
Sister Annie Higgins

Sister ROSA L. TILGHMAN MORRIS was born July 24, 1856, and departed this life March 25, 1945 at her home in Salisbury, Md. She lived to a useful, ripe old age, 88 years, 8 months and one day and was only confined to her bed one week, but had been failing in health for more than a year. She was survived by three children, eight grandchildren, and ten great-grandchildren.

She united with the Nassaongo Church June 29, 1897 and was baptized by the late Elder T. M. Poulson. After the death of her husband, Deacon Robert Morris, in 1913 she moved her membership to the Salisbury Church, being dis-

missed by letter from the Nassaongo Church Sept. 26, 1915. Her funeral was held at the Hill and Johnson Funeral Home, March 27, 1945, conducted by her pastor, Elder D. V. Spangler of Danville, Va. who spoke comfortingly to the family and the many friends, relatives and members who were gathered to pay their last tribute to such a wonderful mother, faithful member, a tried and true friend. She was a bulwark of faithfulness and honesty, one to whom we looked for guidance and counsel. We of the church shall surely miss her smiling face as she was always present at meetings unless she was sick.

May the Lord comfort and sustain her bereaved family and give us all reconciling grace to his divine will.

(Mrs.) Maud T. Laws, Church Clerk.

SPECIAL MEETINGS

The Delaware River Old School Baptist Association will convene, the Lord willing, with the Southampton Old School Baptist Church, Southampton, Pa., Tuesday and Wednesday, May 28 and 29, 1946. Services will commence at 10 a. m. Tuesday. Our ministers, brethren and friends are cordially invited. Trains will be met at Southampton Monday p. m. and Tuesday a. m. Those arriving by automobile go directly to the meeting-house or to my home adjacent thereto.

CASPER G. FETTER, Church Clerk

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a. m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed. R. LESTER DODSON

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each 1st Sunday, 11:00 a. m. and Saturday before.

J. J. COLLINS, Pastor.

Ramah Primitive Baptist Church, located 2 miles West of Cottonwood, Ala., holds services each 4th Sunday and Saturday before. Order of preaching: Elders E. E. Watson and F. A. Collins on Saturday. AMOS SELLERS, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each 2nd Sunday.

F. A. COLLINS, Pastor.

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala.

Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.

H. MATT BROCK, Pastor.

Little Hope Church meets each second Sunday at 11 a. m. ten miles west of Fayette, Ala.

H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before, 11 a. m., eight miles south of Gordo, Ala.

O. G. CARVER, Pastor.

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.

F. A. COLLINS, Pastor.

Hopewell Church, Ozark Ala., meets each 4th Sunday, 11 a. m.

J. J. COLLINS, Pastor.

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St. at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.

Wrights' Creek Church, Slocomb, Ala., meets each Saturday before fourth Sunday, 11 a. m. Elders J. J. Collins and J. S. Bass, Pastors.

J. J. COLLINS

New Prospect Church meets each third Sunday at 11 a. m. six miles S.E. of Sulligent, Ala.

H. MATT BROCK, Pastor.

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor.

Seclusia Old School, or Primitive, Predestinarian Baptist Church meets, God willing, every second Sunday in the hall corner Eighth and Yale Sts., Claremont; and every fourth Sunday at 1109 N. Williams St., Compton, California.

W. L. SLUSHER, Pastor.
La Canda, California.

Bethel Church near Stockton, Cal. meets first and third Sundays in each month and Saturday nights before. For further information write SETH BYNUM, R 3, Box 800 G, Stockton, Cal. or LEONA TUTTLE, 1940 N. Center St., Stockton, Cal.

Salem Primitive Baptist Church meets each 1st Sunday, north end Harrison Ave., Panama City, Fla.

F. A. COLLINS, Pastor.

Salem Old School Baptist Church, Weiser, Idaho, meets every second Sunday at 5th and E. Park St.

B. O. JEFFREYS, Pastor
Weiser, Idaho

Pleasant Valley Church, Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc.)

L. L. SCHENCK, Moderator

The Lost Creek Church of Old School Predestinarian Baptists meets first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church. C. H. EVANS, Pastor

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before at 2:30 p.m. on South 7th St., Mayfield, Ky. O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays at 11 a.m. in the meeting house, 210 E. Madison St., near Calvert St. D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday. D. L. TOPPING, Pastor.

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a. m. in the meeting-house. Pastor in regular attendance except first Sundays. C. W. VAUGHN, Pastor

Olive and Hurley Old School Baptist Church ASHOKAN, N. Y.
Meetings every first and third Sundays 10:30 A.M., 2 P.M.

The Middleburg Old School Baptist Church meets fourth Sunday in each month. Services held in the American Legion rooms, over Judge Golding's office (third floor), Main Street, Cobleskill, N. Y., 11 a. m. and 2 p. m.

ARNOLD H. BELLOWS, Pastor.

**Ebenezer Old School Baptist Church
in NEW YORK CITY**

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11:00 a. m. 1:30 p. m.

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a.m. and Saturday before.

D. V. SPANGLER, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p.m. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

Big Spring Church, Island City, Ore., meets first and third Sundays at 2:30 p.m.
C. W. BOND, Pastor.

**Salem Old School Baptist Church
1626 Arch Street Philadelphia, Pa.
(GRAND FRATERNITY HALL)
Meeting First Sunday Each Month
10:30 a. m.
Take Elevator to 3rd Floor
C. W. VAUGHN, Pastor**

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis Tenn., on second Sunday each month at 11 a.m. and Saturday night before.

W O. WAMMACK, Pastor.

Sardis Church meets first Sunday each month at 10:30 a.m. and Saturday before at 2:30 p.m. at Potter Co., Court House, Amarillo, Texas, Elder W. N. Green, Pastor: Elder C. E. Turner, Assistant Pastor.

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, Pastor.

Fort Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets third Sunday in each month at 11:00 a. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house. C. Y. OSTEEEN, Pastor.

Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene. (Mrs.) IRENE WISENBAKER.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a. m. and Saturday before at 2 p. m.

C. Y. OSTEEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. E. B. AULT, Pastor.

Mt. Zion Church, Weslaco, Texas, meets on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway. E. B. AULT, Pastor.

Danville Primitive Baptist Church meets each second Sunday 11 a.m. and Saturday night before. Bradley Road, Danville, Va.

W. R. DODD, Pastor.

Malmaison Church ten miles from Danville, between Chatham and Danville, Va., meet each first Sunday 11 a.m. D. V. SPANGLER, Pastor.

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3032 Cottage Toll Road, Norfolk, Va. R. B. DENSON, Pastor.

Richmond Primitive Baptist Church meets each fourth Sunday at 11 a. m. in the meeting house, 28th St., South Richmond, Va.

R. B. DENSON, Pastor.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U.S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a. m. C. M. FISHER.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.

PETER JONES, Pastor.

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

Harmony Old School Baptist Church meets each second Sunday at 11 a.m. and Saturday before at 3 p.m. about four miles east of Huntington, W. Va. U.S. Route 60 on Russel Creek.

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J., MAY, 1946

No. 5

GOD'S EVERLASTING LOVE

When the moon in all its glory
Cast its brilliance o'er the earth;
Then I thought of Jesus, Savior,
And about His humble birth.

Soon I saw Him in a manger,
Glory shining all around;
By a heavenly host surrounded,
Shouting, glory to His name!

Then I saw Him, meek and lowly
Walk the earth in grief and shame;
All to save poor, wretched sinners,
Who will ever praise His name.

Next He bows inside a garden,
Sweat, like drops of blood run down;
All the earth about Him silent
As he kneels upon the ground.

As He prays in solem anguish
For the cup to pass away,
Yet He knows that he must drink it
To prepare the glorious way.

Then upon the scene most softly
Came an angel, dressed in white;
Touched Him gently, said, "Look upward,
Soon the darkness will be light."

Then the scenes of darkness changes,
Darkness breaks, the light appears;
Heaven opens to receive Him,
Never more to bow in tears.

Now the Son of God in glory,
Dressed in robes as white as snow;
All his triumph over Satan
Fills the place of His abode.

He appears in heaven for sinners
Who were purchased with His blood;
All His intercession for them
Is because His life was love.

Then dear God may all His suffering,
Guide me on the heavenly road;
May I never, never murmur
As I think about my God.

Though my soul is oft in sorrow,
Soon these things shall pass away;
Sickness, sin and all my trials
Will be o'er in that great day.

Then my garments will be spotless
As I gaze upon His face;
I shall need the moon, no never
For the sun will take its place.

Soon His children all shall meet Him,
May His love be all their guide;
May His grace and tender mercy
Land them all on heaven's side.

Danville, Va.

(Elder) D. V. SPANGLER

CORRESPONDENCE

THE DYING THIEVES

We are told in the Scriptures that Christ was crucified between two thieves, and in this fulfilled the scripture that, "He was numbered with the transgressors." His death brought redemption to all his people, also fulfilling the scripture, "With his stripes we are healed." In all the generations since that time in the preaching of the gospel, man has tried, more or less, to make this great sacrifice in its effects available to all who will accept it. Can any of God's saints who have tasted of his judgments, and also felt his extended mercy in bringing them into the joys of a blessed hope of immortality, have so low regard for his

attributes; and the redemption wrought by the crucifixion of Christ to have accomplished merely a condition by which an offer could be made dependent entirely on the acceptance of any one? It is not in the province of the wisdom of any intelligent person to make so great sacrifice without some assurance of certain results. The God of heaven is as far above man in his works and ways as the heavens are above the earth. When one attempts to judge his ways by human standards he will not be worshipping the God of heaven. God had a purpose in sending his Son into the world, and Christ fulfilled this purpose in his death on the cross; and declared this purpose to be the redemption of his people, "that of all which he (the Father) hath given me I should lose nothing." Who are to make up this great elect family is known only to God and his Son, "Having this seal, The Lord knoweth them that are his." Christ said, "By their fruits ye shall know them." God knows them before they produce their fruits of righteousness, or we might more properly say, he foreknew them from the beginning, and in his time they are manifested by being born of the Spirit and begin to produce the works of righteousness. It is impossible for persons who are not thus born again to produce fruits of righteousness, and likewise those born again produce these fruits even beyond their consciousness that they are doing so. One of the best demonstrations of this truth is found in the conversion of Saul of Tarsus. In the midst of his murderous journey to Damascus the Lord spoke unto him. He at once asked, "Who art thou, Lord?" Here is evidence that when the Lord speaks, he is sure to be heard, although it may be to a rebellious sinner, a dead Lazarus or even to the winds and waves of the sea. How different is this to the commonly accepted exhortations we hear, warning dead sinners to heed his pleadings and open the door of their hearts before he

turns and leaves them to their doom. Such exhortations do not honor and exalt the name and power of our Lord and Master. When the answer came to Saul that it was Jesus, he answered, "Lord, what wilt thou have me to do?" With the word of Jesus goes life and life produces activity. The first evidence of this is belief or faith, and faith is the gift of God and is the evidence by which we believe. I often wonder where a man's faith stands in the sight of God, who is continually admonishing dead sinners to just believe in Christ and his salvation will be theirs. In the absence of evidence it is impossible to believe anything. How foolish it is to lower the standard and application of the word of God below the level of ordinary truth as applied to natural things, in order to place salvation and eternal life in the reach of every person. Such the religious teachers of the world are doing; but the ministers of truth should not fail to honor and exalt their high calling by exposing such low and God-dishonoring doctrine. This is done by preaching the evidences the work of grace produces in the hearts of sinful men. John the Baptist did not receive the Pharisees and Sadducees unto his baptism of repentance but asked, who had warned them to flee the wrath to come; and they must bring forth fruits meet for repentance. They were not deceiving God by their confessions and outward show of righteousness, neither do the self-righteous of this generation. When the work of grace is being exercised in the heart of a sinner it produces these fruits, and they are different from fruits produced by any other means. They are lasting in their effects and continue to grow into the full fruition of the Christian's hope which is an anchor of the soul and entereth into that within the veil. These are mysteries hidden from the wisdom of this world, but are made plain to the heirs of salvation and interpreted by the Scriptures.

One of the simplest and best of these illustrations is the prayers of the two dying thieves. At the crucifixion there was a vast crowd; some weeping followers of Christ, the simple and curious of the population, the soldiers and revilers, performing their willing parts in bringing to death the hated Son of God, all working willingly and to the limit of their ability to produce the very thing which God had determined before to be done. Every insult and reproach that could be brought to a dying man was here produced to the humiliation of Jesus Christ. The Scriptures say that the two thieves also reviled him as recorded by Mark, but Luke gives the most complete account. One of them railed on him and said, "If thou be Christ, save thyself and us." The other rebuked him and said, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Then to Christ, "Lord, remember me when thou comest into thy kingdom." These two men were at that time suffering physical pain that is impossible to be imagined suspended on the cross from nails driven through hands and feet, and thus suffering this torture until it should be relieved by the sure death at the end, lasting more than three hours. We can be assured that men in such condemnation and suffering will pray and seek out any source of relief possible. Such they did and their prayers are left on record for the saints of God to prove the vital link in the chain of salvation. Both of these men were equally guilty before the law, both were suffering the same condemnation, both knew that there could be no escape except that Christ could procure it, and we must conclude that both prayed with all the earnestness in their power. The prayer of the first was for temporal relief, prompted by physical suffering without any knowledge of the divinity of Jesus, and with

no remorse for the wicked deeds of his previous life, and that too, based on the doubtful assumption that, "If thou be Christ, save thyself and us." If earnestness makes prayers effective we have it here. Faith is also required in order to pray acceptably and that is lacking here. "If thou be Christ" shows this: his petition was based on an assumed fact, or a sort of hearsay information, the truth of which he had no personal knowledge. This interprets for us the results of all religious activity that is continually set forth by the zealous teachers in offering salvation to every person upon the condition that they accept it. The godly sorrow which worketh repentance is not produced voluntarily in the human heart. The conviction of sin, or the knowledge by which one knows and feels their sinfulness is God's work, and cannot be produced by human means, education or persuasion. Neither can the earnestness by which persons may be aroused to desire anything outside of the work of grace be effective.

Now let us consider the prayer of the second. For some reason hidden from mortal wisdom there was a great difference in these two men. This one felt the burden of guilt for all his former deeds of wrong to the extent that he confessed the justice of his sufferings. In his reproof he said, we are in the same condemnation and justly, but this man hath done nothing amiss. This also shows that he recognized in Christ, complete innocence, and the divinity into a kingdom beyond this life, and knowing this he asked to be remembered in this kingdom Christ was coming into. Then follows the sweetest assurance that mortal man can ever receive in the midst of his most destructive tribulations, and facing sure death; "To-day shalt thou be with me in paradise." Some call this a sort of death bed confession, and acceptance of the salvation wrought by Christ, and generally accompanied by a warning that it is a

dangerous thing to wait until the dying hour to repent and make peace with God. No one who knows the judgements of God, and has tasted the precious gift of his grace and mercy will advise any one to wait, for these are evidences that salvation has come unto them, fulfilling to them the scripture, "Behold, now is the accepted time, behold, now is the day of salvation." Be obedient to this heavenly vision and seek to know more of the truth which shall make you free from all carnal knowledge and superstition on which false religion is based. The difference between these two dying men was the new life born in the second that was not in the first. We believe that both acted and petitioned from the best impulses they knew and there was no deceit in either request. Once when these two characters were presented in a gospel discourse, a minister of the conditional doctrine commenting afterward said the first thief could have prayed as good a prayer as the second and received as good an answer if he would, that one was as good as the other, and they freely chose to act as they did. Reader, what do you think of such a statement? It appears to us that this minister knew nothing of the effects of the discriminating grace of God or the new birth, and did not discern the truth of Christ's statement that, "No man can come to me, except the Father which hath sent me draw him," or, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing."

In the death of these two thieves the sovereignty of God and the election of grace is plainly set forth.* The lives of both had been passed in wickedness. We see the evidence of the work of grace in the one who asked to be remembered in Christ's kingdom, while the other does not show any knowledge of such a kingdom. God in his sovereignty chooses one and makes witness of him to testify

to this new and quickened life in him that had been hidden from him all through his wicked acts before; the other was left as he was, in nature's ignorance and darkness. The common religious spirit is prone to judge these two, that one was saved and the other lost. None of God's saints have any authority to so judge, nor can any minister of religious truths judge who is of God's elect family and who is not. We often hear in funeral discourses the dead either commended for good acts as children of God, or if wicked, condemned as lost and their lives made examples of warning toward better living. We believe it is the duty of all good people both by example and precept to strive for honest and upright living among our associates, but while doing this let us not get so exalted and self-righteous that we condemn any one to eternal punishment because of their wicked lives. God is the judge, he is also the giver of life, and no heart is too wicked or hard for his glorious light to penetrate, and when it shines in this human depravity and darkness it is a quickening into life for his exalting praise. Let no one think that the thief that did not pray the prayer of faith at that time is among the lost. The one that did pray acceptably may not have known of the blessing he asked an hour before, and the sovereign power which revealed this to him could also in an instant reveal the same to the one who did not know it at that time.

These things are written for our learning and to prove that salvation is of the Lord, and that no time, place or condition is beyond the reach of his exalted power and wisdom. I recall an incident of my early life illustrative of man's exalted wickedness rebelling against the powers of God. An old man of our community noted for his infidelity and outspoken stand against all religious sentiment and belief in God or a Supreme Be-

ing, denying that such existed and with all the strength and the profanity at his command permitted, he seemed to take pride in magnifying his opposition to the existence of a God; yet this man in his dealings with his fellowman was as reliable and honest as could be found anywhere. On one occasion during an electric storm when the lightning flashed and the keen and rending thunders seemed bent on the destruction of everything, this man stood up against it with all his profanity, cursing every flash and assuming such opposition in this powerful demonstration of the forces of nature, that all company present near him hurried away, fearing the wrath of God would be visited upon him. He boasted that there was no God and seemed to delight in these strong demonstrations of his infidelity as a sort of derision to those who did believe. He lived to a ripe old age and came down to his death with a short but painful sickness. One night while enduring the severe suffering he cried out "O Lord have mercy," then realizing what he said, he added, "what a fool I was to say that." We relate this incident to illustrate the folly of man when he delights to stand opposed to the wisdom and works of God; also to show that the soul in its anguish will cry for mercy, while the natural mind remains unconvinced. We believe this was a prayer which any mortal must utter under the power of God. Such was the prayer of the publican who smote on his breast and said, "God be merciful to me a sinner." Can any one say that this man with a lifetime of boasted wickedness was too hard for the salvation of God, or that God would not be exalted more in his salvation than in those more self-righteous? A thief is one who takes and uses the property of another without his consent or compensation. In this sense all mankind are thieves before God, in that they appropriate the riches of his providence

to their use without thankfulness or recognizing them as blessings from the divine hand; and often in the abundance of such blessings do not even know the source of them, but discern as a matter of fact that they have attained them by their own efforts. This man-produced religion is no less of this variety than are crops and other ordinary wealth. We have known farmers who have been blessed with abundant wheat crops, but when it was made difficult to harvest, being tangled by a storm, would curse such a crop. Is not that stealing from the Bountiful Giver, the thanksgiving due him, and profaning his name because he did not cast it as an easy gift into their unthankful possession? Thus the spirit of the prayer of the first thief is demonstrated in the workings of the ordinary affairs of life, and his request is that of all unregenerate mankind. There is another and more blessed spirit shown in the second thief, and that typifies the elect family of God; the way they existed in nature being the same as that of the first, that is, before they were made alive to the new and better relationship to God, at that time being "the children of wrath, even as others." Now God's judgments are made known to them and they confess, "If my soul were sent to hell, His righteous law approves it well." And as they face a sure and just death on this terrible cross with feet nailed to it, which represents God's justice, so they cannot go to a more secure place; and hands made fast by the same thus preventing all available works of relief, in agony of soul they see by a divine light one hanging by their side in the same condemnation, but for the sins of others; willingly becoming the sacrifice to atone for all his elect people. I have often looked on this blessed character from my own cross of anguish, and felt his redeeming grace and divine light shining through my darkness, revealing his kingdom, and above all my

sorrows, past sins and present helplessness, desiring to be remembered there; and I have received the blessed assurance that I shall be there with him in the paradise of God. Dear dying saints of God, this atonement is made for you, his promise cannot fail, his endless life secures it. You have an inheritance, incorruptible, undefiled and that fadeth not away reserved in heaven for you, where Jesus our Redeemer and Elder Brother has entered for us. Mansions of glory are prepared there, and he has promised to come again and receive us unto himself, that where he is, we may be also. And there is a crown of righteousness which is laid up for us, and beautiful robes of righteousness which he wrought by his own death, which shall adorn all his saints throughout an endless eternity. The faith which is the gift of God reveals these things to his elect children and all the praise is due him. Like Paul we can be assured that the trials and afflictions of this present life cannot be compared with the glories which shall be bestowed upon us in that kingdom which is ahead. As we have suffered with him we shall also reign with him. "To-day shalt thou be with me in paradise."

(Elder) C. W. BOND

**"JUDGE NOT, THAT YE BE
NOT JUDGED"**

From the earliest times that I recall, this scripture has held me in the deepest awe, and I have often wondered if others of God's little ones regarded it as I do. The language is that of Jesus and was used by him in the greatest sermon ever delivered on earth—a sermon in which the Immaculate Lamb of God took his disciples away from the transitory things of this world up into a mountain, notice it is up into a mountain, and that when he was set or placed in a peculiar attitude his disciples came unto him. Remember he was set in that particular position and

that it was none other than Jesus himself and that only disciples came to him. No one else, a thousand times no, only disciples that came to him and he taught them—just disciples remember—saying, "Judge not, that ye be not judged." Can disciples be judged? Evidently so or Jesus would not have admonished his disciples in that greatest of all sermons not to judge. Does he have disciples to-day and are they guilty of judging? If so where? Far be it from us to judge the intents and acts of our brethren. Most truly none of us on earth are perfect. Up yonder we shall be heirs and joint heirs with Jesus around the dazzling throne of God, but here we have our crosses to bear, our criticisms to undergo. Will it not be joy, marvelous joy, when we shall lay our armor by and lie down to pleasant dreams? Too often I fear brethren see in their ideas tiny motes in the eyes of others and utterly fail to observe the beam in their own eye. I would to God that we might have a forgiving spirit to discern the acts and intents of our brethren. May we think constantly of Jesus' admonition to his disciples. When troubles arise, as they surely will, may we remember that Jesus said, "Love thy neighbor as thyself," and may we remember whom he said our neighbor was. Truly I believe that we should bear one another's burdens and so fulfill the royal law. Let us constantly look to Jesus the author and finisher of our faith. Without Jesus I am nothing. Truly he guides me through the deep waters; most assuredly I am kept as the apple of his eye; I am nothing but a failure all the while; stay me with flagons, comfort me with apples of gold in pictures of silver; lead me to the banqueting house; prepare me for the wonderful balm of Gilead; be my guide, my help, my all and may he share this wondrous love with all the household of faith. Yes, Jesus is everything, then judgment begins at the house of God and is truly

spiritual. If my people judge they will judge righteously. Are they doing that to-day? Are they judging righteously when we see so many big ones trampling down the little saints, scattering the sheep? Remember they only scatter the sheep and the hireling fleeth. The wolf catcheth them and scattereth the sheep. Is the wolf talented for his job? Is he one of the stars held in the hand of Jesus? I certainly do not think so. Jesus says through Jeremiah, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Does Jesus have a people in every race, kindred and tongue? Will he gather them together even after the hireling has fled? Is the hireling one of the stars held in the hand of Jesus? Who would dare say so? If neither the wolf nor the hireling is one of the stars held in Jesus' precious hand, most certainly we have many false prophets who are gone out into the world seeking whom they may devour, but rest assured, dear brethren, they will not catch one of the sheep Jesus cares for. He goeth before them and no stranger will they follow. I know my sheep and am known of mine. Greater love hath no man than this that he lay down his life for the sheep. Jesus did this—a perfect love, a marvelous love. John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." That will be joy untold to see Jesus and be like him. That is life eternal, to know Jesus and be satisfied. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If you know Jesus you have life eternal. I hope, dear friend, that you do. If you know Jesus you are one of those who can judge righteously. You are one of those that Jesus was address-

ing when he said, "If my people judge they will judge righteously." You are one of his disciples. You are one of those unto whom the welcome plaudit will surely come: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." You are one of those whom John saw coming up out of great tribulation, having washed their robes in the blood of the Lamb; you are one of those whom the same writer saw as a constituent member of the new Jerusalem, coming down from God out of heaven; you are a possessor of the hidden wisdom revealed unto every babe in Christ. You then shall be capable of judging righteously; you then shall be prepared to say, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Truly brother, without his revealing love we cannot judge his people. We cannot know spiritual things. This wondrous love caused me, five years ago, to accept the pastoral care of a church that had not had services for some twenty years, and labor lovingly with them and, thank God, labor peacefully. During all these years peace has prevailed. This same love, three years ago, caused me to accept the pastoral care of another small church, and to see many improvements made upon its building and wondrous peace to prevail in all our deliberations there. Again, a year ago, for the same cause I accepted a call to another church which was dilapidated and having no service. Since that time a new building has been erected and in all three churches true fellowship exists, harmony abides and regular meetings are held. Although all these churches are among the smallest in the country, I am content to dwell in the tents of peace, and rest safe and secure in the arms of Jesus. We can say with David "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the

still waters. He restoreth my soul." Surely he is all there is. Yes, brethren, "Judge not, that ye be not judged." May we be blessed to walk in the paths of peace. May we have our little meetings with the Lord present, and may we be permitted to meet and mingle with the saints from every race, kindred and tongue. Let brotherly love continue, abide in peace, pray without ceasing, watch over each other for good. Remove not the ancient landmarks, follow after charity and desire spiritual gifts. Grow in grace and in the knowledge of the truth, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world. "Judge not, that ye be not judged." Yours in bonds.

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ORDER and DISORDER CHURCH SOVEREIGNTY

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13. "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. Please read the entire chapters, 12 and 13, of 1 Cor. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7. "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. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatso-

ever thou shalt loose on earth shall be loosed in heaven." Mat. 16:18-19. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Psalms 127:1. The above quotations of scriptures are adequate to establish the origin, building, keeping, safety and government of the church of God; but in order that I be more fully understood, let me here say that the Scriptures authorize the humble, childlike acknowledgement, that Christ Jesus the Lord is the glorious husband and head of the church, which is his body, the fulness of him who filleth all in all.

Now as to the subject before me, let me here say that I realize it is a subject that in itself is inexhaustible. A subject on which able pens have been wielded through the ages past, in an humble endeavor to bring forth the light of divine truth on the matter; a subject in the which, without divine guidance, without divine revelation all our best efforts would be in vain. We now confess our human frailty and weakness, our utter insignificance, our helplessness and our entire dependence on Israel's God, on him whose thunders shake creation. He who bids the planets roll, around him are ten thousand angels, and his scepter sways the whole. And, too, I wish to say that I do not feel to be any authority on the subject at hand; neither do I wish to present my views for the sake or desire for argument, or to intrude or encroach upon the premises of others, but for some cause I have felt the burden or weight of desire to present some of my weak views or meditations, first on what the church is, her sovereignty, government, etc.

It seems perfectly evident to me from my own feeble searching of the Scriptures, and from what my God has given me to taste by divine revelation, that the church of God is portrayed in the Scrip-

tures in various types, figures, and may we say pen pictures, both relative to her state as we might express it, her militant state or her state of existence in time and finally her glorified state as the church triumphant. It is hardly necessary to say here, that to us the Scriptures abound with holy authority that the church is builded upon the Rock (Christ or experimental revelation or living faith in Christ) which alone is wrought of God in the hearts of his trembling and underserving children, and is the direct work of the Holy Spirit of God, without and independent of creature help; hence this, the church, being builded upon this eternal Rock of Ages is the direct work of the Master Builder, even Jesus. We believe, according to the Scriptures, that the church in time is made up of baptized believers, baptized upon a profession of faith in Christ; and the church now in this dark and cloudy day has been so miraculously preserved by her husband and head until it can yet be said of her that her line or chain of existence dates back to the days of Christ, and the apostles in a direct line of existence. Enough has been said to establish my position on this point, although perhaps I have only made this point in the letter.

Now I wish to notice very hurriedly some scriptural figures of the church in time, clothed in humanity, or that is, with the visible marks of sin and imperfection. The first one to ask you to ponder is that figure of Eve and her susceptibility to hearken to the beguiling of the serpent. (Gen. 3:13) Then go with me to Isaac's wife, Rebekah. Notice she took a veil and covered herself when she saw Isaac in the field at eventide; the veil portraying the veil of the flesh (imperfections in the flesh). (Gen. 24: 62-65). Again notice with me the wife of Job, how that she recommended the remedy to end the suffering of Job, all of which when viewed in the light of divine revelation, is a beau-

tiful figure of the church encumbered with the flesh. Again in Ezekial 16:1-14 you find the church portrayed in filth, polluted in her own blood, her birth and nativity described. Remember the Samaritan woman at the well, connected with the saying of Jesus, it needs be that I go through Samaria; the woman brought before Jesus, taken in the very act of adultery; the Lord's parables of the kingdom of heaven (the church); the ten virgins, five wise and five foolish; of the cleansing of the ten lepers, only one of which returned to give glory to God. Space forbids me to mention more of the gracious figures of the Lord's chosen people in their time state, neither could I venture to take up any given one of which I have here mentioned to endeavor to express what I humbly hope that through grace I have been given to view as to their beauty and true application. I have mentioned the above figures and parables with a desire to set forth in truth, the fact that the only perfection the church has is in Christ, her ever living Head. Outside of him all is confusion, all is corruption, all is guilt, all is sin. Truly the church in her standing in Christ is presented as all fair as in Solomon's Songs: again as having the moon under her feet (the law), clothed with the sun (the perfection and righteousness of Christ), a crown of twelve stars upon her head (the testimony of the twelve apostles of the Lamb. So as to her standing in Christ there is no fault in her, "Thou art all fair, my love; there is no spot in thee." As to the constituted, visible, (yet hidden) church in time, in her militant state of existence, we view her as the remnant according to the election of grace, as being made up of many or several organized bodies of baptized believers, and each group or body is sovereign or independent in so far as to its own internal affairs, freely allowing that this sovereignty is positively subservient

to (in all cases) with the rule and law (which law is a law of love, a law with charity in it) of her blessed lawgiver, husband and head, the blessed King of Saints. This sovereignty of the organized body, or church, could never be interpreted in the face of the scripture, as ever affording license to trample under unhalloved feet, the rule of the New Testament. A church body that violates the rule of the New Testament does not do so in lieu of her sovereignty, but in utter disregard of her sovereignty, and is clearly manifesting that she is in a decadent state of existence, diseased, and is but manifesting that she is carnal sold under sin, and that she has left her first love; and unless God who is rich in mercy brings again the spirit of repentance, and purges off the dross, her candlestick will utterly be removed and there shall be weeping and gnashing of teeth. Just a little more in relation to the government of the church of God. We believe personally that the government is upon his (Jesus) shoulder, and, too, that he, Jesus, is the judge of the quick and dead (dead in carnal security). So then we must affirm that all true and genuine order in the house of God must be wrought by the Spirit of God, for truly there is no other sense wherein the rule of the New Testament could possibly be applied. Just shortly before Jesus was offered as the sin bearing victim on Golgotha's rugged brow, bearing the sins of all the chosen race in his own body, putting away all the vast magnitude of their sins by the sacrifice of himself, he said to his own, "A new commandment I give unto you, That ye love one another." So then whatever difficulty arises in the church of God, true genuine gospel order must of necessity be the fruit of love. It is not optional with an individual member, or an organized church body, as to whether they heed the rule of the New Testament, without the love of God shed abroad in their hearts that brings them

to a sense of their own guilt, and thus brings them to a common level with the offender, and in its wake roots out all that holier than thou spirit, makes them realize they are ten thousand talents in debt and not a farthing to pay. In this way and this only could the rule of the New Testament be heeded for the spirit is the only source of charity and love. Otherwise all such would be exacting to the last mite; like the servant with his fellow-servant (brother) in the Lord's parable set forth. No doubt, until the Lord's gracious return, that all such exacting ones would loudly be hailing their cruel work as gospel order. I believe all unbiased readers will readily agree that all the people of God are vile sinners in their standing in Adam, and as flesh they have a carnal or fleshly mind, which mind is death; and, too, this element or nature in them is enmity against God, not subject to his law (rule) neither indeed can be. So then with this mind (carnal) there could be no such thing as adhering to the rule of the New Testament. Without doubt many times in church difficulty it is this fleshly element and nature in the one reckoned as the offender, that brings the offence, and in the one offended the same element is aroused and he in turn is made mad and seeks vengeance and retaliation. Is this course order? I believe according to the Scriptures that in the flesh the children of God are fallible, and hence are not just liable to err but sure to err, except only as they are led of him who is meek and lowly of heart. I cannot feel to believe that a church body made up of such characters as I have humbly tried to describe in the foregoing is in themselves infallible, any more so than one individual is, nor is it any more of an impossibility for a church body to err than it is for an individual member to do so. We believe that true gospel order is the fruit of love, that is, a manifest desire to save the erring one, and on the other hand about

as clear a manifestation of gross disorder is a manifest desire to kill or destroy the offending one on the slightest pretext. I fear, alas, the latter named is more often what we have and see that is loudly hailed as good order. Neither do I believe the well being of the church of God is vested in the strong or self appointed, would be leaders. The strong and the weak are all clay in the hands of the Lord. In my humble opinion there is no greater delusion among us than for any poor earthworm to presume that the church is dependent upon any one individual for her well being. God will perpetuate his cause despite all the evil forces turned loose against her.

Truly this is a dark and cloudy day, but let me say here that not one of us will strengthen one of the cords of the church of God, nor shall we by any supposed virtue of ours hold her in the storm. Her safety, keeping, well being and government is in Christ. He will scourge and purge as he sees fit for his fan (the wicked) is in his hand. He will avenge his saints. Oh! how our heart does bleed for the slain in Israel, but he, Jesus, will come and will not tarry. He heareth the cry of the oppressed and downtrodden of his people, and unto you that fear his name shall he appear the glorious sun of righteousness with healing in his wings. I have only hinted along, here and there. Any one of the scriptures or subjects mentioned are full of substance until the half could never be told. I have written the above thoughts I hope in love for the cause of Christ. Much more could be said to edification. From one confessing that I only see, know and prophesy in part, and the part I see as through a glass darkly. In tribulation and in hope.

(Elder) H. J. BIRD.

305 W. Highland Ave., Sierra Madre, Cal.

DEAR ELDER DODSON: I am enclosing a good letter from brother J. W. Haynes. His letters mean so much to me and I have found much comfort in reading them when I am lonely and cast down. Being in poor health and not able to get out to preaching I appreciate these good letters from these true and tried saints of God as I sincerely believe brother Haynes to be. I feel that others would enjoy this good letter and would like to share it with them. Hope they will find the comfort in reading it that I did. Most humbly your sister in hope.

(Mrs.) M. E. KUNS

DEAR SISTER KUNS: I feel impressed this fine morning to add another sheet to this lengthy communication which I neglected to send on its way. I am so slow in trying to compose a readable letter and slower still in speech. It is so seldom that I feel in the mood for writing anything on such an important and sacred a subject as the christian religion. That good old hymn written before you or even I were born tells my daily experience exactly. You know it I am sure.

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

Also the apostle Paul, in the seventh chapter of the wonderful letter to the church at Rome, sets forth what I believe to be the experience of every heaven-born child of God. Can we poor, weak, fallible mortals wonder at the daily conflicts which beset us, when such an able teacher as he, was tormented with the same temptations and conflicts that we have, even after his miraculous conversion and the bright manifestation of God's favor? He wrote these things on purpose for the comfort and encouragement of God's little ones in the battle of life I believe. Speaking of the warfare which he said he found in his members, reminds

me of the Shulamite, Solomon's Song 6:13. "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." I cannot find the name Shulamite anywhere else in the Scriptures, or any other description of the character, but to my mind and my experience, it seems to fit one who has been taught of the Lord. I think the two armies in the same person or character, suggests warfare: "the flesh lusteth against the Spirit, and the Spirit against the flesh," and the admonition is "return, that we may look upon thee." Return means to come back to a place where we have been previously. Come back from your wandering in doubt and despair, and feed again upon the precious promises of your blessed Lord and Master, and that those who "have obtained like precious faith," may look upon you and rejoice with you. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7. Do we not find some wickedness in our hearts at times? I do, I am sorry to say! Can we return to a place where we have never been? Surely that cannot apply to the wicked who shall finally be destroyed forever! "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Resting in such a comforting assurance, "Let us lay aside every weight, and the sin (unbelief) which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." May heavens richest blessings be yours. Yours in the hope of a blessed immortality.

J. W. HAYNES

Route 3, Box 19, La Junta, Col.

ELDER R. L. DODSON, DEAR ELDER AND EDITOR:

I am sending my subscription which is past due. I was sick for a couple of months, my dear companion was taken and I have neglected all my correspondence, but many thanks to you I have not missed a single copy of the dear old *Signs of the Times* which always comes with good tidings of great joy. It has seemed unusually good. I so enjoyed the book of Ruth written by Elder Adams. The *Signs* is all the preaching I get, and now I am alone and no one close of our belief. My husband was a strong believer in a God who has all power both in heaven and earth, and rules all things after counsel of his own will. He united with the Bethel Church at Lamar, Col. and he and I were baptized in July 1908 by my father, Elder William C. Perdue. After father passed on, our little church too passed away, so I feel like I am alone, but I know that my Redeemer liveth and he has left so many sweet promises to those that are his and put their trust in him. If we are the ones he shed his precious blood for he will take care of us here and land us safely with him in glory. I am so often in the valley I cannot see how one like me could be included in that blessed promise, but I would not take ten thousand worlds like this for my little hope. I am past seventy-two and my husband was nearly eighty. We lived together almost fifty-four years and I have only pleasant memories of our long life together. He was so kind and patient. Before he passed away he said he had no hatred in his heart for any one, not even our enemies in this awful war. He felt so sorry for them not to realize what they were doing it worried him.

The closest church I know of to me is Kingman, Kans. Elder L. L. Schenck is Moderator. I have heard him preach and I like his writings very much. "Who is my neighbor" was a very good and time-

ly piece by Elder T. H. Edwards. It seems like in these times our neighbor, as well as our maker, is being forgotten. Elder Linn's article in last April number was well worth the subscription for a year. Brother R. L. Davis' pen seems to have been silent now for quite awhile. May the dear heavenly Father stir up the minds of those old writers' to their duty. The preaching our Savior preached while here on earth needs to be revived. Let us come teaching a whole and complete Savior, one who has all power and is still on his throne. Remember a poor sinner saved, if at all, by an all merciful Father, and remember me at the throne of grace.

(Mrs.) CHARLES H. (PERDUE)
SHOEMAKER

Laurel, Del.

DEAR ELDER DODSON: Enclosed find my renewal for subscription to the *Signs of the Times* and \$1. to aid in sending the paper to the less fortunate. I wish to say that for three years I have thoroughly enjoyed reading the *Signs*. It is food to my soul and passes away many lonely moments when I am deprived of going to meeting to hear the word of God proclaimed. I would rather go there than any other place on earth. May God pour out his blessings on all the work that is being carried on for his cause. Your sister in Jesus Christ.

(Mrs.) LENA M. LOWE

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

Mrs. J. Clifford, Wash., \$3; T. O. Turner, Ky., \$1; Eld. C. W. Bond, Ore., \$5; Mrs. H. D. Hewitt, N. Y., \$3; J. Plunket, Ky., \$1; Mrs. G. M. Beebe, N. Y., \$10; P. H. Hearne, Del., \$1; Mrs. W. T. Braswell, Ga., \$1; Mrs. R. S. Craig, Va., \$1; J. S. Mace, Pa., \$1; Mrs. F. O. Pierce, N. J., \$1; Mrs. F. E. Wyatt, Mo., \$1; Mrs. J. B. Simmons, Tex., \$3; Mrs. B. E. Hanley, Md., \$3; C. S. Dodson, Tex., \$1

3347 Tutwiler Ave., Memphis, Tenn

DEAR BROTHER DODSON, if through the love of God I have indeed a right to address you thus: I am sending another subscriber for our dear paper. It does me a lot of good that I am enabled to do this.

If it is not asking too much, if sometime you are given a mind will you write on the parable of the talents that were given. To one he gave one talent, to another five and to another ten. I looked for the scripture but as my Bible does not have all the index I could not locate it. It seems it is one scripture the Arminian world has to themselves. I know or feel to know it does not mean free-willism for there is no contradiction in the Bible. Should you not have a mind to write on that all will be well. May God bless you with his loving presence to enjoy sweet meditation and joy in hope of salvation, and good work in putting out the *Signs* to the honor and glory of God and to the comfort of his children who are scattered over the globe.

(Mrs.) LUTHER CAMPBELL
(See editorial in this issue. Editor).

Loganville, Ga.

DEAR ELDER DODSON: I am sending you \$2 and my thanks for *Signs of the Times* another year. Its pages are filled with satisfying food to the poor wayfaring pilgrims as they journey through this life. Although I feel too unworthy, too unfit to be one in that number I would beg a seat at the foot of the table for a few crumbs, the Lord willing. "Not my will, but Thine be done." May he grant you strength, and be your guiding light that you may live long to continue this good paper. In love and hope.

(Mrs.) ELA WATSON

EDITORIAL

RUTHERFORD, N. J.

MAY, 1946

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 2 Peter 1:10

This language is addressed "to them that have obtained like precious faith with us through the righteousness of God and our Saviour, Jesus Christ." It is not addressed to any other than the children of God. None can receive these sayings save the called and elected. Those who are the called and elected were so solely because of the righteousness of God and our Saviour, Jesus Christ. Let us now proceed in our meditations to make our calling and election sure by using the same formula advocated by Peter in this same scripture. I have termed this formula a lesson in Spiritual Mathematics.

First, he says; "add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:5-8 All these that we are to add must be of the same denomination and we must be in possess-

ion of them before we can add them. If we can determine the source of faith then we must conclude that these other things are from the same source in order to be of the same denomination. "By grace are ye saved through *faith*; and that not of yourselves: it (faith) is the gift of God." Faith is the gift of God, so all these other things we are to add must be gifts of God. If the virtue and these other things be good they must be gifts of God. James says; "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." So all these are good—thus gifts of God, and we must be in possession of each of them before we can add them. So, in this problem of Spiritual Mathematics, it does not concern any works of righteousness that we may perform but our pure minds being stirred up by way of remembrance of these wonderful gifts that God hath bestowed upon us. When we are so enabled by the Spirit to study to show ourselves (as being) approved unto God: we make our calling and election so sure in our minds that we are enabled to rejoice and not fall into despair. In working out our own salvation by recalling all the things that we have experienced we fear and tremble. We wonder has God been so gracious unto us as to work in us both to will and to do of his good pleasure.

Now in solving this problem for our own consolation we must now consider: do we have faith in God and Jesus Christ as our Saviour? If we find that we have any trust or confidence in ourselves for any part of salvation, to such extent we are void of faith in Jesus Christ but if we find that our experience teaches us that we must be saved solely upon the merits of Jesus and have no confidence in ourselves then we may conclude that we are in possession of faith.

Next, let us consider virtue. We fear and tremble now because in our flesh we can find no good thing. We are but sinners, vile and needy. Sin is mixed with all we do. We are comforted with this thought, surely it takes virtue to reveal to us our sinfulness. Were it not for this virtue we would be righteous in our own eyes. Surely, then, God hath given to us this virtue. This pure heart or virtue enables us to see ourselves as we are. It enables us to behold that sin is mixed with all we do. We see that in us (that is in our flesh) dwells no good thing.

Next, we are glad to add knowledge. His children grow in grace and knowledge of our Lord and Saviour Jesus Christ. God has taught us through experience more and more of our depravity and dependence upon grace and more and more of the meritorious, complete work that Jesus has performed, is performing and will perform for God's chosen. Surely knowledge may be added in the meditations of the pure mind concerning our experience.

Next, we are to add temperance. Have our experience and belief tempered our actions? Have we not been restrained in some degree from thinking and acting as we have thought and acted heretofore? Are we not more sane minded in our estimation of others as well as ourselves? Have we not been restrained from trusting in ourselves? This peculiar experience has tempered our actions and even our associates and ideals are not the same. Now we see temperance added to the list in our meditations.

Next on the list is patience. Paul said; "We glory in tribulations also: knowing that tribulation worketh patience;" Through much tribulation we have learned to patiently wait upon the Lord. We have been taught by that great teacher that we are depraved and have no ability to lift ourselves from this condition but God has been so merciful unto

us that when we were deepest in despair he has reached us many times. These experiences have wrought in us a degree of patience. We now see that God has blessed us with patience.

"And to patience godliness." God has been so gracious to us and has blessed us in so many ways. There is such vast difference between us and God. No comparison, but what a contrast! We are incapable; God is all powerful. We are foolish; God is all wise. We are sinful; God is all Holy. We are creatures of time; God is eternal. We are finite; God is infinite. We are mortal; God is immortal. It is with reverential fear and amazement that we are made to bow to the shalls and wills of Jehovah and trust through Jesus Christ the God-man that his abundant mercy may even reach us. May we not add godliness to the list being possessed with this reverential awe and fear?

To godliness, brotherly kindness. Once my earthly father, who was an ordained Minister in another religious organization, accompanied me to a Primitive Baptist Church. While we were enroute home I noticed tears trickling down his cheeks as he said; "I would to God that the brotherly love you people have one for another was practiced by us." I asked him why he made such a remark, and he said; "Everyone can see that you folks love one another, the lovely smile, the warm hand clasp and the smiling countenance on your face shows that you really love one another. In our church, there is confusion, strife and pride displayed in a big way."

Even the heathen can say, "the Lord hath done great things for them." They can see the brotherly love that exists between brethren. When a brother rejoices, the brethren rejoice with him. When a brother mourns, the brethren mourn with him. Surely brotherly kindness may be added to our characteristics.

"To brotherly kindness, charity." Do we possess charity, which is love? We love God because he first loved us. We love the brethren with that godly love. This love is not akin to natural love. The same love God loves us with goes back and loves God and goes out and loves the brethren. We can not be so selfish as to retain this love but it is efficacious—reciprocates — it loves God and the brethren and enables us to do good to all mankind, especially to the household of faith.

Now, we have worked out our own salvation with fear and trembling. We have added each of the gifts that God has so graciously blessed us with. We have made our calling and election sure by the Spirit stirring up our pure minds by way of remembrance of the things that we have experienced. We will not fall in despair because our minds have been gladdened and we are made to rejoice over our experience that God has so graciously blessed us to enjoy. Now we praise his holy name for his goodness to the children of men. E.J.L.

THE PARABLE OF THE TALENTS

We have been asked to give our views on the parable of the talents as set forth in Matthew 25:14-30 inclusive. We are aware of the fact that opinions on this parable differ widely, and while we make no claim to having any special light on it, such thoughts as we have we are inclined to submit for the consideration of our readers. In the first part of this chapter will be found the parable of the ten virgins, which is another parable upon which many conflicting opinions have been presented. We wish it clearly understood that we prefer not to be drawn into any controversy on either one of these subjects. We simply plan to state our own views, as best we can, and let others do likewise. In the outset we wish to note that it is *the kingdom of heaven* which is under consideration in both instances,

and we would like to have that thought kept constantly in mind. The first parable, to us, would seem to deal with God's people, both under the law and under grace. The five foolish virgins, as we see it, represent the church under the law, whose services were not nor will they ever be acceptable to God. Like Martha, they believe that there are still many things required of the creature in order to obtain salvation. The five wise virgins represent the church under grace, or the gospel church, and the oil which they had in their lamps was significant of the grace of God in the hearts of his people. These, like Mary, have ceased from their labors and are resting in the finished work of their Lord and Redeemer. They have been made ready for the bridegroom when he cometh. The foolish virgins having no oil in their lamps, or grace in their hearts, were not ready for the bridegroom and Jesus, therefore, said unto them, "I know you not." He would not own them as his very own as long as they were in bondage to the law. We have heard it said that they were the non-elect, but we do not believe that *the kingdom of heaven* is composed of both the elect and non-elect, and we repeat that it is the kingdom of heaven which is under consideration. God is not pleased to accept his people according to their works under the law, for it is plainly declared that it is "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. 2:8-9 Those who worship God acceptably must, therefore, worship him in spirit and in truth and have no confidence in the flesh. They must have on the wedding garment, or the righteousness of Christ, and they are delighted to be called by his name, "The Lord our Righteousness." We would also call attention to the fact that all ten were virgins. Like the ten lepers that were cleansed, they do not all return

to give glory to God before men here in this world, nevertheless their names are written in the Lamb's book of life and they shall unquestionably join that innumerable company in singing his endless praise in that world which is above and beyond this earthly ball. According to our understanding only a remnant of God's people make up the militant church, but in due time, which will be God's time they will all be made to know and confess him whom to know is life eternal. Moses said to Pharaoh that not an hoof of all that pertained to Israel should be left in Egypt, and we are persuaded that not a single one for whom Christ shed his precious blood will be left to remain forever under the condemnation of the law. The work of grace is being carried on daily by the Holy Ghost and many who are still in bondage to the law are being made to groan beneath the awful burden of their sins, and what a relief it is when they can hear the voice of their Beloved bidding them to come unto him and find rest for their weary souls. Only when they are made to see that Jesus is the way, the truth and the life, can they forsake all else and follow him.

We now wish to pass on to the parable of the talents. As the parable of the virgins portrayed the church, we believe that the parable of the talents portray the various gifts which God is pleased to raise up to serve the mystical members of the body of Christ, and particularly the ministering gifts. All have not the same gift, neither have they it in the same measure, for there is a diversity both in the gifts and in their quality. Paul said "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the

Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." The word of God is a thorough furnisher unto every good work, but, alas! how few of those who profess to love his name actually consecrate their lives to his service. When Jesus set up his church here in the world he also called servants and sent them forth to work in his vineyard and commanded them to feed the flock which he had purchased with his own precious blood. He is still calling men of his own choosing and sending them forth as sheep among wolves, and they have to preach the preaching which he bids them. They are by no means of equal stature in knowledge and understanding, and neither has any man anything spiritual which he did not receive, and we are told that it is expected of a man according to that which he hath, and not according to that which he hath not. We believe it is the duty of the servants of God to study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth, and they should at all times be mindful of what the apostle Paul wrote to his Corinthian brethren, where he said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. 13:1-2. Our ministers should search the Scriptures carefully and prayerfully, comparing scripture

with scripture, to see if what they preach and teach is the truth as it is in Jesus. They will find that the Scriptures themselves are their own best interpreters, and we would all do well not to advocate anything that is not supported by the word of God. The prophet Isaiah said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20 How diligently we should all try to be in searching to know what is the mind of the Spirit in our speaking and writing! If we will only go to the Scriptures we will find that they describe the kind of man God calls to serve him, and the kind of life one will live when he is under the guiding influences of the Holy Spirit. Again, we wish to revert to the language of the prophet Isaiah where he said, "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." This was confirmed by Paul when he wrote to the church at Rome, saying, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." We realize full well that we poor creatures of time, after we have done all and the best we can, will have to confess that we are still unprofitable servants, but we do love to see our brethren endeavoring to keep under this old vile body and present it, as much as in them is, as a living sacrifice upon the altar of God's service. There is no reason why we should not do all within our power to serve God as acceptably as we can. The great apostle said to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and

doctrine." It is a solemn thing, indeed, to speak in the name of our Lord, and we should as far as possible come with clean hands and a pure heart. We should take heed unto ourselves and unto the doctrine, lest having preached to others we should ourselves become castaways. No man ever lived who was, of himself, sufficient for these things, but Paul said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." We can but believe that there is a growth, a development, or increase in one's gift where he is faithful in doing with all his might whatsoever his hands find to do in the service of his Lord. He who forsakes father, mother, wife, children—the dearest things in this life—for the sake of Christ shall receive his reward. His love for God and his cause must be first and foremost in his heart and soul and mind, else he will be found to be trying to serve two masters, and this he cannot do successfully. Neither can he serve God acceptably for filthy lucre's sake, or for the praise that is to be found among men, for he cannot please men and at the same time be a true servant of God. It is he who will lose his own life for the sake of Christ who will find it in the kingdom of our God. When one is made to be fruitful in the things of the Spirit, his talents will be found to increase and there will be rejoicing in the Lord. This may be evidenced by many souls being brought into the militant fold, where there is more rejoicing over one sinner that repenteth than over ninety and nine just persons that needeth no repentance, or it may be seen in the peace of God which passeth understanding and his love which knoweth no bounds, in the church or churches where the undershepherd labors; also this prosperity or in-

crease in talents may appear in the soundness of doctrine which is preached, upon which the sheep of God can feed, and the high standard of good order which is maintained in the deliberations of the flock. On the other hand, we believe there is such a thing as a man burying his talent, or gift, in the earth. He may become so entangled with the affairs of this life, and the riches of this world as to be led away and neglect the duties of his high and holy calling, even forsaking the assembly of the saints by not attending his regularly appointed meetings. We are convinced that one can become so indifferent towards spiritual things until he will find himself lukewarm, which is a terrible state to be in, or even worse, he may so conduct himself as to bring reproach, shame and disgrace upon himself and all that he holds dear, including his Master's cause. Jesus said in his memorable sermon on the mount, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men." We have known of several instances where those whom we verily believed to be the servants of God, through giving themselves over to the lusts of the flesh or in seeking after the beggarly elements of this world lost their usefulness to the church, and even had to be cut off and excluded from the love and fellowship of their beloved brethren. In other words they buried their talent in the earth and were cast forth into outer darkness where there was weeping and gnashing of teeth, and thus was fulfilled the words of our Lord where he said: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." God is said to be a consuming fire, and we believe there is

a terrible woe which awaits those who walk after the flesh, by living disorderly and indulging in those things that dishonor him who at so great a price has called them out of darkness into his marvelous light. It is written, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Every one to be sure, will need to commit himself and all that he hath unto the only wise God who only is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy," and to him we desire that glory, majesty, dominion and power, be ascribed, both now and forever. Amen.

Frankly, it had not occurred to us that this parable could be construed as favoring Arminians or free-will-ism. If any one of God's servants are enabled to serve him acceptably it is because of the life of the vine being manifested in the branch, and all boasting is done away with. Paul, speaking as we understand of his work as an apostle, said, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." We have often said that if we think a good thought, or perform a good deed, it is due to the life of the vine in the branch. On the other hand, without God's restraining grace there is no limit to which we will not go, for we are as prone to do evil as the sparks are to fly upward. Therefore, there is no middle ground upon which we can stand. If the tree is made good the fruit will be good, but if the tree is left in its natural state, the fruit will be bad. We will serve either God or the mammon of unrighteousness, and the choice is not left with us. Joshua told

those to whom it seemed evil to serve the Lord, to choose between false gods, but he said as for him and his house they would serve the Lord. God had given them the *will* to serve him.

R. L. D.

OBITUARIES

Deacon SAMUEL HENDERSON HOUK was born July 29, 1858, and died at his home in Snyder, Okla., Sept. 28, 1945 making his stay on earth 87 years, 1 month and 29 days. A monument of God's mercy brother Houk was born in Missouri and came to Texas with his parents when he was five years of age. He spent the latter part of his life in Okla. He was married to Miss Amanda Mahala Simmons July 23, 1882. Their allotment together was a little more than 63 years. To them were born nine children, five of them preceded him in death. The four to follow on are two sons, R. H. Houk, Carnegie, Okla. and W. L. Houk, Oklahoma City, Okla., and two daughters, Mrs. Robbie Boyd, Snyder, Okla. and Mrs. Nottie Hammons, Ringling, Okla. The four children and one in-law were present to witness the passing of a dear father, also his faithful companion stood by his bedside and looked on while God removed him from her. Precious thought, what God does is right and the same God that took him, gave her grace to say farewell to a true and loving husband, O why do we not rejoice to see them go? The scripture tells us that glorious in the sight of the Lord is the death of his saints, but this natural or earthly tie is so close we are made to mourn.

He and his wife united with the Primitive Baptist Church known as Mt. Zion Church, near Cash, Texas, on Saturday before the fourth Sunday in June 1887, making his time as a member in good standing 59 years and 3 months. He served as deacon about 36 years the last part of his life.

Brother Houk was a member of the Presbytery that loosed my hand and said, go preach the gospel of God wherever in his providence he sees fit to send you, and from that day I have been his pastor until the end came, and I was by his bed when he breathed the last breath. I could look into that face and say, sleep on brother Houk: you have finished your course, you have been a faithful servant, you have filled the office of deacon well and always had at heart the welfare of the church and its pastor.

While he was yet rational, he called all the family to his bed, one by one, and told them

the end was near, that he must go, and said what he had hoped for would soon be a reality and that he did love his children so much. He told them of his desires and wishes for them in the future which will be a sweet memory of him to them as long as they live. He also had his last sweet talk with his companion, telling her how true and faithful she had been, and when he was through talking with them all he clapped his hands and said, "Fare-you-well, I am going home. Blessed Jesus, he has come for me, there he is, don't you see him?" What more evidence could we desire than these last words that fell from his lips.

The funeral services were conducted by myself and the remains laid to rest in the Fairlawn Cemetery at Snyder, Okla. Weep not for him but rather rejoice that his name is written in heaven. He fell asleep in Jesus. Blessed are the dead that die in the Lord. Yes, that dead body is the Lord's now if it ever was. Paul says, "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Written by his pastor.

(Elder) W. N. GREEN

BURTON V. OSBORN departed this life on Thanksgiving Day, Nov. 22, 1945. He was hit by an automobile and instantly killed while crossing the street in New York City where he lived. He was born June 29, 1894 at Ashokan, N. Y. and leaves to mourn his loss, his father, Deacon Hewitt Osborn and Mrs. Hewitt Osborn, his step-mother of Athens, N. Y. His father is a Deacon of the Olive and Hurley Old School Baptist Church of Ashokan, N. Y. Also surviving are two brothers, Floyd of Syracuse, N. Y. and Scott, a lawyer, of New Jersey and one sister, Mrs. William McCormick of Middletown, N. Y.

Mr. Osborn gave evidence of the knowledge of the gospel truth when real young in expressing that he believed the religion that his father professed to be the truth. When he was young the Hymn 571, Beebe's Collection was known as his favorite. He would often repeat the words:

"Ah Lord! ah Lord, what have I done?"

What will become of me!

What shall I say, what shall I do,

Or whither shall I flee?"

and would sing the whole hymn. This showed us that he had some knowledge of the state of man as he stood in Adam as we know that none can know this except their blind eyes have been made to see.

The funeral was held at the Lasher Funeral Parlors at Woodstock, N. Y. Interment in the

Woodstock Cemetery. Services were conducted by a Lutheran minister from Woodstock as no Baptist minister was available at that time.

A. J. SLAUSON

MATTIE WILSON, the subject of this sketch, was a native of Alabama and had lived a devoted life to her husband, Reuben Wilson, who was one of the leading exponents of sacred music in the deep South. He was president for many years of conventions in the Sacred Harp, an immortal song book, and an active merchant and county officer in Houston Co., Ala. He passed on in June 1943 and the companion was left to mourn the passing of this great and good man for two and one half years. On Dec. 22, she peacefully slept at the home of her daughter, Mrs. Vera Weeks, near Geneva, Ala. The master called and she answered peacefully as one who lies down to pleasant dreams. They are survived by Almer Wilson, Samson, Ala., Mrs. Vera Weeks, Geneva, Ala., James and Horace Wilson, Newton, Ala., Duncan Wilson, Daleville, Ala., Roscoe and Tom Wilson and Mrs. Leila Wilkinson, Dothan, Ala., also many grandchildren and several great grandchildren.

The services were conducted by Elder J. J. Collins at Goodwater Church, Wicksburg, Ala., Sunday, Dec. 23, in the presence of many relatives and a great host of friends at the same church and cemetery where Elder Collins had conducted the services for her husband. No more appropriate theme could have been selected than "I am the rose of Sharon, and the lily of the valleys." Truly her life was devoted to the cause of Jesus and sacred singing. Peace be to the memories of these believers.

(Elder) J. J. COLLINS

Mrs. J. W. ADKINS was born in Henry Co., Va., Feb. 3, 1875, and died Sept. 7, 1944 at the age of 69 years. At the time of her death she was living at Draper, N. C.

Sister Adkins first united with Leatherwood Church, near Martinsville, Va. nearly fifty years ago. She later moved her membership to Draper, N. C. and still later to Dan River Church in Rockingham Co., N. C. where she remained a devoted member until death. It was my lot to serve as her pastor for about fifteen years. She was truly devoted to her church and home, bearing about in her body the marks of the Lord Jesus Christ. She suffered much in her last days, but through the reigning grace of God was enabled to bear her sufferings with patience, looking forward to the time when she was to be freed from all these things. Surely her church and loved ones have lost one long to be remembered by us, yet she has left evidence that she

has departed to be with the Lord which is far better for her.

Her husband preceded her to the grave several years ago. She was the mother of a number of children, thirteen of them surviving her. They were very devoted to her, doing everything possible for her during her stay here. Her funeral was conducted by the writer and Elder R. S. Smith from the home. Interment was in the cemetery near Draper, N. C.

(Elder) D. V. SPANGLER

DAVID PRESTON FARMER, son of Wm. A. and Nancy L. Farmer, was born April 13, 1876, in Johnson Co., Tenn., and passed away Oct. 23, 1944 at his home near Rising Sun, Md., aged 68 years.

Mr. Farmer was twice married. His first wife being Miss Celia V. Pyme who died March 10, 1922. To this union were born seven children, one dying in infancy, one, Onie, at the age of 32 years. The surviving children by this marriage are, Elmer, Russel and Mrs. Leata Farmer of Philadelphia, Everett of Bay View, Md., and Mrs. Lorraine Huber of Oxford, Pa. His second marriage was to Mrs. Ida E. Bryant, Feb. 3, 1927. To this union was born one son, David P. Farmer, Jr. Three brothers, Asa, Stacy and William and two sisters, Mrs. Bina Taylor and Mrs. Verna Taylor and four step-children survive. The last named being Kendell Bryant, Mrs. Alean Carter, Mrs. Jean Benjamin and Hatfield Bryant.

Mr. Farmer united with the Methodist Church when he was 16 years old but found no comfort in their doctrine and felt to be an outcast until 1932 when he heard his first Baptist sermon and thereafter he was a regular attendant of the Rock Springs Church. When he was taken ill he sent for me and related a beautiful experience of grace, expressing his regret that he had never offered himself to the church, and was fearful that he had passed up the last opportunity which proved to be true. While he lived about three years after this he was never able to go through the ordinance of baptism. We visited in his home quite often and he always manifested a meek and humble spirit, and at one time said he had waited too long for baptism. While we are confident that all his walk was ordered of the Lord, yet, what a great comfort it would have been to his sorrowing widow and to the Rock Springs Church and pastor if he might have been blessed to follow his Savior into the liquid grave.

He was a devoted husband and father and a true friend. He was held in high esteem by all of his acquaintances. We have lost a faithful one

from our midst. The Rock Springs Church and pastor extend their profound sympathy to all who mourn, and especially to our dear sister, his widow, who so faithfully gave herself for his comfort.

Funeral services were conducted by the writer at a funeral parlor in Rising Sun, Md. where many relatives and friends gathered to pay their last respects, after which the body was laid to rest in the family burial ground, there to await the summons from on high.

The following lines were composed by his widow:

"He was so much afflicted,
Always patient, kind and true;
He is with the angels now,
Far above the sky of blue."

Written by request. (Elder) D. L. TOPPING

CRYSTAL WATERS BRYANT, son of Eugene M. and Ida E. Bryant was born in Floyd Co., Va., May 16, 1906, and passed away Aug. 16, 1944, making his stay on earth 38 years and 3 months. He was married to Elea Brown, Dec. 8, 1924, and to this union were born seven children, one dying in infancy. Those surviving are Charles, Naomi, Ernest, Crystal Jr., James and Vernon. He also leaves a mother, our sister Mrs. David P. Farmer; two sisters, Mrs. Alene Carter and Mrs. Jean Benjamin of North East, Md.; two brothers Kendell of Port Deposit, Md. and Hatfield in the U. S. Navy and one half brother, David P. Farmer, Jr.

Crystal had been a faithful attendant of the Rock Springs Church for many years, and while we never talked with him about his soul's salvation, he had from time to time spoken to his mother of how he had enjoyed the service. We feel confident that he was a recipient of God's love and mercy for "by their fruits ye shall know them," and it was of the fruit that he bore to the cause of Christ that all of us of Rock Springs were affectionately attached to him. Crystal had many trials but he bore them all without a murmur. During his last illness we visited him in the hospital, and though he was suffering intensely, his countenance was lighted from the effects of the grace of God which was working in his soul. His children show the traits of the high character which their father possessed. While it is sad for these dear children to be bereft of a loving and faithful father, yet for him we feel it is better to depart and be with his Lord whom he loved.

Funeral services were conducted by the writer at Aiken Chapel and burial was in Asbury

Church Cemetery. The following lines were written by his mother.

"He was faithful, oh, so faithful,
From his cradle to his grave;
He is with the angels now,
Where no farewell tears are shed."

May the Lord fill the vacancy which he himself has wrought. Written by request.

(Elder) D. L. TOPPING

SPECIAL NOTICE

The churches of the North West will gladly welcome Baptist families to settle here. Ministers specially needed. This is a good country, pleasant climate, with all the opportunities needed to build happy and prosperous homes, and develop the lives of the rising generations.

We need energetic and progressive minded people. Any one interested may write to Elder C. W. BOND, Island City, Oregon for further information.

TO OUR READERS

Judging from the numerable favorable expressions of approval which are constantly being received from all over the country, we are convinced that a large number of our readers are well pleased with both the content and the manner in which the SIGNS is being published. For all of this we are truly grateful and wish to extend our cordial and sincere thanks.

As we are anxious to enlarge our field of usefulness we are going to ask that each one of our readers make a real effort during the summer and fall months to secure for us a NEW subscriber. Remember, if you have not already received a copy of our 172 page book on the Resurrection of the Dead, we will send one FREE to every one who is not now a subscriber or to every old subscriber who will send us a NEW subscription at \$2 per year.

Your combined efforts in this respect will undoubtedly bring some real tangible results for the messenger which goes out monthly containing precious messages to the poor and needy of the flock of God.

The SIGNS OF THE TIMES actually costs less than four cents per week. If you feel that it is worth many, many times the price, will you not kindly speak with those of your brethren and friends who are interested in "these things" and try to get them to subscribe to our family paper.

Please be assured of our thanks in advance.

R.L.D.

PRICES FOR EXTRA COPIES OF THE "SIGNS"

We will furnish extra copies of the *Signs of the Times* at the following prices: 1 copy, 20 cents; 3 copies, 50 cents; 6 copies, \$1; 12 copies, \$2. 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.

SPECIAL MEETINGS

The Delaware Old School Baptist Association will be held with the Welch Tract Church, Newark, Del., on the third Saturday and Sunday, May 18 and 19, 1946.

(Mrs.) **LIDIE D. RITTENHOUSE**

The Delaware River Old School Baptist Association will convene, the Lord willing, with the Southampton Old School Baptist Church, Southampton, Pa., Tuesday and Wednesday, May 28 and 29, 1946. Services will commence at 10 a. m. Tuesday. Our ministers, brethren and friends are cordially invited. Trains will be met at Southampton Monday p. m. and Tuesday a. m. Those arriving by automobile go directly to the meeting-house or to my home adjacent thereto.

CASPER G. FETTER, Church Clerk

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a.m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed. **R. LESTER DODSON**

The Primitive Baptist churches of the Border Union of eastern Wash., Ore. and Idaho will meet with Pleasant Grove Church of Yakima, Wash., June 14, 15 and 16, 1946. The meetings will be held this year at Naches, Wash., located 15 miles N. W. of Yakima, on U. S. highway 410. Ask for directions at Naches post office, or phone Naches 493.

Eld. **A. D. Hughett**, Mod.
Beatrice Haan, C. C.

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each 1st Sunday, 11:00 a. m. and Saturday before.

J. J. COLLINS, Pastor.

Ramah Primitive Baptist Church, located 2 miles West of Cottonwood, Ala., holds services each 4th Sunday and Saturday before. Order of preaching: Elders **E. E. Watson** and **F. A. Collins** on Saturday; **AMOS SELLERS**, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each 2nd Sunday.

F. A. COLLINS, Pastor.

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala. **Harmony Church** meets each fourth Sunday at 11 a.m., ten miles S. W. of Fayette, Ala.

H. MATT BROCK, Pastor.

Little Hope Church meets each second Sunday at 11 a.m. ten miles west of Fayette, Ala.

H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before, 11 a. m., eight miles south of Gordo, Ala.

O. G. CARVER, Pastor.

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.

F. A. COLLINS, Pastor.

Hopewell Church, Ozark Ala., meets each 4th Sunday, 11 a. m.

J. J. COLLINS, Pastor.

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St. at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.

Wrights' Creek Church, Slocomb, Ala., meets each Saturday before fourth Sunday, 11 a. m.

Elders **J. J. Collins** and **J. S. Bass**, Pastors.
J. J. COLLINS

New Prospect Church meets each third Sunday at 11 a.m. six miles S.E. of Sulligent, Ala.

H. MATT BROCK, Pastor.

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor.

Seclusia Old School, or Primitive, Predestinarian Baptist Church meets, God willing, every second Sunday in the hall corner Eighth and Yale Sts., Claremont; and every fourth Sunday at 1109 N. Williams St., Compton, California.

W. L. SLUSHER, Pastor.
La Canda, California.

Bethel Church near Stockton, Cal. meets first and third Sundays in each month and Saturday nights before. For further information write **SETH BYNUM**, R 3, Box 800 G, Stockton, Cal. or **LEONA TUTTLE**, 1940 N. Center St., Stockton, Cal.

Salem Primitive Baptist Church meets each 1st Sunday, north end Harrison Ave., Panama City, Fla.

F. A. COLLINS, Pastor.

Salem Old School Baptist Church, Weiser, Idaho, meets every second Sunday at 5th and E. Park St.

B. O. JEFFREYS, Pastor
Weiser, Idaho

Pleasant Valley Church, Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc.)

L. L. SCHENCK, Moderator

The Lost Creek Church of Old School Predestinarian Baptists meets first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.

C. H. EVANS, Pastor

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before at 2:30 p.m. on South 7th St., Mayfield, Ky.
O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays at 11 a.m. in the meeting house, 210 E. Madison St., near Calvert St.
D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday.
D. L. TOPPING, Pastor.

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a. m. in the meeting-house. Pastor in regular attendance except first Sundays.
C. W. VAUGHN, Pastor

Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.

Meetings every first and third Sundays 10:30 A.M., 2 P.M.

The Middleburg Old School Baptist Church meets fourth Sunday in each month. Services held in the American Legion rooms, over Judge Golding's office (third floor), Main Street, Cobleskill, N. Y., 11 a. m. and 2 p. m.

ARNOLD H. BELLOWS, Pastor.

Ebenezer Old School Baptist Church
in NEW YORK CITY

Meetings every 1st and 3rd Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11:00 a. m. 1:30 p. m.

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a.m. and Saturday before.

D. V. SPANGLER, Pastor.

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p.m. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

Big Spring Church, Island City, Ore., meets first and third Sundays at 2:30 p.m.

C. W. BOND, Pastor.

Salem Old School Baptist Church
1626 Arch Street Philadelphia, Pa.

(GRAND FRATERNITY HALL)
Meeting First Sunday Each Month
10:30 a. m.

Take Elevator to 3rd Floor
C. W. VAUGHN, Pastor

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis, Tenn., on second Sunday each month at 11 a.m. and Saturday night before.

E. H. LANIER, Clerk

Sardis Church meets first Sunday each month at 10:30 a.m. and Saturday before at 2:30 p.m. at Potter Co., Court House, Amarillo, Texas, Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor.

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor. C. B. TEAGUE, Pastor.

Fort Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets third Sunday in each month at 11:00 a. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house.
C. Y. OSTEEN, Pastor.

Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene. (Mrs.) IRENE WISENBAKER.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a. m. and Saturday before at 2 p. m.

C. Y. OSTEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the first Sunday in each month at 10:30 a.m. in the Dr. Wood church-house.

E. B. AULT, Pastor.

Mt. Zion Church, Weslaco, Texas, meets on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.

E. B. AULT, Pastor.

Danville Primitive Baptist Church meets each second Sunday 11 a.m. and Saturday night before. Bradley Road, Danville, Va.

W. R. DODD, Pastor.

Malmaison Church ten miles from Danville, between Chatham and Danville, Va., meet each first Sunday 11 a.m.

D. V. SPANGLER, Pastor.

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3032 Cottage Toll Road, Norfolk, Va.

R. B. DENSON, Pastor.

Richmond Primitive Baptist Church meets each fourth Sunday at 11 a. m. in the meeting house, 28th St., South Richmond, Va.

R. B. DENSON, Pastor.

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U.S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a. m.

C. M. FISHER.

Bethel Old School Baptist Church, Riffe, Wash. meets every third Sunday, 11 a.m. in the meeting house.

I. F. COLEMAN, Mod.

ROSA COLEMAN, Clerk, Riffe, Wash.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

Harmony Old School Baptist Church meets each second Sunday at 11 a.m. and Saturday before at 3 p.m. about four miles east of Huntington, W. Va. U.S. Route 60 on Russel Creek.

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J., JUNE, 1946

No. 6

TRUSTING IN THE LORD

O Lord, to Thee I come for rest,
Relieve, O Lord, my trembling breast;
What will I do, O Wise and Just,
May I in Thee put all my trust?

My way, O Lord, seems dark with fear,
But Thou art God, and Thou art near;
O Lord, my troubled mind relieve,
O gracious Lord, my soul receive.

When I must die and go from here,
O may I feel Thy presence near;
And may we meet beyond the sea,
Our dear Redeemer's face to see.

Where we will be prepared to sing,
O Lord of lords and King of kings.
Where all our song and praise will blend
In that bright home that has no end.

B. G. BIRD.

Huntington, W. Va.

CORRESPONDENCE

Williamstown, Kansas.

ELDER R. LESTER DODSON, DEAR BROTHER IN CHRIST, if I may address you thus: I have been intending for some time to drop you a line but have deferred it until now. My delay has been principally on account of my leanness, and partly due to my mere neglect of duty to which I fear I am too much inclined. As I take up my pen this morning I feel no more prepared to write or speak anything comforting or profitable to the household of faith than I have heretofore.

In a recent number of the *Signs* I noticed in your editorial you dwelt somewhat on the latter part of first Kings, 17th chapter. My mind has been exercised somewhat on this chapter, and had thought some of trying to drop a thought

concerning it, more particularly on the fore part of the chapter. If I should offer a thought in connection with this scripture I trust you will not conclude that I was dissatisfied with your able comments. Elijah, the prophet, declared unto Ahab saying, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The apostle James tells us it was a period of about three years and six months. A long time to go without rain. Such a condition would naturally reduce the earth to a desert land. "And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." The circumstances surrounding this affair were not accidental, but all in harmony with God's eternal purpose. This desert land conforms ideally with the place where the Lord found Jacob, and where in fact he finds all of his children. In a desert land and waste howling wilderness. This no doubt represents the legal dispensation through which all of national Israel traveled before they reached the promised land as it is shown that Moses led the flock of Jethro, his father-in-law to the back side of the desert. God's spiritual children must and do pass through this desert land, these dry places, seeking rest and finding none there. Elijah

must in this instance serve as a type of the children of God. He must dwell by the brook Cherith which is before Jordan. I think there are no exceptions to this rule amongst the people of God. They all must dwell in this desolate place before Jordan, or before they cross over Jordan. It was Joshua who led the people across Jordan into the promised land, hence their wanderings and their dwelling place up to that time was before Jordan. From then on it was after Jordan or after they had crossed over Jordan. So here we find this man of God dwelling in this desolate place. He drinks of the brook Cherith. The Lord commanded the ravens to feed him. They were obedient to the command of God and brought him bread and flesh in the morning and bread and flesh in the evening which seems to further carry the thought that God's people "before Jordan" are nourished entirely by the carnal commandments of the law. In process of time the brook dried up, and we might say simultaneous with this the ravens ceased to provide food. It is time now for the prophet to move out of this place, just as every child of grace experiences that sweet deliverance from the law to the gospel. The Lord spoke unto Elijah saying, "Arise, get thee to Zarepath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

The scene seems to change here and we see in Elijah a perfect type of our Lord Jesus Christ. When he came to the gate of the city, behold the widow woman was there gathering sticks. Naturally one would shrink and falter and yield to discouragement at so gloomy a prospect of being sustained in a place like this, but the prophet Isaiah records this of our blessed Lord, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." This man of God was not sent to a rich character, but to this poor poverty

stricken woman. No better type could be furnished to represent the church of God when Christ came into the world to save his people from their sins. View this woman for a moment. She is a widow now, she had a husband but he is dead. The church of God once confided in the law as her husband, but the law is dead to her now and she is dead to the law by the body of Christ. She is left destitute in a starving condition, and the man of God finds her gathering sticks. How futile her efforts and the same applies to every poor beggar at the throne of grace. Every one can bear witness to the feeling of despair when you were striving with all your might to sustain yourself by your own works. When you had laid on the last stick, so to speak, and still saw nothing but starvation and death staring you in the face, and this would have been the lot of this woman had not the Lord at this juncture sent a deliverer. The church of God was like this and every member in particular. He comes to your aid when all your own efforts have proved fruitless.

We should notice, the man of God did not ask the woman nor consult her in any way as to whether or not she was willing to receive him into her house. Christ is often represented as knocking at the sinner's heart pleading for admittance. God had directed the prophet to this woman, and God had commanded the woman to sustain him, and thus the result could not have been otherwise for it was the work of God who makes no errors nor failures. When the fulness of the time was come God sent for his Son, made of a woman, made under the law, to redeem them that were under the law. Sad indeed would be conditions if God Almighty must consult the sinner in the matter of his redemption and salvation; whether he is willing to be redeemed; whether or not he is willing to be saved; whether he is willing to accept Christ as

his Savior. With those who are brought down to the verge of starvation, as this poor woman was, it is no longer a question with them whether they are willing to accept Christ, but the great question is, am I accepted of him? The prophet found her gathering sticks. He called to her and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." She did not hesitate to accommodate him in this, but as she was going to fetch the water he called to her again and said, "Bring me, I pray thee, a morsel of bread in thine hand." Is it a fact that many of us stumble at the word here? She was quick to respond to the first command. She could bring the water no doubt without much effort, but this next will require a sacrifice. She begins to make excuses. How many of us today can plead innocent to this failing? As long as the road is smooth it is pleasant to serve our Master, but if it requires a sacrifice on our part we too often falter in our duties.

This woman confessed her poverty as do all the poor of the flock saying, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruise: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." Then spake the prophet those cheering words so often spoken to the trembling saints of God — "Fear not." The angels spoke these same words to the poor shepherds as they kept their flocks by night. Jesus also calmed the fears of his disciples when they were tossed on the boisterous waves. So the prophet said to the woman, "Fear not; go and do as thou hast said: but make me thereof a little cake first." This was not an impudent demand on the part of the prophet, but I think it shows clearly our duties to our Master should be first and not secondary. Jesus gave just such a command to his disciples. "Seek

ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." She was gathering two sticks. Does it not picture a child of grace seeking to justify himself in the sight of God by his own works, and on the other hand striving to sustain his natural life by his own labors, forgetting that if God be not pleased to bless his labors his efforts are in vain? This woman was richer than she knew. This handful of meal and the little oil in the cruise representing the grace of God in our vessel. This was all she had but it was sufficient. The barrel of meal wasted not, neither did the cruise of oil fail till the day the Lord sent rain upon the earth. God's grace will never fail you, dear child of God, although it may seem very small in your vessel it is enough to sustain you with your great Benefactor many days.

Brother Dodson, it seems to be a failing with me to always leave the best part untold. I realize I have done a bungling job of this, and there is much more that might be added but I must close lest I tax your patience. Do with this scribble as your better judgment may dictate. I am, I hope yours in fellowship.

(Elder) L. L. SCHENCK.

Route 3, Box 800 G, Stockton, Cal.

ELDER R. L. DODSON, DEAR BROTHER IN CHRIST OUR LORD: I hope it is my good pleasure that I am sending you Elder Hughett's letter, which you will see was addressed to sister Tuttle to be read at our little church at last Sunday's meeting. It was the good pleasure of us all to feast upon the contents therein. Indeed, it was news from a far country if I am not deceived. We feel its value cannot be weighed with silver and gold of this world. We are trusting and hoping to see brother Hughett soon. It always makes all within me rejoice to have those of like precious faith visit, mix and mingle with us, and especially those who

have been taught of the Lord and preach what the Lord has taught them by divine revelation and experiences; those who know how to behave themselves in the house of the Lord. As I see it there are many among us who are not careful how they handle God's word, and often bring much confusion and discontent to others, but I reckon it is necessary that these offences come even as it is written. However, this does not lessen our duty to fight on, suffer on, endure on, fight the good fight, always of course with the Lord as our commander and chief. Bless his holy name that he has given me a desire to stand still and not make haste as we see some do, but wait upon the Lord to give me his sweet and wonderful admonitions. May the Lord continue to bless you, our precious brother, and continue to go before you in the future as in the past. We love your kind and gentle spirit. It is sweet evidence to us that the Lord your God is leading you gently along, and his loving kindness O how strong.

How wonderful it is to have a hope, believing Jesus to be the author and finisher of our faith, and to believe when he begins a good work in one he never leaves them to go alone, but with his all-seeing eye he watches over them and knows every step that they must tread and the station they must fill. Yes, indeed, it was before the creation determined and wrote in his will. I know not why I have written this way but just started and for the same cause I could not stop. I have so many dear friends scattered about and would love to meet them all face to face, if I could say no more than a glad "hello" and a sad "good-bye", but this world is too big for me to be at all places at all times. Not so with God for he fills all places, high and low, great and small, to him all things were known. Time is not reckoned with him, it is all finished and past with him and he requireth that which is past.

Time only reveals to us what is done, not what is going to be done but is in the past. Dear brother, I have no desire to take up any more of your precious time so will say if herein is any comfort no need to tell you to whom the praise is due. Just take out the good, if any, and cast the rest to the wind for destruction. Yours in love for the truth.

(Elder) SETH BYNUM.

PARABLE OF THE GREAT SUPPER.

Luke 14:16-24

In a symbolical way this parable presents the marriage supper of the Lamb, and is, therefore, called a great supper—none could be greater. In the calling and bringing in of the guests is presented the unfolding of the christian's experience in being brought from a state in nature to a state of life in Christ, and a saving knowledge of the Son of God. What appears to be a number of persons bidden, is not a number of different persons, but the same individual all the way through, as he passes through the different stages on his journey to the supper to which he is bidden.

First I want to notice what goes before in the fifteenth verse, "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God;" so I would say that being blessed to eat bread in the kingdom of God, is the subject under consideration in the whole of this parable. "Then said he unto him, a certain man made a great supper, and bade many: And he sent his servant at supper time to say to them that were bidden, Come; for all things are now ready." It is the Father that is giving this great supper at the marriage of his Son, Jesus. He sends forth his Holy Spirit, his servant, and the spirit says, *come*, but as is shown throughout the holy Scriptures, they don't, won't nor can come of themselves,

so they are symbolized as persons making excuses. We know that this is true with all of God's saints, they all travel the same road, but we only follow the experience of one here, for the experience of one is the experience of all. "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." He must *needs* go and see it, bear that needs in mind as we proceed. In many places in the scripture a piece of ground is called a field, it is a place where food is grown, and it would not be supposed that any one would buy a piece of ground except he intended to make that use of it. He is in need of food I believe can be safely said, so here is evidence of life, the power of that word, *come*, is in evidence. It is the word of the Son of God, that they that hear shall live. That word, *come*, attends the entire journey of all God's saints, and it is effectual because it is the word of him that speaks and it is done, commands and it stands fast. I am going to say that finally there are two fields or pieces of ground that this traveler must *needs* see. First he must needs see his own flesh and the powers of his own nature, and in his search for food to satisfy his hungering in that new life he is now experiencing for the first time, he must see that it is wholly unfit to produce the required food; and having the holy law of God written in his heart to guide him in his inspection of this ground, he observes that in its present condition it is fallow; and there are stony places there; tares have been sown; there are many thorns and thistles; and what soil there is is not only in a fallow state but if it ever is broken up it will form large clods that will need to be broken up before a seed can find a place to take root and grow; and with these observations he is ready for the next step. All that have traveled

this way, know only too well that the first thing a poor convicted sinner does at this stage of his journey is to flee to the law.

Before I go on with his next step, I want to say something about that other piece of ground that finally he is going to needs see, before he comes to that great supper. That ground is the ground out of which the Lord God made to grow every tree that is good for food, and pleasant to the sight, and it is in a garden that the Lord planted eastward in Eden; so we will call it garden ground, and it is the only ground that we have any record of in holy writ, where food is grown or can be grown that will sustain the life of one of God's little children. It is called holy ground whereon, if a man stand he must remove the shoes from off his feet, and it is also called the ground and pillar of the truth, and this ground is the body of flesh of the only begotten Son of God. It was in this garden (the church here in the world) that he met his bride that is being married to him at this great supper.

Now let us compare these two pieces of ground, and we may be able to comprehend the great task that this poor traveler has before him before he can satisfy his hunger. Many will be the disappointments, he must make great sacrifices, in a word he must give up everything that is near and dear to him in this world; yea, he must suffer and struggle until he is poor, maimed, halt and blind for it is marked out distances ahead along the road directly in the path he must travel, that the like ones are the only ones that ever survive the great journey, and they are so overcome by the hardness of the way, that the servant must bring them all the way, and then some, for they find they have been going in the wrong direction and are further away than before they started. Now we

will go back to where we left this poor straggler.

"And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." Five in the Scriptures is always a symbol of the law, and oxen were used to plow with in olden times. Elisha plowed with twelve yoke of oxen, and it is said he was with the twelfth. An account of this is found in 1 Kings 19. It was when Elijah was returning from the back side of the desert when he "found Elisha, the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him." In that he ran after Elijah, that is a type of fleshly zeal. We read of a man who came running to Jesus, and he was sent back to the law, his schoolmaster, and he also must make a great sacrifice, he was told to sell all he had and give to the poor, and in substance that is what Elisha did. The oxen and the instruments, which were wood, were types of the work of the flesh, which all the hosts of Israel, typified by the twelve, must sacrifice. Elisha also gave to the poor, for he gave to the people, and they undoubtedly were poor. This is the case with this man that bought those five yoke of oxen, a type of works under the law, so in reality it is his works that must be proved, and he will find he must leave his plowing as Elisha did his. Nevertheless that piece of ground will be plowed just the same for,

"Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." Jer. 26:18. I do not understand this plowing is collectively, but each individual is plowed in his own time. As it is written, "Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Hosea 10:11-12. We are told to plough, for it says break up your fallow ground, but here is where the proving of the oxen comes in, for the Lord told the Israelites to keep the law, but afterwards what does he say? "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to *prove* thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Deut. 8:2-5. Yes, "Judah shall plough." Judah was one of the princely tribe, and represents the work of the spirit here, and it is the same spirit that is called a servant in our parable, who was told to say, *come*: and afterwards he was told to go out into the streets and lanes of the city and bring them in, and that is what he is doing. It is not a pleasant thing to be plowed by the Lord, we all know that. Jeremiah complained greatly about it. He said, "Then said I, Ah, Lord God! surely thou

hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul." Jer. 4:10.

(To be continued)

Box 570, Teague, Texas.

ELDER R. LESTER DODSON, DEAR BROTHER: I hope through the atoning blood of Jesus: Although it has not been my privilege to meet you in the flesh, I hope that I have known you for many years in the spirit, through the many blessed truths that you have ever advocated in the dear old *Signs*. I have been a reader of the paper since my early childhood as my dear old father was a subscriber as long ago as I can remember and I am now nearly eighty-five years old. I am happy to say that the same blessed truths that were taught then are the same truths that are advocated by the many dear writers in the *Signs* today. Salvation by grace and grace alone without any worth or merit on our part. A full and complete Savior, a sovereign God who was before all things, created all things, placed them, set their bounds and gave them their power. Each and everything will fulfill the purpose for which he made it. I did not intend to write so much but only to ask you to change my address. Your most unworthy brother if one at all.

J. J. McLEOD.

Topsham, Me.

ELDER R. LESTER DODSON, DEAR BROTHER:

I have had you in mind for a long time. When I read your article in the February *Signs* I thought you sounded tired, and felt you were giving perhaps more of yourself than was good for your health. Then the thought came to me, Christ gave his all for his people and he would give you strength to go forward and I hope it will be a long time yet. I will never forget Sept. 1925 when you gave me the message and I gave God the

glory, but it is with awe I think of God's servants. Their cross must be heavy, although Christ said, "My yoke is easy, and my burden is light." He was a man of sorrows and acquainted with grief, and there are many that walk in his footsteps. When I see others of a different creed, and they seem so happy and think they are doing so much for the Lord, I do not forget my experience when the light shone out of darkness and it was made known I could do nothing of myself. It was all in his hands and I rested in his word. "Ye have not chosen me, but I have chosen you," and he will do all things, I have proved him. Sometimes it is dark and I get low down, but the light has never gone out, it rises and shines all the brighter. I hope the Lord wills that I again hear you proclaim his salvation for you have a very dear place in this heart of mine.

I have been very well this winter for which I hope I am thankful. I heard a man say over the radio that "we should work to cleanse ourselves from all sins." When I looked within I thought it would be hard for me to do that, and if I was not given a faith that kept me I would get confused. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Hope this finds you and your family as well as common, and that God gives you comfort and strength to go on in your ministry and that he will sustain you. God bless you and yours. With much love and sweet fellowship.

(Mrs.) RACHEL POTTER.

425 E. Southern Heights, Louisville, Ky.

DEAR BROTHER DODSON: Here I am again to tell you my mind has been so deeply impressed to write something for the readers of the dear *Signs* if you deem it is worth space. I do not want to crowd out better matter. I have tried to get rid of the impression, but it seems I cannot

so make the attempt. If I am enabled to write anything to comfort one of God's little ones I am glad to write. There is so much trouble and distress in the world. I am so imperfect, so prone to sin, sometimes I fear I'm not born again. If it were not for my Baptist papers I do not know what I would do as I have not seen an Old Baptist to talk to for many months. I study about the ones I read of being sick and in trouble over the loss of their loved ones. My heart goes out to Elder George Weaver and family. May God watch over them and comfort them in their trials is my desire. I am getting old, now seventy-six, and cannot see to write very well, but I do love to tell the story of unseen things above, of Jesus and his glory, of Jesus and his love. Many times I lay awake at night and meditate on the sweet promises of God our Savior. My mind has been on the twenty-third Psalm. "The Lord is my shepherd, I shall not want." Is it not sweet to feel he is our shepherd? We know nothing can harm us if he loves and cares for us. We know we are safe from harm if he watches over us. I know according to nature my days are few on this earth, but I have a hope to meet Him and be like Him and that will be enough for this poor sinner saved by grace if ever saved. Pray for me when at a throne of grace. Here is a hymn that suits me.

"Grace! 'tis a charming sound!
Harmonious to the ear:
Heaven with the echo shall resound,
And all the saints shall hear.

Grace first ordained the way
To save rebellious man,
And all the steps that grace display,
Which drew the wondrous plan!

Grace first inscribed my name
In God's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

Grace taught my soul to pray,
And pardoning love to know;
'Twas grace that kept me to this day,
And will not let me go.

Grace all the work shall crown,
Through everlasting days:
It lays in heaven the topmost stone,
And well deserves the praise."

Brother Dodson, do as you see fit with this, it is like the writer very imperfect. I would be glad to receive letters from the writers for and readers of the *Signs*. I hope you will be spared many years to proclaim the glorious truth. Your little sister in hope of eternal life.

(Mrs.) ADAH CHANDLER.

Athens, Texas.

DEAR ELDER DODSON and all the precious ones in Zion who chance to read the *Signs*, our much valued paper, and especially those who have been given grace and courage to contribute the many wonderful truths in this January issue of the *Signs* which we have just finished reading. Just a few days back, and which came kindly as "Seasons Greetings", I received a little folder from Elder Lytle Burns, containing "Tribute to him" by sister Maggie Lee Hayes which also appeared in a late issue of the *Signs*. This was read and will be cherished by many, long after the final call to him removing him from this earthly abode, expressing love and admiration for such a valiant soldier of the cross, a life and service for the cause many of us would like to emulate, but it has pleased the Lord of hosts not only to bless him with apparently an abundance of grace, but to prolong his days and service among his brethren and churches.

After reading the January *Signs*, especially those referred to above "All things work together for good, etc." by Elder Bond, Ore.; the very beautiful and comforting message from Elder F. A. Collins, Ala.; the brief article from Roger Knight way up in New Jersey; The Plumblin shown to Amos the prophet by brother W. C. Williams, Ill., all go to show uniformly the workings of the

mighty God, teaching and instructing those whose hope is in Christ, to know God whom to know is eternal life. All this inspires us to feel that we would like to write personally to each one, endeavoring to express to them our very heart commendation and love for such courage and devout love manifested, but time will not permit and only through this medium can we have the sweet privilege of encouraging them on in this great and exalted theme, which indeed raises us up and make us to feel to "sit together in heavenly places in Christ Jesus."

Oh, that brethren could all dwell together and see eye to eye in this troublesome world, and just here, I feel that we do in the spirit if we could only remain in this sphere, but the flesh so dominates at times and we are found helpless to overcome only as it pleases the Lord to lift us above the earthly tide. This, however, was true of our earlier co-workers and servants. These graces are measured out to us just as we need them, should the glorious light of his countenance continue with us as we so much desire, most likely we would become exalted above that which is written, so with you, my dear brethren, we have to confess that all these things work together for good to his chosen ones. This is difficult for those to see and understand who cannot realize and see the beauty and sovereignty of God.

A few days ago a very disastrous storm struck a portion of our neighboring town, Palestine, killing several and injuring more, among them one of our very dear brethren, Sam Ray, his wife and little girl eight years of age. All were found in and near the wrecked home. The baby of the family, a little girl of five, was found some seventy-five or more yards from the others unhurt, hardly a scar on her body. The writer was called in this funeral service along with Elder Weisinger, who had been pastor of the church where

brother Ray belonged. Also associated with us were Mr. Summeral, pastor of the church where the service was held, Missionary Baptist Church of Palestine, and a Mr. Townley, also pastor of one of their local churches. It appeared we all tried in our weakness to comfort the distressed ones with this line of thought: that God always does right, he never errs, his ways are perfect, the disposing of all things and creatures are in his hands, these conditions which we are prone to call tragedies, indeed try the faith of his saints, but in them all he sustains them, and instead of weakening our faith it strengthens us and causes us to rejoice that we believe in such a sovereign God, that rules all things in righteousness and to his ultimate glory.

We find also in this last issue of the *Signs* a very interesting letter from sister Effie Bowden, Benton, Ky. This is near where I was raised and personally know some of those sister Bowden mentioned in their unusual but happy meeting. This is in the bounds of the Old Soldier Creek Association, the "happy hunting ground" of my boyhood days. Yes, it was a hunting ground but not always happy. It was here where I first realized my lost condition. The surrounding country was made up of modern churches, practicing modern religion much more to our liking, as young people, than the Old Baptist churches, but some way, some how when our soul was hungry for nourishment the world knew not of, we would wander around the Old Baptist places where we would find a few crumbs. God's humble servants seemed to understand and often we felt surely he is preaching to us, surely he knows our hungering soul. At times we felt encouraged and some relief but in wondering over these things, in no way doubting the church, but was I embraced, had I any part in this wonderful theme, could I in all my folly and foolish thoughts

ever claim the right or be counted worthy a place among such an exalted body? This mind was with me, when on one occasion, thinking I was alone in the field, I was outspoken in supplication to God for mercy, for a little affirmation, some evidence of God's pardoning power, when my father, who was an Elder in the church, walked up. Of course I was embarrassed as a child would be, but he gave me a little talk, telling me he felt and hoped the Lord had begun a good work in me and that His promise was that he would carry it on until the day of Jesus Christ. He died never knowing what comfort he had brought me. I have since realized the sacredness of this little interview, what it meant to me and seemed to reach out and beyond the baffling things of this life into that realm of heavenly visions, and when wondering now, thinking over that day, I am assured that this, in a measure, was the beginning of or realization that within me had developed that hope which indeed has been and is an anchor to my soul. The livelihood of this feeling or hope has been a great shield; has kept me from danger; has moved me to love those who love the truth; has made me feel in all things pertaining to the church, let the welfare of the church be first though it crushes me; let the church of which Christ is head be ever your pride and hope along with this experience, still longing and desiring for more evidence. I could not recall at that time of ever reading the text, but it came to me as though spoken out "we know that we have passed from death unto life, because we love the brethren." In my weakness I thought, well, if there is any one in this world who loves the brethren, who make up this great priesthood, it is surely me, and in all my stammering attempts, this wonderful gift of love which evidently is founded in Christ, has been my theme. It passes all understanding, and in this life

we only get a glimpse and share the little portion which keeps us humble, and I trust at the feet of the brethren. May the Lord, who is rich in mercy on all that call upon him, guide us on in the way of truth and righteousness, and keep us at the feet of our brethren. Yours in a precious hope.

(Elder) L. D. ROSE.

884 - 4th St., Eldorado, Ill.

R. LESTER DODSON, Dear Elder and I hope brother in Christ if my little hope be of Him that arose again the third day: There seems a lot I want to say or inquire into concerning my afflictions and experience, which I hope is of the Lord, although I am too weak, too unlearned and too vile to take up your worthy time. I thank God that my hungry soul has feasted on the precious and comforting words written by the brethren and sisters in this dear paper over which God has set you as Editor, and my weak prayer is may he continue to uphold you and all the dear writers by his abounding strength and love.

There is one subject that the humble children of Israel seem to view differently and I would like your worthy consideration or view, or the view of any brother or sister on what this unworthy one has been taught after spending days and nights meditating and reading all the good views of brethren and sisters and my Bible on the subject of the word leaven. I will try to make this as short as possible if it be His will as I am not writing for publication or to cause controversy, but this sinner stands amazed at little glimpses he is allowed to have of God's hidden mysteries that he has hidden from the world. I wonder if, as Satan says, these are just my own imaginations, so I do not know at times whether I should present my unworthy self to that blessed Old Baptist church of

saints or not. I feel I know for a surety it is the church of the true and living God for she has every mark of her Bridegroom which no other has. O, if only I could see one hundredth part of myself being embraced in that grace covenant (as I understand the Old School Baptist doctrine to be the doctrine of Christ and his apostles) surely I would be in that rest spoken of by Paul. Excuse this weak and rambling one.

My little thought now, could it be a crumb from the Master's table? We find the word leaven used in different places. I will not take space to refer to more than two portions of scripture, and in both places it is our Lord who speaks. "Take heed and beware of the leaven of the Pharisees and of the Sadducees." Mat. 16:6. Now is Jesus not teaching of the doctrine and works of the Pharisees and Sadducees which is untruth or a lie? Therefore, we are made to believe this is bad leaven, even leaven of Satan, works that availeth nothing, works of man. Now with all humbleness and a prayer for His light to be turned upon another text which is sweet and comforting to a trembling child of God I hope. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Mat. 13:33. What were Jesus' words to the ruler of the Jews: "Except a man be born again, he cannot see the kingdom of God." "Let God be true, but every man a liar." Stand amazed, O finite men at his words. We will not see their meaning or truth unless he takes us aside as he did his disciples of old and expounds the meaning unto us. I hope it was his Spirit, the Holy Ghost, that has led this trembling one to this view of the leaven which is likened unto his kingdom for I cannot compare this leaven, his kingdom, his doctrine, to that of the Pharisees and Sadducees. No, this woman and this leaven

to my view is the church with all her spiritual gifts; the measures of meal the whole lump of Israel; all his people are leavened in him. He being the seed of the woman, his kingdom starting out when planted here, just a small seed grows and grows, and once the leaven is started or hid in the world, it leavens all the barrel or all embraced in Him before the world began. "He which hath begun a good work in you will perform it until the day of Jesus Christ."

Yes, I see the leaven as Jesus, the good works, and also the leaven which is Satan, the evil works, the two seeds spoken of in Gen. 3:15. Both accomplish their leavening, or works, here in time according as God has determined and set the bounds. I would enjoy a thought from any one on this subject and criticism will not offend this unworthy one for I have a hope that the Lord of Israel hath made me commit all to him, and opened my mind and heart to crave spiritual food and learning. Some of the letters written in the *Signs* by the precious, humble children of Zion have been wet with tears that dripped from the eyes of this sinner. This seems like showing one's ignorance but O what joy and blessedness, it surpasses all the world has to offer. It is my desire and intention, if it be God's will, to be baptized at the very first opportunity. I was with the New School or those that preach a time salvation for two years, but have not been among any Baptists for the past three years except one or two meetings of Old School Baptists at Dawson Springs, Ky., Old Lick Creek Church, where I hope to be added soon. I have been reading the paper as one of my dear brethren passes it on to me. My father and I enjoy it so much I am sending \$2 for 1946. Please start with the January issue. A little unworthy, trembling child of grace I hope.

JAMES H. CLARK

(The foregoing letter will undoubtedly find a ready response in the hearts of our readers. If the spirit in which it is written and the truth which it contains does not commend itself to the people of God, we fear we know very little about them. We can truly say that our heart goes out to this dear brother in Christ. He states he was neither writing for publication nor controversy, but rather to set forth in part how he has been amazed at the glimpses which God has given him of the mysteries which He has seen fit to hide from the wisdom of this world. We do not believe any of the inhabitants of Zion will doubt that God has given him a wonderful view of the true church here in this sinful world, and we truly hope his desire for baptism into the fellowship of some orderly Old School Baptist church will be fulfilled at an early date. He gives every evidence of being a fit subject for this ordinance and we are convinced he will never have a conscience void of offense towards God until he has followed his Lord and Master down into the watery grave and come forth to bear testimony before men to the things which pertain to God's blessed kingdom.

Our brother in Christ says "there is one subject that the humble children of Israel seem to view differently"—one which he has been greatly exercised over day and night, and that is *leaven*, and since he asks that we and other brethren comment upon it, we wish to make a small contribution in that direction at this time. Even though one should differ with him we do not see how they could possibly be offended at his manner or the spirit in which he writes. Speaking for ourself, we are entirely in accord with what he says about the subject. We cannot possibly see how Matthew 13:33, which he cites, can be otherwise interpreted than as representing the kingdom of heaven. As Moses and Aaron had to go three days journey in the wilderness to

worship Israel's God, so must the true church make this same journey experimentally to-day. In the parable referred to the kingdom of heaven is likened unto "leaven which a woman took, and hid in three measures of meal, till the whole was leavened." In our opinion the "three measures of meal" are highly significant. There are three dispensations: the patriarchal, the legal or prophetic, and the gospel. It requires all three of these to fill up the measure. In the patriarchal period very little of God's kingdom here in earth was in evidence. The legal dispensation portrayed in type and shadow a far more vivid picture of this kingdom, but it was not until the gospel dispensation was ushered in that the kingdom of heaven, or the true church of God really appeared here in the world in all of her beauty and grandeur, clothed with the righteousness of Christ, and adorned as a bride to meet her husband. In these three dispensations we see something of the progress of God's kingdom, which was typified by the working of leaven, until finally Mount Zion, the City of our God, appeared "beautiful for situation, the joy of the whole earth." The prophet Habakkuk was prophesying of this when he said, "For the earth shall be filled with the knowledge of the glory of the Lord, as waters cover the sea." Hab. 2:14. We believe our friend has just about reached this stage of his experience and, therefore, he is ready for the kingdom of heaven, or the church of the true and living God, and we would strongly recommend that he follow the inclinations of his heart and ask for a home in the church. We believe the apostle Paul knew something of this kind of leaven when he said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." God's work never fails, but progresses and goes forward until his will and purpose is fully accomplished. As

the meal cannot resist the power of the heaven, neither can we resist the will of God concerning us, for it is declared that it is God which worketh in us both to will and to do of his good pleasure. It is wonderful, indeed, to observe the workings of God's mighty power in the hearts of poor sinners, bringing them by a way they knew not and into paths they have not and would not choose if left to themselves. They are made willing in the day of his power and when like the fruit on the tree they are ripe he gathers them into the fold, and with believers they are enrolled, and they can then join in praising God for his wonderful works among the children of men. R. L. D.)

1005 Vincent St., Houston 9, Texas.

TO THE PREDESTINARIAN BAPTISTS OF TEXAS: In making the following appeal I hope I am actuated by the spirit of grace and love for the brethren without malice. There are divisions among us (in Texas) mostly on points of order and I would like for us to get together for the purpose of adjusting these differences. I suggest that each church in the various Associations appoint a representative to meet in council at a given time and place, with the understanding that the recommendations of the Council, if agreed, be submitted to the individual churches for their approval. The churches must approve in order to make it legal and binding as the Church is the Court from which there can be no appeal. I shall be glad to hear from the various churches through their duly authorized representatives with suggestions as to time and place for such a meeting if it meets with their approval.

A sinner saved by grace if saved at all.
(Elder) W. O. BEENE.

(Ordinarily, we are not optomistic over such meetings as the one proposed, particularly where there are doctrinal

differences, involving different States, but since the confusion in Texas appears to be largely because of a lack of unity on order, we see no reason why much good could not be accomplished by such a Council, and particularly if there are a goodly number of brethren who are possessed of the same mind and spirit which Elder Beene is manifesting. If the columns of the *Signs of the Times* can be used for the purpose of bringing about peace and harmony throughout Texas, to the end that our beloved brethren may be united in love and fellowship, we shall be very happy.—R. L. D.)

Lillie, La.

ELDER R. LESTER DODSON, DEAR BROTHER DODSON: Will you please publish the enclosed obituary notice of brother Cain (see notice in next issue)? We are sorry this data was overlooked causing delay. I am reminded that I am delinquent with my remittance for the *Signs* which is due to sickness both of myself and my wife. I thank you for continuing to send the paper regardless of this. While I cannot in truth say I am in accord with all the sentiment I have seen expressed through the *Signs*, I do find much comforting, instructive and solid reading matter therein; hence I do not want to be without it as long as I can pay for it.

If I know my own heart I do have a fervent desire to be kept from the two following hurtful, hateful extremes. First, that of being over critical to that degree where it becomes destructive and not constructive. Second, tolerant to that extent where I would condone an erroneous doctrine or sentiment that would stultify, set aside or ignore outright those basic, fundamental principles of faith and order founded by Christ and taught by his apostles. But even should I be subjected or brought into sharp and important difference with a brother at any time, relative to those cardinal, orthodox

features of the doctrine I trust in, that I might, as in all things else, be imbued with that spirit of meekness, gentleness and kindness which would in the heat of controversy, if need be, enable me to esteem a brother better than self. I trust I am your poor, unworthy brother in gospel bonds, and in hope of the mercy of God.

(Elder) JOHN LEE SMITH.

Route 2, Jasper, Ala.

ELDER R. L. DODSON, DEAR BROTHER DODSON: An old brother lives near me and visits me quite often. He reads my *Signs of the Times* every month and enjoys them very much. He is in the eighties as to age and asked me to write you how much he enjoys your paper. He says he has been trying to preach salvation by grace for sixty years. He especially enjoyed Elder Hughett's letter on the "Ten Virgins". He said he felt like revelation on the parable came to him years ago. He also enjoyed Elder Robbins article in the July issue. He thinks the good Lord has blessed you with a broad mind to handle these little different views in such a christian spirit. When he comes to bring my paper home he always comes with tears in his eyes, just full to running over. I sit down and just let him preach awhile. We spend some time telling of the wonderful working of the Spirit with his little children. I am sure there are many other little children who are old and cannot go to church as they could when they were younger. I sent a copy to an old gentleman I heard of. He subscribed for it and sent me word I had him straightened out the best he had ever been. I have never seen him but am glad for him to have the comfort of the paper in his lonely afflicted condition. I just hope that the good Lord will always keep you humble and broad minded to work for peace among the Old Baptists that

his little ones can continue to feast on the spiritual food your paper contains. Most unworthily.

(Mrs.) M. G. HAND.

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

Mrs. M. E. Kuns, Cal., \$3; Mrs. Lela Culpepper, Tex., \$2; Mrs. Ella E. Nelson, Tex., \$3; Mrs. W. V. Sizemore, Ill., \$2; Mrs. A. MacPhee, N. Y., \$3; Mrs. L. T. Genung, N. Y., \$1; L. M. Stephenson, N. C., \$1; H. L. Gloer, Ga., \$1; E. G. Webb, Kans., \$1; Elder R. L. Biggs, Tenn., \$2; Mrs. W. F. Winfrey, Kans., \$1; F. H. Richardson, Ia., \$8; Mrs. D. W. Holland, Md., \$3.

SPECIAL NOTICE

The churches of the North West will gladly welcome Baptist families to settle here. Ministers specially needed. This is a good country, pleasant climate, with all the opportunities needed to build happy and prosperous homes, and develop the lives of the rising generations.

We need energetic and progressive minded people. Any one intersted may write to Elder C. W. BOND, Island City, Oregon for further information.

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3—That notices of Special Meetings should be sent to us at least thirty days in advance of the month in which the meeting is to be held.

If our readers will be kind enough to observe the foregoing suggestions they will aid us very materially in getting out the paper.

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EDITORIAL

RUTHERFORD, N. J.

JUNE, 1946

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

J E S U S

To the dear children of God that name means more than all earthly names combined. It is the one name that has in it all the qualities of every other name. Everything that a mother, father, brother or friend might be to you, Jesus is that and all other things needed. To the man that knows him not the name means nothing. It does not have any attraction that other names do not have. This is the King. He is the creator, keeper and disposer of all things, yet he is not acknowledged by all to be the Supreme Ruler. Many say he is King but their actions betray them. They even confer with him and *think* that he rewards them for coming to him. Really and truly many think they are in touch with him because they think he is like themselves, a trader. He is measured as being just like us except we think he has what we want and that we have what he wants. Such, in a nutshell, is the foundation of all Arminian religion. It would be hard to explain which is the more important, what we have or what Jesus has. But after having, as I humbly hope, battled with that spirit in my own bosom up until now without having come off victor to the extent of getting rid of it, and seeing it

manifested every day in my fellowmen, and hearing it from the work-monger's pulpit, over the radio and on the printed page, I have fully decided that what we have to offer him far outweighs what he has to offer! Just think about it! Any one of Adam's children has God and Christ and the Holy Ghost completely balked! They have done all they can! God *tried* folks on the law question, but he knew so little how hard-headed man would be that in desperation he *allowed* his Son to come down here to see what he could do. He came and did what he could and, according to what we believe in nature, he wanted us all to exert ourselves and help finish what was started. But after the plan was perfected (?) Christ and his Father were waiting to see what would take place. This work being an experiment they could only hope for the best! We *think* their plan included everybody, but it was planned for us to start something! Get up out of the mire and go to God! Dig out of the horrible pit and meet God with your achievement in your hands and praise for yourself on your lips! *Quit being lost* in the wilderness and start out and above all things do not wait for the Beloved to come down after you! Christ has eternal life for us and he *wants* to trade it to us for our works!

Under such an unscriptural doctrine I want to know who is Sovereign? I have purposely put a capital to the word. Which is helpless God or man? God will not and does not and *cannot* do anything until the man will let him do it. God has, if such be true, gotten himself into the most awful predicament that has ever been recorded! Search history, and no man has been as completely outdone and baffled as God. Man has had God on the jump ever since the morning of creation, but God has been so completely outclassed in thought and action that he is inactive now until the man makes a move!

There was a people that carried material to the smith and had them a God made (Isa. 46:6) and set him down. *He just waited. When they got ready they picked him up and moved him.* Every brand of conditionalism, in or out of the church of Jesus Christ, has that kind of a God. Is it a fact that every tongue must confess and every knee must bow? If so, what fact is to be confessed? Why is the knee to be bowed? Which was it spoken of, the creature or the creator? If God has at any time, place, or in any condition in the church or out before or after any creature's regeneration, desired anything that he did not get at that time and for whatever length of time it was, he was compelled to confess to all the angelic hosts that the creature, man, was his superior. Furthermore, whatever length of time God has been wanting or desiring *anything*, just that long he has had his knee bowed in submission to that that kept him from doing his will. This matter of confessing him and acknowledging him is of primary importance. *It was so important that it be done, that God swore to it.* What power can cause the oath of God Almighty to be broken? If all power in heaven and earth (Matt. 28:18) is given into the hands of Jesus over all flesh (John 17:2); all judgment is given into his care (John 5:22) and even evil men cannot do anything except they be given power from above: (John 19:11); how can the oath of God respecting the confession of every tongue and the bowing of every knee be nullified: (Isa. 45:23)? Every child of God has confessed that he is the Governor of Israel (Matt. 2:6). We look at Israel as they came from Egypt and they all confessed to the authority of Joseph. Not only did the Israelites but also the Egyptians had to bow to the iron rule of God. Every Jacob has had to bow to the Great Finder of the sheep. Every preacher has been compelled to confess by tongue and bow in humble submission

to Jesus. Not a single one has ever failed to acknowledge him in all the way they have been led. David's experience and Paul's experience corroborates in detail. Jacob and Peter each had to acknowledge that their salvation was of the Lord. Ananias and Sapphira tried to keep from confessing the whole truth but it just could not be done. The result to them was, after all, a complete bowing to the Lord. Peter's effort to keep from it ended in a dismal failure. Not only did he have to confess to the sovereignty of Jesus, but he had to confess it before men. That is not all. His pertness, lying, profanity and conditionalism is recorded so that *all* may see it, and those thus led and exercised by the Spirit may see and avoid his mistake. Look into the lives of every Bible character and this lesson stands out. They have all confessed that they are nothing and less than nothing, and have had to bow in (not arrogant, boasting, truckling, but) sweet, humble, obedient submission to his will.

The kingdom that God set up (Daniel 2:44) was an eternal, unconditional, sovereign one. It stood forever. Every subject of it must confess to the eternalness and sovereignty of the King. It was not left to other people. Every subject must confess that it is not unto us but unto him belongs all honor and glory. This is a precious doctrine. The Son of God has come in the flesh and tasted death for every man that he might *bring* many sons to glory (Heb. 2:9-10). As far as him failing, the Scriptures are as silent as death about it, but as for bringing them in, all accounts of his contact with men in the Scriptures, he always brings them. They are willing to come. The religious world may hoot and scorn at God and Christ and the Spirit bringing them *against* their will, but that is *not* what they *know* but just what they *think*. Ah, yes their experience began in a time of love (Ezek. 16:8), and the love of God

and the Lamb was bestowed on them and gave them precious desires, and a chain was placed around their necks. Jesus began to lead them and teach them and they follow him whithersoever he leads. Their lips have been touched (Isa. 6:7) and they have been given the tongue of the learned (Isa. 50:4). In everything they acknowledge and confess him. They bow in humble submission at a throne of grace and beg him for strength to keep them. The sweetest and most amazing doctrine that ever came to any poor sinful wretch is, that not a single one has ever been turned away empty. Precious Jesus!—W. D. G.

IT CAME TO PASS

Sister Mary E. Wray of Greensboro, N. C., mother of brother Burch C. Wray, whose experiences during the war, both in this country and in England, were followed by our readers with keen interest, has asked us to write on the above words. According to Strong's Exhaustive Concordance, this expression is found almost innumerable times in the Bible, so that all we can hope to do is to call attention to but a few of the instances where it appears. One of the first and foremost thoughts which has come into our mind in connection with these words is that God is absolutely sovereign over all worlds, principalities and powers, visible and invisible, and that he works all things together so as to bring to pass whatsoever he, in his infinite wisdom, determined to be done. God spake by the prophet Isaiah, saying, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24 Jeremiah in his Lamentations asked, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Many people seem to think that the Devil has about as much power as the Almighty, and that he can bring things to pass independ-

ently of God. Job said "his hand hath formed the crooked serpent," and we like to meditate upon the fact that Satan could not touch anything that belonged to Job, or afflict his person in any way, until God had given him leave. Jesus said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." What a comfort it must have been to our sister to realize that our God, who is infinitely above and beyond all we can possibly conceive, was watching over her precious son as he went forth into battle; that not a single bomb, bullet or anything else could hit 'till the God of love saw fit, and how happy we all are that it was God's good pleasure to bring to pass even as we see it to-day, the return of her boy to her with a much deeper sense of appreciation of God's providences and power to save unto the very uttermost. Truly, there is nothing impossible with this God, and he is deserving of endless praise for his wonderful works among the children of men.

The first instance which we wish to call attention to "It came to pass" concerns the deliverance of Israel from Egypt. In Exodus 12:40-41 we read: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." We see from this God had determined upon the number of years, yea, the number of days, and that it was the selfsame day that all the hosts of the Lord went out of Egypt. It was not necessary for him to deliver his people in installments or groups, for it is declared that all the hosts of the Lord went out of Egypt, and the record further declares that not even a dog could wag his tongue, or bark, to awaken the Egyptians, lest they

prevent Israel's escape. God controls the small things in this world as well as the big things, and there is no creature in all of the universe that does not pay obeisance to him. We are told in the verse following the two referred to that it was a night to be much observed unto the Lord for bringing them out from the land of Egypt, and that it was a night to be observed of all the children of Israel in their generations. How typical this is of the Lord's dealings with spiritual Israel in bringing them from nature's darkness into the marvelous light of his glorious truth. Some appear to have the idea that the creature is the master of his fate, the captain of his soul, and can forsake the way of sin at some time convenient to himself; which he may choose, but we have not so learned Christ. The poet said:

There is a period known to God
When all his sheep, redeem'd by blood,
Shall leave the hateful ways of sin,
Turn to the fold, and enter in.

God has a set time to favor Zion, and when that time comes, he speaks, saying, "Let (which is a command of Jehovah) the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. This wicked one referred to here is not one of the non-elect, but rather a chosen vessel of mercy, who fell in Adam but is now brought nigh by the blood of Christ, and so he is commanded to return unto the Lord, who will have mercy upon him, and will abundantly pardon. As set forth by this same writer, or prophet, in the tenth verse of the thirty-fifth chapter, "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." All the demons in hell cannot prevent the work of the

Lord, for he himself hath said the word that goeth forth out of his mouth shall not return unto him void, but it shall accomplish that which he please, and it shall prosper in the thing whereto he sends it. Therefore the children of God, when they are delivered from the bondage of sin, like Israel of old at the Red Sea, they will proclaim the Lord's glorious triumph, and they will tell it to their children, and their children's children, generation after generation. As Israel commemorated God's mercy down through the ages by observing the Passover feast, so will spiritual Israel sing his praise and keep in remembrance "these things" till Jesus comes to take them home. That time also is fixed and when it comes we may be certain that it will come to pass that they shall depart to be with Christ, which is far better.

Concerning this people whom God loved and favored above all nations on the face of the earth, after having delivered them from the powers of darkness, we read in Joshua 21:43-45 that "the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." Surely, there is no God like unto the God of Jeshurun, and neither is there any people like the people of God, for it is written, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." Deut. 33:29.

In the days of King Saul's reign, there came out a great champion from the camp of the Philistines, named, Goliath of Gath, and challenged Israel. He

was indeed a great giant and his armour seemed impenetrable. When he defied the armies of Israel it is said that Saul and all Israel were dismayed, and greatly feared, but it came to pass that God brought forth his own anointed one, even David, who said, "Is there not a cause?" He had faith to believe in the purposes of God, and he said to Saul, let no man's heart fail because of Goliath, "thy servant will go and fight with this Philistine." We need in this day and time men of God's appointing to go forth and battle with the powers of evil. This Goliath was the personification of falsehood and the enemies of God, and we should rejoice and give thanks to God for his mercy in raising up witnesses in every age of the world that will not lie, but who will declare the truth, despite all that men and devils can do. David's armour consisted in part of five smooth pebbles taken from the brook, which in our humble opinion bespoke God's word in the law, for there were five books of the law. Only one of those stones was necessary for the slaying of Goliath, and all we need in battling for the Lord to-day is a strict adherence to his blessed word. Carnal weapons will only add fuel to the flame, but when we come with a "thus saith the Lord," every opposer must turn away and admit defeat. No enemy is so seductive, nor any doctrine of mankind so plausible but what the light of God's blessed truth will reveal it in its true light. We are persuaded that God will continue to raise up men who will maintain the honor of his word, regardless of who may attempt to change or divert its true meaning. David in many respects typified Jesus, and it came to pass in the fullness of time he came into the world, not to do his own will, but the will of his Father which sent him, which was that of all he had given him, he should lose nothing, but should raise it up again at the last day. When Jesus

came and suffered, bled and died for the sins of his people, and was raised again the third day for their justification, God's purpose in sending his only begotten Son into the world was made manifest, and John, speaking in behalf of his followers, said, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This was the Word which was made flesh and dwelt among us, which in the beginning was with God, and verily was God, by whom all things were made, and without whom was not anything made that was made. "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Notwithstanding this testimony, the world is full of so-called religionists to-day who are proclaiming that the natural man can of his own will and volition believe on the Lord. They frequently quote the twelfth verse of the first chapter of John, where it says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name," but they remain eternally silent about the verse which follows and which explains why and how it is they believe on his name. It plainly declares, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." How true it is that God has hid these things from the wise and prudent, and has revealed them unto babes.

We realize we have only touched upon the significance of the words "It Came to Pass," but our space is somewhat limited and we must begin to bring our thoughts to a conclusion. In doing so we wish to remind our readers of one more important instance, or connection where these words are found. We refer to Acts 27:44. There is set forth in this

chapter of the Acts of the Apostles some of the perils which Paul and others encountered. We believe they portray in part some of the afflictions and trials which beset us as we journey through life. Paul had advised against making that journey to Rome, but he was a prisoner and his word was little regarded at first. It was not until "neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away," that they were minded to listen to him and give heed to his words, and what wonderful words they were! They are far more eloquent and awe-inspiring than anything we can pen, so we will give them to our readers as they came from him: "But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." Dear brethren and friends, we cannot refrain from speaking to you of the great courage which is manifested where there is faith, yea, unshakable faith in the Lord God of hosts. Paul wrote to the Hebrews, saying, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Let us, therefore, not stagger at the promise of God, for all things are possible with him with whom we have to do and, "If God be for us, who can be against us?" These are perilous times in which we are living, and like the great apostle, some of His servants often have to go bound to places where he hath appointed, and

their faith will be tried though as by fire, but God will not fail them. He will surely provide for all the needs of those who stay upon their God and will preserve them from all harm in the day of evil. As "it came to pass" that not a single soul of all that company on ship making the voyage described by Paul was lost, so will it come to pass concerning us, if indeed we be the people of God. All Israel shall be saved with an everlasting salvation, and through all the turmoil and strife of this sin-cursed world we shall in the end be brought forth more than conquerors, through him that loved us and gave himself for us, and to his precious and holy name everlasting praise belongs.

While we feel we have hardly hinted at the fulness of our subject, such thoughts as have been given to us have been presented in the hope that they will be of some comfort to our inquiring sister, as well as others of our readers. With love to all of the household of faith.

R. L. D.

RESOLUTIONS OF RESPECT

Whereas the Lord in his infinite wisdom and mercy has seen fit to remove from our midst by death, our beloved colored brother, GEORGE W. HOLLOWAY, be it

Resolved, that we bow in humble submission to God's holy will, desiring to be reconciled and given grace to press onward toward the mark of the prize of the high calling, ever looking unto Jesus, the author and finisher of our faith.

Resolved, that Eno Church has lost a faithful member, but we feel that our loss is his eternal gain.

Resolved, that he will be missed by all who knew him, and his humble life of service should be an inspiration to us as we journey on in hope of a better land.

Resolved, that a copy of these resolutions be recorded on our church record, one to the family and one to each of the following publications; **Old Faith Contender, Signs of the Times and Zion's Landmark.**

Done by order of conference of Eno Primitive Baptist Church, Durham, N. C., Jan. 26, 1946.

(Elder) L. A. HOLLOWAY, Moderator
T. W. WHITEFIELD, Clerk

A Deacon indeed and our precious brother. A. J. CRENSHAW, was born Feb. 27, 1869, and passed from earth to his reward Feb. 14, 1946. He lived on this earth 77 years less 13 days. We can truly say a noble character is removed from us, but our loss is heaven's gain. We bow our heads in submission to his holy will and say he who does all things well has called him from the evil to come. Dear bereaved relatives, brothers and sisters let us say brother Crenshaw is peacefully resting in that haven of spirits with God, and when Jesus comes to earth again that spirit will be a part for he fell asleep in Jesus. Weep not for him but rather rejoice. The record he left behind is most comforting. His life was honorable and in memory of him be it,

Resolved, that a copy of this notice be placed on our church book records, a copy be sent to our family paper, **The Signs of the Times**, and a copy be sent to his bereaved widow and children.

Done by order of Little Flock Church while in regular session of conference, March 10, 1946.

(Elder) W. N. GREEN, Moderator

(Mrs.) LOU KESTER, Church Clerk

Elder JOHN W. PETERS, was born in Missouri, March 8, 1859, lived in Missouri until 1900, then in Kansas four years. In 1904 he came to Bremerton, Wash., and later to Riffe, Wash., where he joined the Old School Baptist Church of that place by letter and was a member at the time of his death on Oct. 20, 1945 at the age of 86 years, 7 months and 12 days.

Whereas, it has pleased our heavenly Father to call from our midst, our dearly beloved brother and pastor who so faithfully served us as pastor for many years, and who came to us regularly, contending earnestly for the faith once delivered to the saints, and in his humble loving way speaking to us words of admonition, comfort and doctrine as long as his bodily strength would permit him to do so, he being an able minister of the gospel of Christ, believing in salvation by grace and grace alone, and in the sure promises and purposes of an all wise God who doeth all things well, therefore, be it

Resolved, that we bow in humble submission to the will of Him who doeth all things well, who is too wise to err and too good to be unkind. Also that we extend to his dear companion and children our deepest sympathy in their great loss, and that a copy of these resolutions be placed on our church records, and sent to the family of our brother Peters, and a copy be sent to the **Signs of the Times** and to **Old Faith Contender** for publication in each. This done and signed by order of the church, Jan. 20, 1946.

(Elder) I. F. COLEMAN, Moderator, Riffe, Wash.

ROSA COLEMAN, Clerk, Riffe, Wash.

OBITUARIES

MRS. LAURA C. SHAFER, our dear sister in Christ, ended her earthly career in Brooklyn, N. Y., on January 4th, 1946. She was born in Schoharie, N. Y., on January 24th, 1851, which made her stay on earth 94 years, 11 months and 10 days. She was married to John D. Shafer in September, 1869, and the following named children were born to this union: Benjamin L. Shafer and Clifford B. Shafer, both deceased, and Sophia M. West, who survives her. There are also three grandchildren and three great-grandchildren, all living, who are left to share their loss with her friends and brethren.

Sister Shafer was baptized by Elder Balas Bundy, Oct. 26th, 1879, and was received by letter from Schoharie Church, New York, into the fellowship of the Ebenezer Old School Baptist Church in New York City, December 7th, 1913. We cannot speak too highly of the faithfulness of our sister in attending her meetings as long as she was physically able. We would also like to mention here particularly the faithfulness of her daughter, Mrs. West, in accompanying her mother to our meetings, without which it would have been impossible for her to have met with the saints, where she delighted to be. The writer cannot refrain also from making mention of the fact that she greatly encouraged him in his ministry, for which he will always be grateful to God. Truly, a dear saint has gone to her eternal home to be with him whom she loved, served and adored here on earth.

The funeral service was conducted by the writer on January 7th, 1946, by reading, with necessary modifications, Hymn No. 1252, Beebe's Collection; then reading the first two verses of the fortieth chapter of Isaiah, making such comment as the Lord was pleased to give, and the service was concluded by the reading of Hymn No. 1052 Beebe's Collection. Interment was in Evergreen Cemetery, Brooklyn, N. Y.

May the Lord enable us to thank him for such gifts to the church as was bestowed in the person of our sister, and cause us to emulate as far as possible her example of faithfulness to his cause, and may he also reconcile us to his will in all things, for Christ's sake, Amen. R.L.D.

MATILDA MYERLEY THOMPSON, our sister in Christ, departed this earthly life from her home, Herndon, Va., February 15, 1946. Her husband, our brother William A. Thompson, formerly Deacon of the Frying Pan Church, Fairfax Co., Va. preceded her in death more than 16 years. Their eldest son Clarence died in 1922 leaving a widow and four children, Mrs. Clarence Thomp-

son now living in Shepherdstown, W. Va. Sister Thompson had not been able to attend any of our meetings since December 1944 and had been in steadily declining strength for 14 months prior to her death. She was the daughter of George and Sarah Myerley and was born in Trough Creek valley near Cassville, Pa. April 14, 1859. She was married to William A. Thompson, son of David and Mary Ellen Thompson, in 1878. Brother Thompson was born and reared near Martinsburg, W. Va. In October 1897 both of them were baptized by the late Elder E. V. White into the Mill Creek Church near Kearneysville, W. Va. They moved to Fairfax County, Va. in 1900 and established themselves on a farm near the Frying Pan Church with which body of brethren they united by letter from the Mill Creek Church. Brother Thompson served the church as Deacon faithfully and well and his judgment was found to be loving, wise and just in all matters pertaining to the faith and order of the church. Sister Thompson was a deacon's true wife, much given to hospitality, their home being ever open to the entertainment of their brethren, their hands and hearts ever ready to minister to those in need. They are survived by six children, thirteen grandchildren, and two great-grandchildren. Mrs. Myrtle Gulick, Aldie, Va., Mrs. Walter Fox, Vienna, Va., Mrs. Jether Dove, Herndon, Va. and Miss Hattie Thompson, Herndon, Va., the latter not married, faithfully attended and cared for her mother all through her weakness and illness. The sons surviving are: Albert Thompson near Fairfax, Va. and Earl Thompson, who with his family occupied the home in Herndon with his mother and sister Hattie, and who also proved his devoted love in faithfully attending upon the wants of his mother and sister as well as his own wife and children in the home. Sister Thompson was never absent from the meetings when possible to be there, and I know she went many times when suffering greatly physically, probably when others in like state would have made their feelings an excuse to remain at home. She told me toward the last, that all she had was her hope of salvation in the Lord Jesus Christ and this was her one support as her days drew to a close. She longed to depart the earthly tabernacle and be at rest. All fear of the end had been removed, and she looked upon death not as a barrier to bliss but as an open door into the presence of the Lord, since Jesus had gone through death to destroy death for them that are his. Funeral services were held by the writer, her pastor for over 35 years, at her recent home in Herndon, Va. Burial in the cemetery at Herndon, the body being laid to rest to await the summons from on high at the coming of the Lord from heaven.

(Elder) H. H. LEFFERTS

It is with sorrowful hearts that we write of the passing of our dear sister, ONIE E. STAFFORD, at the age of 77 years. She was born in Virginia and married to Mr. Bunyon Connor. They moved to Hickman, Ky. near Brownsville in their early life. To this union were born eight children: Mrs. Hattie Gray, Van Nuys, Cal., Mrs. Kate Williams, Detroit, Mich., Grover and Worder Connor, Hickman, Ky., Lacy who passed away a few weeks ago, Beulah and Angela Connor, Hopkinsville, Ky., Bunyon Connor, Arthur, Texas. After Mr. Connor's death she was married to Mr. Odell Stafford and to this union were born five children: Kenneth Stafford, Detroit, Mich., James Clyde Stafford, St. Louis, Mo., Mrs. Ruby Andrews, Muskegon, Mich., Mrs. Opal Barnett, Hickman, Ky., Billy Stafford, Memphis, Tenn. Mr. Stafford survives her, also one sister, Ollie Smith, Washington, D. C., twenty-five grandchildren, twelve great-grandchildren, and a host of friends to mourn her loss.

She united with the Primitive Baptist Church at Mud Creek, Fulton Co., Ky. on the first Sunday in June 1899 and was a faithful member until death. She loved her church above all else and went far and near to meetings. She was known for her good singing voice and hospitality and to know her was to love her. She was blessed with good health until a few weeks before she died, when she became ill and was taken to Memphis to the Baptist Hospital. They were unable to help her and she returned home where she had the most of her children by her bedside. She continually grew worse until one day she called them and told them her time had come. After talking to each one she prayed and repeated the hymn "A child of Jehovah." At the close of her prayer she asked for Jesus to come and take her out of her suffering, adding "here he is" and went into a coma. She passed away in a few hours. Our loss is her eternal gain and may we well remember her walk in this life. We could say many things about her but we know she would not want to be praised for these gifts; but rather praise the Lord for his loving kindness that causes his children to love and adore him, and to love one another with that pure love that comes from God, causing them to travel many miles to meet with those whose hope and trust is in God and have learned to have no confidence in the flesh.

Our dear mother in Israel has gone to rest to wait her Master's call in that great day when the dead in Christ shall rise first and they that are yet alive shall be changed in a moment and caught up to meet him in the air. May God comfort her children and all who mourn. Written by request by two who loved her dearly.

LUCILLE and CARRIE

SPECIAL MEETINGS

The Primitive Baptist churches of the Border Union of eastern Wash., Ore. and Idaho will meet with Pleasant Grove Church of Yakima, Wash., June 14, 15 and 16, 1946. The meetings will be held this year at Naches, Wash., located 15 miles N. W. of Yakima, on U. S. highway 410. Ask for directions at Naches post office, or phone Naches 493.

Eld. A. D. Hughett, Mod.
Beatrice Haan, C. C.

The Ebenezer Primitive Baptist Church in Baltimore, Md., will hold a two days meeting, June 29 and 30, 1946, 210 E. Madison St., near Calvert St. Services begin at 11 a.m. All lovers of the truth and ministering brethren are cordially invited to attend.

D. L. TOPPING, Pastor.

Meetings are scheduled to be held on the fourth Sundays in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a.m., and in Middletown, N. Y., in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed. R. LESTER DODSON

TO OUR SUBSCRIBERS

Beginning with the next issue we will publish notices of Regular Meetings only every three months. They will appear next in the October issue, and thereafter in January, April, etc. This plan will give more space for other reading matter which we hope will be pleasing to our readers. Notices of Special Meetings will appear as in the past. R.L.D.

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each 1st Sunday, 11:00 a.m. and Saturday before.
J. J. COLLINS, Pastor

Ramah Primitive Baptist Church, located 2 miles West of Cottonwood, Ala., holds services each 4th Sunday and Saturday before. Order of preaching: Elders E. E. Watson and F. A. Collins on Saturday.
AMOS SELLERS, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each 2nd Sunday.
F. A. COLLINS, Pastor.

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala.

Harmony Church meets each fourth Sunday at 11 a.m., ten miles S. W. of Fayette, Ala.
H. MATT BROCK, Pastor.

Little Hope Church meets each second Sunday at 11 a.m. ten miles west of Fayette, Ala.
H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before, 11 a.m., eight miles south of Gordo, Ala.
O. G. CARVER, Pastor

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.
F. A. COLLINS, Pastor.

Hopewell Church, Ozark Ala., meets each 4th Sunday, 11 a.m.
J. J. COLLINS, Pastor.

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St. at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.

Wrights' Creek Church, Slocomb, Ala., meets each Saturday before fourth Sunday, 11 a.m. Elders J. J. Collins and J. S. Bass, Pastors

New Prospect Church meets each third Sunday at 11 a.m. six miles S.E. of Sulligent, Ala.
H. MATT BROCK, Pastor

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.
F. A. COLLINS, Pastor.

Seclusia Old School, or Primitive, Predestinarian Baptist Church meets, God willing, every second Sunday in the hall corner Eighth and Yale Sts., Claremont; and every fourth Sunday at 1109 N. Williams St., Compton, California.

W. L. SLUSHER, Pastor.
La Canda, California.

Bethel Church near Stockton, Cal. meets first and third Sundays in each month and Saturday nights before. For further information write SETH BLYNUM, R. 3, Box 800 G, Stockton, Cal. or LEONA TUTTLE, 1940 N. Center St., Stockton, Cal.

Salem Primitive Baptist Church meets each 1st Sunday, north end Harrison Ave., Panama City, Fla.
F. A. COLLINS, Pastor.

Salem Old School Baptist Church, Weiser, Idaho, meets every second Sunday at 5th and E. Park St.

B. O. JEFFREYS, Pastor
Weiser, Idaho

Pleasant Valley Church Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc)

L. L. SCHENCK, Moderator

The Lost Creek Church of Old School Predestinarian Baptists meets first Sunday each month and Saturday before near Denton, Carver Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.
C. H. EVANS, Pastor

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before a 2:30 p.m. on South 7th St., Mayfield, Ky.

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays at 11 a.m. in the meeting house, 210 E. Madison St., near Calvert St
D. L. TOPPING, Pastor

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday.
D. L. TOPPING, Pastor

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a.m. in the meeting-house. Pastor in regular attendance except first Sundays.
C. W. VAUGHN, Pastor

**Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.**

Meetings every first and third Sundays 10:30 A.M., 2 P.M.

The Middleburgh Old School Baptist Church meets fourth Sunday in each month. Services held in the American Legion rooms, over Judge Golding's office (third floor), Main Street, Cobleskill, N. Y., 11 a.m. and 2 p.m.
ARNOLD H. BELLOWS, Pastor.

**Ebenezer Old School Baptist Church
in NEW YORK CITY**

Meetings every 1st and 3rd Sundays at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.

11:00 a.m. 1:30 p.m.

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a.m. and Saturday before.

D. V. SPANGLER, Pastor

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p.m. in Municipal Auditorium room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

Big Spring Church, Island City, Ore., meets first and third Sundays at 2:30 p.m.

C. W. BOND, Pastor

**Salem Old School Baptist Church
1026 Arch Street Philadelphia, Pa.
(GRAND FRATERNITY HALL)**

Meeting First Sunday Each Month
10:30 a.m.

Take Elevator to 3rd Floor

C. W. VAUGHN, Pastor

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis Tenn., on second Sunday each month at 11 a.m. and Saturday night before.

E. H. LANIER, Clerk

Sardis Church meets first Sunday each month at 10:30 a.m. and Saturday before at 2:30 p.m. at Potter Co., Court House, Amarillo, Texas, Elder W. N. Green Pastor. Elder C. E. Turner, Assistant Pastor.

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a.m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor, C. B. TEAGUE, Pastor.

Fort Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets third Sunday in each month at 11:00 a.m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house.
C. Y. OSTEEEN, Pastor.

Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene.
C. Y. OSTEEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockade, Texas, meets the first Sunday in each month at 10:30 a.m. in the Dr. Wood church-house.

Mt. Zion Church, Weslaco, Texas, meets on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.
E. B. AULT, Pastor.

Danville Primitive Baptist Church meets each second Sunday 11 a.m. and Saturday night before Bradley Road, Danville, Va.

W. R. DODD, Pasotr.

Malmaison Church ten miles from Danville, between Chatham and Danville, Va., meet each first Sunday 11 a.m.

D. V. SPANGLER, Pastor

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p.m. and Sunday at 11 a.m., Fairmont Park, 3023 Cottage Toll Road, Norfolk, Va.,

R. B. DENSON, Pastor

Richmond Primitive Baptist Church meets each fourth Sunday at 11 a.m. in the meeting house, 28th St., South Richmond, Va.

R. B. DENSON, Pastor

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a.m.

C. M. FISHER.

Bethel Old School Baptist Church, Riffe, Wash. meets every third Sunday, 11 a.m. in the meeting house.

I. F. COLEMAN, Mod.

ROSA COLEMAN, Clerk, Riffe, Wash.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.

PETER JONES, Pastor.

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

A. D. HUGGET, Pastor

Harmony Old School Baptist Church meets each second Sunday at 11 a.m. and Saturday before at 3 p.m. about four miles east of Huntington, W. Va., N. S. Route 60 on Russel Creek.

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J., JULY, 1946

No. 7

PRAYER FOR FAITH AND GRACE

Do I love Thee gracious Lord?
Oft this searching rends my heart;
Thou who art the living word,
Bid my anxious fears depart.

Give me some tokens of Thy grace,
Thou who art the sinner's friend;
Cause me in this unequal, tedious race,
To love and trust Thee to the end.

My days are swiftly moving on
When I must faint and die;
Thy mercy Lord, when to that hour I come,
Is that for which I beg, for which I cry.

Yes, truly I'm a beggar Lord
While here on earth I stay;
Lead me to the promises of Thy word,
And grant me faith and grace I pray.

And when my race is ended here,
And I from sin and shame set free;
May I sing praises to Thee there,
For all Thy wondrous grace to me.

St. Albans, W. Va. (Elder) H. J. BIRD

CORRESPONDENCE

MEDITATIONS ON THE TEMPLE OF SOLOMON AS RECORDED IN PROVERBS

by

Elder T. Floyd Adams,
Willows Springs, N. C.

"Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my

bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding." Proverbs 9: 1-6.

For sometime I have had a mind to write on the scriptures at the head of this article, but as I have said many times, that if preaching or writing is profitable to the household of faith, it must first be taught in our experience by the Son of God, and then revealed or brought to our remembrance by the Holy Ghost. (John 14:28)

When some one is talking or writing about a great person we are very apt to inquire in our mind, who is this man? Where did he come from? Who was his father and mother? Where did his ancestors come from? In answer to some of the above questions, may I add that according to Holy Writ, Solomon was the son of David who was king of Israel, his mother was Eliam's daughter and the wife of Uriah the Hittite. It may be of interest to the readers to know that David had Uriah put in the forefront of the battle so that he was smitten. Then David took Uriah's wife to be his wife, and she was Solomon's mother. His grandfather was named Jesse, and his ancestors were of this notable family, Abraham, Isaac and Jacob.

I have regarded Solomon, in many respects, as being a type of Christ. First, he possessed more wisdom than any other man, and if my memory serves correctly, we are told that none shall come after him that is as wise as he. Second, he was a kind and gentle ruler over all

Israel, and rendered just and righteous decisions before the people. "In Gideon the Lord appeared to Solomon in a dream by night: and God said, ask what I shall give thee." I Kings 3-5. Solomon prayed to God to "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing." So the Lord did not only give him wisdom, but riches and honor also.

When I was a boy I read this scripture and I thought that it was a matter of choice for which he could ask. (Of course it was a matter of choice but not in the sense which I thought.) I had an idea that he could ask for riches, wisdom, honor or anything of his own choosing. In other words, I thought it was about like this. If I should go to town and buy several presents and say to my little girl take any one that you want, and in all probability, I would not know which one she would take before she made her selection. I also thought that I certainly would have asked for riches, then I could discharge all of my obligations and probably give a little to the poor, but make sure that I would reserve a sufficient amount for future use, and there is little doubt in my mind but that Solomon would have asked for riches had he possessed a carnal mind at the time. But ah! how different do I look at the scene now. Does God ever put the burden of prayer in your heart, before he first makes you feel the need of the thing that he purposes to give you? Can we pray for mercy before we feel the need of help? Solomon felt the need of wisdom more than anything else for he was now beginning to reign in the place of his father, David, and he was conscious of the fact that many perplexing problems would arise among the people, which would require the guiding hand of God, therefore, he said, "Give therefore thy

servant an understanding heart to judge thy people, that I may discern between good and bad."

Dear servants of God, have you not had the same experience that Solomon did, many times in your feeble efforts in serving as a servant among the people of God? I know that my dear wife and I have felt this to a great extent in our family circle, in the rearing of our children. Before I was married I thought I knew all about rearing children, and I had a fixed rule in my mind that I would follow which was something like this. If I ever married a wife and any children were born in our family, I would use the lash in making any corrections, but ah! how mistaken I was. May I say that if your child knows but the rod of correction laid on his or her back every time it does something wrong, you have a poorly brought up child, for I have learned by experience that it takes a great deal of patience, kindness and teaching mixed with firmness, to get the proper respect and confidence of our children, in order that they may obey from a standpoint of love rather than fear. When our boys grew up into the teen age, they would come around and say, "Father, I want your car to go to a ball game, picture show or some worldly amusement." My preference was that they be content not to go, but I began to realize that I was once a boy and I enjoyed parties and dances, and I wanted them to have reasonable privileges with other boys lest they think that their mother and I were too strict with them. But the great problem was this, when they repeated this request, which I thought was too often, shall I say yes, or shall I say no, and for fear that I was not in the frame of mind to make a proper decision, I would say, "go and ask your mother," and she would say, "go back and ask your father." We have often been brought into great straits making up our minds, and many times we said, "Oh

Lord, decide this matter for us, that we may train our children up in the way that they should go, that when they get old they will not depart from it." The same has been true in regard to our girls.

One notable circumstance which was brought before King Solomon was the case of two women who lived in the same house and each gave birth to a child about three days apart, one of the women overlaid her child and it died. About the midnight hour she laid the dead baby in the bed of the other woman and took the living child and claimed it as her own; the other woman awoke in the morning to give her child suck, and upon finding that she had been defrauded of her child she made complaint to the other woman that the living child was hers, but the other contended that the living child was hers. Inasmuch as they could not settle the matter they brought the case before the highest tribunal on earth. So Solomon heard the testimony of each, both testifying that the living child was hers. No other witnesses were present, which of course made it much harder to decide. I am sure that nothing short of divine wisdom could render a righteous verdict in this case. May I repeat again that King Solomon had prayed and said, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." He said to his servant, "Bring me a sword," which they did, and the king said, "Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the King, for her bowels yearned upon her son, and she said, O my Lord, give her the living child, and in no wise slay it. But the other said, let it be neither mine nor thine, but divide it. Then the King answered and said, Give her the living child, and in no wise slay it: she is the mother thereof." I Kings 3: 25-27.

This one decision was published

abroad throughout the land, and the people feared him, for they saw that the hand of God was with him. The vast number of horses and chariots, and the great number of beasts that were slain each day to satisfy the hunger of those of his household, and the men servants and maid servants that were in attendance at his command, are beautiful types of the bountiful storehouse of our great Emanuel, who sits upon his throne and metes out justice and mercy to all of his poor, hungry and tempest tossed children. As Solomon was governor over all of Israel who would say that God does not govern the universe from the huge monsters down to the smallest insect. He has said in his word, "The heaven is my throne, and the earth is my footstool." Isa. 66:1. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine and the fulness thereof." Psalms 50: 10-12. But ah! before we can fully realize the truth of this we have to be brought down from our throne of self works and self righteousness, then we can appreciate the true value of this inspired word. When the great King Nebuchadnezzar was dismounted from his throne and was made to eat grass like oxen, "and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws," (Dan. 4:33) then he could say with a true and understanding heart that "all the inhabitants of the earth are reputed as nothing: and he (God) doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:35.

I can appreciate and sympathize with our brethren when they get in a low state, and the Lord seems to hide his face. We see so many of the dear fathers

and mothers passing out and so few joining the church to fill the vacancies. We often wonder and feel that we have been remiss in our duty. Such has been my own feelings many times. When we are brought to this low ebb, and darkness enshrouds our souls it is then that satan makes his worst attacks, but when the day dawns and we are again illuminated by the Holy Spirit, the evil one flees away like the rays before the beaming sun, and as these Temanites were a great pest in the life of Job, you may be sure that they will pester you. How good it is to remember the words of the inspired apostle which was directed by the Holy Ghost, "And the Lord added to the church daily such as should be saved."

The eagle is a faint type of the church and I would not say that during her molting season she is entirely free from her prey, but when she feathers out she soars high above the clouds. The old prophet Elias was reduced to a low state when he made intercession to God against Israel saying, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal," and the apostle Paul referred to this and said, "Even so then at this present time also there is a remnant according to the election of grace." Rom. 11: 3-5. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

I will now attempt, if God is willing, to explain what I see in the scripture at the head of this article, "Wisdom hath builded her house." The house which Solomon built, was to my mind a type of the heavenly church which the Lord has or is building for he said, "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." Matt. 16:18. This house was not so large according to the dimensions, but it was an expensive one. It took one hundred fifty-three thousand and three hundred men, seven years to build it. Cedar and stone were the principle materials that were used in the construction of this building. Cedar is a highly typical material because of its long life and preserving qualities. It kept the moths out and the stones made it burglar proof which compares favorably to the language of Jesus. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Matt. 6: 19-20. These trees were hewn out chiefly by the servants of Hiram, from the cedars of Lebanon. Each piece of material was so minutely dressed out, "that there was neither hammer nor ax nor any tool of iron heard in the house, while it was building." I Kings 6:7. As the type so is the reality when the Lord began his work, you were in the forest of nature, "and were by nature the children of wrath, even as others." Eph. 2:3. He first cut you down, and each stroke was indeed necessary in order to hew off the roughage, straighten you out and make you fit for the Master's use. The reader may inquire, "Have I been properly dressed out?" I have said that this is a fairly good rule by which to tell. If we are back biting, fault finding, contending about trifling things and striving about words to no profit among and with our brethren, it is good evidence that a few more knots need to be slabbed off, which God alone can do. Long before you united with the church you may have thought that there were certain members on the inside that you could not fellowship, but ah! how different when you were carried there on the wings of God's

love. There was then no thought in your mind of who can I fellowship, but the great wonder now is who can fellowship me? How good if we could always be possessed with this spirit.

Several years ago I had an appointment at a church during the week. Upon approaching the ground several brethren gathered around me and said, "Brother Adams, there is a man here that we want you to encourage to unite with the church." I said, "What is his reason for staying out?" They said, "He stated that there was a member that he could not fellowship." My reply was, "You had better let him alone until God completes his work with the hewing ax." About two years later, the unworthy writer was present when this brother came pleading for a home and was happily received into the fold. It will be noticed that when these timbers were hewn out they were floated to Joppa by way of the sea. The word *sea* often when used in the Scriptures signifies trouble. We see the waves and billows as they roll to the shore. David said, "All thy waves and thy billows are gone over me." Psalms 42:7. Dear child of God, have you ever felt any of these waves and billows come over you while you are floating by the way of the sea? If so, be not discouraged for our God has spoken by the mouth of his apostle and said, "We must through much tribulation enter into the kingdom of God." Acts 14:22. The materials that were used in the construction of this building were not dead, rotten or decayed materials. They were sound and seasoned materials. So is the church of God. She is built out of living materials, living by the reason of Christ who lives in her. Peter said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," I Peter 2:5, which is in harmony with the testimony of the apostle Paul, "And are built upon the foundation of the ap-

ostles and prophets, Jesus Christ himself being the chief corner stone, *in whom* all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2: 20-21.

"She hath hewn out her seven pillars." I do not claim to have any superior knowledge over my precious brethren in writing on this or any other portion of God's sacred word. Some have said "the seven pillars" represent the seven churches of Asia, but as I view the natural building of Solomon, I see the building is supported by the pillars and the pillars get their support from the rock bed underneath. Now the pillars are between the rock and the building which seems to me to more fully represent the apostles and prophets who were peculiarly fitted and hewn out to withstand the cold, chilly winds and give succor and support to the children of God by reason of the severe trials and afflictions which they were enabled by the grace of God to pass through. Would you not say that you have many times drawn comfort and peace from their sacred writings when they are applied to your experience by the Holy Ghost? When the apostle John was exiled upon the isle of Patmos, he said, "I John, who also am your brother, and companion in tribulation." Remember that it is when you are in tribulation that he is your bosom friend. The word "seven" is often used to denote fulness. The above views which I have penned seem to me to be in harmony with the inspired writings of the apostle Paul. "And are built upon the *foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom* all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2: 20-21.

(To be continued)

Route 1, Box 901, Auburn, Wash.

DEAR BROTHER DODSON: I am sending you a letter I received last month. I

think it is a wonderful letter and shows the Saviour's work among his people. The day I received it, it seemed the sun shone brighter than usual. I could not help noticing it. I would like to see the letter in the *Signs*. I do not have permission to publish it but I do not think the writer will care. I have received some wonderful letters. One thing is sure, my hope is built on nothing less, than Jesus blood and righteousness. I am so tired of sin and this weary world. I know there is nothing I can do unless my heavenly Father points the way. I must stand still. "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. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I will say farewell with love to the household of faith.

(Mrs.) JENNIE CLIFFORD

Route 1, Box 738, Brooks Ave., Memphis, Tenn.

DEAR FRIEND If I would be so bold as to speak as such, but I cannot help feeling any friend, or one who loves Old Baptist doctrine, is a friend of mine. I hope so. I know you are wondering who I am and why I wrote to you. I will attempt to answer question number two first. Only God knows why I had the desire to write to you and I hope he influenced me to do so. If so all is well, but if I am influenced

otherwise may you recognize it at once and disregard the whole matter. As to who I am I would answer at once, I am a sinner living in hope of the coming of the Lord when he shall come with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise. Oh! what a day of rejoicing that will be when all the chosen in Christ will be gathered together to be with him; where all tears will be wiped away; no more sorrow, sin or pain; one eternity of joy and peace. If I may intrude on your time a few moments I would like to tell you something of my experience.

I am far from being a good person for I feel there is none good but God. I have many faults, I do not like them, in fact I hate them, yet I have them as they seem to be some of my can't help its, and I do feel I am a can't help it all the way. I was born July 14, 1911 of Missionary Baptist parents. I joined their church when I was nine years old with only the feeling there is a God and fear of everlasting doom. With this fear uppermost in mind during a revival of the church my parents attended I joined, was accepted and baptized. Thus was I taught in the school of men that we choose our life as we want it to be, and also choose heaven or everlasting punishment and work to obtain the high honor, but behold when God teaches us a lesson we do not forget so easily. I knew nothing of the Primitive Baptist or doctrine until I was seventeen years old, that was when I married my husband coming from a Primitive Baptist home. His father in the flesh, J. D. Newman, was in his day a Primitive Baptist preacher. After our marriage we discussed the differences in our beliefs a lot but I would not consent to attend his church. I just could not (or thought so) accept the doctrine of predestination, particularly election and special atonement, and I do not believe even now that it is left up to anyone to believe

or accept anything. God teaches and we are made to believe, therefore then, I fought this doctrine, in all truth I must say so.

When my husband's mother died in 1931 my father-in-law made his home with us. Naturally he loved to talk of his doctrine and I was so sinful I could not even bear with him. I did not even want to hear it discussed. Oh yes, the Lord knows what a sinner I am. My father-in-law lived with us seven years and died with my attitude unchanged, yet I felt a love for him and I did not even understand why I felt as I did. I would do anything for his comfort but when he commenced on his doctrine I was just long gone elsewhere. The strangest thing happened when he was on his death bed, that is just before he died. One morning he seemed as rational as could be. He had not been well for some time, being eighty-five and his mind seemed to be leaving him. So many things took hold at once concerning his health and he was forced to take his bed to leave this world. This particular morning he seemed better and called my two children to his bedside, telling them to be good children. Then he turned to me and said, "Louise, no one could make me believe you are not a child of God." I thought what a strange thing for one to say as far apart as we were in doctrine. He passed away a few days later and I think I shall never forget that expression. We laid him to rest beside his wife who had preceded him in death seven years. It was a beautiful day but I did not feel it so for when he died I almost had a nervous collapse. The funeral was held at Ripley, Tenn. about fifty-five miles from Memphis, that having been his home the greater part of his life. He married and raised his family there in the same neighborhood. There was called from Mayfield, Ky, a preacher of like faith as his to attend the services, Elder Wade Perkins. I got the shock of my life right at that funeral. When this

preacher arose and spoke to the crowd, and what a crowd it was, house and yard full, this thought and conviction came to me, "Here is a man of God." Then and there was born the desire to hear what these people have to say concerning God and his purposes, but I did not go at once to hear them. When I got home we only attended the Missionary meetings once. Before my husband's Dad died I had become disinterested in the church I belonged to. I did not know what was wrong with me but when I went to church I felt like I did not get anything out of it. I did not understand the preachers sermons and I felt there was a lacking there but I knew not what. I asked my husband to take me to hear the Primitive Baptists and I would not let him rest until he agreed to do so, so in the summer of 1941 I listened to my first Primitive Baptist sermon in their church here on Shotwell Ave. in Memphis. Elder W. O. Wammack was moderator of this little church, and even though the number present is sometimes few, here is the thing found that caused my worry and I felt lacking when I attended the Missionaries. What? Charity manifested beyond the tongue. Maybe that is why I desired to write you as you mentioned that you liked charity. Ah, I do too, without it we are told we are only tinkling symbols, and, dear friend, I hope I have been taught it for when we are taught a lesson by the hand of the all wise and all powerful God we do not forget so easily. I asked the Missionaries for my letter or to take my name from their books as I was not in accord with their doctrine.

I first felt the struggling of two natures in 1942 and if you care to correspond with me I would like to tell you about this, but O if I know myself at all I hope I have been brought to believe in a God who does all his pleasure, who saw the end of everything from the beginning, purposed all events and brings them

about to the wise and just end he chose, raising up the evil for his day as Pharaoh and choose his people in Christ Jesus before the foundation of the world to be holy and without blame before him in love. Now if the Bible does not teach predestination, election and special atonement I just do not understand it, yet on the other hand, dear friend, when I am made to see some of the things I do I wonder why I could claim to love Him. Why am I thus? I am such an unworthy one even of the least of his consideration, much less his mercy, and me, indeed not, I do not want justice for I know where that would land me. Oh, if I can claim a part and have a hope it most assuredly lies in the finished work of one who was obedient to the law, who who was tempted like as we are, yet without sin, who paid the supreme sacrifice for his children and it is to him we have everything to be thankful for and who would not love such an one. I have no righteousness, I own, but he is perfect righteousness and all praise, glory and honor is due him. I have not wherewith that I glory but look to him for grace for I of myself can do nothing. I feel so dependent on him for all things I receive both temporal and spiritual. I like the epistle of Paul to the Ephesians, also 8th and 9th chapter of Romans. I, too, get so much enjoyment in the reading of the *Signs of the Times*, and often when I feel so far away and blue, trying to hold on to the sweet experiences or bring them again, I am made to rejoice that I am not alone in my peculiar thoughts and ways, and indeed it is like good news from a far country. I am such an one that I do not understand so much of the Scriptures only as God has seen fit to reveal them to me, and I find myself in the position of needing his help and that continually for of myself I cannot withstand the evils of this world. Is it not a God of power that we are made to love, fear and believe in? And he has promised

to never leave or forsake us though we are often blue and feel so empty and blank, but O the joy of the soul when he shows us again of these things as he did John. He sent to know of Him if he was the one, and he told the disciples to show again unto John these things, the blind see, the lame walk, etc.

Dear friend, I am afraid I have taken too much of your time and say you forgive me for that, please. I would like to correspond with you if you care that it be so, not that I feel worthy of the least of one's notice, but if I know myself at all I feel to say as Ruth, "Intreat 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." That is how I feel about the Old Baptist people that I have been brought to love, I hope by the great God of Israel. Why? Because I believe they love the things I hope I love, and when I am among them I feel at home. Though I do not belong to their church I hope to some day, that is, may it be God's will that it be so. With this thought in view and a hope that some day I can ask them to baptize me, that is what I long for now, I will end this letter and if ever you can feel it in your heart to do so remember an unworthy sinner, if saved at all saved by the grace of God. In love I am,

(Mrs.) LOUISE NEWMAN

(Frequently one of our readers will say, one issue of the *Signs* is worth a year's subscription, but if we are able to judge, many will feel that the foregoing letter addressed to a "Friend" is worth many times over the annual subscription price. Certain portions of it touched us so deeply that we had to pause and wipe the tears from our eyes before we could continue reading it. Her father-in-law, the dear old servant of God that he was, had discerned what was still un-

known to her, otherwise he could not have said what he did on his death bed: "Louise, no one could make me believe you are not a child of God." Like an arrow that pierces the heart of a deer, although it may continue to struggle and go deep into the wooded forest, sooner or later it will have to succumb to the wound of the archer and fall prostrate upon the ground. Truly, this arrow from God's bow aimed by his servant under the guiding influence of the Holy Spirit found its mark and accomplished the purpose of God, at whose command it was directed, for the testimony which our friend gives of the effectual working of God's mighty power in her heart and life is unmistakably clear to those who have eyes to see it. When we are blessed to witness such holy scenes we can but exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15: 3. We do not see how a single heart which has been touched by the finger of God's infinite love can fail to burst forth into singing songs of praise and adoration to God's blessed name because of his wonderful works among the children of men, when they read such precious experiences as are set forth by our friend in her letter. We wish to thank sister Jennie Clifford for sending us this letter for publication and we are persuaded that the writer will feel to thank God for having presented so wonderfully to her kindred in the Spirit what God has wrought in her soul. She has told the Old Baptists in her letter how she feels toward them, and we are certain she will soon discover how they feel towards her if she will submit her case to the church, which will undoubtedly grant her the desire of her heart, and that is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. She, being in the Way (Christ), the Lord has led her to the house of her Master's brethren, and they

can only rejoice and bid her "Come in, thou blessed of the Lord; wherefore standest thou without?" Gen. 24: 31. God, by his work of grace in the heart, has separated all such from the world, He has taken the world out of their heart, and while they are in the world, they are not of the world, for they are pilgrims journeying to a better country, and they should go home to their friends and tell them what great things the Lord hath done for them, whereof they are glad. May God's precious name have everlasting praise is our humble prayer for Jesus' sake. Amen.

R. L. D.)

(Continued from June issue)

When the Lord plows that sword reaches down into our very vitals; "For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased." Jer. 30: 12-14. This house of clay is all broken up when the Lord plows. Our power is broken up for it says, "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone and there is none shut up, or left." Deut. 32: 36. Our pride, our conceit, and all our ways are broken up, all our life's plans are broken up and must be sacrificed. "And Jacob shall break his clods." Jacob means experience, and it is only by a long and bitter experience that the clods of rebellion, pride, conceit and the like are broken up, that the seed, (the word of thy kingdom) may find a lodgment there. "Doth the plowman plow all day to sow? doth he open and break the clods

of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?—This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28: 24-25 and 29.

"And another said, I have married a wife, and therefore I cannot come." Christ is the true and only husband of the church, and that means every individual member of the church, the bride the Lamb's wife. Figuratively speaking, this man has become his own husband, he is yet laboring under the law to save himself by his own works. His power is not all gone yet, there seems to be some shut up and left, but there will not be when the Lord gets through with him. In what seems to be this same parable as recorded in Matt. 22, this same man is represented as not having a wedding garment on, it means the same as being married to a wife, for a wedding garment is the righteousness of Christ, and while we may have his righteousness doctrinally, yet experimentally we may not be married to him as long as we are laboring under the law, and it is experience that is being considered in this parable. As it was with Jacob, more clods will have to be broken if this man ever gets a taste of that great supper. "For I say unto you, That none of those men which were bidden shall taste my supper." I understand this to mean none of those who were yet laboring under the law. It must be remembered that this is all figurative language and none of it is to be taken literally. Jesus is not distinguishing between individuals here, but between works and grace. We notice that the only ones that eat of that supper are the ones that are brought there to eat it. There are none that can come of themselves. They all come the same way, it is by grace and grace alone, all the way.

"So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." The city here is Zion, the same city that is plowed like a field, and the lanes and streets are the experiences of those that are traveling in Zion. The Lord said he found Jacob in a waste howling wilderness, he led him about and instructed him, and kept him as the apple of his eye, and there was no strange God with him. He leads them in ways they have not known, and in paths they have not trod. He leads the blind by a way they knew not. "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. 35: 5-6. When a poor afflicted straggler has reached this stage in his experience he can sing as of old. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12: 1-3.

Here is where the poor sinner is first made to taste of that great supper. In his own experience he is made to see the unfruitfulness of his own works, and is brought to a state of utter helplessness in himself, and then is made to taste of the grace and mercy of Christ. He can now say with Solomon, "He brought me to the banqueting house, and his banner over me was love." Sol. 2: 4. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room." I know full well that I will not be able

to find words to express what I see in these last words of the servant—"and yet there is room." This brings us to those deep experiences that only a few of the most severely tried and afflicted of God's saints can fully understand—"and yet there is room." "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste my supper." No, it is not the ones that are bidden but the ones that are brought. What is this house that filled, and what is it filled with? We are that house, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6. That holding fast is not a condition, but the evidence that we are that house of God. That word *come* in the beginning of our text has the power within itself to see to it that we do hold fast, the servant is commanded to bring them and even compel them to come that the Lord's house may be filled. Filled with what? Filled with glory. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell in the thick darkness." 1 Kings 10-12. Notice my friends it is the cloud that fills the house first, and it is in the thick darkness that the Lord dwells, and it is when the thick darkness is turned into light that the glory of the Lord fills the house. Let us notice also that the servant this time is not sent into the streets and lanes of the city, to them that are in the way, but to them that have gotten out of the way, to them that are out in the highways and out in the hedges, the distant and bordered places. There is a limit to which God's

sheep can go, but they do very often go that limit; and it is there and only there that they are made to feel the full strength of God's strong arm; and when God in his great mercy brings us up out of a horrible pit and establishes our goings, and puts a new song in our mouths it is then that the house is filled with glory, the poor sinner is filled with the fulness of Christ.

One has said it is not when we are keeping the law that we are in the way, but when we do not keep it, for the law is a sort of hedge about us, and when we get out in the hedges and are pricked by its thorns we are driven back to Christ, for that is the only place we can find rest and peace, and thus we are compelled to come in. "And yet there is room." The only limit to that room is our limit to suffer more afflictions, and we are often given added grace and strength to suffer more to make room for more glory. We are often amazed at the faith and fortitude of those who are passing through deep trials, when they tell us they are more than willing to be afflicted for it is only there that they can have the peace and joy of a present Savior. "And yet there is room" for God seems to reserve his richest blessings for a time when we are most deserving, for often our patience gives way and our whole being is filled with rebellion, and the heart is full of cursing and bitterness. We may even feel to curse God, and lo, and behold, in the very midst of it the clouds above are parted and to our great surprise and amazement the full light and refulgent glory of God's abounding love, grace and mercy pours into our poor benighted hearts and once more the house is filled to overflowing. "And yet (even yet) there is room" for God's ways are unending, and his grace, love, mercy and power is inexhaustible, and as long as we are in this world we will continue to meet with new surprises, and then we will only have seen a very

small part of it, and we must be changed before we will be prepared to receive that glory in all its fulness.

(Elder) A. D. HUGHETT

5 Shaw St., Sanford, Me.

DEAR BROTHER BELLOWS: Many have been my thoughts on all the good sermons we have been privileged to hear in the past year. How wonderful is the name Jehovah! How plainly and sweetly you told us of that dear name. So many beautiful attributes his name implies. He is our gracious provider who giveth peace and righteousness, who is ever with us and over us in spreading the banner of his love. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Psalms 60:4. Such blessings seem more than a poor sinner deserves, yet how often our prayer is:

"A crumb of mercy, Lord, I crave,
Unworthy to be fed
With dainties such as angels have,
Or with the children's bread."

If we are given a heart to pray, God will incline his ear for he regardeth the prayer of the destitute. Their prayer he will not despise. How often I feel we (or I) do not pray as often as we should for one another. James said, "Confess your faults one to another, and pray one for another, that ye may be healed." At times I have been made to feel (I hope) that I have been given a heart, if not words, to pray for all the people of God and for the welfare of Zion.

Few as we are here as a church I find myself looking unto the Lord continually to preserve us in the path of truth and sincerity, giving us strength to carry on our services simple and humble though they may be. To God I give thanks for sending the ministering brethren. They come clad in the whole armor of God, with the helmet of salvation and the

sword of the Spirit, which is the word of God. These servants of God have come, like Paul, preaching nothing save Jesus Christ and him crucified. They speak not with the wisdom of man, but that which is revealed to them by the Holy Ghost. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9-10. How often when we are assembled together we speak of the pleasure it gives us when the brethren from our sister churches are able to be with us. We appreciate their love and the encouragement they bring with them. My best wishes to you and sister Bellows. Yours in humble hope.

(Mrs.) LYDIA K. NASON.

Box 185, Weslaco, Texas.

DEAR BROTHER DODSON: Your letter received about a year ago asking me to write more often for the *Signs*, but I feel so unworthy and ignorant pertaining to spiritual things I am afraid I will say the wrong things, and it will not be profitable to God's little ones. The time has passed to where I should have sent my remittance for the dear old *Signs*, the paper I have enjoyed for over forty-five years. Enclosed find \$5 to extend my subscription for a year and use the balance as you see fit.

In the past if I attended one Association every year or so, I felt the Lord had been very merciful to this poor, unworthy sinner. However, last year I was enabled to attend three, two in Texas and one in Arkansas. O, how sweet it is to meet with these little ones and hear the wonderful gospel proclaimed and see the love manifested one to another. My cup ran over at the Association in Arkansas. On Sunday four preachers were put up.

After hearing two of them I felt like my cup was full, that I could now go back home to the lower tip of Texas, some eight hundred miles, and rejoice for days on the feast I had received. When the third one preached, Elder Lambert, a new preacher to me, my cup ran over. I caught myself just about to shout, Oh! dear brother, if ever I have been in a heavenly place on earth I felt like I was there, but I choked my emotions and had to be contented with crying for joy. The thought came to me, quench not the Spirit, and I have wondered if I was guilty of doing that there. I wanted to shout praises to my Savior who had done so much for a poor undeserving sinner like me, to let me taste of the heavenly sweetness that seemed to be floating in the very air around us. The building would not hold all the people; there were so many ministers, and all preached that wonderful gospel, salvation by grace and manifested that meek spiritual spirit that humbles God's little ones and magnifies God's work in his children here in time. What is sweeter than the flow of tears down their dear faces when the gospel is being proclaimed? Yes, the Lord gives and he takes away, he opens and shuts and it is good for us that we have the thorn in the flesh.

This morning the radio announcer said the President would darken our white bread or lower the grade to whole wheat bread. I wanted to say that he was mistaken, it would raise the grade instead of lowering it. I have been wondering if Old Baptists are doing the right thing by using white flour in our communion. Personally I feel like we just as well use grape juice for the wine as to use white bread to represent his body. No Old Baptist that I know of will use grape juice. Why? Because it is not the fermented juice of the grape. It is not wine, it has not the spirits in it, it will not stimulate

the body like wine, so wine is the right emblem of his precious blood, representing the stimulating effect of the Lord's spirit in us. White flour only has about four minerals in it and lacks the other eight minerals that have been taken away by man, so in order to have a perfect representation it should be the whole wheat flour, all the grain to represent the body without sin. It takes the whole wheat flour to have all the nourishing food in it that the Lord put in the whole grain, so why not offer the best to represent our Savior.

Back under the law they finally got so corrupt that they would offer up the sick and the lame as a sacrifice to represent the most precious offering that was to come. Was the Lord pleased with it? No, the Scriptures do not approve of it, even the governor of the land would not be pleased with that kind of sacrifice. So darkening our bread here by the President to feed the starving people in Europe may be a blessing in disguise, as the natural body needs healthy food to thrive on. So does the spiritual body need healthy spiritual food to thrive on. The spiritual man will not thrive on works and grace mixed. If it is by grace then it is no more by works.

My dear old mother-in-law, being blind and eighty-six years of age, gets so lonesome she listens to the sermons on the radio, but when they begin to say that the Lord has done all he can and it is up to you to make the decision, I see her shake that white head and saying, "Oh no, my God is not like that, he never wants for anything, he never tried to do anything, but he speaks and it is done, commands and it stands fast, and whatsoever his soul desires even that he doeth, he is almighty from everlasting to everlasting." Excuse mistakes, look over my imperfections and if any of this in your judgment will do to publish you have my per-

mission. If any Old Baptists or believers ever come to this part of the country we want you to visit us. Remember a poor sinner in your prayers. Saved by grace if saved at all.

(Elder) E. B. AULT.

Route 2, Box 69 E., Huntington 2, W. Va.

Elder R. Lester Dodson, Dear Brother in hope:

I am sending in my renewal to the *Signs*, the balance for you to use as you see fit. I enjoy reading the good articles in the dear old paper. I get so much comfort from reading the experiences of God's little children. I have been blessed to hear you preach the wonderful riches of our Lord and Savior Jesus Christ at Danville, Va. once. I hope it will be the Lord's will to give you a mind to visit us down here in West Virginia at Old Harmony Church. Will close hoping to see you in the near future. A brother in hope.

FLOYD JOHNSON

(We greatly appreciate the foregoing letter from brother Johnson, and thank him sincerely for his kind invitation to visit the brethren in West Virginia. In this connection we would also take this occasion to thank the brethren in various parts of the country for their invitations from time to time to visit them. If we were situated so that we could nothing would be more pleasing to us than to visit our dear brethren in the different states, but for the time being at least the way does not seem to be open. We truly hope it will not always be so, for if we know our own heart there is no joy in this world that can equal that experienced by God's servants when they are enabled to visit among the elect of God and are blessed to preach unto them Jesus. Again we say thanks to all for

your kindness and may God bless you as only he can. R. L. D.)

Sidney Center, N. Y.

DEAR BROTHER DODSON: I am enclosing a check for \$3 to renew my subscription to the *Signs* which I think expired with the December issue. You may use the other dollar as you see fit. I prize the *Signs* so much that I should hate to do without it. It is the best Old Baptist paper I have ever found and I hope you may be blessed to edit it for many years to come. An unworthy sister if one at all.

(Mrs.) MAYNARD FINCH

4225 Pasadena, Detroit 4, Mich.

The *Signs* of the Times, Dear Sirs:

Enclosed please find \$5, two of which is for my subscription to the *Signs* and the rest for whatever use you may wish to put it. Keep up the good work in publishing the *Signs*.

Respectfully yours,

(Mrs.) A. T. JONES

Route 1, Box 154, Steeds, N. C.

DEAR BROTHER DODSON: We take the *Signs of the Times* and enjoy it so much. Wish it came twice instead of only once a month. When our subscription expires we want to renew. We read them over and over. There are surely good sound experiences in the paper and tell my experience better than I can. I feel unfit to be among the Old Baptists but that is all I believe and all I care to believe. If I am one of them I am the least of all. If I ever was born again it was when I was a child and I want to live a Primitive Baptist. We want to subscribe for the paper one year for one of our sons. I believe he will enjoy reading it.

GEORGE L. DAVIS

EDITORIAL

RUTHERFORD, N. J.

JULY, 1946

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Psalms 133: 1-3.

DEAR BRETHREN: The time has come for us to write you again through the columns of the *Signs of the Times*, and we have no better thought to present to you than the language of David as quoted above. As we think of you and the quiet habitation in which you live we feel unworthy of the company and fellowship of such a fine household, and to dwell with such goodness and pleasantness is beyond description. We often question are we as mindful of each other as we should be that we give no offense, which would bring distress and trouble into the dwelling where we feel there should be peace and love. We truly hope we have felt the sweetness of the assemblage of the saints when it seemed like precious ointment had been poured upon the whole multitude, and we could say this is none other than the house of the Lord. It was good and pleasant to be there, and hear from all around, all being of one accord. This precious ointment seemed to cover the

whole person, and we could truly say we love those people and our love for them is such that it cannot be described, or that they live purer lives than other people, but the life they have and the way they live brings the thought, "There my best friends my kindred dwell, There God my Savior reigns," and that which hurts them hurts us.

We know these things are not brought to us by works of righteousness which we have done, but according to God's abundant mercy bestowed upon us. The pleasant seasons of our lives are when we can in reminiscence see the beauties we have beheld among the brethren. It gives us much distress when perversions and criticisms arise among them. "For none of us liveth to himself, and no man dieth to himself." Rom. 14: 7. The apostle plainly testifies that none of us can moderate the order of the church of God and thereby produce life, and he also continues in this theme to the end of the chapter saying in the 17th verse "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

We have called attention to the royal priesthood, that holy nation zealous of good works, and the life, daily bread, that builds up and strengthens every one that belongs to that kingdom. Jesus is their high priest and king, and every one that beholdeth the beauty of the Lord our God upon his people are given eyes to see and ears to hear. They hear Jesus call "come unto me" and every one that heareth his voice has heard and learned of the Father and are pressing unto him when his voice is heard. Jesus identifies the individual he is calling for he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The yoke is given to every child of God, and he commands, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall

find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 9: 28-30.

All our help comes from the Lord, and when we consider the pleasant places where we have rested and felt the presence of the Almighty we must have been in the shadow of the Almighty which proves, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty," and they will say, "He is my refuge and my fortress: my God; in him will I trust." Psalms 91: 1-2. It is very precious to note that the Lord will command the blessing, even life forevermore. We truly believe the Lord commanded to every one that will sing his praise in glory, for he is infinite and knew all that he should suffer for his people, and a complete survey of their salvation was in his mind when he said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2-3. I give unto them eternal life, and they shall never perish. This is the blessing he hath commanded, "life forevermore". With these thoughts we are reminded of the language of the poet, Watts:

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
The comfort of my nights.

In darkest shades if he appear,
My dawning is begun;
He is my soul's sweet morning star,
And he my rising sun.

The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers I am His!

My soul would leave this heavy clay
At that transporting word,
Run up with joy the shining way
To embrace my dearest Lord.

Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love, and arms of faith,
Should bear me conqueror through."

The spirit of the writer of this Psalm declared Jesus to be the root and offspring, and it was the root of the matter in David by which he could express the virtues of Christ Jesus in the salvation of poor sinners. These virtues get hold of our lives and we live in them, and they are true, and all of like precious faith know them and walk together, seeing eye to eye, speaking the same thing and enjoying the blessing commanded to them. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

C. W. V.

MATTHEW 5: 23-24

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

In attempting to comply with request made for our views on the above scripture, we would like, first, to stress the important fact that the Scriptures thoroughly furnish the people of God, both as to doctrine and practice, or order, and they should, therefore, search the Scriptures diligently and take heed unto them. Some of our brethren manifest considerable zeal in adhering to certain principles enunciated by men and at the same time neglect the more weighty matters set forth in the word of God. Perhaps one of the greatest weaknesses to be found among our people is their lack of good church order, and since our text is a portion of the instruction given by Christ himself to his disciples as the proper procedure for them to follow where a brother has ought against another, we will presume to point out some of our faults and at the same time recommend certain remedies. The very best of our disciplinarians apparently know very little about good church order, the lack of which has probably caused more confusion among the brethren than differ-

ences on points of doctrine. In various sections of our country there are substantial groups who are fundamentally sound in doctrine, but the sad part about the matter is they are torn asunder because they either do not know how to keep house or they are altogether indifferent about it. We have in mind one such group involving several states, where so far as we are able to discover there is practically no doctrinal differences at all, and yet they cannot come together and worship in church fellowship. The trouble started by their upholding a minister who organized a church composed partly of excluded members, and then continuing to affiliate with and receive into their church fellowship members who have been excluded one or more times. There is no question in our mind but what many churches do not labor as they should to save a brother or sister before excluding them, which should be considered as the very last resort, but once a member has been excluded by an orderly church the only way that we know for such a member to come back into the church is through the very same door they went out. There may be instances of a church or churches departing from the faith or becoming so deeply engrossed in disorder that all orderly churches may find no other course left open but to withdraw from them. In such a case a committee could be appointed by orderly churches to investigate the facts and report back to the churches, with the result that any member of the disorderly church who was properly received, who is sound in the faith and whose conduct has been beyond reproach may be received by orderly churches upon a proper confession of faith. We would like to say in this connection that we believe in some instances in the past it has been made too difficult for erring churches, or individuals, to return to the fold.

Notwithstanding the fact that the Lord Jesus Christ very definitely and clearly,

so far as we are concerned, laid down in this chapter the guiding principle with regard to divorce and remarriage, there seems to be more trouble arising in recent years over this matter than almost any other particular thing. In the thirty-second verse of this chapter Jesus is quoted as having said: "Whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Yet, in the face of this very explicit testimony by the Great Head of the church, from time to time we find Old Baptists changing mates, regardless of the cause. Not so many months ago we were amazed to learn that some Old Baptists are taking the position that regardless of how many wives a man may have had before he received a hope, regeneration gives him a clean slate, so to speak, and say it is perfectly proper for him to be received into the fellowship of the church, even though there may be three living women to whom he has been married, two of whom may have been divorced for reasons other than the one given by Christ. We do not believe the words of Jesus permit of such a construction. If one who has been a member of some other church organization seeks membership in an Old Baptist church and at the same time desires to retain such affiliations, we would very properly demand that he show his faith by his works and sever all such ties. If there is a situation where this is impossible, in our opinion, such a person is not a fit subject for membership in an orderly Old School Baptist church. One of the requirements which James gives us for *pure religion* is that we keep ourselves unspotted from the world. Even some of the Scribes and Pharisees of our land will not stand for an interchange of wives and husbands except upon Bible grounds. Much distress is being caused by our people treating this matter too lightly and we truly hope they will face

the issue squarely and not try to shun or modify it by countenancing almost any imaginable situation. We are aware of the fact that there are some very sad cases where marriages have not turned out as was hoped for, and while from many points of view another venture might seem more promising and desirable, unless the parties interested can keep within the bounds of the Bible, it is our considered opinion that Old Baptists should definitely refrain from all such and, if need be, endure their cross and suffer for the sake of Christ and his church, rather than yield to their fleshly desires.

Despite the fact that Jesus gave us a very clear rule for dealing with a brother who has offended us, in the following language, "moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican," frequently we go heedlessly along pursuing our own course, dealing with our brother as seemeth good unto us, regardless of the divine teaching and instruction. In some cases brethren have been excluded without being given an opportunity to be heard. Such a course is not permissible even in the *courts of law in our land*, to say nothing of the *court where mercy and grace* are supposed to abound. In all such cases the offending member should be notified to be present, if possible, and a full attendance of the church membership should be greatly desired. Where churches have erred in this respect we hope they will do what they can to rectify their mistakes.

We would like to remind our readers of the fact that our text is found in the beginning of what is commonly referred

to as the Sermon on the Mount. We are told that "when he (Jesus) was set, his disciples came unto him." He had a message of the greatest moment and importance to impart unto them, and he proceeded to tell them of the blessed estate of "the poor in spirit," of those "that mourn", of "the meek", of those "which do hunger and thirst after righteousness," of "the merciful", of "the pure in heart", of "the peacemakers", of those "which are persecuted for righteousness' sake", and of those who "are reviled". He likens them unto "the salt of the earth" and "the light of the world," taking occasion to explain what such terms signified, and then admonished them as follows: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He then said of himself, "I am not come to destroy, but to fulfill," and declared that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This showed his undeviating faithfulness to the cause. Following this he says, "Who-soever therefore shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He then continued by saying unto them, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." How we must needs take heed unto ourselves and unto the doctrine! Jesus then reminded them of that which had been said by them of old time: "Thou shalt not kill; and, whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Having referred to the workings of the law, he proceeded to draw a further lesson from it in the language of our text: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." While the law was exacting, at best it was but a shadow of good things to come. If under the law when one brought his gift to the altar and remembered that his brother had ought against him, he was required to leave his gift at the altar and go and first be reconciled to his brother, and then come and offer his gift, how much more should the members of Christ's mystical body regard this sacred relationship. Jesus was careful to meet all of the requirements and customs of the law. On one occasion when he and Peter were come to Capernaum "they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Mat. 17: 24-27. This not only showed his sovereignty over the fish of the sea, but also showed his consideration and regard for others. The gospel church is so compact that it behooves her members to be very meticulous in observing her ordinances and in fulfilling the law of Christ. Jesus said, "whoso shall offend one of these little ones which believe in me, it were better for him that

a millstone were hanged about his neck, and that he were drowned in the depth of the sea." It should, therefore, be of the most vital concern to the Lord's people as to how they should deal with each other in endeavoring to keep the unity of the body in the bonds of peace. We knew an Elder in Virginia some years ago who construed our text to apply particularly to Ministers, and he said if he was aware of the fact that a brother had ought against him he would lay his preaching gift upon the altar and refuse to speak until he had been reconciled to his brother. It would seem to us that such a spirit was an excellent one to display and we fear it is seen far too seldom. Frequently, we see just the opposite, and from time to time men will arise who appear to crave notoriety and leadership, who will try to carry their point at all cost, regardless of the consequences to the church as a whole. Most certainly such men do not manifest the spirit of the true Shepherd, who gave his life for the sheep. And often times our good brethren seem willing to follow such men blindly, regardless as to whether they can give a "thus saith the Lord" for what they advocate or not. We cannot go wrong by clinging to the divinely inspired Scriptures as our infallible guide in both doctrine and practice, and we truly hope that each and every one will prayerfully seek guidance from on high and remember to "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein," for in so doing "ye shall find rest for your souls." Jer. 6: 16.

Let us come back to the words of Jesus for there never was and neither can there ever be a greater teacher than he who spake as never man spake, and let us remember that it was he who was declared to be head over all things to the church, which is his body. Isaiah prophesied concerning his advent into the world, saying "the government shall be

upon his shoulder," and "Of the increase of his government and peace there shall be no end." Jesus said to Peter, immediately following his declaration that he would build his church upon the rock of revelation and the gates of hell shall not prevail against it, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Mat. 16: 19. If we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, it does seem to us that we should give the most earnest heed to the teaching of his Holy Word and not be blown about by every wind of doctrine that can be promulgated by mankind. Let us remember that "the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God". Therefore, let us keep within the bounds of the Scriptures in all that we do and say and follow no man who deviates from them to cause confusion and strife in the fold. Let us all endeavor to refrain from agitations which disturb the peace and harmony of the church. We have known of good brethren hesitating to attend associations and meetings for fear of unpleasantness arising because of discussions by those who are out to get the better of an argument over some point. It would be better that we should so conduct ourselves as to provoke one another unto love and fellowship.

In conclusion, and in the words of the Great Apostle let us refrain from the things of the flesh, which he says are these; "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit

the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another." Gal. 5: 19-26.

R. L. D.

OBITUARIES

With a deep feeling of sadness we record the death of our brother, JAMES PYATT RISLER, at his home near Locktown, N. J., March 30, 1946. He was the third child of Cyrus and Sarah Pyatt Risler, two older and one younger surviving him: Mrs. Daniel S. Fox, Clinton, N. J., Willis, Mt. Vernon, N. Y., and Cyrus in New York City. He was born Jan. 24, 1863, making his sojourn here 83 years, 2 months and 6 days.

December 31, 1884 he was united in marriage to Miss Sarah Catherine Slout at the home of brother and sister Franklin S. and Susie E. Terry, Oak Lane, Pa., by the late Elder P. G. Lester of Va. For over 61 years they lived happily together on their farm near Locktown where brother was born. He was a successful farmer, having followed that vocation the most of his life. In addition to the sister and two brothers mentioned above, he leaves to mourn his passing his sorrowing widow, who has been a member of the Kingwood Old School Baptist Church for 65 years, two children, Mrs. E. R. Suydam, Westfield, N. J., Grover C. Risler, living on the farm and having made it possible for his father to continue farming at his advanced age, and one grand daughter, Miss Catharyn Risler Suydam, Westfield, N. J.

James never made a public confession of his faith, but his widow has sweet memories of conversations with him, showing his interest in the things of God's kingdom. During his last illness of several weeks, in which he suffered intensely, he remarked to different members of the family that this was his last illness and he wanted to go. He longed for that sweet rest beyond this vale of tears.

For many years he has been afflicted with deafness, but with the aid of a hearing device in the last years of his life he was able to hear some of

the preaching of Elder C. W. Vaughn and requested that he be called to officiate at his funeral. This request was granted and by request Elder Vaughn read Hymn 1249, Beebe's Collection and spoke comfortingly from the first two lines, "O happy soul, who safely past, thy weary warfare here," also from John 5: 24. The services were largely attended and the floral tributes many and beautiful, attesting to the high esteem in which he was held by his friends and neighbors after his long life in the community in which he lived. Interment in his family plot in Rosemont Cemetery, Rosemont, N. J. Written by request.

CYRUS RISLER

Mrs. JOSEPHINE WERT, widow of the late L. Wesley Wert, departed this life Feb. 3, 1946. She was born Sept. 26, 1857, making her stay on earth 88 years, 4 months and 7 days. She was united in marriage to Mr. Wert, Nov. 10, 1888, and to this union were born two sons who survive her to mourn the loss of a devoted, christian mother. Mr. I. Leigh Wert, Hopewell, N. J. (Residing at the home of his father and mother on Stony Brook Road) and Mr. Randolph Wert, Westmont, N. J. Mr. L. Wesley Wert, her husband, preceded her in death Dec. 26, 1925. He was born July 21, 1860, making his stay on earth 65 years, 5 months and 4 days. They truly were a devoted husband and wife. Sister Wert leaves her two sons, three grandsons, Donald, Earl and Robert; two sisters, Mrs. Eliza Golden and Mrs. Sarah C. Leigh; her church and many relatives and friends to mourn her loss. One grandchild and her two sisters are members of the Hopewell Old School Baptist Church.

No one will miss her more than her pastor, as she was regular in her attendance at the meetings every Sunday unless unavoidably detained, and when such faithful ones are taken from our midst after thirty-one years of association it seems our loss is irreparable, but we feel our loss is her eternal gain and we should not weep for her as though she had no hope. It was the lot of her pastor to come to her in her hour of bereavement when Mr. Wert was taken, and the text used was "My sheep hear my voice, and I know them, and they follow me and a stranger they will not follow." She requested the same text be used at her funeral. This was carried out by Elder R. Lester Dodson, of Rutherford, N. J. as the writer was indisposed with la grippe. Elder Dodson's services were very acceptable. We were very much grieved because we were not able to attend and pay tribute to her memory. Her remains were laid to rest in the cemetery near

the meeting-house where she enjoyed the fellowship of the church for so many years.

She united with the Old School Baptist Church in Hopewell, N. J. and was baptized by the late Elder William J. Purington, and to this faith she was loyal, and it might well be said of her, with the language of the poet:

"Een down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be
borne."

She now rests from all her labors in a blessed sleep from which none ever wake until the time comes which God has appointed that his Son shall come with the trump of God, and the archangel, and the grave shall give up its dead, and those that live and remain shall not hinder those that sleep, but they shall all be changed in a moment, and the twinkling of an eye, and caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord.

(Elder) CHARLES W. VAUGHN

It is with deep sorrow that I hand you herewith the short obituary of brother LARKIN SANDERS of Johnson City, Ill. He was the son of Larkin L. and Rapsy Sanders, and was born near Johnson City, Oct. 20, 1867. He died Jan. 25, 1946, having attained the age of 78 years, 3 months and 5 days. He spent his entire life in and near Boyd Knob School District. He was a respected citizen in his community, a good and faithful neighbor who was always willing to lend a helping hand in time of need, a loyal companion and kind father.

He was married to Anna A. Hooper in West Frankfort in 1892. To this union were born nine children, two of whom preceded their father in death. His companion and the following children survive: Mrs. Leona Sanders, Marion, Route 3; Mrs. Lillie Frick, West Frankfort, Route 2; Mrs. Pearl Leigh, Denver, Colorado; Clay and Clyde Sanders, Johnson City, Route 1; Mrs. Edna Hardlicka, Chicago and Leslie Sanders, Thompsonville, Route 1.

Mr. Sanders was one of eleven children, all of whom have passed to the great beyond except one sister, Mrs. Sarah Barham, who resides in Marion. Mrs. Barham is seventy-six years old and quite feeble. Beside his wife, children and sister he leaves twenty-one grandchildren, nine great-children and a host of relatives and friends to mourn his departure.

Brother Sanders was an earnest christian and belonged to the Primitive Baptist Church. He was one of the pillars of the Pleasant Hill Church

for many years, and his home was a shrine for Old Baptists to gather at as long he lived and still is. He just lived from one meeting or Association until the next, thinking each one was the best and possibly his last. His beloved wife stood bravely by his side until he closed his eyes in death. Since falling in health religious services were often held in his home. He was firm in his faith and loyal to his religious convictions. Brother Sanders was a firm believer in the glorious doctrine of God's infinite wisdom, his infallible foreknowledge and his unalterable decrees; the unconditional, eternal election of all of God's children unto eternal life, the final preservation of the saints unto the image of Jesus Christ.

The writer of this sketch tried with fear and much trembling to speak a few words to a large crowd of sorrowing friends and relatives in compliance with the request of the deceased while he was still able to talk, using as a text the 14th chapter of Job. O that our God would build again the waste places in Zion, and by his spirits power gather his own together and cause them again to feast upon that manna that flows from the Rock that is higher than we are. May God give us grace to bow our heads in humble submission to this sad stroke of divine providence, in removing him from our midst and give us all a renewed hope that some blessed day, when the Son of man has made the cloud his chariot, and is driven by the strong and mighty wind, when he comes with the voice of the archangel and the trump of God to gather his jewels home, that he will break the bands of death and call us from our sleeping beds of dust, fashion us like unto his glorious body, where we shall see him and be made like him.

To-day his loved ones say farewell to a man loved and honored by all who knew him.

"Dearest one, thou hast left us,
And our loss we deeply feel;
Yet again we hope to meet you,
When the day of life is fled,
And in heaven with joy
we will greet thee."

(Elder) L. P. HARRISS

JOHN W. CAIN. This meek, humble and upright saint of God departed this life Dec. 30, 1944. He had undergone a critical operation a few weeks previous, and while he apparently stood the operation well enough for one of his age and seemed for awhile well on the road to recovery, he suddenly became worse, resulting in his death,

notwithstanding, all that was done for him by human hands.

He was born Feb. 17, 1869 in Morehouse Parish, near the town of Bastrop, La. This was near where he spent his entire life. December 24, 1891 he was married to Dora I. Seale which union was blessed with five children. Brother Cain, with his wife, united with Concord Church near by, Aug. 13, 1922 and was baptized the following day by the late Elder T. J. Evers. He was chosen clerk by his church May 6, 1933 which duty he was blessed cheerfully and faithfully to perform until his death. He engaged in farming as a livelihood, having been born on the farm, toiling hard and earnestly throughout in order to "provide things honest in the sight of all men," as the scripture saith, and be it said that he ever found in sister Cain that inestimable bosom companion which in a natural way is man's most priceless possession.

This noble man is being greatly missed and will be for years to come by many people. In both natural and spiritual concerns he was held in high esteem for his rugged, straightforward honesty; his unswerving adherence to what he believed was right; his tireless industry; in short, for all those most excellent traits of character so becoming the saints of God, and which is, I believe, evidence of God's matchless grace in the soul.

The unworthy writer was called, in connection with Elder R. W. Rhodes, to conduct the funeral services which were held in the home on New Year's day, 1945. May our gracious and ever blessed God abundantly comfort and sustain all who mourn is the sincere prayer of the writer if not deceived. Written at the request of sister Cain.

(Elder) JOHN LEE SMITH

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

Mrs. W. White, Ky., \$1; Mrs. N. M. Carney, W. Va. \$3.

LLOYD'S HYMN BOOKS WANTED

Will anyone knowing where the Primitive Hymn Book by Benjamin Lloyd can be purchased, please communicate with

S. E. REEVES
Box 254, Alba, Texas

SPECIAL MEETINGS

The Lower Country Line Association will convene with the Durham Church Saturday before the first Sunday in July, 1946 and continue three days, 6th, 7th and 8th. Eld. N. D. Teasley expected to preach introductory sermon. A. L. Holloway, Alternate. Meeting to be held at Bragtown High School, near Eno Primitive Baptist Church, just off Roxboro Highway near Durham city limits. Bus service near school, plenty of parking space. Good location for camping just across the road. A cordial invitation is extended to lovers of the truth, with special invitation to our ministering brethren.

F. D. LONG, Moderator
J. J. WHITLEY, Clerk

The regular annual two days meeting will be held at the Primitive Baptist Church, corner of Shotwell St., and Fizer Ave., Memphis, Tenn. on second Sunday in August and Saturday before. All lovers of the truth are invited to meet with us.

E. H. LANIER, Clerk

The yearly meeting of the Rewastico Church will be held the first Sunday in August, 1946. The meeting-house is located about four miles from Mardela Springs, Md.

(Elder) H. M. BENNETT

The Maine Old School Baptist Association will convene with the Whitefield Church, Whitefield, Me., Sept. 6, 7, and 8, 1946.

SANFORD S. BARTLETT, Clerk

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each 1st Sunday, 11:00 a.m. and Saturday before.

J. J. COLLINS, Pastor

Ramah Primitive Baptist Church, located 2 miles West of Cottonwood, Ala., holds services each 4th Sunday and Saturday before. Order of preaching: Elders E. E. Watson and F. A. Collins on Saturday.

AMOS SELLERS, Clerk

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each 2nd Sunday.

F. A. COLLINS, Pastor

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala. Harmony Church meets each fourth Sunday at 11 a.m., ten miles S. W. of Fayette, Ala.

H. MATT BROCK, Pastor

Little Hope Church meets each second Sunday at 11 a.m. ten miles west of Fayette, Ala.

H. MATT BROCK, Pastor

Liberty Church meets each fourth Sunday and Saturday before. 11 a.m., eight miles south of Gordo, Ala.

O. G. CARVER, Pastor

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.

F. A. COLLINS, Pastor

Hopewell Church, Ozark Ala., meets each 4th Sunday, 11 a.m. J. J. COLLINS, Pastor.

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St. at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.

Wrights' Creek Church, Slocomb, Ala., meets each Saturday before fourth Sunday, 11 a.m. Elders J. J. Collins and J. S. Bass, Pastors

New Prospect Church meets each third Sunday at 11 a.m. six miles S.E. of Sulligent, Ala.

H. MATT BROCK, Pastor

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor

Seclusia Old School, or Primitive, Predestinarian Baptist Church meets, God willing, every second Sunday in the hall corner Eighth and Yale Sts., Claremont; and every fourth Sunday at 1109 N. Williams St., Compton, California.

W. L. SLUSHER, Pastor.
La Canda, California.

Bethel Church near Stockton, Cal. meets first and third Sundays in each month and Saturday nights before. For further information write SETH BYNUM, R 3, Box 800 G, Stockton, Cal. or LEONA TUTTLE, 1940 N. Center St., Stockton, Cal.

Salem Primitive Baptist Church meets each 1st Sunday, north end Harrison Ave., Panama City, Fla.

F. A. COLLINS, Pastor

Salem Old School Baptist Church, Weiser, Idaho, meets every second Sunday at 5th and E. Park St.

B. O. JEFFREYS, Pastor
Weiser, Idaho

Pleasant Valley Church Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc)

L. L. SCHENCK, Moderator

The Lost Creek Church of Old School Predestinarian Baptists meets first Sunday each month and Saturday before near Denton, Carver Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.

C. H. EVANS, Pastor

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before a 2:30 p.m. on South 7th St., Mayfield, Ky.

O. W. PERKINS, Pastor

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays at 11 a.m. in the meeting house, 210 E. Madison St., near Calvert St
D. L. TOPPING, Pastor

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday.
D. L. TOPPING, Pastor

Hopewell Old School Baptist Church, Hopewell, N. J., meets every Sunday 10:30 a.m. in the meeting-house. Pastor in regular attendance except first Sundays.
C. W. VAUGHN, Pastor

**Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.**

Meetings every first and third Sundays 10:30 A.M., 2 P.M.

The Middleburgh Old School Baptist Church meets fourth Sunday in each month. Services held in the American Legion rooms, over Judge Golding's office (third floor), Main Street, Cobleskill, N. Y., 11 a.m. and 2 p.m.
ARNOLD H. BELLOWS, Pastor.

**Ebenezer Old School Baptist Church
in NEW YORK CITY**

Meetings every 1st and 3rd Sundays at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11:00 a.m. 1:30 p.m.

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a.m. and Saturday before.
D. V. SPANGLER, Pastor

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p.m. in Municipal Auditorium room 214, Oklahoma City, Okla.
(Mrs.) M. R. FOSTER.

Big Spring Church, Island City, Ore., meets first and third Sundays at 2:30 p.m.
C. W. BOND, Pastor

**Salem Old School Baptist Church
1026 Arch Street Philadelphia, Pa.**

(GRAND FRATERNITY HALL)
Meeting First Sunday Each Month
10:30 a.m.

Take Elevator to 3rd Floor
C. W. VAUGHN, Pastor

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis Tenn., on second Sunday each month at 11 a.m. and Saturday night before.
E. H. LANIER, Clerk

Sardis Church meets first Sunday each month at 10:30 a.m. and Saturday before at 2:30 p.m. at Potter Co., Court House, Amarillo, Texas, Elder W. N. Green Pastor. Elder C. E. Turner, Assistant Pastor.

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a.m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor, C. B. TEAGUE, Pastor.

Fort Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets third Sunday in each month at 11:00 a.m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house.
C. Y. OSTEEEN, Pastor.

Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene.
C. Y. OSTEEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockade, Texas, meets the first Sunday in each month at 10:30 a.m. in the Dr. Wood church-house.

Mt. Zion Church, Weslaco, Texas, meets on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progreso Highway.
E. B. AULT, Pastor.

Danville Primitive Baptist Church meets each second Sunday 11 a.m. and Saturday night before Bradley Road, Danville, Va.

W. R. DODD, Pasotr.

Malmaison Church ten miles from Danville, between Chatham and Danville, Va., meet each first Sunday 11 a.m.
D. V. SPANGLER, Pastor

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p.m. and Sunday at 11 a.m., Fairmont Park, 3023 Cottage Toll Road, Norfolk, Va.,
R. B. DENSON, Pastor

Richmond Primitive Baptist Church meets each fourth Sunday at 11 a.m. in the meeting house, 28th St., South Richmond, Va.

R. B. DENSON, Pastor

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U.S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a.m.
C. M. FISHER.

Bethel Old School Baptist Church, Riffe, Wash. meets every third Sunday, 11 a.m. in the meeting house.
I. F. COLEMAN, Mod.
ROSA COLEMAN, Clerk, Riffe, Wash.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.

PETER JONES, Pastor.

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

Harmony Old School Baptist Church meets each second Sunday at 11 a.m. and Saturday before at 3 p.m. about four miles east of Huntington, W. Va., N. S. Route 60 on Russel Creek.

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J., AUGUST, 1946

No. 8

THE HEAVENS DECLARE GOD'S GLORY

As dawn her crimson curtain draws aside,
While rosy morn, aroused from dewy rest,
Silters anew tremendous ocean's tide
And crowns with gold the misty mountain's crest,
Gilding the vapors on his lawnly breast—
My raptured soul with speechless wonder awed
At mingled color, shape, and sound allied,
Feels earth and sky, with beauty overflowed,
Become a vibrant lyre touched by the hand of
God.

And while at night the starry legions wheel,
With crowns aflame, along the dome-shaped deep,
Their ancient ways and glories new reveal
To sentinel enchanted night, and keep
Their vigils mid the moon's majestic sweep,
Through fire-fringed clouds, with silver looped
and laced,

Cradling in ample folds the morn asleep,
Perfection on the eternal canvas placed—
God's glory hangs on high, His handiwork there
traced.

West Hurley, N. Y. (Elder) Arnold H. Bellows

CORRESPONDENCE

"COME AND SEE"—John 1: 46

Some time ago while walking along, the fig tree arrested our mind. We had not read this lesson in a long time, therefore, did not remember any of the characters connected with it, or the lesson taught. As soon as we could get to our Bible we read the entirety of the first chapter of John. Our mind began to meditate, what is the fig tree? This was a few days before we left home June 3, 1945 to go to Hot Springs, Ark. While at Hot Springs we attended a two days

union meeting at Fordyce. We thought our mind had sufficiently meditated on the subject that we could use it in a discourse. While Elder Taylor was preaching the Lord snatched it away and gave us the woman at the well. We felt at ease in speaking and all gave us the hand of endorsement with many compliments.

We have never heard this mentioned in a sermon except a long time ago we heard a Progressive Primitive Baptist minister apply the fig tree to a disobedient child of God. We have never read anything on this subject by any of our brethren. This afternoon, Nov. 8, 1945, while sitting in the back yard taking our sun bath we dropped to sleep, and while asleep began singing—not audibly, "Oh, for a closer walk with God," and awakened singing that blessed sentiment. We felt a great thrill. It seemed our soul was full and we felt in our heart and soul seemingly as never before the great desire for that closer walk with God. "Come and see" got our mind stirred as never before. While watering the plants as the day was closing in, and the shades of night soon to hover about us, we felt the unction to write "Come and see".

We note in verse forty-three that Jesus findeth Philip. Verse forty-five reads as follows: "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of

Nazareth, the son of Joseph." Nazareth means branch. Note the three following verses: "And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael means gift of God.

It occurs to our mind we have here three beautiful types. First, the fig tree is the type of the church under the law. Our first parents covered their nakedness with fig leaves (Gen. 3:7). We read in Haggai 2:19 that the fig tree hath not yet brought forth. We read in Luke that the Lord of the vineyard came three years seeking fruit. I do not know the meaning of these three years unless it is significant of completeness. Cut it down; why cumbereth it the ground? Give me another year to fertilize it, maybe it will bear fruit. This is very significant of clinging to the law for salvation, or salvation by works. Jesus cursed the fig tree and it withered. No man shall eat fruit of thee hereafter forever. Peter called to remembrance saying, "Master, behold, the fig tree which thou cursedst is withered away." Peter seemed to be astonished, and did not understand. He was yet steeped in the things of the law. The Master said, "Have faith in God." The mountain of law worship shall be removed.

We are now approaching a new order, or the second type in our lesson. We see in this that Philip is the type of the gospel or this new order. He began at the same scripture and preached Jesus. He went on his way rejoicing. We were blessed to attend the Yellow River Association this year in Atlanta.

Elder H. C. Nash preached the introductory sermon. We do not remember his text but we do remember his theme was the old order and the new order. Right here several thoughts come into our mind, but to mention them all would make this too lengthy. We never heard a more beautiful picture of old order and new order than Elder Nash presented. We felt like saying in the language of our text, "Come and see". It is wonderful to behold the new order in which all shall be taught of the Lord. "Come and see" that salvation is by grace, we were unable to keep the law, the blood of the Lamb hath set us free.

We see in our third type that Nathanael is a subject of grace. The gospel findeth Nathanael and tells him of Jesus. He "hath abolished death, and hath brought life and immortality to light through the gospel." It occurs to our mind that when Jesus told Nathanael there was no guile in him, it is significant of the perfect work of redemption. How did you know me anyway? Is not this true in our experience? How could Jesus know a vile sinner like me? It seems impossible. Nathanael, be still and listen. Before the gospel called you, opened your understanding and showed you the glories of the new order, I saw you under the fig tree—under the law. I am the end of the law. Is it any wonder now that Nathanael could acclaim, "Rabbi, thou art the Son of God." "Come and see." When the poor Gadarene was found with Jesus and in his right mind, no doubt he felt like saying in his heart and soul to the beloved of the Lord, "Come and see" how great things the Lord hath done for me, hath done for me what I could not do, Poor helpless me! Until now we have written the above with two sittings after supper. After we retired last night Nathanael kept hovering our mind. It was quite some time before we could relax and sleep. It occurred that maybe

Nathanael is the type of the whole church, or the entirety of the redeemed of the Lord. We desire to quote here the fiftieth and fifty-first verses: "Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Old Jacob in his journey lay down to sleep. "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." This ladder is Jesus. My beloved, if you have not seen this ladder in a real vision as Jacob of old, may I say to you that when Christ was formed in you, the hope of glory, the promise is to you as Jesus said to Nathanael, heaven is open, and in your experience you can see Jesus all the way from heaven to earth. You can then acclaim that Jesus is the captain of our salvation. You feel like saying to the beloved of the Lord, "Come and see" the glory of the glories, "Come and see" the new heavens and a new earth wherein dwelleth righteousness. The gospel heavens in the gospel earth if you please. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

We would like to elaborate further,

but we will be too lengthy. We desire to digress here and mention as briefly as possible some of our recent gospel heavens. We recently attended Associations as follows: Abbott's Creek, Smith River, Pocatolico, Seven Mile, Salem and Yellow River. After returning home we attended Chipola, The Western Primitive, Conecuh River and Claybank. It was heaven below, my Redeemer to know, to be in these ten Associations. We had it in our program to attend two other Associations, but this awful arthritis we have has slowed us down. We wish we could mention in detail so many sweet experiences. We felt like saying in the language of one of old "it is enough." It seems we cannot quit until we mention Abbott's Creek, the first we attended after leaving Hot Springs. I never heard a more fitting introductory sermon which was delivered by Elder Z. F. Rhue. His words were "like apples of gold in pictures of silver." I wish I could mention others, but I must close. With a heart and soul full of love and gratitude, and sweet fellowship for the beloved everywhere I am very sincerely,
(Elder) C. H. BYRD.

Route 2, Box 89, Panama City, Fla.

(Continued from July issue)

"She hath killed her beasts." The provisions for one day in Solomon's household was thirty measures of fine flour, and three score measures of meal. Ten fat oxen and twenty oxen out of the pastures and an hundred sheep, besides harts and roebucks and deer and fatted fowl. I Kings 4:22-23. Was all of this portion of God's sacred word, penned just to make history and to fill up space? Indeed no. For we are told that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Before this meal and flour was reduced to its present state, the grain must go through the

upper and nether millstones, then kneaded together and baked in an hot oven. The blood must be drained out of the beast and fowls before they were prepared to feed the hungry of the household of Solomon. What can these beasts and fowls represent? Do they not portray in types and shadows, the suffering and death of the meek and lowly lamb of God who was delivered for our offences and was raised for our justification, and they more particularly point to the gospel day when we are blessed to sit down in the kingdom with Abraham, Isaac and Jacob, and partake of the heavenly feast. But before we are partakers of this heavenly feast, we too must be crucified with Christ (Paul said, "I am crucified with Christ") and die under God's just and holy law, and have part in his resurrection, before we can eat the flesh of the Son of man and drink his blood.

"She hath mingled her wine." Wine is often spoken of to typify the gospel of Christ. (Songs of Solomon 7:9) The mingling of wine beautifully portrays the various gifts which God has placed in the church for the edification of the saints. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." 1 Cor. 12:4-5. And God has placed them in order, first the apostles then prophets, evangelists, pastors and teachers. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. One precious saint will often say, "I had rather hear Elder than any other preacher I ever heard." Another one says, "I had rather hear Elder" What makes this difference? It is because his preaching is more suited to your experience. How discouraging it would be to the poor servants of God if all the household of faith were to center upon one servant and not one word of encourage-

ment for the rest of us. But our God has so arranged it in his divine providence that each one shall receive his portion in due season, and get the flavor which is best suited to his or her taste.

"She hath also furnished her table." The table which Solomon set was furnished with a great variety of foods with all the necessary vitamins to supply the body with health and strength, but would you suppose that all the food was good to the taste? My answer is no. My mother, when I was a small boy, often made me eat many things that I did not enjoy so well, but she knew it was good for my body. If I could have had my way I would have begun with the desserts and ended with desserts. I have often said that the children of God remind me of a family of little children seated around a table which was filled with coarser food and a dish of ice cream in the middle, and without the guiding hand of their mother they will almost invariably start on the ice cream and end on the ice cream. Why is this? The answer is because the cream is more delicious to the taste. But the good mother says you all must eat a reasonable supply of the coarser foods, then I will serve your dessert last. It may be that she has a supply of the better tasting food, but she knows that a well balanced diet makes a healthier child. So our God never questions you and me concerning the kind of food that we shall have. If we could have our way, we would live on love, joy, peace and happiness all the time. But ah! when he sees fit he gives us sorrow, trouble and afflictions. Now you can see that all the food that is listed on the menu is not good to the taste, but is it not good for the body? David said, "Before I was afflicted I went astray: but now I have kept thy word." Psalms 119: 67. Now affliction was not good to his taste, but through this suffering he kept God's word. Can you not

read your own experience?

"She hath sent forth her maidens." When we are invited to a banquet or feast do we not see the maidens serving the guests? No doubt, but what this was a wonderful sight for the Queen of Sheba to behold in the Temple of Solomon. Everyone serving in the place and order in which this Great King has placed them. Do you know of a more beautiful sight than to see the guests seated around and each humble servant of God handing out to the household of faith such things as the Master has supplied him with? The Lord said to Peter "Feed my lambs" and "Feed my sheep." The Lord did not tell him to convert a goat into a sheep, but the words are simply this, "Feed my lambs" and "Feed my sheep." John 21: 15-16. Through the sufferings and death of Jesus under the law all the preparation was made for the servants (or maidens) to serve in the gospel day. "For my flesh is meat indeed, and my blood is drink indeed." John 6:55.

"She crieth upon the *highest* places of the city." It will be noticed in the ninth chapter of Proverbs, fourteenth verse, that the foolish woman "sitteth at the door of her house, on a seat in the high places of the city," but the woman who possesses wisdom, "she crieth upon the highest places of the city," which is in keeping with the inspired prophet Isaiah. "And 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." Isaiah 35:8. What a comfort to the poor tempest tossed child of God, when the Holy Ghost applies the above words to your weary soul and you are lifted up and sometimes made to feel that you are in the *way* (Jesus). Abraham's servant said, "I being in the *way*, the Lord led me to the house of my master's breth-

ren." Could he fail to reach the designated place since he was in the way? Jesus says, "I am the way." "He putteth forth his own sheep, he goeth before them."

"Whoso is simple, let him turn in hither." How wonderful is the teaching of the Holy Ghost, though you feel to be weak in intellect, yet by degrees this great mystery is gradually opened up to your poor souls, that Christ Jesus dies for the ungodly. Though you may feel to be a fool, you shall not err therein. We have often heard it quoted "though fools, shall not enter therein," but the scripture reads, "though fools, shall not err therein." Isaiah 35:8. The reason that you cannot err therein, is because you are in Christ Jesus. Now we are led from law to gospel, and our eyes are opened to view the heavenly scene and receive some knowledge of the fact that he (Jesus) is made to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Then we can get a glimpse of the truth of the inspired apostle, that Jesus is made unto us wisdom, righteousness, sanctification and redemption.

"As for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled." All of this was written for those who die under God's just and holy law, and their souls are raised up into newness of life. Then it is that the Holy Ghost reveals Jesus to them as their precious Saviour, for the inspired apostle Paul said that "no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3. As the veil is gradually being lifted, and we are enabled by the Holy Spirit to get a glimpse through the lattice work and view the heavenly scene beyond, we are drawn nearer to our precious Saviour and can more readily understand that this same Jesus which Philip preached to the Eunuch was first manifested to us in

the person of the Father; second, he was manifested to us in the person of the Son and third, he was manifested to us in the person of the Holy Ghost. John said, "for there are three that bear record in heaven, the Father the Word, and the Holy Ghost: and these three are one." Paul said, "For in him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Now we can see that the Son is as old as the Father and the Father is as old as the Son, for John said, "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 anything made that was made. In him was life; and the life was the light of men." John 1:1-4. This same Jesus which Philip preached to the Eunuch has many names, some of which are recorded by the prophet Isaiah. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The reader may inquire, how can this Jesus be both the Father and the Son? The term father means oldest, so in the first administration of the spirit in our experience, he is manifested to us in the person of the Father. The Father gives life, then arrests, convicts and condemns us through the administration of the law. Second, he (Jesus) comes to us in the person of the Son. The work of the Son is to fulfill the law and instruct his people and redeem them from under the curse of the law. Now when Jesus finished his work in the person of the Son, the Son was crucified and was resurrected the third day, and after abiding here on earth forty days he ascended to the Father. The teaching and instruction which was given to his disciples by this Son Jesus was concealed in the law and revealed

by him in the person of the Holy Ghost in the gospel. Before his crucifixion he said, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25-26. Do we not see a manifestation of this Son Jesus exhibited in the person of the Holy Ghost on the day of Pentecost? "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. May I ask this question, has there been any change in presenting the eternal truth of God from that day until this unless we are overshadowed by the Holy Ghost and the Spirit gives us utterance? The Holy Ghost is the revealer of God's word. You may ask, what does the Holy Ghost reveal? Answer: the holy ghost reveals to the children of God the things which were spoken to them by the Son when he was under the law. When the Holy Ghost reveals these sacred truths to you, which is often done through and by his servants, you no doubt have said that I knew that, but I did not know that I did know it. Why is this? Answer: these things were taught to you in your experience by the Son as a convicted sinner under the law, and the truth of this teaching is now revealed to you in the gospel day by the Holy Ghost. Therefore, Jesus said, the Holy Ghost will "bring all things to your remembrance, whatsoever I have said unto you." Many of John's disciples came to the church at Ephesus, and Paul asked them if they had received the Holy Ghost, and they answered that we have not so much as heard whether there be any Holy Ghost as they had only been baptized by John with the baptism of repentance. And when they heard the words of Paul, "They were baptized in the name of the

Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them: and they spake with tongues, and prophesied." Acts 19:5-6.

In bringing my article to a close I will only mention a few thoughts in connection with the sixth verse of the ninth chapter of Proverbs: "Forsake the foolish, and live; and go in the way of understanding." In looking back through our past experience, as a convicted sinner, when we fled to the law for refuge, we can now see how foolish it was to try to justify ourselves by any works of righteousness which we can do, but, being poor blind mortals we could not see the folly of this work system, nor could we comprehend the truths of the inspired word which was spoken by the prophet Isaiah, "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." Isaiah 64:6. Ah! how true to our experience, we have to be dispossessed of all of our legal good, under the law, and come to the end of our wits, and see the justice of our condemnation, under God's just and holy law, before we can know the true meaning of this sacred prophecy. The apostle Paul, in giving his testimony, which was directed by the Holy Ghost written to Titus, said, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:3. What a dark, rough and rugged route we had to travel before we could see the way of *understanding*. Our souls were enshrouded with darkness, and not one little ray of light could we see. We were like the children of Israel when they were oppressd by the hand of Pharaoh in Egypt, enshrouded with a darkness which could be *felt*, which also must have been the experience of the poor publican who could not

so much as lift up his head, but smote upon his breast and stood afar off. He prayed and said, "God (he could not then call him Father, I know this from my own experience) be merciful to me a sinner." The scriptures tell us that he went down justified, rather than the Pharisee, who fasted twice a week, paid tithes of all he possessed and could not see himself a sinner before God. Inasmuch as Christ was delivered for our offences and raised again for our justification, we too, are crucified with him. Our souls are lifted up and the Holy Ghost reveals Jesus to us, and for the first time we are given a hope that he is our precious Saviour. May I say in my concluding remarks that this hope is so precious, that if it were possible you would not exchange it for all the gold and silver that this world affords. Now we can exclaim with the inspired apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Our eyes are now opened, our deaf ears are unstopped, and our heart is now prepared to receive the true instruction, that salvation is by grace, through faith, and that not of ourselves, but a gift of God. Is this not the way of understanding? Humbly submitted.

(Elder) T. FLOYD ADAMS

Willow Springs, N. C.

IS IT HOPE OR A FEELING OF ASSURANCE?

"In hope of eternal life, which God, that cannot lie, promised before the world began;—Titus 1: 2"

Recently a man said to me that he had accepted Christ and got himself saved, and that ever since then he has felt sure that he is saved, and that he has a feeling of assurance of a home in heaven after this life. I understood from his conversation that he felt that he

had saved himself through his own free will and volition in the matter independent altogether of being led in any manner by the Spirit of God. That is, while being in the state of an alien sinner, a natural man, dead in trespasses and sins he had, of his own volition, decided to accept Christ in order to get salvation—spiritual life—eternal life and a feeling of assurance that heaven would be his home in the hereafter. If I correctly understood him, and I think I did, the above is an outline of what he claimed he did and his feeling of accomplishment, as he viewed it, as nearly as I can state it. I take it from what he said that he evidently considered himself unsaved before he did what he called accepting Christ. I suppose he did that, in his view, in order to get saved. Now if he is correct what do we have? Would we not have to say that if he did save himself to eternal life in that way and under such circumstances, then beyond question a dead, alien, unregenerated sinner took all those steps by being led by his own spirit and obtained spiritual life? I say this because, as I understand, there are only two spirits; the Spirit of God and the reverse—the evil spirit. Every spirit, in my view, which is not of the good spirit or the Spirit of God is obviously an evil spirit. Therefore, according to his version, if he is correct about getting himself saved, the evil spirit led him to salvation, because without the righteousness of Christ—the Spirit of God in him, man himself certainly has none other than the evil spirit. “For there is not a just man upon the earth, that doeth good, and sinneth not.” Eccl. 7:20.

My view is: That if he is a saved sinner, and I truly hope that he is, he was saved by grace and not of himself, and it was not according to his works but according to purpose and grace before the world began, and because he was a son before he felt himself to be in need

of a Saviour, and before he took any steps and all such steps he took were because of righteousness dwelling in him and because he was a son and not in order to be one. “For as many as are led by the Spirit of God, they are the sons of God.” Romans 8:14. He further stated that he felt sorry for any person who did not have anything more than a hope. He asked whether I knew I was saved and I told him I did not know it. He then asked me why I did not know it. I answered that if I felt an assurance I would not have any hope. I believe I would be terribly miserable if I had no hope. I would not question those that disclaim having a hope in the correctness of their statement because it comes to me just here that there are people in the world in that condition for the Apostle said that there were those that were in the world “having no hope, and without God in the world:” Eph. 2:12. I do not now and have never understood that a person can have an assurance and a hope for the same thing. Your feeling must be one or the other. Paul said: “For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” Romans 8:24-25. This same Paul said; “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am know.” 1 Cor. 13:12. This is in harmony with what he had previously said in the same chapter concerning, as I understand it, the difference in knowledge now (in this life) and hereafter (in future life) “For we know in part, and we prophesy in part. (that is now) But when that which is perfect (future state—after this life) is come then that which is in part shall be done away.” 1 Cor. 13:9-10. It is my understanding, with all due respect to every one’s belief to the contrary, that a hope is all

the child of grace—the children of God are given to have in this life during their pilgrimage here on earth. I believe the above text is proof thereof. It also proves, as I understand, that the beloved apostle Paul had a hope instead of a feeling of assurance of eternal life. You note he said “In hope of eternal life.” If a person has more than a hope, he has more than the apostle claimed. Is it not comforting and consoling to the poor little child of grace to be enabled to feast on this scripture? It will be noted that in the first verse of this chapter, Titus 1:1, it says; “Paul a servant of God, and an apostle of Jesus Christ.” A servant of God and an apostle of Jesus Christ and yet did not claim any more than you claim. Did not make any claim of a feeling of perfect knowledge and no feeling of assurance of eternal life but hope of eternal life. I feel to hope that I have been given to feast on this testimony and comforted by this scripture. I believe this language is comforting to all that have been enabled by his Spirit and revelation to be “In hope of eternal life, which God, that cannot lie, promised before the world began.” Yours in a precious hope,

(Elder) W. A. SPEER

Box 315, El Dorado, Ark.

4632 Santa Monica B'lv'd, Hollywood 27, Cal.

DEAR BROTHER DODSON: I desire to give briefly the reason of my hope. Like all of Adam's race I was born in sin though for about eighteen years of my life I thought I was a pretty good fellow, as good as anybody and better than some I knew. But God who is rich in mercy for the great love wherewith he loved us even when we were dead in trespasses and sins had quickened me into spiritual life without the noise of a saw or the sound of a hammer. Strange to say at this time I could not see how God could be just and justify such a sinner as I felt myself to be. I tried to pray but my entrea-

ties seemed to gain no acceptance with that God who knows the heart and tries the reins of men. I went like a cart laden under many sheaves for some months, and while I was listening to Elder John Frost discourse from the 10th chapter of Romans, God brought to pass his mighty act, he brought to pass his strange act. The last thing I could remember brother Frost saying was, “The word is nigh thee, even in thy mouth, and in thy heart.” I lost sight of the watchman (the preacher), I lost sight of all earthly things. I seemed to see Jesus made a little lower than the angels—if I may say so. I saw him lead a benevolent life under the law, and I saw him fulfill it. I saw him give his back to the smiters. Yea, by his stripes I was healed and I saw him as the end of the law for righteousness, and that he had already done what I had been trying to do and failed, but he had not failed. I saw him triumph over death, hell and the grave, and the testimony was sweet to me that he showed himself alive by many infallible signs to those he had chosen before. My joy seemed full. The tears I was shedding had been tears of the bitterest despair, and now they were tears of joy. If there was any outward demonstration (in my body I mean) other than the shedding of tears I cannot recall it now. The abundant revelation seemed to be taken away, and there stood brother Frost preaching. One other thing I must mention, a still small voice in the great deep of my soul said. “Now you have obtained what you have been praying for, go and tell it to the church.” About two years after that I tried to relate and did relate in part what I have written here.

If I have ever been called to set forth the unsearchable riches of Christ my call is so connected with the time I was made to rejoice in hope of the glory of God, that if one is a mistake the other is a grievous mistake. Sometimes my faith is made strong, my prospects bright, my

hope abounds and I cannot believe that He who loved me with an everlasting love will leave me at last in sorrow to sink. Destroy an anchored hope and you destroy all for I live by hope and that too by a hope not seen, and while I have had some refreshing seasons from the presence of the Lord, I travel much by night and even now I would exclaim with the patriarch Job, "Even to-day is my complaint bitter," or with the sweet singer of Israel I now say, "Turn again our captivity, O Lord," "I am shut up, and I cannot come forth," "Undertake for me." And while I write thus, with that same David I would contend that all our times are in his hand. So we are heard sometimes to sing: "Times of sickness, times of health, Times of penury and wealth:" "All must come, and last, and end, As shall please my God and friend." I must close, my harp on the willows, but we remember the saying, "Weeping may endure for a night, but joy cometh in the morning." Forgive all that is amiss in this and when it is well with thee remember me. In hope of mercy, I beg to remain your brother.

(Elder) T. D. WALKER

1553 W. 48th St., Los Angeles 5, Cal.

To the Household of Faith, if indeed one so full of sin and burdened with tribulations can address you thus. Tonight finds me alone in a strange city, among strangers after returning from two years in the armed forces to find my home broken up, just as thousands of others. I wonder if we accomplished anything in fighting this war? Many of your husbands, fathers and sons died, and many others are maimed and crippled both in body and mind, yet we try to unravel some of the secrets of Him who purposed that this all should happen. Man can, while drinking the sweet water of life, lift up his voice vainly trying to exalt himself as a child of God, but when we drink waters, bitter waters

that are as gall, O how it does try our very being. I hate one who is always complaining, yet who is worse than I? Hours and days I spend trying to understand why it is thus with me since returning home. I tried to do as the brethren of my home church desired yet I cannot. If indeed I know myself I would not harm one who loves God for my life is not worth that. Dear ones continue in love one for the other, living just and right for you are the salt of the earth, but to you who love fame and honor, trying to set yourself up by bemeaning your fellowman, beware! You too, will drink the bitter with me. Some day when God's wrath has been appeased and he is pleased to give me to see the light, my great desire is to give my remaining days to the service of his children, yet until then, and if never, may it please him to soon take my life. I must wait. Many of you I have met in my travels here, to you I request your humble petitions to God for me, and all others who love righteousness write me a few lines, all of you wherever you are. Yes, it can happen to you, troubles of which you never dreamed. Preach brethren, serve in sincerity and in truth the cause for which you are called while your breasts are full of milk and your baskets full of fruit. The Lord giveth and the Lord taketh away even that which he hath given. When I consider, what is my life? One poor mortal man among billions on this earth. Why should I live to see troubles and trials? Is it for some purpose? Oh, that it would be made manifest to me! Try me, O Lord! If indeed I am thine. Refine me as the silver in the fire of thy wrath until it gives to thee glory, honor and praise forever and ever. To all who read this unworthy worm's letter, with a feeling of love toward truth and right please write me a few lines on your experience for me to read and file away for reference when the way is rough in

the valleys and deserts for this unworthy creature. Charge the mistakes in this letter to the sin that dwells in this body, and if indeed any glory give it to him in whom dwells only righteousness. Yours in hope.

(Elder) W. O. WAMMACK

(Many of our readers will undoubtedly be deeply touched by the sad plight in which our brother and yoke-fellow in the ministry finds himself. To literally offer one's self on the altar of service to preserve and maintain those things which are sacred and dear to us and then have to experience that which has come to Elder Wammack must, indeed, call for a crying unto the Lord to know the reason why? Truly, only such a soul knows its own bitterness, but God is able to provide a way for its escape. It is good to realize that God's love and mercy endureth forever and shall never know any change or variableness, and we can only pray that our brother's faith fail not. We have had to endure some very severe trials ourself, the depth of which only God has known, but he himself has been our help and thus far has led us on and supported us by his matchless grace. We truly hope that our brother may be given to stay upon his God and find that as his day or need so shall his strength be. Letters from those who have been down to the sea in ships and done business in deep waters will undoubtedly be appreciated by Elder Wammack. R. L. D.)

Castle Rock, Wash.

DEAR BROTHER DODSON: I should like to write a few words that might be profitable to the saints or at least a comfort to them, but as usual I find not that in mind that seems to me worthy of your time to read or space in the *Signs*.

Two things are much on my mind of late years. One is the mystery of prayer. It is so constantly in mind, a day never

passes but I ask myself how can I pray, one so sinful? How can I presume to approach the blessed mercy seat? Of what use is my prayer when I believe so firmly that the great God has already ordered, arranged or predestinated all things? It cannot be to let God know any need for already he knows all things. It cannot be in hope of changing anything as I so truly know that he is God and changes not. Yet there is no comfort greater than prayer when blessed with a true spirit of prayer. Nothing gives me the comfort as knowing that my brethren are praying with me and for me. Sister Haan's letter to the *Signs* was of the utmost comfort to me. It was in the July, 1945 number and on prayer. I have heard some mention and I myself have wondered on the legality of opening our meetings with prayer, but should hesitate to suggest it being banned as I have often seen the meeting's only comfort and instruction rendered in prayer. We have in our section a man aged and feeble, yet gifted beyond description in prayer. When you have heard his prayer you feel that you have been in the divine presence of the Lord. Not that I mean to say this is of the fleshly man, but must come from above.

The other thing that rests heavily on my mind is the continued lack of interest in members as to attendance. My greatest comfort is in my church and it often seems that is my very life. I look fondly backward to a time when we had a regular Sunday and Saturday before meeting. All business was taken care of on Saturdays so that all of Sunday could be spent in worship; then two weeks later another one Sunday meeting and it was not too often. It seems to me we do not meet often enough, not even the ones who are blessed with means and strength to do so. I go backward in mind and remember the times when I let trivial matters keep me from

my meetings and now it grieves me and I have to repent of it. I often ask myself, why did I do so? The only answer I find is to accuse myself of loving the world too well and spiritual things not enough. I had not thought to write so much and have been interrupted several times. In reading it over it seems too much like myself to be of any good to any one. Am glad to be able to send the subscription, and hope I may always, as long as my term runs on earth, be able to get my Baptist papers. They are much comfort to me. In hope of eternal life.

(Mrs.) EFFIE PARKE.

Route 2, Loganville, Ga.

DEAR BROTHER DODSON: I have a letter from a dearly beloved one in Birmingham. I felt so unworthy of it, yet I did enjoy it so much and felt as though I had been to meeting as I feel after reading different articles in the *Signs* each month. After finishing it I said "I want to send this to brother Dodson." I wrote her and she said if it meant anything to me she would not object for any reason except her unworthiness, and she knew brother Dodson would not want to waste space on it. I knew such would not be your feeling after reading it. She and brother Edwards have both been very ill since January. She was recuperating at the time of writing. They are all so dear to us and many others far and near.

If you have space and feel as I believe you do about her letter, I would be happy for you to publish it, feeling that it would be food for many. Though unworthy I hope it is our privilege to meet you and hear you preach some day. I cannot find words to express our appreciation more and more each month for the *Signs*. It is worth so much more than the price for one month, much less twelve months. May He sustain and

strengthen you to continue its publication. In love and hope.

(Mrs.) RUTH REDMAN.

(We are indebted to sister Redman for sending us the following letter from sister Edwards, also for the encouragement her letter affords in our efforts to publish the *Signs*. We can assure sister Edwards that we know of no better use to which the space in the columns of the *Signs* can be appropriated than for publishing such messages as are contained in her letter. It will undoubtedly touch a responsive chord in the hearts of our readers, and we truly hope that all may have evidence of sitting together in heavenly places in Christ Jesus and having no confidence in the flesh. We hope others may be encouraged to give a reason of the hope that is within them by relating the dealings of the Lord with them.

R. L. D.)

8274 - 7th Place, Birmingham, Ala.

DEAREST RUTH AND ERCY: If I can make my hand be still enough I will try to write you a few lines. I cannot always control its movements. It is a dark and gloomy day here, in fact most of the days are dark and gloomy now. Both the elements of nature and the whole world is under a dark cloud of uncertainty. Every way we turn it seems there is unrest, troubles and distress of all kinds. An uneasy feeling pervades the atmosphere, and we cannot begin to imagine what will be the end of all the turmoil and distressing events taking place all over the universe, and naturally in our weakness we are afraid of what is coming. But then if we stop and think — of what and of whom are we afraid? Are not two sparrows sold for a farthing and not one of them falleth to the ground without your heavenly Father? Are ye not of much more value than many sparrows? O, ye of little faith! What can worldly cares, trials,

and tribulations; what can sickness and suffering, yes, even death do that is not included in the "all things" that "work together for good to them that love God, to them who are the called according to his purpose." He who said to the roaring sea, "Hitherto shalt thou come, but no further: and there shall thy proud waves be stayed," still "doeth according to his will in the army of heaven, and among the inhabitants of the earth." Then can we not trust him and leave it all in his hands? "Having therefore obtained help of God, I continue unto this day." Then let us take courage and trust him for the future, knowing as we do that nothing, *absolutely* nothing, can ever take place contrary to his purpose. Whether we can see the "why" of it or not does not change his divine plan. We want a pillar of cloud by day, and a pillar of fire by night, but Paul says, "We walk by faith, not by sight." "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

I have heard some wonderful experiences of grace, but I have never heard one that did not have doubts and fears. I sometimes think that is one of the surest evidences of our faith. I know it will do for you, my dears, but will it do for me? I think it was David who said, "Thy word is a lamp unto my feet, and a light unto my path." We can read and ponder over the written word and want so much to understand it, and yet it remains a hidden mystery until we are given a glimpse or even a veiled view of the word that was made flesh and dwelt among us. Then we can behold the glory of it and it is a light unto our path, and we can see things that are hid from the wise and prudent and revealed unto babes. At other times all is dark and gloomy and we can but say with John, "Art thou he that should come, or do we

look for another?" Matt. 3:11. Do you feel that way my dear precious young brother and sister? I know you do for that is the experience of every wayfaring child of God. It is the world that can be sure, we only have a hope. Even that sometimes is a hope that we have a hope. Ever since I have felt to claim a hope my daily prayer has been for a closer walk with God, and that he would draw me nearer. We are told that, "Though he were a Son, yet learned he obedience by the things which he suffered," and I am persuaded that is the way we all learn it. Some in one way, some in another. It has been my lot in this world to suffer bodily more than most people, but I am sure that if I am a child of God every pain and affliction was in mercy sent, for my blessings have so far surpassed my afflictions I would not dare claim they were meted to me according to my deserts. I prefer to believe it was according to his mercy.

How glad I am for the rest of you when you can sit together in heavenly places. How I would love to be able to go again. It is a sweet assurance to know somebody misses me. In a sweet hope.

(Mrs. EFFIE EDWARDS).

ELDER R. LESTER DODSON, DEAR BROTHER:

I am enclosing an article written by my wife. After reading it if you think it worthy of space in the family paper, *Signs of the Times*, would be glad, if not will not feel badly about it. She did not write it for publication, but I think it is good and am sending it to you for your consideration. We enjoy the *Signs* to the fullest. May it be God's will that it be continued. We are both old and have been sick most all winter. It is a pleasure to us when the paper is delivered. Yours in gospel bonds.

JAS. B. REID.

(We agree with brother Reid that the following letter written by his bosom

companion is good, and we thank him for sending it to us to be published and enjoyed by our circle of readers. R. L. D.)

"He that is without sin among you, let him.... first cast a stone at her."—John 8: 7.

There is none good, no not one. We see and hear so many saying they can live above sin. Dear people of God, I cannot say that as sin is so mixed with all I do, even the thought of foolishness is sin. When I would do good evil is present with me, and how to perform that which is good I know not. Many times I have thought I will be good to-day, I will go to-day without thinking or doing wrong, and the very next thought is sinful. Yes, evil thoughts will arise and then down I go into the gutter of despair, so ashamed I dare not look up, trembling and whispering within Lord why am I thus? Is it possible I cannot go one hour without sin? Christ told his disciples to watch with him, but it seemed that their eyes were heavy and he said unto them, "the spirit indeed is willing, but the flesh is weak." Dear child of God, it seems that I am willing to do my Master's bidding, but there is something within me somewhere in this mortal body that I cannot control and it gets the upper hand of me in spite of all my efforts. It is a mystery to me and O how I do hate and abhor it more than anything, yet I cannot control it. Sin makes me rage, sin makes me do many things I am sorry for having done, sin causes so many heartaches, so much suffering and never ceases to be my enemy, yet I have sinned and come short of the glory of God. The very moment I sin, I know I have sinned yet I am always following right along with it, partaking of it, drinking it down as the ox drinketh the water, and it is a sweet morsel to me at the time, but when the blessed Lord turns and looks on me, how my countenance falls, how I do want to get out of sight and weep. Yes, like poor

old Peter did when he denied his blessed Lord. Then I want to get down into the very dust of humility and beg dear Jesus to forgive me, and to have mercy on me ere I die. When he shows his smiling face I can then say with David, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." It seems like then I can say "I know that my redeemer liveth." When we are poor and needy we hear him say, "God is our refuge and strength, a very present help in trouble," and then we can say again, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." O how glad we are when he reveals his tender love to us and causes us to sing of his glorious grace he has given us. The great King, the God of heaven and earth and of all things that be. How we do adore him when he is so good to us, a poor helpless sinner, and we are made to know that he is God and there is none other. We lift up our heads and clap our hands for joy. We are not afraid then of what man can do to us, we are not even afraid of this sin for it is put behind us. We can then say with boldness, "Get thee behind me, Satan." Yes, the Lord makes himself known to his people, he watches over them by day and by night, he is ever near them though they do not always feel his presence, but may I believe he is ever near enough to stop the tempter when he has afflicted us just enough. His precious promises are that we shall not be tempted above that we are able to bear. The Lord will strengthen his people upon the bed of languishing, he will help in trouble for vain is the help of man. So many will try to flee when trouble comes. We are not brave enough to stand of ourselves but when our King is near we are not

afraid to face Satan and all his angels. No, we fear no evil for Jesus has given us strength to go forward when we thought we could go no farther, when we get so weary we think we will fall by the wayside, then so unexpectedly he comes along and takes us up so tenderly, speaks to us so gently and kindly and says to us, "My grace is sufficient for thee." O what a glorious mystery this King of kings is. How I do love to meditate on God's love to poor, undone sinners of whom I feel to be chief; but if we confess our sins he is faithful and his promises are sure to forgive us. Yes, I will say more than that, if we be in his blessed covenant the sin that has brought us so low is already put away for he says, he has cleansed us from all unrighteousness. I, for one, cannot comprehend his goodness and mercy to sinners. If we say we have not sinned we make him (God) a liar and his word is not in us. Who then can say we have not sinned? "Let God be true, but every man a liar." O, let brotherly love continue, let us not be high minded, but slow to anger. Let us love our brethren and sisters in the Lord as Jesus has loved us; let us forgive one another as we would be forgiven; let us love and pray with and for each other, that sin be taken away from us to the extent that we hold no malice against each other, and as much as in us is let us continue in the faith that was once delivered to the saints ever looking to Jesus to guide us. May we be enabled to let our light so shine before men that they may see our good works and glorify our Father which is in heaven. We see some that scorn us and some that revile us, but Jesus said, "Marvel not, my brethren, if the world hate you," "Ye shall be hated of all nations for my name's sake," "but he that shall endure unto the end, the same shall be saved." We can almost see the end of this natural life according to nature, we are swiftly nearing the

sunset of time and it makes me wonder in amazement, and I ask myself have I been faithful? Can I say in truth and in deed "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?" Can I rejoice at the coming of my dear Jesus who said he would come again, or will I cry for the rocks and the mountains to fall on me and hide me from his presence? If left alone I will sin and I am afraid, but as I see the dear children of God they have nothing to fear. O that I could walk close to the Lord every day of my life. If I could keep my eyes in front of me, looking neither to the right or the left, but just keeping my eyes on Jesus, then would my heart rejoice in God and not be so constantly in fear of sin, but we cannot go through life on flowery beds of ease, we must bear our cup of suffering. If we were not afflicted, if we were not sorrowful would we be worthy of God's grace? Ought we not to be willing to suffer just a small part of what our dear Lord had to suffer for his children? We know our conflicts and sufferings are not to be compared to his suffering. Yes, he bore it all without a murmur, nor opened he his mouth when the King of Glory died for his peoples sins. We are so small that whole nations of us are counted as small dust of the balance. Can you think how small just one of us is? Yet we grumble, complain, lay charges and do everything contrary to God's holy will and yet he is watching over us with an eye that never sleeps. O, how unthankful I am. Had I justice I would long since have been cast away from God's face where there would be no hope, but, dear children of God, it is not justice I want but mercy and grace to sustain me through this low ground of sorrow. I know I am not worthy of anything good, but my prayer is Lord give me grace to go the rest of my

journey here. That is my cry when it is given me to look heavenward. All I can say is Lord be merciful to me, a sinner. If I am counted at all in the sweet covenant of God's righteous will, then this sin that I abhor so much will have no dominion over me when he calls me home to his loving embrace. Then I can smile at Satan's rage and face a frowning world. Then what a joy, what a haven of rest. I do not have words to express or even thoughts of what it will be like, but we are taught we will be like the blessed Jesus and then we will be satisfied. Will not that be enough? Then we can sing songs of triumph throughout a never ending eternity and say, "O grave! where is thy victory? O death! where is thy sting?" These are just some of my meditations. Overlook all that is amiss for I am unlearned, weak and everything but good.

(Mrs.) J. B. REID

McDowell, Ky.

SIGNS OF THE TIMES, DEAR BRETHREN:

Just a few lines regarding my new book, "TWO WORLDS," just off the press. It contains only 231 pages although I was ten years writing it. I have already received comments of warm praise from coast to coast and from abroad regarding it.

A. W. Pink, Editor of "Studies in the Scriptures," Isle of Lewis, Scotland, says: "I have read it and my interest was held throughout. On the exposition of the Parable of the Prodigal Son yours is the most helpful I have ever read." A Kentucky minister, "It is a great book." An Alabama man, "I enjoyed reading it very much." A Georgia man, "When it comes to putting your feelings into words you have accomplished the impossible." Col. Eldon A. Hutchinson, M. A., L. L. D., Associate Editor of the Messenger of Peace, Soldier, Minister, Educator, says, "I have read with much interest your

book, 'Two Worlds.' While I may not agree with you in your position on the resurrection I shall not quarrel with you. Perhaps our difference may be due to the meaning of words. Charles H. Spurgeon once said: 'Just grant that God is omniscient and omnipotent and all the mystery of the resurrection fades away.' A Denver Colorado lady, "I enjoyed reading the truth it contained. It is a fine book." A Texas lady, "I cannot read much at a time, but the more I read the worse I hate to put it down."

The price of the book is \$2.50. It will also be shipped C. O. D. Send all orders to The Hobson Book Press, 52 Vanderbilt Ave., New York-17, N. Y. Yours in a hope through grace.

(Elder). MILFORD HALL, SR.

(We have read the book in question and found certain parts of it very interesting.
R. L. D.)

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Rutherford, N. J.

THE GREATNESS OF GOD

When thinking of God as the creator, upholder and disposer of all things; who is holy, righteous and above all principalities and powers; the one who has made all things whether they be visible or invisible, thrones or dominions; all things were made by him and for him and by him all things consist: the thought arises, how much do we know of His greatness?

When Paul, during his ministry, entered the city of Athens he found the city given wholly to idolatry. The people spent their time in nothing else but telling or hearing some new thing. He found an inscription, "To THE UNKNOWN GOD." Paul was stirred in spirit by the things he saw among the people who, we are told, sought after wisdom. This was during the early ministry of the apostle, and here we learn what kind of God he worshipped and preached. "Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." What a wonderful God to preach to the people. A God that was before all things, teaching the people that behind the things they

saw there was a creative power that made it. The God they ignorantly worshipped was a living God, not worshipped with men's hands as if he needed anything, but was Lord of heaven and earth. "God is a Spirit: and they that worship him must worship him in spirit and in truth." How acceptable is the language, "We are the circumcision (of heart), which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Surely this describes the true people of God in every age. No scripture more truly points out the mark of believers throughout the generations. With those who worship in spirit there is a knowledge that there is a power that gives life and breath to all, the true and living God. That very creature speaks of a wonderful power that made it. From the bird that sings, to the lowest creature that crawls upon the earth, all his works praise him, and his saints bless him. All nature owns his guardian care. In him we live and move, but nobler benefits declare the wonders of his love. It is most surely those who have witnessed some of these things in an experimental sense that praise his holy name. *Though he be not far from any of us* how often the thoughts of God are as of one ten thousand miles away; whose throne is in the heavens; who deals only with nations and the greater things.

How far is this God away? Every flower that blooms; every bird that flits about in the tree tops; every creature that moves on the earth and in the sea; the plants that grow being placed by the wisdom of God at the right place to thrive and grow reminds us that there is a power unseen that made it. As we look into the starry heavens, the work of his fingers, no wonder one exclaims! "What is man, that thou art mindful of him?" "Thou openest thine hand, and satisfiest the desire of every living thing." He has treasured in the earth the min-

erals to take care of the needs of every generation, and as the need arises he gives some man knowledge to find the needs of the present day. Men often take the honor for such discoveries, but truly it is part of God's ways and without the knowledge given man it would be left in the earth. God has made everything for a purpose. Many things we behold man thinks are useless, but God has a use for them and they will all serve the purpose for which he made them in his own time.

How well the weakness of man is manifested to-day, when men run to and fro, hither and thither trying to take care of present day needs. Confusion reigns on every side because of man's lack of wisdom. Not so with God. He has declared the end from the beginning, the things not yet done, saying my counsel shall stand. His throne is unshaken. He has said, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." How clear is the difference between the ways of man and God set forth when God spake to Job out of a whirlwind, asking him "Where wast thou when I laid the foundations of the earth." "Who hath laid the measures thereof?"—"Or who shut up the sea with doors, when it brake forth." "Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder." "Hath the rain a father? or who hath begotten the drops of dew?" The question is then asked, "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" It is a great blessing to behold such a God yet brings fear and trembling. "Great and marvellous are thy works, Lord God Almighty." It appears to me that a knowledge of the greatness of this God

causes wonder and praise. Surely each time a poor sinner gets a glimpse of him in all his works and ways they are made to feel very small. The nations are but a drop of a bucket, and are as grasshoppers before him.

Dear readers, have you had a fleeting glimpse of him? Can you worship and kneel without such knowledge? Surely not.

"A glimpse—a single glimpse of thee
Would more delight my soul
Than this vain world, with all its joys,
Could I possess the whole."

Not only is this God the creator of all things, but he understands our thoughts afar off. There is not a thought in our mind or a word on our tongue, but he understands altogether. If we make our bed in hell he is there, if we ascend into heaven he is there, if we say to the darkness cover me, the light and the darkness are alike unto him. His ways are not our ways, neither his thoughts our thoughts. His ways are as high above ours as the heavens are above the earth. It is those who have been down to the sea in ships, and done business in great waters, that have seen the greatness of God and his wonders in the deep. A knowledge of him causes adoration and praise to his holy name. Surely it is the sheep of his pasture who behold him as high and lifted up. Each one says, when they thus see him in his holiness and power, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." It is not always that God's chosen people behold their God, but they must see him as Lord of lords and King of kings to worship at his throne of grace. There is no substitute for this knowledge in the worship of him. When one has wandered in the wilderness in a solitary way with no city to dwell in, and their soul has fainted

within them; then they cried unto the Lord and he brought them to their desired haven, the place where his ruling power is made known in the heart. Then they say, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

D. V. S.

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."—Luke 10:2

For centuries before these words were spoken by our Lord, Moses in the law and the prophets had written concerning his coming into the world, in the fullness of times, to be manifested in the flesh and suffer according to the will of God for the sins of his people, who had been chosen in him before the foundations of the earth were laid. Harvest time is when the fruits of one's labors are reaped. It is the time of fulfillment of the plans and purposes of him who determined to do all that is necessary in order to bring about that which is so greatly desired. Some of our agriculturists know what is involved by way of hard and arduous labor in hewing down a forest, removing the stumps and stones, and preparing the soil for the seeds which are to be planted. There is also much work to be done by the husbandman by way of cultivation before he can rightly expect to be rewarded for his labors.

The purpose of the law was that it was to be a schoolmaster unto Christ, and in manifesting as it did all down through the ages the inability of the creature to meet its demands, the necessity of looking to another, even unto Christ to bring in that righteousness which is not of the law but of grace had now arrived. In the previous chapter Luke records the occasion of Jesus taking three witnesses (Peter James and John) up into a mountain with him and "behold, there talked with him two men, which were Moses and

Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Peter suggested the making of three tabernacles in memory of the event: one for Jesus, one for Moses and one for Elias, but we are told that he knew not what he said, for the truth of the matter was Moses and Elias had filled up the measure of their days, and the time was at hand for him whom they had portrayed in type and shadow to appear, and he was to be preeminently above and beyond all others. They were overshadowed by a cloud and a voice came out of the cloud, saying, "This is my beloved Son: hear him." And when the cloud was gone they saw no one but Jesus. Jesus had just said to his disciples, "there be some standing here, which shall not taste of death, till they see the kingdom of God." This showed how near at hand his harvest time was. He had already given his twelve disciples power and authority over all devils, and to cure diseases, and sent them forth to preach the kingdom of God, and to heal the sick, and he also gave them specific instructions regarding their travels. They were to "take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a piece," and they were told how to act towards those who received them, as well as those who received them not. They were so thoroughly instructed and supplied that they had to confess when they returned that they lacked nothing. He also manifested to them by a living example what takes place when the gospel is preached in demonstration of the Spirit and with power from heaven by taking the five loaves and two fishes and feeding about five thousand men, with a basket of fragments for each of the twelve tribes of Israel left over. Surely those who were fed must have realized the fulfillment of the law and feasted upon the things of the gospel which are prepared for those who love the Lord and keep his com-

mandments. As further evidence of the fact that the time of his harvest was at hand, we read in verse one of chapter ten that he "appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." It would have been worse than foolish for them to have gone into places where Jesus was not to appear, but being the man of wisdom that he was who sat down in the counsels of eternity and figured out all of the cost of redeeming his people, he not only knew who his sheep were, but also knew that they would hear his voice and would follow him when he called unto them. "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." We read that as many as about three thousand souls were added unto the church in one day. This showed conclusively that Jesus knew whereof he spake when he said, "The harvest truly is great." It is written in the Proverbs that "The preparations of the heart in man, and the answer of the tongue, is from the Lord," and he who was able to discern the thought of man and the intent of his heart had no need for any one to tell him when the time of his harvest would be. Had he not sent forth his word into the hearts of men which made them cry, "Abba, Father?" He knew they would be willing in the day of his power to forsake the way of unrighteousness and to enter into the gates of the city of the New Jerusalem. In that day and time, which was the beginning of the setting up of the gospel churches only a few labourers had been called, and the need for others was very apparent, but by way of emphasizing the insufficiency of the labourers he directed them to "pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." It would not

suffice for them to undertake this work on their own account, for the harvest is the Lord's and he must of necessity send forth the labourers into his harvest. We greatly fear that with the passing of nearly two thousand years and the modernistic trend of everything that the true significance of these things has grown dim in the estimation of those who are promulgating their own ideas about them. There are those who seem to feel they could have come into the vineyard earlier and by so doing reaped for themselves a much larger crop of good things, which they claim to have lost by not applying their lives to the Master's cause when they were young. God forbid that we should say anything to the disparagement of a single solitary soul, be they old or young in years, which would delay one moment their entering into the service or joy of their Lord, but we are writing at this time regarding the harvest and we would not be doing justice to our subject if we failed to warn against gathering in the crops before they are ripe. If the fruit or grain is not thoroughly ready for the harvest it not only is not as good as it otherwise would be, but it is more likely to spoil and do great damage to others in the process. We have just had occasion to travel through a section of the country where there were great fields of golden wheat. Some of it appeared to be bent over with age and to the inexperienced eye it might seem as though the farmer was neglecting his duty by not harvesting his wheat, but we are sure that his judgement is backed by many years of experience and that he is quite certain of the proper time to cast in his sickle. The labourers on the farm just do not go out into the wheat fields some bright morning and begin harvesting the wheat without instructions from the man in authority, and here we would like to emphasize the fact that our text specifically instructs those under consideration to *pray the Lord of*

the harvest to send forth labourers. Men have absolutely no authority for taking this honor unto themselves by rushing into this harvest without being sent by the Lord of the harvest. Peter once thought that he was prepared to forsake all others and follow his Lord into prison and even unto death, but Jesus knew that he must needs learn by bitter experience his own weakness and utter depravity before he could feed the lambs and sheep of his fold. Therefore he said unto him, "Satan hath desired to have you, that he may sift you as wheat." Many of God's truly called servants have to be sifted as wheat before they are truly fit for their Master's use. It was good that Jesus told Peter he had prayed for him, that his faith fail not. Until he had sunk into the lowest hell, so to speak, where he was made to weep bitterly, did he realize that the compassion of his Lord never failed, and not until then was he told by Jesus to feed his sheep and feed his lambs. He was therefore taught that salvation in time was of the Lord, hence in addressing his general epistle to "the strangers scattered throughout" and the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," concerning that inheritance which is incorrupt, and undefiled, and that fadeth not away, that it was reserved in heaven for those "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Jesus also said unto Peter following his denial of him, "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." John 21:18. Peter and all the elect of God must needs be taught the lesson of the prophet Jeremiah when he

said: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Some of our modern day ministers appear to be of the opinion that it is within them to choose their times and seasons and that it is not at all necessary for them to go to Jonah's college in order to be qualified to preach, but we are persuaded that they will not preach "Salvation is of the Lord" until they have gone down into the belly of hell, where there is no eye to pity and no arm to save, or deliver, except that of God. Then and then only will they pay that which they will have been made to vow. The salvation or deliverance which Jonah experienced was in time and of the Lord, and altogether unconditional. It is claimed by some that "eternal salvation and common salvation must be dealt with separately because eternal is by grace and grace alone, and common is by works. In other words, eternal salvation is God's work, and common salvation is man's work." If this be true there is something radically wrong with us. We know by experience, we hope, that God is able to cause whomsoever he will to go down to the sea in ships, and do business in great waters, to see the works of the Lord, and his wonders in the deep, but until he does deep will not call unto deep "at the noise of thy waterspouts" as "all thy waves and thy billows are gone over me." This is a way that no man will choose when left to himself, and it is in keeping with inspired testimony, for the Lord speaking by the mouth of the prophet Isaiah said, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." This the true servant of God can witness to without reservation and is made to rejoice in it. We know enough about human nature, however, to know that it is susceptible to the

reasoning of Satan, who is ever ready to sow tares among the wheat, and when this is done it will have to be allowed to grow until the time of harvest, when our Lord will come with his "fan in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." We fear there are some among those known as Primitive Baptists who feel they can be of assistance to the Lord in adding to the militant church such as he would own and have to be saved doctrinally, but we would humbly caution them to beware lest they bring forth Ishmaelites who may plague the true Isreal of our God for many years to come. It is much better to watch and pray to the Lord of harvest to carry on his work of grace in the heart of poor sinners to perfection. When the fruit or grain is truly ready for the harvest there is not much likelihood of its spoiling or bringing reproach and shame upon the cause of our Master.

Some of the foregoing lines were written while we sat looking out over the broad expanse of the Atlantic Ocean, watching the tide ebb and flow, and the thought occurred to us that as there is a fixed time for the tide to go out and a fixed time for the tide to come in, which it does year in and year out, and without any assistance whatsoever from puny man, and neither can he hinder it, so there is a fixed time for everything under the sun. The Psalmist said, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." The preacher said "To every thing there is a season, and a time to every purpose under the heaven," and there must, therefore, be a time to sow and a time to reap, all appointed by God, for it is written "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both

shall be alike good." And according to the parable presented in the twentieth chapter of Matthew it would seem that the labourers who were hired and sent forth into the vineyard, all received their penny per day. Those who worked all day received no more than those who went in at the third, the sixth, the ninth and the eleventh hours of the day—they were all paid the same—no more and no less. It is, therefore, all of grace, and not by works of righteousness which we can do, and the God of all grace shall have all the praise.

R. L. D.

OBITUARIES

BESSIE STATON JARMON, wife of our brother, Deacon Charles H. Jarmon of the Welsh Tract Church, departed this earthly life at Memorial Hospital, Wilmington, Del., December 29th, 1945. She was born at Snow Hill, Md., May 20, 1875, daughter of the late Elder Joseph Staton, former pastor of Welsh Tract Church, and Louisa Tilghman Staton. She was married March 21, 1894 to Charles H. Jarmon son of George W. and Sarah Ann Jarmon who lived at Berlin, Md., and were members of the church at Indiantown, Md. To this union were born six children, one son, Leland, died Aug. 12, 1916. Those surviving are Rees S. Jarmon of Newark, Del., Louis Jarmon of Goldsboro, N. C., Mrs. William Holloway of Snow Hill, Md., Mrs. Helen L. McGraw and Mrs. Edwin Shakespeare of Newark, Del. In addition there are living six grandchildren and one great-grandchild. Mrs. Louise S. Johnson of Newark, Del., a half-sister, is the only member of Elder Jos. Staton's immediate family now left. While Bessie never felt she could unite with us in the membership of the church, she was devoted to the interests of the church and was always ready and willing to do what she could for the aid and comfort in entertaining those who came to the meetings, and desired to see the meetings kept up and the cause maintained. Judging from her life and actions, we can say she was a lover of those who loved the truth as it is in Jesus. The Word says: "He that loveth is born of God." She had been subject to recurring heart attacks for a long while, this last seizure occurring as she was preparing for the homecoming of the children and their families at Christmas time. At her funeral, we read Proverbs 31st chapter, verses 10 to 31, setting forth the principles of a vir-

tuous woman. It seemed so fitting in this instance. She was a truly faithful wife, a devoted mother and a constant friend. My wife and I have for 18 years and more shared the hospitality of her home and the kindly and friendly ministrations of her hand and heart. To say we miss her, does not begin to express our loss. Our dear brother Jarmon is sad and lonely but is richly blessed in his children who do all humanly possible for his comfort. May the Lord reconcile our brother and the family, together with us all, to his holy and righteous will.

(Elder) H. H. LEFFERTS

DORA I. CAIN. This humble saint of God was born in Morehouse Parish, La., October 4, 1875, and died March 4, 1946, making her sojourn here exactly 70 years and 5 months. She is survived by three children: Roy H. Cain, Dallas, Tex., Mrs. Homer Walker, Dumas, Ark. and Lynton Cain, Bastrop, La. Four brothers and one sister: Willie, Frank and Freeman of Jackson, Miss., Zander Seale, Meriden, Miss. and Mrs. Lula Orr, Oak Grove, La. She was married to John W. Cain, Dec. 24, 1891 and on Aug. 13, 1922 she and her husband united with Concord Church and were baptized the following day by Elder T. J. Evers.

Sister Cain was a person possessing a great measure of faith in her blessed Savior. She was firm and staunch in the glorious principles of the gospel and well rooted and grounded in the truth. She was a great sufferer for quite a few years prior to her death, being afflicted with arthritis and attendant complications, during the last 14 months of her life was almost a constant invalid. Through it all she seemed to have been the happy recipient of God's unspeakable mercy, enabling her to bear her pains and sufferings with great fortitude. During this latter period she made her home with her noble son, Lynton and his good wife, and their two splendid young daughters in Bastrop, La. Sister Cain told me herself that she could have received no more tender, tireless and watchful care anywhere on earth than this son and his family rendered to her. She stated outright that Ima, the daughter-in-law, was as good to her as any daughter could possibly be to a real mother.

Elder R. W. Rhodes was called in connection with the writer to conduct the funeral services which were held at the local cemetery about one and one half miles from the old home, after which her mortal body was consigned back to mother earth from whence it was taken, by the side of her late husband there to await the glorious resurrection morn. May God in his almighty love and mercy comfort and sustain all who mourn her loss, believing as we do that our loss is her eternal gain. Written by request of Lynton Cain.

(Elder) JOHN LEE SMITH

SAM BENNIE was born Jan. 8, 1902. He was united in marriage to Lula Mae Skeeve in June 1926. To this union were born four children, two boys and two girls: Sam, Jr., James Dalton, Mary Sue and Jerry Ann. Four of this lovely family met tragic deaths. James Dalton died from severe burns when he was twenty-two months old. Sam Bennie, his wife Lula Mae, and Mary Sue aged nine years were killed by a tornado which completely destroyed their home in Palestine, Texas, Jan. 4, 1946. Sam, Jr., and little Jerry Ann survive.

His mother was left a widow when Sam was about thirteen years old. There were four other children, three of them younger and the responsibility of rearing them fell on Sam and his mother. It was wonderful how well he performed his duty in this respect. He won the respect and friendship of all who knew him. He worked for the Railroad Company, beginning at the age of sixteen until his passing away. He was faithful to every trust. He received a hope and united with the Primitive Baptists about 1927 and at the time of his death was a member of Old Salem Church. He was a good citizen and loving and dutiful husband and father. The community has lost a good citizen, the church a faithful member and the mother a dutiful son. He was the writer's stepson and I loved him as my own son. May the Lord help us to emulate his noble life and reconcile us to his will. Written by his pastor.

(Elder) W. O. BEENE

ELLA HERNDON YOUNG died at her home in Lawrenceburg, Ky., Jan. 5, 1946. She was the oldest daughter of Alvin G. and Mildred Catlett Herndon and her whole life was spent near her birthplace. It is requested by her kindred that I write a suitable obituary as I have been connected in church and family relationship for over fifty years, and in doing this I will submit a notation she left herself of important events of her life.

"I was born July 9, 1867. Joined Little Flock Church when twenty-one years old. Baptized by Elder P. G. Lester, believing in the doctrine of Predestination and that salvation is of the Lord, Attended church as long as was able to go. Have been an invalid thirty-six years. Am of the same faith, and found the Lord to be my greatest physician. I have suffered much physical pain, but the faith and love He has blessed me with gives me patience to wait his appointed time. He gives me sweet seasons of rejoicing which keeps off that fear of eternal punishment I once had, also brightens my hope of eternal life."

What more could be said to leave assurance of the blessed inheritance that we are told is reserved in heaven for the saints of God? We

are informed that in the moments of relief from intense suffering in her last days she remarked, "I suffer much but all is bright ahead," and she anxiously awaited the relief of death. She leaves four brothers and five sisters, having homes far apart and in four different states, yet in the midst of her afflictions she kept up correspondence with them and welcomed them to her home in their visits. Her home was always open for her church people when she could no longer meet with them at the church. She would have meetings at her home and these were a source of much comfort to her. Many Baptists during the past fifty years may recall her christian fellowship for them.

Much more could be said of the worthy character of this faithful sister, but we do not consider obituaries for the purpose of praising the virtues of the dead, but rather to exalt and magnify the goodness of our God in making the blessings of his love shine out in the lives of his saints. When we see the foundation of the earthly house of our mortal existence begin to crumble, it is so sweet to lean upon this strong hand which is underneath, and to realize that we have another house not made with hands eternal in the heavens, and we desire to be clothed with this house.

Our sister in her life of afflictions so confidently looked for this. May the brothers and sisters she left, all find this firm support in the midst of the trials of life, and this supreme comfort in death. Elder C. F. Ratcliff of Florence, Ky. was called to minister at the funeral services, and interment was in the Lawrenceburg Cemetery, Jan. 7, 1946.

(Elder) C. W. BOND

RESOLUTIONS OF RESPECT

Whereas, it has been the will of God to remove by death our dear sister, GEORGIA ERWIN, we hope to bow in humble submission to the will of him who doeth all things well, therefore be it

Resolved, that we, the members of Hopewell Church, Mangum, Okla., deeply sympathize with the bereaved family and relatives of the deceased.

Resolved, that a copy of these resolutions be sent to the bereaved family, a copy put on our church record and a copy be sent to the *Signs of the Times* for publication. Done by order of the church while in conference, Feb. 17, 1946.

(Elder) W. N. GREEN, Moderator

R. L. BUCKNER, Church Clerk

SPECIAL MEETINGS

The yearly meeting of the Rewastico Church will be held the first Sunday in August, 1946. The meeting-house is located about four miles from Mardela Springs, Md.

(Elder) H. M. BENNETT

The regular annual two days meeting will be held at the Primitive Baptist Church, corner of Shotwell St., and Fizer Ave., Memphis, Tenn. on second Sunday in August and Saturday before. All lovers of the truth are invited to meet with us.

E. H. LANIER, Clerk

The annual all-day meeting of the Brookfield Church will be held at Slate Hill, N. Y., on Friday, August 23rd. All lovers of the truth will be welcomed.

R. LESTER DODSON

The Maine Old School Baptist Association will convene with the Whitefield Church, Whitefield, Me., Sept. 6, 7, and 8, 1946.

SANFORD S. BARTLETT, Clerk

The Pocatalico Old Baptist Association will be held with the Harmony Church in Huntington, W. Va., Sept. 6th, 7th and 8th, 1946. We invite all lovers of the truth to meet with us. Right fork of Russell Creek, 1066 Cedar Crest Drive.

FLOYD JOHNSON

The Lexington-Roxbury Association is appointed to convene with the Olive and Hurley Church at Shokan, N. Y., Sept. 11 and 12, 1946. Meeting opens at 10 o'clock D. S. T. On Sept. 13 the ordination of Licentiate Amasa J. Slauson is appointed to take place if God so wills.

Friends coming Tuesday evening before the Association will please go to Winchell's store in Shokan where they will be directed to places of entertainment.

(Mrs.) FRED BROOKS, Church Clerk

Meetings are scheduled to be held on the fourth Sunday in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a. m., and in Middletown, N. Y. in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON

CORRECTION

In some unaccountable way the name of Elder C. Y. Osteen has appeared as "Pastor" in connection with notice of meeting of "Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene." This notice should have been signed by (Mrs.) Irene Wisenbaker, and not "C. Y. Osteen, Pastor," at it appears. We extremely regret this error.

R. LESTER DODSON

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J., SEPTEMBER, 1946

No. 9

"Come brethren and sisters and hear me relate,
And I will inform you of my present estate:
Though oft I have called sweet Jesus my own,
I now feel dejected, like one left alone.

How backward in duty, how lifeless I be,
The smiles of my Savior, how seldom I see;
I scarcely in Zion can raise a sweet song—
My harp on the willow now seems to be hung.

I know prayer's a duty I owe to the Lord,
It is enjoined on me in His holy word;
But when I attempt it I've no heart to pray,
My thoughts are so wandering and often astray.

When I read the Scriptures instruction to gain
'Tis but a small portion that I can retain;
They seem so mysterious, so dark to my view,
I can't understand them as I wish to do.

In all my performance how short I do fall,
I'm pining, I languish and barren withal;
I seem like a tree that encumbers the ground,
The leaves make appearance but no fruit is found

My moments are lonesome, small comfort I find,
Dark clouds hover o'er me and darken my mind;
The cold dreary winter with tempests do blow,
I'm chilled with the cold and in darkness I go."
(Elder) WILLIAM THOMPSON

Submitted by
(Elder) C. A. HUNT

CORRESPONDENCE

721 N. Main St., Eureka, Kansas

ELDER R. L. DODSON AND READERS OF THE SIGNS OF THE TIMES: I feel somewhat impressed to write you if our esteemed brother and Editor feels like it would be profitable and a comfort to the saints of "The everlasting Father, The Prince of Peace", but I desire not to withhold good matter for this.

My text will be found in John 16:32. "And yet I am not alone, because the Father is with me." Christ having prophesied that his disciples should be scatter-

ed and leave him alone, we have the comfort he had amidst the affliction of solitude and dereliction of men. This he expresses negatively: "yet I am not alone," that is, absolutely. Though left by you yet I am not quite destitute of company. He also expresses it positively, giving both the reason why he was not alone, and the account of that blessed company he had, "because the Father is with me." Our Lord Jesus knew that in all his sufferings he would have the constant presence, and powerful assistance of his heavenly Father. In this matter, our Lord Jesus Christ, the glorious head of the body, the church, exemplified, in his own case, the case, and condition of his people when they are brought to suffering, solitary, desolate and deserted circumstances; they are not so very desolate and solitary as men are ready to judge; for though they be left alone, yet they are not alone while God is present with them. Such is the mystical and spiritual union between Christ and his people, which are the sheep of his pasture, seeing he and they are denominated one in I Cor. 12:12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Therefore, I consider Christ here speaking as a public person, even the public head and representative of his people; and consequently what was said by the glorious head in his sufferings and lonely circumstances is appli-

cable to, and may be said by, every member of Christ in whatever afflicted, lonely or solitary circumstances they are. "I am not alone, because the Father is with me." The doctrine, therefore, that I would discourse upon as the Lord shall enable me for opening of this text is as follows: That as it was the comfort of Christ personally in his lonely sufferings, so it is the comfort of Christ's mystical body, the church, in all their trials and desolating circumstances to have it to say, "I am not alone, because the Father is with me." How often has your unworthy servant, meaning myself, felt so lonely at times, as if I had not a friend in the world, but Jesus was near even if I did not feel his presence when the storm was at its height, and the waves were so high. That still small voice spoke, the storm abated, the sea became calm and once more I was made to rejoice with joy unspeakable. Sometimes on Mount Pisgah's height, then down in the valley, more times in the valley in late years, but our times are all in the Lord's hand. Those dear hands will bear each one of his children safely home, the place the dear Savior went to prepare for them. Therefore, my Father's children "Let not your heart be troubled, neither let it be afraid" for Jesus has declared, "I have overcome the world," for all the seed, which are the seed the promise was made to, and they were and are all sinners by the violation of one man. But getting back to our text, God's presence with Christ was enough to him, and his presence with us shall be enough to us. No man is alone who has the presence of God with him. Let us then observe the special comfort included in the presence of God, as represented by the first person of the glorious trinity, namely, God the Father, or how this made for the comfort of Christ in his sufferings, and how it makes for his people's in their trials. First how it made for the comfort of Christ in his sufferings to have the

presence of God, as he is God the Father, "the Father is with me."

In order to understand this let it be considered that the Father, out of Christ's mouth, when he was in this world implies some things relating (1) to Christ's frame towards God, and also (2) some things with respect to the Father's demeanor toward Christ. First some things relating to Christ's frame towards God are: that Christ was under an humble acknowledgement of God's superiority over him. Christ, as touching his divine nature was equal with the Father for "being in the form of God, thought it not robbery to be equal with God." Phil. 2:6. But as touching his manhood and mediatorial offices, he was inferior to his Father, as his servant, hence he says elsewhere "my Father is greater than I." Our Lord here humbly acknowledges that the Father is his superior, yet under obligations to bear his charges. The word "Father" here implies Christ's deep sense of God's affection to him. The sense of this strengthened him to act for his father in his younger years. When his parents missed him, and sought him sorrowing, he said "How is it that ye sought me? wist ye not that I must be about my Father's business?" Luke 2:49. And this sense of God's affection to him he maintained to the last, and he expresses it, John 17:24, "Thou lovedst me before the foundation of the world." The word "Father" here implies Christ's owning his obligations unto duty of a son and servant, who was also sure that God would not fail to act the part of a Father by giving his presence and assistance. "I am not alone, because the Father is with me." It implies Christ's dependence upon God and his self-insufficiency as man; that is, Christ did not think that he could subsist or persist and hold out of himself. Though his human nature subsisted in his divine person, yet without the Godhead, which is one and the same in each person there-

of, he knew he could not go through with his work; and knowing the unity of the Godhead he could well say, as God the Son, "I am not alone;" Yet as the Son incarnate, he expresses his dependence upon the three-one God here denominated by the person of the Father. "I am not alone, because the Father is with me," and here ineffable comfort and support is enclosed and comprehended in this dependence of Christ upon the Father. Second, the word Father out of Christ's mouth, implies, on the other hand, some things with respect to the Father's demeanor towards Christ. It implies how God the Father was endeared unto him, even as his dear Son; his servant, whom he upheld; his elect in whom his soul delighted and his beloved Son in whom he was well pleased. Here is comfort. Father implies a determinate and inviolable purpose in God to promote and advance Christ as his Son and heir, and to confer eminence and dignity upon him. God is here looked upon, by Christ, as the God that must advance him and exalt him, however, he is now abashed, humbled and thrown down; hence Christ does no sooner fill his mouth with the name Father (John 7), but his heart is full of joy, of hope and expectation of God's advancing and glorifying him; Father. "glorify thy Son", and in verse five, "O Father, glorify thou me." Here then was ground for comfort. Father imports friendship and friendly dealings that he expects from God when earthly friends were leaving him, and cruel enemies surrounding him: many bulls compassing him about; strong bulls of Bashan besetting him. When they were tearing to pieces and bringing him down, the Father was a friend to bear him up. They were potent enemies but here was an omnipotent friend at hand. The Father by way of eminence imports not only the nearest relation to Christ, but the highest help, the most honorable and glorious assistance. The Father, who stands obliged to help me,

might Christ say, not only as he is my Father, but as he is the Father eminently; even the Father of mercies; the Father of lights; the Father of Spirits; the Father of eternity. The Father of mercies cannot be cruel or untender to me; the Father of lights cannot leave me in darkness; the Father of spirits cannot leave my soul in hell; the Father of eternity cannot but make the death of his eternal Son to be the door of eternal life. Thus we have seen how it made for the comfort of Christ, in his sufferings, to have the presence of God as he is God the Father.

Let us consider, secondly, how it makes for the comfort of his people, (the sheep) that the Father is with them; or that they have the presence of God as represented and denominated by the first person of the glorious trinity, the Father? I shall try to show you that this view is comfortable in several respects. It is comfortable as it imports the kindest enjoyment of God's presence, namely, the Father of Christ and a near relation of ours in him. We cannot conceive of God as our Father without conceiving him to be first the Father of Christ who is his eternal Son, our Lord and Redeemer, and as our Father in him who calls us brethren, and is not ashamed to do so, (Heb. 2:11) only he must be owned to be the older brother and the first-born among many brethren. Oh! what joy and comfort results from this view of our having one and the same Father with Christ, and his being our God and Father in him and who says, "I ascend unto my Father, and your Father; and to my God, and your God." It is comfortable as it imports the highest enjoyment of God's presence; it is the top enjoyment to have the Father with us, though our enjoyment of God does begin with the enjoyment of the Father first, for we come to Christ; yet it ends or lands in the Father, through Christ, the way to the Father, (John 14:6.) who being the first

person of the glorious trinity in the order of subsistence, it speaks out the most high, honorable and glorious enjoyment. Then does the soul indeed dwell on high as it said in Isaiah 33:16. It is comfortable as it imports the fullest enjoyment of God's presence. A God cannot be a father without a son, so it imports communion with the Father and the Son. "Truly our fellowship is with the Father, and with his Son Jesus Christ," I John 1:3, and as the Spirit naturally proceeds from the Father and the Son so it imports also communion with the Father and the Son by the Spirit; and consequently that plurality of the divine presence our Lord speaks of in John 14:23, "We will come unto him, and make our abode with him;" it is comfortable as it imports the surest enjoyment of the divine presence. We may enjoy benefits from God and yet not enjoy himself; we may have common influences and gifts of the Spirit and yet be castaways. Yea, the disciples of Christ may see and enjoy him, and yet not be sure they enjoy the Father's presence and favor; nor can they reckon the enjoyment of Christ's sure work unless they have the Father manifested to them as appears from Philip's words to Christ, John 14:8. "Show us the Father, and it sufficeth us," intimating that while their faith looked only to Christ, as man present with them, they were still uncertain and unsatisfied. Therefore, as Christ pointed out their duty of looking so to him as to see the Father in him, so it is remarkable, I think, in this chapter where our text says, that after Christ spake so much to them of the Father, then they began to say, (verse 30) now we are sure, now we believe. It is sure enjoyment of God to see the Father in the Son, or to see that God is well pleased in him. Without this, our faith itself does not assure us of freedom from the Father's wrath, but viewing the Father in Jesus is sure work. It is comfortable as it imports the clearest en-

joyment of God, yea both clear in itself and clearing the mind and conscience. Our Lord's doctrine here in the context concerning the Father, made the disciples say, (verse 29) "Lo, now speakest thou plainly, and speakest no proverb."

Notwithstanding all that Christ had said of himself and of the Holy Ghost, whom he was to send, yet their minds were in the mist, as it were, till they heard him speak more directly and distinctly of the Father; and then, though they were too confident of their faith as appears by the check that Christ here gives them, yet they profess they were further illuminated than before, "Lo, now speakest thou plainly." Indeed the mind is clear when it views the Father in Christ, for then we see Christ truly and clearly when we see God the Father in Jesus. The conscience also is cleared when it views the Father in Christ, and comes to the Father in the Son for then it is justified in the court of the last resort. "It is God that justifieth. Who is he that condemneth?" Rom. 8:33-34. It is comfortable as it imports the steadiest enjoyment of God; for, having the Father with us, and our fellowship with the Father, we can win no farther in our motion. While we believe in Christ we are on the way to the Father, John 14:6, "I am the way," but when we come to the Father, and the Father with us, we are just at the end of our way, the end of our faith, the end of our journey, as it were, and are fixed in the center of rest. When you come to ordinances must you rest there? No, you come to Christ in them as the church said, "It was but a little that I passed from them, but I found him whom my soul loveth." Solomon's Songs 3:4. Well, but when you come to Christ as the way, you rest there? Nay, you must go a little farther and come to God in him, or the Father by him. "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." I Peter 1:21. A

man never stands firm and steady till then. It is comfortable as it imports the most needful enjoyment of God, or such a divine presence as answers all needs of the soul and all the defects of a lonely case. Why! the heavenly Father being present they enjoy all the privileges of these who are the children of such a Father. Do they need divine pity? The Father is with them for this end. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Do they need divine sympathy? The Father is with them for that end. "In all their affliction he was afflicted." "He that toucheth you toucheth the apple of his eye." Do they need provision? The Father is with them to provide for his children. Do they need instruction? This is a father's work and for this end the Father is with them to teach them to profit, and guide them with his eye. Do they need kindly chastisement? This is a father's work; and as a father chastiseth his children whom he loveth, and then backs the chastisements with embracements; see how God the Father does both "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke." There is chastisement. Jer. 31:18. Verse 20 reads: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." There is the embracement. Whatever they need of divine fatherly care to be taken about them, his being with them as the Father answereth and supplies all their needs according to his riches and glory by Christ Jesus. It is comfortable as it imports the sweetest enjoyment of God's presence, for when the Father is with them they drink at the fountain head where the water is sweetest as it said. God the Father who is the fountain of the trinity in respect of the priority of order in subsistence, he

is the fountain of living waters; the fountain head of our salvation and consolation, and however sweet the streams are yet it is sweetest drinking at the fountain. By enjoying the fountain we enjoy all that can issue from it, and hence the enjoyment of God in Christ is never sweeter than when the heart leaps out at the mouth with an Abba, Father. Rom. 8:15. Then may the soul well say, "I am not alone, because the Father is with me." Thus you see the special comfort included in the presence of God, as represented by the first person, the Father with me, the next general head is to offer some grounds and reasons why God was thus present with Christ and why he is present with the people, especially in their sufferings and lonely circumstances. Why was God the Father with Christ in his work of doing and suffering? The Father was with him because he was his Son, and as he was his son he had a necessary, natural right to his presence for "he and his Father are one." As he is his sent servant, his sent ambassador he had a necessary federal right to his presence by virtue of the covenant God the Father made with him. "I have made a covenant with my chosen." Psalms 89:3. Hence he says, "He that sent me is with me." The Father was with him because he did always what was pleasing to him. "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." John 8:29. He was a son and servant that never did a thing displeasing to his Father. Nay he never did an action but what was pleasing to his Father; the Father was with him because he loved him from everlasting, being the son of his bosom, his only begotten Son full of grace and truth, and his eternal delight. "I was daily his delight," Prov. 8:30, and therefore he says of him, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." Isaiah 42:1. The Father was with him because he loved a company, a world of

sinner elect, sheep of his pasture, elect according to the foreknowledge of God; for whose sake he sent him on the errand of their eternal redemption. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. Thus they, the sheep, are the elect of God, he obtained eternal redemption for them because they could not obtain by obedience to any law that was given; for if they could have obtained it by obedience to the law that God gave Moses on Sinai, then there would have been no need for Jesus to be sent to redeem sinners from under the holy law of God; but it was binding on Christ to come and keep that law for them, because they could not keep it. Jesus was ordained from the foundation of the world by the eternal Father to save sinners from their sins and he finished it. Let us, my Father's children, praise and serve him faithfully for what he has done for us. This poetry suits my feelings at this time.

(See poetry on first page)

(Elder) C. A. HUNT

Redwood, Va.

ELDER R. L. DODSON, DEAR BROTHER IN THE LORD I HOPE: I am enclosing check for \$5 two of which are to be applied on my subscription and the balance as a contribution. In the past I have taken different religious Primitive Baptist papers and I believe the *Signs* is the best I have ever read. I read the *Signs* over and over and find so many rich articles that I feel are well seasoned with grace which is of that faith that was once delivered to the saints of God, which is God's heritage chosen in Christ Jesus before the world began. Yes, chosen in the everlasting covenant of God's grace which liveth and abideth forever. All things work together for their good. Yes beloved, all things are theirs, even their chastisements, persecutions, griefs and sorrows (which are many with this poor mortal), as well as

their uprisings of love, joy, peace and praising the Lord for his goodness and mercy. I believe all my joys and sorrows are my meat and my drink. Sometimes this poor, vile, sinful creature goes cast down in sorrow and grief for days, weeks and months and almost gives up in despair with mournings, sighings and groanings, Lord save or I perish, but at some unexpected time my conscience and feelings are melted into tenderness and tears of joy praising my great and glorious Redeemer. Sometimes I feel to know that our redeemer liveth. These are some of my ups and downs. Are they yours? If so I have fellowship for you. If God be for us who can be against us. He is our all in all things and we are nothing, yea, less than nothing in the sight of God. But who are the called according to God's purpose? He (God) is our surety in all things. Oh! the grandeur and glorious magnificence there is in our God when he soothes our sorrows, heals our wounds and drives away our fears: when we are made in humbleness and tenderness to shrink as babes, it is then that we hope we know something about the great riches, love and tender mercies of our dear Lord, and how dependent we are upon him for all things which he has promised to supply in due season. He is not slack concerning his promises; the powers that be are ordained of God; he is a positive surety for all of his people; he is God and changes not. I believe all that Christ died to redeem are just as secure as God is sure. I would as soon believe that God would fail to be God as to believe that any of his little ones would perish. Christ is the way, and his little ones (his elect bride) are in the way, they in Christ and Christ in them; Christ in the Father and the Father in him. Beloved, that is the most perfect union in relationship. It cannot be broken, it is securely bound together by the strong cords of God's love. This is a glorious union, with all of its magnificent beauties; it has no equal,

there is nothing to compare with it, it will last through all ages of eternity. I am persuaded that all of the opposing powers of hell can never break, separate or crumble this union in any manner, it cannot be dissolved.

What a sweet consolation for the poor little fainting, doubting child of God to be the recipient and beneficiary of God's glorious kingdom that is prepared for the people of God, for them that love him. It is by the imputed righteousness of Christ that his people are brought into the regenerated knowledge of him, an operation in the heart which only God can perform, therefore, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He says, "I will put my laws into their hearts, and in their minds will I write them." He establishes their goings, and puts a new song in their mouths, even praise unto God. It is then they are subjects of his grace and his redeeming love. Those that have been taught of, and kept and led by the Lord are worthy subjects to be God's humble poor. If I know anything about such they feel so little and unworthy to be esteemed with such honor. The formal religionists say we are heretics and very strange and peculiar. They say we are always wanting to talk about the scriptures and religion and there is truth in that, but if formalities and externals are all they can produce, with some of them it will last as long as they last, but if we are fools for Christ's sake we are more that conquerors through him that loved us. If we truly are the circumcision of the Lord Jesus Christ, we are lone pilgrims here in this low ground of sin and sorrow with no continual abiding place, just passing through this vale of tears with no returning. We are seeking a city to come, whose maker and builder is God, eternal in the heavens. That heavenly prospect is prepared for Zion's little ones, "Fear not, little flock; for it is your Father's good pleas-

ure to give you the kingdom." Oh! glorious thought for those that that rich treasure is prepared for, the dear kindred in the Lord, to possess that glorious kingdom of eternal glory, the New Jerusalem, that blest abode, the city of our God. Beloved, these things are most precious to me. They are jewels of great worth and value, they have no equal or comparison, without this, life would be worthless to me. In sighing, so often do I say, my brethren, O my brethren.

I am nearly sixty-six years of age and not much able to work of late, but I hope I have been more confirmed in the faith that was once delivered unto the saints of God. I attend good meetings and associations. Sometimes shed tears of joy looking upon them singing and preaching the glorious gospel of glad tidings of great joy, and taking the parting hand of sweet fellowship to perhaps meet no more in this time world. At times they look to me so sainted and lovely I could not refrain from saying, surely they are the people of God, and sometimes I do not doubt it. I feel to be the doubtful one, not worthy of such high esteem. I cannot write about these sacred things just as my brethren do, but I hope I have been given faith to believe in line with them. When I began this I only thought to write about my dues to the *Signs* and the companionship the paper is to me. I begin to look for it several days before it is due, and often the first thing I sit down and read it through before quitting. Many times one good article is suited to my feelings and is worth the whole year's dues. The *Signs* is a welcome visitor in my home.

My mind and feelings just seemed to lead me on until I have written all this. Brother Dodson I have never written for publication before and it is with fear and trembling that I offer this. Please look over it carefully and if it does not come up to your requirements cast it aside and all will be well. I hope it is the good

Lord's will and purpose to maintain the *Signs* in the future as in the past. I feel unworthy but would appreciate it if some of these little ones would write to me. To the saints scattered abroad may the dear Lord keep them in humble submission to his divine will that they may walk circumspectly in the ways of peace and righteousness. A sinner saved by grace if saved at all.

J. A. PERDUE

Riffe, Wash.

ELDER R. LESTER DODSON: After reading your admonition to Mr. E. W. Pace my mind has been impressed to write you and you can do as you like with the few thoughts expressed by me. On page 275, Vol 113, Dec. 1945 it reads as follows: "We would strongly urge him to come out and be separate from the world and put on the whole armor of God by professing before men what wondrous works have been wrought in him." I just wanted to say to you that such admonition is the best I have read, and it finds a lodging place in my mind to the extent I believe you have given him the best that could have been given, and I am hoping it will stir him to the extent that he will put the light that is in him on the candle stick so all the church can see the light. (Matt. 5:15) No doubt what you have admonished this brother to do will sink deep in his mind and others will rejoice to know you have done the right thing as that will be like giving to one of God's little ones a cup of cold water to drink in Jesus' name (Mark 9:41). The brother in Christ not being a member of the church needs the admonition of those like yourself to encourage him. He might be like the one who said, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" This inquirer could see God's ways so high above his own ways, he

wanted to know more even where his flock rested at noon, and so it is with the children of God, they inquire of him whom their soul loveth. Have you not been inquiring of Him whom your soul loveth, wanting to know more? When God called Moses, Moses made excuses but all the excuses he could make did not keep Moses from going. God had raised him (Moses) up for that same thing he was calling him to do. "To everything there is a season, and a time to every purpose under the heaven," and the time had come for Moses to play his part in the pages of history so Pharoah could learn and know something about God's power, and yet he (Pharoah) would and must forget until he was destroyed in the Red Sea. All of those plagues that were brought on Pharoah were not only good to teach him but Israel was learning. They, too, could see the working of God as the time was drawing near when Israel must leave Egypt. (Acts 7:7) It took a great drought to cause Israel to go to Egypt, but something must cause Jacob to go to Egypt, they went to Egypt in order to live. We are in this world in order to live a natural life, and God will, in his own time and way, take all of his children out of this world, for he has a place for them that is better than this. When I started this I did not intend to write as I have so if you feel to put it in the waste basket it will be all right with me. As ever your brother.

ISAAC F. COLEMAN

Route 1, Box 34, Ewing, Ill.

ELDER DODSON, DEAR BROTHER: I want to thank you for your kindness in sending me the October issue of the *Signs* for I get comfort out of them all. Of course more in some than others. In the October issue I see an article by E. G. Webb, Hooker, Okla., also your reply which all sounds like Old Baptists to me. Also on the first page of this issue there is as much experimental truth written by sis-

ter Chester as I ever saw on one sheet of paper. The editorial by Elder W. D. Griffin I think points out the plain truth on the subject of the second birth. Again I was comforted to read in the December issue the article by Elder L. P. Harriss, setting forth the same truths. I would be pleased to see more of this kind of writing in the *Signs of the Times*. I have wondered why these able writers do not write more on this subject.

Here I want to introduce E. G. Webb again as he appears in the December issue, where he asks your views on Heb. 2:15 which reads, "And deliver them who through fear of death were all their life-time subject to bondage." I have read brother Webb's statement as to where his fears seem to center, also your views in answering his request. You both ask if any one feels to add anything on the subject to do so. When I first read this I thought I had nothing to add for it seemed I had no light on the text, and of course without that I could do nothing to help. There is another fact that made this more interesting to me. E. G. Webb is a cousin of mine and I hope he does not think hard if I tell you. Yes, as boys we grew up together, went to the same school and were the best of friends up to manhood. When he married, or shortly after, he made his home in Kansas. This was about sixty years ago. The part of the state in which he settled was a lonely desert and it seemed to be a comfort to him to keep up correspondence with me, and I am sure it has been comforting to me. While we have found we differ on one or two points, on the doctrine of election, predestination and salvation by grace we see no difference.

While studying the text without any light, as I said before, some thoughts came to me and I was given to see something in it I had not seen before. Since I feel they were divinely given I feel a desire to offer at least some of them viewing the text as I now do. It seems one on

which columns could be written, but the most I could hope to do is to point out some of the sacred truths contained in it. There are three words we will try to consider closely—life, death and fear. There can be no doubt as to what death is. We all know it is extinction of life and it is spoken of in the Bible so many times and in so many different ways it is only our desire here to point out the elect people of God as being the people, the only people, who through fear of death were all their life-time subject to bondage. As we view the problem we see life given to man first, then death follows soon. Adam was the first man to have life. He was, as we see it, given a life of peace and innocency. It knew no fear, no trouble, his Creator had a place prepared for him. It had to be a perfect place for it was prepared by God. God even made him a wife from one of his own ribs and gave her to him for a helpmeet (wife). She was also perfect and without fear. We learn by reading that God gave them a law, telling them they should not eat of the fruit of one tree in the garden, neither should they touch it "for in the day that thou eatest thereof thou shalt surely die." Then came the one who had the power of death and dealt them a blow of death. He had to beguile Eve by telling her a lie to accomplish it, but that did not hurt him for he was a liar and the father of lies. Yes, he said to Eve thou shalt not die and God doth know that when thou eatest thereof thou shalt become wise. So the devil, through his deception and subtlety used his power to bring death, and when Eve ate of the forbidden fruit and gave to her husband and he did eat, they died to that peaceful and innocent life, and what were the serious troubles that followed that death? The one we want to speak of here is the trouble of fear, for it is given to the poor little helpless child of God all through lifetime. I hope I am one made to share in it for if I have never been

brought to death and suffering in Christ. I can never reign with him.

Let us go back to the time brother Webb and I were young. We are old now. He is eighty-five and I am close to it. From my own knowledge I can say he was a good boy, obedient to his parents. When he grew to manhood he had a character that stood before his friends unblemished. I am glad I can say this for him, and I feel sure I have said no more for him than he can say for me, but we have seen that death came soon after life, even if it is a good innocent life. So it was with me right in the midst of pleasure in natural life at the age of nineteen years a sudden death came to it. Life is dear even if it is this old natural life, we cling to it as long as we can, and death brings fear. When Adam heard the Lord's voice he said, "I was afraid because I was naked," death brought true wisdom to Adam which he did not have before death. In speaking of spiritual life and its blessings brother Webb says so many have dreams and good evidences given them of new birth as they call it, which he was never blessed with, and he is made to wonder where he stands. Brother Dodson says all the evidence he has of being a child of God came in a gradual way, not all at once. I like that plan for it is God's plan. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." If the truth of these words had never been given to me in an experience of God's grace, written in my heart and mind, I would have no use for them, it would be no comfort to me. It has long been my feeling that I was made to hear the voice of God when he sent it that I be born of his Spirit, and that was the new life given which wounded and ruined the life of the flesh, but it was one year before I was ever given to see the truth of it. It all came in a way I had not known.

"Except a man be born again, he cannot see the kingdom of God." The second birth is given at God's own time, and strength and light are given to see his kingdom, but a little more about God leading his children. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In our common way we only speak of two births, one natural, the second spiritual, but Jesus plainly said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Then as I see it, the second birth only enables God's children to see the kingdom of God and causes them to love it. Why do they love God's kingdom? Because they have been made to see the members of it washed and cleansed by the blood of Jesus, and the poor, little trembling children of God give no credit to the birth through which they can view the kingdom. What they desire and pray for, is that perfect washing and cleansing which will, with their brethren, enable them to read their titles clear to mansions in the skies. In God's own way and his appointed time this blessing is bestowed on all his spiritual children, which gives them a heavenly rejoicing in him. Well do I remember the day when this rejoicing was given to me although it came after three long years in praying for it, and let me say through these years death seemed to bring my worst troubles and fears. In what way did death come in? I was dead to the blessing that I most desired and prayed for. Brother Webb spoke of the fear of death and asks what or which death is it? He seems to fear the second most which, if I get his meaning, means the final destiny of the wicked, the first death meaning the natural or corporeal death. Remember I am just giving my views as they have been given to me. I can only view death as the father and mother of desolation, destruction and fear. Death was first caused by the subtle influence of the devil himself, yet in

the wisdom of God it was only fulfilling his decrees and death has been given from that day to this. It is a terror to life, it brings fear, but blessed be the name of the Lord who created all things, he had with him in eternity the antidote, the remedy to destroy sin and death and he who had the power of death which is the devil. I need not tell you what this remedy was for every child of God who has been given to see Jesus as their Savior knows better than I can tell them. If what I have written is the truth and brings comfort to any one who may read it, the Lord be praised for it. Written in love to all who hold a like precious faith in Christ.

(Elder) JOHN NEAL

2416 - 39th Ave. N., Birmingham 7, Ala.

DEAR CHILDREN OF GOD: I have often thought I would write to the *Signs*, but what to write I know not, no more than Abraham knew when he came up out of the land of the Chaldeans. This I know, that if the Lord does not lead and direct my mind I cannot write because my life is in the hand of an all wise, all powerful and an all ruling God. A God who saw the end from the beginning saying, "My counsel shall stand, and I will do all my pleasure." If he had the power to lay the plan of salvation, he had the power to carry it out, and the first thing a child of God has to learn is that all things are of God. After reading and studying on the goodness of God I find in the Bible where he made a choice, saying, "Jacob have I loved, but Esau have I hated." "(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.)" He said to king Pharaoh "For this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." We have a class of people in the world who believe that the God of heaven predestinated all the good things for the

children of God, and brethren I believe that as strong as they do, and inasmuch as I believe that God predestinated all the good things for the children of God, I believe that he never made anything but what he made something right incessant to it. He said through the mouth of the prophet Isaiah "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." He said 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."

Mercy is something that pertaineth to God, he chastises them whom he loves. "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." This love that Jeremiah spoke of was an everlasting love that God had for his bride in the morning of time. God so loved his bride that he sent his Son down in the low grounds of sin and sorrow to redeem his bride from under the law of sin and death. He clothed her with the robe of righteousness and now she stands pure and undefiled in the presence of the Lord. Now brethren, why did he love his bride? The psalmist David said for this cause, and this cause was according to the eternal purpose that he purposed in Christ Jesus our Lord. He had a perfect right to choose his bride just as I had a right to choose mine for as in Adam we all die, even so in Christ shall all be made alive. Brethren this little word *all* represents as much in one place as it does in another. Every one of God's children who died in Adam will be made alive in Jesus Christ in the morning of the resurrection, when he comes back to redeem his bride. I hope I am one of those that John saw come up out of great tribulation. My whole heart's desire is for the true church, that she may ever be as a tree that is planted by the rivers of water, that her leaves may not

wither and that she may bloom forth and be as the rose of sharon and the lily of the valley. Brethren pray for me. Your brother in hope.

JULIUS COPELAND

Route 1, Merryville, La.

DEAR BROTHER DODSON: I think your article in February *Signs* is so fitting to every heaven born soul. O the barrenness and coldness of this old sinner. How often have we, like Elijah's servant, sought but saw no relief. After exhausting our strength we are made to stand still and see the salvation of the Lord. The race is not to the swift nor the battle to the strong but to God who sheweth mercy. I am sending remittance for the *Signs* for another year. Have been taking it for over twenty-five years and get much comfort from its pages. I also admire your stand in refusing to participate in controversies. In my judgment it is perfectly right for brethren to exchange views, but it is the wrong spirit that tries to force others to go our way. "Cry aloud, spare not." Isaiah 58:1. It is not the expounding of sound doctrine that causes confusion, but the exercise of the evil spirit that cannot receive it that makes the noise.

Of late my mind has been dwelling on the new birth. Whether prompted by the flesh or from on high I cannot tell, but I am sure the household of faith can tell. "Know ye not that we shall judge angels?" I Cor. 6:3. The Savior told Nichodemus "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5-6. Nichodemus marvelled at his saying, just as many of us are doing to-day. If any one disagrees with my views I do not feel harsh toward them, I might be wrong. We only understand spiritual things by the teachings of the Spirit, it is not in our power to grasp the Spirit of

God. All rational people know that we will not be born of the flesh the second time, so we must conclude that we are dealing with spiritual matters. "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?" In our imagination we can see the Holy Ghost as something that is very illuminating. We are creatures of circumstances, God controls the circumstances. If the fleshly temple is filled with the Spirit of God it may be compared to the old grease gourd, the contents will be seen on the outside but the old gourd is the same; so a man filled with the Holy Ghost has a different walk and talk but the old flesh is the same. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Psalms 32:8. I firmly believe our destiny was fixed before we were born, and we are sure to go accordingly. If we walk in disobedience we receive the rod. Chastisement is evidence of heirship, "but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:8. "My spirit shall not always strive with man," so when his Spirit is withholden this old flesh drops back into the mire. I am sure you can call to mind, brethren in whom you had great confidence. You have heard them relate their experience of grace and you listened in tears because they could tell your own experience, but to-day that brother has departed and his conduct is a disgrace to the church. So if God changed the old man, something changed him back. We do not believe this vile body is any more fit for immortal glory after regeneration than it was before. When we have fulfilled our allotted time here, then shall the dust return to the earth as it was, and the spirit to God who gave it, but in the resurrection it will be raised a spiritual body. "All flesh shall perish together and man shall return again unto dust." Job 34:15. The

child of grace is a twofold being. "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7:25. "A strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:21-22. Paul evidently had his old nature left when he prayed that the thorn in the flesh be removed. His answer, "My grace is sufficient for thee." Had he not had his carnal nature there would have been no thorn. We hear brethren crying for peace. If it were God's will I am sure it would be. He knows what is best for us. Too many of us want peace on our own terms. We want to remove the mote from our brother's eye, but beholdest not the beam in our own eyes. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22-23.

Dear Brother, I did not start to write such a lengthy letter. Please cast the mantle of charity over me. If I have written anything of comfort and you see fit, pass it on to others and God will have the glory. Your unworthy brother in hope.

J. PAUL McMILLIAN

(In the forepart of brother McMillian's letter he is undoubtedly referring to the editorial written by Elder Griffin on "The cloud like a man's hand." Be that as it may we are glad that our brother enjoys reading our family paper. R. L. D.

Dunbar, W. Va.,

DEAR ELDER DODSON: I am enclosing the obituaries of my father and mother which I would like to have published in the *Signs of the Times* if you have space for them. My father has taken the *Signs* ever since I can remember. I would really like to know the exact number of years

but I failed to ask him and now it is too late so I have no way of knowing.

He and mother were firm believers of the doctrine as set forth by your paper and the absolute Predestinarian Baptist. This being the selfsame doctrine as was taught by Christ and his apostles is my belief I hope. My father's subscription expires with this month's issue. You may cancel it and continue to send your paper in my name as I have written it on the enclosed subscription blank. I am sending you \$5: Two is for my subscription and the balance to be used for those who are not able to pay for it. A very unworthy sister if one at all.

(Mrs.) NANNA M. CARNEY

(See obituaries in this issue)

Walnut Creek, Cal.

DEAR BROTHER DODSON: I realize it is time to renew my subscription for another year, and am enclosing a money-order for my subscription and a little to aid in the publication. In the year just ended I feel I have been blessed beyond measure for the poor sinner I feel myself to be. I hope I praise the dear Lord for blessing me to attend all the appointed meetings in Bethel Church which was organized in March 1944, near Stockton, Cal. It is small but all are faithful in attending the meetings when not hindered. How I do glory in the meetings, having been isolated from the Old Baptists for a long time. It almost seems too good to be true that I am nearer them now. The Lord works and none can hinder, and it is his will that this lovely band of Old Baptists and dear friends of the Baptists have located in this part of the state. May it be his will to bless this dear little church he has planted here, and keep the candle stick burning. May he bless our dear pastor, Elder Seth Bynum, and also his helpmate, Elder W. L. Slusher, whom the Lord has led to be among us, if indeed I am one of the "us" in him, I hope

I am. I feel the dear Lord has been in our midst for I do not believe those assembled in his name could enjoy the wonderful meetings if he was not among them.

May the dear Lord bless you and the Associate Editors in your labor to publish the paper. A little one in his faith I hope.

(Mrs.) MABEL LINDSEY

Star Route, Naches, Wash.

DEAR ELDER DODSON: About this time every month I begin to count the days until I can reasonably expect the *Signs* to arrive. There are four of us in this neighborhood who read it and discuss it even over the 'phone if we cannot get together. Last year when the March number came so late we were worried. One evening when we had almost given up hope of getting it, my mother 'phoned to say she had received hers from the post office and that I could expect mine in the morning mail. I always want to sit down after reading it and write to several of the writers to tell them that is my experience, or that they have written something very comforting to me. I agree with sister Slauson, who says in her letter in the March number that she enjoyed your article on talking it over with God. I read that four times the day the *Signs* came, not to mention the many times I have read it since. Elder Hunt's article in this month's number is just what I needed at this time. I have been telling myself these past months that I had nothing to worry about because my times are in the Lord's hands, but Elder Hunt tells it so much more beautifully. May God direct you in your labor of love. A little sister I hope.

(Mrs.) BEATRICE HAAN

330 White Oak Drive, Minden, La.

TO THE EDITORS AND PUBLISHERS OF THE SIGNS OF THE TIMES: Enclosed please find \$2. for my subscription for another year. It has been a great comfort to me, and

if I know my own heart and am not deceived, I do believe the wonderful doctrine set forth in the *Signs*. May the all sovereign God bless and enable you to carry on many years in publishing the *Signs*. I am just a poor wretched and undone sinner, groping in darkness the most of the time. My plea continually is Lord be merciful to me, a sinner. Yet my little hope seems so sweet to me at times because He is the great God of heaven and earth. The giver of every good and perfect gift, my all in all forevermore.

CORA M. SHACKELFORD

2211 - 5th St., Riverside, Cal.

DEAR ELDER DODSON: I am sending you \$2 to renew my subscription to the *Signs* for this year. I cannot afford to be without it as I cannot get to meeting with our people very often, and I am too old to enjoy feeding on *husks*. The *Signs* and my Bible and hymn book are a source of great comfort to me. As I near my journey's end the sweeter the prospect, the dearer the little hope of freedom from sin and sorrow and pain. Going to meeting with my brethren is like going to heaven in my case in more than one sense. I cannot go by my own will or power, but I *hope* by the grace of God to be taken there.

May you and your Associate Editors be spared for many more years to defend the glorious doctrine of God our Savior, is the prayer of a sinner who loves the truth as it is in Jesus though ever so unworthy. Yours in the bonds of brotherly love and christian fellowship.

J. W. HAYNES

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. E. Loeffel, N. J., \$3; Mrs. A. D. Hoyt, N. Y., \$2; T. Russel, Tex., \$1; Mrs. L. R. Elgin, D. C., \$2; A friend, Okla., \$2; A. B. Justice, Del., \$1; Mrs. A. Smith, Ind., \$1; G. G. Turner, Tex., \$1; L. B. Eason, Tex., \$1; J. B. Barron, N. C., \$6; Mrs. G. T. Franklin, Va., \$1; Mrs. J. C. Florence, Ga., \$1; H. H. Townsend, Sr., Pa., \$3; A. F. Jones, Ga., \$3; Miss G. Secor, N. Y., \$3; B. McLachlin, Can., \$1.

EDITORIAL

RUTHERFORD, N. J.

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

H O P E

For some reason I am impressed to write a short article on the subject of HOPE. I desire to use Romans 8:24-25 as a scriptural basis of reasoning. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Before treating directly on this subject, permit me to state that I believe the Holy Scriptures are to the children of God who have been born of the Spirit of God. Restating in other words—the Bible can be received only by those of God's children who have been born of the Spirit of God. When Paul speaks using the present tense of a verb it is experienced in time by those who have experienced this call to be saints. When he speaks using future tense it is yet to be experienced. When Jesus said, "Blessed ARE they that mourn: for they SHALL BE comforted;" I think he meant that God's children are mourners in this present world after they have received this pure heart, but shall be completely comforted after their sojourn here in time.

According to Webster, hope is a "desired expectation." According to Paul, the things you have experienced is not a

hope but a reality. Hope looks to the future. We do not hope for that we are experiencing, but these experiences enliven within us a hope for something that is yet future. Paul reasons that we have the first fruits of the Spirit in this present life. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. All these proceed from the new heart that God has given his children. We yet bear about the body of this death. This pure heart enables us to see the vile-ness of our sin polluted bodies. This pure heart reveals to us our awful condition and makes us to cry unto the God of heaven for deliverance from this sinful state. Although we are in possession of the first fruits of the Spirit, the creature itself is yet in the bondage of corruption. It is yet natural and thus subject to sin and death. We expect deliverance from the bondage of corruption solely upon the merits of Jesus in accordance to God's amazing grace. We desire this deliverance because the new God-given heart has made us to hate sin and love holiness.

Paul said, "The body is dead because of sin; but the Spirit is life because of righteousness." This is our state of being if Christ dwells in us. The creature that sins is the body of death that the child of God bears about in this present world: These sins cause the child of God to groan within himself waiting the adoption, to wit, the redemption of the body. This will be realized when "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The word "also" in the above scripture means in addition to that that has already been experienced by us, to wit, the change of heart. Those who are in possession of God's Spirit are new creatures in Christ but have not realized the redemption of the bodies. He comforts us with this grand hope—"But if the Spirit

of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead SHALL also quicken your mortal bodies by his Spirit that dwelleth in you." A quickened mortal body would be immortalized, thus would never die. I do not think God's children experience this immortalization of the body in this present time. This promise inspires us to patiently wait this grand change. Paul did not expect it in this life as he said, "If in this life only we have hope in Christ, we are of all men most miserable." So this hope goes beyond this life. He anticipates this change when he says, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?" Death and the grave are things that we cannot converse with triumphantly until the grave has given up its victim, to wit, this body of death. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." This is the reasoning of John and should suffice for us. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalms 17:15. I am not concerned over the question of whether we will know each other there, or any speculation concerning things yet to be experienced beyond that that is written. My only concern is—Will I be among the number to enjoy eternal life wherever and whatever it is?

May God grant that we who have this hope implanted in us be enabled, by his grace, to dwell together here in time, in sweet communion and fellowship with and for each other. May he grant us the spirit of forbearance and humility. May he enable us to strive for peace and edification instead of strife and destruction.

E. J. L.

JONAH 3: 10

"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."

"I am renewing my request for your exegesis (if you are given a mind) of Jonah 3: 10. I am firmly established on the immutability of our God, and the fixedness of his purposes, and irrevocable decrees, but have never been able to understand or harmonize this text. I wrote to two prominent Elders and Editors of Old School Baptist papers, who were in agreement with me on the doctrine, and they wrote some lengthy editorials, but they were not satisfying to me. They were filled with good reasoning, and I could not offer anything better; but still the meaning of this text is vague to me. I hope it may be His will to enlighten and enable you to present the true interpretation, which would be edifying and instructive to many of your readers."

(Signed) CHAS. F. NICKELS

Brother Nickels first wrote us in September, 1945, for our views on the foregoing text, but unable to comply with his request at that time, we asked our Associate Editors to write on it. As nothing has yet appeared from any one of them, we will undertake to write on it ourself. If the Lord be pleased to give us the true interpretation, we hope it will be satisfying to brother Nickles, as well as edifying and instructive to our readers.

We do not wish to write other than in keeping with God's blessed word and, therefore, we must affirm, very definitely, our unshakable belief in the *immutability* of our God. By the mouth of his own inspired prophet, Malachi, he himself declared, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. Job said, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Job 23:13. The apostle James' testimony is that with him there "is no variableness, neither shadow of turning." Jas. 1:17. We glory in the fact that in his plans and purposes God is unchangeably the same, yesterday, to-day and forever, and that as he has thought so shall it come to pass. He spoke and it was done; he commanded and it stood fast. And

neither shall his word return unto him void, but it shall accomplish that which he please, and it shall prosper in the thing whereto he sends it. The infiniteness of God is absolutely incomprehensible to our finite minds. Who can grasp for instance, the fulness of the Trinity, the Three-in-One God, the Father, the Son and the Holy Ghost? There is no difference in the age of the Father and the Son, for they are one. They are both without beginning of days or end of years. There is a difference, as we understand it, in which God has been pleased to manifest himself. "In the beginning God created the heaven and the earth" and all of their fulness. He was, therefore, known as the Creator, by whom all things were made, and without whom was not anything made that was made, and Paul tells us that "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." When God appeared in the person of his Son it was for the purpose of manifesting his great love for his people, and after the death and resurrection of Christ, God appeared in the form or person of the Holy Ghost, to comfort those who were chosen in Christ before the foundations of the earth were laid. We believe the key—the manner in which God manifests himself—will help unlock the mystery to our present problem. God is so capacitated that he can both love and hate but not the same thing. He said, "Jacob have I loved, but Esau have I hated." Rom. 9:13 Being a God that changeth not, he has always hated the works of the flesh, which Esau typified, and this attitude of his towards the flesh will continue. "So then, (says Paul) they that are in the flesh cannot please God." Rom. 8:8. On the other hand, and glory be to his holy name that it is true, neither will his attitude towards those whom he loves, who are *new creatures* in Christ Jesus - typified by Jacob - ever

change, for he has loved them with an everlasting love and, therefore, with loving kindness he draws them and they willingly run after him. God verily hates sin, but he loves the sinner. "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ." The law was our schoolmaster unto Christ. It was given to teach God's children their own weaknesses and imperfections. Their inability to keep it was conclusively proven. The Psalmist said, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Psalm 14:2-3. Jeremiah said "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:19. Men had hardly begun to multiply and replenish the earth before we hear God saying, "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6:3 We see from this that God had determined upon a fixed time, one hundred and twenty years, for his spirit to strive with man, after which he would lift his restraining hand and when that was done we see what followed: "And 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. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And 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." Gen. 6:5-7. It has been declared by God, who worketh all things after the counsel of his own will, "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." God foresaw the wickedness of man, and being of too pure eyes than to even look upon sin, purposed in himself to manifest his wrath by destroying the wicked and he was glorified in this as well as in the salvation of his people. Paul in his epistle to the Romans asked the question, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering 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." Rom. 9: 21-23. God's eternal purpose embraced the destruction of all except "Noah who found grace in the eyes of the Lord," and when the set time had come the floods came and all were destroyed except those whom God was pleased to save in the ark. We understand one meaning of the word "repent" is to turn away from and this is what God did when he withdrew his spirit from man. The word of God expressly forbids our construing this to mean that God was sorry for something he had done, for in Numbers 23:19 we read, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

We would like now to consider Jonah and Nineveh. All down through the ages there were types and shadows of good things to come. We believe that Jonah is a type of God's ministering servant in the gospel dispensation. It was neces-

ary, first, for God to uncover to him the wickedness of his own vile heart and at the same time he had to be given to see God's sovereignty over the sea, as well as over the dry land. He clearly manifested his own opposition to God's way by trying to "flee unto Tarshish from the presence of the Lord." He paid his fare and went down into the ship "and was fast asleep." "But 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." The tempest was so violent that the sea could not rest until it had received its victim. Lots were cast and we may be sure that God was the disposer thereof, and when it fell on Jonah he readily confessed his guilt and told the mariners to cast him overboard into the sea. Little did he know of the great fish which God had prepared to receive him and carry him on his journey. We are told that "Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me." The Lord's people do not cry unto him except by reason of their affliction, and when they do he always hears them. Jonah had to be cast into the deep and we hear him saying, "all thy billows and thy waves passed over me." He must needs go down to the bottom of the mountains, but God brought up his life from corruption, and in due time we hear him saying, "I will pay that that I have vowed. *Salvation is of the Lord.*" This was what he had to know before he could preach the preaching that God had bid him to that great and wicked city. Nineveh, as we see it, represents the gospel church as she stands in nature. She is corrupt throughout and there is no soundness in her at all, for all flesh is as grass and is the source of nothing good. Isaiah describes her as follows: "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores: they

have not been closed, neither bound up, neither mollified with ointment." Isa. 1:6. But the faithful servant of God must be obedient to his command. He must, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. Jonah, therefore, began to enter into the city, crying, "Yet forty days, and Nineveh shall be overthrown." The forty days time appears to be of great significance, for the flood was "forty days upon the earth;" Jesus fasted forty days and forty nights, and following his resurrection "he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. God's word, which is quick and powerful, or full of power, is always effective, to the pulling down of strongholds, "So 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. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him 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." We see from this that there was a true repentance in their hearts, for they turned from their evil way, and thus was the city of wickedness overthrown. God had not bid Jonah to preach that the city would be destroyed, but that it would be *overthrown*, and so the word of God did not return unto him void, but did accomplish that which he pleased, and it prospered in the thing whereto he sent it. The change was

wrought in the hearts of the Ninevites, for it was they who turned from their evil way. There was a "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" with them. We believe this experience is very close to the hearts of all of God's children. First, they must all be made to feel God's fierce wrath or anger against sin. They must experience something of the terror of the fire, lightnings and thunder of Mount Sinai, as a smoking furnace, before they can come with true appreciation to Mount Zion in her solemnities, with all of the beauty and peace and quietude for which she is famous.

Paul was enlarging upon this in his epistle to the Hebrews when he said, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:18-24. God's justice in condemning sin must be realized before his mercy can be appreciated. We would like to speak from personal experience here: We came to the place where we did not see how a holy God could be

just and not banish us from his presence forever, but it was there that Jesus, the Savior of sinners, was revealed unto us, and we were given to behold how justice and mercy met together in him. God's wrath was not meted out against us because his justice was satisfied for by the sufferings and death of Him who stood in our stead and satisfied the law in every jot and tittle. The prophet Isaiah said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The vengeance of God fell upon his only begotten Son, whose sufferings, death and resurrection, together with his exaltation at the right hand of the Majesty on high give ample evidence of the acceptability of his finished work with the Father. This was but the fulfillment of God's plan in the beginning so that the imputing of our sins unto Jesus and his righteousness unto us was not an after thought with God, but it was a manifestation of his infinite wisdom and his great love which he had for his people before time began. God, therefore, does not deal with his people according to their deserts in nature, else they would be without hope and without God in the world, but he deals with them according to the riches of his matchless grace as it was stored up in Jesus. When we are given to understand something of God's plan of salvation, we see more and more of how all things have been ordained for his own glory and for the lifting of the name of Jesus on high. God had a purpose in the first Adam, who was to transgress His law and bring sin and death upon all of his posterity, but this was but one side of the picture. The other side is that God had already

provided a remedy for sin by and through the atoning blood of his blessed Son, and for the everlasting comfort of the saints the poet has written the following lines:

Dear, dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved, to sin no more.

God, because of the work of his Son, turned from the evil (destruction) that was due to his people on their own account, and made his goodness and mercy known through our Lord and Savior Jesus Christ. He gives his people a godly repentance for sin and then it is the wicked forsakes his way, and the unrighteous man his thoughts, and they return unto the Lord, who abundantly pardons. Thus is salvation by grace, and grace alone, magnified, and the preaching of Christ and him crucified becomes to them that believe, by the workings of His mighty power, Christ the power of God and the wisdom of God. When these things are brought home to God's people as was the case on the day when Pentecost was fully come when Peter preached so wonderfully and proclaimed in the end, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" He replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

We wish to conclude our remarks by repeating our belief that Jonah typifies God's ministering servants in

this age. Notwithstanding all that he was taught in the whale's belly, he was still very rebellious and upbraided the Lord for being "a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil" that was justly due the Ninevites as they stood apart from Christ. And because things did not work out as Jonah himself would have had them, he became so angry that he besought the Lord to take away his life. What foolish creatures men are! If some of them cannot have their way they say life is not worth while. The Lord taught Jonah a further lesson by preparing a gourd that it might be a shadow over his head, to deliver him from his grief, but then he prepared a worm to smite the gourd that it should wither. "And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live." We believe that many of God's truly called servants know something about this kind of an experience. "And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death." It is hard indeed to rid the human system of the spirit of self-justification. "Then said the Lord, Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; And 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?" How glad we are that God through the meritorious work of his blessed Son designed the way for justice and mercy to meet together to the honor and glory of his own adorable name, and that he is "longsuffering to us-ward, not willing

that any should perish, but that all should come to repentance." We trust the foregoing will be of some satisfaction to our brother and those who read.

R. L. D.

CORRESPONDING LETTER

The Maine Old School Baptist Association in session with the Whitefield Church, Whitefield, Maine, Sept. 7, 8, and 9, 1945, sends greetings to the associations and churches with which we correspond.

DEAR BRETHREN: Another year has passed and Almighty God has made us able to meet again in an Association. Your ministering brethren have come to us laden with the fruit of the Holy Spirit, preaching the omnipotence of God and Jesus as our salvation. Your messengers and correspondence have been received with gladness and we pray for their continuance. When we, with our many infirmities, consider all the blessings God has bestowed upon us we ask as did the Psalmist, What is man that thou art mindful of him? or the Son of man, that thou visitest him? By his holy will he has made us to have dominion over the works of his hand. He has crowned us with glory and honor. By his grace he has made us his children and joint heirs with Jesus Christ. O Lord, our Lord, how excellent is thy name in all the earth.

Our meeting was well attended. Harmony prevailed among us and we all felt it was good to be there. The Lord willing, the next meeting of our Association will be held with the Whitefield Church, Whitefield, Me., Sept. 6, 7 and 8, 1946.

(Elder) ARNOLD H. BELLOWS, Mod.
SANFORD S. BARTLETT, Clerk

CIRCULAR LETTER

(Written by sister Nellie Palmer)

The Maine Old School Baptist Association in session with the Whitefield Church, Lincoln Co., Maine, Sept. 7, 8, and 9, 1945, sendeth greetings and love in our Lord to the several churches and associations with which we correspond.

DEAR BRETHREN: As the time for our Association draws near we are forcibly reminded of our insufficiency to write a letter to our brethren scattered abroad, and oftentimes feel to wish some one more gifted than ourself would do it, then when completely empty some words are given us. It seems each year we are reminded of God's remembrance of us, and the promise "Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Psalms 89:33. Thus in our weakness and inability we prove his promises. The words which came to us may be found in Job 9:2, "How should a man be just with God?" Man who at his best is nothing, less than nothing and vanity, yet we are told, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, 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." 1 Samuel 2:8. So we have proof that this great God who made the universe was mindful of the ones whom he had formed in his own image from the dust of the earth, and it was in his infinite purpose to raise him from his low estate, and lift him as a beggar (we are all beggars at mercy's door) from the dunghill, contaminated by sin, an outcast from our fellow creatures, to set us among princes, ("And hath made us kings and priests unto God and his Father." Rev.

1:6) and to make them inherit the throne of glory.

Yes, dear ones, we are made to inherit the thone of glory. No *ifs* about it for he speaks and it is done, he commands and it stands fast. "The pillars of the earth are the Lord's, and he hath set the world upon them." So we find ourselves taken from that low estate and translated into the kingdom of God's dear Son, where we go in and out to find pasture, where we behold things that the law of language is unable to express, and we are brought low when given to behold him whom we have pierced. Oh! the height and the depth of the mercies bestowed upon us poor worms of the dust. David said, "But I am a worm, and no man; a reproach of men, and despised of the people." Psalms 22:6. We are brought in close touch with our brother, David, and made to feel we have less strength than a worm, we cannot even crawl; but must stand still and see the salvation of our Lord which he has promised to those who fear him, or even think upon his name. The depth of his love and mercy, who can fathom it? When we are but given a glimpse of this wonderful love our hearts are overwhelmed, and our eyes overrun with tears of gratitude. Then it is we wonder why these glorious things have been given to us? Yet having the assurance within our own breast we can but feel that he, the great God of heaven and earth, has looked upon us in mercy through the sacrifice of his dear Son. "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." Acts 8:32-33. These things are too wonderful for puny man to fathom, and his eyes must needs be anointed with heavenly eyesalve to even get a glimpse, but the glimpses are won-

derful. They are our life, our all. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," and now farewell for 1945.

(Elder) ARNOLD H. BELLOWS, Mod.

SANFORD S. BARTLETT, Clerk

MEMORIAL

Whereas, during the past year and since we last met in an associate capacity, ELDER H. C. KER has been removed by death from his labors as Minister of the Gospel, and as pastor of churches in our sister Associations, Salisbury and Delaware River and

Whereas, our departed brother Ker for many years visited us, faithfully declaring the gospel of grace in our midst, and inasmuch as we have long esteemed our brother as one of God's able and precious gifts to his church, therefore be it,

Resolved, that we do, in christian love and fellowship, extend to our sister Associations of Salisbury and Delaware River our deepest sympathy in the love of such a minister and pastor in whom we, with them, have been blessed with a gift from Christ through the Holy Spirit to his churches. Further be it,

Resolved, that we of the Delaware Association extend assurance of our love and sympathy to our sister, Gertrude Ker, beloved wife and companion of our departed brother, H. C. Ker. Be it,

Resolved, that this memorial be spread upon the minutes of this Association, that a copy be sent to sister Ker, and that it be published in the SIGNS OF THE TIMES.

Done by order of the Delaware Association in session with the Welsh Tract Church, Sunday May 19, 1946.

(Elder) H. H. LEFFERTS, Moderator
H. H. TOWNSEND, SR., Clerk

RESOLUTION

Inasmuch as it has pleased our heavenly Father to remove from our midst our dear sister, MATTIE PURDY, be it

Resolved that Little Flock Church (of which she was a member) be submissive to the will of God, and we do hereby extend our most sincere and heartfelt sympathy to her bereaved family.

Resolved that a copy of this memorial be sent to the SIGNS OF THE TIMES for publication, a copy be made a part of our church records, and a copy sent to her sorrowing family.

Done by order of Little Flock Church while in conference at Altus, Okla., May 11, 1946.

(Elder) W. N. GREEN, Moderator
(Mrs.) LOU KESTER, Clerk

OBITUARIES

J. EVERETT MELTON was born June 19, 1860 at Poca, W. Va. the son of Elder William A. and Lucinda Melton, and died Jan. 14, 1946, aged 85 years, 6 months and 25 days. He was married June 17, 1891 to Margaret June Bailey. To this union were born five children two of which died in infancy. Those surviving are Mrs. Nanna Carney, Dunbar, W. Va., Mrs. Edith Sommer, Southside, W. Va., Charles B., Huntington, W. Va. and a foster son, James L., Gallipolis, Ohio.

Father was not a member of the visible church but was a strong believer in the doctrine as set forth by the Old Primitive Baptists. His home was always open to those of like faith, and during Associations and other meetings he cared for visiting ministers, brethren and sisters as much as any member. He loved to visit with the pastor and members of our home church, and have them visit in his home, sitting well into the night talking Christ a crucified and risen Lord and an all sufficient Savior. He was faithful in attendance and gave financial assistance at all times. Some time before his death he talked to my sister and me, telling us that he had received that hope which was an anchor to the soul both sure and steadfast and that he could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all of them also that love his appearing."

Since Mother's death eight years ago, Dad has lived with my sister and me, spending the time about equally between us. He passed into that last rest at the home of my sister, Mrs. Edith Sommer. Funeral services were conducted by Elder J. C. Hammond, Jan. 16, 1946 in the Missionary Baptist church-house at Poca, W. Va. after which he was laid to rest by the side of Mother in the family cemetery there.

Also Mother, MARGARET BAILEY MELTON, was born April 18, 1866 at Rocky Fork, W. Va., the daughter of Bushrod and Elizabeth Bailey. She departed this life April 5, 1938 at the age of 71 years, 11 months and 18 days. Mother, like Dad, was a firm believer in the Old Primitive Baptist doctrine, faithful in attendance and her home was always open to those of like precious faith although she was not a member of the church.

Mother died suddenly from a heart attack. I went to see her the day she died and I will never forget how she looked at me with such a wonderful expression, and smiling through tears said, "Oh, you should have come yesterday. Ed. was here and we had preaching all day." Ed. Melton, a

nephew to whom she was referring, talks so wonderfully on the Scriptures though he is not a minister. I came home that evening at six o'clock and at eight she was stricken with a heart attack and succumbed within a few seconds. I do hope that I have been made to realize that God's ways can never be anything but perfect beyond any description or comparison. The statistics in Father's obituary of marriage and children are the same for Mother as neither of them ever married but the one time. Mother's funeral was conducted by Elder J. C. Hammond, assisted by Elder Harvey Bird, at the Poca Missionary Baptist church-house, April 7, 1938. Interment in the family cemetery there. Written by a daughter who loved them too much.

(Mrs.) NANNA M. CARNEY

DANIEL C. HART, son of the late Benjamin and Rachel Hart was born Nov. 19, 1861 and departed this life March 11, 1946, making his stay on earth 84 years, 3 months and 22 days. He was united in marriage to Miss Rachel Sutphin, daughter of the late James T. and Mary H. Sutphen, Dec. 15, 1886 by the late Elder William J. Purington, pastor of the Hopewell Church at that time. To this union were born three sons and one daughter: Mrs. S. H. Hixson, Benjamin and W. Curly Hart, Pennington, N. J., James T. Hart died in infancy. Mrs. Hixson had one daughter who lives with her father. Her mother, Mrs. Hixson, preceded her father, Mr. Hart, in death.

The family as described are the fruits of one of the prominent families of the Pennington community in New Jersey. The widow, two sons, several grandchildren and one great-grandchild are left to mourn for a devoted husband, father and grandfather. Mr. Hart was of rare personality. The writer knew him for over thirty years and never heard an unkind expression uttered against him. He was faithful in attending meeting with his wife, driving his car until he had past his four score years. His hearing failed so he could not hear very much of the meeting, but shortly before he passed away, while calling on him and sister Hart, we asked him to tell us of his exercises. He replied that he could not, but confessed to having realizations he would never forget which were often in his meditations. A large gathering of friends and relatives attended the services which were conducted by the writer, which attested to the high esteem in which he was held in the community in which he had been a life long resident. His remains were laid to rest in the family plot in the cemetery which partly surrounds the Hopewell Old School Baptist Church where he ardently supported the truth he loved. We should not weep for him as though he had no hope, for we feel he now rests from all his labors in that blessed sleep from which none ever wake to weep. May God comfort all that mourn.

(Elder) CHARLES W. VAUGHN

SPECIAL MEETINGS

The Maine Old School Baptist Association will convene with the Whitefield Church, Whitefield, Me., Sept. 6, 7, and 8, 1946.

SANFORD S. BARTLETT, Clerk

The Pocatolico Old Baptist Association will be held with the Harmony Church in Huntington, W. Va., Sept. 6th, 7th and 8th, 1946. We invite all lovers of the truth to meet with us. Right fork of Russell Creek, 1066 Cedar Crest Drive.

FLOYD JOHNSON

The Lexington-Roxbury Association is appointed to convene with the Olive and Hurley Church at Shokan, N. Y., Sept. 11 and 12, 1946. Meeting opens at 10 o'clock D. S. T. On Sept. 13 the ordination of Licentiate Amasa J. Slauson is appointed to take place if God so wills.

Friends coming Tuesday evening before the Association will please go to Winchell's store in Shokan where they will be directed to places of entertainment.

(Mrs.) FRED BROOKS, Church Clerk

The Virginia Corresponding Meeting, after a lapse of five years due to war conditions, is appointed to be held, the Lord willing, with the Mt. Zion Old School Baptist Church near Aldie, Loudoun County, Va., Wednesday, Thursday and Friday October 16th, 17th and 18th, 1946. Ministers and brethren who are in fellowship with us, and all who are lovers of the truth as it is in Jesus Christ our Lord, are affectionately invited to meet with us. The place of meeting is located on Highway Route 50. Greyhound buses from Washington, D. C. to Roanoke, Va. pass the grounds. Those coming Tuesday either by private auto or by bus or train will come to Leesburg, Va. Those coming Wednesday will go directly to the place of meeting. For further information write to the address affixed to this notice.

(Mrs.) DAVID FARNIE, Church Clerk
Leesburg, Va.

Meetings are scheduled to be held on the fourth Sunday in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a. m., and in Middletown, N. Y. in the meetinghouse, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON

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; 12 copies, \$2. 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.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J., OCTOBER, 1946

No. 10

THANKSGIVING

Lord, I am glad for the great gift of living,
Glad for Thy days of sun and of rain;
Grateful for joy with endless thanksgiving,
Grateful for laughter and grateful for pain.

Lord, I am glad for young April's wonder,
Glad for the fulness of long summer days;
And now when the Spring and my heart are asunder,

Lord, I give thanks for the dark Autumn days.

Sun, moon and blossom, O Lord, I remember,
The dream of the Spring and its joy I recall;
But now in the silence and pain of November,
Lord, I give thanks to Thee, giver of all.
Hopewell, N. J. (The late Elder) F. A. CHICK

CORRESPONDENCE

Re-published by request

Matthew 13:33; Luke 13:21

BROTHER BEEBE: Please give your views on the parable of the leaven hid in three measures of meal. What are the three measures? Why not four, or six? Yours in hope of eternal life, W. A. WATSON.

Van Buren, Ohio, March 23, 1879

REPLY

Our views on the same parable have also been solicited by an inquirer after truth at New Lexington, Ohio.

When the disciples asked Jesus concerning the parables in which he so frequently spake to the people, "he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing, they might not see, and hearing, they might not understand." Luke 8:10. From this

explanation we learn not only the sovereignty of God, in hiding the mysteries of the kingdom of God from the wise and prudent of this world, but also that a knowledge of them is a special gift of God. No man by the exercise of his mental powers or deep researches can possibly attain a knowledge of spiritual things. No man can see the kingdom of God except he be born again; it is just as impossible as for a man to see the things of this world without first being born of the flesh. After our natural birth of the flesh, we required the gift of light and instruction to develop the mental powers with which we were endued by the Creator, to enable us to understand the mysteries of the natural world. So also, those who are born again, of incorruptible seed, are dependent on the teaching of the Holy Spirit to reveal to their faith the deep mysteries which God has hidden from all who are not born of the Spirit. Hence we are expressly told in the scriptures, that even "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of

the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty! and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1: 18, 19, 26-31.

The total ignorance of the mysteries of the kingdom of God, which holds in chains of darkness all who are not born and taught of God, however far they may have advanced in what the world regards as the science of theology, is not a condition which God had not power to avert if it had been his sovereign pleasure, for he hath hidden these things from them because so it seemed good in his sight; and our adorable Redeemer rejoiced in spirit, and thanked the Father, Lord of heaven, and earth, because it was even so. Luke 10:21.

Among the many parables, which for this cause were spoken by our Lord, we have the one now proposed for our consideration, in which the kingdom of God is likened unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.

The kingdom of God, here compared to leaven, we think is the kingdom as chosen of God in Christ as her spiritual Head, and as sanctified by God the Father, before the foundation of the world, preserved in Christ Jesus, and ultimately called with a holy calling according to God's own purpose and grace, which was given to the chosen subjects of it in Christ Jesus before the world began. Three elements, or constituent parts, are necessary to constitute a kingdom; a king, subjects, and

laws. All these are found in Christ. He is expressly called God's King, whom he has set upon his holy hill in Zion. Psalm 2:6. All the spiritual subjects of this kingdom were chosen in him before the foundation of the world (Eph. 1:4,) and the law of God was in his heart, Psalm 11:8. All the component elements of the kingdom of God were in Christ, as the Mediatorial Head of his body, the church, from everlasting; hence, Christ could say, "My kingdom is not of this world." It was prepared for the saints from the foundation of the world. Matt. 25:34. It was appointed unto Christ by the Father, and unto the members of Christ by the Son. Luke 22:29.

This kingdom of God, as a purely spiritual kingdom, was so embodied in Christ, that when he came in the flesh it was said to the Jews, "The kingdom of God is come unto you." Matt. 12:28.

Without adducing further testimony to sustain our position, that the kingdom of God, as a spiritual kingdom, existed in Christ, as the Mediatorial Head of the church, from everlasting, in vital union with him as their head and life before any of the subjects of it had a fleshly existence in the earthly Adam, and before either Christ the Head or any of his spiritual members were made flesh, or had become partakers of flesh and blood, yea, before Adam's dust was fashioned into man, we will pass on to consider the strikingly appropriate similitude of the parable.

This spiritual kingdom was with Christ from the ancients of eternity, and was like leaven, designed of God to be put into three measures of meal, until all the meal should be leavened, or be by its assimilating power perfectly conformed to the nature and likeness of the original leaven. The apostle says of those who are the called according to the purpose of God, that "Whom he

did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. 8:29.

As leaven has the power to diffuse itself into all the meal in which it is hidden, and by fermentation impart its nature to the meal, until the meal in which it is hidden itself becomes of the nature of leaven, so the life and immortality of the church of God, which was given her in Christ Jesus, as the seminal head and spiritual progenitor of all her members, with all spiritual blessings ever to be developed in the kingdom of God in time or in eternity, were treasured up and embodied in him before they were manifested in any of the fallen sons of men. In him all this fullness dwelt, and of his fullness all the vessels of his mercy are the happy recipients; and as the meal receives the leaven, and is subjected to its transforming power, so they receive Christ Jesus as their resurrection and their spiritual, immortal and eternal life. As the power to leaven the meal is all contained in the original leaven, so all the power to quicken and transform the redeemed people of God was and is embodied in our Lord Jesus Christ.

The three measures of meal, in the parable, we believe represent the chosen people of God, which are redeemed from all the kindreds of mankind by the blood of Christ. The definite measurement is according to the election of grace, and the three measures signify to us the definite and exact quantity redeemed of those who were of the three dispensations, which make up the fullness of the times, in the which all shall be called by grace, quickened by the Spirit, born of the incorruptible seed, and leavened and conformed to the likeness of him by whose power and grace they are made meet to participate in the inheritance of the saints in light.

The chosen and redeemed people of God, embracing all whom God has ordained to eternal life, are figuratively called the seed of Abraham; and if we are Christ's, then are we Abraham's seed, and heirs according to promise. This seed of Abraham Christ took on him when he was made flesh and dwelt among them; and as their spiritual life, he was hidden in them from the days of Abel, and he bear them, and carried them all the days of old. So, as the leaven in the parable was hidden in the meal, even so this mystery hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this-mystery among the Gentiles, which is Christ in you the hope of glory. Col. 1:26-27. As the power of the leaven is sure to conform all the meal in which it is hidden, so the spirit of life in Christ Jesus our Lord is beyond the possibility of failure sure to permeate all the chosen people of our God, and to conform them to the likeness of the Son of God. 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.

Jagoe, St., Madisonville, Ky.

DEAR BROTHER DODSON: I have an experience written by my grandfather, Daniel Brown, which I would be glad to see republished in the *Signs of the Times* if it meets with your approval. It was published in the "Gospel News" March 1, 1903 by Elder J. M. Perkins. Grandfather's family was of the first settlers of Hopkins Co. and settled in what is known as Browntown in the western part of Kentucky.

I heard him talk at the church which he joined when very old, and said that he had wasted his life. Then I resolved

that I would unite as soon as I could make them a useful member; I thought the church needed good, useful, young members like me, but alas, how sad was my mistake. Later I hope he has shown me that it was best for me to be led about in the wilderness and instructed. This took forty years before he led me to the church where they believe that it takes the grace of God, rather than the works of man, to save a sinner like me. I often wonder why these Old Grace Baptists could receive me into their fellowship, and show so much tender care and love to a wretch like me and bear with me so tenderly. Brother Dodson do as you think best with this and all is well. Your brother in hope.

LESLIE A. BROWN.

EXPERIENCE

Elder J. M. Perkins, DEAR BROTHER:

I am in very bad health, am seventy-seven years old and cannot expect to stay here much longer according to nature. I study a great deal about my condition; I would write something about my experience, although I feel so unworthy and it seems to me it differs from everybody else's. I feel that I have been mistaken; I fear I have never had the proper change. I want to write my ups and downs—most of the time downs.

When I was young my father and mother belonged to the Old Grace Baptist at Providence. I would go sometimes but did not know what they preached and did not care. I thought when I grew older I would get religion and join some popular church that was up to date and go all the gaits I knew. My father and mother were good people, but I thought they had made a mistake in joining the church they had. I went on in this way for several years, yet the time came when I got alarmed about my condition and viewed myself as one of the worst sinners on earth. I thought

the time had been that I could have gotten religion, but the time had past and hell was my portion. I could not rest day or night; when the family would get to sleep I would go out of the house and look at the moon and stars, it looked like everything condemned me. I thought I would go up back of my orchard where it was grown up and try to pray to the Lord to spare my life awhile longer, but when I got there I was afraid to kneel down; I believed that God would kill me if I got down there. I went to the farm and everything looked like it was shrouded in mourning, I went back to the orchard; I thought I would die and knelt down, but could not pray. I never expected to see the light of another day; I thought I would go to the house and tell them that I was going to die, but before I got there I considered and was afraid it would make them uneasy. So I went on in this condition for some time, almost giving up all hope. One day I walked out on the farm and that trouble all seemed to be gone. I thought it was the brightest day I ever saw; the sun shone brighter than I ever saw it before. I thought perhaps the great God had pardoned my many sins. I started to the house for I wanted to tell what the Lord had done for me and I never expected to sin another time. I did not get half way there until I thought it was all imagination. I went to Providence Church where my father and mother belonged and I thought they were the happiest people I ever saw in my life, and such preaching I had never heard. I then believed that it was the church of God and I still believe that. How I wanted to join the church and be baptized, if I was clear of sin as I thought they were. I went on so for many a long year. I still went to hear them preach, wishing I could be good enough to belong to them. The Civil

War came on and I joined the Rebel Army. I found myself still a sinner, as bad if not worse than I ever was. I heard a man say that there was no more danger in the army than anywhere else and I believed it. The great God created all things and there is no other power that controls but God. I came back from the army and still went to hear the Old Baptists preach, believing they were the church of God. I went on for several years, hoping God would take away my sins so that I could join the Old Baptists.

At length I had a favorite son who was thrown from a wagon and died in a few days; he was forty-two years old, a man with a family and I believe he was a child of God. Brother Ben Clark came up there and said, "I wish Davis had been baptized for it would have satisfied him." I said, "did he want to be baptized?" He said, "yes and that he had gone to church several times to join and his heart would fail him." After brother Ben left I got to studying about it and wished he had been baptized, and these words came to me with power, you had better be studying about your own case; you have not been baptized and he is in a better fix than you are. I then walked the yard, my wife was getting supper, I do not remember whether I ate my supper or not. I fell on the bed and tried to pray to God that if I ever had a change of heart and it could be shown to me any way, I wanted to go and join the church and be baptized if they would receive me. Right at that time I thought I saw the sun shine as beautiful as I ever saw it although it was after night. I made another vow to God that if he would spare my life till another meeting I would go and be baptized if they would receive me. The next morning brother Ben came back and I asked him if he would come and go with me to the

church. I told him what I wanted to do if it was God's will. He said he would. He said he liked to hear me talk so, and started for home. He had not been gone half an hour until I would have given fifty dollars if I had not told him anything about it. I thought it was all imagination and nothing in it, so I did not know what to do. I had made a solemn vow to God that I would go. So brother Ben came and I went to Flat Creek Church; they received me and Brother Ben baptized me and that is all I know about it, but I feared I was doing wrong; I did not believe they knew I was still a sinner. I had hopes that if I had had a change I would have had no sins about me. One thing I know and that is that God has a people whom he determined to save. He chose them back in eternity and laid their sins on Jesus his only begotten Son. Jesus came and redeemed them with his precious blood, and will present them holy and without blame before his Father in love. They tell me that they are going about to help Jesus to save sinners. That job was all completed nearly two thousand years ago. Jesus came and bowed his head and said it was finished. God certainly had a great purpose in his creation and I do not believe that man or devil has ever disappointed or affected one of his purposes. He certainly had a great purpose when he created the heavens and the earth. We see he created the sun and it gave light for the day, and it warms the earth and causes it to bud and bring forth vegetation and food. He placed the moon and stars in the firmament to govern the light at night.

Speaking of the Old Covenant, it carried out the very purpose he intended it for. He never promised eternal life in it, but if they would be obedient children they would eat the fat of the land. God said, "They continued not

in my covenant, and I regarded them not." Again saith the Lord, "I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." I am here to tell them when they say, come up and know the Lord, they are not God's people, for God says his people shall not say that. But that is not all they say. They say if you will be good boys God will be merciful to you and pour down blessings upon you. God never said any such thing, but right to the reverse. He said, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." So they have it all wrong. The priest went to the first tabernacle to make an offering for his own sins and the sins of his people, which could never take away their sins; it was pointing to the great sin-bearer that would take away their sins. The high priest went into the inner court, which is called the holiest of holies, once a year and that not without blood; it was death to go in without blood; he takes a basin of blood and goes in once a year and sprinkles blood on the tabernacle and vessels. There was a veil between the high priest and congregation, so when he went in the people saw him not until he came out.

I believe it is typifying the blood of Jesus. In due time Jesus came; he was raised up on the cross; the earth quaked, the rocks rent, the veil of the tabernacle rent in twain from top to bottom, the sun refused to shine for three dreadful hours, and while the whole creation was shaking he bowed his head and said, "It is finished." They tell me that all of that was to give sinners a chance. If that be so hell is my portion, for the chances were all dead against me. There are only two chances spoken of in the Scriptures. The man that went from Jerusalem to Jerico and fell among thieves and they stripped him and bruised him and left him half dead (just like all of God's people are left) and by chance a Levite went down that way and came to where he was. He looked on him and passed by on the other side. Then by chance a priest went down that way and when he came there, he looked on him and passed by on the other side. A good Samaritan journeying down that way saw him and had compassion on him (and I believe that signifies Jesus), he bound up his wounds, poured in oil and wine (yes, he poured grace in his heart), and took him to the inn and said, take care of the man and when I come again I will repay it all. Yes, and so will Jesus do when he takes him to that everlasting kingdom.

Brother Perkins I do not believe the Arminian world ever studies about the character of that great God who created the heavens and the earth. He who placed the earth in space and holds it by his mighty power; who said let there be light and there was light; who said to the raging storm, "Peace, be still" and there was a great calm. He created the mighty ocean and gave it its boundary and said it could come so far but no farther. When the Hebrew children were cast into the fiery furnace made

seven times hotter than it need be, he delivered them without the smell of fire on their garments. When Daniel was cast into the den of lions, God protected him and they did him no harm. He told Jonah to go to Nineveh and preach his gospel and I suppose he thought he was a cant-help-it. He boarded a vessel and there was a great fish prepared which swallowed Jonah and he wallowed around in the ocean three days and nights; then he said, salvation is of the Lord. (That is where it is in time or eternity. I know of only one salvation and that is of the Lord.) Then God delivered him. "Thy people shall be willing in the day of thy power." Psalms 110:3. He made Jonah willing and he did go.

I am writing a little too lengthy although I hardly know where to stop. I would like to say something about how and when God's people are saved, and when they might look for Jesus. The angel said Mary should bring forth a son and she should call his name Jesus for he should save his people from their sins. When Jesus came he said he came not to do his own will, but the will of him that sent him; and this is the will; "Of all which he hath given me I should lose nothing, but should raise it up again at the last day." He bowed his head on the cross and said, "It is finished" and he was going to that everlasting kingdom to prepare a place to take his children to. He will come again; he has been coming for nearly two thousand years in the Spirit's power to see his bride whom he loved and died for. His coming will be visible, for the angel said so when he ascended. A cloud received him out of their sight. They were trying to get one more sight of him when the angel appeared and 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 1:11. I can tell you when you may look for him; when the angel appears and puts one foot on the land and the other on the sea and swears by him that liveth forever that there shall be time no longer: then you will see Jesus coming in the cloud of his glory, and his mighty angels with him, to take you home to that everlasting kingdom; to walk the streets of the new Jerusalem; to sing praises to his everlasting name.

Brother Perkins, I believe if it is my happy lot to get there I can sing:

"Amazing grace! (how sweet the sound!)
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see.

I am like the Queen of Sheba was when she went to Solomon's temple. She said the half had not been told her. I do believe that the half has not been told about that everlasting kingdom. Well brother Perkins do as you please with this scribbling and all will be well, and when you go to a throne of grace remember your unworthy brother if one at all.

DANIEL BROWN.

Route 1, Dundas, Ill.

DEAR BROTHER DODSON and Readers of the *Signs of the Times*: If I may be permitted a little space, there are some things in my mind that I would like to write about, hoping that it may be of comfort to some of God's humble poor that have been made to feel their poverty in the sight of Almighty God; that have been made to cry out, as did the poor publican when he smote himself upon the breast and said, "God be merciful to me a sinner." It is to such as these that all the sweet promises in the Bible are given in both the Old and New Testaments, and it is to bring some of these things to your attention that

I am attempting to write. Although I am poor and unlearned, I feel that the Lord who is rich and merciful has exercised and directed my mind in the meditation of some of these things.

Let us first read Isaiah 55:1. We find there that the Lord is speaking through this old prophet to a certain particular and specified people when he says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Every one that thirsteth is not leaving out a single solitary one that does so thirst, neither does it include one that does not thirst. The word "Ho" the first word of this text means wait, stop or give attention, and is addressed only to the thirsty, and they are sweetly told "come ye to the waters." You will notice that it is not water but waters, and in this we see an abundant never ending supply, and as often as you go there will always be water abundantly for your thirsty soul. King Solomon said, "As cold waters to a thirsty soul, so is good news from a far country," and in order for any news to be good from a far country you must have some interest in that far country, otherwise the news will not be good news; but if you do have a great interest in that far country, and you are waiting, longing and hoping for good news from there, when it comes how it makes you rejoice and it is like cold water to a thirsty soul. The far country from which this good news comes in this text is from heaven for the Lord says to you "come ye to the waters." How fitting it is to us when he says, "And he that hath no money; come ye, buy, and eat." This surely fits our case exactly, for we have been made to know we have no money and are poverty stricken of all good and righteousness, and have nothing to offer for ourselves

in any manner, but he tells us "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." And just what is this wine and milk? It is the wine of joy and the milk of nourishment and comfort, and it is purposed and designed only for the thirsty and hungry little child of God. No one else has the appetite for it, nor the preparation of the heart to enjoy it, but these thirsty and hungry little ones are blessed for Jesus says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." They are blessed first in that, that they do so hunger and thirst after righteousness for this is an evidence that they have spiritual life, and having spiritual life is a blessed state, and again they are blessed for they shall be filled. When we are made to feel our destitute condition, and made to realize that there is nothing good about us, and that we are utterly lacking of all righteousness, and made to feel that we are justly condemned in the sight of a just and holy God: it is then we are made to hunger and thirst after righteousness which is only in Jesus Christ, and we have his positive word for it, that if we do so hunger and thirst we shall be filled, and this means that we shall be clothed with his righteousness. His righteousness being imputed to us we shall, therefore, be justified before God and stand holy and without blame in his sight.

In the courts of law in our land and country, a guilty person may be acquitted, but the process of law does not and cannot justify the breaking of the law; as that would destroy the law; but if you are clothed with the righteousness of Christ you are thereby justified in the sight of God. In another place Jesus said, "If any man thirst, let him come unto me, and drink," and here again *thirst* is the only qualification needed. A dead man does not thirst, neither can

one that is dead in trespasses and in sins have a spiritual thirst, but a spiritual thirst is an evidence of spiritual life. In another place, this time in Revelation, Jesus said, "I will give unto him that is athirst of the fountain of the water of life freely," and please notice this word "freely." It not only means free without money and without price, but he gives freely an abundant supply for all your needs, and not only this but God dwells with you and has taken up his abode in your heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." We find that "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," but we can be "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Let me say just a few more words and I will stop as I do not want to take up too much space. We see here that instead of the thorn shall come up the fir tree, and instead of the brier (which is full of thorns and vines of entanglement) shall come up the myrtle tree, which is one of the most beautiful of trees, and is a solid mass of beautiful flowers in the spring time, a joy and delight to behold. So instead of the thorn and the brier shall come up fruit and beauty where only hurtful things

were before. Thorns and briers here represent our state in nature, for the apostle Paul says this about them, "But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." And instead of the thorns and briers shall come up the fir and the myrtle tree, and this shall be unto the Lord for a name, for an everlasting sign that shall not be cut off. This fruit and beauty all comes from the Lord. "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." May it please the Lord to comfort all that mourn. These few words are written by the least of God's little ones if one at all. C. W. WILLIAMS.

DEAR FATHER: Glad to hear you are feeling better and that you are staying with Singleton and Lottie at this time. I hope you will be completely well soon and can get out for some enjoyment.

Maebelle writes me quite often and tries to convert me, but I do not mind even though I am inclined to believe in predestination as you do. Probably a more truthful statement would be, I do not know what I believe. I bought a New Testament and intend to read it from time to time. The trouble with me is I spend too much time reading books written by heathens, that is, novels and so forth. Even though I like to read them I am beginning to realize they are not fit to read. Although not a professor of religion I realize the things I have gone through with overseas, and not only I but millions of others would never have returned safe and sound if there had not been a higher power than man. I am thankful to believe we have a God who has all power both in heaven and in earth, and does according to his will with the angels

of heaven and the peoples of the earth. I do not claim to be good and do need God's help to lead me in the way of righteousness. Your son.

(Master Sgt.) HENRY G. KIMSEY.

ASN 6376009, Sq. A, 313th Base Unit,
Box 1422, AAB, Greenville, S. C.

919 Asheboro St., High Point, N. C.

DEAR GRADY: I have written so much to Maebelle trying to get her straightened out in her belief until I am mentally tired and worried. She even wrote me that I had not been born again, and she thought she must set in to get me saved. I wrote her that she did not have to worry about me or anyone else being saved for the Lord would take care of that and save all that he purposed to save before they were born, or before the world was created. They are the elect of God and all of them will believe and be saved in due time. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called (by the Spirit): and whom he called, them he also justified" (by the grace of God which is in Christ Jesus our Lord). Romans 8:29-30. We are saved by the life and death of Christ who is our righteousness and our all and in all. We have no righteousness except the Lord gives it to us, and that is not for our good works or because of them, but because he purposed to eternally save the elect who were chosen in Christ before the world began.

The reason God saves any one is because he chose them to salvation before they were born the first time, even before he created the angles or anything else, and it all works according to his purpose which he purposed in himself from all eternity. There is nothing we can do to eternally save any one. We

can help them after they are born the second time, but not before they are dead in trespasses and in sin, and have no spark of spiritual life until God quickens them into spiritual life by the Holy Spirit. Then he gives them faith and repentance which is evidence of their salvation.

I want everybody saved but I am not God, and it is a waste of time to talk to a dead man, and try to get him to believe, and repent and do good works. Unless Christ quickens him into life, he will never believe or repent of his sins. Being quickened into life is the same as being born again. I hope you are well and doing well. I am looking for you soon. Your father.

THOMAS W. KIMSEY

Allaben, N. Y.

DEAR SISTER GERTRUDE SECOR: I received your letter and lovely card when I was in the hospital and I hope I am thankful to our God for the expressions of love and fellowship of God's people. We, who have tasted that the Lord is gracious, believe that the Word tells us we are chosen in the furnace of affliction and we *shall* suffer tribulation. These things are part of the *shalls* and *wills* of an omnipotent God, and though we *shall* walk through them we have a guide who has promised to be with us even unto death. I truly believe the Lord upholds those who put their trust in him and I can witness that he was to me a present help in time of trouble. For days before the operation and afterward I felt to be under the shadow of the Almighty, and I truly felt that to depart and be with Christ would be far better, nevertheless I felt to be submissive to his will for me. Leon and others feared for me because I have a heart condition, but I believe I will live all

the days of my appointed time. One of our hymns reads:

"Though plagues and death around me fly,
Till he commands I cannot die."

"And by his saints it stands confessed
That what he does is ever best."

He is omnipotent and has promised "that *all* things work together for good to them that love God, to them who are the called according to his purpose." I have a hope that I am included in that number, but we are all so weak and finite that we lose sight of his ruling at times and that is when Satan tempts us to despair; but he has promised "he shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." There is a promise to lay hold on for every condition in traveling through this wilderness world, and may God give us grace to look to him in all things. Many times I believe tribulation is for our teaching, and he alone teaches to profit, there is none that teaches like him. I thank you for your thought of me and will be pleased to hear from you at any time. With much love and hoping the Lord will bless both you and sister Emma. Your sister in hope.

(Mrs.) FLOSSIE I. FAULKNER.

108 S. 12th St., Murray, Ky.

DEAR BROTHER: We are enclosing a precious letter from sister Campbell of Memphis, Tenn. We would like to see it in print as we feel others would enjoy reading it too. O how we enjoy reading the experiences of the dear saints of God. The dear *Signs of the Times* pages are wonderful to read and we would hate to know we were refused to read them. May God guide you on in being its Editor, and the Associates also. Please remember me and mine in your prayers.

(Mrs.) FANNIE H. CHESTER.

3347 Tutweiler Ave., Memphis, Tenn.

DEAR SISTER CHESTER: Was glad Luther got to see you all at Mayfield. They enjoyed their visit with you very much. Would loved to have been there but I was not numbered to be with the dear ones to be there that day or I would have been. I never feel worthy the sweet privilege of meeting the dear brethren from time to time at home, and much more so to take up room in a car to go farther; but I am made thankful many times that I have been given to love them and do hope it is with that pure love that is put into our hearts from on high. One of old was told, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." I sometimes think I have not seen and wonder why I believe, so I began to meditate and go over my life as best I can. I go back to when I was a child. I had not felt to be a bad child for it was always my aim and desire to obey and love my parents. I felt it was right and that God knew all things we did, but felt no condemnation in my heart. I always loved to hear father and mother sing and would notice them talking between songs of the sweetness of something I could not see, and wondered if the time would ever come when I could understand. I remember in my childish way, while swinging in an old hammock in the yard, I would talk to the Lord about sending me a little baby sister so at last she came. I was almost ten years old, but when I was told about her and saw her I thought of my prayer and felt she was sent to me. Until this day she is more precious to me than just a sister, and she manifests the same unending love for me which we have often discussed, believing we have been blessed from God with a special love if that is rightly put. We desire at his hand that nothing

will ever wound that love that we do not claim as an act of ourselves, but a gift from whom all blessings flow.

At the age of eleven or twelve I was coming home from my grandfather's house and immediately after starting on my way the whole earth was more beautiful than I had ever seen it. The trees, bushes, hills and the brook were seemingly praising their Creator. I felt a drawing upward and looked into the sky above me. The birds were singing so sweetly. I was weeping, it seemed for joy and for sadness. O how good it seemed to weep. I soon reached home, which was about a mile, and dried my eyes for fear mother would ask me why I was crying and I could not tell her. Time went on and I seemed to forget all about this, but there came a time when I was about fifteen years old that I became uneasy and wanted to be saved, but found I could not do anything to help. After trying the mourners bench and everything they would suggest I only felt worse. They said I was all right if I would join the church but I was spared going into that. My brother came for me and would not stay for night meeting or I would have united as it was the close of a week of meetings. In a few days my mother told me when one desired to unite with the church they should read the Bible, and the one who preached according to the way they believed the Bible taught was where they should unite. I soon learned it did not teach as they preached and I had no experience of grace. The first scripture that meant anything to me was, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The word shall comforted me for I felt surely I was hungry and thirsty and so I felt willing to wait, for it said they *shall* be filled. It seemed time was heavy on my heart, I was becoming distressed, even wished I could exchange places with a dumb brute and

die and be no more; or even a tree cut into wood and burned, it seemed they were better in God's sight than I. One morning I arose and my burden was gone, my heart was light and happy, I felt there was nothing to be afraid of; it seemed the Lord was smiling on me and heard every word I would say; my happiest moments were when I was alone for I did not feel to be alone. This lasted several days, life did not have any burdens any more, but soon I found the brightness and sweetness was not felt; the way seemed all mixed up. My friends in the Missionary church, with whom I had spent so many pleasant times, did not seem to understand me. I felt I would rather hide my feelings than lose their friendship. I played the organ at church and they seemed to want me to play for them more than ever, but the pleasure lessened to me until I could no longer play for them. I tried to continue going to the meetings and mix with them, but as time went on I was forced to realize I was not one of them any longer. I then began to desire to unite with the Primitive Baptist church where my dear parents had belonged for a long time, but could not feel worthy. I enjoyed their preaching and could not keep the tears hidden especially when the invitation was given for new members. One day at home I thought how foolish I had acted in feeling so burdened over the matter for there were several older than I that went regularly and enjoyed the preaching and loved them as I did and had never united. I could hardly wait until meeting day came as I had come to my senses. I thought I would no longer worry over the matter, and that was the day I felt to fall in the door of the church. I was not able to talk and tell them why I desired a home with them, but could not keep from weeping and told a sister I wanted to unite

with the church, and to my surprise I was received. O how peaceful and calm I felt for several days, but many doubts and fears came into my heart before a month rolled by. It was then I was to be baptized. I was so fearful I might be doing awfully wrong by going into the watery grave where Jesus had gone, setting an example for his followers. I felt if I was hindered on that day I would take it as proof that I was one that should not go through with that ordinance and would not set another day, but thanks be to the dear Lord for allowing me to go down into the watery grave as our blessed Lord did and commanded his followers to do.

I still feel unworthy to be numbered with his dear people, but as Ruth said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and whither thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried." I still have many doubts and fears that are grievous and sometimes all things seem to be against me, but bless his Holy Name, I hope I am not deceived in the sweet moments I still have that I believe are sent in due time as God wills. I have never learned yet one tiny thing I can do to receive a blessing, but I hope I have enjoyed many blessings at his hand, and believe his children will receive every blessing God has in store for them; and also believe they will learn many things by the things they suffer. I do not believe we can avoid chastisement by being obedient, for "it is not in man that walketh to direct his steps." "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Hope I have not wearied you and beg you to overlook all mistakes. Yours in hope of eternal life. (Mrs.) LUTHER CAMPBELL.

715 - 8th St., West Durham, N. C.

ELDER R. LESTER DODSON, Dear Brother in Christ I hope: I have waited longer than I intended to renew my subscription to the *Signs of the Times*, and have no excuse except neglect. I want to thank you for continuing my paper, if you had discontinued it it would have been my own fault. The paper is good and I really enjoy its contents. One article is often worth the yearly subscription price if it could be so valued, but the comfort of reading the experience of others of like precious faith is far above the dollar value to me.

I am wishing you grace and strength to carry on as long as it is the Lord's will for you to send out messages of comfort to the children of the Heavenly King, and may his Spirit abide with you in your work for the comfort of others. Yours in Christian fellowship.

(Mrs.) A. W. RAY.

Farmerville, La.

ELDER R. LESTER DODSON, Dear Brother:

I have been delinquent with my remittance for the *Signs*. Am sorry I waited so long due to neglect. I enclose check for \$6 my past dues and for 1947. If the price has gone up you may write me and I will send the balance. I enjoy reading the *Signs* very much. Thank you for sending it without pay. Will try to be more careful about remitting. Again I thank you. A sister I hope.

(Mrs.) EULA HALL.

(We are grateful for such letters as the foregoing. We are well aware of the fact that commercial magazines have increased their subscription price very materially, and they also do not continue to send them beyond the date for which the subscription is paid, but we are not publishing the *Signs* for commercial purposes and do not wish to follow such methods. Frequently those who are away behind with their subscriptions

write in and say they had expected us to stop the paper when their time was up, but often they tell us that they are glad we continued to send the paper. It has been a long established custom of the publisher of the *Signs* not to stop the paper unless specifically requested to do so. Where the paper is not appreciated or desired we hope the reader will do us the courtesy of requesting that it be discontinued, but we are anxious to retain every one of our subscribers, if possible, and trust they will continue to co-operate with us in carrying on this work. We need the assistance and encouragement their support affords. R.L.D.)

Route 1, Dupont, Ind.

DEAR BROTHER DODSON: Please change my address as indicated. I have missed one or two copies. I surely do like to read your paper. So many people tell my experience if I have any. Sometimes I think I have not had much but I do believe the Old Baptists are right. I have tried to believe something else and if it was left to me I would, but I cannot do that. The Lord works all things and does all things well. He speaks and it is done, he commands and it stands fast. If I was a free-willer I might change it but he says I am God and I change not. "Fear not, thou worm Jacob." "It is your Father's good pleasure to give you the kingdom." You do not have to work for it for it is not by works but by grace. He says he will open up fountains in the desert and springs in the valley, even the parched places shall become pools of water. "Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." So we have the consolation that if God be for us who can be against us, for nothing is able to

separate us from the love of God which is in Christ Jesus our Lord. I think of the old hymn:

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

I seldom find a heart to pray,
So many things come in my way;
Thus filled with doubts, I ask to know—
Come, tell me, is it thus with you?"

I am just a weary traveler longing for better things to come for if we have hope in this life only we are of all men most miserable, but we hope to go beyond that. Yours in hope of eternal life.
C. T. PYLES.

1305 Glendale Ave., Durham, N. C.

SIGNS OF THE TIMES, Gentlemen: I am enclosing M.O. for \$5 to pay for the *Signs of the Times* for 1946 and 1947. Please accept the extra dollar to aid the paper as you deem best. Have been a reader of the paper for twenty years, and am thankful for God's blessing enabling such men as you, as well as the many good writers, to carry on the work of his high calling, spreading the good news and bringing glad tidings to the humble poor of this world. Please pardon me for being a little late with my renewal. Thanking you for your kindness and efficient service I am a friend.
L. M. STEPHENSON.

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EDITORIAL

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OCTOBER, 1946

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P.O. Box No. 70

Rutherford, N. J.

Matthew 12: 29; Luke 11: 21-23

God's people are weak, they are also strong. Their weakness is in the Spirit, they are strong in the flesh. They are a paradoxical complex. Nothing can be stronger than he that can change things, that is man's outlook but it belongs only to God. No creature has the scriptural prerogative to claim that: *They are doing it.* It is a strong individual that *thinks he can change things.* The Lord reckoned natural men and women as strong. We do not mean by this that the Lord thought of them as having power, but that they *thought* they did. Is that true? That is true of all the children of Adam in their natural state. There has never been any more totalitarian power than a man that did not have to do anything that he did do; that could choose heaven or hell, Jesus Christ or the Devil.

This strong man has a palace, it is a gorgeous construction. Just why would anybody live in a hut when he had an inexhaustible source of material to select from? They tell me we can have what we want to have. The Arminian preachers in Job's day told him what to do to have peace with God and great good from him (Job 22:21). It did not

do him any good. Don't you see that they lived in a royal palace; they recognized nor knew no doctrine but conditionalism; their goods were in peace, they kept them in peace. Job's goods were all spoiled. Why the difference? Is there any explanation? To find a natural explanation is easy, but to find a scriptural or experimental explanation to one of the stripe of Job's comforters it cannot be done. This palace of the strong man had doors and windows wherever needed, he can go and come as he pleases. No need at all for him to ever be shut up and unable to come forth; no need for him to ever have any winding stairs (Ezek. 41: 7), but for everything to be on a level and he able to mount above any obstacle, and to leap any hurdle that might come against his palace. The windows would be placed in the best position so as to have full benefit of all light to see out; inside he would have great artificial lights so there would never be any darkness; he would have command of them in such a perfect way that light would be so common to him that he would think his neighbors, brethren and friends could have such a dwelling if they had done as he. This strong man has a perpetual fountain in his palace; there is not any going out in desert lands and water giving out; there is no falling into pits, becoming a captive and thirsting for water; neither is there any panting for the water of life, because inside his palace water is to be had for the taking. Too, this palace is protected from storms, rains, tempests and cold, it is a complete shelter from every molesting thing, everything that ever comes against this man is under his control. To be sure God *would* destroy his palace if he disobeyed, but he is not going to do that. *He can do it* but he will not because he can obey.

In this palace it follows that there

are many priceless gems and works of art. The keeper is a rich man, he has acquainted himself with God and great gain has been his reward. God needs him in his kingdom—in fact the perpetuation of the kingdom and the promulgation of the news of the kingdom is dependent upon him. He can do all this. Everything depends on him. God has done all he can to save the race, and he is equal to the task before him. Now God needing all this and the man having an inexhaustible supply, he has thus traded what he has to God for the many gorgeous goods that are in this palace. These goods are kept in peace. This strong man has the palace, he has the goods and he is armed. In perfect complacency and satisfaction he goes his way, He has everything and is in no danger of losing it because he *can* keep right on in favor with God.

Dear reader, this is a picture of us all in nature, but let us look at the other side. He has gone on his way not knowing that there was a stronger One, but this One reckoneth not with men as to the time of their acknowledging him as King, so he comes upon the strong man. The first thing he does is to disarm him. How does Jesus Christ disarm a sinner? Does he use carnal weapons? No sir, never that! A sinner overcome is a helpless sinner, but being overcome is not all. The armor that he had placed so much confidence and trust in is taken away. What was the armor? Was it grace, mercy, love? The echo sounds into every wayfaring heart. No, a thousand times no. What did he trust in? His trust was in self and that alone. God was not active and he had not been since Christ rose from the dead. Salvation in time and eternity depended on his own action, but now the Creator has come upon the creature; the stronger upon the strong; the high and exalted Ruler of heaven and earth has moved

upon the low and abased and undone of earth. Behold how he deals with him. Foolish people with dangerous weapons must be handled carefully. Just think! What if God had let us do as we thought in saving souls (Mat. 21:15)? What if he had let us go on thinking that our way was unto life (Rom. 8:6)? Conditionalism in the hands of sinners is dangerous to them, that is, dear reader, to live and die a strong man is evidence that we are not one that Jesus atoned for, so he overcomes this strong man that can do as he pleases (John 19:10); that can and has done many wonderful works (Mat. 7:22); that has lived in his palatial home of plenty, looking with disdain on the poor. God overcomes! That is absolute. Not a case has ever been chalked up as a failure. Heaven does not afford a record book of the failures of God, and the only one of any kind on earth is of the accomplishments of God and the failures of men (see Gen. to Rev.).

Dear child of God do you not take courage that God has, as you hope, disarmed you? It is repetition but let us ask again and again what arms has he taken from us? It is nothing more nor less than the idea that we have ability. Ability is strength and God takes that away from us. In the two steps so far God has been the actor. Man has been passive or inactive. Each step has found man entirely or absolutely helpless. Preaching that kind of absolutism will not drive people from the church that have any interest in it. But the stronger One proceeds step by step to the subjugation of this man. 3— He binds him. We never read of the bonds being removed. God does not do things to undo them. I want to hasten to say that I do not understand that this man is bound so that he has no more movement. I do not mean any such. I do not want it said of me that

I believe God's children are inactive. I do not do it. God has called servants to serve him and they do. Men are active in the kingdom, but this step is an important one. This being bound works two ways. I believe, or trust that I believe, in both of them. Bound in such a way that they never, never can again go back to the hog wallow of sin and live in the enjoyment; bound in such a way that he is no longer able to do as he pleases; he has lost the use of his strength; his palace is no longer fit to live in—in short this binding keeps him from the service of the Devil and binds him over to the service of God. 4—This stronger one has completely and absolutely brought the strong one into subjugation. God did not take sin out of him; he did not take his strength away from him; he did not take his goods away from him, but he spoiled them. Somehow, dear reader, it seems to me impossible for a child of God to ever trust in his own works. All, all his goods are spoiled. Every good thing that he formerly trusted in is in a state of ruin. Brethren, spoiled things commonly have a strong odor of carrion about them. I do not see how any one can ever have any more confidence in their own works. Those goods are spoiled. The putrefaction does not get less; the smell does not ever approach perfume; there in our own being we live with them and they stay right on, keeping us reminded that we are sinners of the deepest dye, and that the best days we have we carry the sentence of death in us. I believe Paul was touching this when he wrote that vital message to the church at Rome. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." I have never heard that quoted in support of conditionalism. Imagine that! Mortify the deeds of your own body! Cause a gangrenous condition to come about in your own loved

fleshly works! Never! No sir, dear child of God, the strong, holy One has overcome, broken your trust in yourself, bound you and spoiled your goods. They stay that way. Spoiled goods cannot save a spoiled man, but Jesus saves.

W. D. G.

Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. Prov. 16: 22.

Sometime ago, at one of our meetings, we read the first twenty-two verses of this chapter of Proverbs, and commented upon several of the verses, including the twenty-second, but we did not feel that we exhausted, by any means, the content of this verse. In fact, ever since speaking on the subject, we have felt dissatisfied over not having covered it more fully than we did. We discovered long ago, however, that it is utterly impossible to say all the good things at one time on any text. The fact is we cannot even begin to tell them unless we are led of the Spirit so to do. Solomon, in the outset of this chapter said, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." We are akin to Solomon in wisdom if we know this. As only the seed which fell into good ground brought forth a copious fruit, so must the heart of man be prepared to receive the word of God, if it is to profit him. Neither are we left to conjecture regarding the source from whence this preparation comes, for it is plainly declared to be "from the Lord." Jesus said, "Out of the abundance of the heart the mouth speaketh." He also said in this connection, "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." Jesus was confirming what Solomon said and what all true believers know to be true that "He that believeth on the Son of God hath the witness in

himself." Not only is the preparation of the heart in man from the Lord, but likewise "the answer of the tongue." God's truly qualified ministers can vouch for this, for unless the Lord fills the mouth as well as prepare the heart the gospel will not be preached in demonstration of the Spirit and with power sent down from heaven. We are well aware of the fact that most so-called ministers spend years of study in colleges and Theological Seminaries in order to prepare, or write out their sermons, and this is no doubt proper and necessary for them to satisfy the needs and desires of those to whom they preach, but the sheep of God's pasture have to be fed with living food, or that bread which comes down from heaven. When Jesus was here in the world, he said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Mat. 10:16-20. When God's true servants have the unction of the Holy One, they do not have to pick and choose in advance of meeting time words to express what is in their hearts, but God gives them suitable words to say and often they seem like apples of gold in pictures of silver. Sometimes they feel to be caught up to the third heaven, as it were, where they are shown things which are unspeakable and full of glory. There is such a fulness in these Proverbs that we cannot linger too long here, but must

pass on to the one at the head of this article, else we will come far short of presenting much that should be said regarding the text. It seems to us this evening that volumes could be written regarding the one word "*understanding*." One of the great difficulties in the world, which is so sad, is that there is so little of it. Many so-called great conferences have been and will yet continue to be held in various parts of the world by outstanding statesmen for the purpose of finding out what they can about each other's plans and purposes in life. If a thorough *understanding* can be arrived at we have no doubt they will find out that they have much in common, but the lack of understanding fomented strife and contention, which often ends in warfare. Understanding has many phases and there are divergent angles which might beckon us to go far afield of what is embraced in our text. One authority says, "*Right understanding* consists in the perception of the visible or probable agreement or disagreement of ideas." We shall now, however, endeavor to stress particularly what we understand is meant by it in our text. Undoubtedly, it has to do with the things of the Spirit. Many of us, we hope, are desiring and yearning after a true understanding of God's dealings with us. We often find ourselves so bewildered and perplexed that we actually are made to wonder if indeed and in truth a work of grace has been wrought in our hearts. Like John when he was shut up in prison and could not come forth, we are made to inquire, "Art thou he that should come? or look we for another." Perhaps, worse still, some of us are like the woman at Jacob's well, where she had to go day after day to draw water for her daily needs under the law. She had to be taught by the great Master Teacher that the hour had come when they were to no longer worship in the

mount or at Jerusalem, but they were to "worship the Father in spirit and in truth: for the Father seeketh such to worship him." Jesus told the woman that whosoever drinketh of the water from Jacob's well would thirst again, which she well knew, but then he said to her, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The woman evidently perceiving who he was replied, "Sir, give me this water, that I thirst not, neither come hither to draw." When this poor woman had received *understanding* she "left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?" We need to be turned from the law and all creature works, with all of their entanglements, and look to Jesus, the author and finisher of our faith. Our text says, "Understanding is a wellspring of life unto him that hath it." What a beautiful figure this is! When we realize that it is a *wellspring of life* to him that hath it, we see how all-important it is, and we are made to search for evidence to see if we are one "that hath it." The expression, *wellspring of life* indicates a living, moving, rising, power. It means that the grace of God, which bringeth salvation, hath appeared unto us, and that we are spiritually alive, and live and move and have our continual being in the great and infinite God. It means that the eternal and all-wise God has made himself known unto us, that he has taken up his abode in our hearts, for we have felt the power of his resurrection and have been raised up to walk in newness of life, and know full well that no goodness in creatures can be found, but is to be found only in the Lord. The great apostle said, "If ye then

be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4. Jesus also said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If we know God and have a true understanding of his plan of salvation, it is because we are embraced in his everlasting covenant of love, wherewith he loved us and chose us in his blessed Son, Jesus Christ, even before the foundation of the world. He has, therefore, given of himself to us and we have immortality and life and it springs up in us and causes our breast to swell and glow with love. We hope our readers will by this time have had some burning within, some reviving of hope, some longing for the things of God, and if so it is because of the wellspring of life in you, and the fact that you have some yearning for spiritual things is conclusive proof that you have understanding of him that is true and in whom all fulness dwells.

What a contrast there is between the first part of our text and the latter part, which says, "but the instruction of fools is folly." There is no understanding of life in the instruction of fools, but it is all folly. It is the fool who says in his heart, there is no God. Sometimes a poor sinner takes consolation from the fact that he knows what is not the truth. He may often question whether or not he really knows the truth, but if that which is false is presented he is ready to rise up against it, for he knows that "the instruction of fools is folly." The true believer feels that he knows there is a God.

In conclusion, we wish very much that understanding could prevail among the household of faith throughout our land and country. It would be a good thing for the brethren to covet and seek after it, rather than to glory in ignorance and often be finding fault and criticising some brother who may not in every particular measure up to their own individual standard. We may at times feel that we are at variance with some good brother and the breach may seem to widen, but when we come to know him better and really understand him and what he actually believes and means to contend for, we will discover that we are not far apart. Thus understanding becomes a savor of life unto life. Is it too much to hope for a better understanding between those who stand upon the walls of our beloved Zion, the undershepherds of God's flock, who are at least supposed to have their welfare at heart?

R.L.D.

OBITUARIES

By the request of our dear sister in Christ, Gertrude Ker, I am sending the obituary of her late husband, **ELDER H. CLAUDE KER**, son of Dr. Samuel and Louisa Davis Ker. He was born Dec. 1, 1860 and passed away Feb. 27, 1946.

Elder Ker was given a hope in Christ and was baptized into the fellowship of Little Creek Church by Elder A. B. Francis, May 20, 1894. Some years later he manifested a precious gift to proclaim salvation by the grace of God alone. The churches soon recognized his gift and he was ordained to the full work of the gospel ministry, Nov. 17, 1897 at Delmar, Del. On May 26, 1886 he was married to Emma J. Marvel and to this union were born two children, Louisa Ker Remley and Stuart. Stuart passed away in 1917. Elder Ker's first wife died May 25, 1914. On March 22, 1916 he was married to Mrs. Lena Roth of East Orange, N. J. who passed away June 22, 1916. On May 16, 1917 he was married to Miss Gertrude Walters of Pocomoke City, Md.

Elder Ker was called, in 1898, to serve the Midletown and New Vernon Churches and later on to the Warwick Church which he served for several years. In 1921 he was called to Delmar and for about twenty-five years he served the follow-

ing churches, Little Creek, Rewastico and Delmar. Later on he was called to serve Snow Hill and Broad Creek Churches. On Nov. 13, 1921 he was called to serve Southampton Church, Southampton, Pa. Owing to ill health he resigned from this church on February 25, 1943. September 9, 1923 he was called to the Kingwood Church, Locktown, N. J. where he remained pastor until his death. He was also pastor of Woburn Church in Mass. for many years. For many years he was Editor of the Signs of the Times, associated with Elders F. A. Chick and H. H. Lefferts.

Elder Ker was deeply gifted in expounding the word of God. I have heard him on the doctrine of predestination when I felt that no mortal man could excel him in declaring the all sovereign power of God. He was widely known in many parts of the United States and Canada where in former years, he often visited the churches. He was much beloved by the churches he served and they feel their loss deeply. It was our privilege to visit him many times during his illness and we never heard him make one complaint regarding his sufferings which were great at times.

He made arrangements for his funeral many years before his death, requesting the ministers of the Eastern Associations to act as pall bearers and to take part in the services. The following ministers were present and took part in the last rites—Elders H. H. Lefferts, C. W. Vaughn, R. Lester Dodson, Arnold H. Bellows, Harold M. Bennett and the writer. Services were conducted in the meeting-house at Delmar after which his remains were taken to Snow Hill Cemetery adjoining the meeting-house where he served the church for so many years, there to await the summons from on high.

Our sympathy goes out to all who mourn and especially to the bereaved widow, who so faithfully cared for him through his many years of illness. The Lord has thus far sustained her in her sorrow and we feel confident that he will be her lasting support as long as her life shall endure. Elder Ker is survived by his widow and one daughter, Louisa Remley; one granddaughter, Emily Remley Lindgren; one grandson, Robert Remley; and one great-granddaughter, Patricia Ker Remley. A great one in Israel has fallen. By one who loved him.

(Elder) D. L. TOPPING

Mrs. **OLIVE STAPLES BILLINGS**, widow of the late Albert Billings, died Jan. 11, 1946 in her home at Oak Woods, North Berwick, Me. She was born Jan. 4, 1866, the daughter of Peter and Harriet Applebee Staples. She is survived by a son, Clarence and his wife, Rosa; a step-daughter, Mrs. Nelson Bailey of Wiscasset, Me., and several neph-

ews and nieces. Her husband preceded her in death in 1925.

Sister Billings was a member of the Old School Baptist Church of Oak Woods, being baptized Sept. 4, 1913 by her pastor, the late Elder Frederick W. Keene, and remained a devoted member until her death. She was a very cheerful, sociable woman, and always so pleased to meet her friends and brethren. It afforded her much pleasure when our ministers and visiting brethren came to see her. How often have I heard her say, "I live their visits over many times, and it cheers and comforts me that they feel I am worthy of their love and fellowship."

During her illness she was tenderly cared for by her son and his wife. The latter had a pleasant, patient way of knowing what was for their mother's comfort and diversion. Her loved ones feel the vacancy in the home, but know their loss is her eternal gain, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1. The beautiful flowers were an emblem of the high regard in which she was held. Funeral services were conducted by Mr. Menifield of North Berwick. Interment in the family lot on the homestead.

(Mrs.) LYDIA KEENE NASON

It has become my duty once again to write the obituary of another one of our members, sister MATTIE PURDY, nee Ritchey. She was born in Texas, Feb. 22, 1872, and passed away at her home near Tipton, Okla., April 16, 1946. Her stay in this world was 74 years, 1 month and 24 days. On July 12, 1896 she was married to J. A. Purdy. To this couple were born five children, one having preceded her in death. Her husband and four children survive her, two sons and two daughters. Mrs. Pearl Bills, Hanford, Cal., Guy Purdy, and W. B. Purdy both of Orange, Texas and Mrs. Mila Alkive, Montgomery Creek, Cal. Three of the four living children were present for the last rites.

Sister Purdy united with the Old School Baptist Church in the year 1888. She was ready at any time to defend that doctrine. She was strong in the faith of her God when the end came. After eleven years of confinement to her bed she fell asleep in Jesus. She was the most patient character I ever knew, surely God was her support and strength. She never turned herself in bed or fed herself during this long period of illness, with all this she never lost patience nor faith in God. A wonderful manifestation of God's amazing mercies and grace. He alone knows her sufferings. In the dark hours of midnight she would be heard humming those sweet spiritual songs of Zion, no doubt in sweet communion with Jesus. During her long siege of illness I kept in touch with the family.

and many times during this period I would visit her and try to preach to her Jesus, the way, the truth and the life. Oh! how she would enjoy those seasons. Feasting in meditation until I would come again, and when wife and I would enter the room, she would smile and say, "I am all right I guess." Surely she was possessed with the meek and humble spirit of Jesus. Toward the end of her suffering she grew weak in body, but not in mind. When wife and I would visit her she would select the hymns she loved and we would sing them. I was her pastor for thirty years. Her suffering, patience and faith has been a great inspiration to me. When I was called to speak over that dead body I used the words of Jesus to Martha. He said, "I am the resurrection, and the life." Jesus also said to her, "Thy brother shall rise again." I tried to comfort the family, and others who had a hope in Jesus, that truly the body that had ceased from suffering died in the Lord would rise again. Dear bereaved family and relatives weep not after her, she has ceased from suffering and gone from the evil to come. Died in the Lord, she will rise again "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." May God comfort those that do mourn.

(Elder) W. N. GREEN

Mr. JOE JONES of Mansfield, Texas was born Aug 18, 1889, and died March 6, 1946, living in this world 57 years. Joe, as we called him, was married to Miss Ola Presley, (I do not have the date) and to this union were born three children, one boy and two girls. They, with his widow, survive him. I personally knew Mr. Jones for many years as an honest, honorable citizen. He was not a member of the militant church, but was a strong believer in one God over all, and salvation by grace without works of the creature. He was always ready to defend the doctrine of God our Saviour. I believe he was blessed with the knowledge of the spiritual import of the word of God. I have seen his cup run over under the sound of the gospel of God our Saviour. That was an evidence that his name was written in that book (not books), and that he was made able to eat of the flesh and drink of the blood of the Son of man. These evidences are sweet memories and bind our souls together in one mediator, the man Christ Jesus.

I would say to the bereaved family weep not after him nor wish him back for the evidence is that he fell asleep in Jesus. Sweetly sleep Joe, for the testimony is when you awake you will be in His likeness and be satisfied. Sweet promise. Written by request of his father-in-law, J. C. Presley.

(Elder) W. N. GREEN

It becomes my sad duty to write an obituary of MRS. RANDOLPH PERDUE, wife of Elder Randolph Perdue, Rocky Mount, Virginia. She was seventy years of age, and daughter of J. H. and Sallie Ann Bennett of Glade Hill, Virginia. We were united in marriage in 1916 and lived happily together for nearly thirty years. She was afflicted with high blood pressure for about twenty years, and on April 17, 1946, she had a heavy brain hemorrhage and never survived the stroke, but passed away the next day about four o'clock.

Her sudden passing was a great shock to me and her many friends and relatives. She was a member of the Christian Church, having joined them when a young girl, but for a number of years she quit attending her church and was a regular attendant of the Primitive Baptist and enjoyed the preaching. She often told me that she believed the Primitive Baptist doctrine and loved to hear them preach. I am satisfied that she had a hope that the Lord had pardoned her sins and she was ready to obey the heavenly call. I feel that her soul is now at rest with Him who redeemed it and purified it by the washing of regeneration and the Holy Spirit.

She leaves to mourn her passing a broken-hearted husband, a nephew or foster son, Doctor J. R. Perdue of Miami Beach, Florida, and three brothers, A. A. Bennett, Noblesville, Indiana, J. B. Bennett, Glade Hill, Virginia, and B. A. Bennett of Rocky Mount, Virginia, and a host of relatives too numerous to mention. The funeral service was conducted at the home on Claiborne Avenue, Rocky Mount, Virginia, by Elder D. P. Helms of Bassett, Virginia, assisted by Mr. J. T. Meadows of the Christian Church. The services were very impressive and consoling to the family. Her body was laid to rest in the High Street Cemetery to await the resurrection call. And He who said, let there be light and there was light, will say in the resurrection morn, let the dead arise, and the dead will arise. Written by her husband, who was devoted to her and will ever cherish her memory.

(Elder) RANDOLPH PERDUE

Community Mourns Sudden Passing In Her Home

Surrounded by hundreds of her friends relatives and neighborly acquaintances, MRS. ANNIE CREIGHTON BENNETT PERDUE, wife of Elder Randolph Perdue, was laid to rest in High Street Cemetery Sunday afternoon, April 21, 1946, following impressive services held at her late home on Claiborne Avenue with Elder D. P. Helms of the Primitive Baptist Church, and Mr. J. T. Meadows, of the Rocky Mount Christian Church, officiating.

A mountain of beautiful floral tributes surrounded the casket in the Perdue home where her le-

gion of friends called to pay their last respects. Mrs. Perdue, always a lover of flowers and things beautiful, was laid to rest with a blanket of white roses, gardenias, easter lilies, carnations and orchids, the final tribute of her son, Dr. J. Randolph Perdue and wife of Miami, Florida, who came to Rocky Mount by plane.

Mrs. Perdue was 70 years of age and was one of the most highly esteemed women of the county. Her gracious and kindly interest in every one whom she met made her a host of friends. Her death came suddenly and as a shock to the entire community. While not being of the most rugged health for a number of years, she had been able to enjoy the company of her friends and had recently returned with Elder Perdue from a five-week sojourn with her son and his family in Florida.

Pallbearers were Elliott Perdue, Clyde Perdue, James Bennett, Sidney Bennett, Warren Holland and Gordon Bennett. Besides her husband and son, she is survived by three brothers, A. A. Bennett, Noblesville, Indiana, J. B. Bennett, Glade Hill and Alphonso Bennett of Rocky Mount. (County News Post, Rocky Mount, Va.)

MRS. LELIA STEADMAN UTTERBACK, our sister in Christ, answered the home call April 17, 1946 at the home of her son Benjamin Utterback, Falls Church, Va. She was born May 9, 1855, daughter of Thomas P. and Mildred A. Hereford, and was baptized by the late Elder J. N. Badger May 24, 1896 into the membership of the Mt. Zion Old School Baptist Church, Loudoun County, Va. One son, Warren G., died several years ago. She is survived by two sons: Reuben of New Jersey, Benjamin of Falls Church, Va., also there are four grandchildren living. She was steadfast in her belief in salvation by free, sovereign, unmerited grace alone, and in her faith in absolute predestination of all things. She always attended the meetings of the church regularly until failing health and feebleness of age prevented her. The funeral was held from the Pearson Funeral Home at Falls Church, Va. conducted by the writer. Interment in the burying-ground at Mt. Zion. Having known her for over 35 years, I have had many letters from her during that time, all bespeaking her love of the brethren and her deep, abiding interest in the cause of her Redeemer, Jesus Christ. May we bow our heads in acknowledging the holy and righteous will of God, in that he has taken to dwell with him in the house not made with hands, one whom he redeemed from death and destruction by his own precious blood.

(Elder) H. H. LEFFERTS

SPECIAL MEETINGS

The Virginia Corresponding Meeting, after a lapse of five years due to war conditions, is appointed to be held, the Lord willing, with the Mt. Zion Old School Baptist Church near Aldie, Loudoun County, Va., Wednesday, Thursday and Friday October 16th, 17th and 18th, 1946. Ministers and brethren who are in fellowship with us, and all who are lovers of the truth as it is in Jesus Christ our Lord, are affectionately invited to meet with us. The place of meeting is located on Highway Route 50. Greyhound buses from Washington, D. C. to Roanoke, Va. pass the grounds. Those coming Tuesday either by private auto or by bus or train will come to Leesburg, Va. Those coming Wednesday, will go directly to the place of meeting. For further information write to the address affixed to this notice.

(Mrs.) DAVID FARNIE, Church Clerk
Leesburg, Va.

The Salisbury Old School Baptist Association, held with the Little Creek Church, will convene in Delmar, Del. on Wednesday and Thursday after the third Sunday in October, 23rd and 24th, 1946. All ministers of our faith are invited to be with us.

RYDA E. WEST, Church Clerk

Hopewell Association (Alabama) convenes with the Harmony Church on Friday, Oct. 18, 1946 and continues three days embracing the third Sunday. Meeting house is near Belk., Ala. ten miles S. W. of Fayette on R. R. and Highway. Those coming Thursday night inquire for either of the undersigned at Fayette, or if on train come to Covin.

(Elder) H. M. BROCK, Moderator
(Elder) W. D. GRIFFIN, Clerk

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each 1st Sunday, 11:00 a.m. and Saturday before.
J. J. COLLINS, Pastor

Ramah Primitive Baptist Church, located 2 miles West of Cottonwood, Ala., holds services each 4th Sunday and Saturday before. Order of preaching: Elders E. E. Watson and F. A. Collins on Saturday.
AMOS SELLERS, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each 2nd Sunday.
F. A. COLLINS, Pastor.

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala. Harmony Church meets each fourth Sunday at 11 a.m., ten miles S. W. of Fayette, Ala.
H. MATT BROCK, Pastor.

Little Hope Church meets each second Sunday at 11 a.m. ten miles west of Fayette, Ala.
H. MATT BROCK, Pastor.

Liberty Church meets each fourth Sunday and Saturday before, 11 a.m., eight miles south of Gordo, Ala.
O. G. CARVER, Pastor

Mt. Gilead Primitive Baptist Church meets each third Sunday and Saturday before, five miles north of Hartford, Ala.
F. A. COLLINS, Pastor.

Hopewell Church, Ozark Ala., meets each 4th Sunday, 11 a.m.
J. J. COLLINS, Pastor.

The Primitive Baptist Church at Pratt City, Ala., holds meeting every fourth Sunday at 11 o'clock. Meeting place at Alder St. at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.

Wrights' Creek Church, Slocomb, Ala., meets each Saturday before fourth Sunday, 11 a. m. Elders J. J. Collins and J. S. Bass, Pastors.
J. J. COLLINS

New Prospect Church meets each third Sunday at 11 a.m. six miles S.E. of Sulligent, Ala.
H. MATT BROCK, Pastor

Beulah Primitive Baptist Church meets each 4th Sunday, south end Three Notch St., Troy, Ala.
F. A. COLLINS, Pastor

Seclusia Old School Predestinarian Baptist Church meets every fourth Sunday at 2 p. m., Route 3, Box 800G, Stockton, Cal.
W. L. SLUSHER, Moderator

Bethel Church near Stockton, Cal. meets first and third Sundays in each month and Saturday nights before. For further information write SETH BYNUM, R 3, Box 800 G, Stockton, Cal. or* LEONA TUTTLE, 1940 N. Center St., Stockton, Cal.

Salem Primitive Baptist Church meets each 1st Sunday, north end Harrison Ave., Panama City, Fla.
F. A. COLLINS, Pastor.

Salem Old School Baptist Church, Weiser, Idaho, meets every second Sunday at 5th and E. Park St.
B. O. JEFFREYS, Pastor
Weiser, Idaho

Pleasant Valley Church Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc)
L. L. SCHENCK, Moderator

The Lost Creek Church of Old School Predestinarian Baptists meets first Sunday each month and Saturday before near Denton, Carver Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.
C. H. EVANS, Pastor

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m. and Saturday before a 2:30 p.m. on South 7th St., Mayfield, Ky.
O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every first and third Sundays at 11 a.m. in the meeting house, 210 E. Madison St., near Calvert St.
D. L. TOPPING, Pastor

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday.
D. L. TOPPING, Pastor

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a.m. in the meeting-house. Pastor in regular attendance except first Sundays.
C. W. VAUGHN, Pastor

**Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.**

Meetings every first and third Sundays 10:30 a.m., 2 p.m.

The Middleburgh Old School Baptist Church meets fourth Sunday in each month. Services held in the American Legion rooms, over Judge Golding's office (third floor), Main Street, Cobleskill, N. Y., 11 a.m. and 2 p.m.
ARNOLD H. BELLOWS, Pastor.

**Ebenezer Old School Baptist Church
in NEW YORK CITY**

Meetings every 1st and 3rd Sundays at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11:00 a.m. 1:30 p.m.

Dan River Church between Danville, Va., and Reidsville, N. C., meets each fourth Sunday 11 a.m. and Saturday before.
D. V. SPANGLER, Pastor

Elder W. N. Green, an Old School Primitive Baptist preacher, of Altus, Okla., will preach each fifth Sunday, at 2:30 p.m. in Municipal Auditorium room 214, Oklahoma City, Okla.
(Mrs.) M. R. FOSTER.

Big Spring Church, Island City, Ore., meets first and third Sundays at 2:30 p.m.
C. W. BOND, Pastor

Salem Old School Baptist Church
1626 Arch Street Philadelphia, Pa.
(GRAND FRATERNITY HALL)
Meeting first Sunday, each month
10:30 a.m.
Take Elevator to 3rd Floor
C. W. VAUGHN, Pastor

The Predestinarian Baptists meet at Primitive Baptist Church, corner Shotwell St. and Fizer Ave., Memphis Tenn., on second Sunday each month at 11 a.m. and Saturday night before.
E. H. LANIER, Clerk

Sardis Church meets first Sunday each month at 10:30 a.m. and Saturday before at 2:30 p.m. at Potter Co., Court House, Amarillo, Texas, Elder W. N. Green, Pastor. Elder C. E. Turner, Assistant Pastor.

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a.m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. C. B. Teague, co-pastor, G. E. RUSHING, Pastor.

Fort Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets third Sunday in each month at 11:00 a.m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house.
C. Y. OSTEEEN, Pastor.

Old School Baptist meetings are held every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. Preaching by Elder W. O. Beene.
(Mrs.) IRENE WISENBAKER

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a. m. and Saturday before at 2 p. m.
C. Y. OSTEEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockade, Texas, meets the first Sunday in each month at 10:30 a.m. in the Dr. Wood church-house.
E. B. AULT, Pastor

Mt. Zion Church, Weslaco, Texas, meets on the fourth Sunday of each month at E. B. Ault's home, three and one-half miles south of Weslaco, on Progresso Highway.
E. B. AULT, Pastor.

Danville Primitive Baptist Church meets each second Sunday 11 a.m. and Saturday night before Bradley Road, Danville, Va.
W. R. DODD, Pastor

Malmaison Church ten miles from Danville, between Chatham and Danville, Va., meets each first Sunday 11 a.m.
D. V. SPANGLER, Pastor

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p.m. and Sunday at 11 a.m., Fairmont Park, 3023 Cottage Toll Road, Norfolk, Va.,
R. B. DENSON, Pastor

Richmond Primitive Baptist Church meets each fourth Sunday at 11 a.m. in the meeting house, 28th St., South Richmond, Va.
R. B. DENSON, Pastor

Little Zion Predestinarian Baptist Church meets at my residence, on Pacific Highway, U. S. 99, about one mile southeast of the southern city limits of Chehalis, Wash., the fourth Sunday of each month at 11 a.m.
C. M. FISHER.

Bethel Old School Baptist Church, Riffe, Wash. meets every third Sunday, 11 a.m. in the meeting house.
I. F. COLEMAN, Mod.
ROSA COLEMAN, Clerk, Riffe, Wash.

Mizpah Church, Touchet, Washington, meets the fourth Sunday and Saturday before.
PETER JONES, Pastor.

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

Harmony Old School Baptist Church meets each second Sunday at 11 a.m. and Saturday before at 3 p.m. about four miles east of Huntington, W. Va., N. S. Route 60 on Russel Creek.
HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J. NOVEMBER, 1946

No. 11

THE GOSPEL STORY

This wonderful plan of salvation

Was stamped in His sayings during the crucifixion;
There the seven complete statements were made,
And by Him the beautiful scene was laid.

"Father, forgive them; for they know not what they do."

Oh! was it a prayer for me and for you?

If He died for our sins while drinking the dross
We are the ones who nailed Him to the cross.

This sincere prayer by the most Holy One.
As it was spoken was most surely done;
All involuntary prayer was by Him sent,
And always answered just as He mean't.

"Verily I say unto thee, To-day shalt thou be with me in paradise."

Thus He spoke to the one who was being crucified;
This one realized that His crucifixion was just.
Also, he was blessed to know that Jesus was the Christ.

When a penitential child like this crucified One,
Sees his condition bewildered and undone,
He begs to be remembered by the chosen Christ.
And to him, when remembered, it is a paradise.

"Woman, behold thy son! Behold thy mother!"
He addressed the Holy Spirit, St. John and others:
Mother wisdom or Holy Spirit of truth,
Has ever since abode to comfort the just.

"My God, my God, why hast thou forsaken me?
Was his fourth cry, while bearing the penalty;
His dear little ones are forced to utter this prayer
When they come to feel they too were there.

When God forsook and withdrew his Holy Spirit,
He extended mercy and made grace doctrine the truth.

God's cry through Him was perfect and complete,
His children realize this when brought to the mercy seat.

The sweet relationship of God and Christ
Broken by the forsaken state, brought—"I thirst."
Yes, He drank the bitter cup of strife
That we might drink of that fountain of life.
When upon this earth he had fulfilled his mission,

Completed law and prophecy, he cried, "It is finished."

Therefore satisfying justice, not of thee,
But with the will of Him that sent me.

With returning feeling of affectionate kin,
He addressed Jehovah as Father again;
"Father, into thy hands I commend my spirit,"
Ending the everlasting story with merit.

This established Him author and finisher of our faith,

And showed the plan to be solely and surely by grace;

God's elect being blameless, and justice satisfied,
It was all based on Jesus Christ and Him crucified.

Millport, Ala. (Mrs.) ROSA W. HUGHES

CORRESPONDENCE

Roxboro, N. C.

DEAR BROTHER HAWKINS: I feel glad that at last I have found a brother who has traveled the same rugged road I have and thank God for it. I enjoyed our talk to-day. One statement you made stands out, "God pity the poor woman who is married to a man that has to preach." Brother Hawkins that is true beyond all possible doubt for it means much suffering for her, but let me say right here that the church and this calling is all that is able to cause me to leave home and go. The Old Primitive Baptists are the only people on earth that I love greatly enough to cause me to turn my back upon my family and go be with the church. Elder Roy M. Flinchum of Draper, N. C. told me of his father, Elder Billy Flinchum, who was a preacher years ago, that when old brother Flinchum would be sitting in his buggy ready to go to the churches

he served, his wife and children would gather around him crying as though grieving for the dead.

If you remember, somewhere in the Old Testament it tells of the enemies of Israel who took away the ark of the covenant from Israel in battle, and God began slaying this enemy by the hundreds, the result being they became frightened and agreed to put this ark on a cart, and take cattle with calves, fasten the calves up in stalls, hitch the cattle to the cart on which the ark was, and if it was God's will for Israel to have the ark back these cattle would carry it though it meant going away from their calves. This was done, the cattle went toward the camp of the Israelites, looking back and lowing but going forward just the same. See the type here of the poor burdened preacher? Cattle, beast of burden, patient, typifying a servant of God turning away from natural ties of love, going among the camps of Israel, the churches, bearing the ark, the ark of the new covenant of grace, ordered in all things and sure. See the picture represented? I am sure you do.

Brother Hawkins I have thought of that last supper of Jesus and his disciples held in an upper room, or chamber, typifying that to-day when we feast together with Him we must be lifted up in Spirit above the perishable, vain and dying things of this world. Judas being present also, shows forth the camp-followers, unbelievers, among us to-day who profess but do not possess. The enemy (Satan) came by night and sowed tares among the wheat. See? I am often fearful that I am one of the tares. Are you not? But when Jesus told them that one among that number seated there should betray him, *each one* became fearful and doubtful of himself asking, "Lord, is it I?" Oh! to think we have the same experience to-

day, knowing the Scriptures of truth declare that *the* church is built and founded on a sure foundation, the foundation of the prophets and apostles, Jesus Christ being the chief cornerstone. And to think our experience harmonizes with theirs! Surely we must be children of the same heavenly Father as they, taught by the same mighty Teacher in the same school, the school of divine grace. Taught by Jesus by divine revelation, by his Spirit, to know the meaning of these things by experience. (Often have I said the Scriptures are written in two places—the Book and the hearts of God's people.) Surely I say then, that regardless of the fiery darts of Satan, the doubts and fears hurled through the channel of the natural mind, when we are shut up in the prison of nature's darkness, regardless of casualty, regardless of all *casual reasoning*, *still* we *must* be children of God. Else how *could* those old writers tell our experience so plainly when they told theirs? Sometimes our faith is active to the extent that: "We can our fierce accuser face, And tell him Christ has died." Again we feel that no one cares for us, that we do not have a friend on earth, nor one in heaven, alone and forsaken. Wonder how Jesus felt in the garden of Gethsemane? And when he was taken by the multitude to be crucified all his disciples forsook him and fled? Do you not think we have to *experience* these things in a faint measure, and suffer *with* him in order to have fellowship *for* him? I feel we do for it is not only given us to reign with him hereafter, but to suffer with him here by appointment or predestination of God. I am absolutely certain of this being true for the Scriptures declare that, "I have chosen thee (not on flowery beds of ease, but) in the furnace of affliction." Again Jesus said, "These things I have spoken unto you, that in

me ye might have peace. In the world ye shall have tribulation." Words that contain our whole life's experience after being "quicken'd, who were dead in trespasses and sin." Eph. 2:1.

Through all these various experiences runs the golden thread of hope. Many times feeling cast down, but not destroyed; as poor, yet rich; as having nothing, yet possessing all things; nothing in or of self, it is all in Christ, as afflicted, tossed with tempest. Through all these things our hope holds us secure, and we feel bound to say with the poet sometimes: " 'Tis grace has kept me to this day, and will not let me go." Many times when pressed down, we find:

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat—
'Tis found beneath the mercy seat."

I have heard it said that Abraham Lincoln once said, "I have often been driven to my knees by the knowledge I had no where else to go." Is not that our experience sometimes? Oh! how we *would* live, were it possible! Live obedient to the inward teachings which the Spirit doth reveal. Sweet, indeed, would it be then, but where then could this scripture be written in our hearts by experience; "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other," and the result, therefore, (for that reason then) "ye cannot do the things that ye would." Many years ago a poet penned these lines, I believe, by divine inspiration. See if your heart says, Amen.

" 'Tis seldom I can ever see
Myself as I would wish to be;
What I desire (live holy), I can't attain;
From what I hate (sin) I can't refrain."

Oh! what gracious words are these written in the song, "I am a stranger here below," by hands now long gone back to dust, yet to prove it was written by divine inspiration these words are

vitaly alive in the poor, storm-tossed lives of the little children of God to-day. Just as true, just as much our experience to-day as it was to the poor soul who wrote it, whose Spirit no doubt is resting in the Paradise of God to-day. The lines quoted above even describe the life and experience of the apostle Paul for did he not experience it according to his own inspired writings when he said, "What I would, that I do not; but what I hate, that I do"***
***For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not," and this warfare raged so fiercely Paul was made to cry out, "O wretched man that I am! who shall deliver me from the body of this death." Then he plainly told the name of his deliverer, the Lord.

Somewhere in the Scriptures we find they "were written for our learning, that we through patience and comfort of the Scriptures might have hope." Then we know that the apostle Paul was one of God's heaven-born children, and plainly declaring *the* church is built and founded on (the doctrine and experience of) the prophets and apostles, Jesus Christ being the chief cornerstone. Do we not have the right to hope we also are his little children, for our experience is harmoniously in accord and agreement with theirs? It seems plain then, that despite all the **powers** of hell united; despite all of our doubts and fears we must be children of God. How often would we gladly reach back down the span of hundreds of years, and take the right hand of fellowship with those old writers who wrote the Scriptures, in tears, in love, in gratitude to God for so plainly penning our experience hundreds of years before we ever even saw the light of day on earth. Sometimes it becomes so plain it almost cries our name aloud, as in these few words

in Isaiah 54: "O thou afflicted, tossed with tempest, and not comforted." Dear child of God, does this not describe you? It matters not how fierce the warfare, the doubts and fears. So then we travel on in hope, marching with bowed heads, bleeding hearts, broken spirits and tear dimmed eyes, but marching just the same through this low valley of sorrows, beneath the blood-stained banner of the Lord Jesus Christ, pressing ever onward and upward towards the mark of the prize of the high calling as it is in Jesus, away from this world of anguish and pain up to that bright celestial city that lieth foursquare, whose builder and maker is God. Amen. Bearing the armor of God, the breastplate of faith, the shield of righteousness of our Lord Jesus imputed to us, traveling not in our own strength but in His, being "kept by the power of God through faith unto salvation ready to be revealed in the last time." So we cannot fail to arrive at our final destination, being, we humbly hope and trust heaven eternal. Oh, for ten thousand tongues and voices to praise such a God as this for so glorious a hope, so wondrous a salvation!

"Jesus, my All, to heaven is gone,
He whom I fix my hopes upon!
His track I see, and I'll pursue
The narrow way, till him I view."

Humbly your brother in hope.

(Elder) LAYTON WINGFIELD.

Route 1, Hammond, W. Va.

DEAR EDITORS AND READERS OF THE SIGNS: I will try to write you all another letter if the good Lord wills, but I have no subject yet to write on and what must I do. How can I write without a subject? Well, the Lord God carried Ezekiel out and set him down in the valley full of dry bones. I was not thinking of this scripture when I said, "what shall I write on," it just came to me and I put my thoughts on paper.

It is true he was carried out and set down in the valley full of dry bones, and they were very dry. God said to Ezekiel, "Son of man, can these bones live?" These bones were the whole house of Israel and that took Ezekiel in. The house of Israel was once called Jacob, and Jacob have I loved. He had a brother by nature and his name was Esau. Were not Esau and Jacob brothers? Yes, but Jacob was loved and Esau hated. Why? Because God purposed to save a people already given to his beloved Son. Yes, they are chosen in him, elected from all other people. The election is already over, the choice made before the earth was created. Solomon says, (Prov. 8) "Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men." I (God) created the heaven and the earth the first day, it was mine and my delight and my Son was in the habitable part of it. Jacob whom I loved and named Israel is the habitable part of the earth. Man was created out of the dust of the ground and is of the earth earthy. He was called man and Adam was his name. This man Adam was male and female in their creation and their name was Adam, one flesh one blood, and they brought forth Cain and Abel. Notice the habitable part of his earth, his part was Abel and not Cain because he inhabited Abel and put his law in him, that is the same law for Abel brought forth the firstlings of his flock, a lamb that pointed, to the Lamb of God who in God's purpose was slain from the foundation of the world. This law is written in the heart. It is the law of love, called a spiritual law. Adam and Eve sinned in breaking the law given to Adam and he was driven out of the garden of Eden to till the ground which

he was created for. God said there is not a man to till the ground so it is all in harmony with God's purpose, his decree, foreknowledge and plan of salvation. As I have purposed so shall it be for I will do all my pleasure. It is my Father's good pleasure to give you the kingdom. It is my Father's good pleasure to hide these things from the wise and prudent and reveal them unto babes because it seemed good in his sight.

So the Lord said unto Ezekiel, can these bones live? Ezekiel did not say, yes, if only they will accept to live. He was no lo here or lo there, nor was he one of those that claims to know for he said, "O Lord God, thou knowest." Then he told him what he must do; "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." I will put life in them, these dry bones are the whole house of Israel, and Israel is my household of faith. I am their life and as I live so shall they live. Yes, see them shaking, like Jacob see them trembling. He put life in them, breath, flesh and sinews, all that was needful. As I have purposed and ordered it, that is my way of bringing my people and they shall know that I am the Lord thy God. I have all power in heaven and earth and none can stay my hand. All I have to do is to speak and it is done, command and it stands fast. I fail not, I will and ye shall. I will be your God, and ye shall be my people, thus saith the Lord thy God. His name shall be called Emmanuel and also called Jesus for he shall save his people from their sins; and called Emmanuel, God with us, for the Word was God and the Word was made flesh and dwelt with us. God with them, the house of Israel, who once was Jacob whom God loved with an everlasting love, while he hated Esau whose name was called Edom. God's indignation was against the Edomites,

and nothing can change that for what the Lord hath done is done forever.

The son of man sowed the good seed, yes, the wheat, but while men slept his enemy, the devil, sowed the tares and sowed the tares among the wheat. It is no wonder that God hath cried out "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Then they began to discern the tares and the wheat both together in the field and wondered how they were there together, but Jesus explained it to them why the tares were with the wheat for the devil sowed them and went his way, the way to destruction for his head was bruised and his works were destroyed. So all things work together for good to them that love God, for God first loved us and his love caused us to love him, yes caused Jacob and Israel to love God. So now listen, dear little children of God scattered abroad upon the face of the earth, He will gather his outcasts from all nations into one fold for there is but one Shepherd, and then there will be one fold, and they shall be no more reckoned among the nations for they are my sheep and I know them and they shall know me because my sheep shall hear my voice. Well do I remember when I heard his voice. It was so penetrating it entered in and said, be careful for what you do or rather in what you do, "Feed my lambs ***Feed my sheep," and I know nothing will feed them but the bread of life which comes from heaven—the broken body and shed blood of Jesus Christ which cleanseth us from all sin. It gives life to the dead sinner and causes him to love God and his people, for they are the house of Israel after the Spirit, being born again by the Spirit operating in them. It carried Ezekiel out and set him down there in the valley, there to prophesy what God intended for him to

do, and say like Jonah he was to preach the preaching God bid him. Jonah was carried over into Nineveh in the whale's belly. Yes, went to Nineveh the route that God had ordained and prepared for him in the whale's belly, for God prepared the fish and sent the storm just at the right time to meet the whale and the ship. No failure in the sign of Christ's death, burial and resurrection. It is a perfect work. The whale obeyed God's command, brought Jonah over to Nineveh from the raging sea and storm, placed him on dry land and he began to preach what God bid him and they (the Ninevites) listened and heard him and turned to God. O, house of Israel I will save thee because I have loved thee with an everlasting love, and with loving kindness have I drawn thee. Jonah must go and preach the preaching that God commanded him for he giveth repentance to the whole house of faith, the whole house of Israel who are the children of God by the new birth, being born again of the Spirit for these are the children of God and the rest are the tares. "Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down." He shall serve Jacob, but Jacob got the birthright and the spiritual blessing so Jacob have I loved. They were ordained to eternal life. Yes, the whole house of Israel were, whether Jew or Gentile for other sheep I have which are not of this fold (the Jewish fold). They being of the Gentile fold yet my other sheep I also must bring them for there is one shepherd and one fold. They are called by my name, yes, and I have called them all my sheep. They are sheep not goats, not tares but my sheep. Now let them grow together in the field (the world) and at the harvest they shall be separated. What is the chaff to the wheat? The chaff pro-

fects the wheat until the wheat is matured, then the chaff is fanned away, the wheat put in the garner. It need not be protected any longer by the chaff. God knows best and all things work together for good to them that love God, to them that are called to Jacob's seed, yes, to Israel's house, the household of faith. Yours in the hope of the resurrection.

(Elder) JAMES LINN.

Route 2, Chewelah, Wash.

DEAR READERS OF THE SIGNS: I would like to write to you in Christian fellowship if it is God's will. The ones I would like to write to and address, if you ever read this, are the ones who are poor in this world's goods and feel to be poor in spirit also, those who are in the depths of despair, who question themselves again and again, "Am I his or am I not?" Do I have a hope? Can it be possible that I am one of that number that have washed their robes and made them white in the Blood of the Lamb? How can I be one of his? If I go to the law it justly condemns me for it is a just and holy law. If I try to do what I think is just and right, I am made to realize I have been thinking wrong. Surely a God of wisdom and justice will not stand for such as I approaching the mercy seat. If I think I can search and find him I find him not. If I cry aloud in the night there is no answer. Most of the time the Scriptures are a sealed book to me. Are these the thoughts that are in your heart? Is God so far away he cannot hear your cry? Do you feel like you are cast down and utterly forsaken? Can you add a thousand things to these complaints and yet you know you have no reason to complain, and it is not against the Almighty God that you complain, even though there are times you are bitter against him? I believe if this is

your lot you are indeed poor in spirit.

One who was meek and lowly said, "Blessed are the poor in spirit." You are blessed in these very things that are a blot to you, for it is these things that make you as a peculiar people. I believe that this is the cross we must bear in this world. It is the one that teaches us patience and all the virtues that are the fruits of the spirit. I sometimes wonder if we ever possess these fruits of the spirit, or if we are only taught what they are and who they belong to. I have been a member of the Primitive Baptist church **about a year** and I can see no reason yet why I should be among them. I feel to be so much less than they all are. I surely hope I am never allowed to be a blot upon the **name** of the church, and yet I feel if all knew me as I know myself I would not be allowed to remain among them. I believe as they do, I cannot believe any other, and I would like to tell a little incident that happened to me just a few days ago. I had tried so hard to walk as I thought a Christian should, and I felt like I might be succeeding at least a little, when one day I became very angry over just a very little thing and I swore bitterly and well, (I will say and I believe you know what I mean) cut an awful shine. My heart was so black and vile. How could one be like that? One who dares even hope they might be a child of God. But oh, I was bitter and then I thought, well this settles it. This shows I am a child of the devil, and I will never be happy again or ever feel as if God has spoken to me. I thought now I can be one of the world. I never felt like I was one of them before, but God had put me where I belonged and I could run with the goats. So my thoughts ran on as I worked and I was so cast down. Suddenly I stood aghast and stopped my work for I was singing an old hymn

and my heart and soul were at peace. It was as if a flood of cool water was flowing over me. I knew such peace. What did I do? What would you have done my brother or sister? Yes, I stood still and knew that it was the Lord. It was not peace from my good works, nor peace from a good conscience, though I have felt at times as if I had done what was right and felt good over it. But this was something different. Can you understand? It was not from what I had done, it was not from carnal man or his doings. Before God this is true and it has happened to me many times.

I tell you one and all, the Lord knows the hearts of his people and he can look out over the world and see all kinds of good works. Is this what he is looking for in his people? I wonder. No I believe he is still seeking those who will worship him in spirit and in truth, and we have to learn through our own bitter experience that our own good works are a stumbling block before us, or maybe I should say mine are at least. Did you ever notice how, when the Savior will turn to his sheep at the last days and call them blessed, and tell them they had fed him and clothed him and taken him in, how they wondered when they had done this? And he told them when they did it to the least of one of his it was to him also. And then the surprising thing, when he told the rest of the world, that is the goats, that they had not done these things, they wanted to know when they had not done them? Can you understand this? "O ye of little faith." How can we have faith unless it be given us. How can we work out our own salvation? It is God that worketh in you both to will and to do of his own good pleasure. When the church was set up it was on this very foundation. The Savior asked Peter who he believed he, the Savior,

was, and Peter answered to him, "Thou art the Christ, the Son of the living God," and the Savior 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." Many think it was Peter that was the rock, but I believe it was this rock, that flesh and blood had not revealed it unto him but God which art in heaven. (You are right my sister. R.L.D.)

If there is anything of works in it, it is dependent on the will of man and becomes as shifting sand, as straw that shall be consumed in the fire. Indeed if God be for us who can be against us? We see things melt before our very eyes. The world is in such a turmoil and being washed in blood, but can we, dare we say it is not according to the will of God? I may perish before it is all over, but if he will let me know that he has a care for me and is watching over me I can say "Though he slay me, yet will I trust in him." for he is my way, my life, my all. He is my only hope. Hope is like a star, it is there but I cannot reach it, and when clouds come between us I cannot see it, neither can I move those clouds until the God of love sees fit. I fear I have made this too long. My only desire is to cheer a lonely traveler along the way, and I know one cannot do that unless it is God's will. I am glad it is so. May we be made to pray, "Not my will, but thine, be done." In Christian love, one of the least if one at all.

(Mrs.) MARY L. ECKARD.

(The foregoing letter is a very unusual one we think, for one only a year old in the church. God is able to teach volumes in a brief time. We are satisfied that many lonely travelers along

the way will be cheered by our sister's letter. May God bless it to the comfort of our readers. R.L.D.)

Millport, Ala.

DEAR ELDER DODSON: I enjoy reading your paper very much. One of your Associate Editors, Brother Griffin, who is also my pastor baptized me. He and brother Brock expressed my conviction better than I could. They also told me what my future walks of life would be. I find them true, oh, so true have I found their words to be. This evidence alone is encouraging to me. I have been reading some of the back numbers of the *Signs*, and among them I read an article of brother Lambert's on the seven sayings of Christ while on the cross. I saw so much beauty in this article that I cannot find words to express myself as I felt. As I went about my work these sayings with rhythm would rise up in my mind, just as a song will sometimes do and cannot be gotten rid of until we sing it. I proceeded to write some of them and by feeble effort I have a story though it is as imperfect as the writer. I am not satisfied without showing it to some one. Can that some one be you? I am sending it along with this letter. I feel sure that you will not let it be published if it is not true in every respect. If you cast it into the waste basket it will be all right with me. It has been sung off of my mind. I hope to hear from you, also to be remembered in prayer. The least if one at all.

(Mrs.) ROSA W. HUGHES.

(See story on first page)

2091 East Broadway, Vancouver, B. C.

DEAR ELDER DODSON: I enclose \$5 to help others unless my subscription is due. I am copying a letter I started a long time ago. I have been in heaven on earth for three days in Riffe, Wash. Like Jacob we all discovered that God

was in that place, when Christ led those Elders into deep waters. If you could only have heard them pray with such child-like approach, "Oh Lord Jesus" and worship at his feet. I remember my deceased mother's remarks about sitting under the sound of the preaching. Its flowing power went ringing through the pure spirit of our minds with healing joy. Where can I find words to convey this melting holy power? Everyone was drawn into unity, which resounded to the glory of God.

That dear aged saint, Elder Peters, pastor of the church, led all the meetings in the amazing strength of his personal Savior, in spite of unbearable pain and physical disability. They carried his rocking chair, but he had a way of arriving on his feet and then preached in a strong voice with such sweet unction and power that one wondered how much of a foretaste of glory he must have had. He said that in five months of illness he had learned more of the grace of God through experience, than in all the rest of his life. But oh! when he went down on his knees, his pleading prayers were not of this world. He said that in answer to people's questions, he had stated the last part of one's life was the most beautiful, because of approaching glory. At the last service Elder Peters asked to say good-bye to us. He shook each person's hand while we sang. After the last verse he preached continuously until he walked around to all the rest of the people. We did not want him to stop because of the glory we saw in his countenance. Then we found ourselves outside standing in groups, all of one mind in the spirit, talking of these sacred truths. Serious illness had not hindered several people from being present for communion and thanking God for his healing. Their faith was beautiful to behold.

Elder Coleman preached so comfort-

ably to us and welcomed Elder Huggett of Yakima who was blessed to declare many beautiful deep truths which he saw in the scripture. At the last service brother Cameron arrived from Seattle and preached the same glorious truth. Again like Jacob we wished that we could erect a monument at this place and never forget those lovely, kind, sincere, humble saints. Humbly,
(Miss) CATHERINE M. DUFFUS.

Clifton, N. J.

DEAR BROTHER AND KINDRED IN THE LORD JESUS: The following scripture quotation has in times past confused me, and having (what we believe) light from the Lord upon this scripture, I feel led to write on it and through grace submit same to you. If it seems good to you, use it, as it may enlighten others even as this poor mortal has received it. Do as you are led for I know there are others more able and worthy who deserve first place for the least must serve the greater. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5.

To bring out our thought upon the origin of death we desire to refer back to the time in God's holy order when God had created the first being, namely: "O Lucifer, son of the morning." Isa. 14:12. As Adam in the natural Eden, he was the first in Eden the garden of God. "Thou hast been in Eden the garden of God." Ezek. 28:13. From verse 13 to 15 follows the description of his beauty. "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

In this world we (who have by grace been given eyes to see) see all things as

shadows and patterns of the greater, even as Moses received the pattern in the Mount to unveil the Greater, the Son of God in his heavenly realm and sanctuary. We believe this Eden and garden of God here referred to, to be the heavenly and spiritual realm where Lucifer, the first created being, was the "anointed cherub (angel) that covereth" as we read in the 14th verse. Both "Eden" and the "son of the morning" suggests the first—even as Adam was the first created human being. To bring out our thought more clearly please bear with us in leading up to our point. We believe that the heavens were created first as is written, "In the beginning God created the heaven and the earth." Gen. 1:1. Notice heaven first. Again, whereas all revelation and scripture came to us through Abraham and his seed, we also liken Abraham as a type of the first, namely: the Father.

Before the son of promise came as a type of the Lord, the Son of man and Son of God, Abraham had a head steward over all his goods. He was not the heir but a servant in his household set over all his goods. As a human, or created being, he was before Isaac, but according to God's Word and decree the promise was to Isaac, the son and heir of all his father's goods. Even so he as type revealed our blessed Lord, God's Son, he was the Word and eternal Son of God in Spirit, but as created Son of man it is written, "Sacrifice and offering thou wouldst not, (for they alone were insufficient to save man) but a body hast thou prepared me." Heb. 10:5. This was not to inherit that which was already his, being God's Son by virtue of the Godhead, but in order to redeem the earth and a lost people who according to law were no longer his people, having sold themselves unto sin. Angels were not created to become sons and never can be born as children.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. The Lord did not come to redeem angels but sons unto God. Nevertheless those who abode faithfully shall have their reward and receive their own glory as appointed by him. In contrast thereto those angels who fell with their created head receive as their reward everlasting separation, pain, suffering, darkness and death. All these according to God's sovereign will are being kept in store until the fulness of time, until all the elect of God have come forth out of this evil world, and the church, the body of Christ, is complete. It is written, "But the heavens and the earth, which are now, (the present) by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

According to God's Word, the first and highest exalted angel and his followers rebelled against God and were cast out of heaven to the distress of the nations. That is the time when death entered the world. The word death suggests devil and evil and the word satan sin. He is pain, he is suffering, he is death being its head and author of it. Being created as ruler and head over all God's household servants and goods, he at first was like (in type) Eliezer of Damascus, steward of Abraham's household, Gen. 15:2-4) and he still holds that office in unrighteousness, although his power over the soul and spirit is broken and lost to him, he still retains power on this earth over evil and death until the day of judgment when all death, devils and darkness are forever removed and cast into hell. As he was cast out of heaven, he and all those who follow him here on earth shall also in due time be cast out of the earth and there shall be "new heavens and a new earth, wherein dwelleth righteousness,"

"and there shall be no night there." But until God's appointed time of grace, evil still retains in measure power over all flesh, for he has power over the body to destroy the body as death dwells in all Adam's seed. We feel that this is sufficient to bring out what death is, namely: the devil.

Death has reigned since Adam for in Adam all die. Since sin entered, man is subject to death being born in trespasses and sin. Each birth is a death and each cradle becomes a bier. So deep has man fallen that he is utterly and hopelessly lost because death (evil) dwells in him at birth. The terribleness and hopelessness of it is appalling. There is no escape from this great enemy, and no hope for the flesh for satan and evil have invested the whole being in that death comes to all men. He is the fallen angel and unrighteous steward, has dominion over all flesh "for all have sinned." In Adam we became subject to death, death and devils becoming our masters and accusers before God. But, we add the word but, to insert as a rebuttal God's decree and will, that a people, a remnant, should come forth out of death for we all were dead in trespasses and sin. Even as Sampson brought forth honey out of the dead carcass of a lion, even so does God bring forth the better honey out of the Rock, Christ Jesus, who was both the Lion of Judea in death and Sampson, the Nazarene of God, the slayer of the evil in his own body on the tree. Surely a paradox, a man slaying himself to bring forth seed to the sower and bread to the eater. Only the Lord Jesus Christ, God's Son, could destroy death in himself. Man as human can or could never destroy death in himself for he was and is subject to it, but God sending the promise of his Son, all those who died in faith before his coming in the flesh, and his dying and

arising in their place and stead were also kept in store to become the first fruits of those that slept.

The Lord Jesus Christ is really the first and the all in all. On the first glorious Easter morning when he broke the bands and chains of death to bruise the serpents head, removing the deadly sting, many saints were delivered by virtue of his power and work. The Lord became the Son of man, the first fruit unto God, and by his resurrection the graves were opened and the saints arose in spirit, the Lord taking them with him as the first fruits and sheaf into heaven. When we consider the terribleness of taking away the sting of death, we stand in awe of what the Lord as sinless, human Son of man had to suffer for the elect of God. Death as the devil, is the most awesome and terrible thing. It all means the opposite being from God, who is the life, the light and all that is holy. Death means everlasting separation from God, and we in Adam were sold unto sin (satan), becoming the slaves and willful tools of the evil (devil), and becoming fit only to be cast out into everlasting burning. In becoming his servants in Adam, we lost our right to sonship for we became servants unto sin which can feed us on nothing but husks and dead things—even swine's food. This is all a dark and dismal picture, nevertheless true, but as the day is one in two parts, this is only the half of it as darkness without the light of day. To dwell on the one and leave the other untold is not the whole of it for in the fulness of time God sent forth his Son to become sin (evil) for us in our place and stead in order to destroy the power thereof. Truly, who can fully understand the depth, the breadth and the height of God's love? To think the Lord must *become the all in all* even in sin is for us unfathomable. Light we can see for

he is the light of the world, but darkness and death had no place in him: Still he became such in order to deliver us from him who had the power over death. God the Son could not enter into darkness, for he is God and darkness must flee away before him as the shadows before the noonday sun, but as the Son of man in his human body he became "the Lamb of God!" "slain from the foundation of the world." He as the Lamb was slain, and, as Abraham the Father, found a substitute who could die, in order that the Son in Spirit who could not die might live on for God hath found a ransom for our sin offering. Great is the mystery and holiness of God for "a body hast thou prepared me" so saith inspiration. That pure, holy and sinless body had to go forth into darkness of the darkest night that ever came into the world. There in the garden he wrestled alone and all had forsaken him. God the Father could not enter into the darkness or death, neither could God as the Son of God, or God the Holy Ghost for God cannot dwell in or with darkness, for when God the Son comes again in his godly mystery and glory all evil and sin shall be burned up for God is too holy to behold sin and he is a consuming fire.

Here we see the Son of man become as the servant, yea the fallen servant to wrestle with the fear of death in that he was heard in that he feared. God's holy wrath came down in all its fulness upon him for the sins of his people. When they led him forth from the garden as the Lamb of God, caught in the darkness and thistles of our sins he said, "but this is your hour, and the power of darkness." Luke 22:53. In all this the Lord was the perfect Lamb of God becoming subject to death in our place in order that he may enter into spiritual warfare for us to destroy the power of death. He entered into darkness to die,

looking forward to the glory of his bride, the church, for he loved her with an everlasting love. He gladly gave his life for her to redeem the church, his bride, to enter into everlasting glory and communion together. He paid the full penalty of sin in his own and died unto death. Satan and evil had done all they could do and as accusers could not bring any further charges against him for when one dies all debts are paid and cancelled under the law. But that was not all he died for, death and the devil could not hold him there. He broke the iron bands of death and arose, death having no dominion over him. He alone was victorious over death and the grave.

Yes, dear saint of God, he also is the Lion of the tribe of Judea, died, and as the dead Lion he yielded a better honey, and as Sampson carried away the gates of hell so that his beloved could go freely in and out from under bondage to receive the first fruits of his perfect work in the Spirit. Therefore, think it not strange that the body must die to become fruitful unto God for the body and flesh we now have cannot inherit the kingdom of heaven. Only one, namely, the Son of God and Son of man could do that, but even he as our fore-runner and Lord had to die in the body. He was and is the true heir of all things and beings, but in order to share his glory with us must first make atonement for us with God, himself also being very God. Amen.

As he died unto sin once, even so must our bodies die before we can enter into glory with him. Therefore, as long as this present earth abides in sin (satan) and until the coming of the Lord in great power and glory, death (evil) shall dwell in our sinful flesh for he was created and appointed as the head steward to rule over the servants, for in the flesh we became his subjects, therefore our bodies are subject to death, but

praise the Lord, the soul which is the life in the flesh, can and is by grace delivered here in this present body and world from bondage of sin in and through the Lord, and where the soul shall be the body shall follow in its new and glorious state even to become as the Lord's glorious body. Whereas the natural body is enmity against the will of God, because the old man is the man of sin, so death reigns in our flesh, but the soul and spirit, having received the resurrection power through a new life and birth in Christ Jesus, God's Son, cannot die being a child and Son of God. Therefore we by grace may quote Matt. 10:28. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." The above words spoken by the Lord to his people, also in the letter to Corinth are inspired words and the word of God to the church. Some had fallen very low so God in his mercy takes them out of the world by giving their bodies over to death. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5. We feel that this feeble attempt explains the above last quoted verse. With Christian love and best wishes I remain your unworthy brother in Him.

ROGER A. KNIGHT.

Route 2, Nauvoo, Ala.

ELDER R. LESTER DOBSON, DEAR ELDER: I want to write a few lines and send a little mite to aid in sending the *Signs* to others. After reading the letter in the July issue written by Mrs. Louise Newman, Memphis, Tenn. I had this desire to aid those who are probably less fortunate than myself but are much better than myself. The first thing I did after reading that article was to turn to see how much had been contributed, and it made me feel badly when I saw it after reading such a

sweet letter of experience. I would give this whole world and ten thousand more just like it if it were in my power to have such an experience. Speaking of the value of such it would be like a poor ignorant being as myself trying to value the whole world naturally—trying to value that one letter. I could not even commence to think of the limit of its value. All I could say would be, to make it plain and easily understood, it is priceless. If there has ever been a poor, sinful heart visited by the God of high heaven, in my poor mind, this is one of them. I am so glad that the good Lord gave the other lady, Mrs. Clifford, a mind and desire to send you this letter for publication, otherwise I would never have had the pleasure of reading it. This applies to many other letters also, but the same God that gave her this sweet experience is the same God that directed that letter to your paper for such unworthy, wretched sinners as I am to have the pleasure of reading. This God that Mrs. Newman spoke of is the only God that has power to save such as I. Any other God than this all powerful God she spoke of could not reach my case though it be his will. But the One she was speaking of is not limited. He has all power both in heaven and earth, and he is the God I hope I trust and believe in. From the life I live it looks like I think or believe I have more power than this God, or I would live a better life. I wish I could live a better life than I do. I am so prone to sin, I fear so much, O Lord, that I am not born again. As Mr. Davis wrote in the July issue if I was ever born again it must have been when I was a child, and if so I do not live it. So farewell, and if I am not asking too much when you are blessed with the spirit of prayer remember this unworthy one. A sinner friend.

ROBERT D. MCGOUGH.

P.S. Elder, you spoke of having to stop reading this letter to wipe away tears. I just cannot begin to tell you or any one how I did feel when I was reading it, but I do know there was a part of the time that I could hardly see the paper at all for tears, and I could not help it. I believe all that believe Old Baptist doctrine and love Old Baptists would shed tears when reading that letter. If I know my heart at all, I believe I love the Primitive Baptist doctrine and people above all in this world, although I do not belong to them or any others and never have. I feel less fit now than ever before to offer myself, but I do hope to live the remainder of my life among them and be buried with them. Mrs. Newman wrote so much like I hope I believe and want to feel and be.

Please pardon me for all of this scribbling. I am enclosing \$10 hoping this will get the paper to some poor, worthy ones. R.D.McG.

(We felt quite certain that the letter of Mrs. Louise Newman, published in the July issue of our family paper, would touch the heart of many of our readers, and we are glad that it brought forth the foregoing excellent letter from Mr. Robert D. McGough. The two of them appear to have a great deal in common and we truly hope they will both be given strength to go home to their friends and tell them what great things the Lord has done for them. We are persuaded that such experiences show that they rightfully belong in the militant church, and the visible church needs to have such characters enrolled among them. As we are made to witness the passing from the shores of time those who have been faithful members of the church for many, many years, we can but wonder why others in whose hearts the love of God has been shed abroad, do not take up their cross and follow their Lord and Master in the ordinance of baptism. Jesus told his disciples that they were "the salt of the earth," and it does seem to us that the world in which we live to-day needs very much the savouring influence of all who have been truly taught of the Lord. Jesus also said to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that

they may see your good works, and glorify your Father which is in heaven." Having felt the efficacy of the cleansing blood of the blessed Lamb of God, which taketh away the sin of the world, our friends should turn unto their brethren and give glory and honor unto God. R. L. D.)

ELDER R. L. DODSON, DEAR BROTHER IN CHRIST: I have been impressed for some time to write you a letter. I must make the effort so that my mind may be relieved.

First of all I want to thank you for printing the articles in that wonderful October 1945 issue of the *Signs of the Times*. In my opinion it is one of the best issues, from cover to cover, that I have ever read. It is filled with the sweet spirit of Christ, and his love to poor, sinful creatures as I feel myself to be. I have read and re-read it, feeding upon the sweet spiritual food contained therein. Your editorial, "Why Darkness Before Light," is a marvelous piece. It explains so beautifully the wonderful purposes and plans of God, the *why* and *how* these plans have been made manifest at the right time—the appointed time. I enjoy all your writings on the subjects of Election and Predestination. They fill my poor heart with that hidden manna that comes down from above, and is dispensed to God's little ones through his faithful servants. I feel that you are wonderfully blessed in the understanding of that sweet doctrine which is so precious to me.

In his editorial, "The Risen Christ," Elder Griffin has expressed my feelings and hopes far better than I could express them myself. He has expressed his position plainly, with which I agree. He has shown love and charity for those who may not share his opinion, which I hope I have for them.

Brother Dodson I want to commend you for your sweet spirit of charity toward those who may not see things as

you do. "Faith, hope, charity, these three; but the greatest of these is charity." Much has been said about our faith in God. It would take volumes to contain the sweet experiences of grace which have been written, expressing that precious hope in Christ, that has been received by poor, sinful creatures here below, yet little has been said or written about the greatest of the three—charity. It is only mentioned in the New Testament. Many think of it only as almsgiving; others think of it as love; but to me it is the application to our lives of our faith in God, and our hope in Christ. It is the manifestation to those about us, that we possess the other two. It is the spirit of love, one to another, which binds God's children together, and keeps them ever at the feet of their brethren, anxious to serve and not dictate to them. It is the essence of Christianity without which we cannot live, yet why has it been so neglected? Paul explained it in 1 Cor. 13. He said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Surely charity is important.

C H A R I T Y

The foregoing is a portion of a letter we received from a sister in Texas. It shows that she feels the subject of *charity* has been neglected. We agree that but little, comparatively speaking, has been said on this all-important and inexhaustible subject. While attending the Lower Country Line Association near Durham, N. C. in the early part of July we used the words she quotes: "And now abideth faith, hope, charity, these three; but the greatest of these is

charity," as a text. We dwelt more on faith and hope than we did on charity, partly perhaps because we did not wish to trespass upon the time of those who were to follow us in speaking. We stated at the outset of our remarks that we were going to talk about the three greatest things in all the world to the spiritually minded, which we designated as faith, hope and charity. We tried to show among other things that since the days of Abraham, faith, hope and charity had abided with the people of God, and how glad we are that this is still true to-day. Without them how could we endure the burdens and crosses of this life. Faith and hope pertain only to this life, but when this pilgrimage journey ends, faith shall become sight, for we shall then see Him as he is and be like him; and shall be satisfied; and that which we have hoped for here we shall come into possession of, but charity, or love, which we have a little foretaste of here, shall have hardly begun, for it will still abide with us and continue on and on in a never ending eternity. We have thought of charity as the manifested love of God. God was not content to only proclaim his love for his people, but he actually manifested it in the gift of his only begotten Son, who came into this world of sin and sorrow and suffered ignomy and shame in order that he might ransom and redeem from the powers of Satan those who were given him in the counsels of eternity. Through their transgression in Adam they became involved in sin and ruin and were of themselves entirely incapable of extricating themselves from so horrible a pit, but according to that covenant ordered in all things, and sure, in the fulness of times God rent the heavens and came down in the person of his Son, destroyed him that had the power of death, and delivered them who through fear of death

were all their lifetime subject to bondage. "Greater love hath no man than this, that a man lay down his life for his friends," is the testimony of Jesus, and he also said, "This is my commandment, That ye love one another, as I have loved you." In laying down his life for his people, he met the demands of the law in every jot and tittle, and he took up his life again that he might justify them and present them unto his Father without spot wrinkle or any such thing; therefore there is none who can lay anything to their charge or condemn them before God, for the apostle says, "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." Having conquered death, and having destroyed him that had the power of death, death is no more a frightful foe, and in declaring that he was persuaded that *nothing* shall ever be able to separate us from the love of God which is in Christ Jesus our Lord, Paul puts *death* at the head of the list of those things which are all-embracing. This is why *charity* is the greatest of all. It will endure when all time things shall have been swept away and forgotten. As the poet has well said,

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

If God's manifested love for us was so great as to bring forth from the climes of eternal glory his blessed Son, to suffer and die in our stead, what ought to be the attitude of the recipients of all of God's benefits as a token of their gratitude and appreciation to him? It is easy to profess by word of mouth our love for God and his people, but many of us fall far short when it comes to putting our words into practice. Jesus said, "By this shall all men know

that ye are my disciples, if ye have love one to another." The acid test is beautifully set forth in the thirteenth chapter of I Corinthians, where Paul states in these words: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." He then proceeds to tell us what charity (manifested love) really is. He says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

The children of the heavenly King should manifest their love one for another, and this embraces, in our opinion, administering to the carnal needs of our brethren where they are without the necessities of this life. The beloved apostle, John, says, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." Be it said to the shame of some of us that we close our eyes and turn away from the poor and needy of the flock, so far as the things of this world are concerned. Have any of us anything that we did not receive? "The earth is the Lord's and the fulness thereof, the world

and they that dwell therein." Whatsoever then we may possess even of this world's goods has been entrusted to us by an all-merciful God, and in reality it is not ours, but his, and we should be good stewards and use it as unto the Lord. We agree that we should not confuse the meaning of natural charity with the love of God, but this does not say that we should not be practical about the things of God. Let the fruit of the tree show that it is a good tree. We should not be backward in showing our faith by our works. Some of our brethren seem to be fearful of laying stress on living what we profess, for fear of being criticized about believing in creature works. The apostle James said, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Let us not be hearers only, but let us also be doers of the things which pertain to God and his kingdom, that others may see our good works and glorify our Father which is in heaven.

R.L.D.

520 East 7th St., Tucson, Ariz.

DEAR BROTHER DODSON: I have been reading the *Signs* for several years. A dear sister would pass them on to me, but since my husband died and I had to move to Tucson I decided I would subscribe for it myself and now it seems I cannot do without it. I find my experience in some of the articles better than I can tell it myself. How I do enjoy reading the paper. I am so hungry to hear some of the Old Baptists preach like I used to hear. I have inquired all around me but can hear of none here. I just live in the past and how lonely I get since my dear companion passed away. I ask God to give me sufficient grace to go on trusting in him and him alone for he is my all in all.

I read the good letters in the *Signs* and meditate on them. I am not permitted to feast on the goodness of our God

as I desire, but I know I only receive such as is meted out to me by our God which is according to his will and purpose, and was ordered in all things and sure and that before the world was. It is getting dark so I will close with love to all the household of faith. Your unworthy sister.

(Mrs.) BARBEE COOPWOOD

304 Montgomery St., Gilmer, Texas

DEAR ELDER DODSON and Associates: I am sorry I have waited so long to send my remittance, but have been sick and we lost our mother the 4th of April. I have other sick ones in the family but am thankful to the Lord I can write again so sending a few lines to you. I do enjoy reading the *Signs* so much. Three of your staff I have never seen but I know brother Lambert and surely do like to hear him preach. He and his wife have stayed at our house and when we have the Association again I hope he will be with us. Brother Wall is our pastor and has been for fifteen years. I am fond of singing although I have not been able to do much of it for the last fourteen years, but I love to hear the rest sing and see them sing with the spirit. I have had one sister, one brother and two sisters-in-law unite in the last three years. My father was a deacon and now the baby of the family is a deacon. I was happy that I could witness that. I am enclosing check for \$5. When it is well with you think of me in your prayers. Your little sister I hope.

(Mrs.) J. W. FREE.

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EDITORIAL

RUTHERFORD, N. J.

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SIGNS OF THE TIMES

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Rutherford, N. J.

DEAR READERS: To write for the comfort and welfare of Zion is a great task, for in viewing these matters we are reminded of the language of the apostles, and knowing our own imperfections we shrink from the task, but we hope to be directed by the spirit of humility and love that our words may be seasoned by refreshing from on high.

In writing to Timothy, second epistle, first chapter, thirteenth verse Paul says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." We take from Paul's language that we should be mindful of our expressions, and formulate sentences to express the faith of the house of God, which is the substance of things hoped for, the evidence of things not seen, but with patience we wait for it, and we have faith given us by the Lord Jesus Christ. Now let us note how we are given faith. First the sinner must be quickened by the Son of God. Quickened means made alive from the dead which is the death in trespasses and sin that man became enthralled in by the transgression of God's law given to Adam, "For in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. When the sinner

is quickened he manifests life, not more action of the first Adam, but the life of the second Adam which is mysterious to the first Adam, and he cannot understand just the condition he is in. A great burden of sin and condemnation is resting upon him, and he flees to one thing and another until all have failed. Then comes the final cry, God me merciful to me, a sinner. It is then that, He that quickened and has been leading this poor sinner about and showed him all the weakness of the flesh, comes with power, and delivers him from this suffering for sin, woe and condemnation, and gives peace to his soul. After one has passed through these conditions what would be expected to come from his heart? The answer, Salvation is of the Lord, and this individual does not feel that in his flesh dwells any good thing, and all his righteousness is as filthy rags so he has nothing to do or think of himself that would merit esteem or glorify God.

Now one will ask, how then can they come to the church and be baptized? We must examine this thought and give expressions in the form of sound words in faith and love. The sinner has faith wrought in him by the power of God revealed, and he knows without Him he cannot have any righteousness in him, so he cannot hold up works of righteousness and is made to look unto the Lord from whence all his strength must come, and he is exercised in his heart which cries out, Lord keep me! direct my steps! That love is for all of like teaching, which is the love for the brethren. That love for the brethren will constrain him to desire their association and that they have fellowship one for the other because they are of the same spirit. This bringing together is the loving kindness of the Lord Jesus drawing them, and this child of God does not feel he, as a creature, has duties to per-

form in the church of God to glorify God, but just the opposite, that felt sense of unworthiness of the least of the riches of the house of God. The Spirit will not leave him in that wilderness, but draws him in the way to the house of God, where he will testify of his love to the brethren, and also acquaint them of his unworthiness, and what wondrous love has been shed abroad in his heart, that he could ask God to bless his enemies. This same Spirit that has brought him to the church and made him confess that salvation is of the Lord teaches him, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." So it is "Not by might, nor by power, but by my spirit, saith the Lord." Zech. 4:6.

If these things be in our hearts and we are moved by the power of love for the brethren to visit them, and associate with them in sweet fellowship, we can say, "By the grace of God I am what I am," and when our Elders begin telling the sinner he has duties to perform unto the Lord he is not using words of sound speech or as Paul wrote to Titus, "Speak thou the things which become sound doctrine." Titus 2:1.

Brethren, you note we have spoken of the child of God having duties to perform unto the Lord. Let us examine this matter and see if it is words that will hold good in the form of sound words. We know for us to say to one professing to have a hope; go and relate your feelings and experience to the church, and through our exhortation he goes, performs the act in a physical way and is received by the church and is baptized, and he has no answer of a good conscience given, and feels condemned he would have less confidence in our teachings than before. On the other hand we contact one that feels constrained to go to the church, and tell the

brethren how great things the Lord has done, this one is directed by the Spirit, while the other one would be looking upon the acts of the creature as serving the Lord and to give him the answer of a good conscience. That which is born of the flesh is flesh. The difference between the two characters, to our understanding is, that one is laboring and is heavy laden, and the other is just waiting for a better hope, and not concerned about church association, and would rather live with the world than come to the church.

We feel to say to all our readers let us take heed unto ourselves, and our faith and love. Do we find these things were brought to us by obeying exhortations of brethren to unite with the church and be baptized? Are we resting with satisfaction in these things, and have we attained unto the desires of our hearts, caught at the substance and only caught the shadow? On the other hand if one is constrained in his heart to tell of the love of God bestowed upon him, he will come pleading his unworthiness and glorifying God, and all his life he will express his unprofitableness and feel to be only an unprofitable servant. We feel the apostle had these feelings when he said, "In me (that is, in my flesh) dwelleth no good thing." "For the good that I would I do not: but the evil which I would not, that I do." "O wretched man that I am! who shall deliver me from the body of this death?" All the words uttered by man called prayer has no intercession to God unless the Spirit of Christ Jesus is interceding in their hearts and glorifying God, and constraining them to thus speak. The gospel is preached by the precious indwelling of the power of God from above in the heart by which the mouth speaketh. Paul endorsed this thought when he said, "And my speech and my preaching was not with enticing words of

man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 4-5. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. How was it bestowed? By our doing those things which are spoken of in the New Testament, to those constrained by the love of God, or by having those things pointed out to us as a duty we owed to the Lord. If they were an act of the sinner's duty it is of the flesh and cannot attain unto the righteousness of God. If enacted by the constraining power of the love of God it is a righteous act, and is becoming of all such to fulfill those things which the Holy Ghost hath revealed to them. All that truly love the church of God will have a desire in their hearts for peace and welfare, and not a snare would they cast in the way of one of God's little ones, but they are willing to comfort and encourage them in the truth. We will close with this admonition: May we hold fast the form of sound words, which we have received through the inspired word of truth as given by the apostles, and not think more highly of ourselves than we ought to think. Submitted in love. C.W.V.

"I am the rose of Sharon, and the lily of the valleys." S. S. 2:1.

Many deep and fathomless mysteries are in the Book. Things that are hard to be understood (2 Peter 3:16) are found from the first to the last. I suppose that if it was not for the influence the flesh has in our judgments we would see clearly, but we have that to contend with from the days of our youth (Eccl. 12:1) even down to old age (Deut. 28:50). This being true we have much writing and preaching that must be given the scriptural test before it is fit for nutriment to the church (1 John

4:1; Gal. 1:8). This is why things are a mystery to us and will continue to be as long as time lasts. A rose and a lily are not alike. One of them grows in one place and the other in a different kind of place. We must remember that this is one person talking. The marks of the rose and the marks of the lily belong to them. Some have ascribed this beautiful language to the church. With this thought I cannot concur. The church does not say such sublime things about herself. The Son of God has the right to speak thus of himself, and also to speak with such endearing terms to his bride, but for her to take such liberty—never! When she speaks concerning herself it is an acknowledgment of her many shortcomings. (S.S. 1:6; Mat. 3:14; Mat. 26:75; Rom. 7:15-25).

"I am the rose of Sharon." This is spoken by the Head of the church, and the only one in and of the church that has the prerogative to say, "I am." Not any such foolish expressions as "I want to be," or even that "I will be," but this speaker has the power and right to speak of future things as already so, and of things and times of the past, present and future as taking place now. If this had been the church speaking she would not, and, moreover, could not have taken unto herself the authority belonging only to her Beloved. A rose is a flower of great beauty and is known over the country of Sharon. Not that He is a rose, but *the* rose. There is only one Savior. There is only one name that has power to save, (Isa. 43:11; 46:21; Acts 4:12) and he was, and is, and evermore shall be the only one that saves. (Heb. 13:8). Sharon is a country of plains and the word means that. Jesus is the plain that his brethren must come to. Things are not in common when some are on the mountain and some in the valley, but it is here on this Plain (Sharon) that the Lord's people all find him as

everything they need. (Act 2:44-47). It is here that people of every nationality in the world can meet together, and feel at home. What a lovely flower! What a calm, easy resting place! On this plain with the sweet fragrance of this Rose all wars cease; it is here that divisions never come; it is on this common level that fault-finding, backbiting, bickering and strife does not come; it is here and here alone, that the rich and poor, bond and free, young and old, high and low meet in peace and prosperity in a church capacity. It was on this plain (Isa. 40:4) surrounded by salvation (Isa. 26:1; 60:18) with the Rose of Sharon in her midst (Psalms 46:5), that the church came through the Civil War in 1861-65. Although it may seem a digression, let me say here, that there is not a place on this globe that can have said about it what can be said, both from a scriptural and a profane historical standpoint, about the Old Baptists. The late Civil War did not divide them. The Missionary Baptists, Methodist and Presbyterians did divide. They were not an equal, North and South; they did not esteem each other better than self; they did not have all things in common. But look at the church. There was not a Northern and Southern Primitive Baptist body. When our brethren from down South were in the Northern prisons they were ministered to by our brethren up there, and it was the same with our Northern brethren in the South. You young readers remember this and you old ones take new courage.

On the plain of Sharon where fruit abounds, the rose has become the plant of renown. Only on this plain does Christ have all pre-eminence; only on this plain are the inhabitants in complete unity, seeing each other as better than self. "I am the lily of the valleys." Only one lily and many valleys. This

word "valleys" means a different place. People talk about conditional salvation, but how absurd to speak of volunteering to enter a difficult place! Yet the children of God must go there. It is a blighting thought to think that the time must come when we must go into the valleys. We so much dread the going down because we have been over the route going up. Going up we have heard the rich, strong voice of the Shepherd as he led and called us onward and upward, but when we could no longer see to follow him we soon were on the hazardous, circuitous route down and we felt that we did not have any guiding hand and voice. There is not any stopping going up or down. We must go all the way up in deliverance; our baptism in water and in tribulations is down into the water and completely submerged in the trials and afflictions of the Christian's life; our dying in Adam was all the way down into death but up by the resurrecting power of Jesus Christ. Dear readers, we must go all the way down into these valleys. How dark and cheerless they seem; how our memory goes back to former days when our zeal was likely and we were so interested in talking of the blessed One; ah, how black and rolling the tempest-laden clouds; what despair and gloom seized our tortured souls; ah, dear pilgrim, how dark and foreboding the caverns of evil we found there. The questioning and the groaning of our soul was for another glimpse of light, but the dark, heavy clouds had darkened the sun so that we could scarcely hope for it again. We had sunk so low that we wondered how that we ever had hoped in the Lord. In such an extremity and in our anxiety and ordeal of soul we began to see again ourselves. Are we the person that has gone before the church of Jesus Christ and asked for a home? Are we the one that has

set in the assembly of the saints? Ah, what a deceiver we have found ourselves to be. In this dismal, low and gloomy valley the waters of destruction come. How we struggle to keep going but we cannot. Hope seems to be going. David, along with all of God's children, knew all this. "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." Psalms 69:1-2. Paul experienced dying daily as does all the family of God. (1 Cor. 15: 31; 2 Cor. 4:10-12). "Precious in the sight of the Lord is the death of his saints." Psalms 116:15. Many times we refer to the corporeal death when we speak of this scripture, but I think it is applicable to this daily dying. If so, then this is a precious sight to him who is the lily of the valleys. Remember, dear reader, that salvation is of the Lord. It is here in these valleys, shut in by mountains of sin and dark clouds overhead, that we get to the ends of the earth. It is here that Jesus, the lily of the valleys, comes up from out of the mire and flooding waters to rescue every perishing lamb. We were not looking for him in a place like this; we had been taught by men that he was God of the light places; they had taught us that he came to them that sought him; some had told us that our condition was because of our conduct, but every idea and opinion and doctrine of men must be drowned in these surging waters; all powers of mortal man must be brought under subjection, and he must come to the end of his resources—to the end of all the earth. There, out of ground that he thought could not produce, the lily comes up; he finds that not only is God the God of the light, but that he is the ruler in the dark (Psalms 139:12); he finds that he cannot go to Christ, but that Christ comes to the poor, lost and

ruined sinner; that the dark clouds were not dark at all, but only his vision was bad. (1 Cor. 13-12). What a precious sight to see the coming up of this lily. What a sight for the dear children of God to behold this beautiful lily in its purity, innocence and glory. The mind is unable to express the adoration and praise due this glorious One, but the time of singing has come because he has left the ninety and nine and gone into the mountains seeking the poor sinner that has become lost there. (Mat. 18:12). He takes him out of the horrible place of mire and places him on a rock, establishes his goings, giving him a new song. W.D.G.

ORDINATION PROCEEDINGS

APRIL 14, 1946

Brother H. GRADY BROWN.

Candidate

The Presbytery was composed as follows: Elder O. W. Perkins of the Soldier Creek Association, Mayfield, Ky., Moderator. Deacons: L. C. Campbell, W. A. Anderson and E. H. Lanier. Said E. H. Lanier was chosen as spokesman for Brother Brown. The Presbytery then entered into the ordination of Brother Brown as Elder in the Predestinarian Primitive Baptist Church at Memphis, Tenn. by the laying on of hands and prayer.

After the required questions were answered the Presbytery proceeded to ordain Brother Brown. Ordination prayer by Elder O. W. Perkins and laying on of hands by the Presbytery. Elder Perkins gave the charge to the candidate, thus ordaining Brother H. Grady Brown to the full work of the ministry of the Primitive Baptist Church of Christ upon the doctrine of unlimited predestination, unconditional foreknowledge, unconditional election, unconditional salvation for both time and eternity and the final preservation

of the saints of God through grace in Jesus Christ, and should he cease to preach the above cardinal doctrine his credentials become null and void.

(Elder) O. W. PERKINS, Moderator.

E. H. LANIER, Clerk.

MARRIAGES

By Elder Arnold H. Bellows at Indian Lake, N. Y., June 4, 1946, Desmond Campbell and Miss Gladice Woodward of Indian Lake.

By Elder Arnold H. Bellows at Kingston, N. Y., August 3, 1946, Edwin H. Kittle and Miss Grace B. Slauson, Kingston, N. Y.

RESOLUTIONS OF RESPECT

We, the members of the Glenwood Park Church, Bluefield, W. Va., resolve to say we bow in humble submission to the GREAT I AM in his removing from our midst our precious brother A. C. WHITE by death, and we express our heartfelt sympathy to his widow, sister White, and children in the loss of a good husband and father. The church has lost a good member. Be it further

Resolved, that we send a copy of these resolutions to *Old Faith Contender*, and the *Signs of the Times*, also to sister White and a copy be spread on our minutes. Done by order of the church while in session.

(Elder S. J. PRIDDY, Moderator.

L. B. HYLTON, Clerk.

OBITUARIES

It is with a sad heart that I attempt to write of the passing of my dear husband, JAMES FLOYD WILLIAMS. He was born near Dry Fork, Va. June 5, 1883, and died April 26, 1946, which made his stay here nearly 63 years.

He was married to the writer, Mattie Butcher, April 29, 1914, and to this union were born eight children. One died in infancy leaving five boys and two girls surviving also one grandchild.

We united with the church at Malmaison in July, 1914 and were baptized together on the morning of the first Sunday. He loved his church and was

never absent unless providentially hindered, always taking great pleasure in entertaining the Baptists in our home. His health had been bad for several years but he bore his suffering patiently and kept it from me most of the time. He told me some time before he was taken to the hospital that he had asked the Lord to spare him until our boys came home, which they did, and if it was the Lord's will for him to go it was all right. All was done that physicians, nurses and loved ones could do. I believe God's time had come for him to go and I truly believe it was a happy exchange for him. I believe he has gone to that home above prepared for the people of God. He took great pleasure in providing for the comforts and pleasures of his family, and was a devoted and faithful husband and father.

The funeral services were conducted by his pastor, Elder D. V. Spangler, and Elders Raymond Payne and W. R. Dodd. All spoke beautifully of the doctrine of our Lord and Savior which he loved and contended for. His burial was in the cemetery here at home. I am left to mourn my loss, but ere long I, too, will have to pass on to the great beyond. May I be given grace to sustain me in every trial and trouble. May the God of mercy give me that spirit of reconciliation to his divine will and enable me to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Written by his sorrowing widow.

MATTIE B. WILLIAMS

Deacon L. B. PARKER, son of Nathaniel and Mary Parker, was born May 23, 1865, and died Dec. 27, 1945, making his stay on earth 80 years, 7 months and 4 days. He was married to Miss Ada Henslee, Jan. 28, 1884, and to this union were born ten children, three dying in infancy. Those living are Mrs. Matrona Evans, Miss Ethel Parker, Mavelo, Smith, Domes, Larry and Olis Parker. There are fifteen grandchildren and seven great-grand children.

Brother Bruce, as he was called, joined the Primitive Baptist Church in the summer of 1915. He was ordained deacon July 22, 1922 which place he filled well. He was a strong believer in the predestination of all things. His home was a home for the Baptists at all times, and he was a good and kind husband and father and a good citizen. The unworthy writer tried to speak to the comfort of the bereaved family and friends, after which he was laid to rest in the family graveyard to wait the morning of the great day when the graves can hold our bodies no longer, but those that sleep in the graves shall rise first, then afterward those that remain shall be caught up to meet the Lord in the air. May the riches of God's grace be

with his beloved companion, and with all of his children and friends is my prayer.

(Elder) J. N. DARNELL

Mrs. ALICE LEANNA MATHIS, daughter of William and Martha Chester deceased, departed this life March 28, 1945 at the age of 85 years, 3 months. She was married to J. D. Mathis, Feb. 24, 1881 and to this union seven children were born, five of them now living. Two daughters, Mrs. Flora Darnell, Croft, Fulton Co., Ky., Mrs. Grace Lyles, of Marshall Co., Ky.; three sons, Luther of Mich. and Willie and Otha of Marshall Co., Ky.

Mrs. Mathis was a sister of the late Elder J. C. Chester of Brewers, Ky. She has two brothers now living; Harding and T. S. Chester. Three sisters, Emma Lou Mathis, who was baptized the same day she was, Lucy Perry and Dora Washam of Kentucky.

Sister Alice professed a hope in Christ in Oct. 1878 and was baptized into the full fellowship of the Soldier Creek Church, May 11, 1879 by the late Elder John Perkins of Mayfield, Ky. She was a devoted church member, never missing her monthly meetings, her associations, union meetings and also attending regularly for years the associations with whom the Soldier Creek Association corresponded. She was ever ready to defend the truth as it is in Jesus, leaning on him for repose, hoping in him for all her needs for time and eternity, believing in the predestination of all things whatsoever comes to pass, the foreknowledge and election of God and Jesus, the only begotten Son of God, being the only mediator between God and man.

The church has lost a devoted member. Her seat is now vacant at the old church and we miss her going in and out before us. A very dear mother in Israel indeed was she. Her funeral was held at the Soldier Creek Church, Elder O. W. Perkins and the moderator of said church, J. T. Henson officiating. The service was more like our meeting days with a visiting Elder present, both partaking and taking all the time they wanted to set forth salvation by grace, both seeming to have the unction from on high. All was carried out just as our dear sister would have it be and to the praise of God's grace. The Soldier Creek Church bows in humble submission to the will of Him who doeth all things well after the counsel of his own will, remembering so well her faithfulness and her enjoyment in the Lord, and her desire to depart and be with her Lord which was far better than living here begging daily at his throne for mercy through her many sufferings. We would say to the bereaved family, she fell asleep in Jesus to awake in his likeness and be ever with her Lord.

EFFIE BOWDEN

The church at old Kelly's Creek in Lincoln County, Tennessee, desires to express its feeling of sadness at the loss of our dear brother, DAVID Y. LEONARD.

Elder Leonard did not know his exact age as he was placed on a ship after the death of his mother to go live with relatives in Tenn. At a point between Fort Smith and Ozark the boat was fired on by Federal soldiers and sunk. All the passengers were rescued and the Leonard children, with the exception of D. Y., were placed on another boat and continued on their journey. He was three or four years old when this happened. He was saved by some person unknown and the child's identity was unknown. Instead of being placed aboard the boat with the other children he was taken by a party living nearby. Their names are also unknown. A Johnson man and his wife came by and asked for the child. He went by the name of Johnson until he was fifty-one years old. He was 85 years of age when he departed this life for a better one we believe. He had been in failing health for several years.

He united with the Primitive Baptists in May 1891 at Oak Grove Church, in Marion County, Tennessee. He was ordained as a minister of the Primitive Baptist Church. The presbytery by whom he was ordained being composed of Elders G. P. Moffett, D. T. Devlin and Peter Anderson. He preached two or three years before he was ordained to the ministry. At the age of seventeen he was married to Miss Angeline Leadford who was sixteen years of age, the date being June 30, 1878. She died Nov. 18, 1929. On October 16, 1931 he was married to a lady named Jones. Besides his widow he is survived by four daughters and one son who mourn his passing, namely: Mrs. Tennie McNeal, Mrs. Frances Campbell, Mrs. Lou Vasser, Mrs. Johnnie McNeal and Milton Johnson. His funeral was conducted by our pastor, Elder R. M. Hawkins, at the home of his daughter, Mrs. R. L. McNeal. Be it,

Resolved, that the church at Kelly's Creek has lost a faithful member, his companion a loving husband and his children a devoted father. We extend our love and sympathy to the bereaved ones, trusting that the God of all grace may comfort and sustain them in every trial.

Resolved, that we bow in humble submission to God who doeth all things well.

Resolved, that a copy of these resolutions be recorded on our church book, one to the SIGNS OF THE TIMES and one to OLD FAITH CON-TENDER for publication.

(Elder) R. M. HAWKINS, Moderator
REANER REECE, Church Clerk
JULIA HAWKINS
CORA LEONARD
JENNIE HOLEMAN

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 114

RUTHERFORD, N. J., DECEMBER, 1946

No. 12

O Lord, if I could come to Thee,
And feel Thy mercy is for me,
I would rejoice to love Thee more
When on that bright and shining shore.

Suffer me not to go astray,
But keep me in the narrow way;
My little strength is almost gone,
I know not how to carry on.

I find I know not how to pray,
But teach me Lord from day to day
That I may look to Thee alone
For mercy in Thy blessed Son.

May Thy rich grace instil my heart
To feel how strong and great Thou art;
And when the time rolls on apace,
Grant to me, Lord, Thy saving grace.

I know that I am growing old,
But may I have Thy story told
Of Jesus and His dying love,
And sing Thy praises up above?

Give me that faith to trust in Thee,
That I may ever conscious be
Of my dependence in Thy power,
To keep me in the trying hour.

And when this parting soul of mine,
Shall enter in the house of Thine
To dwell with Jesus evermore,
Then grief and sorrow will be o'er.

Then I shall know as I am known,
When all the heirs around the throne,
Shall, Lord, forever be with Thee
In glorious immortality.

The heavens declared the glory of God,
And all creation obeyed His word;
The sun and moon did shine so bright,
And all the stars did blend in light.

In wonder and in mystery,
They all show forth His Deity;
God is above this earth so high
His glory shines beyond the sky.

Thy power and glory is not known,
And only little to us is shown;
I fain would quit this mortal frame
And wholly trust in Jesus' name.

Let all things else become as dross,
And let me view Him on the cross;
That I may touch His bleeding side
And feel, as Thomas, for me He died.

(Elder) T. W. WALKER.

Gibsonville N. C.

Route 1, Plad, Mo.

DEAR BROTHER DODSON: In looking over some old papers I found this article on mercy written by my departed husband. It sets forth so sweetly his hope, and, too, I believe he is now enjoying that home he so longed for, but always felt his unworthiness of that Mercy. If you deem it worth a place in our family paper I would be glad to have it re-published. May you be blessed with health, strength and an insight to the sacred word to write and speak to the comfort of Zion. Unworthily,

(Mrs.) J. R. HARDY.

M E R C Y

* In treating this subject I do not hope to develop any new thoughts, for the weakest child of grace has experienced more of the abundant mercy of God than the ablest will ever be able to express in this world. I only hope to bring to your remembrance the things you have been made acquainted with.

Mercy is one of the attributes of Jehovah, and should we owe a greater debt of gratitude and praise to one of God's divine perfection than to another, it would certainly be due to mercy, but we should adore them all alike—perfect and holy. Mercy is defined as "That benevolence, mildness or tenderness of heart which a person disposes to overlook injuries, or to treat an offender better than he deserves." (Webster) Then we may say mercy is the disposition of God to treat his creatures better than they deserve. This was God's disposition "when there were no depths," "when there were no fountains abounding with water," "while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." Yes, this was his disposition "in the beginning of his way before his works of old." As evidence of this truth we have only to observe a few of the stipulations of that council of peace which was declared should be between them both. The Rock of Israel (Jesus) said to David, "Although my house (church) be not so with God; yet he (God) hath made with me (Christ) 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 Samuel 23:5) This was the covenant between the Father and Son before any covenant had been made with God's house or people. If there was no mercy in it when it was made, then there is none in it yet, for he made it not to grow,

but if there was mercy in it, then why say some that there would have been no mercy even until now had not man become a sinner. But the truth is that the covenant was an expression of that mercy which God eternally possessed. Yea, it is a part of himself without which he would not be God. Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:3-4.) Again, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth." (Thes. 2:13) All this is only God's mercy. What does it say? God chose us in Christ before the foundation of the world. Yes, from the beginning. We don't know when that was, but Wisdom says it was before his works of old. (Prov. 8:22) We were not only made choice of back there, but all the spiritual blessings for time and eternity were given to us in Christ at the same time. These bequests were made through the abundant mercy of our God before you and I, dear child of grace, had an existence only in the purpose of Jehovah.

Mercy, that disposition of God to treat his creatures better than they deserve, could never have disclosed its glorious merits unto man, had there been no guilt. There is no mercy for the righteous—they need none. So long as man does not feel guilty he sees no need for mercy, but let him realize his exceeding sinful condition, how soon he begins to beg for mercy, nothing else is so desirable, nothing else will meet his needs. Man, before transgres-

sion, was not a subject of mercy, but after transgression mercy is his only hope. It is the only remedy that can meet the demands of his case. Bear in mind that the mercy we receive during our pilgrimage through this world, was not originated for us after we become contaminated in sin, but it was treasured in Christ before the foundation of the world, which in fact indicates that we are traveling a purposed road.

Next we come to consider the manifestations of that mercy to the heirs of promise. In a general way, God's mercy extends itself to all his creatures of earth; for they have all been affected by sin. So we may be led to contemplate the mercy of God in all his creation. Inspiration informs us that all things are ours, and we are Christ's, and Christ is God's. The warm sunshine, the refreshing showers, the balmy breezes, the wooded forests, the grassy plains, the fragrant flowers, in short nature with all her luxury and beauty, are but the expressions of the abundant mercy of a wise and loving God. All his creatures are partakers alike of these mercies, and they are alike unworthy of the least of them. But the special mercy of spiritual life, spiritual blessings, and the grace of the spirits attending that life are reserved for his covenant children.

God, the Father in mercy, laid the plan for the complete redemption and justification of his chosen people; God the son in mercy, fulfilled the demands of justice and procured that purposed redemption and justification for the objects of his love and his choice; and God, the Holy Ghost in mercy makes manifest to them the exceeding riches of his grace in their complete salvation. How unspeakably great and precious is infinite mercy!

When we were quickened into divine life, our sinful heart disclosed to us its

exceeding corrupt and polluted state; it was revealed to be a fountain of iniquity, from which gushed evil thoughts, malice, envy, all manner of guile and evil speaking, jealousy and hatred in such profusion that our mortal frames did quake and tremble under its great burden of condemnation, and our voice was lifted to God in supplication; and in the anguish of our spirit we plead for that mercy which alone could meet the demands of our extreme condition. Without hope of relief, without patience to wait for it, we could only cry, "God be merciful to me a sinner!" while the awful truthfulness of the prophet's language, "I am undone," forced itself into every prayer and every thought. When the thickest darkness overshadowed me, when enveloped in densest clouds of night, when enshrouded in the gloom of death, when all joys of earth were fled, and no heavenly comfort given, then I cried with bowed down head, "Oh, grant mercy, Lord, from heaven!"

At the moment least expected,
That this burden e'er should cease,
Mercy came by, love directed,
Gave my burdened soul release.

Then I thought to say with David, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." My thoughts were on things divine. I felt that my treasure was in heaven, and my affections were centered there; my mourning was turned into joy, and I was given for the garment of mourning the spirit of praise.

For this, O Mercy, Thy praises we sing,
Thy glories we dare not compare;
To heaven's blessed portals Thy trophies we'll
bring,
And sing of Thy wonders eternally there.

Now we are subjects of the spiritual kingdom, and under the covenant of mercy, "For I will be merciful to their unrighteousness and their sins and their

iniquities will I remember no more," is the verbiage of God's promise to Israel under this new covenant, which he had said he would make with them. Mercy is our constant companion by night and by day, when the rod of correction is laid upon us, the staff of mercy comforts us, and leads us back in the path of righteousness. Thus are all the subjects of God's love gathered with his tender mercies, and led like a flock and kept as the apple of his eye. This mercy rejoiceth against judgment in that all they who were judged guilty and had their guilt put away by Jesus, have received mercy, even the "sure mercies of David," which brings to us every spiritual blessing, which conquered death, won the victory over the grave, and will finally bring us into that heavenly Jerusalem, to dwell forever in praise to the glorious mercy of an infinitely Holy God.

(The late Elder) J. R. HARDY.

Route 2, Elgin, Okla.

DEAR ELDER DODSON: I am sending my check for the *Signs of the Times* for the balance of this year and another year. Very sorry I did not send it before. Thanks for sending it on. I am enclosing a letter written by Elder W. S. Bourland (deceased) to my sister Mrs. Walton Skinner (also deceased). I should be pleased to see it published in the *Signs of the Times* as others might enjoy reading it as much as I have. Yours in hope,

F. E. SKINNER.

MRS. WALTON SKINNER,
FLETCHER, OKLA.

MY DEAR SISTER IN PRECIOUS HOPE OF IMMORTALITY: You will please pardon delay but hitherto have had no mind to write for fear of error, knowing well my weakness. Your request was for my views upon the fallen angels, who kept not their first estate. "And there was war in heaven: Michael and his angels

fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, (the church) Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." Rev. 12:7-11. Thus we see that old arch fiend and enemy of God and man was overcome and driven out, he and his angels (or seed), out of legal heaven, worldly sanctuary. It is written in the ten commandments, thou shalt not kill, steal, covet, commit adultery, etc., etc., yet we see, according to the record, that old devil that Jesus Christ chose to be one of his apostles was a murderer from the beginning, and a liar and the father of it, and yet he was to a jot and tittle filling the purpose God had in him. Here is his first estate in the visibly organized and constituted church of Jesus Christ on earth from which he fell; being a murderer from the beginning, and a liar and the father of it, he was cast out of the visible heaven (the church) into the earth, he and his angels, (seed) yet while his spiritual seed in the person of Judas Iscariot was wickedly lying on our blessed Lord to his condemnation and crucifixion, he was ignorantly carrying out the will and purpose of God Almighty. We read in inspiration that both Herod (a figure of the devil) and men of Israel and the Gentiles "were gathered together, for

to do whatsoever thy hand and thy counsel determined before to be done." From this we see his work as an apostle as well nigh complete; before this we hear Jesus telling him, it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Hence he and his seed of evil doers must serve God, but through fear and not love. His part of service in earth was that of a murderer, liar and deceiver—lying to and deceiving our mother in the garden, thereby bringing death in trespasses and sins to her and all her seed; but the Lion of the tribe of Juda, the mighty valiant Captain of our salvation, was sent by God the Father to destroy the works of the devil, and behold, he came conquering and to conquer, destroying the works of the devil; unceiving the elect of God; redeeming them from the curse of the law unto God by the sacrificial offering of his holy, righteous blood upon Calvary's cross unto an inheritance which is eternal life. Those thus redeemed were given to Christ by the Father in covenant before the foundation of the world. Their names were written in the Lamb's book of life by the Father, and they were born not of corruptible but of an incorruptible seed by the word of God which lives and abides forever. They (the children of promise) were made heirs of God and joint heirs with the Lord Jesus Christ, and now that they, the heirs of the kingdom, have been adopted into the heavenly family by the merits of Jesus blood we hear the apostle saying, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of

sinful flesh, and for sin, condemned sin in the flesh." So the blessed Son of God, King, High Priest, Mediator, Husband, Redeemer—all in all to his bride (the church)—bore her sins in his own body; carried them all the days of old and put them away by the sacrifice of himself, thereby setting her free from the demands of a broken and violated law; clothing her with a beautiful blood bought robe of righteousness which Jesus wrought when his blessed side was pierced, and a fountain opened up for sin and uncleanness, declaring it is finished. He being the lawful head of the bride (church) could act for her; she, being ten thousand talents in debt without one farthing with which to pay, was held captive in chains of darkness by the Devil at his will without God and without hope in the world; dead to God and godliness, but alive to sin and folly; drinking sin down greedily as the ox doth the water; but God! according to his eternal purpose, which he purposed in himself before the foundation of the world, wrought mightily when he raised Jesus from the dead and we hear the Son saying, "I am he that liveth, and was dead," "because I live, ye shall live also." Inspiration tells us it is impossible for God to lie, then "If God be for us (note the 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? Who shall lay anything to the charge of God's elect? It is God that justifieth. 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," according to the will of God, then with our Elder Brother saying, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." I will be with thee in six troubles and not forsake thee in seven, then, dear child

of God, strive to "press toward the mark for the prize of the high calling of God in Christ Jesus." These are the riches of that inheritance of all the faithful in our blessed Redeemer, who shall vie around that heavenly throne with all the blood washed through, singing praise to his blessed name saying, not unto us oh Lord! but unto thy holy name, be honor, glory, power, majesty and dominion for ever and ever. But Satan who is a wicked lying spirit, he and his angels, seed, (spiritual seed) who loveth and maketh a lie will go to their own habitation, a place prepared for the Devil and his angels. We read, in the beginning God created the heavens (in plural) and earth, things visible and invisible, and without him there was not anything made that was made. Then the place prepared for the Devil and his angels was a part of his work, as much also as was the formation of that old serpent, which is the Devil. (Rev. 12:9—Job 26:13) Then if indeed, according to those texts, he was formed by the hand of God for his own purpose and glory, and told by the Son of God it was written he should both worship and serve him, (Matt. 4:10) how dare I say—as some of our two seed brethren in the flesh—Satan is eternal, self existent, co-equal with God and not subordinate to Jehovah in any sense? According to Daniel Parker—"Two seed doctrine in the flesh"—He, the Devil, a lying spirit has power on earth to beget actual, personal, living beings which, if true, would make Satan, in creative power, equal with God. In such case each—God and the Devil—could beget their own children, angels and soldiers and prepare for a great battle with uncertainty as to whom should finally be victorious, but since Satan emanated from the plastic hand of God, and by disobedience fell and lost his first estate and was driven out of heaven (legal heaven), into the earth,

he and his angels and their place was not found any more in heaven. If not why not? He, like Adam, had fallen from his steadfastness, he sinned because there was no righteousness in him. It is written in the law, "the soul that sinneth, it shall die." Adam fell, being imperfect, was not able to keep a perfect law. Satan fell because no truth cometh of a lie, hence could not tell the truth, he being a liar and the father of it. He and his seed must go to their own place (not to that city of eternal felicity, where God and his Son reign in righteousness, and the redeemed host of the lost sheep of the house of Israel join in everlasting ascription of praise to his blessed name for his unbounded mercies and goodness to them while dead in sin) the place prepared for the Devil and his angels will as certainly as God is God be occupied by them. We shall be understood to believe these fallen angels fell under the ceremonial law in the worldly sanctuary, having right in common with all the rest of Abraham's carnal seed of which they were not dispossessed until the breaking up of that dispensation, at which time Jesus Christ was born in Bethlehem Judea; a light to lighten the Gentiles and the glory of Israel which should make manifest those who worshipped God in Spirit and those who worshipped him not; of which Satan and his angels were proud, boastful, speaking great and swelling words of men's wisdom. So when Jesus came as a refiner's fire to purge out the dross, Satan and his abominable seed were cast out into the earth, neither has their place been found any more in heaven. "Whatsoever God doeth, it shall be forever," but we see that old serpent and his prolific brood in wonderful profusion in the earth, going up and down, to and fro in the earth, seeking whom he may devour. Pouring into the carnal thirsty souls the personal venom of his

lying deceptive nature, and if it were possible he would deceive the very elect of God; but thanks be to God who giveth us the victory through our Lord Jesus Christ, the war has been waged, the battle fought, victory for Christ and his seed won, his children set free. "If the Son therefore shall make you free, ye shall be free indeed." Freed from bondage, darkness and fear into the marvelous light and liberty of God's dear Son, feet taken out of the pit of death and placed upon a rock, a new song put in their mouths even praises to God's holy name. Praise not for what they did for the Lord, but what the Lord did for them. Ye hath given me the back and not the face. "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," but to the evil doers, who shall come up and say, Lord we have prophesied in thy name, cast out devils in thy name and have done many wonderful works in thy name, the Lord shall say unto them, depart ye workers of iniquity I never knew you. They were known unto God as the generation of Adam which was of the earth earthy, but not known as the generation of Jesus Christ which was accounted unto the Lord for a seed which shall serve him. He that hath not the spirit of Christ is none of his, this generation of vipers who is of their father the Devil, who maketh and loveth a lie. If the Ethiopian can change his skin or the leopard his spots, then they who are accustomed to do evil may turn and do well. A corrupt tree cannot bear good fruit, neither can a bitter fountain send forth pure water, everything shall bring forth after its own kind. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." God's children who are begotten and born of him are spiritual children and partake of the nature of their par-

ent; so also are Satan's children like unto their father and progenitor, vile wicked and deceptive, having the same nature as their parent, hating love, mercy and justice and seeking always the overthrow and destruction of the kingdom of the Son of God, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19. "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 24-25. Now that our God is the God of the whole earth, who works his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, Jehovah what doest thou, who also holds the keys of death and hell; he is in one mind and none can turn him and whatever his soul desireth, even that he doeth. He sent his only Son into a sin-cursed earth vested with all power in heaven and in earth; that he should give eternal life to as many as the Father had given him. (John 17:2). Then we have this omnipotent Son, Lord of lords and King of kings saying, "I have finished the work which thou gavest me to do." So, dear sister, our great High Priest, the Shepherd of the Sheep hath by one offering perfected forever them that are sanctified; then indeed if we are of that circumcision that worship God in spirit, rejoice in Christ Jesus and have no confidence in the flesh, let us strive to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." May the goodness, mercies and blessings of our

God attend our way while we yet journey toward the end of our earthly pilgrimage, and by the grace of God may be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness," "and not to me only, but unto all them also that love his appearing." Submitted in weakness. My wife joins me in love to you and all the dear saints at Fletcher, Okla. In hope of eternal life.

(The late Elder) W. S. BOURLAND.

Castor, La.

DEAR ELDER DODSON: I am sending you a letter I received from a very dear friend and sister in hope. I would like to see it published in the *Signs* as I feel it contains much truth, and expresses so clearly the experience and travel of mind of the true child of grace. I hope you will find space in the paper and have a mind to publish it. An unworthy sister if one at all.

(Mrs.) J. D. WHITE.

DEAR GLADYS AND FAMILY: I may worry you writing so often but I have so much time to just sit here and think, and often it is of the dear Baptists and the things they believe, and when I think of them I want to talk with them so much. I will just worry everyone with letters I guess.

The other morning I was writing to a Baptist and was telling them of you and your visit, and how much I enjoyed it and my mind stayed on you all the rest of the day. It made me want to see you so very much and when I got home there was a letter from you. Just a word from folks I love gives me such a lift. Gladys, I went to hear the *other side* Sunday. I get so hungry to hear what I believe and they do preach nearer to it than any one else here. But every time in conclusion he admonishes

them to be obedient for therein lies their blessings; that they, in return for His great love bestowed upon them, should obey and do all they can toward doing the things that are pleasing to God. He said that many of the children of Israel did not get to enter into the land of promise that flowed with milk and honey, because of their disobedience. While he was saying this my mind was racing away. What he said was true of the children of Israel and Moses, but that was back under Moses' law when they were promised blessings if they obeyed the law. But Christ became the end of that law and he said I will make a new covenant, not like the old law which they did break, but it will be this way, "I will put my laws into their hearts, and in their minds will I write them." "And they shall be my people, and I will be their God." I am sure you know that scripture better than I, but they will not be under law but under grace. He promises them (his children) eternal life, and says they are kept by the power of God ready to be revealed, etc., but the blessings all seem to be in the past tense. "Blessed is the man whom thou chooseth, and causeth to approach unto thee," and one writer speaks of God who hath blessed us with all spiritual blessings in Christ. "Blessed are they which do hunger and thirst after righteousness," and it seems we are already blessed, not waiting to obey in order to receive them. I do not fall out with him for admonishing them to do the very best they can, urging them not to forsake the assembling of themselves together in their Savior's name, having love and fellowship one for the other. I think the apostles did the same and rebuked and reprovved them but not promising them they will receive a blessing for it—for the doing of one's duty. They speak of blessings as if they might be of material things here upon earth or joy and hap-

piness. The person whom Jesus dwells within is a blessed character and that person will receive all he needs, all the blessings appointed unto him, though I think according to Christ's preaching we receive blessings and are surely not aware of them. For "Blessed are the poor in spirit," "Blessed are they that mourn," "Blessed are they which do hunger and thirst, etc." I mourn many times because of my sins and am very unhappy, and I cannot realize that it is a blessing. I do feel to hunger and thirst for righteousness, and indeed I am poor in spirit and my natural mind cannot see the blessing in such things only when I hope I am given a glimpse of understanding. Over and over I beg for knowledge and understanding and do not get it so I ponder things in doubt and fear knowing that God said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." It makes me sad and blue to go to church here. It makes me want to be with my own people so much more. Oh! what a sweet memory your visit is to me as I meditate on conversations we had.

Gladys, I have a very weak and foolish mind, and if I have any faith it is very little for I am always doubting. Do you ever wonder if when we pass on we will be able to view our life left behind, and wish we had listened to the cry of the universal doctrine that you must help bring in the lost souls to God—helped in the harvesting work while it was yet day? Do you ever wonder if we could be like the virgins who had no oil in their lamps when the bridegroom came, or like the man the master gave one talent and in fear went and buried it instead of adding to it as the others did? People almost think you are a heathen or an infidel if you do not believe every one has a chance to be saved. They think God

could not be so unfair as to not give every one a chance. But to me their chance system is just as unfair as they think predestination is for if all have a chance and some just won't give in and accept Christ then what? Is he to blame? He was born with the mind he has and not consulted in the matter. They say some are just so hard hearted and stubborn minded they refuse to accept Christ. Why would they reach out and accept something they do not want or love? The carnal mind is not subject to the laws of God. It loves the things of darkness rather than light. Then a person has to have a new mind, a new birth born of the spirit and truly that is the work of God. I just do not know why I worry about things as I do. I tried to do as the other people, I joined them and tried to feel one of them, I even tried to teach a class of little children about Jesus. I found myself doing the things God said he would do. It seemed I was going against the teachings of the Bible altogether and I was miserable. Now I know I am with a group of people who believe as I do, yet they are so much better than I am, so strong and steadfast in their views, and here am I, so weak and prone to sin. It seems some days every word I utter is a lie, and the poison of asps is under my tongue and there is no soundness in me, and I feel afraid to trust God to work things out. I feel there is something for me to do and when I do some small thing that might seem good a voice seems to whisper, "You did it for gain, you think they will return it by favoring you sometime," and often it is that way. You do not see folks very eager to help some poor wretch who does not have a thing, but more often we strive to favor those we know would do the same for us.

So it seems there is nothing for me but to just struggle along, hoping and

praying that God has a purpose in my being this way and will help me by his power, and cause me to do the things that are pleasing to him and keep me from doing the things I should not and give me grace to trust him. Wasn't it Sarah, Abraham's wife, who did not have enough faith to believe God would send them a son and gave her husband to her handmaiden in order for him to raise up a son? But God had a purpose in things working out as they did, so all man can do or cannot do does not hinder God's work for he works and none can hinder and he hinders and none can work.

You may be ashamed of me after reading this, but these are my thoughts and I have always wanted to never, never deceive my brothers and sisters in the church into thinking well of me. I am just like I am no matter how much I hate myself. I guess that is the reason it is so comforting to hear one I do feel is a child of God talk along the same line I believe. It strengthens my hope and lifts me up a little from the darkness of doubts and fears. I pour out my heart to my sister. It seems sometimes if I could not write or talk of these things I would be desperate. There are times when these things are my meat and my drink. There are other times, more numerous, when they are far away and I find no joy in thinking of them. Would it not be wonderful if one could live near their church and have a mind to go every Sunday, and meet with those of like faith and hear the gospel preached. But so many crosses—live so far from church, pastors getting scarce, members scarce too, ties of nature pulling you constantly away. I know you are wondering when I am going to close. I am hoping you will have a mind to overlook my faults and weakness in writing thus. Over and over I try to pray that if I am not worshipping God as I should, and am

groping in darkness and unbelief that he will enlighten me and give me knowledge as to the right way to serve him. I hope I am worthy of being your sister in hope of eternal life. If I am it is through the love and mercy of our Lord. Love to you all. LUCILLE.

(Mrs.) EDWARD YOUNG.

807 Pope St., Memphis, Tenn.

Route 1, Grand Saline, Texas

ELDER R. LESTER DODSON, DEAR BROTHER: Have been longing to write and try in my weak way to tell you and all the Editors and readers of the *Signs of the Times* how I do love them, but from a sense of unworthiness have put it off and now I am just as blank as ever. I have read the *Signs* from my childhood. My father took them from the first issue. He was born in 1805. The split between the Old Baptists and the Missionaries came in 1832. He was always a Deacon since I can remember. He passed on to his reward in 1882. He was a particular friend of Elder Gilbert Beebe, the founder of the paper, often writing his views on certain portions of the Scriptures as the dear Lord opened his understanding. I am nearing my 90th mile post and it would give me much joy to read some of those writings. You have been so kind to send me the paper free so long. My only son departed this life Aug. 27, 1945 leaving me alone. My home is broken up and I have to live anywhere the dear Lord sees fit to send me. I have no choice for he "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." If I could only tell you how I look forward to the coming of the *Signs* and enjoy all its contents. Oh, if I had the pen of a ready writer and could express my thoughts as some can, but alas, I cannot.

I am in this sin cursed world alone, nowhere to lay my head, and yet I am not alone. The all-wise and merciful God who does his will in heaven and earth and none can stay his hand changes not, therefore, ye sons of Jacob are not consumed, and I will add neither will the daughters of Abraham be consumed. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 4:31. I know this scripture for I have experienced it.

Just a few words in conclusion to what I have tried to write. There seems to be such a difference in the ways of the old Primitive Baptists now than when I first united with them. They loved each other, all members of one body, Christ's body. When one was hurt, all were hurt. They bore one another's burdens. I can remember my dear old father getting up in the dead hours of night and my dear mother would say, "What is the matter?" He would tell her, "brother So and So is in trouble and I cannot rest, I must go to him," and he never rested until he went. Now it is not that way, they have become so careless, craving and grasping after the things of this life. "And because iniquity shall abound, the love of many shall wax cold." Oh, if I only was as sure I am one of them as I am sure the Old Baptist church is the true church that Jesus Christ set up on this earth I would be happy. This scripture confirms my hope, "We know that we have passed from death unto life, because we love the brethren." I surely know that I love every one of them that honestly contend for the faith once delivered to the saints. May God bless you in your labor of love. A sinner saved by grace if saved at all.

(Mrs.) F. LODEN.

1670 Gaither St., Memphis, Tenn.

DEAR BROTHER DODSON AND ALL OF THE STAFF: I regret letting my subscription run over, but owing to moving and sickness in my family I have done so. I am enclosing check to bring it up to date and for another year. I surely enjoy the paper and get lots of good preaching out of it. May the Lord bless you and all concerned in its publication. It is worth a lot to me. I feel most of my time too unworthy to even think of His dear name. I know "there is none other name under heaven given among men, whereby we must be saved." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Pray for me a sinner.

HERBERT R. PRINCE.

Route 1, Box 79, Shaw, Miss.

DEAR BROTHER DODSON: I have desired to write to the dear old *Signs of the Times* a long 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. The question is if I am not one of God's little ones, why do I love his people and why my chief concern to meet with them and listen to the preached word? I cannot remember when I did not love them. When a child they won my affection and I hope held my soul fast. If I am not mistaken I have many times been fed with the bread from heaven which he alone can give to his ministers to break for 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 indeed, and my blood is drink indeed." The preaching of this world does not satisfy them, it is as dry husks only fit for the swine to eat; we can only look to our Father's house where there

is plenty for all who have need, and have their eyes open to see their destruction. Let us have courage to hope on and trust in him who doeth all things well. We sinful worms make many mistakes, but God who is rich in mercy never makes one.

I would like to say to Elder F. A. Collins, who wrote so beautifully on the "Falling Away," I hope I have tasted and handled where God said, Children be of good cheer, or courage, press on. "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." I know he is able to keep me from falling if I am his by grace. I am poor and needy but have a little hope I am rich in mercy—that is all I crave. Brother Dodson if you see a little crumb in this stammering babble you may put it in the *Signs*. If not cast it away. I hope a sister in Christ.

OLIVE E. ROBERTS.

506 N. 7th St., Hiawatha, Kans.

ELDER DODSON, DEAR BROTHER: I do not get to meeting often and oh, how I enjoy reading the good articles in your paper. There is no one living around me that believes as I do that "it is not in man that walketh to direct his steps;" that salvation is of the Lord and we live our life as a tale that is told. My neighbors think it strange I do not go to their church or any church in this town there being fourteen. I have been to several but they all believe about the same, that God will save you if you will do your part, but you have to meet him half way and if you are not saved it is your own fault. I cannot do anything good. I have tried out my good works and found them to be as filthy rags. If I am saved it will be by God's mercy and nothing I have done. I feel to be the least if one at all. I hate sin yet it is mixed with all I

do, and how to perform that which is good I know not. As the poet says:

"'Tis a point I long to know,
(Oft it causes anxious thought,)
Do I love the Lord or know?
Am I his, or am I not?"

I dreamed the other night I was at an Old Baptist meeting. I thought oh, how I love these people. I felt the love for them that passeth all understanding. Then I wondered if I could be one of God's people, when these words were given me—"We know that we have passed from death unto life, because we love the brethren." My mother took the *Signs* when I was a little child. I have a couple of old copies. I did not intend to write so much, only to let you know I enjoy your good paper, and may it be God's will that you continue to write for a long time.

(Mrs.) LILLIE FRIDELL.

425 E. Southern Heights, Louisville, Ky.

DEAR BROTHER DODSON: AS I am alone this beautiful Sabbath morning I will write you a few lines. My husband and daughter have gone to Sunday School and church. They belong to the First Baptist Church. I went with them when I was able but I have been sick five months. Was real bad for awhile and I suppose those who saw me thought I would never get up. I felt like I was dying and oh, how happy I was. It seemed there was not one thing in my way. I wanted to go, if it had been the good Lord's will how glad I would have been. I do not want to complain, I want to be submissive to the Lord's will for I know he is just and right and does all things well. I have five children and a lot of friends and they are all so good to me for which I feel thankful. When one is old and shut in and I cannot see to read very well, it is then a lonesome life to live. I never get to see a Primitive Baptist, the peo-

ple I love. It would seem in a city like this there would be enough to have meetings.

Brother Dodson, I have had some tell me they loved one church as well as another. It may be wrong in me but I can tell the world I do not. I believe there are good and bad in all churches, but the Primitive Baptists preach the doctrine I love, salvation by grace, not claiming any merit of their own. The *Signs* and other Baptist papers is the only preaching I get. I received a wonderful letter from Elder Griffin, Associate Editor, and how I did enjoy it. If I could receive a lot of letters like his how it would cheer me up. The First Baptist pastor comes to see me right often. I told him about receiving brother Griffin's letter, and that I guessed he had read a letter from me in the *Signs* was why he wrote me. He asked to read my letter and said there was only one thing wrong with it, I had one *if* where it ought not to be. This is where I said, "A poor sinner saved by grace if ever saved." He said that sounded as if I doubted Him. He says, "You don't do you?" I told him, "No sir! I don't." I said, "you know you are saved, don't you?" He said, "yes." The next time he came I told him I thought perhaps he would not come any more as I had talked so much.

Brother Dodson I agree with you about Mrs. Louise Newman's letter being so wonderful. There are so many good letters in the *Signs*. I like the Editorials so much and I want to tell you you are doing a wonderful job publishing. May you be spared many years to carry on the good work. I know you are a very busy man. Pardon me if I have worried you. I would appreciate a letter from you if you have time. Your little sister in hope of eternal life.

(Mrs.) ADAH CHANDLER.

Castle Rock, Wash.

DEAR EDITORS OF THE SIGNS:

It is time to send in my subscription and I will send a few lines with it. What I write will not be of much worth, -but the subscription price is necessary to help keep up the production of the paper. I do not want to do without it, and desire to pay for it as long as I have means.

In March of this year I was blessed to have Elder Hughett visit with us in our home for a few days, and then to go with him for a visit to Elder and sister Coleman at Riffe, Wash. At some time during our visit something was said about the parable of the laborers in the vineyards recorded in the twentieth chapter of Matthew. I have had some comforting thoughts on it after reading it several times. I think of the one who was hired late in the day and labored only a few hours after the hot mid-day hours were over, and yet received as much as the one who began early and labored all through the long hot hours. They each received their penny, just what they had agreed upon, but they were of the human race and as is our nature they complained.

Do I see a likeness to our spiritual life in this? Do I not see some children of God whose trial of conviction and condemnation last over a period of years, sometimes the greater part of a long lifetime, before the Lord speaks peace to them? Then some others like myself who scarcely experience the conviction and condemnation at all, for it is a fact that I have never shed one tear over my sins. I know I am a sinner and I certainly see all my dear kindred in Christ as better than myself, and often long to be like them, but have never been made to suffer on account of my sins and unworthiness, yet in the appointed time we each get our penny—eternal life. But as the Master explained to them so it is with us, we are his

vessels and has he not the right to do as he chooses with us? In my own case I often think that the Lord has seen fit to send me physical suffering rather than spiritual for it seems I have had a double portion, if not even more. Yet even if this were true, I do not want it otherwise for I am sometimes thankful that he cares enough to even send pain and suffering.

This fact that I have not done a lot of spiritual suffering many times causes me to wonder if I am a child of God. I have been a member of the Baptist church for forty-three years, and when I cannot see things like other good Baptists do, it makes me wonder if I am fit to belong to them or not, but they have given me a good home all this time. I will close this scattered writing now by asking you to overlook my mistakes. Unworthily.

(Mrs.) EFFIE PARKE.

Relfs Bluff, Ark.

DEAR BROTHER AND EDITOR: I should have sent in my subscription before now but have been waiting for the "singing of birds," hoping against hope that I might have something cheerful to write, but it seems the longer I wait the darker the day. I would have to say at least, that if I know anything of the truth as set forth by the work of God's eternal truth, that the Editor and Associate Editors set forth that truth. When God's truth is preached either by lips or pen it gives God all honor, and nothing short of that does this old sinner any good. I tramped that way that seemed right to a man and it has brought me nothing but confusion and death. It has taught me, if I have been taught anything, that God is God, the GREAT I AM, the Alpha and Omega, the beginning and the end; who by himself drew the great plan of redemption for his chosen and set his love over them in his Son before the world began, and sent his Son as fulfillment of

his plan to make manifest his love for the children. Then Paul could freely say the work was finished from the foundation of the world.

I must not weary you with a long letter. Suffice it to say that we enjoy all the Editor's writing together with all the writers. We were so glad to see the article written by our yoke-fellow, Elder L. P. Harriss of Illinois who set forth to our understanding just what we believe. To us Elder Harriss has a great gift and is so humble. We were glad also to see the name of Elder E. J. Lambert added to the Associate Editors, he is a good preacher and truly humble brother.

The family paper is a great comfort to my wife as she is left alone so much for I spend most every week end among those that are left here in this part that will not divide the child or keep back part of the price, but give God all honor and praise. Yours in hope of eternal life. (Elder) H. H. PHILLIPS.

101 Center St., Salisbury, Md.

ELDER R. LESTER DODSON, DEAR BROTHER: It is time for me to send my remittance for the *Signs of the Times*. I do enjoy reading them so much that I do not want to miss a single copy. I look forward each month with great pleasure in knowing we will have another copy if the Lord is willing. If possible it seems they get better all the time, or they just grow dearer to me perhaps. I love the doctrine they contain and it is a great comfort to me to read the different letters from the dear little ones of like precious faith.

(Mrs.) OCTAVIA F. DIXON.

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. L. L. Hutson, Va., \$1; Eld. J. M. Frame, Va., \$3; S. C. Bird, W. Va., \$1; Mrs. W. A. Hightower, N. Y., \$1; Mrs. J. A. Levins, Va., \$5; A brother in N. Y., \$10; W. R. Wallis, Miss., \$8; J. T. McGough, Ala., \$1; Eld. W. D. Griffin Ala., \$1; Eld. H. M. Bennett, Md., \$2; Mrs. I. T. McIntyre, N. Y., \$1; Mrs. W. A. Leitch, Can., \$3; A friend, N. Y., \$1; W. Y. Chandler, Ind., \$3; Mrs. B. Brown, N. C., \$2.

EDITORIAL

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SIGNS OF THE TIMES

P.O. Box No. 70 Rutherford, N. J.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"
 Psalms 133: 1.

What a great blessing God has given his people in ages past to have a dwelling place (spiritually). To have a place where we are told his name shall be there. Under the law Israel was promised a place, when they had passed over Jordan, where they would bring all their burnt-offerings, tithes, sacrifices and choice vows. How merciful was God to them, that after their wanderings in the wilderness, hungering and thirsting, they were to reach a place where his name would be there; where he was to manifest to them his goodness in giving them a place to dwell; a place where they could gather and offer their sacrifices to him as one people. Israel was promised that this was to be a place of rejoicing; one where their services were to be in the name of their God, because he caused his name to dwell there—God's appointed place. They were commanded not to offer these sacrifices in every place they saw, but in the place where God would appoint. It is well for us to remember these things; to be mindful of his word that the pearls are not to be cast before swine; not to be run-

ning to and fro following strange gods; offering with every one who says Lord, Lord, but with those who see eye to eye and speak the same things; whose God is a living God, Lord of heaven and earth; to offer in God's dwelling place where his mercies are recounted.

As one looks back over their pilgrimage here, they are often made to say, surely the Lord's mercy endures forever. Then they mention his loving kindness, then they confess to one another that they are poor sinners but God has been gracious. His name dwells there which means there is where his power and grace is made manifest. His word commands them to have no other God before them, it is his dwelling place, he is a jealous God, he does not give his glory to another. When these are fully revealed by faith in the soul, and each so drawn, then they dwell together in unity. These Israelites were a type of the church of God, whom God had set his love upon, the fewest of all people who were looking for a city whose builder and maker is God. Though they have been transgressors of his law, rebellious, stiffnecked, hardhearted, murderers, complainers and often unmindful of his tender mercies yet he forsakes them not. He lovingly manifests from time to time that he is their God. Nothing causes a poor sinner to desire to dwell in the house of the Lord more than the knowledge of his goodness, forbearance and enduring love for them. Though these things were under the law they had a shadow of good things to come; they pointed to the spiritual dwelling places in the gospel where they would offer their vows, praises, supplications and the fruits of their lips unto Him who is before all things and by whom all things consist. The blessed things of the gospel were pointed to, where his people would sit down in the kingdom with Abraham, Isaac and Jacob.

All things that are pleasant are not good, neither are all things that are good, pleasant. People might dwell together in the same house as a family and yet have no unity among themselves. Sometimes there is striving over words to no profit, things that amount to very little; they fail to see alike, their differences are magnified; each one is seeking his own and not the things of another; little things cause them to be bitter toward one another. Though this condition exists among only part of the household, it causes pain to the other occupants of the family; bitterness springs up because each is judging another and magnifying the faults of others, not considering himself. The only time there is a dwelling together in unity of God's humble poor, when things are both good and pleasant, is when their eyes are beholding the King in his beauty (the Lord Jesus as our only salvation); when by faith we know we have nothing except that which we have received; when one feels sensibly his own unworthiness, not of God's love to him, but the love and fellowship of his brethren. Then nothing is like the beauty of Zion, the joy of the whole earth. They look upon her, a quiet habitation, a cord of which shall never be broken, a stake of which shall never be removed. Then are they glad when it is said, "Let us go into the house of the Lord." Why? Because his name is there. Then they can sing:

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

I cannot close this without mentioning some of the things that effect unity of these beloved people, and in doing so it is not to point the finger at others, but to say, may God give us all grace to consider. Where there is the spirit of self justification, backbiting, envy-

ing, striving over words of no profit; when disorderly walks are passed by lightly (calling it forgiveness when no repentance has been manifested for the deed); when men become followers of men rather than God, worshipping the creature more than the Creator; if the rule of men is esteemed above the word of God; when there is a failing to withdraw from every one that walks disorderly as the word of God commands; jealousy; failing to take heed to ourselves and to the doctrine, continuing in them, thereby saving ourselves and them that hear us; some saying they are of Paul, others of Apollos or of Cephas and others of Christ, no real dwelling together only as these clouds pass away and we see no man save Jesus only.

On the other hand we are told that "greater is he that is in you, than he that is in the world." "Be of good cheer; I have overcome the world." If you find in your poor heart the hating of your own life (the fleshly life), the longing for something better, hungering and thirsting for righteousness, looking for the dwelling together in unity, surely we know something of it and are made to desire for that which will enable us to be "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Dear reader, does your heart long for this good and pleasant dwelling place where there is unity; where God's grace flows like the ointment on Aaron's beard that went down to the

skirts of his garment, that you may glorify God in your body and spirit which are his?

This will be the last paper for this year. I cannot say to you a Merry Christmas and Happy New Year, but may our dear Savior be our guide. Grant that his Spirit may set our affections on things that are above, that we may walk worthy of the vocation wherewith we are called, knowing no man after the flesh, but determined to know nothing among men save Jesus Christ and him crucified. D. V. S.

SPIRITUAL BAPTISM

We have a request from one who says he is "no denominationalist" to write on the above heading. He wants to know "what is the necessary baptism," and states that his mother "was an Old Baptist by faith and order" and that his father "was of the same belief, not being in order or belonging under literal water baptism." He also states that his father was uneducated, but that his mother read to him. He then asks that we open up to him the Holy Scriptures, the saving power for his father and his mother. While our friend may not be a member of the visible church, his letter indicates that he has some knowledge and understanding of the truth, and as he specifically says he is not seeking a carnal argument, but wants "a sermon on baptism" as it may also be of help to others, we are disposed to give favorable consideration to his request and hope the Lord will direct our pen. It should be clearly understood by all who read, that neither we nor any other mortal man is now, ever has been or ever will be able to "open up the Holy Scriptures and make known their saving power" to the children of men. The Lord alone is able to do these things, and wherever there is any evidence of the opening up of the Holy Scriptures and their saving power felt

in the heart, it gives unmistakable proof of the fact that God has begun his work of grace in a poor sinner's heart, and let him take courage and be assured that God will perform, or carry it on till the day of Jesus Christ. Jesus said to one, "This is the work of God, that ye believe on him whom he hath sent." According to our understanding *spiritual baptism*, or baptism by the Holy Ghost is essentially the all-important thing; without it nothing else will avail any thing. John the Baptist in his preaching in the wilderness of Judaea not only said to those who came to him, "Repent ye: for the kingdom of heaven is at hand," but he also said to them, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mat. 3:11-12. We believe this being baptized with the Holy Ghost and with fire will utterly consume, or destroy, all the hope a poor sinner ever had for salvation by creature works, and until this has been thoroughly accomplished he is not a fit subject for water baptism into the true church of God. The church should never cease to require of one desiring to be numbered with her that they "bring forth therefore fruits meet for repentance." According to the apostle Peter those in whose hearts the Lord God has been sanctified should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," and wherever this cannot be done, water baptism, which is the door through which one enters into the fellowship of the church, should be closed to them. We are persuaded that the one who has

been baptized with the Holy Ghost and with fire will have no confidence in the works of sinful flesh as a means for gaining entrance into the presence of Him who is holy and undefiled, for he will be taught that it is all of his grace. This baptism will kill the creature to all trust in any righteousness of his own that he may have ever had, which will be made to appear as filthy rags, and will open his eyes to the absolute need of the true righteousness of Christ, with which he will have to be clothed if he is ever to appear with God in glory. When he becomes possessed of this knowledge he will be a new creature in Christ Jesus, old things will have passed away, and all things will have become new, and he will see that all the work which brought about this change, from beginning to end, was of God, and therefore he will desire to praise God from whom all blessings flow. Baptism by water typifies death, burial and resurrection. If one is not dead to sin by the body of Christ, he is not ready for burial. The law of our land forbids burying people alive, and one should not be buried in the liquid grave as a follower of our Lord until it is clearly evident that he hates sin with a perfect hatred, and that he loves righteousness. The law of our land further requires that one shall be buried a certain depth in order to constitute burial, and the church should likewise be certain of sufficient water for one to go down into it and come up out of it, else he has not been baptized in like manner as his Lord. Sprinkling is no more adequate for this purpose than it would be to sprinkle sand or dirt in the face of a corpse and call it burial. Not only does baptism signify death and burial, but it also shows a coming forth into new life, wherewith we should show forth the praises of him who loved us and gave himself for us. Paul in his writing to the church at Colosse said unto them,

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.”

While we believe that it is absolutely essential for all who receive water baptism at the hand of a proper administrator to have first been baptized by the Holy Ghost and with fire, by no means do we believe that water baptism is essential to eternal salvation. Peter after speaking of the sufferings of Christ for our sins and the quickening by the Spirit, says, “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.” For some reason, we know not why, it appears that only a remnant, or small percentage, of the Lord’s people are manifestly separated from the world by uniting with the church, and while we cannot understand why so many, like our friend’s father, remain outside the pales of the visible church, we are persuaded that their eternal salvation is as certain and sure as those who walk through the fires and persecutions of this world, because of their affiliation with the visible church. We are persuaded that every one who is baptized with the Holy Ghost and with fire is a member of the mystical body of Christ, and in due time they will all be glad to acknowledge that “There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through you all, and in you all.” There are many so-called faiths in the world to-day, but there is only one true faith, and that is the faith of God’s elect, and it matters not whether one is a member of the Old

School Baptists, or any other denomination, or no denomination or order of any kind whatsoever, if his name was written in the Lamb's book of life before the foundations of the earth were laid, he will most certainly sing God's praise in that world which will have no end, and Christ will be his song. We like to meditate upon the scripture which says: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There can be no question whatsoever but that the Lord knows them that are his, and he will save them with an everlasting salvation. It is also said, however, in this connection: "And, Let every one that nameth the name of Christ depart from iniquity." We are indeed glad that eternal salvation does not depend upon one uniting with the visible church. In the days of our Lord's earthly sojourn ten lepers were cleansed by him, but only one returned to glorify God. The percentage of those who come out from the world to-day and acknowledge before men what God has wrought for their souls is undoubtedly small, comparatively speaking, but nevertheless not a single one of those for whom Christ shed his precious blood will ever fail to reach the climes of eternal glory. We would like to encourage as much as possible those who by grace divine have been enabled to know Jesus in the pardon of their sins to put on the whole armour of God, by asking a home with the church, to be baptized into the fellowship of the visible church and walk in newness of life, believing as we do that it is the only haven of rest for poor sinners in this sin polluted world, but the Scriptures speak of children who came to the birth and had not sufficient strength to be born, so the matter has to be left in the hands of the Lord. They are, however, safe in the everlasting arms of Jesus, regardless of whether they ever enjoy the fellowship of the

saints in a church relation or not, and nothing shall ever be able to pluck them out of the hands of their great Shepherd. In our judgment, therefore, in that life which is beyond they will enjoy the same heavenly bliss and there will be no difference. Before leaving this part of our subject we would like to lay stress upon the words: "And, Let every one that nameth the name of Christ depart from iniquity." The Scriptures abound with admonitions to right living on the part of those who profess a hope in God's mercy, and those who have been called to the high and holy calling of feeding the flock of God, whether by mouth or pen, or both, should not become so enwrapped with presenting some one or more points of doctrine as to neglect stressing what Jesus said to his disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Again, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men." And Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." There should be no place in the Old Baptist church for a man or woman who will take refuge behind the cloak of predestination for the evil they commit, and those who attempt it should not be countenanced by sound and orderly brethren. Membership in an Old School Baptist church should carry with it a code of the highest possible standard of honor and right living to those without as well as to those within the fold,

otherwise the cause of Christ will suffer untold shame and disgrace.

Concerning himself, our friend says, "As I understand, Christ paid the debt for me, and it doesn't subject me to go under the law to pay for it myself." He also says, "If Christ did not abolish in his flesh the enmity, even the law of commandments contained in ordinances to make in himself of twain one new man, so making peace, I don't know how I can do it." We are in accord with him in these statements, which should resolve into the fact that his only hope of salvation is, in Jesus Christ and his righteousness. The record says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Also, Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ." John said, "Behold the Lamb of God, which taketh away the sin of the world." We have no desire to present to poor sinners any other way of salvation than by, and through and in Jesus Christ. Jesus himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The prophet Isaiah truly foretold of him when he said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Poets have joined others in trying to tell of the wonders of his love, and what he means to those who have hope in his mercy, as the following lines will show —

"Sweetest note in seraph song,
Sweetest name on mortal tongue:
Sweetest carol ever sung
Jesus, blessed Jesus."

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest."

Alas, how feeble are the efforts of mortals to render adequate praise to his great and adorable name. The "fairest among women" in answer to the question, "What is thy beloved more than another beloved," replied, "He is the chiefest among ten thousand,***yea, he is altogether lovely." The Psalmist said, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

These precious and blessed truths can only be witnessed to by those who have received the gift of the Holy Ghost, and if our reader is one who hopes he can by faith lay claim to having some knowledge and understanding of these glorious things, he knows something of spiritual baptism. R. L. D.

CLOSE OF VOLUME NO. 114

This issue closes another volume of our family paper. During the year, according to his abundant mercy, God has most graciously bestowed upon us his manifold blessings. The January number carried the name of Elder E. J. Lambert, of Tinsman, Arkansas as a new addition to our Editorial Staff, and we have every reason to believe that his writings have proven both satisfying and edifying to our readers. They, also, have co-operated liberally by both writing and sending to us many excellent articles for publication, and for this we wish to express our sincere thanks and gratitude. We are deeply indebted to our Associate Editors and all others who have contributed in any way in making the paper the success it is. We have endeavored to improve our paper by making more space available for sound reading matter, by getting the paper out promptly, in good condition, and in various other ways.

We are sorry to say that as of July 1st, due to increased cost of labor, difficulties in obtaining paper, etc., our printer found it necessary to raise his price for getting out the paper by a little over \$300.00 per year. There are several ways in which this cost can be absorbed: (1) We could raise the subscription price to \$2.50 per year, but we are loath to accept this suggestion from some of our good friends and well-wishers; (2) If all our present subscribers would renew their subscriptions promptly when due, it would go a long way towards solving our problem. We hope those who are in arrears, of which there is a goodly number, will take note of this and bring their subscriptions up to date. We are confident that the vast majority of our subscribers can easily pay for their paper, but if those who cannot will be good enough to drop us a card we shall be glad to continue sending them the paper until they can conveniently pay for it. (3) Another way of solving our problem is to increase our permanent subscription list. Our readers can aid us materially in this respect by suggesting to their brethren and friends who would enjoy reading the paper that they subscribe for it. We particularly wish to remind our ministering brethren of the fact that we shall be glad to allow them \$1.00 for each new annual subscription they send us. Those who subscribe through you will not only thank you for having the paper sent to them, but at the same time they will be glad to assist their pastors and ministering brethren in this manner.

As long as they last, we shall be glad to send FREE to any new subscriber, or to any old subscriber who will send us a new subscription at \$2. per year, one of our books on the Resurrection of the Dead. This book contains a valuable collection of articles on this subject.

The fund for indigent readers has

been very well remembered during the year, and we wish to thank all who have contributed to it. This fund has been most helpful to us in carrying on our work.

We are hopeful of maintaining the high standard enjoyed by the *Signs*, and would again suggest that in no way can our readers remember their brethren and friends that will be more appreciated, if they love the truth, than by sending them our family paper for one year.

R. L. D.

CIRCULAR LETTER

The Delaware River Association of Old School, or Primitive Baptists, in session with the Southampton Old School Baptist Church, at Southampton, Bucks County, Pennsylvania, May 28th and 29th, 1946, sendeth greeting and love in the Lord to the several churches and associations with which she corresponds.

DEAR BROTHERS:—The time has come that God has granted us the pleasure to write and assure you of our continued love and friendship.

We sincerely hope, we have written in our hearts exhortation, by the demonstration of the spirit and power, how we ought to behave in the house of God, which is the church of the living God, the pillar and ground of the truth. (1 Timothy 3. 15.) Members of the church of God are all taught of God, which proves their heirship in the kingdom of God's dear Son, and have love for the brethren, and they receive the things that are given by the Son of God, for he that hath heard and learned of the Father cometh unto me, and he that cometh unto me I will in no wise cast out. Every one receiveth the spirit of adoption whereby they cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. (Rom. 8. 15, 16.) If we be children of God, we love the church of

God, and this tie of love for the brethren can never be severed, for it is the love of God, and God's love is eternal.

We often are given meditation as to how we ought to behave in the church of God, which brings us to the exhortations of the apostles, and the classifications of the gifts in the church, which are Pastors, Deacons, Deacons' wives, and lay members, and a sufficiency is written for order and doctrine. The Pastor of the church bears the tidings of the Husbandman to His bride, and to go in and out before her, telling of the coming of the Bridegroom. The Deacon was set apart by the apostles to serve the church in daily ministrations, that the ministry should not be neglected in daily ministrations of the gospel, that the ministry should have relief from seeing after those who should have the necessary benefits of life, but in no way are they given power over the church, or Pastor, and for the qualifications required by the church of God we refer you to 1st Timothy 3. 8-13. These are worthy of our sincere meditation, and in the services rendered take heed to ourselves and to the doctrine, and in so doing we will save ourselves and them that hear us. Often we hear, "I can't enjoy his preaching." Our dear brother or sister, as the case might be, do we not do well to examine ourselves, as to what manner of man we are? for we do know that God is love, and should we be passed from death unto life we love the brethren. Yes, the answer says, I can't love that man, but he that loveth is born of God. Have we been made to love our enemies? and are we hungering and thirsting after righteousness? Then we are ready to hear the truth sent of God to feed His flock, and you are filled with praise.

As an Association we feel to stand upon the foundation that God laid, which can never be moved, which has been plainly set forth in the London

Confession of Faith, and republished, and known as the Philadelphia Confession of Faith, and we can truly say the churches of this Association are united in the faith of God's elect, and we delight to hear the gospel sound, and we esteem our Pastors in the gospel of truth, and all of like precious truth we are glad to have you visit us, and give us that which you have tasted and handled of the word of life.

We, in closing, feel for the welfare of ourselves and all our correspondence, may we take heed to ourselves and to the doctrine, and be given to know how weak we are. Our prayer is that we may be kept by God's almighty power, in faith and love.

Received and adopted by the Association.

H. H. LEFFERTS, Mod.

M. W. RAULSTON, Clerk.

CORRESPONDING LETTER

The Delaware River Old School Baptist Association, in session with the Southampton Church, Southampton, Pennsylvania, May 28th and 29th, 1946, to her sister associations with which she corresponds, sends greeting.

DEAR BRETHREN:—We desire to report that we feel it has been a wonderful and blessed privilege to have been enabled by the Lord to have entertained the Association this year. Harmony and peace have prevailed throughout the meeting, for which we hope we are thankful. We are pleased to have your messengers with us, and to receive your correspondence. We have been blessed with a goodly number of ministering brethren to preach for us, and they have come to us declaring the things of God, preaching Jesus Christ and him crucified.

Our next session is appointed to be held next year with the Kingwood

Church, Locktown, New Jersey, at the regular time, May 29th and 30th, 1947, or as may be published in the "*Signs of the Times*,"

H. H. LEFFERTS, Mod.

M. W. RAULSTON, Clerk.

M E M O R I A L

WHEREAS, God in his inscrutable wisdom has removed from the scenes of mortal existence our beloved brother, pastor and friend, Elder H. C. Ker, and

WHEREAS, this, the Delaware River Association of Primitive Baptist churches, feels deeply bereft in the loss of this esteemed member who has served so faithfully and acceptably as under-shepherd among its people for a period of twenty-three years, whose outstanding gift in instruction in the Word, whose wise counsel in walk and practice, and whose kindly interest in our individual welfare have been the source of comfort and joy to us, be it

RESOLVED, that with hearts bowed in submission to God's holy will we do express our belief that our loss is our brother's eternal gain, and give voice to our gratitude for the rich blessing his long and useful life has been to us, and be it

RESOLVED, that this tribute to the memory we so love and cherish be written in the Minutes of this Association meeting, that a copy of it be sent with our deep condolences to his devoted companion, sister Gertrude W. Ker, who now sorrows in loneliness, and that a copy of it be published in the "*Signs of the Times*," the paper upon which our departed brother ably served as editor for many years.

Written by order of this Association convening with the Southampton Church at Southampton, Pennsylvania, May 28th and 29th, 1946.

H. H. LEFFERTS, Moderator.

M. W. RAULSTON, Clerk.

OBITUARIES

MRS. JOHN L. COLLINS. At this moment two weeks ago the funeral of that person who was dearest and best on earth to me was being held at Mt. Gilead Church near Hartford, Ala. where she had united with the church more than forty-nine years ago. One of the very earliest memories was that of seeing my mother unite with the church, and I am glad to this date that I was permitted to view that sacred event as a very tiny child, and remember it so clearly and distinctly. Nothing on earth is so noble and inspiring as a Christian's experience, and I am fully confident that my mother had that type of experience, to relate to the church as she went before them on that beautiful March day in 1897, and related what the Lord had done for her and gladly followed him in baptism on the next day when that glorious rite was administered to her by her pastor, Elder J. W. Collins. Her husband lingered without the fold for thirteen years more, but he, too, was brought in in June 1910 and soon chosen as a clerk and later as deacon of the church, both positions which he filled in this quiet manner for which both he and mother were ever noted. It was truly their desire to care for the saints, and just eight days before her death mother inquired about the welfare of the saints and wanted her home-made ready for them as she was always noted for her hospitality to the church and its lovers.

She was born Oct. 16, 1871 in Houston Co., Ala., and later moved to Dale Co., and thence to Geneva Co., Ala. where she married John L. Collins, Jan. 15, 1891. She was the daughter of C. J. and Julia Stewart who were sturdy Scotch settlers of this section of Alabama. To this union were born, J. J. Collins of Geneva, Ala., Mrs. A. M. Byrd who died about twenty years ago after having been a Primitive Baptist for several years; Charles T. and John F. Collins of Route 2, Newton, Ala., and Mrs. C. H. Reeves of Wicksburg, Ala.

It was ever her delight with that of father to care for her children in every way possible and they labored untiringly that we might secure an education and be morally well trained. They were pioneer citizens of this section and helped clear the forests, build roads and schools and develop model communities.

Mother had been in failing health for several years and often stated that she desired to go home but hated to leave us. It was my custom to always see her before leaving for a long trip, so when it came time for me to leave on June 28 for Baltimore to attend services at Ebenezer Church and from there to Buffalo to the National Educa-

tion Association, and thence back to Durham, N. C. to the Lower Country Line Association I went by to see mother and never shall I forget how she looked after me as I left, but I was blessed to return and find her in fairly good health.

During her last illness a mockingbird sang constantly day and night, but at her passing his voice, too, became silent and it seemed to the writer that all nature awaited her Maker's nod. She fell asleep in Jesus on the afternoon of July 26, 1946, and funeral services were conducted by her pastor, Elder F. A. Collins, at 2 P. M., July 27, with interment in Mt. Gilead Cemetery. Active pallbearers were A. L. Byrd, Norman A. Collins, Kenneth F. Collins, W. J. Sammons and Forrest Thomley. She leaves the children mentioned above, her husband, John L. Collins, seventeen grandchildren, fourteen great-grandchildren, one brother J. W. Stewart, Hartford, Ala., and two sisters, Mrs. D. T. Fulton, Blakeley, Ga. and Mrs. Fannie S. Williams, Dothan, Ala. to mourn her departure. Most truly I have an angel mother guiding me on in the long way I must tread alone. Her son.

(Elder) J. J. COLLINS

GRACE MAY PARROTT was born December 22, 1882, four miles southwest of Prentice, Ill., and departed this life July 11, 1945, making her age 62 years, 7 months and 18 days. She was the daughter of Samuel and Mellvina Stiltz Parrott who preceded her in death. She lived her entire life in the community in which she was born, and proved a kind and helpful neighbor and friend to all who knew her. She leaves to mourn her departure one brother, John W. Parrott, several other relatives and a host of friends.

JOHN W. PARROTT

Our sister in Christ, MRS. ALICE ANTOINETTE (WITHERS) MURPHY, departed this earthly life at the Doctor's Hospital in Washington, D. C., August 22, 1946 after an illness of a month's duration, although she had not been in good health for quite awhile previous to her being taken to the hospital. She was a daughter of S. Melville Withers and Antoinette Morehead Withers, both of Fauquier County, Virginia, and was born May 23, 1887 at New Baltimore, Va. She came to Fairfax County to live in 1906 and was married to Joseph W. Murphy October 27, 1908. They have four sons: Carroll, Withers, Milton and Ralph Murphy. There are three grandchildren. The following sisters and brothers are living: Mrs. Bettie Sabin, Silver Springs, Md., Mary Schana and Edith Beard of Washington, D. C., Mrs. Ella Tucker who so faithfully and lovingly attended our sister Alice all the time she was in the hospital, J. Shelton Withers of Scranton, Pa., Elbert Withers of Norfolk, Va.,

Presley W. Withers of Richmond, Va. and Jesse Withers of Washington, D. C. Sister Alice was baptized into membership with the *Frying Pan Church*, Fairfax Co., Sunday May 12, 1946 and a happy day it was for her. On Saturday before her baptism she talked very freely of her experience, to the assembled church. She had for many years been a follower of the brethren and a lover of the truth; and while she was not spared to live with us very long after coming into the church, yet her walk and life for years has been a blessing to us all. Her home was always open to receive hospitably all Old School Baptists who came her way. Many have been the times that I have been the recipient of the love and kindness pervading her home. The home is sad and lonely without her, and our hearts go out in sympathy to the bereft husband and sons and all the family. As for the church, we have sustained a great loss in her passing, but we have good assurance for her that it is far better for her to depart and be with Christ. Her whole talk in the hospital, whenever I visited her there, was on the love and mercy and goodness of God. Funeral services were held in the meeting-house at *Frying Pan* Saturday morning August 24th. Brother Spindle, our deacon, before the services suggested to me the use of Psalm 116, verse 15, as a text which I endeavored to comment on at the time. Mr. Joseph Murphy her husband requested the use of the hymn: "How Firm a Foundation", which we sang. Interment in the cemetery at Fairfax, Va. Only God the Spirit can heal the wounds which He makes. May He blessedly grant sincere reconciliation to the divine will, on the part of all who truly mourn.

(Elder) H. H. LEFFERTS

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