

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 111

RUTHERFORD, N. J., JANUARY, 1943

No. 1

OVER THERE

When we become tired of the journey of life,
And we long for release from its care;
It is sweet to remember that after the strife
We will find a long rest—Over There.

When the ones we have loved have grown careless and cold,
And our hopes have been crushed to despair;
We may smile when we think of the Friend we've been told
Is waiting to welcome us—There.

Here our eyes have been dimmed by the tears we have shed,
The winters have whitened our hair,
But the trials and sorrows through which we are led,
Shall never be known—Over There.

He shall wipe every eye, with His own gentle hand,
Make our forms like His own, pure and fair;
There are mansions prepared in that beautiful land,
For His children who dwell—Over There.

No sorrow, no tears, no sin and no pain,
But love, joy and peace we will share;
Forever with Jesus our Lord to remain,
In that beautiful land—Over There.

ADELA JONES.

CORRESPONDENCE

CASCADE, Va.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. John 14:27.

I have had numerous requests to write more for the SIGNS, but they just could not give me the necessary incentive to write. However, I do appreciate the manifestations that what I have written in the past has been endorsed by my peo-

ple, but until recently I have not had a desire to write which accounts for the reason that I have had no articles in the paper. Recently I have been stirred again to endeavor to write some of the things I see and feel to be the wonderful works of God in dealing with his people, and I hope this undertaking will be under the guiding influence of God's Holy Spirit.

There has never been a time in my own life and in the lives of many others that we feel our utter helplessness so far as our natural surroundings are concerned as this present day. It is needless for me to try to make a detailed description of the many problems which face us for I do not know them. We all remember how in the beginning of these sorrows that everything, apparently, that man could do to preserve peace was done. There were conferences in many places where kings and rulers met to try to establish what they called a lasting peace, but on the other hand God had said "there shall be wars and rumors of wars." How true are these words. In the midst of the chaotic and troublesome times there is a people, the Lord's people, which have a peace that is not written on paper. It is more far reaching than any document signed by the kings and rulers of this world, yet it is not a peace which is won by carnal weapons, such as planes, tanks and guns, neither is it a bought peace with filthy goods of this world, but it is a peace which "passeth all understanding" and is given to us through our Lord Jesus Christ. I know that this terrible war causes us to worry and gives us trouble, and I wish I could tell every father and mother, who have given and who must give their sons and daughters for this cause, not to worry and could give them power to cease to worry, but I know I could not do that neither am I able to grant such comfort.

Our God has so completely appointed all things that all of our worries, trials and conflicts, as well as temptations, are as much appointed as our comforts and

joys. They serve his purpose and are just as good for us as anything to cause us to remember him, and in humbleness to trust him, even though we are not able to see those benefits as we pass through the valleys which we sometimes do afterwards. After all, what is this material trouble to be compared to the eternal joy that God gives us poor sinners in Christ? There is no comparison. The most awful trouble a person can ever experience is the realization that he is a sinner and not at peace with God, and worse still has no way or ability to make peace with him who never has looked upon sin with the least degree of allowance, but has declared that "every transgression and disobedience receive a just recompense of reward." God's people who have passed this way know the truth of the above quotation. There is no present national trouble, neither has there been nor shall there be, that will cause me to feel so wretched, hell deserving and troubled, as did the awful truth that I was a sinner in the sight of a holy God and hopelessly and helplessly one. I continued to feel so until that long to be remembered night in 1932 when I feel that the Lord Jesus gave me that blessed peace. Gave it to me! What a joyous gift! And he not only gave it but he said my peace I leave with you! This very well "passeth all understanding." The peace of every nation today has been shattered with one exception and that is this *holy nation*, the church, which is redeemed by the blood of Christ. Our Lord said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer;

I have overcome the world." He is still our peace, and there is no power in earth or hell that can destroy that peace nor any power in heaven that will do it. The lines of communication have never been broken between us and our Peacemaker. He is ever near and when troubles and trials seem to weigh us down, and all things seem to be against us, he only speaks and we are calmed by his peaceful voice. It may be, and has been with me many times, in the darkest hour of night that he says, "My peace I give unto you", but whenever the time and whatever the trouble when we feel that peace all is well. He speaks as man never spake.

His disciples were troubled at his telling them he would be betrayed but he said, "My peace I give unto you." Dear child of God, what more could one desire in this world or the world to come than this peace, and I feel tonight that there are a few mothers who have been comforted, even in these perilous times when they have given up their sons to go to war, with this peace which causes a great calm in their breast and caused them to say deep down in their very hearts that God's will be done and not mine. This peace which Christ gave is not given as the world gives. The world gives with the expectation of something in return and to make a show to be seen of men. God gave peace to us because he loved us and it is the fruit of justification. There is nothing sweeter than when we lay down at the close of the day to take our rest than to feel the presence of peace and O may I, when I come to die, feel it most of all. All the re-

deemed will enjoy it in this world in seasons. A little here and there along the wild and rocky shores of time, and shall enjoy the fullness thereof in eternity. Sometimes we feel its presence in this life so fully that our mind is carried away from everything in this life and we "rejoice with joy unspeakable and full of glory," yet we cannot make peace. It is a gift of God. He is a God of peace. When it is present we can say come what may of joys and sorrows I will glory in his name. There is nothing can be desired above this gift of peace because if we have that gift, even though we be consumed, destroyed, or even in this world scorned, evilly spoken of, evilly entreated and all manner of falsehoods told on us, there is a consolation that we have a Friend in heaven, peace with whom is all that matters for this peace does not fade nor pass away. Even death does not mark an end to it. One great day He, who gave us our peace and left His peace with us, will bring us forth from the grave in immortal prime. What a glorious peace! What a wonderful hope! So, dear friends, let the wars come and whatever else God has appointed, we have a peace which is an unbroken tie to heaven that the world's conflicts can neither erase nor abolish. It is enduring and unchanging. We know not what we will be called upon to suffer, but if I could, I would comfort God's people with the assurance that whether it be through floods or flames, fiery trials or deep waters, God's peaceful eye is ever on you and his everlasting arms underneath you, and none shall be lost but ultimately be saved.

Another thing I have learned is that this peace which God gives will give us strength and courage in a necessary time, and will knit your hearts with the hearts of others, and make you feel for them, and desire to march shoulder to shoulder with them in their conflicts and troubles, knowing that he who has given peace is the same yesterday, to-day and forever. I have visited several associations this year and all, so far as I could see, manifested the fruit of this peace, and I have met many new as well as old acquaintances who spoke often of the peace that has done their souls good. In closing this article I wish to say that Jesus Christ not only made peace between God and us, but he gave us that peace, and every time a poor sinner's heart is soothed and there is in him a clear and acquitted conscience, it is the evidence of that blessed gift of Christ. It is good for us here, it will be good for us when we come to draw our last expiring breath, and when we are raised from the dead in the resurrection it will be the fullness of that which we have tasted here of the peace of God, and the peace of God which passeth understanding shall keep your hearts and minds through Christ Jesus. Yours in bonds.

ROY S. SMITH

(Continued from December issue)

The apostle plainly sets forth these mysterious truths and has simplified them by saying, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "That he might present it to himself a glorious

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause (love) shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." The apostle speaks of it as a great mystery and it appeals to husbands and wives in the fleshly family, or the sinful state of the Adamic man as well as it does unto the spiritual family, those that have been born again. Born of the Spirit. The first union spoken of between husband and wife is a type, or shadow, of the union of Christ, the husband, and his bride, the church. When a man marries his wife she becomes heiress in all that he possesses, even his name is given to her because they are joined in holy matrimony, they have become one flesh, but before this marriage the wife had a name in which she was heir in her father's estate and the law says she must hold it while she lives although she is married to a husband and become heir in his estate. While this is only given as a type or shadow in temporal things it fully sets forth the truth as it is taught in spiritual things in spiritual life. The husband in the flesh freely gives of all that he possesses to his bride to make her know and feel that she is one with him in all these things. In this he very truly stands as a type of his Creator and Saviour, but all

the ability he has is to give only of natural things which belong to this world. Types and shadows are only given to represent things that are real. Christ, who is the husband of his bride, the church, when he came to seek and save that which was lost (the church) came to the same family of sinful flesh where all husbands obtain their wives, and he is not the figure but the true, and it is his people that are lost, not him. They are alienated and lost from him by reason of sin and transgression in this sinful life. Christ loves his people because they were chosen in him to be conformed by him to his own likeness, or image which is his life, or nature. The chosen people of God as they appear in the earthly family are both male and female, but when they are adopted into the spiritual family of God they are known only as a bride for they have been treated as the true husband treats his wife, they have been given of all that he possesses. Even his life (eternal life) is given to them that they may be born of God and see his kingdom and enter into it and enjoy the blessings that are prepared for them in this kingdom. The great mystery is how God's children can be his children and the children of Adam at the same time, but we know this is true. When we sin we do it for the reason of the nature of the flesh for it is not taken away when we are adopted into the Spiritual family of God. When a man adopts a child to be his heir he may love him as his own child, but he cannot change his relationship to his real parents. Only death can stop it. Christ does more for his adopted chil-

dren than we can do for ours, he gives them his life and they shall never die. Here we want to notice that adopted children have nothing, as such children, except that which has been given them by their foster parents, and there was nothing that they could do before being adopted to bring their foster parents under obligation to adopt them, and what they have gained by adoption is only grace, mercy and love. Favor through him (Christ), and all they hold in him, and by him is that which is given graciously to them. Oh! wonderful thought, the life of God in his children, what it has accomplished. It has manifested them as "A chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." So when the people of God work in life and righteousness they do so because it has been imputed unto them, they could never obtain it in any other way, and why should they when this is God's way. God said unto Adam, "dust thou art, and unto dust shalt thou return." The wages of sin is death, and when sin is finished it brings forth death, and does not our life and every day's experience teach us we do not sin by reason of God's blessings being bestowed on us? But because of his life and blessings being imputed unto us, if it were possible, we would put sin away from us "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are

contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17.

It seems I find no place to close this letter, but I must close it, and I want to say when we die in the flesh and return to dust we are not dead in Christ, but are asleep in him, and he is our spiritual life, and our spiritual life is in him when we are in the grave just the same as when we are permitted to live and worship him in spirit and in truth. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Submitted in love and sweet fellowship with best wishes to you and yours.

JOHN NEAL.

UNION, N. J.

DEAR BROTHER DODSON: I have a desire this evening to tell you how much comfort I received from your messages today. I am made to marvel at your wonderful understanding and knowledge of the Scriptures as you expound them, even to the meaning of each individual word. It must be a pleasure to proclaim the gospel in all its glory when endowed with power from on high. Realizing my inability to judge, I feel that regardless of what you say if it be spiritual food for some one it has been given by the power of every good and perfect gift. Without Him we can do nothing. We would not want to as our doctrine of predestination embraces every event that has taken place or ever will come to pass in the future. If not directed by the almighty hand of God it will come to naught. Many times I have been at the brink of despair, ready to give up, yet

my faith in the predestination of all things made me realize "that all things work together for good to them that love God." Often there would be no courage to continue without the above doctrine to increase our strength and brighten our hope for the future. All pleasure of this world we know will perish in the years to come, (if there be any pleasure in this world, sometimes I wonder), praise His holy name for a blessed hope of life immortal in the world to come where at his right hand there are pleasures forever more. Just what this shall be like I do not know, but I am made to say when I awake in thy likeness, dear Lord, I shall be satisfied. Just to have a hope that my name may be written in the Lamb's book of life is more than I deserve, feeling that the words used today "less than the least" certainly could be appropriately applied to my case. What am I and why am I thus is a question I have tried to answer for the last twenty years but to no avail, seeming to be unable to find a reason for such a condition of utter helplessness and dependence on the ever-guiding hand of an all-wise God. Why should he condescend to send his only begotten Son into the world for one such as I, yet it is all of him, else there would be no hope at all. We are told that "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." What can we boast of? We have done nothing at all yet it is only human nature to do so if left in our own natural frame of mind. Thanks to his blessed name for the assurance that "we are his

workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If it be his holy will that we should tread the path ordered for us, we can rest assured that we will do so, though the way be filled with trials, tribulations, and sorrow, it will be a pleasure to follow in the footsteps of our blessed Redeemer. Dear Lord, give us strength to walk worthy of the vocation wherewith we are called, to walk not after the flesh, but after the spirit. "It is the spirit that quickeneth; the flesh profiteth nothing." "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "God is a Spirit: and they that worship him must worship him in spirit and in truth," because the Father seeketh such to worship him. They do not come into his banqueting house of their own free will (how well I know and realize that from my early experience) the spirit is willing but the flesh is weak, the flesh lusteth against the spirit and the spirit against the flesh, so that ye cannot do the things ye would. There is a continual warfare in these fleshy bodies of ours. Strive as we may, we cannot rid ourselves of the many snares, temptations, and pitfalls that meet us on the way. Our only hope is to trust in Him to lead us through the dangers along life's rugged highway, and take us home to glory when our task on earth is done. These many blessings are hid from the wise and prudent, revealed to the poor sinner when he enters a new world. Man had nothing at all to do with his natural

birth into this world, neither can he assist himself or any one else (no matter how dear to him they may be in a natural sense) to a knowledge of spiritual things. "Ye must be born again", born of an incorruptible seed which liveth and abideth forever, before you can enjoy the pleasure of worship in spirit and truth. This is all in the hand of a God of wisdom; it was foreordained before we came into the world; all man may say or do will not take from nor add to the spiritual kingdom; it is a complete body in Christ. "There is one body and one spirit." "One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." He is the beginning and the end, an ever present help in time of trouble. It is impossible to visualize with our natural mind the power of God who foresaw all things that would take place from the creation of the world until the end, yet we are told: "Eye hath not seen, nor ear heard, neither have it entered into the heart of man, the things which God hath prepared for them that love him." We never shall know unless God reveals them unto us by his spirit. He knows the very thoughts and intents of our minds and hearts. We might be able to deceive man in this world, but not God, he knows all things. The Spirit searcheth all things, yea, the deep things of God. The wisdom and knowledge of God is too deep for our finite minds to comprehend, his judgments unsearchable and his ways past finding out, yet he can speak peace to the heavy laden soul in such a manner that he can only fall at his feet, and the story repeat, and

the Saviour of sinners adore.

I would like to take this opportunity to wish you Godspeed and success in your undertaking as editor of the SIGNS. I have been much pleased with the copies that have been published since you took charge of the paper. I was glad you felt the desire to continue the publication, feeling confident that the Lord will be with you and guide you in the way you should go. As long as it is his will for the paper to continue it will do so and may the standard of the paper remain as it has been, and should be, under your direct supervision. Though the burden may seem heavy at times, I am sure you have the best wishes of many readers whose only means of obtaining spiritual food is from the Bible and the SIGNS. Today as I sat under the sound of your voice I thought how wonderful it would be to have a copy of the many messages you deliver to peruse at some future date; yet there is something in our feelings and thoughts that we take home with us, a feeling of having once more tasted of the word of God, knowing that it is good for us; it does something to us which words cannot describe, but it is understood only by those who are traveling the same way and whose hope the Lord is; those who have been quickened and made to sit together in heavenly places in Christ Jesus. In bonds of love.

ELSIE LOEFFEL.

Route 1, MAYNARDSVILLE, TENN.

DEAR BROTHER DODSON AND TO THE LITTLE ONES OVER THE MILES: I am fast approaching my sixty-fifth birthday and have never attempted a word for publication in my life, but after re-

ceiving Vol. 110, No. 9 of the SIGNS tendered me by a highly esteemed Elder and brother in hope of West Hurley, N. Y. I am moved in mind for some purpose, best known to God, to tell you and the dear readers I greatly admire its contents so far as I am able to understand. I am especially impressed with Editorial, page 205 on I Thes. 1:23. So much so I have read the entire chapter and fully agree in detail that you have presented the truth concerning it as it is in Christ Jesus our Lord. Is it not clear to our poor minds that we will not need the Bible as man of our counsel beyond this vale of tears, when these vile bodies of ours are made immortal and holy before Him and like Him? Most assuredly it appears to us the teaching in the entire chapter is to us in this time, mortal state and only administered by our King as we need it. The poet says, "As thy days may demand, shall thy strength ever be." "Prove all things; hold fast that which is good." Let the world go by with all its conditionalism. It will perish with its using.

We have copied Circular Letter for the Powell's Valley Association minutes written by Elder John Wilder, and hope you can and will give it space in the dear SIGNS as it portrays our faith, too, and believe it will be comforting to the many, many tempest-tossed little ones many miles away. "Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Yours in hope of immortality.

J. E. WALTON.

Route 2, Box 269, Ft. WORTH, Texas.

SIGNS OF THE TIMES, DEAR EDITORS:

Will you kindly change my address to that given above? We are permanently settled, we hope, as we have bought a little place here, and I do not wish to miss a copy of the dear SIGNS. That is the only preaching I get except the sweet letters I receive from Old Baptists who take pity on me and write me once in a great while. An Old Baptist sent in the subscription in my name and I did appreciate it so much. I have only four more copies before my subscription is up. I so often wonder why the very sight of a SIGNS OF THE TIMES is so sweet to me. I wonder if it is because it is a reminder of all the years back to my earliest remembrance as a child, for my mother had it as long as she lived and even her mother was a subscriber to it. When I see one lying on a table, dresser or anywhere in a home it makes me feel like that home surely is the home of a believer in the truth. I believe the Old Baptists have the truth and Oh, how I wish I could feel myself one of them. I feel like I know their feelings when I hear them tell of their experience of grace, yet I feel myself apart from them, for in myself there is no good thing and in them I see perfection in the spirit. I once thought I had an experience, too, that God was ever watching over me and keeping me, but of late I have suffered so many doubts and fears that I do wonder if the dear Lord has ever known me in his precious love. It has been my sad lot to have to be as contented as I could be in my little hope because I have not been permitted to at-

tend meetings and enjoy them as I feel like a true believer should enjoy them. So many obstacles are ever in my pathway for me to stumble over, but the dear Lord has blessed his people with one thing that nothing can take away, and that is their hope. Nothing can come between him and his chosen ones, neither can anything in this world keep them from crying out to God in their hearts for mercy. The thing that troubles me most is am I one of the chosen few, or why am I an outcast among others, no home with the people I love, and assuredly no home or desire to have a home with the worldly-minded Christians. Please forgive this letter of complaint. I hope it will not be too much trouble to you to change the address on my paper. I would like so much to get a letter from dear brother and sister Beth Bynum of California. I miss their letters so much and do not know their address. Dear brethren and sisters, will you please remember me when at the throne of God's rich grace? A poor begging sinner who does more doubting and complaining than praising of our precious Redeemer.

(Mrs.) BESSIE WILTON.

NEWARK, Del.

DEAR BROTHER VAUGHN: Again, and it occurs invariably so, my visit to hear you proclaim the gospel of the Son of God was fruitful and profitable to me, I hope, if I have a hope in our Lord Jesus Christ. Another proof that he directs our very steps was the contact with our mutual friend, Mr. Baily of Collingswood. It reminded me of the meeting of Philip and the eunuch. They came to-

gether, not by chance, but by decree of the Almighty. Indeed, that visitation on the part of Mr. Baily put the very words you spoke in your mind and heart, and the Holy Spirit surely did the rest. You spoke comfortingly to Jerusalem, to those very few who were gathered together there, the last remnant of the little vine which the Lord himself planted many years ago in Philadelphia. When light, Christ himself, is spoken of, the other extreme, darkness, enters in, and I love to repeat and meditate upon the inspired words of J. C. Philpot on the subject of darkness in one of his sermons, September 19, 1858. "When I sit in darkness, the Lord shall be a light unto me." Micah 7:8. In this darkness the Lord's people often sit, yet in the midst of it there is light, the best and most blessed, for it is the Lord himself. Here the saint differs from all others. None but the elect know what darkness is for none but them have light to see it. A beautiful thought, is it life to feel it? Life and light are synonymous, they go together in His elect people. His light in the soul makes him see the darkness. The Lord's life in his heart makes him feel the cold damps which chill his feelings. Those who walk in the sparks of their own kindling never complain of sitting in darkness, they know not the loss of the light of the Lord's countenance for they never saw and enjoyed it. Those in whom the god of this world hath blinded, the minds of them which believe not, never sit in darkness because they never sat in the light, nor do they know the hidings of the Lord's face

because he has never lifted the light of his countenance upon them. Though thousands are in darkness, none of them sit in darkness, feelingly and experimentally, but the saints of God, his elect, they walk or sit, both postures implying life, in darkness, but "the dead" lie in it; but when the saints sit in darkness the Lord is their light-beams, and rays of divine light to illuminate their darksome paths. You ask why this darkness spreads over their minds? Because it is in this school we learn our best lessons. Pride needs to be humbled, self-righteousness obliterated, self-exaltation and self-dependence laid low, all of which are opposed to the life and power of God in the soul. These weeds, then, that overspread the Lord's garden, need to be uprooted and plucked out that the fruits and graces of the spirit may have room to live and flourish. Cowper says:

"Bastards may escape the rod,
Sunk in earthly, vain delight;
But the true-born child of God
Must not, would not if he might."

I just feel to encourage you. I feel I know how you felt but I thank God for his way to kill the flesh in order that it may not have power to boast of. O that men would praise the Lord for his wonderful works to the children of men. The children of men spoken of here are surely his own, his elect, for if they come not unto him as a little child they are none of his. Your brother, I hope, a sinner to the last.

J. B. MILLER.

(I think this contains sound doctrine.
—C. W. V.)

ROXBORO, N. C.

DEAR BROTHER DODSON: Sorry you could not attend our association this year as I thought we had one of the best associations we have ever had. It was in the little town of Mebane, N. C., and I think I never saw such love and friendship manifested toward our association from the people in other denominations in my life. It seemed there was nothing they had nor anything they could do that they minded doing for the association. Leading citizens of the town went so far as to tell us that if we had more company than we could take care of we should send them to the hotel and send them the bill. Also all of the different churches of all denominations in the town suspended services on Sunday for the benefit of the association. I hope that we were very thankful and grateful for these blessings and kindnesses shown us. We are having some splendid meetings with the various churches in our state this summer. Some in-gathering to the churches. Our next association will be held with the church at Stem, N. C., the late brother J. H. Gooch's home church. I well remember you were present when the association was held there last. I hope you can be with us at our next session, which will be, as I am sure you understand, the first Saturday, Sunday and Monday in July.

We are having some splendid meetings at our church here in Roxboro. Elder J. A. Herndon is still serving us as pastor. He will soon reach his thirty-second year of continuous service. He has practically lost his eyesight and has to be led around as a child. Although his

natural body weakens he seems to be growing in the knowledge of spiritual things. He is really doing some of the best preaching he has ever done. We have a lovely little band of brethren and sisters here at our church which I hope I am thankful for. Some time when you are visiting your people in Virginia we will be very glad to have you come down and be with us at our church. Our meeting time is on the first Saturday and Sunday. I have gotten hold of several copies of your paper, SIGNS OF THE TIMES, here of late. Certainly enjoyed it. I think you are getting out a splendid paper. Enclosed you will find check for \$2 for which send the paper for one year. Yours in fellowship,

F. D. LONG.

ELKMONT, Ala.

DEAR BROTHER DODSON: I am sending you one new subscriber and with it \$1 to help pay the expense on my paper. Thank you for sending it to me. I promised Mr. Beebe I would send in some money every time I could and will still do so for I do enjoy reading the letters so much. I am very sorry Mr. Beebe had to give up publishing the paper on account of afflicted eyes, but am glad the Lord had another prepared to take up the work. If I know anything I love the doctrine the SIGNS sets forth.

(Mrs.) N. B. CLEM.

CONTRIBUTIONS TO HELP SEND THE
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AND TO AID THE "SIGNS"

Mrs. I. G. Holloway, Md., \$2; H. L. Gloer, Ga., \$3.50; Mrs. D. Farnie, Va., \$1; H. A. Giles, Va., \$1; Elder H. O. Nash, Ga., \$1.

EDITORIAL

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All letters for this paper should be addressed, and remittances made payable to,

SIGNS OF THE TIMES**P.O. Box No. 70****Rutherford, N. J.****NEW YEAR'S GREETING**

The rapid passing of time has brought us once more to the beginning of another New Year, and while we would like to blot out of memory the horror, destruction, suffering and death of the past year, it will avail us nothing to close our eyes to the facts. So far as our own country is concerned, the worst is doubtless yet to come, and we might as well steel ourselves for what is ahead. To many, it must appear as though we are standing upon a great and high precipice, peering off into the unknown future, wondering what 1943 will bring forth. With unfeigned faith in our God, let us face it with indomitable courage and hope for good news before another New Year is ushered in. We are well aware of the fact that with millions of our fellow-countrymen there will be great anxiety of soul, because of loved

ones who may be scattered throughout the world, we know not where, or how it will be with them, but it behooves us to stand in our lot and carry on to the very best of our ability until they return; and if they never return, we shall take refuge in the knowledge that they were in God's hands. There will, also, be innumerable hardships and privations for us who remain behind at our posts to endure, but we, too, must prove ourselves to be good soldiers. It is such times as these that try the hearts and test the souls of men, and it is wonderful, indeed, to those of us who have been given a good hope through grace in the mercy of God to stand still and see his salvation. That hope was given us "as an anchor of the soul, both sure and stedfast," and to be sure it enters "into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Heb. 6:19-20. It is the Lord of hosts who hath chartered the sea of life upon which we are sailing, and he is the pilot who is at the helm and will finally bring us to the port of our desired haven of rest. The needle in the compass of faith which he has given us will ever point to him, and he that trusteth in the Lord shall never be put to shame. As much as in us is, therefore, let us trust him whatever betides. Isaiah said, "Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength: for he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust." Isa. 26:4-5. In the words of the poet,

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. If the culmination of what is transpiring throughout the world to-day will be to bring all the nations of the earth down upon their knees, before their God and Creator, it will be well worth the price they are paying. So far as the Lord's people are concerned, we have the assurance in his blessed word that he will not suffer them to be tempted above that they are able to bear, but that he will with the temptation also make a way of escape, that they may be able to bear it.

With regard to the world, notwithstanding the terrible condition in which it finds itself to-day, we can but believe that we already see arising out of the wreck and ruin of much of the best that science and art has given us in the past—a great deal of which can never be replaced—a better and brighter world for those who shall follow us to live in. In the days of Noah the world that then was had waxed wicked and needed to be destroyed; even so, our world, before this war, had grown corrupt and much of mankind was full of haughty pride, its heart and soul being fixed upon the things which perish with the using. Greed for wealth and lust for power were things which were craved above all else by ambitious and designing men, and nothing stood in the way of those who sought it. Men and nations lost their

prospective of the better things even of this life, such as honor, justice, liberty and freedom. They were steam-rolling, so to speak, and crushing to earth much of that which makes this life worth while. There is a certain law of life which works inexorably and sooner or later the sins of individuals or peoples will find them out, and whatsoever they sow they are sure to reap. The harvest only proves what was sown, and after the harvest there is a winnowing to separate the chaff from the wheat; the chaff, or that which is useless and vile must be burned with unquenchable fire, while the wheat or that which is of real value will be preserved in the storehouse. As we view it, out of this awful carnage and conflagration, there will come forth much that will be for the advancement and betterment of the human race. Unquestionably a new era is ahead, and war, terrible as it is, is only hastening its coming. Necessity, which is said to be the mother of invention, has laid much upon us, and we have already begun to get a glimpse of some of the miraculous things which are being brought forth. Sciences of all kinds are being greatly advanced; the inventive genius of men's minds is being worked overtime, and the miracle of production is abroad in our land; and in the crucible with our world Allies we shall come to know and understand them better. These things will undoubtedly bear fruit for the good of mankind, and if along with them a World Charter can be produced which will give to all nations alike, freedom of speech, freedom of worship, freedom from want and freedom from fear, great progress will have

been made. These things are more precious than life itself to the human race.

While we have been writing above after the manner of men and concerning the things of this world, with which we can but be vitally interested in to some extent, we would not have our readers get the impression that we believe the millennium age is upon us, or that we are facing a Eutopian period. Humanity is corrupt at best and will ever remain so, but it has its depths and its heights and will continue to rise and fall until time shall be no more. There will be wars and rumors of wars till the end shall come, but we have the feeling that after this storm is over there will be a long lull and that during the cessational period that will follow the hell of war, the human race will enjoy as it has never before enjoyed the things which pertain to this life. We would be gloomy, indeed, if we thought all of that through which the world is passing would be for naught. We only hope that it may be the will of our God to grant wisdom to those in authority to see the errors of the past and cause them to build more solidly and securely for the future, and lay a foundation for a more lasting and enduring peace. Unless we misread the handwriting on the wall, after the great conflict is over, there is going to be far more toleration, sympathy and consideration shown to all classes of people, and especially towards the lower or less fortunate groups, than the world has hitherto witnessed.

Having devoted considerable space to the things of time, we will now turn again to the things which shall survive

all time, to the things which are eternal. There is no such thing as time with God. All things are present with him. With us here there is time, but it is comparatively such a fleeting moment as to call forth from the noted apostle the following declaration: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17-18. When Jesus came into the world to suffer ignomy and shame, he was looking beyond the things which were seen. We are told that it was "for the joy that was set before him" that he "endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. The joy that was set before him was that through his sufferings, death and resurrection, his bride, the church, would be restored to him and that they might be joined together in everlasting wedlock throughout all eternity. He verily saw of the travail of his soul and was satisfied, and it is by his knowledge that he justifies many, for he bore their iniquities. It is because of this that Paul admonishes us 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." "The race that is set before us," and which we cannot alter or change in any way whatsoever, is one that will bring us into contact with many and varied conflicts and ob-

stacles, but with patience, which means endurance, we must run it, and how wonderful it is that we have that faith by which we can look to Jesus. The true church in all ages of the world has looked to Jesus. Every sacrifice and offering made by faith during the legal dispensation was a look to Jesus, to the Lamb of God that should take away the sin of the world. He was that King whom Isaiah said would "reign in righteousness;" he was that man who was to be "an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:1-2. In the forty-sixth Psalm we read, "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." What wonderful assurance is given us here! In the Scriptures the sea is often used to signify the people, while the mountains and hills signify the high places, or the rulers of the earth. It would seem as though some of the literal significance of the foregoing Psalm is being unfolded before our very eyes, for kings, emperors and those who rule the kingdoms of the world are being overthrown and their kingdoms swept away; their governments will go back to the people, and out of them will arise others to rule over them. Seeing, as we believe we do, the hand of God in it all, we shall not fear,

but will wait and stay upon our God, who we are persuaded will work all things after the counsel of his own will. In the Psalm referred to the writer says, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." We must first see what desolations are wrought in the earth before we stand still and know that he is God; then it is we are taught that he is our refuge and strength, a very present help in trouble.

Brethren and friends, in this year one thousand nine hundred and forty-three of our Lord, let us not faint or be discouraged, but rather let us take courage in the Lord; let us believe and plead his Holy Word, being assured that none shall seek his face in vain. If we know him in whom we have believed, we are persuaded that he is able to keep that which we have committed unto him against that day, and let us hold fast the form of sound words, which we have heard of him, in faith and love which is in Jesus Christ. While the SIGNS OF THE TIMES enters upon the twelfth decade of its career in the midst of perilous times, our sincere desire and prayer to God is that above the din of battle shall be heard the triumphant shout in every soul, "Alleluia: for the Lord God omnipotent reigneth."

R. L. D.

TO OUR SUBSCRIBERS

In the January issue of the SIGNS OF THE TIMES of last year, we told our readers frankly some of our problems and plans. We feel to follow that precedent again this year.

First, let us say that the brethren and friends have been very considerate and liberal in contributing to the fund for sending our paper to those who are unable to pay for it. If they could only realize what joy they have carried to the hearts of the recipients, they would feel compensated many times over.

We also wish to take this opportunity to thank personally each one who has paid either in whole or in part their back subscription, as well as those who have been prompt in paying their current subscriptions. Beginning with last February we adopted the plan of enclosing a subscription blank in the last issue preceding the expiration date of each subscription. We did this as a reminder, believing in the vast majority of cases failure to renew promptly was due to an oversight, and by this method our subscribers also have thirty days notice of the due date of their subscriptions. We hope this has met with the approval of our readers and that they will continue to send in their renewals as promptly as possible. Some commercial magazines have found it necessary to increase their subscription price, because of having to pay more for paper and the increased difficulties which printers are having with their typesetters and other help incident to war conditions. We do not contemplate increasing the subscription

price of the SIGNS OF THE TIMES, and do not think it will be at all necessary if our subscribers do their part by the paper. There are extra spaces on the blanks referred to for sending in NEW subscriptions and we hope these will not be overlooked. Quite a number of our subscribers have sent in new subscriptions with their renewals and we hope more of them will do so as time goes on.

In this connection, we wish to thank particularly our ministering brethren who have been active in securing NEW subscribers for us. One Elder has sent us nineteen new subscribers; another has sent in sixteen, and a number of others have sent in lesser numbers. Some of our ministering brethren have found it helpful to have sample copies of the paper. These we shall be very glad to supply upon request. Let us emphasize our offer of last year to Ministering brethren by repeating it: We will allow them \$1 for each NEW annual subscription they send us. All they have to do is to send us the name and address of the NEW subscriber with \$1, retaining the other \$1 for their own use. Many of our ministers need financial assistance, and we believe that our brethren and friends will be glad to subscribe to the SIGNS through them if they will only let them know that they are authorized to take subscriptions for the paper. We hope our ministers will make mention of the matter on appropriate occasions.

We would like to request all who have notices of any kind to be published in our paper to send such notices to us at least forty days in advance of the issue of the paper in which said notice is to ap-

pear. We like to furnish the printer not later than the first of each month the material which is to be published in the following month's issue, and we need about ten days in which to prepare copy for the printer. As previously stated, changes of address must reach us before the 15th of the month in order to become effective the following month. Changes reaching us after the 15th of the month cannot be made effective before the second month following such notification. Where changes are made too late to get the next paper at the new address, we suggest that our subscribers have their papers forwarded for that particular month. Normally the paper should be in the hands of our readers around the first of each month, but if they do not receive them by the 10th of the month at the latest, if they will notify us we shall be glad to send another paper. What we have said regarding changes of address also applies to the date to which their subscription is paid that appears on the wrapper cover of the paper. Any subscription which is not paid before the 15th of the month, cannot be credited on the wrapper cover until the second month's paper is received. We have to furnish corrected lists of changes of various kinds on the 15th of each month to the firm who makes our stencils, in order to have them for use by the first of the following month. We make these explanations in order that our subscribers may understand and know what to expect, and if they will be good enough to keep these things in mind they will help lighten our burden very materially.

In conclusion, we wish to say to those

who have written to us personally that we would have liked to have answered each one individually; and to those who have requested our views on various portions of the Scripture, we would have been glad to have complied promptly, but it has been physically impossible for us to do all of these things, in addition to other duties. We are endeavoring to do the best we can and hope our brethren will bear with us. We wish to thank those who have contributed to the paper in the past, and since some have fallen out of the ranks and gone to their eternal reward, we hope those who have not heretofore written for the paper will do so.

If our subscribers will kindly make all remittances payable to SIGNS OF THE TIMES, and not to the Editor personally, same will be appreciated.

R. L. D.

Report on Progress of Book to bear title "The Resurrection of the Dead."

In the January, 1942, SIGNS we told our readers that we planned to get together what might prove to be the "greatest collection" of outstanding articles ever assembled on this important subject and publish them, with several articles of our own, in book form. We further stated that the book would probably consist of 150 to 200 pages and that before "obligating ourself for the cost of publishing such a book, we would give our readers a description of what to expect and then wait to hear from them in order to judge whether the demand

would be sufficient to warrant publication."

We are now prepared to report that we have sufficient material to publish a book 9 x 6 inches in size, in good readable type, to consist of 150 to 175 pages. It will be a companion to the book on PREDESTINATION which we published in December, 1926. It will contain 20 to 25 articles, by some of the ablest gifts that the Old School Baptists in this country have ever known. The book will be arranged in two parts: Part I will contain 10 or 12 articles which we regard as favorable to our own point of view, and in this part we plan to have a PREFACE, to be followed by seven articles of our own, covering various particular texts bearing on the subject. In Part II will be found 10 or 12 articles by ministers whose views differ from our own.

The price of the book will be \$1 per copy, which will include postage. In order to encourage NEW subscriptions to the SIGNS OF THE TIMES, we are going to make a couple of special offers to those who will want the book but are unable to pay for it; (1) With any NEW subscription for a year to the SIGNS at \$2 we will send the book free, and (2) in order to make it easy for all of our old subscribers to secure the book, we will send them a copy for each NEW subscription for a year they send us at \$2.

We honestly feel that our brethren and friends should read both sides of this question. While able gifts have dif-

fered in their views on this subject in the past, it will be seen from the articles which we have gathered together that they continued to walk together in love and fellowship, which was as it should have been. Our purpose in publishing the book is to bring about a better feeling and understanding between the brethren on this point of doctrine.

This notice will probably appear in the January, February and March issues of the SIGNS, in order to afford all of our readers the opportunity of seeing it and making up their minds just how many copies they will want. We hope by the first of April to have heard from a sufficient number to decide how many books to order from the printer. It will then no doubt require until June 1st before the book will be ready for mailing.

May we ask that every one who plans to get a copy of the book let us hear from them promptly. They do not necessarily have to pay at this time, but please place your order now, so as to help us proceed and determine upon the quantity of books to have printed. Those who plan to get a book free by becoming a NEW subscriber at \$2 per year, or our present subscribers who will send us a NEW subscription for a year at \$2 can do so immediately, if they wish, and we will start sending the paper upon receipt of the subscription, with the understanding that the book will be sent as soon as it is ready for delivery.

We shall now await the pleasure of our readers.

R. L. D.

CIRCULAR LETTER

The Mates Creek Primitive Baptist Association, held with the Samaria Church, Pike County, Ky., September 4, 5 and 6, 1942.

DEAR KINDRED IN CHRIST:—Fellowship is a substance, a vital substance. It is the fruit of the Spirit. It is a oneness of feeling, a comradeship, that grows upon the tree of life, and is not manufactured by a man, or any body of men, nor is it ruled or controlled by any earthly power. It is a feeling within the heart, a thing you either have or you do not have, and you cannot create it, nor can you eradicate it. Those who are made one in the Spirit have true and living fellowship for each other, and it matters not whether this is ever written on paper or not, it exists just the same, and even though it be written upon our church records in a formal manner, and later on it be erased, yet if it be the true sort it will endure all the fires of hell. Before a band of people can have fellowship one for another, there must be a oneness of belief, of practice, a oneness of spirit. We often have fellowship of the richest sort for those in tribulation, because we are also in the same condition. Our fellowship reaches to every condition we have ever been in, when we find a companion there. So then fellowship must be a mutual feeling, both in joy or sorrow.

Churches can handle the formal article, which is of very poor quality at best, but they cannot either extend or withdraw the true kind, for it is purely a *personal matter* with the individual, within his or her heart. Most certainly

then an association has no jurisdiction whatever in matters in which fellowship is involved, and when an association assumes to be in authority in such matters she then ceases to be an association of the saints of God, but becomes the old red dragon, which John saw. Just because people are in the church together, even though they be the children of God, does not mean that they have fellowship for each other. Surely the two wonders John saw in heaven (the church) were not in fellowship with each other, but on the contrary, they were very antagonistic towards each other, but not any more so then than now. Light has no fellowship with darkness, and the flesh and the Spirit are contrary the one to the other. And I have no doubt but that the old red dragon is in the majority many times in our churches, at least for a time, hence death prevails. And what is true of the church as a whole, is true of all the members individually. I think I know something of that "Law in my members," and the warfare we have within, I feel sure *this is where John saw* the two great wonders, for "*My kingdom is within you,*" HERE RIGHT IN THE HEART. I not only do not have fellowship for my own flesh, but I hate my hateful ways, which cause me to mourn.

There is the natural fellowship, such as is seen in nature everywhere, in our homes, in our schools, in each political

party, and that sort we call patriotism, which is national fellowship. All of which is of, and belongs to, the animal kingdom, and is in no wise different in kind or quality to that possessed by a flock of wild geese, or a hive of bees. And no doubt many church members have never known any other kind, only the formal kind.

The living waters that go out from Jerusalem, in that day, are not and cannot be bounded, nor hindered, nor hurried by any formal order of any church organization, this living water has living fellowship in it. It also has in it peace and love, and all the good things the family of God shall ever need. It reaches to the north and to the south, and in its boundless reaches it goes into all the world, even to those of God's humble poor who have never partaken of the formal ordinances of God's house, even to those countless numbers who have never taken water baptism mere formal church membership cannot hold it in check, as I believe all who are called of God to preach fully realize. Having our names on a church book does not make us members of that church, neither does it give us fellowship, of the true sort.

All our business in both the church and the association should be done in decency and in order, as much as in us is, in a quiet, business like manner, and as such there is a wholesome beauty in it: "Behold how good and how pleasant it is for brethren to dwell together in unity." When all the brotherhood are blessed with soberness, humbleness, meekness and reason, esteeming another

er above ourselves. Such order, even an orderly walk, a soberness of conversation, is beautiful to behold, but let us never forget that this is only formal, and cannot give us the substance, and that hypocrites can often excel us in these things. And while we should value these things for what they are worth, we should shun the danger of erroneously over estimating them and making them a hobby.

While I deem fellowship as being a treasure of great value, yet I value forbearance still more highly. In the ark there was a great variety of animals, both the clean and the unclean, and we would naturally conclude that they differed in many ways, and could not have had fellowship in the real sense of the word, however they got along all right together, because of forbearance. The ark is the church, and the creatures therein are the family of God. In the great HOUSE, where there are so many vessels, some to honor and some to dishonor, we again have a vivid picture of the church of God, and those vessels of dishonor are as much the children of God as those vessels of honor, although they could not be in perfect harmony with each other, yet sovereign grace so ruled them that "The wolf also shall dwell with the lamb." And while this is true of the body as a whole, it is just as true of all of us individually, as we know by experience. "And a little child shall lead them." May the LITTLE CHILD, CHRIST THE LORD, lead us all in the paths of peace.

Yours to serve,

GILBERT BEEBE BIRD.

CIRCULAR LETTER

Written by Elder John Wilder

The Powell's Valley Association of Primitive Baptists in session with the Mountain Creek Church at Lone Mountain, Tenn., Sept. 4, 5 and 6, 1942.

DEARLY BELOVED BRETHREN: Having been appointed to write a Circular Letter for the Minutes of the Association I will endeavor in my weakness to comply. The scripture that now impresses my mind is: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah 14:24. These are two immutable things he swore by in which it was impossible for him to lie. We understand that all things that have been, or will be, were thought of by the Lord, and a thought is a formed design of doing something. His design was to do his purpose in all things. Could we say he purposed the coming of Christ and not the fall of man? That would limit God in wisdom and purpose, and if he had not known that Adam would fall why did he give somebody grace before the world was? The Lord knew what he would do before he made him. The prophet well said, "The Lord of hosts hath purposed, and who shall disannul it?" Isaiah 14:27. According to the Great Architect of heaven, he peopled the earth with its numerous inhabitants, gave to each its specified being, provided all the means for their preservation, continuance and departure in their different generations

from the beginning to the end. He sees under the whole heaven and directs all his works. His eyes are on man and he directs all his goings. He hath established his throne in heaven and his kingdom ruleth over all. The eyes of all wait for him and he giveth them their meat in due season. He opens his hand and satisfies the desire of every living thing. He shuts his hand and they are troubled. We are now in trouble in the crisis of the most powerful war that has ever been. We are helpless creatures waiting for the development of His purpose which was considered in His architectural work before the world was.

We will close by saying, "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." His purposes, designs and understandings are successful and irresistible. This is our faith and we are trusting in God to keep us in this way until the end. Yours in hope.

JOHN WILDER,
Pineville, Ky.

JOHN E. WALTON, Clerk.
Maynardsville, Tenn.

ELDER T. B. THOMAS,
Moderator.
Newport, Tenn.

MEMORIALS

We, the Old School Baptist Church of Jesus Christ called Harmony, Cabbell Co., W. Va., desire to bow in humble submission to the will of

our heavenly Father in calling from time, and from our midst, our beloved brother, O. F. Bell. Resolved, that the church has sustained a

great loss, the children a kind and loving father, the neighborhood a kind and loving neighbor and friend; but while our grief is great indeed, we grieve not as those who have no hope. We feel that our loss is his eternal gain, for 'tis God who has bereft us, he can all our sorrows heal. Oh, for grace to uphold us in our every trial and loss while we remain as pilgrim strangers here below.

Resolved, that a copy of these resolutions be spread upon our church record book, a copy sent to Elder R. C. and Sister Bell, and a copy sent to the SIGNS OF THE TIMES for publication. Adopted by order of the church.

H. J. BIRD, Moderator.

J. B. JOHNSON, Church Clerk.

Whereas, the churches composing the Bethel Association of Old School Baptists, while in session at Concord Church, Weakley Co., Tenn. desire that a committee be appointed to draft resolutions in memory of Elders R. M. Brann and T. J. Prince, whom we all held in the highest esteem for their soundness in doctrine, faith, practice, orderly walk and godly conversation, and

Whereas, no words can express the loss we feel in their removal from our midst. Elder Prince having served this association as moderator and an humble leader. How the churches served by these brethren do miss them. They were so humble, pleasant and kind we feel their walk and lives were a light for our feet to walk in. They fought a good fight, finished their course and kept the faith and were ready to be offered up. We feel there is a crown laid up for them and that our great loss is their eternal gain, be it

Resolved, that we bow our heads in humble submission to the will of our heavenly Father who is too wise to err and too good to be unkind in removing Elders R. M. Brann and T. J. Prince from our midst, our highly esteemed and greatly beloved brethren. Oh, may God send other laborers in the field to feed the flock which our Lord redeemed by his own blood. We, the committee, feel there are no words to express the confidence that their brethren held them in as servants of our Lord and Saviour Jesus Christ.

Resolved, that these resolutions be printed in our minutes, and a copy sent to the SIGNS OF THE TIMES.

Committee { O. W. PERKINS,
J. B. COLLIER,
T. D. NABORS

OBITUARY

JOSEPH W. CULPEPPER was born April 14, 1859 in Lavaca Co., Texas, and died April 11, 1942 at his home, Stockdale, Texas, making his stay on earth 82 years, 11 months, and 27 days. He was married in 1893 and to this union five children were born. His companion, sister Culpepper, and two children are still living. He united with the Mt. Olive Church, Stockdale, Texas, in 1896 and was chosen deacon, living a devout member until his death.

When Elder J. B. Bowden moved from Kentucky to Texas he preached his first sermon in Texas at brother Culpepper's home. The church had gone down at that time on account of trouble, but the Lord blessed it in the years that followed under Elder Bowden's preaching and brother Culpepper's watchful care. Truly a fireside preacher and a father in Israel has gone to his reward. He was highly thought of in his community, and his home always had an open door to the Old Baptists. He passed away peacefully. He often spoke of his willingness to go when his time came, believing that in that morning of the resurrection he would come into possession in its fullness of that body that Jesus taught his disciples that they would have in that day. No more aches, pains, disappointments or sorrows, but to praise his holy name for evermore. O the wonders of our God, and his working among his little ones here on earth. Written by request of sister Culpepper.

E. B. AULT.

WILLIAM MESHACK DORRIS was born May 17, 1877 and departed this life August 25, 1942, making his stay on earth 65 years, 3 months and 8 days. His mother, Mrs. Henry J. Dorris, was an Old School Baptist. He professed a hope in the Lord at the age of 23 and united with the New Hope Baptist Church (Missionary) of which he was a member until he died. We both enjoyed reading the SIGNS. It was like going to preaching and we agreed that when one of us passed away the other would send an obituary to the SIGNS for publication. He was in bad health with lung trouble for thirty-one years and suffered very much. He felt that he could not get well and was ready and willing to go, feeling that he would be at rest. Having been married Sept. 21, 1910 we lived together almost thirty-two years and I miss him greatly. He cannot come

back to me but I am thankful to the Lord that I can go to him. I surely feel that he is in a better world than this where there are no farewell words and no tear dimmed eyes.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
That never can be filled.

The funeral service was conducted by Mr. W. W. Miles at New Hope Church, at three o'clock, August 26, 1942. Interment in Beech Cemetery. Written by his loving wife whose pleasure it was to do all she possibly could for him.
(Mrs.) W. M. DORRIS.

MRS. SADIE F. HARDY passed away September 21, 1942 at my home in Onalaska, Washington. She had lived with me but two short months. She was born April 16, 1863 and married Joel D. Hardy September 9, 1888. Both had been members of the Primitive Baptist Church for many years. Father preceded her in death a little more than six years. On September 15th she suffered a stroke followed by another on September 19th. Her entire right side was paralyzed. After having many heart to heart talks with her previously I am sure this is just as she would have wished it to be. There are seven children left to mourn her passing. Mrs. Flora Whealdon, Tacoma, Wash.; H. Boies Hardy, Olympia, Wash.; Mrs. Jessie H. Bailor, Onalaska, Wash.; Warrant Officer, John M. Hardy, U. S. Navy, Moffett Field, Cal.; Joseph P. Hardy, Portland, Ore.; Pvt. Thos. J. Hardy, Ft. Lewis, Wash., and Mrs. Cassie M. Stevens, Seattle, Wash. She also left eleven grandchildren and many other relatives and friends. She was laid to rest beside our father in Mt. View Cemetery, Centralia, Wash., September 24, 1942. Jesus said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy

Lord." I feel that mother is now experiencing that joy.

(Mrs.) JESSIE HARDY BAILOR.

WANTED

Volumes I and II of Editorials, by Elder Gilbert Beebe; also JOHN GILL'S Commentary on both the Old and the New Testament Scriptures.

Anyone having or knowing of one who has any or all of the above will please communicate with Elder W. D. Griffin, Fayette, Ala., giving particulars. R. L. D.

PRICES FOR EXTRA COPIES OF THE "SIGNS"

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

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham. W. D. GRIFFIN, Pastor

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala. ELDER W. D. GRIFFIN, Pastor.

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

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

Liberty Church meets each fourth Sunday and Saturday before at 11 a.m., eight miles south of Gordo, Ala. ELDER O. G. CARVER, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor

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

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BAPTIST CHURCH**

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Locust Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.
N. T. TATUM, Clerk.

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

(MRS.) M. R. FOSTER

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

E. B. AULT, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

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

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

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

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

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

LUELLA STEVENS, Church Clerk.

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

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.
(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"THE SWORD OF THE LORD AND OF GIDEON"

VOL. 111

RUTHERFORD, N. J., FEBRUARY, 1943

No. 2

CORRESPONDENCE

FAYETTE, Ala.

"They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." Psalms 107:23 to 30 inc.

This language comes from the sweet singer in Israel. It is to, for and by the Lord's anointed. None can write such sublime things save those who have been brought to such a place. None can receive them save those who have been chosen and caused to approach unto him (Psalms 65:4) who fills heaven and earth. These people are a certain, restricted people. It is not everybody that goes down to the sea. It is the elect lady and her children. The Bible is full of pronouns that limit. It is us and they and them, and to these people the promises, commands and exhortations of the Bible are universal. None are more firm

in believing in the universality of the salvation of the Lord than are the Old Baptists. In fact their brand of universality is much better than the world's can ever be. The world's kind is to everybody (without Bible authority) but based on conditions to be performed by the creature, which would damn the whole Adamic race, but the Old Baptists teach universalism to all the family of God (by Bible authority); not one of them can ever fail because the blood of the Lamb cleanses from all their sins. My understanding of this going down to sea may not coincide with your experience. If it does not, cast it aside. If it does, praise God who has given you all things pertaining to life and godliness. 2 Peter 1:3. Now, the non-elect do not go down. They are down to start with and stay down. They think they are up to start with and that they stay that way. To God, our Saviour, the elect are up and have been from everlasting, but they must be tried. Oh, how wonderful and blessed it is to have God, the Almighty One, as the one to try his own

precious children, and how good to be given an eye (God's dear little children are one eyed—an eye single to the glory of God) to see and understand that he does not try us to know us better. No, no, not that. The trial of his people brings him glory now and good to his people now and later glorification in heaven. The sea is used a lot in the Bible to portray the travel and experience of the family of God. There are many references in the Bible in regard to the literal or natural sea that must be treated in spiritual sense. I think that I am safe in applying the sea to our trials and tribulations; to our experience here in time and to the manifold temptations of the evil one. Commerce is carried on on the sea. It is a place to trade what you have to another for what he has. A trader might have a storehouse of goods and another not know it. They might not know that the goods he had were very valuable, but if the necessity came up and circumstances were altered, the same independent trader might come to be very dependent on the goods of the rich trader. Our God is not a trader. He does not have anything to trade, offer or sell to any would-be traders, but we, natural men, are traders. That is the system that runs the modern religious world. God brings his people to see his law as a righteous, holy law. Seeing that law and seeing ourselves we start in business. It is not our intention to go down. To us it is going up. Jericho means fragrance and we have a good smell to ourselves. Such an odor undoubtedly goes up. It cannot but lead to higher and nobler things. Another name

for this fragrance is free will. Some people call it ability, a few know it by self-righteousness. Seeing God in possession of heaven and earth and all things in them, and having religion, (Acts 26:5) we set out (to us up, to God down) to procure us some of God's possessions. I do not mean that we join a navy and literally go to sea, but we go in business—trading our self-righteousness to God. Now dear child of God, do you not remember the gaudy ship that you set sail in? Ah, yes the sea was angry; the wind was howling on the face of the deep; waves were rolling high in many mighty surges, but you had a ship in reserve to stand up under all the hammering of the sea.

Self-righteous souls on works rely,
And boast their moral dignity.

They start out in their ships to trade and traffic with Jesus. Poor pilgrim did you ever go to sea like this? Have you ever been given to see God's holy law? Did you not realize that you had broken it? Did you not see that to live with him you must be a law-keeper? Ah, methinks I have traveled with you. May be I should blush but I am going to say that I am glad that I went (as I hope) down to sea to do business in great waters. I believe I was taught a valuable lesson. I went into great waters, great religious schemes for trading my good deeds for God's notice. To go into great waters calls for great ships. I had one of the fairest colors and manned by the finest captain that was in the navigation business. Oh, what great business I had to carry on! A storm plays more havoc among great edifices. The plain shows

but little results of the raging winds, but among the huge structures it brings a terrible devastation. I am trying to tell my experience just here. In some ways I believe and hope it will cause your poor heart to respond. Travel with me on this journey of retrospection. It seems to me tonight but a days journey, so vividly, so clearly do I behold those things again. Can you remember the Titanic? I was she. A vessel setting forth to do great business in great waters. I was the captain! The law could be kept! I was going to exemplify that once and for all. I intended—the children of God intend—to show their own works while on the sea. I think that our first experience teaches us of God's predestination. We proposed to show God and the world (not his children) our works. God disposed of our intentions (as he does the intentions of all men) to his name's honor and glory and showed us his works. A storm comes up. It is not the evil one's storm, but, it belongs, as does all things to our God. Poor trembling soul have you ever felt horror in your soul because of the dark clouds that were arising? This storm is good for the children of God. This is one experience that you cannot completely forget. This is one storm that you will be able to recall for evidence many times. To forget the mighty wind (John 3:8) you cannot; to run away in memory from the mighty flood (Psalms 69:12) is something beyond a child of God; to get away from the violent fire that accompanies this wind and flood you cannot. Fear begins to grip you in its grasp. Perhaps after all the graceful ship was not as seaworthy

as you thought it was. Oh, how we did struggle to man our ship and keep it afloat of the waves. Up, down, up, down, to and fro, we were tossed, but, alas, to no avail. Our strength was ebbing away; no longer could we ride the tempestuous waters evenly; our soul was melted in us because of the sore trouble we were in.

Prayer after prayer left our sin polluted lips; not any more were we able to keep the law; not any more did we have anything to trade to the Lord; not any more did we esteem our ship as being gaudy and able. We set out willing to have justice done in the matter, but now we have seen how ruined and wretched and foolish we were. Justice is not our theme any longer, but mercy is our desire. Oh, dear reader, now after all these years do you not recall to mind the many spots that you stole away to try again and again to beg for mercy? Are not these scenes very precious to you now? Do you not have to travel back to them in the day of temptation and adversity? This storm is in and of and through God. Every good and perfect gift comes down from God. He does not have any variation about him, he does not have a shadow of turning. This storm is God's storm, it is his gift to his children, it does not vary or turn from its course until it has laid waste every object that it is directed against. It brings them to their wits end. Job, David, Moses, Isaiah, Jonah, Paul, Peter and all of those witnesses came to their wit's end. Here is the time, here is the place, here is the way. I know, if I am not deceived, that it is grievous to God's dear

children to come to the end, but I do not know of anything that we enjoy hearing about any more. Here our ships and our goods sank away into insignificance. Our ship was a complete wreck. Wind and flood and fire had wrought havoc on it. We left it strewn and scattered. Our goods that were so fit at the outset of our voyage are now become a stench in our nostrils. It is to the God of this storm that we now cry. Up until now we have not known the sovereignty of God, his all prevailing name has never had the beauty that it now has. Dear child of God, he hears you cry to him. Our dear Saviour has never sent one away empty that came begging mercy for the sake of himself. He does not have to wait to see if we will cry, but he knows the outcome of our voyage. All is already known to him, but we must be carried completely through to victory. Our cry to him may not be in an audible voice, but nevertheless he hears our cry of exhaustion. There amidst all the tumult and confusion of the roaring wind, boisterous waves and searing flames, he comes to us in swift answer to our cry unto him. Talk about conditionalism! No place for it here. We do not cry until we have it to do. He does not come to us with relief until we do cry. So it is grace first, last and all the time. It is a complete deliverance from the power of the storm. Notice, dear trembling child, that peace, joy and love becomes yours there in that same sea that brought you so many distresses and sore afflictions. This is God's way. The children of Israel found dry ground when the Egyptians found a watery grave; the Hebrew children had

Jesus as a companion in the fire; Sampson got sweetness from the carcass of the lion; Paul was sent on to Damascus. So we could go on telling of God's miraculous ways of dealing with his children. In our experience, when we are in the midst of the storm, we do not see how we could ever be in peace and calm again, but our God controls everything. He raises the storm, he makes the storm a calm. Not that Satan raises the storm and God makes it calm. This is all the work of God. The bringing of the calm, the stilling of the waves—all of it is of God. Who can keep from being still? After all the conflict we have been in being still is so sweet and restful. How glad are the children of God in this quietness. Our meditation of him is so sweet. We are glad in the deliverance of the Lord. (Psalms 104:34). Here we rest our case in him. No more do we labor and carry a heavy and wearisome burden. We have heard his voice, it is the sweetest voice to our ears. We sing,

Lord! submissive make us go,
Gladly leaving all below;
Only thou our leader be,
And we still will follow thee.

knowing that he brings into the desired haven of rest. In love.

W. D. GRIFFIN.

MERRYVILLE, La.

"By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."—Job 26, 13.

In order to get a solid foundation it is necessary to go back to the foundation of the world. "In the beginning God created the heaven and the earth." Gen. 1:1. On down through the chapter we see that God created everything just as he wanted it for he said it was good and

very good. Yes, good for the purpose for which he created it. "Thus the heavens and the earth were finished, and all the host of them." Gen. 2:1. "To every thing there is a season, and a time to every purpose under the heaven." (Note it does not say every good thing.) There is "A (specific) time to be born, (naturally and spiritually) and a time to die." Eccl. 3:1, 2. This same omnipotent God says, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:7. "By his spirit he hath garnished (decorated) the heavens; his hand hath formed the crooked serpent." Job 26:13. "I am God, and there is none else; I am God, and there is none like me." Isa. 46:9. He looked down through time and declared, "I will do all my pleasure." Isa. 46:10. We feel that we have proven beyond the doubt of any spiritual minded person that God is above all things that exist. We also affirm without fear of successful contradiction that whatever he doeth is right. We find fault because it does not suit our sinful desires. God is above all law, therefore, cannot be arraigned before any court of justice. Yes, says somebody, I thought you were going to make God the author of sin. When Jesus Christ was here on earth the people fell out with him for teaching the very same thing I have tried to set forth above. We hear him declaring, "My doctrine is not mine, but his that sent me." Therefore, if it is God's doctrine all the demons in and out of torment are not able to overthrow it. God has all power both in heaven and on the earth. The devil has only the power delegated to him. Prior

to 1832 there was only one class of baptists in the United States. About that date came a division. Some claimed that there were conditions binding on the creature which would make it possible to save and be saved. Those same people are amongst us yet and I am sorry that some of them are trying to wear the name of Primitive Baptist. Primitive means first and there was no conditionalism taught by Jesus Christ in the apostolic day. "They went out from us, but they were not of us." 1 John 2:19. "For by grace are ye saved through faith; and that not of yourselves: it (faith) is the gift of God: Not of works, lest any man should boast." Eph. 2:8, 9. He has declared that he will never leave himself without a witness. Acts 14:17. Things went on more smoothly amongst the Old School or Primitive Baptists for a number of years. About the year 1892 there arose another sect; men who had crept in to spy out the liberty of the saints, who are teaching works for time salvation. These false teachers made havoc of the church and drew off disciples after them. One of old wrote of these same characters as saying, our craft is in danger. Acts 19:27. Salvation by grace alone cuts man out (endangers our craft). As a slur against those who contend for grace doctrine they have been named absoluters by the enemies of the truth. They are also called predestinarians. Let us see if their nicknames are any disgrace. Absolute means sure, unchangeable. Not such a bad name after all. Predestination simply means fixed before hand and Israel's God did that. "I am God, and there is none like me, Declar-

ing 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." Isa. 46:9, 10. Now let us hear the witness, Job. "He taketh away, who can hinder him?" Job 9:12. Israel's God was able to make a world like this out of nothing and hang it upon nothing. He only has to speak and it is done. His decrees stand fast, so we must conclude that he is absolute (unchangeable). A God who has fixed all things in his eternal mind before time was (predestinated if you please). "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand." Isa. 14:24. O well, says somebody, I heard that you predestinarians teach that God makes man sin. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." James 1:13, 14. That falsehood is a twin brother to the one that says they preach infants in hell not a span long. If there is such a thing as preaching infants in hell, the Primitive Baptists are the only ones under my knowledge that do not preach it. Salvation by grace is the only doctrine that will reach the infant and adult alike. Grace doctrine is the only doctrine that could have reached Jacob. "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto

her, The elder shall serve the younger." Rom. 9:11, 12. Grace doctrine is the only doctrine that could have reached John the Baptist three months before he was born and caused him to leap for joy. By the transgression of Adam all have sinned, therefore, man does not have to be made to sin, it is just as natural with him as it is for a fish to swim, and unless kept under subjection by the power of Almighty God he is sure to sin. Some teach that Adam was made able to stand but liable to fall. Such doctrine is just as rotten as its author—the devil. Holy writ teaches that Christ stood a lamb slain from the foundation of the world. Rev. 13:8. Had Adam not sinned he (Adam) would have outwitted God, and he (God) would not have had any use for Christ as a sacrifice for sin. Because God knew Adam would partake of the forbidden fruit did not make him (Adam) sin but had Adam stood as some say he could God would not have been all wise. My belief is that God had just as much use for the serpent as he had for the Saviour. Had it not been for the serpent Adam would not have fallen, consequently there would have been no need for a redeemer. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. God works on both ends of the rope. "What? shall we receive good at the hand of God, and shall we not receive evil?" Job 2:10. A preacher once said it was a shame Christ was crucified. Poor blind fellow. If Christ had not been crucified where would lost sinners have been today? Without shedding of blood

there is no remission, but the blood of Christ cleanses from all sin. Heb. 9:22. It was needful for the precious Lamb of God to shed his blood for lost and ruined sinners like you and me, and it was just as needful that there be somebody ready to commit the crime. "Have not I chosen you twelve, and one of you is a devil?" John 6:70. Yet God is without fault. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. Can any one entertain the idea that an upright, God fearing person would have committed such an horrible crime as that? There was a Judas (a devil) raised up for that very purpose. Judas was not forced to betray the Saviour, but for the lust he had for the reward, he did it of his own accord. God knew this wicked act would take place and declared it hundreds of years before hand by the mouth of his prophets, yet his knowing it and declaring it would be did not make him the author of it. He knew it, therefore, it had to take place else he would have thought something that was not. Will ask all praying people to try to remember me at the throne of grace.

J. PAUL McMILLIAN

Route 1, Box 69, CHICO, Cal.

DEAR CHILD OF THE MOST HIGH GOD:

It is with misgivings, much fear and doubt that I attempt to set down what I hope has been the dealings of the Lord with me, but I have long felt that I would like to tell some one. As I am not acquainted with a single person that I feel I can write to I have picked on you as one most apt to cast the mantle of

charity over all faults and tell me if you think it only a sick, deranged mind. I was born of Old Baptists on both sides. All of mother's people and, as far as I know, all of father's were members of that church. They came to the middle West and there I was born and reared. There was no church there so I never heard a sermon, but they took the SIGNS and my younger sister and I spent so much time listening to our uncle and second father talk we thought they were almost gods. Time passed and mother died. I was past seventeen and began to realize I was a very great sinner. As I went about my work I became incompetent, my mind wandered and it was very hard. I was working on a big ranch, cooking and doing house work. I had spasms but still I worked. The woman I worked for hated me, so she said later, because my eyes were always red from crying. I could not help it. I would have liked to run away and hide but could not leave my work. I surely was miserable. We all went to a literary meeting one night. I felt like they were all rejoicing right at hell's door. We also went to church there in an old log school-house. You think I am crazy, or was then, as I felt like the house was suspended over the bottomless pit. They sang "Ninety and nine that safely lay in the shelter of the fold." It seemed I was the one that was out on the desert away from the fold. This went on for some time when one day it seemed I could not stand it any longer and live. I was in the kitchen washing dishes and words fail me to tell of the agony I was in. I closed my eyes and dropped my head back as far as I

could holding it there. It seemed I wasn't there at all, but sitting behind some oak bush with cliffs on three sides of me, and the open desert spread out before me. You will remember it, or read it if you will, that ninety and nine song. "Out in the desert, he heard it cry; sick and helpless and ready to die." It seemed I was in a dying condition. I seemed to look above the high bluff, and there I saw a crescent of clouds. I noticed grey, white and gold. Then above and on the clouds with a long white robe and bare footed, Jesus stood. I do not know how long I looked, and I cannot remember how I finished the dishes. I was still sick for many months, and I was not in that happy, rapturous frame of mind that many tell of, but there was a sweet, quiet peace, undisturbed by other things. It was a strange thing, there was a bluff called Stancliffs Castle to be seen from the kitchen window, and I could hardly work for the desire to gaze at that cliff. It seemed Jesus would step out on top. I know no mortal eye could see a man so far but that did not check that desire.

I moved with my oldest sister to a mining town. We lived down by the river away from the town some distance. There across the river was a round topped hill. It was on the top of it that I watched as long as we stayed there but I did not see Him. May be you do not believe in dreams, as a rule I do not, but many years after, my husband and I lived at a stone quarry out from Fort Collins, Col., when I had this dream. I was on my knees on the edge of a porch and saw a light coming towards me from the East. Like a cloud it got brighter and

brighter until it came almost to me, and in the midst of the light, kneeling with his hands clasped and his eyes looking up, his back to me, knelt Jesus praying. I called my husband and we both knelt. Jesus was still kneeling but much farther away. Going as he came. I awoke and for many days it seemed I was filled to the over flow. There is a spark of hope that refuses to die though I surely have had many trials and sorrows. I have not been baptized. How often I have been told the Scriptures demand it, that one can not be saved except they are baptized. This is not for publication, but please take a few minutes of your most valuable time and tell me if you think it was only the deranged mind caused from my sick condition. Whatever you may think, I hope you will not quit sending me the SIGNS. If you do I will have only the Bible. From an old sinner saved by grace if saved at all.

MARION S. BROOKS

[While the writer of the foregoing letter says it was not written for publication, it impresses us as being an oasis in the desert and we do not believe that many of our readers will read it without being refreshed in the inner man. If we are any judge at all of God's dealings with his people, we feel confident that he has written his law in the heart of our friend, and we are made to rejoice over the testimony which she has given. God is most certainly able to communicate with his people in dreams when it is his pleasure so to do, and we do not wish to deprive any of comfort and consolation which has come to them in this manner. So far as we, personally, are concerned,

we have never had many dreams that we felt to attach much spiritual importance to, but at the same time we do not question that God speaks to his people through the medium of dreams. There is one thing that we are very definitely convinced of, and that is that water baptism is not essential to eternal salvation. If there was no other case in all of the Bible than the one which comes to our mind at this time, it would be sufficient to satisfy us that our home in heaven is not conditioned upon any such flimsy foundation. We have reference to the thief on the cross, to whom Jesus said, "Today shalt thou be with me in paradise." There is no evidence to show that the penitent thief received water baptism, but there is evidence to show that he received baptism by the Holy Ghost, which is the all-important thing, and without which no one is properly qualified to be baptized into the fellowship of the gospel church. Paul in his second epistle to Timothy said, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2nd Tim. 2:19 Water baptism is the doorway through which the Lord's people enter into the visible church, but it is by no means essential to eternal salvation. Let us not be deceived about this matter. R. L. D.]

ISLAND CITY, Oregon

DEAR BROTHER DODSON:

I have just returned from the annual corresponding meeting of the Idaho, Oregon and Washington Border Union

of Old School Baptists held with the Pleasant Grove Church of Yakima, Washington, at the home of Elder A. D. Hughet. This was one of the most interesting and best attended meetings we have ever had. Seven churches were represented there by members and in most cases by their pastors. We had almost doubted the propriety of trying to hold a meeting this year because of the war conditions and the restrictions prevailing now, but letters from brethren from distant churches desiring to attend caused us to go forward, and we were all surprised and blessed when we saw the many visitors and the interest manifested. Most of these people came two hundred miles or more and deep interest and solemnity prevailed at every service. A number of members and friends subscribed for the SIGNS, a list of which I am enclosing herewith. Many of us, like Bunyan's Pilgrim, had gotten into Doubting Castle, held captive by Giant Despair, but at this meeting we were reminded of the key of faith we carried in our bosoms, the bars of the door were thrown back, and we went forth on our journey with renewed joy and hope. If it will interest our brethren to know more of us here in the Northwest I will give a brief account of our Union or Corresponding Meeting.

About twenty-five years ago four of our churches organized the Corresponding Union which meets once a year at one of the churches, taken in regular order, and has not missed a meeting since. At first there was little interest for the membership generally did not seem to consider it of importance suffi-

cient for the sacrifice of going the necessary distance to attend, but from year to year it has grown in favor, and we now look forward to it as of special importance. Our churches of small membership are encouraged when numbers of their brethren come to visit them, and join in the worship of the God it is their chief desire to honor and praise. There are still the four original churches in this union and we get to each church once every fourth year so that our members have become acquainted, and a strong fellowship exists among them. This could not have been attained by the independent church services of themselves. There were three other churches represented at this meeting, and they are considering the organization of another union to include them, when, if organized, these two unions will be appointed to meet, one in the spring, the other in the fall, so that exchange of visits of the two may be possible and encouraged. We feel to encourage such a move, but we know that unless the Lord builds the house they labor in vain that build it.

Our next annual meeting is appointed to be with the Big Spring Church and is likely to be with us here in Island City where we have plenty of room and we extend an invitation to all lovers of the truth, who can, to meet with us. Our membership is small in number and our churches are one hundred twenty-five miles apart, but we believe as firmly in the sovereignty of God as any people on earth, and we feel blessed to welcome his saints to our assemblies. Most of our ministers are in the evening of life and

we feel that their work is almost finished. We pray the Lord of the harvest to send us some young gifts to help feed the flock of God. We have a good country, good climate, good people as anywhere in the world, plenty of room and a welcome. Yours in tribulation and hope.

C. W. BOND

TILLSONBURG, Canada

DEAR PASTOR AND SISTER IN A PRECIOUS HOPE:

Again it is about time for another of our meetings, and as much as I would like to be there and mingle with the dear brethren and sisters, and hear the gospel preached in its purity, I do not expect it to be my privilege. Somehow I am allowed to stay here and it looks like I may be here for the winter if I should be spared. We do not know what is in store for us, but we hope we may be given faith to look to the One who has brought us thus far, and that he will keep us to the end. Does it not say, "He will keep the feet of his saints." At once the question arises, yes, but am I so favored as to be numbered among them. Still I hope on against hope. I realize the anxiety you must have with the care of the flock you are over. One by one both those inside and outside the camp are called to the great beyond which I feel must be very depressing, but we know it is but the course of nature. We are told, one generation passeth away, and another taketh its place, and we all do fade as a leaf. Surely this time of year reminds us of that. It also causes a sadness. It is, as it were, the evening of life. I should like so very much to hear Elder Dodson again, but if it is the Lord's will I know

we can be fed at home. I look back to many pleasant meetings at Duart. A staunch sister, in Mrs. Campbell, will be missed. Two years ago was the last I was there when my dear companion was favored to be there with us. Little did I think his end was so near. I did not think I could go on without him, but I trust the dear Lord has been my strength and helper. I hope you have an enjoyable and profitable meeting in the Lord. Yours in hope.

ELLA JONES

(The above letter was written to Elder George and sister Ruston.)

Route 3, COLEMAN, Texas

ELDER R. LESTER DODSON,
DEAR BROTHER IN HOPE:

Please send the SIGNS OF THE TIMES to my present address. I am enclosing \$2.00 P.O. money-order. This is my first time to subscribe for the SIGNS. I have read it occasionally for thirty-years as my father and mother have been taking the paper for about that many years. I have said such papers should not be printed, but I was wrong in that as I have been in many things. We have the Bible but it can be understood but one way. Paul says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Many things could be put on paper today that some could not understand, but to others it would be a comfort, and so I am glad the SIGNS is still being printed. A brother in hope if I am a child.

C. U. LANDERS

NEW YORK, N. Y.

DEAR SISTER SHAFER: I wish it were possible to tell you how sincerely we appreciate the loving kindness you have always manifested toward us, ever since we first met. But it is something that cannot be put in words. When we try to speak of what the love of God toward us means, we find it to be inexpressible; "the love of Jesus, what it is, none but his loved ones know." And thus it is with all them who love one another for Jesus sake. It cannot be expressed, but it *is* lived. And the comfort and joy of our life is the assurance of the living, undissimulated love of the brethren toward us.

The loving kindness of my people, and its demonstration toward me, is all that makes life worth living, and the fervent prayer in my heart is for the Lord to preserve me from ever hurting their peace and welfare. The fear oppresses me continually that offense may come by me, in word or deed, to disturb the quietness and rest of this people whom I trust are my people, and whose God is my God. "Endeavoring to keep the unity of the Spirit in the bond of peace," is the living, moving spirit of our people, and I am glad and thankful to God for his mercy and goodness to us.

In the love and fellowship of gospel bonds I am, I hope, your brother in like precious faith.

(The late Elder)

JOHN McCONNELL.

DEAR BROTHER DODSON:

Several times I have picked up my pen with the intention of writing you but I could not. I am writing this just

before leaving. I know not where my duties in serving my country will carry me. When I was drafted in peace time I will never forget the strange feeling that I had. I could not have told why I felt that way but I did not believe I would be back in a year. Though I was blessed to keep it hid and face it with a smile I lost a few nights sleep, but just before I left, every fear left me so quickly and clearly I could not help but feel that nothing of harm was before me but a blessing instead. I have witnessed several occasions that would be considered shaky times. So many others on all sides of me seemed to be deeply troubled. I could not help but fall in with them, but as soon as I had done so (my mind on the troubles of situations) the remembrance of the relief of the fears in the beginning returned with such shining brightness that I could not erase the smiles, and tried to speak encouragement to those near me. It may seem strange to you, and you may pronounce me crazy, but I am going to say that I do not believe Hitler will ever make a bomb or bullet that will cause me to fear, and I feel I have learned enough to have a good idea of what it is going to be like when the bombs and the bullets start roaring. That is saying a lot, and when I concentrate on what I have said, and on my feelings, from time to time, then is when the fear comes, a trembling fear that I might be deceived in myself, fearing the power of God not Hitler. I used to wonder why such great fear would rest on me in that way when nothing whatsoever would stir me naturally. I hope my prayer is, and will continue to

be, that I be made humble and kept humble at all times. If I now have any enlightenment it is the fear of God that causes one to be humble. One might think that when a mystery was unfolded (which had caused a fear) there would be peace and no more fear. This might be so for a short while, but just as sure as the fear was a fear of God, this natural life which we have to live will surely bring new fears. If we were allowed to live in peace and have no fear the humbleness would soon disappear which is not to be among God's children. May it please God to bless you in your work with all needs and when you are met with those trembling fears it will be for the purpose of humility. I do not think my address will change any more until after the storm so please make the change in your mailing list if not too much trouble.

PFC. WAYLON H. CHANDLER,
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Care Postmaster, New York, N. Y.

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PSALM 133, 1.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

EDITORIAL

RUTHERFORD, N. J.

FEBRUARY, 1943

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Rutherford, N. J.

EDITORIAL

1 Corinthians 15:22-26

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Of Adam it is written: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2, 7. Also, "God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1, 27. Thus the first man was of the earth, earthy, for the name Adam signifies red earth. Adam lived, begat sons and daughters in his own likeness, and died when he was nine hundred and thirty years old. Adam's family, each generation of them, has died, down to the present time, ex-

cept two persons. One, Enoch, the seventh from Adam, was translated that he should not see death, and was not found, because God had translated him. The other was Elijah, who also was taken from the earth without dying. Elijah went up by a whirlwind into heaven. These two gracious men are exceptions, but it can be said, "in Adam all die." We believe that death passed upon Adam and all his seed the day he transgressed. When he begat children they were conceived in sin and shapen in iniquity, and went from the womb speaking lies. They were dead in trespasses and sins, lost and ruined by the fall. The soul of man, made by the breath of God, was through that transgression dead to that holy innocency which man once enjoyed when he walked with his God, and alive in sin in which man was conceived. When man's body has lived out the number of his days, that body dies. He may be killed by his fellow-man, but his soul lives on, either in a state of blessedness or of everlasting woe. Jesus said "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." Matthew 10, 28. It is Adam's body that died, and all his family, from the beginning to the present time, have gone that way, even so in Christ shall all be made alive. Paul asks, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26, 8. The Sadducees said that there was no resurrection, the Pharisees believed in the resurrection of the just and the unjust. Paul had a hope towards God, which they also allowed,

that there SHALL BE a resurrection of the dead, both of the just and the unjust. If the resurrection was just Christ's body being raised, why does he say he has a hope, for hope that is seen is not hope. Paul had been born again, so he was not hoping for that, but he had a hope towards God, which they also allowed, that is the Pharisees. Some, who may have contrary views, will say, when the resurrection is spoken of, you believe just like other religions. The Pharisees believing it did not make it wrong. Other religions believe in the Word of God, both Old and New Testaments. Shall we renounce the Bible for that reason? Let us consider the words "even so," which means without limitation or subtraction but just as he says. Jesus said, "Even so, Father: for so it seemed good in thy sight." Taking these words in their simplicity, God having hid these things from the wise and prudent and revealed them unto babes, he would have it just that way without any reservation. It is the man made of the dust of the ground that has sinned and who must die and after death be judged according to the deeds done in his body, whether good or bad. Adam was a sinner when he begat his first son, and that son was born dead in trespasses and sins, but he did not know this, nor ever would in this life unless he were quickened by the Spirit of God. That body is not quickened here, it is the soul who was alive in sin. By the Spirit's work it is made alive to sin, and the flesh not then being changed, from that day there is a warfare of flesh against spirit and spirit against flesh. It was this truth that

made Paul to cry "O wretched man that I am! who shall deliver me from the body of this death?" Another rendering of the translators is, who shall deliver me from this body of death? When deliverance first came to us from our burden of sin, it came through the operation of the Holy Spirit. Christ was born in our hearts the hope of glory. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Such have not received the spirit of bondage again to fear, although the body is still in the bondage of corruption, but they have received the Spirit of adoption, whereby we cry "Abba Father." Thus we are enabled to worship God in the Spirit and have no confidence in the flesh, the Spirit bearing witness with our spirits that we are children of God. In spirit, children of God. In body, sons and daughters of Adam. In the body we find infirmities, in it we groan, suffer pain and privation, yet Paul says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God," "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Ro-

mans 8:22, 23. God's children already have the Spirit of adoption which Paul calls the first-fruits of the Spirit, as distinct from the first-fruits of the body, which is in Heaven in the person of Jesus Christ. We have the Spirit of adoption, but are waiting for the adoption, to wit, the redemption of the body. Some might ask, where is the body redeemed from? We answer, according to the Word, it shall be redeemed from the grave. It would be interesting here to look at the word resurrection, does it not mean the raising up of that which has gone down in death? It is like the awakening out of sleep or the quickening of a seed. It is the same IT that is sown in corruption that is raised in incorruption, the same IT that is sown mortal is raised immortal. If the same body be not raised, then it is not a resurrection but a creation. If one died and were immediately quickened and taken to Heaven, it would be a quickening but not a resurrection. There is an order in this matter in the fulfillment of God's purpose. Let us examine it, for they are not changed into the likeness of Christ at death. Jesus' Spirit went to Paradise at death, so did the dying thief's, for Jesus said, "Today shalt thou be with me (my Spirit) in Paradise." The spirits, all that have departed in Christ, are in Paradise, the "Paradise of God." Their bodies are sleeping in the graves until the last trump. Not so, the Spirit of Jesus. It left Paradise, joining his blessed body, God raising him from the dead. This is referred to by Paul as fulfilling the second Psalm. "Thou art my Son, this day have I begotten thee." From

that moment the Eternal Son of God had an *immortal body*. His mortal body died and was raised immortal, so that he, Jesus, hath brought life to light. More than that, he hath brought life and immortality to light through the Gospel. Paul tells us that the trumpet shall sound and the dead shall be raised incorruptible. Some have inferred that this trumpet is the gospel trumpet, but follow the thought a little further. Does the blowing of the gospel trumpet raise the dead? The Arminians may think so, do we? No, the trump of God is not the gospel trumpet. It has never been blown by man. It will be blown at the end spoken of in our subject. Christ's body was laid in the grave with the whole company of those who had died before, but Jesus has risen from the dead and become the first-fruits of them. Under the law, as was the first-fruits, so was the harvest. Jesus was acceptable unto God as the first-fruits of them that slept, and all them that ever will sleep in the grave. We say again, he has already risen. The rest, that is, those who are Christ's, will be raised at his coming. Does this just mean when he comes by his Spirit to comfort his children, or when he came to destroy the Jewish nation, and scatter them as wanderers upon the face of the earth? No, we do not feel that. That is not the coming here spoken of, for we see in the following when his coming will be. It will be before he has delivered up the kingdom to his Father, before the end spoken of in our text. It will be at the last day, whatever and whenever that day will be. Until then, the heavens have received

him until the times of restitution of all things, and he now sits at the right hand of God, expecting till his enemies be made his footstool. That body, which was crowned with thorns, is now in heaven, "decked with resplendent wounds," yet glorified. John speaks of him as the Lamb in the midst of the throne, the Lamb, to show that it is the same Jesus who suffered, who is now Lord of all. How glorious and soul-comforting is this truth to God's despised and afflicted people, for they shall see his face. The disciples saw him taken up into heaven, a cloud receiving him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But had he not said "Lo, I am with you alway, even unto the end of the world." His Spirit is with his people while he is in heaven on his throne. He will come in like manner and he will be the same Jesus, and every eye shall see him. We look for his appearing. The Church of God, as wise virgins with their lamps trimmed, is waiting for her Lord. Paul said the Thessalonians had turned from idols to serve the living God; and to *wait* for his son from heaven, even Jesus. I said that those who have departed this life and are in the Paradise of God, are waiting also, but what different waiting is theirs to ours. With our waiting, temptations and care annoy, sin distresses us, and our joy is

damped, while in this tenement of clay, for we that are in this tabernacle do groan, here we are never satisfied. They are satisfied to wait, for they are with his presence satisfied, he leads them to fountains of living waters, and the Lamb in the midst of the throne feeds them. With them, as with God, a thousand years is but as yesterday when it is past. Being heirs of God and joint-heirs with our Lord Jesus Christ, they are waiting for all the joint-heirs to be made manifest, they wait for all the family to come home, for that time when death shall be shallowed up in victory. Instead of death being swallowed up now, death is swallowing up young and old. They wait, but it is pleasant waiting in perfect love, what restful waiting where perfect happiness abides. John says in Revelation 6, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet *for a little season*, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." There is an interesting account of an experience of Paul's related by himself in 2 Corinthians 12, which dates back fourteen years to the time recorded in Acts 14, 19. Paul was stoned, then drawn out of the city and left for dead. We do not desire to speculate, but does not this circumstance suggest that his soul for a while

left his body. This occurred in the twelfth year of his ministry, and fourteen years after this experience he wrote his letter to the Corinthians. He was caught up into the **THIRD HEAVEN**. Whether in the body or out of the body he could not tell. He was caught up into **PARADISE**, and heard unspeakable words, which it is not lawful for a man to utter.

Of the coming of the Lord, Paul often reminded his brethren. Especially do we see this in his first epistle to the Thessalonians, where he mentioned it in every chapter, and in the fourth chapter he gives us more particulars. His words are "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 (unto the coming of the Lord) 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." Our corruptible bodies are not changed until then, even if we should be here when the Lord comes, because these bodies must beget children who shall be conceived in sin. If the body was born again here, it would beget a seed that would not need salvation, nor would any of them enter into perdition. This will go on, men and women marrying and being given in marriage until he comes. The dead in Christ shall rise first. There will be two resurrections as set forth in the Word of God. The bodies of the saints are being preserved in the earth, blameless, unto his coming, the bodies of the wicked are being preserved blameable.

The resurrection of the dead in Christ will be first. John saith of them, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." The resurrection of the ungodly will come later, for the upright are to have dominion in the morning. Psalm 49, 14. His coming is to deliver his saints from the **WRATH TO COME**, but how different God's Word declares it will be for the wicked. Let us see what Paul says of them, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord: Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe." Do we need more proof? Jesus said "The hour is coming, in the which **ALL** that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." In Job's afflictions he was made to confess that he had heard of him by the hearing of the ear, but he said, now mine eye seeth thee. This was the eye of faith, which the soul is given, and by which the soul beholds Jesus as the altogether lovely and the chiefest among ten thousand. At such a sight of him Job said, "I abhor myself, and repent in dust and ashes." So with Job it did not yet appear what he should be, yet he said earlier, "I know that my

Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine EYES (plural) shall behold, and not another." That is, it would be that same Job whose eyes would behold his Lord. Over seven hundred years B.C., Hosea wrote, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Isaiah, about the same time prophesied "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." When Jesus came as our sin-bearer, he came weeping, bearing precious seed, and here we fellowship him with penitent and broken hearts. "And they shall look upon me whom they have pierced, and they shall mourn for him." His second coming is referred to by the Psalmist, who says "He shall DOUBTLESS come again with rejoicing, bringing his sheaves with him." During Christ's ministry on earth, death was not swallowed up in victory, and in Paul's day, he called it a saying, but when the trump of God shall sound, and we are raised incorruptible, then shall come to pass the saying. It has not come to pass yet, but it will come to pass when he comes from heaven with a shout. Revelation 21, 4. tells that "God shall wipe away all tears from their EYES; (plural) and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This corruptible must put on incorrup-

tion, and this is not putting on Christ in our profession and walk, as the new man of the heart desires to do, for the new man of the heart never dies, and is not corruptible, but is created after God in righteousness and true holiness. I have heard it said several times by good brethren that they had enough trouble with, and in, this old body in this life that they would never want to see it again after death, but let us all remember that the Word saith "Who shall change our vile body, that IT may be fashioned like unto his glorious body." None of us want our old bodies as they are. David did not, but he said, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake, with thy likeness." Psalm 17, 15. How often we have longed to be like him, but it doth not yet appear, but when he shall appear we shall be like him. "For if we believe that Jesus died and rose again, EVEN SO them also which sleep in Jesus will God bring with him." For, "we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep." It will be no harder for God to change those that are alive, than to raise those that have been dead, whether in the earth or seas. Our God made this earth, and all that in it is, out of nothing. He who assembled everything, giving it being when it had none before, can, in his time, assemble that which has been. It is admitted that those bodies will be different from what they were here, in likeness they will be like him. Their qualities will be different, but the substance will be the same there, as it was in Jesus, and as

it is in the plant or blade that has come up from the seed. 1 Corinthians 15. Thus the substance which was corruptible, shall be incorruptible. Our Lord's body was not corruptible, it did not see corruption, nor did it need salvation, for he was not a sinner. We say the substance will be there, for it will be a body of flesh and bones. We say flesh and bones, for Jesus said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." This is to show that it was not his spirit, but him. Paul says, "Flesh and blood cannot inherit the kingdom of God." This is of course a form of speech, he means mankind as it is. We have shown that mankind is dead, and all that he inherits here from Adam are sickness, pain and ills that are legion, but through our Lord's resurrection from the dead, we have been begotten unto a LIVELY HOPE, to an inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God unto salvation, ready to be revealed in the last time. In conclusion we ask our readers to read 2 Thessalonians 1. to see when this will be revealed.

G. R.

**Report on Progress of Book to bear title
"The Resurrection of the Dead."**

In the January, 1942, SIGNS we told our readers that we planned to get together what might prove to be the "greatest collection" of outstanding articles ever assembled on this important subject and publish them, with several articles of our own, in book form. We further stated that the book would

probably consist of 150 to 200 pages and that before "obligating ourself for the cost of publishing such a book, we would give our readers a description of what to expect and then wait to hear from them in order to judge whether the demand would be sufficient to warrant publication."

We are now prepared to report that we have sufficient material to publish a book 9 x 6 inches in size, in good readable type, to consist of 150 to 175 pages. It will be a companion to the book on PREDESTINATION which we published in December, 1926. It will contain 20 to 25 articles, by some of the ablest gifts that the Old School Baptists in this country have ever known. The book will be arranged in two parts: Part I will contain 10 or 12 articles which we regard as favorable to our own point of view, and in this part we plan to have a PREFACE, to be followed by seven articles of our own, covering various particular texts bearing on the subject. In Part II will be found 10 or 12 articles by ministers whose views differ from our own.

The price of the book will be \$1 per copy, which will include postage. In order to encourage NEW subscriptions to the SIGNS OF THE TIMES, we are going to make a couple of special offers to those who will want the book but are unable to pay for it; (1) With any NEW subscription for a year to the SIGNS at \$2 we will send the book free, and (2) in order to make it easy for all of our old subscribers to secure the book, we will send them a copy for each NEW subscription at \$2 a year they send us.

We honestly feel that our brethren and friends should read both sides of this question. While able gifts have differed in their views on this subject in the past, it will be seen from the articles which we have gathered together that they continued to walk together in love and fellowship, which was as it should have been. Our purpose in publishing the book is to bring about a better feeling and understanding between the brethren on this point of doctrine.

This notice will probably appear in the January, February and March issues of the SIGNS, in order to afford all of our readers the opportunity of seeing it and making up their minds just how many copies they will want. We hope by the first of April to have heard from a sufficient number to decide how many books to order from the printer. It will

then no doubt require until June 1st before the book will be ready for mailing.

May we ask that every one who plans to get a copy of the book let us hear from them promptly. They do not necessarily have to pay at this time, but please place your order now, so as to help us proceed and determine upon the quantity of books to have printed. Those who plan to get a book free by becoming a NEW subscriber at \$2 per year, or our present subscribers who will send us a NEW subscription for a year at \$2 can do so immediately, if they wish, and we will start sending the paper upon receipt of the subscription, with the understanding that the book will be sent as soon as it is ready for delivery.

We shall now await the pleasure of our readers.

R. L. D.

CIRCULAR LETTER

(Written by Elder H. J. Bird)

The Pocatalico Old School, or Primitive Baptist Association, now in session with the West Fork Church, Calhoun County, West Virginia, to the several churches of which she is composed, and to the several associations and meetings with whom we correspond, sendeth greetings and christian salutation in the Lord.

DEAR BRETHREN AND SAINTS OF GOD SCATTERED ABROAD:—In fear and trembling we approach the task of venturing on this our usual Circular Letter.

Dearly beloved, we feel it would be good and timely at this time to touch upon some of the cardinal points of doctrine that are most surely believed by us, but we are conscious of the fact that we are wholly unable to do so un-

less it please our gracious Lord to direct our pen, and in his love and tender mercy create within us a clean heart and renew within us a right spirit.

I wish at this time to call your attention to Isaiah 49:16: "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." This scriptural language, like all other Scriptures, is portraying the sure

mercies of God, and declaring his fixed and unchangeable purposes, the security and safety of all the seed elect. We desire to notice, if the Lord wills, some of the blessed things of this text. First, the word "behold" signifies, or means, double note of attention, and this in the order of its giving double note of attention to all whom God in his rich and adorable mercy has given the mind of the Spirit in discerning the wondrous work of God in what he has done for his poor and afflicted people in raising them up from their lost and ruined condition through his grace, and in his matchless power and redeeming love cleansing them from all sin, and making them kings and priests unto God, established their goings, put a new song in their mouth, even praise unto their God, placed their feet upon a Rock (Christ), the eternal Rock of ages. Oh that we might extol his name above every name, for his goodness and his mercy's sake. Bless his name, oh my soul; all that is within me bless his holy name.

"Behold, I have graven thee upon the palms of my hands." Dear brethren, notice these precious words. The little word "thee" signifies a definite or specific people, embracing all the election of grace, in every age, every land, every tribute, every dispensation of time. The palms of his hands represent not only the almighty power of God, but notice, brethren, the palms of the hands are the inside of the hands. Hence when the hands are shut is not all the inside shut in, and who could pluck you hence away? "My Father, which gave them me, is greater than all; and none is able

to pluck them out of my Father's hand."

So here we have it declared that your God has graven you, written you with an iron pen, in the palms of his hands (inside of his power), his everlasting love; chosen you in Christ, and that before the world began, that you should be holy and without blame before him in love, and what God has graven in the palms of his hands eternity will not erase, for what God doeth shall stand forever; nothing can be added to it or anything taken from it, and God doeth it that men shall fear before him. So, dear brethren, we have the glorious truth set forth, the *purpose* of God to save his *people*, (elect and precious in his sight) in his own blood; not by reason of any foreseen good in them, no, no, but by reason of his own choice, and his own everlasting love. Hence he, your God, has graven you (his people) upon the palms of his hands. How gracious is his love, when we deserved not the least of his notice. We were by nature the children of wrath, even as others. In the glorious purpose of our God to save his people from all sin, there must of necessity have been his fixed and unalterable purpose in all things, to the all-glorious end that nothing could overturn or thwart his holy purposes. If there was the least thing in existence running loose or uncontrolled by the sovereign hand of our God there could positively be no certainty or safety for anything. But, dearly beloved, do we not rest in the haven of doctrine, that our God declared the end from the beginning, and from ancient times the things not yet done, saying, *My counsel shall stand, and I will do all my pleas-*

ure? And again, *The pleasure of the Lord shall prosper in his hand.*

Just a few more thoughts in conclusion, i.e., *Thy walls are continually before me.* Let us notice by the light of divine grace, some of the glorious truths left upon record by the pen of inspiration pertaining to these blessed walls. Hear the glorious promise, "*Salvation will God appoint for walls and bulwarks.*" Dear saints of God, you need no other walls or bulwarks to shield you and keep you while you are pilgrims and strangers far from home, and to finally safely (without the loss of one) house you safe in the holy presence of God in that unending day of bliss, where with

immortal and unfettered tongues you will praise his hallowed name forever and forever. These walls, the appointing of God, will ever keep his children. Who hath saved us, and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, and that before the world began. The saints of God shall persevere through grace, to ultimate glory. We feel to acknowledge, in conclusion, that our expressions are broken and disconnected, but we humbly hope we have had no vain purpose in view.

Submitted in love.

J. C. HAMMOND, Moderator

H. J. BIRD, Clerk

CORRESPONDING LETTER

The Pocatalico Old School, or Primitive Baptist Association, to the several associations and meetings with which we correspond, sendeth greetings and christian salutation in the Lord.

DEARLY BELOVED BRETHREN:—Another year has rolled around, with all its many sorrows, trials, bereavements and cares. Truly this is a dark and trying day, a time to try men's souls, a time when the earth seems to reel and shake to its very center, when nations are at each other's throats, in the most cruel and bloody war, perhaps, of all time, but our God is even now ruling in the army of heaven and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doest thou? He will do all his pleasure, in all things. He works his sovereign will. Bless his holy name for evermore.

Our hearts are made glad, and we feel to be built up again in our spirit and hope, by the coming of your messengers, as they come declaring the whole counsel of God, proclaiming Christ the way, the truth, and the life of his people. We greatly desire a continuance of your correspondence. Our Minutes will inform you of the place and time of our next session, when and where we hope to meet you again, if the Lord wills. Grace, mercy and truth unto all the Israel of our God for his name's sake. Amen.

J. C. HAMMOND, Moderator

H. J. BIRD, Clerk

OBITUARY

J. A. LYNCH, one of the older men of Carroll Co., Mo., died at the home of his daughter, Mrs. Roscoe Spotts, Thursday, Oct. 29, 1942. Death came to this pioneer citizen after he had suffered failing health for a period of six months, due to complications that are frequently prevalent in advanced years. Brother Lynch was born near Tinneys Point, Ray Co., Mo., Sept. 29, 1851 making him 91 years and 1 month old. He was the son of William and Sarah Lynch and was a member of a family of four brothers and four sisters. On Oct. 19, 1871 he was united in marriage with Miss Ella M. Davidson, and to this union were born eleven children, eight boys and three girls. Two boys died in infancy, one girl died March 12, 1928, and one son died in July 1937. After a happy married life of sixty-two years, his wife passed away Aug. 6, 1933. To mourn the death of their father are seven children, twenty-six grandchildren, and twelve great-grandchildren. When young in life brother Lynch united with the Primitive Baptist Church at a meeting at Wakenda and remained a staunch member of that faith through the remainder of his life. The church where he first united having become dissolved, brother Lynch lived a number of years without church relationship, but on the fourth Saturday in November, 1937 he united with Little Blue and Sniabar Church at Grain Valley, Mo., and ever after was a strong contender for the doctrine of predestination and salvation by grace. My acquaintance with brother Lynch dates back only a few years, but I found him to be a deep thinker in meditating upon the Scriptures. For the past few years his eyesight failed him and he had to depend upon his daughter and granddaughter to read to him which they did in a spirit of kindness. Mrs. Spotts, his daughter, devoted her life to making her home a place of comfort for him in his last days. I was called a distance of more than fifty miles to preach his funeral, Sunday, Oct. 1 at 2:30 P.M. It was held at the Missionary Baptist Church in Carrollton where a large concourse of people had assembled, but I was the only Primitive Baptist there, and no one to do the singing. I submitted to let them use their choir provided they sang "Amazing Grace" and "How firm a foundation." After a short prayer

I tried to speak about forty-five minutes, using as a text, Isaiah 57:1, 2. While several of the family said they enjoyed my talk, I was sanctioned by only one old man that seemed to enjoy the true gospel. I speak of this to show how few Baptists there are in some parts of Missouri. As to his life as a citizen, the local paper said of his passing: "It brings to an end a life that long had been associated with the interests of this county, and he has left an honorable name which is being emulated by the members of his family."

His body was consigned to the dust in the cemetery near by, there to await in the resurrection the full fruitions of hope that his body will be raised a spiritual body, and he shall see Jesus as he is and be satisfied. He will be greatly missed by the family, especially in the family of Mr. and Mrs. Spotts where she so patiently and tenderly cared for him after he became blind, and our prayer is that God will comfort them as he only can comfort, and that he will give them to know God whom to know is eternal life.

W. L. HALL

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor

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

ELDER W. D. GRIFFIN, Pastor.

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

ELDER H. MATT BROCK, Pastor.

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

ELDER H. MATT BROCK, Pastor.

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

ELDER O. G. CARVER, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEN, 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.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH**

1315 Columbia Avenue

(PARK AVENUE HALL)

PHILADELPHIA, P. A.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A. M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Locust Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

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

(MRS.) M. R. FOSTER.

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

E. B. AULT, Pastor.

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

W. L. SLUSHER, Pastor and Moderator.

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

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

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

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

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

LUELLA STEVENS, Church Clerk.

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

C. M. FISHER.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 111

RUTHERFORD, N. J., MARCH, 1943

No. 3

PRAY FOR THEM

They're guarding their country with their lives,
And facing the dragon with his lies;
They've left their homes, their dear ones all,
And must they fall? Oh, must they fall?
Ye believe in God, pray for them all.

But we know so little, God knows all,
What this war is for, why brave men fall;
Trust in His wisdom, why do we fear?
To Him from the beginning, the end is clear.
Ye who believe in God, pray He is near.

The battle is His, as He wills it goes,
Whether to His own or to their foes;
His arm is strong, mighty His power,
If He wills, He can save from this hour.
Ye who believe in God, trust in His power.

The battle is His, life, death in His hands,
Assyrian hosts fell at His commands;
His people were freed from warring hordes,
His own, a people He leads and guards.
Pray for them all, His will, not ours, be done.

NELLIE H. ARNOLD

CORRESPONDENCE

Acts 3:1-11.

Of all the signs and wonders that the apostles did through the power of God, only those are recorded in the Scriptures that are needful for the instruction of the children of God in righteousness and the confirmation of their faith. The first eleven verses of the third chapter of Acts relate an incident in the apostolic ministry of Peter and John

that occurred soon after the descent of the Holy Ghost and the establishment of the visible church on the day of Pentecost. Peter and John visited the temple at Jerusalem at the ninth hour of the day, a special time of prayer, and saw a lame man that had been carried daily and laid at the gate of the temple, that is called Beautiful, to ask alms of

them that came to the temple for worship, and who was about to ask alms of the two apostles . . . Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk". Peter then took the cripple by the right hand and lifted him up, and the bones of his ankles and feet received strength. The cured man leaping, stood and walked and entered with them into the temple, praising God. Those who witnessed the miracle were filled with wonder and astonishment at that which had happened to the lame man, who held Peter and John, as they ran together unto them in the porch that is called Solomon's, greatly wondering.

Peter and John were witnesses of this demonstration of the mighty power of God. Out of the mouths of two or three witnesses shall every word be established. These two apostles were thought to be the oldest and the youngest of the apostles respectively. It seems appropriate that they should participate in this miracle, for it is by a miracle of grace that every child of God enters savingly into a knowledge of the truth, from the time that the first one of the family of the redeemed tasted that the Lord is gracious, until the last one finds a place in that house not made with hands, eternal in the heavens. Peter and John went together into the temple, denoting that blessed fellowship that the children of God have together in spiritual companionship when they sit down in heavenly places in Christ Jesus. Peter and John were together at the trial of Christ, they ran together to his sepulcher, and they

came to the temple together, not to offer up the sacrifice of lamb or bullock on a Jewish altar, but to attend to prayer and to offer spiritual sacrifices, also to preach to the Jews who assembled in numbers at the ninth hour, which was three o'clock in the afternoon.

This was one of the hours observed for prayer and sacrifice by the Jews. It was the ninth hour when Jesus Christ on the cross commended his spirit to God as he gave up his life, saying, "Father, into thy hands I commend my spirit." Prayer is the christian's vital breath, his means of communication with God. A sigh, a cry for mercy, a groan because of sin from a burdened soul is prayer, is indited in the heart by the spirit of God and is heard and registered in heaven. When the high priest under the law dispensation made intercession for Israel, he took a live coal of fire from the brazen altar of sacrifice and placed it upon the incense on the golden altar. As the fragrant incense vapor ascended, perfuming the place of worship, the high priest offered prayer. When a child of God, one of the priesthood of believers, prays, there is a work of the Holy Spirit in his heart, convicting him of sin and teaching him the justice of his condemnation and the righteousness of that fiery law that went forth from the hand of the Lord at Sinai. It shows him his ruin in nature, and in its application consumes all the combustible material of creature effort and legal works. The law burning in the bosom of the convicted sinner as holy fire shows him the vileness of his heart and causes him to groan within himself

and to cry for mercy. The creature was born in sin, and to live unto God, must die to sin and realize his need of Christ.

As the ninth hour was observed as an hour of prayer in Jewish worship, there is in this a spiritual signification. It denotes judgment in the sense that when a sinner prays for mercy, he acknowledges the righteous judgment of God for his sins. It was not far from the ninth hour when the first passover lamb was offered up at the time of the departure of the children of Israel from Egypt for the promised land. This lamb died typically in the place of and for the Israelites, and by the sprinkling of the blood of this passover lamb on the lintels of the door posts of the houses of the children of Israel, they escaped the wrath of God and became a nation. Jesus met the judgment of God for his bride, the church, at the ninth hour of the day. He suffered for her and in her stead all the penalty that she would have had to endure if he had not been a propitiation for her sins. By his death and resurrection the church became a holy nation and a peculiar people of the Lord. At the very hour Jesus died, the high priest in the temple was about to slay the passover lamb when suddenly the earth shook, rocks were rent, many graves were opened, and the veil of the temple was rent asunder from top to the bottom, showing that the way into the holiest was now made open, that the type had ceased, as Christ the true passover lamb fulfilled the requirements of the law and made the observance of ceremonial rites no longer necessary. At the ninth hour Jesus died with a prayer

upon his lips as he commended his spirit to the Father. When we enter the church, which is the true temple of God, it is through prayer and supplication; it is because of the merit of the sacrifice of Christ; it is through a sense of guilt having lain heavy on our conscience and our inability to lighten the burden. We can not stand or walk in our own strength before God. The man who was healed in the miracle under consideration could neither stand nor walk. He was lame from his mother's womb. All mankind is conceived in sin, born under its curse, unable to meet its just requirements and under its condemnation. This man had been carried daily to the temple that he might receive alms. This shows he could not stand or walk or live of himself, and that no man could relieve his infirmity. Vain is the help of man to relieve the sinner.

The word certain is used by the Holy Spirit to designate this man from all other individuals and shows him to be a representative character. A subject of grace is distinguished from all other individuals not receiving God's favor. This man represents a sinner who is convicted of sin and is slain by it. Such a character is separate from the world. This man had no strength or means by which he could relieve himself and was fully aware of his physical infirmity. He had to be brought to the gate of the temple to which reference has been made. It is the law that brings a subject of God's redeeming love to a realization of his need, for the law is the schoolmaster of believers unto Christ that they might be justified by faith. The decalogue

manifests the wound of sin and the ceremonial law points to the remedy, but is powerless to apply it. The law therefore is a ministration of death. Sacrifices under the law dispensation were offered daily, but could not take away sin. The repetition of these sacrifices day after day and year after year emphasized their impotency to purge the conscience or cleanse forever the foul stain of sin. The daily presence of this invalid at the temple to beg alms proved the gravity of his condition. He was incurable by any aid of man.

Peter and John bade this man to look upon them, not that they could of themselves effect a cure, but that through their ministration he might look to Jesus who is the fullness of grace and truth. Peter bade the afflicted one in the name of Jesus of Nazareth to rise up and walk, stating that he had neither silver nor gold to give him, gifts that perish with the using. Jesus had resided a considerable time as the word made flesh in his holy humanity in Nazareth. So the lame man was bidden to rise and walk in the name of Jesus Christ, the God-man, the holy one who had left the shining courts of heaven's effulgent glory to assume holy human flesh, that he might bring many sons to glory. When the fullness of the time was come, God sent forth his son, made of a woman and made under the law to redeem his church, which was under the law. The children of God being partakers of flesh and blood, Jesus likewise partook of the same that through death he might destroy him that had the power of death, and deliver them that all their lifetime

are subject to bondage. The law of God required obedience in the flesh, therefore Jesus was manifest in the flesh. In Christ dwelt the fullness of the Godhead bodily. In the matchless name of Jesus the lame man was bidden to rise up and walk. Peter then took the afflicted one by the right hand, which denotes acceptance, fellowship. Those that enter into fellowship with the son of God are placed at the right hand of Christ when the Lord shall come with his angels and sit upon the throne of his glory. Immediately the lame man was lifted up, his feet and ankle bones received strength and he was able to leap and walk and to praise God.

The poor child of God who has felt the plague of his own heart, and to be without hope in the world, leaps in a spiritual sense when his burden is removed, when peace is spoken to his soul, when he discerns Jesus as his great salvation, when he is lifted up from law into grace, when he enters into manifest life in Christ, and his soul magnifies the Lord and rejoices in his Savior. It is then that he walks, not after the flesh, but after the spirit. It is stated that the healed man entered into the temple. When the child of God is lifted up above the condemnation of the law, he enters into that rest prepared for the people of God and has his place in that antitypical temple of lively stones built up for a habitation of God through the spirit. The lame man, fully restored, resorted to Solomon's porch, one of the precincts of the temple that then was. Solomon typifies wisdom as well as peace. In the spiritual temple the subject of God's

grace learns that wisdom that is from above, and which is pure and peaceable. Jesus Christ is made unto his people wisdom, righteousness, sanctification, and redemption. By nature we learn wisdom from man, which is foolishness with God, but through the healing power of the Great Physician of our souls, we are taught the wisdom of God. The lame man did not enter the temple until he was healed, and the little ones in Zion do not learn the wisdom that is from above until they are made alive spiritually. It was in the temple that the healed man praised God. It is in the true church that God's redeemed family praise him. Of such it is written: "This people have I formed for myself; they shall show forth my praise." The lame man was cured without the use of silver or gold, which emphasizes the truth that all the gold, that all the natural wealth of men poured into societies and organizations of men, whether at home or abroad, can not suffice to save a single soul from bondage to sin and death. Only from Jesus comes the priceless blessing of eternal life.

ARNOLD H. BELLOWS

Route 2, CLARKSVILLE, TENN.

BROTHER DODSON AND OTHER EDITORS:

I am enclosing what seems to me a wonderful experience written by sister Ellen C. Parham whose obituary appears in the SIGNS of June 1942. It was found awhile after her death and I have copied it from the original. If it finds favor with the Editors, the writer would

love to see it printed in the SIGNS OF THE TIMES. I feel it may be some comfort to God's sorrowing, tried saints as it has been to me, a lonely one, without her.

(MRS.) B. H. SHEARON

These are some of the travels I hope the Lord has led me through. When I was fourteen years old I began to have serious thoughts on religion. At sixteen years old I united with the Old Baptist Church, and in a few weeks I began to think I had sinned against God in uniting with the church. I tried to ask his forgiveness and felt to be a sinner in God's sight. I went on that way for several years and finally worse off. In the meantime I wanted my name taken off the church book, feeling too unworthy to be with such dear old people. When I was twenty-four years old I married Robert Lee Parham. He was the best of men and a dear Old Baptist although he never united with the church. When my first child was born I nursed him too long the doctor said as I was not strong any way. I was reading in the new testament and came across the scripture about the unpardonable sin. It seemed I had committed it and I nearly went crazy. Thought I would for several months although the doctor said I would not and I finally got over it. Some years after my husband died. Our pastor preached one time on what he believed the unpardonable sin was and I liked to have shouted, the first and only time I ever felt like shouting at preaching. He said the unpardonable sin was not to believe in the Holy Ghost so I was cleared up on that. As I was coming home on the train that night a

news boy handed his wares to me. The thought came to me, give me Jesus, give me Jesus. Oh, how happy I was for awhile but it did not last. Before that I had lost my husband and that was the most sorrowful time of my life. I loved him dearly, it seemed no one ever loved their companion better, but after he had been dead a few days it came to me I had not grieved over his death and, too, right here I went through a very peculiar experience, so very peculiar I will not try to put it on paper. When it seemed I had not felt his death I begged God to make me feel and also begged him for mercy. My prayer was Lord be merciful to me, a sinner. Most of the time a lost sinner for that was what I felt to be. I have not words to express nor tongue to tell what I suffered for three long years. I tried to read the Bible and it condemned me. Brother Anderson, my pastor, told me not to read the Bible. I told him he had preached if any one was not in the covenant they were not saved and I was not in it. He quoted this scripture, "Whom the Lord loveth he chasteneth", "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." That was a little comfort but did not last. I told my mother that God could work and none could hinder, also I was not the cause of my suffering. She said of course not. So I suffered three long years. If my tongue had been removed I would have breathed, Lord have mercy on me, a poor lost sinner. How unworthy I felt. Felt that any one no matter what they had done was better than I, even a murderer, for I felt I

was a Judas. I felt all I have written, even more, for no pen can tell all the agonies of soul I had. One night after three years of agony, as I was retiring something said to me very plainly, "Stand still, and see the salvation of the Lord." I got into bed wondering what this meant and being tired went to sleep. Next morning my youngest son, Richard, came and told me the man had gotten more milk than common. I looked in the bucket and turned and said to myself, no more than usual and I saw a vision of some kind. I sat down by the table, hit my fist on it and said, I am saved at last. My aunt was living and I went into her room and told her I was not afraid of the devil any more, it was God I feared. She jumped up, threw her hands up and said, "Thank God." I was happy two or three days. It has been about twenty-three years. I thought with all this I would never doubt any more, but have had three or four seasons similar to the first although not quite so bad. My hope was on a thread and is most of the time. I believe it is just my suffering here on earth and again I fear I am all wrong. Feel too unworthy for any one to come see me and bring me flowers and good things to eat, and O, how weary and heavy laden I feel, just feel like I would love to be at rest if it was God's will. I hope it is because he loves me that I am so chastened. If anything I have written is any comfort to any of God's people give him the glory. Just feel I am less than nothing and down at the Saviour's feet, a beggar. Written June 7, 1935.

ELLEN C. PARHAM

BENTON, Ky.

DEAR EDITOR OF THE SIGNS:

My mind being led to this subject I will try to pen you my thoughts. "Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God." Ezekiel 24:24. Ezekiel, the strengthened prophet of our God, was at one time among the captives by the river Chebar, and the heavens were opened and he saw visions of God. The hand of the Lord was upon him, and the word of the Lord came expressly to him. He tells what he saw, and what the Lord told him to say, that he said. The Lord saith on one occasion to him, "Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down." "So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded." The children of Israel that had sought other gods, and had forsaken the true and living God, trusting in lying words, committing adultery, leaving the true husband (God) taking strangers in, these same Israelites asked Ezekiel, "Wilt thou not tell us what these things are to us, that thou doest so?" Ezekiel spake the words the Lord told him to speak expressly as he gave the words out to the house of Israel. "Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have

done: Ye shall not cover your lips, nor eat the bread of men." "Ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign." Ezekiel speaking as the spirit gave him utterance is the sign, the same sign to-day that we hope we know who the Ezekiels are by the way the Lord's hand leads them, and the words he puts in their mouths, the same word bearing witness to that which is in our own heart. When Ezekiel had all the desire of his eyes removed with one stroke, he was commanded to not mourn nor weep. When God commands it stands fast, when he speaks it is done. So, my dear children of the Heavenly King, do we not all feel that we have had the natural joy of our natural glory removed with one great stroke of his mighty power, and we did not weep for the natural enjoyment, or glory any more, neither did our tears run down because of same, but rather we mourned because with the same stroke he killed to one and made us alive to another. We were made alive to him through Jesus Christ, our Saviour, and he being the true light that lighteth up every one that comes to God through him. When this light shines in we rather mourn because of our iniquities, and not because of the death of natural joys or glories, and desires of our minds and our sons and daughters. We realize then after the stroke has been made, and its effect set up in our hearts, that we are powerless to help, or to save our own, and it will take the wielding of the same mighty sword to kill our sons and daughters to these

things that it did to kill us. If these things were true in Ezekiel's time, and he did prophesy them in spirit, and this had been his experience, and he was a "SIGN" to all true Israelites, then do we not see the same, dear children, today? See it with an eye of faith. The same word that came expressly to Ezekiel is nigh unto us even in our mouth and our heart. That is the word of faith which we preach in this our gospel day for with the mouth confession is made unto salvation and with the heart man believeth unto righteousness. Feeling inclined to read before retiring, I read the book of the prophet, Ezekiel, and after I did finally retire God's words to Ezekiel kept reading to me. I did not close my eyes in sleep, neither have I had any rest, I seem to want to talk or write about it. I know I do not know how to express myself, and I am not eloquent as Moses replied, neither do I know that I have the right understanding. I have not observed all of the rules and regulations that Jesus told the young man to do, and he said he had done them, observed them from his youth up. I fear, oh, how I do fear so often that I lack the *one thing*. I fear I do not know how to observe the *sign* that Ezekiel is to the house of Israel, but I hope I see how he mourned not for the dead wife, the one to whom he had been married, but kept on in spirit uttering the words that God gave him to utter, and that his natural desires were not bothering him enough at the time he was in spirit to even shed tears over the stroke. When we are in the spirit on the Lord's day, and it will be his day if

we are ever in the spirit, we are tasting the joys of our Lord and we have quite forgotten the joys of our natural glory, the things our natural minds were set on. I guess this twenty-fourth chapter was the prettiest and sweetest to me of all the book of Ezekiel. While his experience throughout is great to us who hope in spirit and in truth, as we hope we do, having to lean on Jesus as our hope, and only hoping at times that we have a hope. After we have lived in a cold, north country (the state we are in before the warm winds of God's love blows upon us) we love to feel like his effectual workings have been wrought in us, and if we lose a night's sleep it is as nothing. Sleep is easily regained and if I could feel like for his sake and because he chooses to know me and call me he makes me concerned over his works and ways, then I would be content to stay awake until I could fall asleep in him to wake in the resurrection morning in his likeness, then to be satisfied. So, when these things come to us as they did to Ezekiel, and we do not mourn the loss of them, neither shed tears because our love for them is gone, should we not rejoice that God has given us hope in his Son, that we have been killed to natural things with the same stroke that he took away these things from Ezekiel, and the same command that he gave him to not mourn, nor to shed tears, nor close his lips has been given us, and that is the answer why we do not mourn, but we do see and know we are sinners and that is grievous to be borne. But with Paul we hope to say, it is no longer I that sin-

neth, but sin that dwelleth in me, and we hope we hunger for the true bread which is Jesus our Lord, and not to eat the bread of men nor to worship other gods, nor go after other lovers, but have been made accepted in the beloved, when we are robbed and stripped and beaten for Jesus sake, then we go in his strength, in his riches, in his righteousness, and not our own. When the Ezekiels are told to speak they will be no more dumb, but their mouths will be opened to speak the word of truth, the word that was made flesh and dwelt among them, and they that hear shall be the true Israelites indeed, circumcised in heart, that God through his love, and with his great love wherewith he loved them when they were dead in trespasses and in sins, has called them and chosen them to be heirs of his, and joint heirs with his Son. The fire which consumes all dross is our God, and it will continue to baptize each and every heir of promise until the last son and daughter is safely housed in that Holy of Holies, where Christ, our elder brother, the High Priest, has gone to prepare a place that where he is we may be also, and if it were not so he would have told us. So let not our hearts be troubled for when we do in deed and in truth, desire with desire, as our elder brother Jesus did, we will desire God rather than gold. We, with fear and trembling, hope we have desired him. Then it is, my dear readers, that he bringeth us unto our desired haven. It is then he turneth the wilderness into a standing water, and dry places into water springs. He blesses them and brings them low through sor-

rows and afflictions, but there is joy in affliction. Whoso is wise will observe these things, and will understand the loving kindness of the Lord.

EFFIE BLAGG WHITENTON

HALCOTTSVILLE, N. Y.

DEAR BROTHER AND PASTOR:

I am writing you a few lines as I do not think I can attend the fourth Sunday meeting and I desire that you, who will assemble to talk and hear of the things that remain when all else shall fail, may know my mind is with you. In speaking Thursday at Ashokan you referred to the *rod* and *staff* from the twenty-third Psalm. I was so lifted up for a short time for it seemed I must have some part with those to whom that Psalm referred, otherwise the same thought would not have been with me and you be led to speak of it. I do not recall hearing any one speak of the *rod* since I left the New School Baptists and they seemed to think the *rod* and the *staff* were the same, but I have felt for some time that each word had its own meaning. The Psalmist had many occasions to call on his God for deliverance, which would not have been needful had not the *rod* of chastisement been felt when he forsook the law of God. When the children of God forsake his law and walk not in his judgments their transgressions will be visited with the *rod*. Even the *rod*, when we are enabled to see the hand of God in the trial, becomes a comfort for we then know only those whom the Lord loveth are chastened when they walk according to this world. "Blessed is the man whom thou chasten-

est, O Lord, and teachest him out of thy law." Psalms 94:12. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Rev. 3:19. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons." Heb. 12:6, 7. These and many other scriptures prove to us how necessary the *rod* is to correct God's straying ones. Then how wonderful the *staff* to support. His loving kindness will not be utterly taken from them, nor his faithfulness fail. "The peaceable fruit of righteousness" is yielded unto them that are exercised thereby. The Psalmist was made to cry, "Bring my soul out of prison that I may praise thy name." Psalms 142:7. When the soul is shut up and cannot come forth, that soul is made to realize the same power is needed to bring him out of this low prison, that brought him out of his first realization of a prison of darkness. I feel like writing more of the goodness of God in counting them worthy to suffer with Christ, and then bringing them out of the prison house that they may praise his name, but I must get this off in the mail. With love and fellowship to the dear ones in Christ.

AMY S. HEWITT

LEESBURG, Va.

ELDER R. LESTER DODSON,
DEAR BROTHER:

May I ask that the enclosed article, which I wrote out at the request of the aged brother, be published in the February issue of the SIGNS if at all pos-

sible. When it is published please see that twelve copies are mailed to me. This is because the aged brother has asked me to distribute them among his children and others of his family. I enclose \$2 for these copies. If you cannot get it in February number then by all means have it in the March number, but in February if you can. The brother has committed this to me, and he has since passed away. I want to get it off my mind as soon as I can, I mean by that, I want to discharge the promise I made to him that I would see his children and others get copies of it.

As another year opens I hope you may be sustained in your labors by the spirit of wisdom and understanding which is alone from the Lord. May you bear in mind that you are his steward to whom you must render some day an account of that which he has committed unto you. Endeavor to preach and to write that which the Word of God teaches, that you may acquit your conscience in his sight. His approbation is all that his servants need. We must not seek to please men, not even to please our own brethren, but to "preach the Word," to give the Word its full significance, not merely to square ourselves with our own or other's preconceived notions. Until you and others of us do this, we shall not have reached our mature stature as servants of the true and living God. Yours in gospel bonds,

H. H. LEFFERTS

(We are thoroughly in accord with the sentiment contained in the foregoing expressions of Elder Lefferts. For several years we have constantly borne in

mind, both in writing and in speaking, the fact that we at least occupied the place of a steward of the Most High God, and that we were accountable unto him. Because of this firm conviction, we have endeavored not to waiver or to swerve, either to the right or to the left, from the beaten path of truth in our service to him. We can truthfully say that our conscience is thus far void of offense toward our God in trying to serve the brethren to the very best of our ability, according to the light which has been given to us. We honestly believe that we have God's approbation, and it is this assurance which has been our main stay and our strength, by day and by night. It has been our lot to have to pass through some very trying and distressing experiences, and the only reason we have not fallen a victim to the floods and the flames is that Israel's God has been with us. He has said to our very soul, "My grace is sufficient for thee: for my strength is made perfect in weakness," and our soul has responded, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." We have neither sought to please nor to offend our brethren, but have prayerfully desired to present the truth, the whole truth, and nothing but the truth, and all, we trust, in love. Perhaps love has not abounded as much as it should have, for we are human and liable to err. We have endeavored to avoid being influenced by men and their traditions, but rather to be a faithful workman by hewing to the line and clinging to the word of God as the man of our counsel,

and determining not to know anything among men save Jesus Christ, and him crucified, as the only means by which sinners can be saved. Our readers have been the jury and have sat in judgment upon us, and with but few exceptions the verdict rendered has been favorable. For this we trust we are truly thankful to the Giver of every good and perfect gift, who, we are persuaded, has called us to serve in the capacity which he himself hath appointed. R. L. D.)

Brother R. Jackson Phillips came to me (H. H. Lefferts) Friday morning, December 18, 1942 and requested me to write down for him a relation of his christian experience. Recently he has had some strong impressions resting upon him to leave such a record as this for his children and others interested. He feels he ought to record something of the Lord's dealings with his soul, and not keep silent. I have tried to put down here from memory the things he has told me.

When I was about seventeen years old, I was stricken very ill with typhoid fever. At the same time, I was convicted of my sins and realized that I would die and go to hell, that there was no escape for me from damnation. Dr. Clark of Pulaski was sent for, and he told my parents I was going to die. Verily I thought so myself, and I truly believed hell would be my portion because of the awful load of sin upon my soul, but I did not die. In spite of the doctor's verdict, my life was spared. When I recovered, I soon forgot the sense of condemnation which had rested upon me, it gradually wore off and I concluded it

had all been the result of a feverish imagination. When I was about nineteen, this burden of condemnation came back on my conscience with redoubled force. This time it did not fade, but I knew I was lost eternally and could not escape that conviction. This continued with me for quite awhile. Deliverance came not by any effort of mine nor by any certain portion of scripture being brought to me. Deliverance when it came, was effected by a wave of love which seemed to sweep over me and fill my heart. I believe now it was the love of God; at the time I did not know what it was except that it afforded me perfect relief and rest from my condemnation. The burden was entirely gone. I united with the church called Indian Creek and was baptized by Elder Tommie Dickens, and have been a member there for about fifty years. After moving to Loudoun County, I again got into a very dark state of mind in which I lived for fourteen years. During all this time, no comfort was mine; I became persuaded that my experience of conviction and of deliverance had all been a mistake. The devil convinced me that I was his, that I knew not God, that I was deceived as to religion, and that hell would indeed at last claim me for its own. These were long, weary, dark years. Several times during this period, I felt tempted to take my own life and thus plunge straight into the damnation for which I felt I had been created. During this time, one morning I went to see Elder Lefferts at the office of Saffer Bros. where he then worked, and told him my trouble, told him I was about to end my life. He

talked with me, quoted to me many portions of the Scripture, but nothing he said did any good, nothing reached my heart and darkened mind. Also, during this time, one of my sons went to Elder Lefferts and had him come to my son's home that he might again talk with me and try to comfort me. But again his conversation did me no good, no word had any meaning for my soul in the midnight in which I was. At the end of about fourteen years of this distressing state of mind, I was afforded deliverance again. It came in such a way as completely surprised me. I was not looking for it, had given up all hope of ever having any peace of mind again, but when the deliverance came, I was happier than ever I had been in my life. I could shout: "I know that my Redeemer liveth." It was a most blessed assurance. I have never lost the power of it since that day. I have never since fallen into such doubt and despair as had been mine for those fourteen years. I have my ups and downs, am not very well, but the assurance that Christ is my salvation has not been taken from me. I know that he alone is God, that there is no God beside him, that he orders and sustains all things. I know that he commands and it stands as he says. I believe in the predestination of all things, in the unconditional election of the church in Christ before the foundation of the world. There is a time to live and a time to die, I believe my bounds are set and that I cannot leave this mortality until he calls, and when he calls I shall answer him.

Five or six days after the above was

written by me at brother Phillips' dictation, he became ill and was taken to the Loudoun County Hospital, Leesburg, Va. where he succumbed to pneumonia and passed away December 30, 1942 in the 80th year of his age. After brief services, the morning of the 31st, in Leesburg, his body was taken back to Floyd County for interment at Indian Valley.

H. H. LEFFERTS

Box 577, LEVELLAND, Texas.

DEAR EDITORS OF THE SIGNS OF THE TIMES:

Enclosed you will find \$2 to pay my subscription to our dear old paper for another year. My husband was a subscriber to the SIGNS at the time of our marriage forty-five years ago. It has been a regular and welcome visitor in our home ever since, and we still love and enjoy the doctrine it contends for. It sets forth the only doctrine in which we find any hope or comfort. It is dear to our hearts, and we find it indeed a comfort. It is dear to our hearts, and we find it indeed a comfort and solace in the dark and troubled times. I believe our captain, the God of heaven and earth, who made and rules all things therein will guide the old ship of Zion into the sunny port of sweet deliverance without the loss of one. O may his love and tender mercy ever hover over his people, wherever they may be, is the prayer of one who feels to be the least if indeed one at all. Written by his wife.

T. W. BOWERS

CLEVELAND, Texas.

ELDER R. LESTER DODSON:

Please find money-order for \$4.50 for which you can give me credit on my subscription to the SIGNS OF THE TIMES. My father has been reading the SIGNS ever since I was a small girl and I am now sixty-six years old. He is eighty-eight and gets great pleasure reading the paper still. Father, my pastor, J. A. Collins, and I all read it and enjoy it so much. I am getting a pension now and will try to keep my subscription paid up. I surely thank you for sending the paper to me so long without pay, and may God bless you and keep you by his power. If it is not asking too much please pray for me. I am a widow and have had hard times but I feel that God has been merciful to me. Your sister in hope of eternal life through Christ.

MOLLIE POWELL

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

A. E. Clark, Kans., \$1; W. S. Loyd, Kans., 30 cents; Mrs. J. D. Shafer, N. Y., \$1; H. E. Danks, Cal., \$2; L. J. Wiss, Okla., \$1; J. N. Wageonheizer, N. Y., \$1; J. K. Buckwalter, O., \$1; D. L. House, N. C., \$1; F. H. Richardson, Ia., \$8; Mrs. R. S. Craig, Va., \$1; C. Willard Dodson, Va., \$18; J. F. Lax, Ill., \$2; Miss S. Leedon, Pa., \$3; R. B. Potter, Me., \$2; T. L. Disharoon, Pa., \$1; J. J. Nance, Tex., 50 cents; S. W. Shipway, N. Y., \$1; E. C. Young, Ky., \$2; Dr. T. E. Presley, N. M., \$1; A. D. Hughett, Wash., \$4; F. Johnson, W. Va., \$1; Mrs. A. T. Jones, Mich., \$2; C. E. Tacey, N. J., \$2; G. A. Carlson, Cal., \$1; J. M. Davis, N. C., \$1; A friend, Mich., \$1; Mrs. D. O. Yeisley, Wash., \$1; Eld. E. B. Ault, Tex., \$5.

EDITORIAL

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*All letters for this paper should be addressed, and remittances made payable to,***SIGNS OF THE TIMES****P.O. Box No. 70****Rutherford, N. J.**

A word spoken in due season, how good is it!
Proverbs 15:23

As we come to address the readers of the SIGNS OF THE TIMES, our desires are that we may write unto you as though we were speaking directly to you of the kingdom of God and his righteousness. In our meditation upon attempting to write at this time, the text, "A word spoken in due season," was given us and we will present some thoughts we have regarding it. The Word, as recorded by the apostle John, was in the beginning, and was with God, and was God. Before God created the heaven and the earth, this Word held a counsel and all God's purposes were declared which is proven in the word of inspiration: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isaiah 46:10. The word of inspiration

speaks of God as though he began and did work according to his purpose, and after he had performed certain work he called it a day, and he continued until he had finished all his work, and saw everything he had made, and, behold it was very good, which was the end of six days work. Thus the heavens and the earth were finished, and all the host of them. This portion of the *word is in season* to give to God's creatures the beginning of things manifested by God's power. "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, thoroughly furnished unto all good works." 2 Timothy 3:16, 17. We get instruction in the literal word as to the dealings of God with the sons of men through all the law and the prophets as God inspired them to write, which is the *word spoken in season*. As we come on down through the record of the prophets, we have the word of prophecy of the Messiah that was to come for the time drew nigh for God to be manifest in the flesh, and the virgin of man to bear his Son, and God spake to Joseph telling him of the things he had purposed, and his determined will, "for he shall save his people from their sins", which was his *word in due season*, and all this was done in fulfillment of the word of the prophet saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us." Matt. 1:23. When, at the time of his birth, God inspired men to know his purpose, and directed them to

where he was, and gave them words in season to utter, and worship his son, and glorify God for the manifestation of his salvation, and Simeon was directed by the spirit into the temple; "When the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." Luke 2:27-35.

These words were all *spoken in due season* and the Holy Ghost opened to those exorcised, that they should behold the wonderful works of God. The sweetness and joy of salvation, when expressed in words that come to our hearts, "is like apples of gold in pictures of silver." Prov. 25:11. And when we behold them in their beauty we would feast our souls without ceasing, but tribulations come and we are made to doubt and feel that we are cut off, and we will never have the privilege to enjoy the sweetness of such fruitful seasons again, and go down into the valley of Achor and have no light; then in an unexpected moment and way

it seems light is sprung up, and words are repeated in our hearts that make us rejoice which were *in due season*. When the day of Pentecost had fully come, the Holy Ghost came upon the apostles, and they spake with other tongues as the Spirit gave them utterance, and there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. Now when this was noised abroad the multitude came together and were confounded, because that every man heard them speak in his own language. Acts 2:1-6. These *words are in due season* to express to men the prophecy of Joel, and to assure the apostles of the promise of Jesus, that he would send the Comforter to them. The fourteenth verse of this second chapter of the Acts tells us how Peter standing up with the eleven lifted up his voice and said, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." These are *words in due season*, and redown to the glory of God. The remainder of this chapter gives account of the effects manifested in the speaker and hearer, and the obedience the flesh was made to manifest, which to us are the manifestations in every creature born of the incorruptible seed by the word of God. We do not mean the literal word but the revealed word. The gospel is the power of God unto salvation spoken by the servant of God to the believer, which stirs up his pure mind in the manifested power in his heart, and are *words in due season*. The minister of the gospel is strongly admonished in God's word to shun profane and vain babblings. 2 Timothy

2:16. Profane means to make common or unholy, or manifesting irreverence toward the Deity or sacred things. Vain means elated with self admiration; greedy of applause. How true it is, when one who has the esteem of the church of God is left to the flesh, that the ordinances of the church of God and the order thereof is so irreverently referred to, and are so easily entreated to turn from them, his words will become as sounding brass or a tinkling cymbal, and the church of God will not have a due season to hear his words.

Vain babblings: Often we are lifted up with pride in the flesh, and have esteem for our standing among the brethren; we feel that our words should have much consideration, and the way of our goings followed, in so much that we will pull to the division of the organization of the church militant, and trouble and sorrow is felt through the whole body. Oh, if we could then see ourselves and know as David, "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah." Psalm 39:5. When vain words are spoken from the pulpit, we hear what great things individuals have done, and what wonderful achievements have been made. "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." Galatians 5:24-26. "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:21.

Our sincere desire is to *speake words in due season* to all men whether they come as reproof, correction, or exhortation if given by the exorcise of the Spirit, and when comfort and strength is given to the meek it is proof that God had ordained that strength to them. When we were ready to perish, and were made to cry out, "Lord, save us: we perish" the words which were spoken to us, or were repeated in our hearts, were *in due season*, and when and where the gospel is preached it is the *word in due season*. In this time of sorrow throughout the whole earth, if we could, we would speak a word to strengthen the faith of God's people, but we know it is not in man so we can only commend you to God, and may his word abound in your hearts that you may see him as an all powerful God. "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Daniel 4:35.

C. W. V.

JOHN 4:16-18

"Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

Brother S. L. Roberson, of Haile, Louisiana, has asked that we present our views through the SIGNS OF THE TIMES

on the above portion of Scripture. This incident of our Lord and the woman at the well should undoubtedly be considered as being intimately associated with the miracles at the marriage at Cana of Galilee; the healing of the impotent man at the pool of Bethesda, and others, all of which have a material bearing upon the dispensations of *law* and *grace*. The numbers five and six are both legal numbers. The law which God gave to Moses consisted of five books. The legal or work period of time is six, for we are told in Genesis that God created the heavens and the earth and all that in them is in six days, and that "he rested on the seventh day from all his work which he had made."

There are some things to which we wish to call attention in the record which John gives us of the Saviour and the miracle he performed in converting the water into wine. First, we are told that this took place on the third day, which is significant of the last or gospel day, and, second, that there was a need for more wine at the marriage feast. John says there were set there six waterpots of stone, and when Jesus' hour was come, or the time for him to manifest his power, he commanded the servants to, "Fill the waterpots with water. And they filled them up to the brim." Then he said unto them, "Draw out now, and bear unto the governor of the feast." And "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man

at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." John 2:9-10. The six waterpots were used under the law in connection with the purification of the Jews, and as there could be no justification or cleansing of a sinner in the sight of a just and holy God except the law be perfectly fulfilled, the six waterpots were of necessity filled to the brim, thus denoting in type that all the demands of the law were absolutely met in full when Jesus shed his blood for his people. When the servants drew off from the pots the wine was pronounced to be the best wine. All of the blood that was shed on Jewish altars could not atone for the sin of a single sinner, but the blood which Jesus shed on Calvary's cross could and did make full and complete at-one-ment for all of his people throughout all ages of the world—those who dwelt upon the earth before he came into the world as well as those who were to follow after him. This wine was therefore the best wine and signified the blood of the gospel dispensation, without which there could be no remission of sin. This miracle then set forth the fulfilling of the law and the bringing in of righteousness by Jesus Christ.

In the fifth chapter of John we are told that "There is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches," and that "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." This was legal

Jerusalem, and to be sure a great multitude of sheep, or the Lord's people, lay there in these five porches, being held for a ransom until the law's demands could be met. How pitiful was their condition! Some were impotent, or absolutely helpless and unable to do anything for themselves; some were blind, and some were halt, and some were withered. It would be difficult to picture a more pathetic scene. But in the providence of God there was this pool called Bethesda, which means, "House of Mercy." Wonder of wonders it is to the dear child of God that "Justice and Mercy" have met together and kissed each other in the Lord Jesus Christ. Therefore, he could say to the impotent man, "Rise, take up thy bed, and walk." It is said that, "*immediately* the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath." Truly, never man spake like Jesus, and when he speaks it is done, and when he commands, it stands fast. When he heals, or delivers, it is invariably the Sabbath, or the day of rest with the sin burdened soul.

In connection with the text under consideration, it is said, "He (Jesus) must needs go through Samaria." There was a necessity for all that Jesus did, and nothing that he did was in vain. Jesus did not go through Samaria by chance, but according to the providence of God, who orders all things after the counsel of his own will. In the purpose of Almighty God this poor Samaritan woman was to come to Jacob's well and there find one whom she would be astonished to have take any notice of her. Neither

was it by chance that his disciples were not to be present at the time, for Jesus must needs converse with her alone. He who discerneth the thought and intent of the heart of man, who knoweth all the secrets thereof, and from whom naught can be concealed or nothing hid, he communes with the sinner in the solitary places and, independent of all human aid, when he speaks, his words carry force and conviction.

This Samaritan woman was accustomed to drawing water from Jacob's well, where she had to come again and again, for it was only a shadow or type of that living water which Jesus had to give. When he said unto her, "Give me to drink," she was surprised that he should condescend to look upon her since, as she said, "the Jews have no dealings with the Samaritans." Jesus then told her if she had known the gift of God and who it was that spake unto her, she would have asked of him and he would have given her *living water*. Seeing that he had nothing visible to draw with, and the well being deep, according to her natural powers she could not perceive how he could give her living water. She was soon to learn that she stood in the very presence of him who was indeed far greater than Jacob, who gave the well from which she had come to draw water. Jesus first told her of natural things, that "Whosoever drinketh of this water shall thirst again," which she well knew to be the case, and then he said unto 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." Here was something different from anything she had ever heard of before. She would not have to draw water from this well day after day, and year after year, for the lack of which she would thirst again, but this water would indeed be living water, and it would constantly be springing up into everlasting life. She, therefore, thirsted for this water, and said unto Jesus, "Sir, give me this water, that I thirst not, neither come hither to draw." She was thus made to experience that salvation was not by works of righteousness which the creature can perform, but 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." Having learned this and having ceased from her labors and entered into gospel rest, Jesus said unto her, "Go, call thy husband, and come hither." Surely, no one will doubt that Jesus knew the innermost desires of her soul, and needed not to be told by her that she had no husband, even though she had had five husbands, but it was for her sake and our sakes that he said this to her. She typifies the Church of the first born who has come to the end of the law and must confess before men the wonderful works of our God. When she said she had no husband, Jesus commended her by saying, "Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

Our understanding is that she had done all she could to comply with the demands of the law, but had utterly

failed in every point and had become guilty before God. The law condemned her, and she was miserable and wretched and poor and could receive no comfort or consolation from it. Being brought to the end of the law, she realized it was her schoolmaster unto Christ, and there he was revealed and she perceived of a truth that he was some wonderful one. After Jesus had instructed her more perfectly regarding the true worship of God, he said unto her, "God is a spirit: and they that worship him must worship him in spirit and in truth." Thereupon came his disciples, and the woman 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?"

It is after this manner that God brings his children from nature's darkness into the marvelous light of his glorious gospel, teaching them that his blessed son is the end of the law for righteousness sake. Then it is they know the difference between law and grace, and once they have been truly taught it, it is all of grace forever afterwards, for they can never believe anything else, and they should not live in adultery by pretending to be married to another by partaking of the works of the law. Let them come out from among Babylon and be separate and not partake of her sin, returning to give glory and honor unto him who hath loved them and gave himself for them.

We trust our thoughts will prove satisfying to our brother and all who may read them, and if so may everlasting praise be rendered to him to whom everlasting praise is due. R. L. D.

**Report on Progress of Book to bear title
"The Resurrection of the Dead."**

In the January, 1942, SIGNS we told our readers that we planned to get together what might prove to be the "greatest collection" of outstanding articles ever assembled on this important subject and publish them, with several articles of our own, in book form. We further stated that the book would probably consist of 150 to 200 pages and that before "obligating ourself for the cost of publishing such a book, we would give our readers a description of what to expect and then wait to hear from them in order to judge whether the demand would be sufficient to warrant publication."

We are now prepared to report that we have sufficient material to publish a book 9 x 6 inches in size, in good readable type, to consist of 150 to 175 pages. It will be a companion to the book on PREDESTINATION which we published in December, 1926. It will contain 20 to 25 articles, by some of the ablest gifts that the Old School Baptists in this country have ever known. The book will be arranged in two parts: Part I will contain 10 or 12 articles which we regard as favorable to our own point of view, and in this part we plan to have a PREFACE, to be followed by seven articles of our own, covering various particular texts bearing on the subject. In Part II will be found 10 or 12 articles by ministers whose views differ from our own.

The price of the book will be \$1 per copy, which will include postage. In order to encourage NEW subscriptions

to the SIGNS OF THE TIMES, we are going to make a couple of special offers to those who will want the book but are unable to pay for it; (1) With any NEW subscription for a year to the SIGNS at \$2 we will send the book free, and (2) in order to make it easy for all of our old subscribers to secure the book, we will send them a copy for each NEW subscription at \$2 a year they send us.

We honestly feel that our brethren and friends should read both sides of this question. While able gifts have differed in their views on this subject in the past, it will be seen from the articles which we have gathered together that they continued to walk together in love and fellowship, which was as it should have been. Our purpose in publishing the book is to bring about a better feeling and understanding between the brethren on this point of doctrine.

This notice will probably appear in the January, February and March issues of the SIGNS, in order to afford all of our readers the opportunity of seeing it and making up their minds just how many copies they will want. We hope by the first of April to have heard from a sufficient number to decide how many books to order from the printer. It will then no doubt require until June 1st before the book will be ready for mailing.

May we ask that every one who plans to get a copy of the book let us hear from them promptly. They do not necessarily have to pay at this time, but please place your order now, so as to help us proceed and determine upon the quantity of books to have printed. Those who plan to get a book free by becoming

a NEW subscriber at \$2 per year, or our present subscribers who will send us a NEW subscription for a year at \$2 can do so immediately, if they wish, and we will start sending the paper upon receipt

of the subscription, with the understanding that the book will be sent as soon as it is ready for delivery.

We shall now await the pleasure of our readers. R. L. D.

CIRCULAR LETTER

(Written by Deacon Isaac McIntyre)

The Lexington-Roxbury Old School Baptist Association, now in session with the Olive and Hurley Church, of Shokan, N. Y., September 16, 17 and 18, 1942 to the several churches and associations in fellowship with us, with which we correspond, sends greetings and love in the Lord.

DEARLY BELOVED BRETHREN:—As the custom is to write a letter at this time, it fell to our lot, much against our wishes, to write a letter to God's people. The portion of Scripture found in the first epistle of John, second chapter, twelfth verse, has been on our mind for several days: "I write unto you, little children, because your sins are forgiven you for his name's sake." This is not to accommodate us, but for the name of Jesus, who was announced by the angel the Savior of sinners and witnessed by a multitude of the heavenly host. There is no other name given under heaven among men whereby we must be saved. He raises the beggar from the dunghill and sets him among princes. He gathers the lambs in his arms and carries them in his bosom, and when they are grown sheep he places them into the fold, and there shall be one fold and one Shepherd. They are sheep, and he calls them all little children. No big ones. That is

why we are writing this to you, because we feel to be the least of the little ones. We feel we are not worthy to take the name of Jesus on our sin-polluted lips, to say nothing about our writing to the people of the living God, a God that has all power in heaven and on earth, that even commands the fish in the sea, one to come and take Peter's hook, and another to spew Jonah out on dry land. Yet poor sinners think they can do something to save themselves. But it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. He has to be drawn by the Father, for he says, No man cometh unto me except the Father draw him. And he that cometh unto him he will in no wise cast out, but will raise him up at the last day. A wonderful God, who can raise the dead and fashion them like his own glorious body. We often think of John, who was banished to the isle of Patmos, and how his little children are often in

the same isle, and nothing but rocks and crags surround them; the Lord knows what we need. Then we can say we cried unto the Lord and he heard us, and feel for a time he has delivered us out of our troubles, and we feel to praise and adore his holy name. Surely he has been with us in six troubles and in the seventh will not forsake us, and we are made to say, Roll on thy undisturbed purposes. At times we feel to be exalted above measure, and can follow him to prison and to death. But then is when we have to be shown, like Peter, how weak we are, and immediately the cock will crow, at the very time when we have denied him thrice. He even controls the fowls to act at his appointed time. There is nothing too hard for him to do. He speaks and it is done; he commands and it stands fast, and can save to the uttermost them that come to God by him. This same man that was proclaimed the Savior of sinners has been exalted on the right hand of God, a Prince and a Savior, to

grant repentance to Israel, and forgiveness of sin. He can say to the north, Give up, and to the south, Keep not back; bring my sons from afar and my daughters from the ends of the earth, even as many as the Lord our God has called.

We feel truly thankful that this same Jesus has sent his messengers to us, bringing glad tidings of great joy, preaching Christ and him crucified. If the Lord will, our next session will be held with the First and Second Churches of Roxbury, between the second and third Sundays in September, 1943, where we hope to meet you all again, if the Lord wills.

Farewell, my dear brethren. The time is at hand that we must be parted from this social band. Our several engagements now call us away. Our parting is needful and we must obey. Farewell until 1943.

ARNOLD H. BELLOWS, Mod.

ORVILLE WINCHELL, Clerk

EDWARD ADSIT, Ass't Clerk

OBITUARIES

MRS. DONIA WOOD, our sister in christian bonds, sweetly fell asleep in Jesus November 28, 1942, aged 70 years, 6 months, 6 days. She was born in Bell Co., Texas, May 10, 1872 and died in Coleman County, Tex. At the age of seven, moved into Taylor Co., Tex., but was there only one year. With the exception of three years in east Texas, the most of her life was spent in Coleman County. She was reared in an Old School Baptist family, both her parents being of that faith. Her mother's father was the late Elder G. W. McDonald who died in July, 1884. Her father was the late S. H. Williams whose obituary was in the SIGNS of June, 1926. Her husband passed away in 1938. Since then, she lived with her son who is not married and who devoted himself to her comfort and welfare in these

past three years during which she had been having heart spells from time to time. During this time, her son left her only to go to his work. Surely he had his reward in thus being disposed to look after this dear mother, for love's labor is never lost or in vain. The Lord is ever mindful of our labor of love in his name, and inasmuch as service is rendered to one of his own, he counts it as rendered to himself. She was baptized the first Sunday in May 1938 into the Mountain View Old School Baptist Church at Santa Anna, Coleman Co., Texas. She leaves two sons, three grandchildren and three sisters: Mrs. Drue Stoval who was with her when she died, Mrs. W. S. Copeland of Salinas, California, and Mrs. Ettie Smith of San Antonio, Tex., at whose request I am writing this notice. I quote from her sister's

letter to me as follows: "Her heart just stopped, she passed away peacefully, not a struggle. She was ready and willing to go, to meet her Savior that she loved and worshipped. She was always in her place at church until this last sickness. She believed strongly in election and predestination." From this description of her, we gather that sister Wood was one of the Lord's redeemed, sealed with the Holy Spirit of promise unto the redemption of the purchased possession. To be made fit for the Savior's presence is the accomplishment of the Holy Spirit in applying to the subjects of God's grace, the efficacy of the atonement made for them through the work of Jesus Christ in giving himself for them that they may live to him forever in his presence. "The memory of the just is blessed." Of such as sister Wood, it may be said they have a goodly heritage, the lines have fallen to them in pleasant places. May the Lord reconcile us all to his divine will, and cause us to desire his will to be done at all times.

H. H. LEFFERTS

MARY JANE CAMPBELL was born at Wardsville, Ontario, July 2, 1858, and departed this earthly life March 13, 1942. She was in her 84th year. She was the only child of John B. McArthur and Martha Mills. On December 28, 1880 she married Daniel W. Campbell of Duarte, Ontario. He predeceased her twenty-three years ago Jan. 12. On the fourth Sunday in March 1885 mother was received into the Old School Baptist Church and, with father, was baptized the first Sunday in May at Dunwich by Elder William Pollard. Mother was a faithful member and a great Bible reader. She loved the truth and was a firm believer in absolute predestination. She always looked forward with joy to her church meetings, and enjoyed the entertainment of those she held so dear, and the conversation of those things that were so very precious to her. I remember that when home duties would interfere at meeting times she would remain at home so that father, who was a deacon, might be in his place. After father's death she sold the farm and moved into Highgate where she lived until about a year and a half before her death when she came to live with us. She suffered severe heart attacks, and when they became more frequent and more painful she would long to be at rest where there

was no pain or suffering. Her family was with her when she passed away. She leaves to mourn, three daughters: Mr. G. H. Strauch, Waltham, Mass., Mrs. F. W. Kanter, Detroit, Mich., and the writer, Mrs. E. C. Guyitt, Muirkirk, Ontario. Also five grandchildren and one great-grandson. Her funeral, which was largely attended, was held from the Duarte meeting-house, and conducted by her pastor, Elder George Ruston. He spoke from Timothy 1:1. Her remains were laid to rest in Duarte Cemetery beside her dear husband and infant daughter. We feel the loss of a wonderful mother more keenly as time goes on, and miss her in so many ways, yet we know our loss is her gain and feel to say "Thy will be done".

(Mrs.) E. C. GUYITT

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala.
W. D. GRIFFIN, Pastor.

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

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

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

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

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

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

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk

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

(MRS.) M. R. FOSTER.

Big Spring Church, Elgin, Oregon, meets the third Sunday and Saturday before. C.W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH
1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.**

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

The 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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEEN, Pastor.

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

E. B. AULT, Pastor.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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

C. M. FISHER.

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.
J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”⁹⁹

VOL. 111

RUTHERFORD, N. J. APRIL, 1943

No. 4

BIBLE TEACHING

Of all the sinners I am chief,
A carnal man and sold;
In Christ alone I find relief,
And comfort to my soul.

It is by Christ that I believe,
By him that I repent;
From him each blessing I receive,
His spirit brings content.

He thanked his Father he had hid
His truths from prudent men;
In covenant he did forbid
Men teaching to know him.

They shall not teach men me to know,
That is the Spirit's work;
Poor mortals living here below
Will soon go back to dirt.

Now all thy children shall know me,
From greatest unto least;
I shed my blood to set them free,
That they might have a feast.

Let not your hearts be troubled now,
Believe in God and me;
The Comforter will teach you how
From sin you are made free.

This sinful world is not your home,
You have a home above;
Some day I'll come and take you on
To that sweet home of love.

LYTLE BURNS

CORRESPONDENCE

WEBBVILLE, Ky.

Predestination and the Problem of Evil

The objection is often raised that if God predestinated the entire course of events in this world he must be the author of sin. It is because of this objection that I, with fear and trembling, attempt to give my brethren everywhere a few thoughts on this very vital subject. Thoughts which I most sincerely believe were given me by our Heavenly Father who is the only sovereign ruler of heaven and earth, omnipotent, omniscient, omnipresent, infinite in all of his attributes, "Holy and reverend is his name." To begin with allow me to restate that, "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass, yet so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his de-

cree." *London Confession*. It is matter of fact, and well understood by many, that the doctrine expressed in the foregoing statements is the doctrine held by all genuine Baptists everywhere from the very earliest of their existence, which of course began when our Lord instituted his militant church at Jerusalem. Many will admit readily that God did predestinate what they term the good that comes to pass, but flatly deny the predestination of anything which seems to them evil, and of course they want to be the sole judges of what is good and what is evil. We dissent from them on the ground that they are incompetent judges, remembering that, "every way of a man is right in his own eyes." There has ever been those, and at this present time their number is legion, who "call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Therefore, we cannot accept their ideas relative to God's eternal decrees. And now as we venture upon this great subject, my brethren, let us not lean upon the arm of flesh, but may we trust in the Everlasting Arms which alone is sufficient to guide us safely to our desired haven. The word, predestinate, as used in the Scriptures, is not hard to understand. It means simply, to appoint beforehand. It is to purpose a thing to be, and not only to appoint or purpose a thing to be, but to appoint the very time, yea, the exact moment when it shall come to pass, and not only to appoint the exact time for an event to take place, but to appoint all the intervening events, or secondary causes, nec-

essary to bring the event to fulfillment. Now, these secondary causes do certainly produce effects, and these effects do in turn become causes of other effects, but the primary cause of all things, of all secondary causes and effects, is God's predestination of them, and all things and all events so decreed are rendered absolutely certain from the fact that God, by his omnipotent power (not by his Holy Spirit) so bounds his decrees, and so governs and controls the wickedness of men as renders it impossible for wicked men and devils to go beyond the thing which God decreed to allow (not make) them to do. The decree itself is the bounds to which they inevitably go, and the decree is the bounds at which their wicked devices are stayed. "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Job 38:11. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalm 76:10. The corruption of men's natures and the wickedness of demons, under divine control, renders it absolutely certain, yea, impossible for them to do otherwise than come right up to and fulfill the decree. Not that God causes men and devils to do wickedly contrary to their wills, no, a thousand times no, but their carnal wills are in bondage to sin, (John 8:34—2 Peter 2:19) so that they drink iniquity like water. Job 15:16. They will freely, only within the limits of nature with no coercion on the part of God, to do the evil which God decreed for them. The Scriptures abound with proofs to the effect that God did, from all eternity, freely ordain all things that come to pass

here in time. "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." Isa. 44:7. I ask, who is so able to declare it as he who appointed it? Also in Isa. 46:9, 10 we read, "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." Here, as indicated, we are certainly not obliged to interpret this passage to mean that God decreed, foreknew and declared only the good things to come to pass, but the evil as well. He foreknew and declared the end of all things because he purposed all things to be just as they are and not some other way. God's foreknowledge and predestination go hand in hand. Neither can be independent of the other though he did not predestinate anything because he foresaw it would take place, that would be no predestination at all, for why should he predestinate a thing which was going to take place any way, and that without his predestinating it? Such an argument is extremely illogical, and to a heaven-born soul, in contrast to this argument, the truth rings loud and clear. God foreknew and declared all things just as we see them coming to pass to-day, simply and for no other reason than that he had purposed it to be just that way. Who could question the fact that the crucifixion of our Lord took place according to the appointment of God? The most wicked, atrocious act ever committed by wicked

men or devils, and yet he was delivered up by the determinate counsel and foreknowledge of God, into wicked hands to be crucified and slain. Acts 2:23, and in Acts 4:28 we are told that the wicked hands which crucified him did just what, "thy (God's) hand and thy counsel determined before to be done." If we can accept this truth, that God did predestinate the most evil crime in all history, then we should have no difficulty in believing that he also predestinated all other evil acts of lesser import. Physical death is generally conceded and acknowledged to be the worst evil that could come upon a mortal. In the Scripture it is called, "The last enemy," 1 Cor. 15:26 and surely such an enemy as death must be an evil thing, and yet this very evil thing was included in the eternal purpose of Almighty God, and certainly comes to us all by his appointment. Heb. 9:27. But this objection may here be raised that the appointment of death was because of transgression, which is eternally true. Adam's transgression was the secondary cause of his own death and that of his posterity, but the primary or first cause of death was God's appointment of it. He appointed it of course as one result of the fall. Separation from God and physical death were the certain results of the fall of man. "Thou shalt surely die." As to his people, their separation from God was temporal, the others had no connection with him in his eternal purposes. They were reprobates (Refuse). This leads us to consider another great evil which came upon all mankind. The fall of man which no doubt was also included in the divine

purposes from eternity, and I feel sure we can find scriptural evidence sufficient to justify this contention. I am positively not in accord with the statement we so often have heard, that Adam was made able to stand but liable to fall. That would mean that he might or he might not fall. It certainly implies that he might have stood, and, if so, God's purposes to redeem his people by Christ would have been thwarted, for he stood as a Lamb slain from the foundation of the world, and God had from the beginning chosen his people to salvation, and had recorded their names in the Lamb's book of life from the foundation of the world. No, dearly beloved, God was no spectator standing by in doubt as to what Adam would do for he knew that his own hand had formed the crooked serpent to present the temptation. He knew also that he had made Adam a creature subject to vanity (fall), and as such, he had the very germ of disobedience within him which would cause him to respond to the temptation. No, Adam was not able to stand, not within himself, without that divine grace which God was under no obligation to bestow, and he had not purposed to bestow it. The omniscient God had perfect knowledge of the results of that fall, that all of his elect which were in Adam by nature would be involved in it. He knew that death would immediately ensue, and for this reason, God, who loved his people with an everlasting love, and who, no doubt, included in his great purposes their fall, also purposed to redeem them from the fall, and in their fall, his people found, not the wrath of God abiding on

them, though by nature just as deserving of it as the others, but instead they found the Everlasting Arms underneath, for God had placed there a scaffolding of grace, and though his righteous indignation and wrath was displayed upon their sin, his divine law was honored, his justice satisfied. His stroke did not fall upon the weaker members of this mystical body of Christ, but upon the head, Christ the Lord. For this point of doctrine we find an apt illustration in Lev. 16:21, 22. Here Aaron was commanded to bring the scapegoat upon which the Lord's lot fell and to "lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Herein is set forth beautifully, the great transaction which took place in the purposes of God from all eternity. God the Father took the guilt and the sins of his people and laid them upon their federal head for he had decreed that he shall bear their sins. I say he took their guilt for God's justice could not strike the innocent, and his justice must be satisfied. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." It seems very evil to carnal reason that the just should suffer for the unjust, but it was really very good in the eyes of Omnipotence to make the innocent Son guilty by transferring

our guilt to him, and to lay upon him the iniquities of us all, and though it seem evil to carnal reason none can deny that the prophets, who spake by inspiration of God as they were moved by the Holy Ghost, foretold those very events. This is proof sufficient to the Lord's people that it all took place in the purposes of God from all eternity, and that it came to pass actually, in time, by eternal decree. Yes, God's purpose to redeem his people is easily traced back into eternity from plain scripture teaching. The fall of man and its consequences, from which his people were to be redeemed, is also easily traced back into eternity, but to admit the former and deny the latter part of this doctrine is not only inconsistent and illogical, but unscriptural as well, for how could God purpose to redeem a people while as yet he had not purposed the thing from which they were to be redeemed? So we see to deny the one means that the other must fall to the ground, and so a limited predestination is worse than no predestination at all. The doctrine of God's unlimited predestination of all things, and his absolute control over all things and all events, is not only the true doctrine of both the old and new testaments for the people of God, but is undoubtedly the true philosophy of the ages, which none can approach unto nor comprehend, who have not experienced the deep things of God. Now in rounding up this article may I suggest some reasons for God's purposing all things to come to pass just as we see them, and of his supreme control of all things as displayed in his divine providence. First, to

show forth his majesty in the government of the universe, and to give to his people the knowledge of his sovereign rulership over all worlds and all things, that we should know something of the greatness of his might and fear him because of his greatness. Surely such a sovereign does work "all things after the counsel of his own will," and is able to make "all things work together for good to them that love God, to them who are the called according to his purpose." His people also are made to rejoice in the knowledge of his divine omnipotence, and when wicked men and devils, who were made for this very day of evil, are allowed, as great ocean billows, to surge against us causing us severe trials, then we have the divine assurance that our God is able to deliver us, and in due time that still small voice shall speak "Peace be still," and instead of harming us, these severe trials and temptations are made to contribute to our salvation. No, my dear kindred in Christ, this doctrine of God our Saviour is not a cold, barren, speculative theory as many imagine it to be, but a warm, living, vital and important account of God's relations and dealings with his people. It is a system of great truths designed by the power of Almighty God to mould the affections of the heart, and to give right directions to the conduct of his people. The child of faith, who has this doctrine in his heart, believes and rests in the assurance that his entire course of life was predestinated for him personally, and that God directs his every step, that the very hairs of his head are all numbered, and not one shall fall without his

Father's consent. They also are made to believe that, though all the raging billows of evil, of earth and hell itself, were turned loose upon them, it would still be under divine control, and could not possibly harm them, but would work for them a far more exceeding and eternal weight of glory in the end. Dearly beloved everywhere, I must close this article, not feeling that I have made a contribution to the faith of any, but I have only tried to stir up your pure minds by way of remembrance, that this is the doctrine of God our Saviour, and the truth in which we live. Farewell. A brother in hope of immortal glory.

J. S. HUNNICUTT

406 Viola Street, FLORENCE, Ala.

DEAR BRETHREN:

After receiving a letter recently from an organization in a distant city telling me of the benefits I might receive by becoming a member of that organization I was impressed by the spirit of our God to write of the benefits the Lord's people receive from his gracious hand. The organization that I hope I have an abiding interest in is eternal, unlimited in wisdom and power, immutable, omnipresent, able to do what it has promised to do. It was organized in eternity by three persons who owned all the "gold of Ophir" and all "the cattle upon a thousand hills". They said, to a certain class of people who represent them as being very poor and needy and are continually begging money for them, if we were hungry we would not tell you. One of the members

of this company wrote his brother as follows: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began." Now if this company has made this promise and cannot lie, will we not certainly get what they have promised? Now another member and servant tells us that they are not slack concerning that promise as some men count slackness, but are long suffering to usward (or toward us embracing the elect and to himself to whom he was writing) not willing that any should perish, but that all should come to repentance. Now to further comfort and console these members, who are often cast down but not destroyed, one of them writes as follows: "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife: Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The above shows that this company is under oath to give life to all the heirs of promise who are members. This same servant wrote again: "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee." The

above shows that this company is under oath to both bless and multiply Abraham's seed which is symbolic of Christ's seed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to promise." Another servant writes as follows: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." There is no other way of obtaining this faith except by the method as stated above according as his divine power hath given us all things that pertain to life and godliness. He has not offered us all things, but given them. He then tells how they were given through the knowledge of him that called us to glory and virtue, whereby are given unto us exceeding and precious promises: "That by these ye might be partakers of the divine nature." They are called exceeding great and precious promises, they exceed all other promises because they are older, they are precious to the children of God because they promise the greatest blessing that could be bestowed. These blessings were put into the hands of one of the members of this company that He should bestow them upon all the heirs of promise. He was rich yet He became poor that his loved ones might have the life he had promised them. He came here, was born of a woman, was made flesh and dwelt among us. His enemies tried to kill him when he was born, and did kill many little children in that effort, but God's prophet assured them that their children would receive this promised life when he said to them:

"Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." He lived here on this earth as a poor man, had not where to lay his head, no money to pay his taxes, was buried in a borrowed tomb. He comforted our poor hearts while here by preaching his everlasting gospel by saying that he came to give eternal life to as many as his Father had given him, and all the Father giveth me shall come to me, and his Father was not willing that one of them should perish. And he plainly states himself that I give unto them eternal life and they shall never perish. When Lazarus died Jesus told Martha, "Whosoever liveth and believeth in me shall never die." No God's dear people do not die, they put off this tabernacle and have a building in the heavens, a house not made with hands. This company asked me to give my occupation in detail. Well sir, I am a fisher and a hunter. This company spoke through one of their servants and said, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." When the second person that belongs to this company was here He saw two men fishing, and said to them, "Follow me, and I will make you fishers of men." He spoke to two others, they left their nets and followed him. He ordained twelve of them and sent them forth to fish for His people. He sent them with-

out script or purse, told them where and what to preach. After His resurrection he sent the eleven as hunters and told them he would be with them always even unto the end of the world. I am in my eighty-fifth year, will soon go the way of all the earth.

We now, O Lord, make this request
When we shall come to die;
That we may on thy promise rest
And on thy oath rely.

Love to all the saints.

LYTLE BURNS

113 South 12th St., MURRAY, Ky.

DEAR ELDER DODSON:

We see our time expires with this December issue 1942 for the dear family paper. Enclosed you will find remittance as we feel we must continue. We enjoy the sweet letters so much. How we wish more would write experiences for the paper. I am enclosing a letter written by our dear sister, Mrs. Stella Odom of Cambria, Ill. I would be glad for others to know her feelings too. It has been over five years since we have seen each other but this morning I feel she has made me a visit, and "Mercy and truth are met together; righteousness and peace have kissed each other."

FANNIE H. CHESTER

CAMBRIA, Ill.

MRS. W. T. CHESTER,

DEAR SISTER:

Received your letter which I was glad to get. Glad you are well. We are about as usual, just getting older, but I hope I am thankful it is as well with us as it is. Sometimes I wonder if we are thankful enough. We sometimes think we have

the hardest time, and when we look around and see others in worse shape, then is when I am ashamed that I have complained. To think our precious Saviour, Jesus, who did no sin, suffered for our sins, neither was guile found in his mouth. O what a merciful Heavenly Father we have to give his only Son to suffer for our sins. Sister, I feel like the poor publican. I do not feel like lifting my eyes unto heaven, such a worm of the dust as I feel myself to be. Yes, I can say "God be merciful to me a sinner." Often I am made to say:

" '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 do know I love the brethren and sisters, I love the church, and I am glad my hopes are built upon the precious word of God. The Scriptures say, "We know that we have passed from death unto life, because we love the brethren." Yes, I have thought about Zaccheus often, and of our precious Jesus knowing all our thoughts. He knew where to look for this little man and said unto him, "This day is salvation come to this house." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The second Sunday in October Elder Harris preached a wonderful sermon. He was given liberty by the Higher Power to speak that day for one hour and a half. When the invitation was given brother Simmons and his sweet wife came into our church and were baptized in the afternoon. On account of

the gas and rubber situation we are not meeting this winter. Oh, how I do miss going to our meetings. We will have to be content with reading our Bible and the good paper SIGNS OF THE TIMES. There is so much suffering and sorrow in the world we, none of us, feel like celebrating anything. Christmas will be dull for us. My daughter has been sick for five weeks and is two hundred sixty miles from me. Then two grandsons in the camps makes a lot to think about. I feel like crying most of the time, then I think God knows best and has promised to be with us in all our troubles. That is all the consolation I have. When in real trouble we look to the Lord who is able to keep and comfort us. Dear sister, what a wonderful Saviour, who loved us even when we were dead in sins. You asked me to write you about myself. I fear you will not ask me to do that any more as I am such a sinner and ramble around so. I will close and look for a long letter from you. I love to read your good letters as they are comforting. Pray for me when at the throne of grace. May God bless and keep you and yours until we meet again. From one who loves you.

STELLA ODOM

46 Cedar St., KINGSTON, N. Y.

DEAR ELDER DODSON:—

As my subscription to the SIGNS OF THE TIMES has expired I wish to renew it. It is the dearest of all papers to me, one I have read since my childhood with much comfort to my poor hungry soul. I find it both comforting and edi-

fyng. The experiences of the dear children of God are comforting to one who has traveled that way. To read after those who write on the Scriptures is both meat and drink to our hungry souls as well as edifying. It made me rejoice when I read in November SIGNS of that young sailor coming out from the world, and coming before the church and being baptized in his uniform as Elder Spangler stated. Buried in baptism acknowledging his Saviour. While he was baptized with his uniform on I feel he also had on the robe of righteousness which far excels all other uniforms for he was in the right way. Thank God for his wonderful works to the children of men. How many times I have been made to say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." I feel keenly that he has taught me to know that his works are great with poor me, one who is not worthy of the least of his notice. Yet I have to say that he has blessed me in so many ways though very unworthy of it all. Like Jacob, he found me in a waste howling wilderness, led me about and instructed me, and kept me as the apple of his eye. When only a child I was made to cry for mercy after I was shown what a sinner I was, and he heard my cry and delivered me out of all my distresses. For a time I was made to rejoice in him as my Saviour. I was made to say, "What a mercy is this, what a heaven of bliss! how unspeakably favored am I." I felt that "Now my remnant of days would I spend to his praise." How far short I come of it. Before I am aware of it I am

complaining again. Then when we think of where it says in his word, "His mercy endureth forever," do we not find it true and our hope is renewed. If it were not for these precious promises and his word to go to what would we do. Meeting with the brethren is a great comfort to me. We were at covenant meeting Sunday. Had a very good meeting. All talked and spoke of their unworthiness which I feel so much of the time. I should bring this to a close lest I weary you, but I feel you know something about these wanderings, or else you could not comfort me as you do in your speaking. In order for one to comfort another they have to know something about being brought from nature to grace, also about being brought low and being lifted up, and about the old and the new man, or the warfare, or conflict one has between the flesh and the spirit. Sometimes I wonder if there is anything but flesh in me, and then again I am lifted up and made to say, my Lord and my God, for I can see in me dwells no good thing, and he is my all and my refuge in time of storm. He is the only one to lean upon in the days of trial which have been many in my life. With it all he has led me beside the still waters and I have been made to be still and know that he is God, and to feel I have not had more trial than was meant for me, nor suffered one more pain than was destined for me to bear. With it all I feel to say that he has been our dwelling place through all generations and by his stripes we are healed. Those stripes were much greater suffering than we have suffered. With these words I will close, praise the Lord, oh,

my soul, praise his holy name and forget not all his benefits. Your unworthy sister,
ELIZABETH SLAUSON.

MANSFIELD, Ga.

SIGNS OF THE TIMES, DEAR BROTHER DODSON:

I am ashamed to have you wait one year for past dues on the SIGNS and am enclosing money-order for 1942 and 1943. I do not think I can keep house without your paper, and am glad you can carry it on. I am sending you an obituary of one of our dear sisters, Mrs. J. H. Adams. A sister-in-law of Elder H. H. Lefferts and one of our best members. She was a lover of the SIGNS and what it stood for. I have not missed a copy in forty years. I hope you and your wife are both in good health. Your brother in Christ.

W. F. ADAMS

(See obituary in this issue.)

MIAMI, Fla.

THE SIGNS OF THE TIMES:—

Please find enclosed check for \$2 which pays for the SIGNS OF THE TIMES for the year 1943. The paper is edited by a dear nephew of mine, and my hope is that he may be directed by Divine Providence to keep it up to the standard it has borne for lo these many years to feed the poor of the flock, and to strengthen those that are seeking after the truth, those that love the ways of righteousness. May he be directed by God, who makes no mistakes, to preach his everlasting gospel to those he purchased by his own blood. I am now in my eighty-fourth year and am not feeling well, and, therefore, will close ask-

ing all that love our Lord in sincerity to remember this poor worm at the throne of grace that I may improve in health, and be able to hear the gospel preached a few more times. In hope of a better life.

C. W. DODSON.

(We are thankful, indeed, to the Giver of every good and perfect gift for such expressions as those contained in the foregoing letter. Uncle Charlie is the youngest of three unusual boys. They grew up together and for many years owned adjoining farms, but best of all the three were given a good hope through grace in the mercy of God. The oldest brother lived to the age of eighty-nine, and my father was in his eighty-third year when he departed. They all lived honorable lives, serving their fellow creatures and their God as few men are blessed to do. We truly hope that our Lord will cause Uncle Charlie to realize that he will never be forsaken by him who loved him and gave himself for him. May it be God's will to spare him for some years to come, and enable him to hear the gospel preached in its purity, which has been his meat and his drink for many, many years is the prayer of the undersigned. R. L. D.)

DENTON, Ky.

MY DEAR BROTHER IN CHRIST:

This morning while feeling so much cast down will drop a few lines. My mind seems to be somewhat exercised on the greatness of Almighty God, who hath created all things for himself both in heaven and in earth, and is absolute as to condition, absolute in purpose, in perfection, in will and in power. Working

all things after the counsel of his own will, so that all things in heaven and earth are giving honor, glory and praise to his most holy name. All of our uprisings and downittings are in his purpose, and working for our eternal good and his glory. Only intending to write a few lines I will close. Enclosed find my check to pay up my subscription and renew for another year. Your brother in hope of a glorious immortality.

H. L. ROGERS

210 COURT ST., EDENTON, N. C.

SIGNS and WONDERS

THE SIGNS OF THE TIMES:

In 2 Timothy 3:16, 17 the apostle Paul says, "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, thoroughly furnished unto all good works." The evidence of the truth of the Bible is this, the miracles that God performed through the prophets of old with *signs and wonders*, as when Moses was sent of God to Pharaoh, the king, to deliver the children of Israel out of bondage, who were there for their sins of rebellion, and according to the providential decree of God, that they should be in bondage for four hundred years, but now the time has come for the fulfillment of the prophecies of God and you see great *signs and wonders* in the events that are taking place or coming to pass. There were signs in heaven above and in the earth. Lightning, thunder, hail and rain, destruction of property, plagues and famines, death to the eldest sons of the Egyptians. The king's heart was

hardened till he would not give up until he was drowned in the Red Sea and his body floated upon the waters, but God delivered the children of Israel by parting the waters, and they came through walking on the bottom of the sea. These were some *signs and wonders* and any one without faith cannot believe it. Through and by the power of God given to Moses, the prophet of God, going according to the instruction of God by inspiration of the Holy Spirit, he just stretched out the rod over the waters, and they parted for the deliverance of the children of God. Some of the old prophets had the power given them, or through them God raised the dead. The old prophets by the inspiration of God have cited the events of time on down to the end of the world, and if we could understand all the Holy Writ we would know by the events where we are in the history of the world. You will find where Daniel, the prophet, pictured the events even to the time of the end of the world. I am not saying that the world is now coming to an end for I do not know. Moses, the prophet, spoke of Christ, the great prophet and redeemer, who was to come, and Moses says a prophet like unto me God will raise up and him ye shall hear, and all the prophets witnessed and testified of the Messiah, and described his manner of life, his birth and even the place of his birth, his death, his betrayal by Judas, and even put the price that Judas received for the betrayal of him to the high priests of Israel. It was prophesied that his bones should not be broken, and he was to be Wonderful, the mighty God, Jehovah, Prince

of peace, a great High Priest who has all power in heaven and in earth. He was a mediator between God and man to reconcile man and bring him back to God. Therefore, it is said and prophesied that the law and the prophets are fulfilled in him (in Christ Jesus). As the law has been fulfilled to a letter, we are not saved by trying to keep the law which was a schoolmaster unto Christ Jesus, who is full of grace and truth. His righteousness is imputed unto us and we are counted righteous for we are saved by his merits which he wrought out on the cross of Calvary for us. I should call this wonderful *signs and wonders* God has done in our midst, and it has been recorded in the Holy Bible by inspiration of God's spirit and has been preserved by the providential care of God through all these ages and handed down to us in our own language. Holy Writ also prophesies that there will be scoffers, antichrists, infidels and so forth who will deny the inspiration of the Bible, and some will fall away from the faith or doctrine, and some will be turned to novels, and some will have itching ears and turn unto fables, and the way of truth will be evilly spoken of. What is all this the evidence of? Answer, it is the proof beyond any doubt that the word of God is true. The miracles of Christ were proof that God had sent him for a special purpose. His birth was a miracle, being born of a virgin by and through the power of the Holy Ghost, and God was his father, and he was God himself manifest in the flesh. This is the chief corner stone that was to be rejected of men and crucified on the cross

of Calvary. He was a man of sorrow and acquainted with grief, he healed diseases, he raised the dead, opened the eyes of the blind both natural and spiritual, turned water into wine, said the poor have the gospel preached unto them, walked on the water and even the wind and sea obeyed him. Then he called the twelve apostles and gave them power to raise the dead, open the eyes of the blind and cast out devils. God did this through the apostles. They did not claim this power of themselves but in the name of Jesus Christ they commanded one to rise up and walk. The apostles received this through God's inspiration just the same way the Bible was written. There shall be signs in heaven above and in the earth beneath. There shall be wars and rumors of wars, nation shall rise against nation, and men's and women's hearts shall fail them for fear of the things that are coming upon the world, but Christ said be ye not troubled for these things must be, just the same as saying all these things have been prophesied by the Holy Spirit through the prophets and apostles and they must come to pass that the Scriptures be fulfilled. There is no such thing as the Scriptures saying a thing must be and then for it to be some other way. I believe that all things, both good and bad, will come to pass just as the Bible states they will, and even the wrath of man shall praise Him and the rest he shall restrain to the fulfilling of his counsel and purpose, and there is no difference in that and the predestination of all things. We wonder why Adam fell and plunged us in death, sorrow, disease

and all the other plagues. Then we wonder who Christ would have saved if Adam had kept his first estate. Then we wonder why the fallen angels did not keep their first estate, but they sinned and lost out with God and are reserved in chains of darkness to judgment day. I wonder sometimes what will become of all the disembodied spirits of men from Adam to the end of the world, or at the great Judgment day of God, and also of the fallen angels who have never had a body like as man, but that is the way God created them. The Bible is a lamp and a light unto our pathway, and is the book of God, and a wonderful book to read if we have the inspiration of God to understand what we read. There is a natural knowledge there that we can gain without inspiration. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

THOMAS W. KIMSEY

5 Shaw St., SANFORD, Maine

DEAR BROTHER DODSON:

Weather and road conditions have made it possible for us to meet more often as a church during the past year. The last three services have been held in homes most central thus saving fuel, gas and tires. The first Sunday of this year all were not able to be present at my home when we met but we felt it was profitable. What a privilege it is to see and converse with those we love and fel-

lowship for the truth's sake. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16. God hath promised that where two or three are gathered together in his name that he will be with them. How often have I felt we are so few, so insignificant, so undeserving of God's love and mercy, but if Christ, the King of kings, is in our midst what more can we ask? God hath called his chosen people from all nations and all parts of the earth to dwell in safety in the shadow of his love. "And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. 32:38-40.

"While Jesus in love, my affection engages,
With softest emotions my soul does o'er-
flow;
This sweet consolation each trouble as-
suages,
He'll ne'er cease to love me, Ah never!
Oh no."

His word is full of promises of love and kindness to those who call upon his name, and the poor and needy in spirit he will never forsake.

"He knows how deep their groanings are,
And what their secret sighs declare;
And, for their comforts, has express'd
That all such mourning souls are bless'd."
It has been comforting for the church-

es in Maine to have our ministering brethren come among us preaching the truths declared in the Bible. At our two days meeting in North Berwick, Elder Vaughn was certainly given great liberty to proclaim God's redeeming love to men. In Bowdoinham Elder Bellows and yourself brought those same sweet truths. What a pleasant and profitable evening we spent at sister Minerva Dunlap's singing and conversing together. Our dear sister Quint who was there has been called to her eternal home. How we all miss her. Though feeble for some time she was interested in the church, and always wanted to be in her place, and entertain visiting brethren. We feel our loss is her gain, that she has gone to that heavenly country which is far better. Wishing you a peaceful New Year, your sister I hope in fellowship.

LYDIA R. NASON

Route 2, AMARILLO, Texas

DEAR BROTHER DODSON AND READERS
OF THE SIGNS:

As I sit alone in deep meditation on life, and the many issues of modern so called christianity, I am made, seemingly, to cry O Lord, God of heaven and earth, thou and thou alone knowest how to rightly judge the hearts of men. Thou also knowest why our thoughts are exercised to question the truth of the beautiful sentiments almost universally expressed by those who teach the do and live doctrine. Asking ourselves, dear Lord, is it just possible that we deceive ourselves, and if wrong O how wrong we are. If not deceived we would know the true interpretation of thy blessed word. How diligently we try to search to find

the truth for we know we have a soul to be saved or lost, and when we teach and affirm that man is a helpless creature, as far as his own ability is concerned, it truly makes us feel the great responsibility of being right. Again, on the other hand, we are made to ask why, if man can and must make his own choice, and his eternal destiny is in his own hands, need Christ to have come from the realms of glory, suffered and died on the cruel cross, if his coming did not accomplish anything? Could man not have made the same choice, exercised the same faith, rendered the same obedience to God in heaven without Christ's advent into the world? If what the so called christian world says is true, that man's eternal destiny is in his own hands, I am forced to openly confess that what I had hoped and called my travel from nature to grace is but a myth and an imagination as I have been repeatedly told it was, and I am still an alien from God without any ground for hope. Oh what an awful picture for I must confess if it were not for the shed blood of a crucified but now risen Saviour, I say if it were not for his obedience and substitution for my sin then indeed I am lost. All my tears and grief on account of sin, and my feeling of being ten thousand talents in debt and not

one farthing to pay with is all in vain, but with my little hope almost extinct at times, and knowing my best thoughts are mixed with sin, yet ten thousand worlds like this one would not buy that little hope regardless of how I came to possess it. I did not intend to make this so long. My main thought was to send in my past due subscription and renew for as long a time as the money I send will pay. Also take out one dollar for the book you mentioned in the last SIGNS to be out about June. If there is anything in this poor effort of mine that would be of any comfort you may pass it along if not cast it aside. Forgive me for being neglectful in remitting. I have no excuse to offer. I ask you to please remember me when at the throne of God's mercy. I am, I hope, your brother in hope of mercy beyond the grave.

G. G. TURNER

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AND TO AID THE "SIGNS".

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EDITORIAL

RUTHERFORD, N. J.

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MATTHEW 17:1-5.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with them. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him."

In his account of the transfiguration Mark tells us that the raiment of Jesus was white as snow; so as no fuller on earth can white them. Luke says that Moses and Elias appeared in glory and spake of his decease which he should accomplish at Jerusalem. There is no

doubt about Jesus having a definite purpose in taking these three disciples into this mountain to be transfigured before them, and what they beheld they were instructed to tell to no man until after he was risen again from the dead. In the preceding chapter Jesus had asked his disciples who men thought he was. Some had thought he was John the Baptist, others Elias or one of the prophets. Then he asked them: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." The apostle was told that flesh and blood had not revealed this to him, but his Father in heaven. So we see that though Jesus now walked about in the body that God had prepared him, some seeing him as a prophet, some one person, others another, the only ones that knew him as the Son of the living God were the ones who received this knowledge (not by flesh and blood) by revelation. In coming into the world, Jesus came down from heaven not to do his own will but the will of him that sent him. He was with the Father before the world began. He is the Word spoken of as being in the beginning with God. In his coming into the world the Word was made flesh and dwelt among us. "He took not on him the nature of angels; but he took on him the seed of Abraham." "As the children are partakers of flesh and blood, he also himself likewise took part of the same." Now we are told why he came this way: "That through death he might destroy him that had the power of death, that is, the devil." He was the perfect sacrifice.

His body was prepared for him by his Father. We are sanctified through the offering of the body of Jesus Christ once for all. Up until now the three had beheld him in the body prepared as a sacrifice. They were looking forward to his reigning over them as King over Israel. They knew nothing of his suffering. He now prepares them for things they are later to remember. At the time of the transfiguration Jesus had not yet entered into his suffering. There had been no resurrection from the dead. The grave was unconquered. Three witnesses were selected to behold it, Peter, James and John. In the mouth of two or three witnesses every word shall be established. What a wonderful sight they now behold: His raiment is white as the light, and his countenance shines as the sun. They look upon the King of kings and Lord of lords. They are to remember these things on the Day of Pentecost, when Peter declares that God has highly exalted him, and given him a name that is above every name. The Exalted One now appears, and Moses and Elias appear with him. Moses represents the law, Elias (or Elijah) the prophets and Jesus as the fulfillment of what the law shadowed forth and the prophets promised. It was decided by the three apostles to build three tabernacles, one for Moses, one for Jesus and one for Elias, but the glory of the prophets, or the law, is never to be compared with the glory of the Only Begotten. While they yet spake a bright cloud overshadowed them, and a voice out of the cloud said: "This is my beloved Son, in whom I am well pleased;

hear ye him." God now places the stamp of approval on the work of his Son, the one glorified before them. He said the same at his baptism. When the cloud had passed away, Moses and Elias were gone, and they saw no man save Jesus only. Whether it be in the glorious gospel, or beholding Christ by an eye of faith, seated in heaven, crowned with honor and glory all others fade into insignificance when his glory appears. Moses and Elias were recognized by Peter, James and John, yet it was not recognition like we see one that we have known before. The apostles had never seen these two while they lived. They knew Moses, and they knew Elias. This was a revealed knowledge, and was not the heavenly recognition some think and talk about. There had been no resurrection of the dead. Christ had not yet died and risen. The natural bodies of the people of God were in the graves, none had risen. Moses had died about fourteen hundred years before this, and God had buried him. Elijah had been carried to heaven in a whirlwind nearly nine hundred years before. Now both appear; this is not a myth, they retain their identity as the prophet and the lawgiver.

D. V. S.

MATTHEW 24:27-28.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

Under the caption of "Views Wanted" we published in the June, 1942 issue of

the SIGNS OF THE TIMES, the request of sister Frank Loden, Quinlan, Texas, for some one to explain the twenty-fourth chapter of Matthew. To be more specific, she asked, "Does it mean the final end of all things, or is it the end of Legal Jerusalem that is under consideration." Thus far there has not been any compliance with her request published. Perhaps the magnitude of the task has deterred others, and while we realize in advance what an undertaking it will be for us to attempt to adequately cover the subject, since our mind has reverted to it several times during the past year, we shall present such views as we have regarding it. The position which we shall take is that the language in this chapter very definitely and very clearly shows that it has to do with the end of Legal Jerusalem, and not the end of this natural world. What we shall say will, therefore, be for the purpose of substantiating this point of view. We have selected the twenty-seventh and twenty-eighth verses as a text for the reason that we feel they, more than any other verses in the chapter, lead us to the crux of the matter. Let us here get before us again the words of the text, in order that they may be fresh in our minds: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." Whatever our Lord had in mind, there was to be nothing half way or incomplete about it, for his reference to the lightning coming out of the east and shining unto the west most certainly

signified that it would be complete, far-reaching and all-embracing in its effects, and he used this illustration to show that, also, or in like manner and degree, would the coming of the Son of man be. Again we say, whatever it was Jesus had under consideration, it was to be accompanied by death and destruction, for he said, "Wheresoever the carcase is, there will the eagles be gathered together." Had he meant the destruction of this literal world he would hardly have followed it up with any such statement as the eagles gathering around the carcase, for when this natural world is destroyed there will be no eagles or anything else left to gather together.

Let us now make a brief review of some of the things contained in the chapter. In the first verse it is said, "Jesus went out, and departed from the temple." The wonderful building or group of buildings which constituted the temple, which were constructed of huge and choice stones and requiring forty and six years to assemble or put them together at Jerusalem, were symbolical of the form of worship under the law, under which Jesus came as a priest, and the very fact of his taking his departure from the temple indicated that the end of that world, or age, was fast approaching. In the second verse, Jesus said that not one stone would be left remaining upon another, so complete would be its overthrow. In the third verse his disciples asked when those things which he had referred to would be accomplished, and what would be the sign of his coming, and the end of the (that particular) world. He answered them first with a

caution that they, "Take heed that no man deceive you" for, he said, many would come in his name, claiming to be the Christ, and would deceive many. He then proceeded to enumerate the things which would take place before the actual destruction of the city of Jerusalem, or what it typified. He said there would be wars and rumors of wars; that nation would rise against nation, and kingdom against kingdom, and that there would be famines, pestilences and earthquakes, in divers places, all of which would be only the beginning of sorrow. He continued by telling them that they would be delivered up to be afflicted and killed, and would be hated of all nations for his sake; that many of them would be offended, betraying and hating one another; that false prophets would arise and that iniquity would abound, etc., and he concluded this by saying: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Those who are familiar with the history of the Jews will undoubtedly agree that all of the things Jesus referred to actually came to pass, including the desolation prophesied of by Daniel, and the things spoken of in verses sixteen to twenty-four inclusive. If any one should question this let him read Josephus' Works covering what the Roman Army did to the Jews. Jesus then said, "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not." And then follows our text. In this we are told (1) what the coming of the Son

of man would be like—the lightning which illuminates the whole world instantly and reveals the things of darkness. This had particular reference to the time when Jesus would occupy his mediatorial throne as King of kings, and Lord of lords in the gospel kingdom, and when that time came the ceremonial law with all that went with it was to be at an end. Therefore when the kingdom of our Lord was fully established here in the world the Jewish system was dead, and as it existed at that time has been dead ever since and will forever remain dead, for sacrifices are no longer offered in the manner that they were before Jesus came and set up his kingdom here in the world. We understand that the Romans had on their banners and standards the emblem of an eagle. To the Jews the eagle was an unclean bird, and vulture-like did the Romans at the time of destroying their city of Jerusalem prey upon them, their wives and their children. The temple was so completely torn down that not one stone remained upon another, as Jesus had said, and what the Romans did to the Jews symbolized what Jesus had foretold his disciples would be the end of that world. The Romans were the eagles that gathered together around that dead carcass of the Jewish dispensation.

Jesus having told them of the utter destruction of the Jewish economy, etc., then began he to tell them what would follow. He said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the

heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Mat. 24:29-30. We do not understand that he was referring to the natural sun, moon, stars and powers of the heavens, but that he was speaking figuratively (1) of the total abolishment of the rites and ordinances of the Jewish heavens, and (2) of his appearing as the Son of man, coming in the clouds of the gospel heavens with power and great glory. Then he would send forth his angels, or gospel ministers, with the great sound of a trumpet (the gospel) and gather together his elect from the four winds of heaven. This is a portion of the work he is carrying on here in the world today.

Now, please listen, kind reader, for Jesus is still speaking and as usual when he speaks it is important, and this is what he says: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Those things were actually fulfilled before the passing of that generation, and there were those, John for one, who might be called as a witness, but Jesus' own words should seal it forever. He followed those declarations with these words: "Heaven and earth shall pass away, but my words shall not pass

away." Mat. 24:35.

The balance of the chapter is, to us, in the form of an admonition to those whom he calls and qualifies to follow and represent him here in this age in which we now live. As the Jews could not tell just what was the first or the last thing that began or ended the dealings of the Lord with them in that experience, neither do we know the exact beginning of God's dealings with us, nor can we foresee or conjecture what our end here in this life will be. Therefore it behooves us not to sleep, as others do, but to be on the alert, and do as our Lord told his disciples, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many."

We have honestly endeavored to give the right interpretation of this portion of the written word; however, we make no claim to infallibility and, therefore, we recommend to our sister, and to all of our other readers as well, that they carefully compare what we have here written with the word of God and accept or reject, any or all of what we have said by that standard. Our desire is that God should forbid that we should intentionally attempt to deceive his people, but we may be deceived ourself, and if so we are in the dark and cannot shed any light on this subject. We are persuaded, however, that what we have presented here concerning this Scripture is the truth. We will leave the matter with our readers to ponder over, earnestly hoping that they will prayerfully read their Bible in order to see what it teaches.

R. L. D.

 OBITUARIES

MRS. DELILA ENSOR CHICK widow of the late Elder F. A. Chick, was born March 3, 1853 and departed this life Dec. 21, 1942 making her stay on earth 89 years, 9 months and 18 days. She was the daughter of the late John H. and Elizabeth Ensor who resided near Butler, Md. Here she grew to womanhood, residing on a farm until she was united in marriage to Elder Chick Sept. 26, 1889. Five daughters were born to Elder Chick by a former marriage. Alice, Mrs. Frank H. Zouck (Deceased); Nellie, Mrs. Marna S. Poulson (Deceased); Annie, Mrs. Warren F. Hart; Bonnie, Mrs. F. Selby Fisher; Lucy, Mrs. M. F. Johnston. Sister Chick lived the vows she made before God with reverence for her husband and a faithful mother to his children. To this union were born two children. Mary, Mrs. Harold O. Johnson, Hopewell, N. J. and Dr. Forris E. Chick who is a practicing physician in New York City. Mary purchased the Chick residence from the estate of her father and her mother resided with her. She gave to her mother every comfort in life it was possible to bestow. Sister Chick often spoke of the kindness she received from Mary, her husband and their two children, Barbara and William. Dr. Chick administered to his mother's welfare and all was done for her that loving kindness could do. Her nieces, the Misses Ensor, came from near Butler, Md. to assist in caring for their devoted aunt. Dr. Chick has two children, Dorothy and Forris. Two children and four grandchildren of her family, three step-daughters, nine step-grandchildren, two step-great-grandchildren with many relatives and friends realize the loss of such a dear person from their circle of associates. Having passed through tribulations that gave her experience, and that experience a hope in the grace of God, she was drawn to the Old School Baptist faith and went before the church of God at Black Rock in the village of Butler, Md. Nov. 17, 1872, was received into their fellowship and baptized by Elder F. A. Chick who was then pastor of that church. We can truly say sister Chick was established in the doctrine of salvation by grace, and often expressed the joy she received from the preached word. Elder Chick was given a call by the Hopewell Old School Baptist Church, Hopewell, N. J. to take the pastoral care of the church which he accepted in the

spring of 1896 and brought his family to settle in, what was to them, a strange community to live the remainder of their lives. Sister Chick proved the virtues of a devoted christian. Elder Chick passed away April 14, 1914 and after several months the writer was called to the pastoral care of the church. As her pastor we can say of her that her life was dedicated to the church and her pastor. Through all the trials of the church she was faithful and willing to labor with the erring and try to show them the right. In the evening of her life she came to our home and, speaking with sister Vaughn, gave the directions for her funeral services which were carried out. Her remains were taken to Black Rock where the service was conducted by the writer and Elder D. L. Topping of Linthicum Heights, Baltimore, Md. in the Black Rock meeting-house. After which her remains were laid in the Chick burial plot in the Black Rock Cemetery to rest in the paradise of God until the time when the Son of God comes to make up his jewels, and according to his word be caught up in the cloud to meet the Lord in the air, and so shall she ever be with the Lord. May God comfort all that mourn, and give us strength that we may press on toward the mark of the high calling in Christ Jesus.

CHARLES W. VAUGHN

It is with deep sorrow and an aching heart I write the sweet, precious memories of MARY PARKER, wife of Rudy G. Parker. She was born and raised in Calloway Co. near Murray, Ky. Her life on earth was 34 years and 17 days. She was married to Mr. Parker 17 years ago. They were never blessed with children. With the exception of a few times going to Detroit for work, they always lived in Calloway Co. On one of these times when she was on her way to Detroit by train to meet her dear husband, the heart ailment she had for the past few months grew worse, and when she arrived she was in a critical condition. However, after three or four days rest she felt better and remained quiet, but the following day, Thursday, she grew worse. The doctor was summoned but to no avail. She was taken to a hospital where everything possible was done for her, but she grew steadily worse and around midnight August 20, 1942 the dear

husband, her father, mother and sister-in-law were forced, with bowed heads, to step aside and submit to God's will. While Mary was passing on to the heavenly home she was looking at her husband who bowed down close to hear her words, and ask her if there were any fears. She said, "No, everything is all right. O Lord, Lord how beautiful, Oh, how beautiful." Blessed are they that have a part in the first resurrection, and blessed are they that die in the Lord. Mary's mother asked her if she was saved. She answered by saying, "Yes, I am saved." She was raised by Missionary parents and baptized in that church when a mere girl. For the past several years she became greatly interested in the Primitive Baptist faith and order and had quit the Missionaries entirely. Though she had not united with the church she so deeply loved hardly a day passed that she did not mention her unworthiness. She and her husband enjoyed each other very much. They read and talked together of the wonderful power of the Lord. They saw the Primitive Baptist as being the true church, built upon the Rock which is Christ. She was ready to go each Sunday to hear the gospel preached, and gave her entire strength to do something for them. She believed she was chosen in Christ before the foundation of the world. We fully believe she has been baptized by Father, Son and Holy Ghost. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Mary knew if the Lord had prepared a place for her he would surely come again and receive her unto himself. The Lord said, "that where I am, there ye may be also." Mary's life was too precious, and her going too sweet not to be mentioned, however, I am unable to give half of what should be told. Oh, the many aching hearts that met the Saturday evening train that conveyed the lifeless body and the lonely, grief stricken husband back to Murray where the J. H. Churchill ambulance met and conveyed the remains to their home which she had arranged and left closed expecting them to return later. It was closed, however, only one week. She is greatly missed by all that knew her, but the grief for her is not as for one without hope. Her husband's love is as the ring of gold which has no end. He said to me a few days past, "He knew her suffering was over, she had passed on and he would not call her back if he

could." She was deeply loved by the Parker "in-laws." Besides the lonely husband she leaves a father, mother and one sister. It was her request that her funeral be conducted by Elder O. W. Perkins of Mayfield in the Elm Grove meeting-house. Her favorite songs were sung by the Primitive Baptists whom she so dearly loved. The house was filled and many on the outside. The floral offerings given were many and beautiful. Many tears followed her remains as it was conveyed from the meeting-house just across the road to the cemetery where it was lowered into the grave to await the resurrection morning. Then the body will be raised and crowned with glory. Now, dear ones, we must say for a little while goodbye Mary dear.

(Mrs.) FANNIE H. CHESTER

VIOLET BELLE MUMFORD, daughter of J. R. and Clella McAfee was born Dec. 7, 1894 at Redman Macon Co., Mo. In this home she grew to young womanhood. She had a lovable disposition and many friends from childhood as was shown by the many acquaintances at her funeral. Aug. 5, 1915, at the age of 20 she was married to Charles Hubble and to this union one son was born. Just a few months later the husband and father was stricken with a fatal disease and passed away May 20, 1917. She and her baby lived in her parents' home devoting the next 20 years to rearing her son, ever cheerful and courageous. Feb. 13, 1938 she was united in marriage to Eugene Mumford and for four and one half years they were very happy. Nov. 4, 1942 God called her home at the age of 47 years, 10 months and 27 days. She leaves to mourn their loss, her husband, father, mother, son, Adren Hubble, St. Louis, Mo., four brothers, Rodney B., Hannibal, Mo., Lloyd W., Noel S. and Cecyl W. of St. Louis, Mo. One niece, Wanda McAfee, two nephews, Robert and Paul. Also a host of relatives and friends. She was a firm believer in salvation by grace and had expressed a desire to unite with the church but never did. She always attended the meetings, carried provisions and enjoyed mingling with the Primitive Baptists. She is sadly missed in her home and the community, but we mourn not as those who have no hope. We are looking beyond this vale of tears to a reunion in a land of everlasting joy where there are no farewells or partings. The

funeral services were conducted by the pastor of the church, Elder Bryan Adair, assisted by Elder S. L. Pettus. She was laid to rest in a nearby cemetery. Her lonely mother,

(Mrs.) J. R. McAFEE

Sister MARY E. ADAMS, widow of the late J. H. Adams, was born Feb. 20, 1869. She was the daughter of the late J. W. and M. R. Whatley of Walton Co., Ga. She was married to J. H. Adams, Social Circle, Ga., June 9, 1891. Five children, one son and four daughters, survive her. John Colman, Georgia Anne, Martha Frances, Rachel, and Sarah Rebecca. She united with the Harris Spring Old School Baptist Church June 17, 1883, and was baptized by the late Elder William Adams. Sister Adams believed in the doctrine of salvation by grace and rejoiced in the spirit when the truth of the Bible was preached to her, and even in conversation and fellowship with those who love the truth as taught in God's word. She lived a useful life, never complaining even in her long afflictions. She passed out of this earthly life Nov. 21, 1942 aged 73 years, 9 months and 1 day. The funeral service was conducted at the Methodist meeting-house, Social Circle, Ga. by her pastor, Elder H. O. Nash, Atlanta, Ga. and Elder H. H. Lefferts, Leesburg, Va. Interment in Social Circle Cemetery. There was in attendance a large audience of relatives and friends. Her beautiful life was attested by the many floral offerings. Written by order of the church.

Brother L. E. SKINNER was born Feb. 7, 1860 and passed away March 26, 1942. He was pastor of our church in Oklahoma for several years. He was a subscriber to the SIGNS for many years and sent several articles for publication. Brother Skinner united with the Old School Baptist Church in 1905 and was baptized by Elder Fisher. His wife still lives alone on the farm where they resided for many years. Their children are all scattered about. Brother Billie Snyder conducted the funeral service using the Scripture in the second chapter of Ephesians. We feel this old brother and sister have been very dear to us for many years. Your brother and sister in faith,

(Mr. and Mrs.) R. W. O'NEAL

The Resurrection of the Dead

is the title of a book to consist of 150 to 175 pages, containing between twenty and twenty-five articles by some outstanding ministers.

If you want one of these books and have not yet sent in your order, may I suggest that you do so without delay, as I must let the Printer know how many copies to print.

The price of the book alone is \$1., or if you are not a subscriber for the SIGNS OF THE TIMES, you may have the book and a year's subscription to the SIGNS for \$2. If you are at present a subscriber, by sending in a NEW subscription at \$2. you can have a book FREE when it is published.

Please let me know how many of these books you will want.

R. LESTER DODSON.

SPECIAL MEETINGS

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

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

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

W. D. GRIFFIN, Pastor.

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

H. MATT BROCK, Pastor.

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

H. MATT BROCK, Pastor.

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

O. G. CARVER, 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 Canada, California.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

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

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk

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

(MRS.) M. R. FOSTER.

Big Spring Church, Elgin, Oregon, meets the third Sunday and Saturday before. C.W. BOND, Pastor.

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
1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.**

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.
N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEEN, Pastor.

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

E. B. AULT, Pastor.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10.30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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

C. M. FISHER.

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.
J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"THE SWORD OF THE LORD AND OF GIDEON"

VOL. 111

RUTHERFORD, N. J., MAY, 1943

No. 5

THE LORD KNOWS WHY

I may not know the reason why
Dark clouds so often veil the sky;
But though my sea be smooth or rough,
The Lord knows why, and that's enough.

I may not know why I am led
So often in the paths I dread;
But trusting Him I'll press my way,
The Lord knows why, I will obey.

O yes, He knows, the Lord knows why
These things are ordered from on high;
And though dark clouds may hide the sun,
The Lord knows why, His will be done.

I may not know why death should come
To take the dear ones from my home;
But though mine eyes with tears be dim,
The Lord knows why, I'll trust in Him.

So, though I may not understand
The leading of my Father's hand;
I know to all he has the key,
He understands each mystery.

(Selected by Mrs. Lena M. Lowe, Laurel, Md. in memory of her husband, James W. Lowe.)

CORRESPONDENCE

MADISONVILLE, Ky.

Written by

(Mrs.) Cynthia Perkins Brown

DEAR EDITORS:

While walking home from a neighbor's house at the age of fourteen I was trying to reason as to what I was and this thought came to me. Why do you meditate on the things that be of God, and why have your greatest desires been

to know the Lord and to be one of his people? I thought can it be possible that you are one of God's people is why you love him and want to be like him? Then, if so, why can you not be given words of prayer to him? I remember here that I had often gone to the altar of prayer where father, mother and friends had gathered and had prayed for me and others, some could be consoled but not me. How often I had gone to secret places and had tried to pray and scarcely could utter one word. Then I thought if I could go to some secret place and be given words of prayer I would take this as evidence that I was a child of God. I went to the house, took the bucket and went to the spring for water. Near the spring were bushes that I could hide from the whole world, that no living person could see me trying to talk to that all seeing eye. When I knelt before Him alone, to my surprise, I was given words of prayer, as I hope, to Him. This made me leap with joy. I got the water from the spring and hurried to the house to tell father and mother the great news, but, just as I was ready to enter the door something said to me, do not tell them for you might be mistaken, it will not hurt for you to be deceived, but you do not want to deceive your parents. I cannot forget this caution. In a few

weeks they made it convenient to ask me about it. I could not say no, and told them what had happened. My older sister said, "why Cynthia you have done so and so since then". "Yes", I said, "if I have ever committed a sin it has been since then." I felt that I had not known sin until after then. That caution stayed with me, and I never united with a church until about four years later. The preacher said in his discourse, "If there is any one here who feels that they have a hope, yet cannot live up to their duty, perhaps if they united with the church and were baptized it would help them to live up to their christian duty." I felt that if there was one thing left for me to do that would help me I was willing to do that, so I united and was baptized. In a few days I found myself wanting to go out with my associates to entertainments and having a good time just as I did before. This, I thought, was not a christian's duty so I found myself no better than at first. This gave me the most trouble I ever had. I had done to the best of my ability, everything that I knew to do, and all that I had been told to do, and was in deeper trouble than ever. I felt so steeped in sin that there was no relief for me. One night during prayer at my father's house I felt too unworthy to be there. My sinful condition was before me and I viewed myself as one who had never trusted in God, but had trusted in my own works. I could see a merciful God who, if I was ever saved, would save me by his mercy. He owed me nothing, but if he ever saved me it would be by a merciful hand. I began to say to mother, "there is no hope for me, I just have to live this sorrowful

life," and just then something like lightning struck me. It was of the same power and light as when it strikes a green light and bursts it asunder, and covers it with a blaze of fire. It first sent me to the floor, then raised me on my feet shouting praises to Him, and instead of telling mother of my sorrow I told her, and to all around me, of my joy for I had no sorrow to tell, it was all gone and I was filled with joy and praise to God for he had loved me all this time from the foundation of the world, and I had not known it until now. Oh, what a joy this was to me. I thought my troubles were over, but I found life too steep for me. In a few days I realized a heaviness in my breast which I thought was brought on by my negligence to keep up doing my duty. What a sad mistake; it was this great power which relieved me, but my experience could not end here for I have to be taught over and over again. It does seem that I am so rebellious that I have to be shown over and over many times. "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11:4, 5. Dear brethren and sisters, this should have been the time for a new life in me. Paul says, "I was not disobedient unto the heavenly vision." I cannot say this, no, for instead of being obedient I began telling people that I came to the end of my own strength, then the Lord took me up and saved me, and if they would all do all they could do then the Lord would bless them too. Brethren and sisters my life

seems full of mistakes, but I feel the Lord has been merciful to my transgressions for my experience could not end here. I sometimes read Matt. 21:44 where Christ spoke of the stone which the builders rejected and said, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." I feel that I had not been ground to powder yet; for I forgot the righteousness that be of God and went about trying to establish my own righteousness. I went preaching the power of man, that man could (the natural man) pray to a spiritual God, asking him for a spiritual birth, asking him for something that the natural man knows nothing about. "But 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: I forgot the righteousness of God and tried to establish my own. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3. Now some might say to me, why did you not submit yourself after you were shown that you and all the works that you had done was as filthy rags in the sight of that just and holy God who made himself known to you in the powerful flame that struck you? My answer would be that I submitted myself just as Paul did when he fell to the ground when the light from heaven shined round about him. Yet his experience was not ended, he was not yet made ready to proclaim the power of God. The Lord said to Ananias, "Go thy way: for

he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake." Dear people of God, blame me not when I tell you what great things I had yet to suffer for the sake of Christ. Some of these things I have told and already have been published in the Gospel News by dear brother J. M. Perkins, in April 1904. I was put to the test of my works by the Scriptures. I had never known what was meant by doctrine, therefore, I had no prejudice against any church. I never knew that one believed in the grace of God by their works, and another believed that the grace of God was a free gift. I had always believed that the Lord knew all about me, and knew just how long I would live and how and when I would die. I wanted to have a home of prayer and singing, and reading the Bible just as my parents had. So when I was married to a man who believed that he could not even turn his hand over, but believed that the Lord would turn it just at the right time and in the way that it pleased him this looked strange to me, but it somehow gave me a thought that he was depending on a power that was not of man. I handed him the Bible to read, and to my surprise he opened and began to read aloud. It was the first time I had been able to get him to read. He then turned to me and said, "what does this mean? When I read a thing I want to know what it is talking about." I began as I had been doing in school always telling my pupils to the best of my knowledge just what was meant by an expression or problem before us. That

was alright until I struck something that I did not understand, and I freely confess that there were many Scriptures that I knew nothing about, and still I lack a great deal of knowledge of the Scriptures. I would try to explain some part to him, then when he read on to something that I thought I had an idea I would tell him. Then he said, "well, what does all this mean that he is talking about between this and the other?" I was free to say I do not know. Then I began to ask him "what do you think it means Les?" "Oh," he said, "I think it means this" and then he would go back and read again and explain as he read, but I could not understand him. I could have understood as well if he had been talking in Greek or Latin or any other language that I had never studied. I soon saw that he fully understood what he was talking about; he spoke with assurance which gave me to understand that he well knew what he was talking about; he understood these Scriptures which connected together and did not have to skip some and take up another somewhere else. I soon found that what little Scripture I knew had no foundation, but I could not understand his way of thinking. This filled me with wonder, the Scriptures seemed to condemn me. We read on and talked until I got so I could not read. Then I would catch myself wishing that he would not read the Scriptures. Then I troubled over such thoughts for I had thought that a home would be so much pleasure if we could read and sing and talk. As time went on, even months, my trouble increased until I would study and cry for hours after he had gone to sleep. Sometimes he would

wake and find me crying then try to comfort me as he thought. He would say, "I will never say a word to you about the Bible again," but this would only increase my trouble for my conscience would say to me, you are a pretty christian for your own husband at home cannot even read or speak of the Bible to you. If you brethren and sisters have never had an experience like this you can not realize what a load I was carrying.

(To be continued)

Route 1, Box 354, NASHVILLE, N. C.

DEAR EDITOR:

I received the January number of the SIGNS the day after I mailed my check, hence my reason for not using the blank. I enjoy the paper so very much. Your letter in January issue "New Years Greeting" was good, also Roy S. Smith's letter. I have read them over and over. I love the old doctrine I heard when a child. All the changes that take place do not change my love and belief in that grand old doctrine that sets forth a God that had power to make a world and everything in it. "Made all things for himself, yea, the wicked for the day of evil." He steers the ship of time and anchors where he sees fit, and no power can change it. To me the days are dark and I feel gross darkness will cover the earth before this nation will bow and earnestly seek his face. Then, and not until then, will the Son of Righteousness arise with healing in his wings, and poor sinners like me, if indeed I am one he has blessed to think upon his name, can view the sunny hills of Zion and rest in the sunshine of his love. How sweet to travel in that fair Canaan land with the

walls of peace around us. I love so much to read from the pen of those in distant lands. It assures me the God of all grace rules in the hearts of poor sinners the wide world over and speaks peace to the troubled soul. Who has a God like our God? Oh for faith to trust him and strength to serve him is the daily cry of a poor sinner in hope.

(Mrs.) D. WOMBLE

Route 1, Box 340, WALNUT CREEK, California
DEAR ELDER DODSON:

I am sending money-order for \$3.50. Two dollars to go on my subscription for another year, one dollar for the book you hope to publish, and the rest to aid the good paper, SIGNS OF THE TIMES. If not blessed to publish the book use the other dollar to aid the SIGNS. As I sit here trying to write, I am thinking of the many dear Baptists that are blessed to meet together in different parts of the country to praise and sing the beautiful hymns, and to be fed by and through the wonderful sermons which God blesses his servants to proclaim, and which they cannot utter unless he is with them. My heart rejoices with them that they are enabled to meet together, and yet there is a sadness in my heart that I am so far removed from the dear people whom I love, or hope I love, above all others. Being with them, the real true ones of God, is the greatest comfort to me in the whole world. Though I never feel worthy, they are so much better than I, I do love and enjoy an humble place with them when blessed to be there. It has been some time now and I do get lonely, hungry and cast down, but the dear Lord will have his way with all his dear

ones of which I hope I am one, and hope is all I can do. I find myself so unfit in every way for him though I find him fit in every way for me. All hail the power of his name. His name above all, will and shall ever be. He is the ruler over all times and events, and I believe the Scriptures are being fulfilled each moment of time for his own purpose and glory. He says in Isaiah, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." His shalls and wills, will and shall be done, his word never grows old, and he can and will feed us wherever we may be in his own time. Some times when feeling so low a sweet meeting I have been blessed to attend will come to my mind, and I will enjoy a sweet feast just thinking of the meeting and wonderful sermons. May God bless you to keep up the work of publishing the SIGNS. An unworthy one looking to God for all help and comfort.

(Mrs.) MABEL LINDSEY

1306 Cumberland Ave., EVANSVILLE, Ind.
ELDER R. LESTER DODSON:

Dear brother, if one so steeped in sin and unworthiness as I feel myself to be may thus address you. I have just been reading the SIGNS and most of the time it is the greatest pleasure I have. I often get the old numbers out and read them over and over, and the story told in them never grows old. My father, Elder L. Chandler, took the SIGNS for many years and I remember reading them as a child, but had not read them for a good many years until about one year ago. It is hard on this old carnal man to live with the spiritual man for they are enmity

the one to the other, but our understanding is based upon a sure foundation and our belief is according as it is revealed to us. "Thy people shall be willing in the day of thy power." God does not say they may be, or they can be but he puts it in positive terms "they shall". I tried twenty-seven years to work out my own righteousness, but at last was brought to the brink of space and there was no turning, it was just eternal space. I was forced, or taught of God as I hope, to say, Lord I am passive, save or I perish. I was buried in the watery grave one year ago the seventeenth of August last by Elder J. N. Darnell and thought my troubles were at an end, but, alas, they seem at times to have just begun. The Scriptures teach us of such is the kingdom of God. I only meant to renew my subscription and mention our Association so will close this scribble and enclose one of our minutes with money-order. When it goes well with you remember me in your prayers. An unworthy brother if one.

WADE Y. CHANDLER

TEAGUE, Texas

By one eternal decree all things live, move and have their being. Their metes and bounds are laid out, their paths marked, their movements established, their works certain. All things were ordered in council, and ordained unto perfection, and for a certain and particular purpose. God in his own mind and wisdom foresaw the whole in its completeness, yea, in its perfection when as yet there was none of them. He had but to speak and all things were as he purposed, only to command and all things

obeyed. In this one decree God's holy and righteous sovereign law exists, of and by which, all things, yea, events, signs and wonders stand at attention and are governed. Under this law he worketh all these things after the counsel of his own will, "and none can stay his hand, or say unto him, What doest thou?" Under this law all other rules and regulations adhere to, for this is the sovereign law that reigns over the whole. It is this, and only one, law that has never been violated or in the least insulted, for it is by this God asserts himself in no uncertain tones saying, I am the great I am, in one mind and none can turn me. What my soul desireth even that I doeth. I open and none can shut, I work and none can hinder. "Declaring the end from the beginning," "saying, My counsel (this law) shall stand, and I will do all my pleasure." Great is the God of the universe. He sits on no precarious throne nor borrows leave for his doings. Great and marvelous are his works and his ways past finding out. He alone established the heavens by his power, brought the earth in wisdom, created the world, sun, moon and stars also, and stretched out the heavens by his understanding saying, "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Mighty in deed, wonderful in counsel, giving unto the mighty deeps their bounds, saying thus far shalt thou come and here thy proud waves shall be stayed. Then walk ye about Zion and behold her bulwarks (the doctrine of God, our Saviour), and "ascribe ye greatness unto our God. He is the Rock, his work is perfect." So systematically tied

together, end to end, so that the whole machine becomes an endless chain, each link serving in its proper place, a purpose for all their separate parts to be accomplished, a certain end to be effected, a certain result from the works of each to be obtained regardless as to the nature of whatsoever part or whatsoever sort. It is all to the lifting of Jesus on high which is the glorifying of God and ever ascribes greatness unto his great and adorable name. This I believe to be the God of our fathers and the half, as pertaining to his greatness, has never yet been told. The God of the whole earth, God of the hills, God of the valleys, the great judge who is at the head of all things, and has passed sentence upon all of his works and pronounced it good, and who will dispute the verdict, or say unto him why judgest thou? For unto all things he is its beginning also its end, the great I am here and everywhere at the same time. The same yesterday, today and forever, holding the power thus delegated by him unto all things within himself, thereby the sole ruler, and unto all things its government of action, leaving no one part to itself to act, not one moment of its sojourn in this time world of its own free will and accord. Things in this relation one to the other cannot be systematic in their work or movement if not geared to a certain and fixed rule which governs one way and not two. Anything left to itself can choose its own rule, therefore, regulate itself to meet any requirement thus made of itself. It is free, it is independent, it is subject to no law except its own. Such is not Bible, but is beyond the least shadow of a doubt fatalism, and I do not

believe it. I believe God to be the chief governor unto every piece in the machine, that according to his eternal will the world in all of its parts stand arrested and subject thereto. If this is not something similar to the government of God then I am misled. Yours in bonds.

W. A. LITTLE

1237 N.W. 1st St., OKLAHOMA CITY, Okla.

ELDER R. LESTER DODSON,
DEAR BROTHER DODSON:

I am sending you a letter which my father, Elder W. N. Green, wrote to an old friend of my husband's whom he (my father) had never seen. When this Mr. Walker learned that my father was an Old Baptist preacher he longed to see him, but many miles lay between them so he expressed a wish in a letter to us that father write him which he did. I am sure there are many readers of the SIGNS who will enjoy this letter. It was sent to me to be forwarded to Mr. Walker. I copied it and have read and reread it many times. I hope God has been pleased to give me some understanding of the truth though I feel so unworthy to be so blessed, if indeed I do understand and enjoy such writings as this and others I have received, I know it is of God. I have a number of letters from the late Elder J. R. Hardy which I treasure very highly. If the enclosed letter meets with your approval please publish it for the comfort and enjoyment of the readers of the dear old SIGNS. A sister in Christ I hope.

(Mrs.) M. R. FOSTER

Box 654, ALTUS, Okla.

MR. G. A. WALKER, DEAR SIR AND BROTHER IN CHRIST JESUS OUR LORD:

I call you brother because of that relation I feel is evidenced by your good letters which you have written to my children in Oklahoma City. Mrs. Foster, my daughter, sends them to me, and your statements to them relative to your faith in one God sounds good to me. I feel that he (God) has done something for you that this old world knows nothing of, and that evidence has knit our hearts in that secret tie that no man has ever been able to tell. Strange to say this secret flows from breast to breast. Distance being eliminated. Yes, brought together in one God, through faith, and that faith is the faith of God. Yes, this faith, love and hope of God's children are centered in him, and flows from God to them. Because of the feeling of the oneness I take the sweet privilege of expressing to you (and I hope to your comfort) some of my convictions on the Scriptures of Divine Truth, relative to the sovereign rule of one God over all worldly things and beings, and his will being done in every event of time, and his promise of salvation through Jesus, the only begotten of the Father, full of grace and truth. First I will say one must be born of the Spirit of God before he can be in possession of the things of God. To establish this fact, Paul 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." So by the Spirit of God given us, we believe through faith which is of him, and do, through the inner-

man, honor, glorify, and magnify his holy name as God over all. To establish this fact we go to the statement of David in 1 Chron. 29:11-15 but especially notice verses 13-14. This convinces me that we cannot even think of him as God, without the gift of thought from him. Paul carries this out by saying, without him we can do nothing, not even think as we ought to think.

Another evidence of this fact is, the prophet Isaiah said in chapter 26, verse 12, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." If this testimony harmonizes with our experience and attitude toward God, surely it is an evidence of life. Without this life, faith has never moved upon any man to believe in God. These are some of the evidences of the children of God, so it seems to me. These bible witnesses express my feelings towards God better than I can tell them, which gives me a hope that the Lord has been merciful to my unrighteousness and included my name in that covenant that was ordered in all things and sure. I do not want to worry you or get more in this letter than you can solve, and be a stumbling block rather than to edify, but I do want to say a few words relative to the covenant that embraces salvation for all the heirs of promise, and these heirs of promise are sons and daughters of the earthly Adam, and sinners (according to my understanding) in the purpose of God before the world began. Before there was a world there was a God, and we read of the counsel of God. You will find this counsel spoken of in the 46th chapter of Isaiah, saying, "My counsel shall stand,

and I will do all my pleasure." O wonderful statement of God. I understand this council is composed of God the Father, God the Son, and God the Holy Ghost; or Holy Spirit. These three are one, all eternal, and everything that was embraced in that document, or council, was according to the will of the Father, and this council is nothing more or less than the eternal purposes and unalterable decrees of God, touching all things whatsoever comes to pass, and is as old as God is, and as sure as God is. And as he (God) is eternal, he is before all time or decayable things. Then we conclude that God is the first great cause of all time, things, beings and events of time. This opens up a line of thought that we will not be able to finish, but will say briefly, that whatever God willed in eternity, for time, is going to be manifested in time, and we will reverse this statement and say every event that is manifested in time, he did will in eternity. Hear the words of inspiration found in the 3rd chapter of Ecclesiastes. "To everything there is a season, and a time to every purpose under the heaven." Listen to Isaiah, 14th chapter, verses 24-27. In the 24th he says, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." These statements are full of thought and comment. God is perfect in wisdom, knowledge and power, and any comment or application made to any part of God's word that would inflict or set aside any one of these perfections of God is absolutely wrong. We must also understand that God is not man, neither are his ways our ways, nor

our thoughts his thoughts. God is good, holy and righteous and cannot have an evil thought. Yet he was embraced in his counsel, which was his will, that sinners be saved through Christ, which is the second person in the three in one God. The Scriptures teach that Jesus, who was God manifest in the flesh, is surety for this salvation, which makes it as sure as God is sure. Hear Paul to Timothy, "Be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Is this salvation sure? If so, how is it made sure? Is it not by the certainty of the decree, will and purpose of God? Then pray tell me how this salvation can be certain without the certainty of a sinner to save. And how can there be a sinner without the transgression, and how can the certainty of the transgression be without the certain decree of God. A sure thing cannot be uncertain. Then it follows that nothing can be certain that depends upon something that is uncertain. We know the world says, away with such doctrine. They say it involves God, and makes him the author of sin. I know that is not the truth. They say these things through their lustful and sinful nature, not knowing the purity and righteousness of God. Pray tell me what law is God under, or what judge sits on the throne to judge him and bring him under the sentence of sin and death? It is folly to make such charges against God. Whatever God purposes is, in any event, holy righteous

and right. The act may be a sinful one influenced by Satan, but that very act that was influenced by Satan cannot in the end, according to God's purpose in the act, fail to bring forth the good his purpose demanded in the act. I do not know whether this is clear to you or not, but the sum of it is this: every sinful act that ever has or ever will be done in this world was influenced by the evil spirit. You would then ask me if God purposed the act? I answer yes, but his purpose in the act was for good. You would again ask me, if God purposed the act of the sons of Jacob that sold Joseph into the land of bondage? I will let the Scriptures answer. Joseph said to the ones that did the deed, "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." They meant it for evil but God meant it for good. If true in that case, why not in every sinful act that has been done or ever will be done since the world began. Yes, God purposed, or ordained, that wicked hands should crucify the Lord of life. They meant it for evil, but God meant it for good. I am making this too long, so in concluding these remarks will say, I understand the Scriptures to teach that out of everything that God created and made for himself, and that embraces all things, his people is his portion, and to that end all time and things in time will function until all his purposes are full. Paul 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." These are the principles involved in this Scripture. "That in the dispensation of the fulness of

times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." May God bless these precious truths to your understanding and comfort. I know if God is not in the matter it will all come to naught. Yours in hope of a better world.

W. N. GREEN

CASCADE, Va.

ELDER R. LESTER DODSON,

DEAR BROTHER:

Enclosed you will find an article which I feel will be of much interest to many of your readers as it shows the sore exercise of soul and mind through which God brings his little ones in bringing them out of the world. I am well acquainted with Mr. Harris as he attends the churches I serve at Cascade and Draper, N. C. I hope you will give this writing space in your paper. Yours in hope.

ROY S. SMITH

Route 2, RIDGEWAY, Va.

I have a mind to write a few things that I hope has caused me to believe in the original Primitive or Old School Baptists. Until the early part of 1938 my pleasures were in the perishable things of the world, especially drinking, gambling, dancing, etc. I had a dream that worried me. I dreamed that father, brother and I were walking through a field. I looked toward the east and saw a great light. I had never seen anything like it

before. It grew nearer and nearer until it was right at us, then there was a great fire and smoke that came up from beneath the earth. I told my brother that it was the end of time, and if we had lived the life our father had we would be alright. By that time the brimstone had taken my last breath. I fell to my knees to ask God for mercy, but I could not utter a word. Then it seemed like the fire, smoke and brimstone had disappeared and everything was alright. This worried me until I could not sleep at night or hardly work at day, but I did not want any one to know about it. At last one day when I came home I broke down crying and my wife ran and put her arms around me and wanted to know what was the matter. I had to tell her the dream and that I was a sinner and what an awful life I had lived. She tried to comfort me, telling me that I was a good fellow, etc., but that did not have any effect because God had showed me I was a sinner, yet I thought there was something I could do and that I could get forgiveness. I began to try to do better. I promised God that I would do better and I was honest in it. The will was present but how to perform I found not. For weeks, months and a year, almost every night my pillow would be wet with tears. I would be awake when my companion would be fast asleep, promising God I would do better, but it seemed to me that I grew worse all the time. That fall I asked my foreman to let me off one Saturday morning. My intentions were to ask a home with the Old Baptists but I could not. I asked God to remove this burden from me unless it was something con-

cerning being born again or eternal life, and if that was the case that I might be made to suffer all that I could stand that I might have more evidence, wisdom and knowledge. I went on like this until Easter Sunday 1939. I went to the cemetery where father and mother were laid to rest feeling as if I would like to get down in the ground between them that I might get a few moments rest. It seemed that I would never live to see the sun go down in the west or rise in the east any more. I went from there to my brothers to spend the night. Before resting I walked out into the yard, and I fell to the ground as if I was a dead man. When I came to I got up and fell the second time. I saw that I was a lost and helpless sinner in the sight of God, and if I was judged according to works the bottomless pit of hell would be my home, and if I got forgiveness it would be by the loving-kindness and tender mercy of our Lord and Saviour Jesus Christ. The things that I once loved were taken away, yet I cannot live as I desire. For two years after this I would go to church, but not regularly. I was ashamed for the people to see me, but I would be burdened so it seemed I could not live. I would seek the lonesome groves and ask God to be merciful to me, a sinner. For the last year I have been going to church regularly, because it seems there is a consuming fire gets in my bosom and I cannot resist. My desire has been to have more evidence. I dreamed that I was at church and the preachers came to me with some papers to be fixed up, and I told them that I could not, that I was not a member, and they told me that I was and had been for

a long time. I also dreamed that I had a field to cultivate, one side of it was rough and full of stumps and a multitude of people came to me and said I was doing a good job. On the other side of the hill there were several cultivating and the land was smooth. I have been made willing at times to ask a home with the church but I cannot. I have been to church sometimes when my natural eyesight was taken away and I could not see the preacher. I was made to say, "Not my will, but thine, be done," not by force but by God's constraining power. For a long time I just could not see and understand the Bible, or just what it was all about anyway until one day when I was at my daily work, meditating over it, when in less than a minute it seemed to me that I was lifted up above this world and I could see all of it just how it was from beginning to end. I almost hollered out loud. I looked around to see if I could see anyone I thought would be interested in it. I wanted to tell someone but I could not see anyone I thought would like to hear it. I rejoiced in that the rest of the day thinking I would tell it when I saw some one that would like to hear it, but it was like the manna the children of Israel had for food, it would not keep. I have had lots of sickness and trouble. At times it seems more than anyone in the world. I believe it is appointed unto me. Sometimes I am made to rejoice in it, that God has been merciful to me. I have been a number of times to visit preachers and members of the Primitive Baptist Church, desiring to tell them my troubles and the way I have been brought along, but I would be shut up and could

not talk. God knows best, as he has purposed so shall it be. I am hoping that before I leave this world I can tell the saints of God the love I have for them although if I was blessed to tell them it would only be a hint for words cannot express it.

LONNIE J. HARRIS

Re-Published by Special Request

ACTS VIII 35.

"THEN Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

Philip was one of the seven men of honest report, and full of the Holy Ghost, and of wisdom, chosen by the whole multitude, and set before the apostles, who prayed and laid their hands upon them, thus appointing (or ordaining, as we now say) these seven men to the business of serving tables, and attending to the widows in their daily ministrations. Philip was a deacon, full of the Holy Ghost and wisdom. These deacons, as all deacons should be, were wise, even though they may have been illiterate. Yes, they were wise unto salvation. A man may be wise and yet not educated, but if he is wise he will not remain illiterate. Peter the apostle was an illustration of this fact.

But it is not Philip, the servant of tables loaded with bread and meat to nourish the natural man, but Philip, the servant of spiritual tables bearing spiritual food, setting in order the King's table, where those who are hungering and thirsting after righteousness are filled with the consolation of the gospel, which is Christ, that true bread which came down from heaven, whereof if a man eat he shall never die, of whom I would

speak. As he journeyed toward the south, "the way that goeth down from Jerusalem unto Gaza, which is desert," he beheld a man of Ethiopia, a eunuch of great authority, under Candace, queen of Ethiopia, who had been to Jerusalem to worship, and was returning, sitting in his chariot, and reading Esaias the prophet. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet." Philip was not sent by the church, there were no missionary boards to send him, the angel of the Lord spoke to him, telling him to go. That angel, or messenger, was not the church, or any committee or board authorized by the church, it was not a prophet, or an apostle, or preacher, or teacher, in some way authorized by the church, but, as we find in verse twenty-nine, it was the Spirit of God; or, closer yet, it was Christ in Philip that said to him, "Join thyself to this chariot." Yes, Philip had been in the desert, searching if happily he might find him whom his soul loved, and thus was, by experience, prepared to go near to this man of Ethiopia. Philip was sent, and this case thus brought to our notice, tells us how preachers are sent and by whom they are sent. In Romans 10:13, Paul tells us, "Whosoever shall call upon the name of the Lord shall be saved." The interrogation follows, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Now by this it is shown how the preacher is sent, and by whom. It is

therefore a fearful thing to seek to hinder, by any means, the preacher from going to the desert places and drawing near to those who are seeking for him whom their soul loveth.

The Lord Jesus, the author and finisher of our faith, who begins his work in the heart, writing his law there, and imprinting it in our minds, is also sending the preacher, as he did Saul of Tarsus after appearing to him in the way from Jerusalem. Saul was on his way from the temple of Solomon and the law written on tables of stone, down into a desert place. This eunuch was hungry, poor, naked and half dead, reading the prophet, and praying for light to understand. No wonder Paul in Romans, could say, "As it is written, How beautiful are the feet of them that publish the gospel of peace, and bring glad tidings of good things." If to this poor inquiring soul the feet are beautiful, how much more beautiful the face and hands must have been. Isaiah said, "How beautiful upon the mountains are the feet of him that bringeth good tidings." The beauty is not in the feet of the preacher, as all must know, but it is in the exaltation of the feet, lifting them up out of the mire and clay, and placing them upon a rock, and when we see such an one we are made to cry, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night." When the preacher sent by the Spirit draws near to such an one he sees one whose feet have been washed by the Master, and anointed with that

holy anointing which teacheth all things. He who has been prepared thus and sent draws near to the hungry, thirsty inquirer, the little one upon whom the Lord has laid his hand. Here is a unity of heart that brings the preacher into communion with this little one, and the simple story of Christ as the Saviour is bread to the eater; yes, the very bread whereof if a man eat he shall never die. The mind of Philip was interested, and with a fellow-feeling, which makes us wondrously kind, he draws very near and asks, "Understandest thou what thou readest?" You know that the apostle Paul said to just such little ones, Ye are our epistle, known and read of all men. So Philip read the eunuch and the eunuch in turn read Philip, and he asked him to come up and sit in his chariot. The place in the Scripture where he had been reading was Isaiah 53:7-9: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Here the eunuch had entered into the broad fields of living green, through which ran the pure river of the water of life.

Just such a scene as this between Philip and the eunuch binds together by the bands of christian love, breaks

down all barriers, and cements the hearts of both preacher and hearer. So heart answers to heart because they are touched by the great Master, who plays upon these harps of a thousand strings. This caused the great singer of Israel to break out with ecstasy and sing, "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 for evermore."

It is recorded that Philip began at that same Scripture and preached unto him Jesus. Paul to the Colossians said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The psalmist said, "For there the Lord commanded the blessing, even life for evermore." The wayfaring man led by the Spirit shall not err, as says the prophet Isaiah; in this way no lion shall be. No, my brother, this way that leads to life is not found by lions of free agency, or men of strength, but by babes, wearied, hungry, lame, wounded, suffering and little; and these have lost all their strength trying to obey the law. Here is a blessing commanded of the Lord, coming down from heaven and resting upon the mountains of Zion. How the poor, contrite sinner feels lifted up when he finds himself seated at the King's table and eating of that bread which comes down from heaven. Jesus is this way of holiness, and the prophet says that the unclean shall not pass over

it. Paul to Titus says, It is "not by works of righteousness which we have done, but according to his mercy he saved us, [past tense] by the washing of regeneration, and renewing of the Holy Ghost." In another place the apostle said, "The blood of Jesus Christ his Son cleanseth us from all sin." Being therefore cleansed by the blood of the Lamb, the wayfaring man passes over this way to immortal glory. The eunuch was a wayfaring man, and was in this way, which is the way of holiness; not the way to holiness, but the way of holiness. Because of this, the apostle said in 2 Cor. 5:17: "If any man be in Christ, he is a new creature: old things are passed away." Yes, the old covenant of works, with all its ordinances, has passed away, Christ Jesus has taken them all away, nailing them to his cross, where he, as the head of the church, died, the just for the unjust, pouring out his blood. This was the washing that cleansed us from all our sins. This washing of regeneration, spoken of by Paul to Titus, was effectual; it saved; it cleansed; yes, it cleansed all the body, the church, from all sin, and so no unclean person enters there, and there can be no erring in this way, to impede the progression of the wayfaring man.

The apostle Paul again says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." And the law had said, "The soul that sinneth, it shall die." According to the above language of Paul, the law is fully satisfied, ye are dead, and your life is hid with Christ in God. Here mercy and truth met together, and righteousness and peace kissed each other; here truth did spring out of the

earth in the Son of man, who is the way, and the truth and the life; and Righteousness looked down from heaven, and said, This Jesus, the Son of man, is my beloved Son. In him we live, and move, and have our being; and looking to him, he shall set us in the way of his steps.

Philip had, no doubt, told the eunuch that Jesus had said to John the Baptist, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness," and that Jesus was baptized by John in Jordan, and that Jesus had died, and had risen again, and that by his Spirit he himself had been led down into this desert way, and also that the eunuch had been led by the same Spirit in the same way. While he was thus preaching Jesus they came to water. The Spirit of Christ was setting the eunuch in the Master's steps, and so he cried out, "Here is water; what doth hinder me to be baptized?" Philip answered, "If thou believeth with all thine heart, thou mayest." And the eunuch replied, "I believe that Jesus Christ is the Son of God." And the eunuch was baptized and went on his way rejoicing, no doubt crying holiness unto the Lord.

Yours to serve for Christ's sake,

W. W. POLK

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

J. S. Mace, Pa., \$1; Mrs. A. V. Pearce, Va., \$2; Dr. G. H. Griffith, Ga., \$2; M. J. Disharoon, Del., \$5; Mrs. M. Lindsey, Cal., 50 cents; I. P. Breazeal, La., \$2; PFC H. W. Buckner, N. Y., \$3; A. L. Blankenship, O., \$2; Mrs. E. Smith, Tex., \$1; M. F. Dunlap, Me., \$3; Mrs. J. H. Jones, Ga., \$1; S. F. Buckner, Okla., \$2; N. M. Carey, W. Va., \$2.

EDITORIAL

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*All letters for this paper should be addressed, and remittances made payable to,***SIGNS OF THE TIMES****P.O. Box No. 70****Rutherford, N. J.**

(The following article was written by us for and published in Zion's Landmark, July 15, 1930. One who reads both papers has made a special request that it be published in the SIGNS OF THE TIMES. We are, therefore, using it as our editorial for this issue. R. L. D.)

**IN RIGHTEOUSNESS SHALT
THOU BE ESTABLISHED****DEAR BROTHER DENNY:**

Remembering former days, when some of my letters found their way into the columns of the Landmark, and your recent invitation to write again, I have a mind to submit for the consideration of your readers some thoughts on the latter portion of the 54th chapter of Isaiah. The 11th to the 18th verses, inclusive, read as follows: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with

sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." To my mind, the prophet in the eleventh verse has reference to the Church under the Law. As such, she is, indeed, "afflicted, tossed with tempest, and not comforted." The demand of the Law strips her of everything and she is made to realize her nakedness before a just and holy God. Her affliction with sin and her utter inability to perform a single act that will commend her unto God makes her feel cut off, and without hope in the world. In that condition she is tossed about with tempests; all of the Lord's billows are encompassing her and comfort is nowhere to be found. When she is made to give up in despair, the Lord speaks to her, saying, "Behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires." When Jacob journeyed alone to

Padan-aram and night overtook him, he lighted upon a certain spot—there God gave him a vision of the only way by which sinners could ascend into heaven. The ladder which reached from heaven to earth signified the coming of the only begotten and blessed Son of God into this sin-cursed world to open the channel through which mercy should run. Jacob later regarded that place, or experience, as none other than the very gate of heaven, and he took the stones of that place and made for himself a pillow and lay down and slept. God's revelation to and his communion with him was a foundation upon which he could truly rest. The stones in our text can well signify the experiences of the Lord's people—the times when he brings them by a way they knew not and makes known his goodness and mercy to them. 'Tis a heaven below, the Redeemer to know, and when he shows his smiling face to a poor sinner, the occasion is never forgotten. Stones endure, perhaps, as nothing else the elements of the ages, and the subject of grace, once he is shown the way of life as it is in Christ Jesus, will cling to that hope as long as life shall last. Such an experience is an Ebenezer to which the child of God will often return in meditation and wish that it was with him as in the days that are past. Such leadings forth are of the Lord, therefore, it is said, "I will lay thy stones in fair colors." How good to realize as we journey along through life that an all-wise and omnipotent God is at the helm. He also says he will "lay thy foundations with sapphires." Sapphires are of different colors: blue, green, yellow, etc., and can truthfully denote the at-

tributes of our Lord as set forth in the Scriptures. Blue is significant of truth; green of life, and yellow of pure gold tried in the fire. Paul told the Ephesian brethren, who by nature were afar off from God, but who being brought nigh by the blood of Christ, and therefore were no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The doctrine of faith and hope as set forth by the prophets and apostles; of love and mercy of God as embodied in his Son, Jesus Christ, together with the leading forth of the soul by the Holy Spirit into these things, comprises the very foundation upon which the Christian's hope rests for peace with God in time and for eternity. Continuing, the text says, "And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." An agate is a stone in which a great variety of colors appear, and the windows in the Church are those characters who discern and see and understand the doctrine of God our Saviour and the order of his house, with the various gifts who minister of the things of God to the flock. Carbuncles are blood-red; therefore, the gates being of carbuncles signify that none shall enter into the celestial city except by the blood of a crucified Saviour. "And all thy borders of pleasant stones." How wonderful when the Church can see and feel that she is a garden enclosed! It is declared that God shall be a wall of fire round about Zion, and when experiencing that sense of security which exists

only in the Lord, and enjoying that peace which surpasses all understanding, how pleasant are our borders. These were precious stones and they set forth precious things. Then, it is declared, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." This is good Old Baptist doctrine and it seems to set at naught all the works and machinery of the so-called religious world in its efforts to bring souls to Christ. It is also evidence of the Old School Baptist Church being the true Church. Men have prophesied for centuries that the Church built upon the faith of the Old School Baptist would soon crumble away and become extinct for lack of nourishment afforded through such mediums as the Sunday School, Theological Seminaries, etc., for educating and bringing in the young, as well as maintaining the ministry. Notwithstanding there are no such nurseries or institutions to aid the Lord in His work in our ranks, the Church has stood for all ages and will withstand all the assaults in the ages that are to come, for the head of the church has declared that it is built upon the rock of revelation and that the gates of hell shall not prevail against it. The Lord spake by the mouth of the prophet Jeremiah, saying, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will

make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall 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." He takes away the first, or Legal Covenant, that he might establish the second, or Covenant of Grace, under which covenant he writes his law in the inward parts and in their hearts, and thus he teaches them. What is the result of this teaching of the Lord? "And great shall be the peace of thy children." Words cannot be found to adequately express that peace which comes by and through our Lord Jesus Christ. Again, let us ask, What are some of the results that follow this teaching of the Lord: "In righteousness shalt thou be established." This can only refer to his righteousness. That which the creature once thought to be righteousness has now become as filthy rags. The one taught of the Lord, then, is established in the fact that "Salvation is of the Lord," and he cannot be easily shaken. "Thou shalt be far from oppression; for thou shalt not fear: and from terror, for it shall not come near thee." Can it be possible that this is spoken to the same character that was before said to be "afflicted, tossed with tempest, and not comforted?" Yes, it is the same character, but under entirely different conditions. The character has now been taught of the Lord and enabled to behold the

Lamb of God that taketh away the sin of the world. He is now established in the way of righteousness; he is no longer oppressed by the Law, for Christ has made him free from the law of sin and death, neither does he fear or stand in terror of the Law, because the truth has made him free and he is free, indeed. There is none that is able to lay anything to the charge of God's elect now, for Christ has died, yea, rather is risen again and is now set down at the right hand of the Majesty on high, for ever to make intercession for his people. Justice has been satisfied. This does not mean, however, that the children of God shall live in this world of sin and sorrow free from distress. Rather the opposite is true. In the world ye shall have tribulation, said the Master, and our text goes on to say "Behold, they shall surely gather together, but not by me: who-soever shall gather together against thee shall fall for thy sake." As long as the world shall stand, men and devils will combine in their assaults to overthrow the faith of the elect family of God and to destroy them from off the face of the earth, but vile infernals, they can't prevail, for the text says they "shall fall." The next verse declares that the Lord has created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and that he has created the waster to destroy. The work of the smith that bloweth the coals is necessary. The materials that go into the building of God must be tried, though as by fire, to be shapen or fit them for his use. He knows what is necessary for each individual, and he must teach and instruct them in the things

which are needful. This he does, nor does he leave it to others to do. He has made the waster to destroy, nor does this apply only to our enemies that are without, but to those that are within, which, after all, are our worst enemies. There is much dross, or flesh, about the most of us which has to be consumed, before we are made to walk softly and humbly before him. Truly, his judgments are unsearchable, and his ways past finding out. In the last verse, we are told, in effect, that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord, for he says, "No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Could the servants of God desire a richer or greater heritage than this? The God of heaven and earth, and all that in them is, is for them and with them, and, if God be for them, who can be against them? How consoling to those who are tried as was Job, to be assured that no weapon that is formed against them shall prosper, and that every tongue that shall rise against them in judgment, they shall condemn. The children of God, truly, have meat to eat that the world knows not of, and without exception, "their righteousness is of me, saith the Lord." May the God of all grace and comfort give each one to experience and understand these things for himself, that he may be rooted and grounded in the truth and established in the doctrine of him who is our Saviour, and not easily shaken and blown about by the winds

of doctrine of men, is the prayer of one who hopes he realizes that all his righteousness is of the Lord.

The funeral services were held Feb. 24 at the Halcottville meeting-house, and the interment was in the Yellow Church Cemetery below Roxbury village. The writer officiated.

ARNOLD H. BELLOWS

O B I T U A R I E S

Sorrow entered many a heart and home when the death angel removed from life's activity and usefulness JOHN B. HINKLEY at his home in Halcottville, N. Y., Feb. 21, 1943. He was considerably past eighty-six years of age, and had been active until six weeks before his death when he was confined to his bed. The infirmities of old age were largely contributory to his death. The immediate survivors are his widow, sister Prudence O'Connor Hinkley, Halcottville, N. Y.; one brother, Scott, and a son, Everett, Roxbury, N. Y.; three daughters, Mrs. Wilson Gavett, Kingston, N. Y., Mrs. Loren Hubbell, Halcottville, N. Y., and Mrs. Frank Hammond, Denver, N. Y. all of whom are the recipients of widespread sympathy. The entire life of Mr. Hinkley was spent in or near Halcottville, and most of the time he followed the occupation of farming. By his industry and excellent management he was rewarded with material success. In early life he married Miss Emily Keator who died many years ago. To this union six children were born, four of whom survive as mentioned above. In 1919 he was united in marriage to Miss Prudence O'Connor who also proved a loyal and worthy helpmeet, and who tenderly ministered to him in his last illness, giving him every loving attention that could be desired. Mr. Hinkley was a faithful attendant at meetings of the Primitive Baptists, a strong believer in the doctrine of salvation by grace, and in the other principles of the Primitive Baptists. He gave evidence of being taught of the Lord though he never united with the visible church. This meek and quiet man of unassuming ways, strict integrity and unwavering honesty will be much missed. His sterling character and his faithfulness as neighbor, husband, father and friend are qualities that constitute a legacy of sweet and tender memories. John B., as he was known by his legion of friends, was very hospitable in his home and delighted to entertain the friends and members of the church. The community is poorer by the passing of such a citizen.

EMELINE E. WORKMAN died Nov. 3, 1942 after an illness of more than one year which became acute about ten days before her passing. She was born in Randolph County, W. Va., Jan. 23, 1865, one of nine children of Levi and Emeline Kittle Findley, one of the pioneer families of the vicinity. Of these, a sister, Mrs. Isaac Scott, and a brother, Mr. John K. Findley both of Elkins survive. At the age of eighteen she had a hope that Christ was her Saviour, and was taken by baptism into the Valley Primitive Baptist Church near Elkins, W. Va. Nov. 7, 1888 she was married to Andrew Johnson Workman, which marriage was broken in its fiftieth year by the death of her husband. Two children, T. R. Workman, Cincinnati, O., and Mrs. Roy Gallaher, Huntington, W. Va., both survive, also a granddaughter, Miss June Gallaher of Huntington. Her life was one of simplicity, love for home, husband and children. Intermingled through it all was her gracious and inspiring spiritual life of continuous faith and adoration of her Saviour. I know of no one who depended more on him for guidance and comfort until her last mortal moment. At times it was difficult for her to attend the meetings but only illness kept her away. I believe I truly speak the voice of her brethren when I say she was wonderfully esteemed by them, and her labors were diligent in person as were her spiritual gifts bountiful. We of her family sat in reverence at what seemed an actual foresight into the eternal kingdom as she said her farewells and quoted the twenty-third Psalm. In her own words she asked to go into the "valley of the shadow." Her last testimonials will be as a guiding star to us children in the years ahead, and no more beautiful heritage could have been left by her. It softens our grief to realize that from the very day of her hope she lived above all else for this day that by His grace she would see her Lord. Her funeral services were conducted by Elder H. H. Lefferts at the funeral chapel in Elkins, and she was laid to rest in nearby Maplewood Cemetery. So we bow to His will of perfect love and un-

changing promise assured that she dwells with Him in paradise.

(Mrs.) ROY GALLAHER

ELDER S. P. MITCHEM was born Sept. 13, 1869 and died April 14, 1942 making his stay on earth 72 years, 7 months and 1 day. Elder Mitchem was married to Nancy Ann Bishop Feb. 17, 1890. To this union were born six children, five girls and one boy. He united with the Primitive Baptist Church April 22, 1911 and was baptized by Elder J. A. Tilley. On Sept. 25, 1920 he was ordained to the full work of the gospel ministry by Elders O. D. Riffe, Reuben Hawks and J. A. Tilley. From 1915 until his death in 1942 he was clerk of the Guyandotte Church. He was faithful in attending the meetings when able, and his home was a home for Old Baptists. He was ever looking unto Jesus as the author and finisher of his faith. His warfare is now over for the natural mind has finished its course and I feel that his troubles are now over, and that it was God's time to call his spirit home there to await the resurrection of the body. I feel that the same body that fell asleep April 14, 1942 will be the same body that will come forth in the resurrection for it is sown a natural body and hailed a spiritual body, sown in weakness and hailed in power. Here is where the change comes with God's children for we come into this world sinners and are sinners while we live and when sin is finished it brings forth death. Then it is that sin and corruption and the natural mind have finished their course; then in the resurrection day they come forth possessing a spiritual mind, and their bodies changed and fashioned like unto the glorious body of Jesus; then we shall see him as he is and be satisfied. I feel that the church has lost a faithful minister and a beloved brother, and that our loss is his gain, and when the trump of God shall sound and the dead in Christ shall rise I hope to be with my beloved brother forever where there will be no more separations, where the congregation shall never break up and the sabbath never ends. Submitted in love and hope of a better world.
Bud, W. Va.

M. A. CANADA

JOHN L. MOON was born Jan. 15, 1852 and died Dec. 2, 1942 making his stay on earth almost 91 years. Born in Huntsville, Ala. he moved to

Texas in 1887. He was married Sept. 20, 1888 and to this union were born nine children, six of whom survive him. (His wife's obituary appeared in the SIGNS, Oct. 1942) He united with the Missionary Baptists in early life, but was soon dissatisfied with them and went to hear the Primitive Baptists in whose preaching he rejoiced, and you would not have known from his conversation that he was not identified with the church. He always spoke of grace and mercy, had no confidence in weak, puny man, and rejoiced in hearing his Saviour's name exalted above every name. His daughter wrote me she believed it was his intention to unite with the church in his last sickness as he would say, oh, if only I could be permitted to go again to the dear Old School Baptist Church. This impressed the children that he intended to unite with them, but the hand of God had reached down for him and he could not attend again. As a church we feel that we have lost a faithful friend and brother. He was bedfast six months but his mind was clear, and he talked almost continually of going to meeting and rejoicing with the people he felt were the true worshippers of God. He was calm in his manner and never enjoyed foolish talk. His daughter wrote me, "It is so hard to give dear mother and father up within ten months of each other," but I would say to the children rejoice that the dear Lord was so good to them to give them such dear parents that they can say, they are not dead but have fallen asleep in Jesus. Their godly walk is precious to reflect upon. O that we were humble in spirit as these dear saints were while they sojourned in this low ground of sin and sorrow. All our members sympathize with the dear children, and hope they will be reconciled to God's will, that they can say in their hearts, God's will be done. Written by request of his dear children.

MINNIE C. JAMESON

DEACON WILLIAM A. LEITCH departed this life December 14, 1942, in his eighty-second year. He was born in Metcalf Township, Middlesex County, Ontario, and was the son of the late Archie and Flora Leitch. Brother Leitch is survived by his widow, Sister Jessie (Watson) Leitch of Ekfrid, to whom he was married fifty-three years ago, two daughters, Mrs. Flora McColl, London, Ontario, and Mrs. Neil McColl, West Lorne, Ontario, one son, Daniel Leitch, Cleve-

land, Ohio, a sister, Mrs. Joseph Howes, London, Ontario, and a brother, Daniel Leitch, Metcalf Township, Ontario. There are also a number of grandchildren to mourn his loss. Brother and sister Leitch went on a farm after their marriage, and farmed a number of years in Lambton County. They moved to a farm in Dunwich thirty-eight years ago, where they farmed successfully until twenty-one years ago. Retiring from the farm, he came to Dutton, Ontario, where he became caretaker of the Public School, and by a long and faithful service endeared himself to a great many young friends, who knew him as Grandpa Leitch. His kind and genuine interest in the young, and his faithfulness in his duties, made him a friend of both the staff and children, and it was a fitting tribute to his memory, to see, on the day before his funeral, a large number of children silently and respectfully pass by his casket in mute testimony of the love they bore him.

Brother Leitch united with The Covenanted Baptist Church in November, 1929, when he, his wife and three others were baptized. From that day, he ever showed that he had been with Jesus, and learned of him. He showed a lively interest in the welfare of Zion, and although naturally quiet and unobtrusive, was one in whom the church felt to have confidence. When set aside to the office of deacon, his manner was that of a servant, humble, and at the feet of his brethren. Some time before his death, it was noticeable that his health was failing. One day the words came very sweetly to him. "Death is the messenger of peace, and calls the soul to heaven." Soon after he was unable to leave his bed, and he realized that the end was near, but he had no fear, but a longing desire to depart and be forever with the Lord. During his illness, he would look for us daily to read and pray with him, and when he could no longer speak he would point to the Bible on a stand near his bed. His funeral was held at his late home, and interment was in the Alvinston Cemetery.

The writer esteemed him as a brother beloved, and misses his smiling face and loving cooperation.
G. R.

ELDER L. W. OWEN died Sept. 29, 1942 at the age of 82. He lived in and around Birmingham, Ala. for over fifty years and was known by a large number of Old Baptists in this section. I will quote the first verse of a poem printed in a recent issue of the SIGNS as it seems to fit his case so well.

"When we become tired of the journey of life,
And we long for release from its care;
It is sweet to remember that after the strife
We will find a long rest—Over There."

He told us on his death bed that he had lived his time out, and did not want to get well, but wanted to go and be at rest with the Lord. I thank God that I had such a father and the same kind of a mother who passed away in 1929. She, also, was an Old Baptist.

J. A. OWEN

CHANGE OF ADDRESS

We are informed by Elder, L. P. Harriss, Duquoin, Ill. that Mrs. W. P. Snider, widow of the late Elder W. P. Snider, is now located at 2338 N. 14th St., Phoenix, Arizona. Letters to her from Old Baptists, especially those who knew and loved Elder Snider, will be greatly appreciated.

SPECIAL ANNOUNCEMENT

On account of war conditions there will be no session of the Delaware River Association this year which was to have been held with the Southampton Church, Southampton, Pa.

CASPER G. FETTER, Church Clerk

PRICES FOR EXTRA COPIES OF THE "SIGNS"

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

MEMORIAL

We, the Old School Baptist Church of Christ at Hopewell, Mercer Co., N. J., feel to bow in humble submission to the will of Almighty God in removing from our midst our beloved sister, Mrs. Delilah Ensor Chick. We feel the church has sustained a great loss, and the realization that we cannot have her with us any more in our meetings spreads a mantle of mourning over us. We should not weep for her as though she had no hope, and may we feel to rest in the assurances of a good hope through grace by which our loss is her eternal gain, and say rest on dear sister in the beloved embrace of the Saviour of sinners.

Resolved that a copy of these resolutions be spread upon our church record book, a copy sent to her daughter, Mrs. Harold O. Johnson, and a copy sent to the SIGNS OF THE TIMES. Written by order of the church. Adopted by the committee.

(Mrs.) LETHA A. BLACKWELL
 (Mrs.) SALLIE A. MORRELL
 (Mrs.) ANNIE E. VAUGHN

THE RESURRECTION OF THE DEAD

There seems to be a good demand for this book. A very substantial number of orders have been received. We must decide definitely how many to have printed by the 15th of this month. The book alone is \$1. A NEW subscription to the SIGNS OF THE TIMES at \$2. entitles either the subscriber or the one sending in the NEW subscription to a book FREE. If you want to make certain of owning one of these books, please order promptly. Description of book has appeared in previous issues of the SIGNS.

R. L. D.

MARRIAGES

By Elder H. H. Lefferts, March 20, 1943, in the meeting-house of the Ebenezer Baptist Church, Baltimore, Md., Elder Douglas L. Topping and Sister Mary Elizabeth Norman.

SPECIAL MEETINGS

An all day meeting is appointed to be held with the Welsh Tract Church, New Castle Co., Delaware, the third Sunday in May, at which time we hope to have

with us Elders D. V. Spangler and C. W. Vaughn. Our brethren and lovers of the truth are invited to spend that day with us. There will be no session of the Delaware Association with the Welsh Tract Church this year owing to conditions and restrictions prevailing at this time.

We wish to announce that our Union Meeting will be held in Island City, Ore., June 18, 19, 20, 1943. U. S. Highway No. 30 passes through LaGrande and we are 2 miles out on a good highway. We especially invite brethren to time their trips, if possible, to suit the meeting dates. Trains and buses will be met at LaGrande to accommodate those coming that way.

C. W. BOND

Pilgrims Rest Church, Colquitt, Miller Co., Ga. will hold a two days meeting, 5th Sunday and Saturday before, May 29 and 30, 1943. All lovers of the truth are cordially invited.

H. A. WADE

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

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

W. D. GRIFFIN, Pastor.

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

H. MATT BROCK, Pastor.

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

H. MATT BROCK, Pastor.

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

O. G. CARVER, 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 Canada, California.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

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

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk

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

(MRS.) M. R. FOSTER.

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

1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEN, Pastor.

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

E. B. AULT, Pastor.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10.30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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

C. M. FISHER.

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.

J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"THE SWORD OF THE LORD AND OF GIDEON"

VOL. 111

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No. 6

CORRESPONDENCE

Route 1, HAMMOND, W. Va.

DEAR EDITORS AND BRETHREN READERS
OF THE SIGNS OF THE TIMES:

My mind is lingering on the parable of the sower who sowed his seeds. In Matthew 13:4-8 it tells us plainly where these seeds fell. The way side is not in the way. The servant who was sent to procure a wife for Isaac said I being in the way which the Lord God hath led me. So he being led was led to the right place where the damsel was who was to be Isaac's wife. Like in the case of Joseph who was told, "Fear not to take unto thee Mary thy wife." The work is true and certain "For as many as are led by the Spirit of God, they are the sons of God." The seeds that fell by the way side, on stony places and among thorns never yielded any fruit unto perfection because of where they fell. No good ground was there to yield and they did not have understanding given them, so here lies the key which opens the door into the mysteries of the kingdom, but the key did not unlock the door for these, but it did for the others because other seed (not some seed) fell into good ground. "But other", now let us examine this.

Not one of this class failed to yield a crop, some thirty, some sixty and some an hundred fold because these heard the word and understood it. Why? Because it is given to you to understand, and unto those who are without, not in the way, it is not given to them to understand these things, so none of the wicked shall understand, but the wise shall understand. So here are these two classes of people set forth. One class is the multitude, the other class is His disciples. He spoke to the multitude in parables because it is written concerning them I will open my mouth in parables because they have eyes and see not, ears and hear not, hearts and understand not, so in hearing they perceive not. The one talented man who hid his Lord's money in the earth never gained anything so "from him that hath not shall be taken away even that which he hath." All is taken away from such characters. Yes, the kingdom shall be taken from you because you do not bring forth fruit; because you are carnally minded and let the cares of this world choke out the Word. The one talent is the knowledge of the law, and the law could not give

life, so without life how can a man gain? The next man had two talents given to him. The fruits are fruits of the Spirit. He had the Spirit in him as well as the knowledge of the law, so he gained because the Spirit gives life to the dead sinner. "You hath he quickened, who were dead in trespasses and sins." My words are spirit and life. The third man had five talents given to him so he likewise gained, others five, some thirty, some sixty and some an hundred fold as God giveth the increase. When those spies were sent out to view the land of Canaan, the promised land, they brought an evil report of the land, but Caleb and Joshua had another spirit. They gained and occupied the land while the other spies lost, so faith without works is dead being alone, and works without faith is dead. You must have the two given you before you gain, before you can bring fruit unto perfection. Caleb and Joshua gained the promised land by the Spirit of God. Not by the letter which killeth, but by the Spirit which maketh alive. So the law covenant, like an old garment waxed old being ready to decay, vanished away. Some seeds fell by the way side, some on stony ground and among thorns. These yielded not, so says the word of God. Moses could not give life to the children of Israel, none of them ever kept the law, therefore, they being dead could not yield fruit to perfection because their fruit was the fruit of the flesh. Just like the man with the one talent, who buried it in the earth and then murmured and complained saying, thou art an austere man, gathering where thou didst not sow, and so forth, for he was a slothful

man and wicked servant. Yes, he hid it in the earth. Did not the children of Israel, who were only fleshly children, do the same thing? They buried the knowledge of the law in their traditions, in the flesh, the earthly ground, out of which man was taken. When cares, temptations and persecutions arise because of the word, by and by he is offended. The words of Moses and the prophets and Christ were too hard for the flesh to endure so they went back to their natural way of living. Not so with the other seed, the gospel seed, the holy seed, the blessed seed, the seed that shall serve Him, the seed of the woman, which is Christ Jesus, and his people. The Sower, he sowed the Word. The words of God under the law covenant were not the words of life, the word which gives life and knowledge and understanding, they took away the key of knowledge, buried it with their traditions and the doctrines and commandments of man, Satan being the head of it. In seducing them with his lie, he is a liar and the father of it so these things are hid from the wise and prudent of this world, but are revealed unto babes because it seemed good in the Father's sight; yes, our Heavenly Father's sight so he spake to them in parables, but he speaks to you from heaven by his Son, the words of life, for the words that I speak they are spirit and they are life, and you are the ones that are blessed to hear and understand them, yes, the mysteries of the kingdom. There have been two classes of people in the world ever since Cain and Abel were born, and two kinds of worship and offerings. The one is fleshly, the other

is spiritual; the one is by faith, the other is by works; faith is the gift of God; works is the act of the creature. Faith cometh by hearing and the hearing which counts in God's sight is hearing the word of God. If we hear the word of God, and understand what the word of God is, then we have it pretty well summed up. Let us sum it up and see what is here meant by the word of God. John said, "In the beginning was the Word, and the Word was with God, and the Word was God," "And the Word was made flesh, and dwelt among us." We have handled the Word which is Jesus Christ our Lord. Here we have the sum and substance of the whole thing, it is his sheep who hear. I put my spirit within you and it leads you into all truth, so then ye are my sheep, and my sheep hear my voice, and they that hear my voice shall live. Faith cometh by hearing the voice of Jesus Christ. Like the five wise virgins, they go in with the bridegroom while the door is open for they are set in the race, and an open door is set before them and no man can shut it. When they enter in with the bridegroom the door is shut, and when shut no man can open it. These mysteries are given to his children, the children of God, the ones who are born after the Spirit, because these are children of God. The multitude was born of the flesh and not of the Spirit and are not the children of God, but they are like Cain, they are of the wicked one, and like Ishmael, "shall not be heir with my son, even with Isaac." Ishmael was not Sarah's son, but Isaac was and "in Isaac shall thy seed be called." This is the seed

which shall serve him, not *may* but *shall* serve him. Unto you it is given, but unto them who are without, yes, without this new covenant, it is not given to them to understand because this kingdom is set up by the God of heaven and is not left to other people. It was set up in the days of those kings who ruled Israel, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people." You see why those foolish virgins were shut out. The wise shall understand and they shall inherit all things and enter in while the door is open. I am the door and my sheep enter in by the door. The foolish virgins went away to buy. They lacked wisdom, they did not ask of Him, and what profit did their works do for once the door is shut it shall never be opened. Faith and works must go together hand in hand. James said: "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Faith, true and living faith, produces the good work which is love, joy and peace in the Holy Ghost and assurance forever. Here are the fruits unto perfection because it is the fruit of the Spirit which did produce the fruit. Like the woman who had spent all her living and received no cure, but when faith came to her she spoke by faith, and faith moved her to action, to touch Jesus, or as she said, "If I may but touch the hem of his garment, I shall be made whole." She proved her faith by her actions, she pressed through that

crowd and touched him, and virtue went out of Christ and healed her. You see faith cometh by hearing for faith is the gift of God, faith is the fruit of the Spirit. She had the Spirit in her, yes, Christ in her the hope of glory. We are saved by hope and the Lord is our hope. See the other seeds, see the good ground, see the sower who sows those seeds. He gave the law and his words to the children of Israel, but none of them kept it and there were no fruits yielded to perfection. The other seed, the gospel seed, the living word, fell into a good and honest heart, yes, the preparation of the heart in man is of the Lord. Yes, a good and honest heart given and the old stony heart is taken away, and his law is not written on tables of stone to be thrown down and broken, but the new, the inner law shall be written in their hearts, and in their minds, and they shall be imprinted there to stay and never be broken. Is there not a vast difference between the "some seeds" and the "other." "But other fell into good ground." A vast difference where they fell. The apostle Paul said, "But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." As the rain comes down from heaven the earth opens her mouth and drinketh in the rain which oft cometh upon it, receiveth blessing from God so it yieldeth forth fruit to them who dress it and they receive the blessing from God. The earth is prepared by the sun and the rain to produce the herbs and fruit for man, it does not prepare itself, it does not yield without the sun and rain, so neither do we. It is very, very needful for us first

to be blessed and then we yield by the Spirit. Fare you all well.

JAMES LINN

YAKIMA, Wash.

DEAR ELDER DODSON:

Enclosed you will find P.O. money-order for \$6. You may credit me with one year to the SIGNS and use the balance to help send it to some of those who do not feel like they can pay for it themselves. I feel that I would like to do more for them, especially those who are confined to their beds. God no doubt has a purpose in it all, and it may be better in the end that we cannot do any more than we do. We would not allow any suffering in this world at all if we had the power to prevent it. If Peter could have had his way Jesus never would have suffered death. The Lord told Peter that he savored of the things that were men's and not the things that were God's. I think we are all like Peter, and I feel it is right to do all we can, and we are told to love one another, and that means in deed and not just in word. We are all joining in with the world to-day to try to make this world a better place to live in, but God will have his way in the end, and if it is God's will for us to suffer all we do will not stop it. In the end the glory will so far transcend all we have suffered here that there will be no comparison, and all we have suffered here will be utterly insignificant.

In much weakness,

A. D. HUGHETT

8924 S.E. 17th St., PORTLAND, Ore.

DEAR ELDER DODSON:

I am writing you to change my ad-

dress again. I do not want to miss a copy as I am too far away from my home church, and the SIGNS is all the preaching I get now as I am with my daughter. I have a son in this terrible war which makes my weak heart very sad. I try to pray day and night for his safe return. Pray for me as I am alone most of the time. I feel I cannot do without the dear family paper. I read it over and over again as it is a lot of company for me. Pray for faith that will not shrink.

"Must I be carried to the skies,
On flowery beds of ease;
While others fought to win the prize,
And sail'd through bloody seas?"

also

"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 hope and pray that God will continue to bless you and the Associate Editors in helping to keep the family paper going as it is such a comfort to the dear saints of God. God is everywhere and knows our every thought, good or bad. May he bless all everywhere. His will on earth be done. Your little sister if one at all in a precious hope.

CARRIE A. HORNER

ARTICLE BY (Mrs.) CYNTHIA
PERKINS BROWN

(Continued from May issue.)

Sometimes by nine or ten o'clock next day, after he had made such a promise, I would see him coming from the field, and when he got in sight of me he would begin, "Paul says," "How to perform that which is good I find not. For the

good that I would I do not: but the evil which I would not, that I do," and here he would come and we would have a discussion over these things. One day I said, "Les, you need not think what few Old Baptists there are, is all the christians there are." He said, "No, Cynthia I do not think that, there are christians, many of them, but they are blinded to the truth." I said, "O that will not do for the Scripture plainly says they shall all be taught of God, by that they are not blinded, the christian is not." Just then as though something said to me, two of Christ's disciples walked and talked with Christ and did not know it was he until he revealed himself to them. They must have been blinded. Well this was my secret, I must not tell him that I got this point, but from that on I remembered that, and when we had a discussion, which we often did, something would be given me on this same line. Then I began, when I would think of some scripture, to think how does that read? I would get the Bible and when I found it was connected with other scriptures which I did not know were there I really enjoyed them. Still I did not want him to know I was reading the Bible, I had not read it for several months. I seemed to want to consult my Missionary brethren and sisters and see what they thought about these scriptures. I seemed to see them in a different light to what I had always seen them, just as though I had read with the Bible turned upside down. Now I had it turned around straight. Before long I began trying to get their knowledge of these scriptures. I had decided that I was the only foolish

one among them; that they all understood the Scriptures and I was a foolish impostor. I was anxious to know so I began to ask them what they thought of certain scriptures and soon found that some few of them believed in the purpose of God, but we have to do our part and they soon got ready to go. Then they began talking with each other that Cynthia was going crazy, she reads the Bible all the time and does not want to talk about anything else. When the Baptists came to see us almost their whole talk was on some scripture or point of doctrine, and if I wanted to know anything they were ready to tell me what they knew. Les had an uncle who came more than others, Uncle Lafe Clark. A man who was generally understood to know more scripture than any other one. He could quote the testament almost verbatim. I had enjoyed these good talks on the Scriptures and was so glad when these old people came. One evening there came a feeling over me as quick as thought that I had been doing very wrong in entertaining these old selfish people for they would not dare come to my church or mix with us in any way at all, and O they did look so ugly to me. It was just unbearable and what would my friends say about me giving up my church and going with them. I viewed that with a hate that I had never had for any people, and I thought it will never do, no indeed. After supper I brought this subject up before my husband, and after telling him of their selfishness and all else how they looked to me I said, "Now Les, you may be an Old Baptist if you want to be, and every

one else may be, but I am satisfied to remain right where I am." He just looked at me and turned and went to bed. Just as I finished my emphatic proclamation I put the light out and followed him to bed. These words came to me. Are you sure you are satisfied? Do you remember how that these people do not want to talk to you about things of the Scripture that you want to talk about? They say that you are crazy for reading the Bible and wanting to talk about it. Are you really satisfied with them? Do you not enjoy talking with these old people who search deep down into the Scripture and try to understand its meaning? Do these other people do this? Brethren and sisters this was too much for me, I could bear it no longer. I was placed by something unknown to me, in my grave and awakened deep down there where I thought my friends had buried me thinking I was dead, and now here I am in the ground with the dirt over me. If I call my friends will not hear me for the dirt is between me and them. If I call no one can hear me but God. At this thought I said, "Les, I am in the darkest place I ever was in," and at that moment my mind went blank to everything that I had been talking about and I just knew that I was in darkness. He began to talk to me and I was so calm, I had forgotten everything. I told him that I believed I was dying. He said, "No, I think not," but I said, "Yes I believe I am dying." He got up and came around the bed to me and said, "Do you want me to do anything? Do you want me to light the lamp?" I said, "If you want to." He lit the lamp and raised me up

in bed. I said, "Yes it's death." Then I said, "What are you going to do? and what will you do with this baby?" Then I said, "Les, raise it up and let me look at it." He raised our baby up and held it in front of me and I looked at it for the last time. I do not know whether I was helpless or not, I do not think I offered to touch the baby. We sat up for a long time and I thought, well, I have not died yet I wonder what is the matter with me? He said, "You just have not been feeling well lately and you are all right now," but my mind was that I surely had no hysterics. That was not me to have a hysterical spell and think that I was going to die. I could not believe it. I had forgotten about being in my grave and all of my talk about the churches and the people. I had forgotten everything except that I had a hysterical spell. The next morning I saw my sister coming to spend the day. I said, "Les, do not tell it." I could not stand for any one to know it. It was a thing unusual for Bettie and me to spend a day together and not talk on the Scriptures, but that must have been so for one day I was busy about my work and I thought I wish Uncle Lafe would come. It was with a sweetness that I wished to see Uncle Lafe, and in a moment with the same sweetness that all of the Baptists would come. Yes, something said to me, I thought you hated them! Now brethren it all came to me as bright as day in a moment of time, everything that I had said about them and the Scriptures, and my being put in my grave with the dirt between me and every living thing except my God, and that these were his

people that I now see which look so pretty to me. The whole church of God, and I saw them with such sweetness and love that I was wishing for the whole world to know this had happened to me. I had never been allowed to look on the whole household of faith, and the brightness could not be described. I feel that it was the Lord who woke me up in almost the twinkle of an eye for I remembered it all, and had not been allowed to think on him, nor his people, nor the Scriptures, since I viewed it all while in my grave about two weeks before, and was made to see the Lord was my only dependence. He ground me to powder, as I hope, and put the love for his people in me which will never fade, for it is the love of God. This has been many years ago, and if left to myself I am just as rebellious to-day and have to be kept, but Christ prayed the Father to take them not away but keep them from evil.

I wish to give you a short sketch of a recent experience. I am now in my seventieth year. The time has come for my baby, which was lying by my side and has grown into manhood, now forty three years old, to enter the army. As the dreadful time came for him to take the last examination I just had one more half day to spend with him, and wondered how I was going to hold myself up in his presence. It had been so heavy on me for so long a time that I had almost lost hope, and I could not pray, "Thy will be done," I just could not say the words. I had many times said this and thought I was willing, but, Oh! my soul, these words were too much for me now. When I woke that last morning I

was dreaming that I had gotten down on my face, and was begging God, and was saying to him Lord I am in as humble a position as I can come to thee, and I will do the best I can and however it be, "Thy will be done." I woke and was lying on my face in the same position that I had dreamed that I was in, and felt the same way that I had felt. Then I came to this conclusion, that where I had failed to be able to say, "Thy will be done" the Lord had put me to sleep, and put me on my face and put these words in my mouth and had me to speak them, and since that time I can not refuse to say "Thy will be done." I only hope his grace is sufficient for all our needs, and that he will guide us through just as he did the children in the furnace which was made seven times hotter than was needs be. Brethren if you think best publish this in your most valuable paper, and if not all is well. Unworthily your sister in hope,

(Mrs.) CYNTHIA
PERKINS BROWN

Route 1, HARTFORD, Ala.

DEAR ELDER DODSON:

Back in the summer I received a letter of a circular nature from you relative to the SIGNS OF THE TIMES. I appreciated the letter although being of a circular nature. At the same time I also received a copy of the SIGNS OF THE TIMES which I have had ample time to scrutinize, and upon such scrutinization as I am qualified of God to give, I hereby make this statement to believers scattered throughout the world, conscious of the fact that belief is not a voluntary act of the crea-

ture, but an involuntary act brought about by evidence of which the creature is not able to produce, as the evidence relative to the belief in God is of a divine origin, hence, God must of necessity and does furnish the evidence to all who believe in God. If there are some who do not believe in God, which there are, then they are in no way responsible for that fact for God has not given them the evidence whereby they are qualified to believe in him, and those that do believe in him are in no sense responsible for the fact that they do for it is the eternal purpose of God that some believe and some do not believe. So to those who believe and cannot help it I commend the SIGNS OF THE TIMES as being sound in principle, constructive in fact, and comforting to those who are footsore and way-worn and panting God's truth to know. It abounds with morsels of luscious food for the hungry tired pilgrim while he tabernacles here in this world of sin and strife. I most heartily recommend it to those who are acquainted with the afflictions of the Lord, and to those who are not thus afflicted it is good reading for you and your children. As I take a retrospective view of the past on this cold blustry March day I pause to acknowledge my first effort thirty years ago to preach the gospel. I am reluctant even to wonder if I did or if I ever have, if I did not, or if I have never. What a thought, I wonder from whence it came. "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 1 Cor. 9:16. The gospel is the power of God to every one that believeth, the medium God ordained

by and through which his righteousness is revealed from faith to faith, and not faith to where there is no faith, neither from where there is no faith to where there is faith, but from faith to faith. "As it is written, The just shall live by faith." Rom. 1:17. The reason why the gospel is the medium by and through which God's righteousness is revealed is because the gospel is the power of God, but only the power of God to those who believe. You had as well sing Psalms to a dead mule as preach the gospel to a person who has no experience of God's power in his own heart. The fact is he would not believe it. Not because it was not the gospel, not because it was the gospel and he was stubborn and just would not believe it, but because he knew nothing about God's power in his own heart. Submitted in love of the truth and sweet fellowship for the believers of the truth in the bonds of sweet gospel ministry. Though I be a trembling sinner, yet I hope.

ELDER F. A. COLLINS

JOHNSON CITY, N. Y.

DEAR FRIEND AND I HOPE SISTER, THOUGH I FEEL UNWORTHY TO SAY THAT:

I received your ever welcome letter on Thursday and was glad to hear from you, but, oh, so sorry to hear of your trouble, especially of Walter's poor health. I believe it is for some good and wise purpose though we cannot see it now; nor do we understand why it is so when we work hard, endeavor to be honest, try to get along, and love our dear Saviour who did so much for us. I often think how much he does for me

(if I am one of his children, and I hope I am), and what have I ever done for him? I hope I love him and try to live as one of his children should, but I come far short of doing and saying what I should. It seems Satan gets the best of me. I murmur and complain of my lot all the time when I should be praising my dear Saviour. What a miserable creature I am, no one knows but myself and the ones I live with, they know what I am. Do you take the SIGNS? Mine came Saturday but it does not usually until the first of the month. I have read most of it. I read them over several times. There are excellent articles in this one, in fact all are good. I have just been listening to the radio. A minister saying, "God wants to save everyone if they will only let him." How can anyone believe such things when the Bible reads contrary. My Bible says, "All power is given unto me in heaven and in earth," and in another place, "What his soul desireth, even that he doeth." "O man, who art thou that repliest against God?" "Who may say unto him, What doest thou?" How badly it makes me feel to think some have gotten into such unbelief. This I cannot understand. God rules in heaven and among the inhabitants of the earth. How can men dare to say such things as they are preaching now, and so many are falling into their ways and trying to make all others believe it. They compass sea and land to make one proselyte, and when they have made him he is two-fold more the child of hell than themselves, and they think and say they are doing work for the Lord when he said, he had finished his work.

Why are people so blinded? It says in John 12:40 "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart." What a great mystery it is when it seems there is so much that teaches election how can they doubt it. How I should like to have some one to talk with who believes the truth. I want to go out to the country where I have a friend who believes as I do, and what comfort we take when I am there. I do not know when or how I can go for those who have cars cannot get gas to run them. I had better close for it will take your time to read all this, and you know these things better than I. Hope Walter is better and has no more heart attacks; all we can do is pray to the Lord to restore him to health and strength, and keep you able to do your work and earn your needs. The prayer of the righteous man availeth much. I shall be glad to hear from you any time you can write.

ANNA ROE

NEWTON, Ala.

DEAR ELDER DODSON:

Since my subscription is now due I am enclosing the amount herewith. May I say in the beginning that I have just completed the reading of the September and October issues and found them comforting, reassuring, and firm on the fundamental principles ever contended for by orderly Baptists. I am so glad that you are inspired by the Heavenly Master to carry on so ably the paper founded by Elder Gilbert Beebe. You have an able

body of Associate Editors who devote themselves untiringly to the cause of the elect family of God. Oh, may each of us help to sustain this paper in both material and spiritual means. All realize that without the guidance of the Immaculate One we can do nothing in the spiritual realm. He alone is the author and finisher of our faith, and without him we can do nothing. Truly he speaks and it is done; he commands and it stands fast; he sits on no precarious throne nor borrows leave to be. He is Lord of lords and King of kings, the Emanuel, the Just One. He reigneth wisely in the army of heaven and among the inhabitants of the earth. Truly he is the Righteous One, great and marvelous is he in all things. He sets the bounds of our habitations; he leadeth us beside the still waters; he is a perfect teacher; he makes no mistakes in the premises; he is the Great Physician and has a remedy for every one of our diseases. We are in the hollow of his hand; we are kept as the apple of his eye. Why, oh why, should we fear when we have such a wondrous Advocate, King and Companion? Indeed he says, "I am found of them that sought me not." "I was made manifest unto them that asked not after me." But why should I write these things unto one that knows them so well? I intended in the beginning to write you how much I enjoyed the able editorials by you and Elder Ruston in those two issues, together with the other comforting articles. It seems to me that the recent articles have been the best in the history of the paper by each of the Editors. Oh, may you be inspired to continue to write and

edit these soul stirring meditations. Well do we know that unless you are spiritually directed you cannot write to our comfort and edification, and neither can we understand without the spirit and guidance from on high. It seems to me that if ever we have needed this spiritual consolation it is just now with everything in turmoil and strife. I grow so weary in my travels here below that I like to steal away into the deep recesses of nature and admire the greatness and solemnities of an all wise Architect, who drew the wondrous plan for each and everything in the natural and spiritual realm, and never left the execution of a single one of these plans into the puny hand of man. Truly in these moods I dearly love to wander away to some distant association as I did on the first Sunday in September when I attended the Smith River Association in Virginia and heard such able discourses by Elders Spangler, Helms, Wyatt, Turner, Wood, Rhue and Hill, and met such firm believers as Elders Hash, Terry, Jefferson, Turner, Moran, Koger, Thompson, Helms, Martin, Bryant, Jarrell, Beasley, Monday, Hawkins, Priddy, Marshall, Dunbar, Dalton, Harris and many, many others. Indeed it is reassuring to be with such stalwart soldiers of the cross as these dear brethren. Everyone extended every possible courtesy to me far beyond what I deserve for I know my shortcomings. Without His guiding hand I am nothing. The meeting-house itself is located in the midst of beautiful mountain scenery near the famous "Parkway Drive" and many other places of national interest. The writer spent the

night with brother A. W. Rakes in a typical mountain home where everything possible for our comfort was done, and long shall we remember our visit there. After services on Sunday when sad farewells were exchanged the writer left with Elder John D. Wood and family for Christiansburg where we caught a bus for home. Now in conclusion if on earth no more we meet, oh, may we meet around the dazzling throne of God where our imperfections will not be, but where we shall be perfect in the Immaculate Lamb of God, where wars, pains, distresses, pestilences, famines and deaths are unknown and where spiritual perfections abound eternally. Yours unworthily,

J. J. COLLINS

WILMINGTON, Del.

DEAR ELDER DODSON:

I am pleased to be able to send you this check for the renewal of my subscription to the SIGNS OF THE TIMES, and also to see you carrying on with this undertaking so faithfully and well. I am sure it has required a great effort on your part, and also that it is a great pleasure and satisfaction to you to be able to do so. Sincerely,

LEWELLYN GRUWELL

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

Miss C. M. Duffus, Canada, \$5; B. Evers, Ark., \$2; L. C. Poling, Ohio, \$1; Mrs. L. T. Genung, N. Y., \$2; W. Y. Chandler, Ind., \$2.

EDITORIAL

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JUNE, 1943

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*All letters for this paper should be addressed, and remittances made payable to,***SIGNS OF THE TIMES****P.O. Box No. 70****Rutherford, N. J.****HEBREWS 3:1**

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Paul tells us in this epistle that God hath appointed his Son heir of all things, by whom also he made the worlds, for he was with the Father before the world was. He is the brightness of God's glory, and the express image of his person. This glorious person was appointed to redeem "all that the Father loved in him." The full number were chosen in him before the foundation of the world. Being of both Jew and Gentile races, it was declared that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This Son was given from heaven, while his human nature was born a child from the virgin's womb. These two natures, human and divine, were in this one person. He was

holy, harmless, undefiled and separate from sinners, and had a righteousness of his own before the world was. The only way this person could redeem his people, was for him to humble himself and be made under the very law that his people had transgressed, yet while he was made under the law, the law could not touch him unless he took our guilt as his own. Thus he who did no sin, was made sin for us, that we might be made the righteousness of God in him. To become our surety, mediator, advocate and intercessor, he must do as was demanded by the law, doing that which Aaron and his household, with their many offerings under the law, could not do. God's works were finished from the foundation of the world, but in the manifestation of those works, there was appointed a worldly sanctuary, and many beasts were slain, but such blood could not take away sin, but these sacrifices and offerings were a shadow of what God had purposed, which was yet to be brought into clear manifestation. The tree must be there before a shadow of it can be cast, and Aaron, with his priestly robes, (made according to the pattern Moses saw in the mount,) bearing on his breast the names of the twelve tribes of Israel, testified that there was one, high above the heavens, who loved his chosen Israel, and was ready in the fulness of time, to come in the likeness of sinful flesh to save them from their sins. Neither his holiness and the glory he had with the Father before the world was, nor his righteousness, for he was the Righteous God, made him meet to be our Redeemer. All these attributes of

our glorious Lord separated him from us, vile mortal offenders against God, nor could all the blood, on Jewish altars spilt, appease an offended God. How vain are all the efforts of man to satisfy the God against whom he has sinned. The Lord of life and glory must become obedient unto death. He to whom his Father gave a number that no man can number would become sin for them, would be the guilty one, having their sins imputed to him to answer for them the law's demands. "When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me," A body that did no sin, yet could bear the sins of his people, also bearing their grief and carrying their sorrows. In his humiliation, he, who was greatest, must become least of all. "It behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest: but he that said unto him, Thou art my son, to-day have I begotten thee, as he saith also in another place, Thou art a priest for ever after the order of Melchisedec." The high priest Aaron was a type of Jesus, and the tabernacle and all that pertained to it were types or patterns of things in the heavens, and while the offerings and sprinkling of blood and washing were necessary to purify the earthly tabernacle, the heavenly things themselves must be purified with better

sacrifices than these. We shall omit reference to many of the things that comprised the ritual of the tabernacle, and later, the temple, and confine ourselves chiefly to the atonement or reconciliation of Israel to their God, as set forth in type, once a year throughout their generations. The atonement is mentioned first in Leviticus 16. The chapter opens with a reference to Nadab and Abihu, sons of Aaron, who had offered strange fire before the Lord, and were burnt with fire, Leviticus 10, showing that none are acceptable unto God but those whom God appoints to an office and upholds in it. Of Jesus, God saith, "Behold my servant, whom I uphold." There was a time set for Aaron to enter into the holy place, which was once in the year on the seventh month and the tenth day of the month. Unlike Jesus, Aaron was a sinner, and needed first to offer for himself and his household before he could offer for the sins of the people, so Aaron, on the day of atonement, must first strip himself and wash in the laver of brass before he went forth. Our Lord stripped himself of all his glory, and became a servant. As Aaron washed his hands and feet, so Jesus saith, "I will wash my hands in innocency: so will I compass thine altar, O Lord." Psalm 26:6. In doing the letter of the law, being circumcised on the eighth day, loving God and man, being reviled and reviling not again, he washed his hands and feet in the water of the Word. Aaron offered a bullock and a ram, but before doing so he must put on holy linen clothes, coat, breeches, girdle and mitre, which foreshadowed the right-

eousness wrought out by Jesus in his perfect obedience under the law, covering every part of his body, the Church. In this work of atonement, Aaron went into the holy place, in place of Israel, so Jesus did these things in place of us. Jesus, let us also remember, is the bullock that treadeth out the corn, yet he must die at the hands of sinful man. He is also the ram caught in the thicket of God's predestination by his horns, and without him, as both bullock and ram, Aaron could not have approached the Lord, even in an earthly sanctuary. Paul saith "Our God is a consuming fire," so to approach God, blood must be shed and fire must burn the innocent victim. It was burnt after it died. Jesus endured the fire while he lived and upon the cross. Aaron must take a censer full of burning coals, and his hands full of sweet incense beaten small. Jesus alone could dwell with devouring fire. He it was who trod the furnace with the Hebrews, for he "walketh righteously and speaketh uprightly." Under the righteous demands of God, because of sin, our Lord could say, "From above hath he sent fire into my bones," yet he knew that he had come into the world for this very thing. He is the author and finisher of our faith, and his faith was the golden censer in which he took the Word of God to do it, and he went with his hands full of incense beaten small, humbled so low he called himself a worm. His life was spent with grief and his years with sighing, all this in obedience to his Father, and like Noah's offering, it was of a sweet smelling savour to the Lord. The prayers of the wicked are a stench

in the nostrils of God, but not so the prayers of this perfect man which avail much. He came with his hands full of sweet incense, which sets forth the sweetness of his prayers, and it is his supplicating prayers that sweeten and make our prayer and praise acceptable unto God. Without the prayer of this righteous man, we should be yet in our sins. His prayer avails. He said to Peter, "I have prayed for thee," and he has prayed for all his children to the last one, he did this in the travail of his soul. It is he who can, and did, say "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Psalm 141:2. "He shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat." Jesus was the ark in which the law was kept, upon which the mercy seat rested, and it is here at the mercy seat that God communes with man. The burning of the incense produced a cloud over the mercy seat which was sweet and acceptable unto God. Jesus' humble and lowly submission to God's Word in all points was acceptable unto God, who said, "This is my beloved Son, in whom I am well pleased." The life of Jesus was necessary as well as the death, and thus in his life he was not without witness that he pleased God, and while Aaron offered for himself and his household first, Jesus lived the life for us, in which he produced a righteousness for us, as linen, white and clean, which is the righteousness of the saints. To reconcile the people, and to make an atonement for them, Aaron must take two kids of the goats

for a sin offering, and cast lots upon them, and the goat, upon whom the lot fell, had to be slain and offered as a sin offering. This casting of lots sets forth that they were at the disposal of God. Our High Priest was God and man. As God and man he was presented before the Father, delivered by the determinate counsel and foreknowledge of God. As man he must suffer, it fell on him so to do, for God said, Awake O sword and smite the man that is my fellow. As man he must die, and his blood alone must atone for the sins of his people. As God, he could not die, as man he bore our grief and carried our sorrows. As our High Priest, he confessed all our sins upon his own head as the scapegoat. "He was cut off out of the land of the living for the transgression of my people was he stricken." Aaron went into the holy place at least twice on the day of atonement. Jesus entered into Paradise the day he died and returned to enter heaven again at his ascension. When Aaron went into the holy place there was no man in the tabernacle of the congregation. When Jesus came, he alone was born of a virgin, he was alone at twelve years of age in the temple, disputing with the doctors, while other children were at their play. He alone had not where to lay his head. In his ministry, he alone had the words of eternal life. It was required of him alone to satisfy the law, and he alone did it. When it came near the time that he must die, he alone would set his face toward Jerusalem, although he knew it would mean his death, and when he came to face the ordeal, he stood alone. Peter said he

would go with him to prison and to death, and not deny him. When he stood alone, Peter denied him and said, "I know not the man," and of the rest it is written, they "forsook him, and fled." He trod the winepress alone, and of the people there was none with him. Aaron sprinkled the blood with his finger seven times upon the horns of the altar, and round about. Jesus in his dying, as the sacred blood dropped from his head, his hands and feet, uttered seven last sentences. The first as efficacious as the blood that was sprinkled all around, "Father, forgive them; for they know not what they do." Each one spoken showed his thought for others in what he did. The sixth, for six is a number under the law under which man laboured, for there were six days of labour, he cried, "It is finished," and the seventh, "Father, into thy hands I commend my spirit." At the time for the High Priest to perform his ritual, the tenth day of the seventh month, just as the High Priest was beginning his ritual, Jesus uttered those words with a loud voice, and the vail of the temple was rent, and Jesus' body was rent from head to foot. The next day, being the sabbath, and a high day, the Jews requested that the bodies be taken down from the cross, so the soldiers were sent and found the thieves alive, and brake the bones of their legs, but when they came to Jesus, he was dead already, so they brake not his legs, that the scripture should be fulfilled, "A bone of him shall not be broken." But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. Jesus'

body was taken from the cross and laid in the grave of a rich man, Joseph of Arimathea. On the first day of the week he arose from the dead, his soul and spirit rejoining his body. The brethren who entered the tomb after his resurrection saw the napkin that had been about his head, not lying with the linen clothes, but wrapped together in a place by itself, showing that the head should die no more. No more need for the napkin, but the graveclothes were not folded, to show that his body, the Church, would need them. There is something covers them even in the grave, it is the word of God, which tells of a good hope through grace, and their word of hope is, "MY FLESH SHALL REST IN HOPE." The saints are laid in the grave in hope. After Aaron had made an atonement, he came out of the holy place, (Jesus came from Paradise and his body from the grave) and Aaron laid both his hands on the head of the scapegoat and confessed the sins of the people there. Jesus, in taking his sins upon himself, did this. After he had risen, he joined two disciples on their way to Emmaus, and declared, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself." After Aaron had confessed the sins of the people over the head of the scapegoat, the scapegoat had to be taken by a fit man and set free in the wilderness. Jesus, who became a scapegoat for us, could not remain in the camp of Israel. They hated him because he said he was the Son of God, and said,

"Away with him." Peter, until after the death of Jesus, was not a fit man to carry the gospel of our sins being laid upon Jesus, and that with his stripes we are healed, but after he was converted, he became a fit person, and was chosen by our High Priest to carry this truth to the Gentiles, or Wilderness, which was accomplished when he went to Cornelius. Paul also was a fit man, who tells us that "the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." Hebrews 13:11, 12, 13. He became a scapegoat for us, and as he is formed in our hearts, we shall be made willing to bear his reproach. Our risen Lord remained upon earth with his disciples forty days, much of the time instructing them in things pertaining to the Kingdom of God, and opening their understanding, that they might understand the Scripture, instructing them that they tarry at Jerusalem until they be endued with power from on high. He led them out to Bethany, and there he was carried up into heaven, a cloud receiving him out of their sight. When Jesus died, he shouted with a loud voice: this was the shout of victory. When he ascended, his disciples blew the trumpet of the gospel, a trumpet with a certain sound, for they preached Jesus and the resurrection. We believe heaven rang with the trump of God when he ascended, for it is written, "God is gone up with a shout, the Lord

with the sound of the trumpet," for he has ascended into the holy place, which is heaven itself. The slaying is over, the blood has been spilt, and he has entered the holy place on the merits of his blood and death. As prophet, his word stands, as our high priest he has made an atonement, reconciling us to God. Now he is our mediator, advocate and intercessor. He presents our petitions, pleads our cause. Not necessarily with words, his hands, feet, side and head are enough. Before our Lord was crucified he communed only with his disciples, establishing a memorial service to continue until his second personal coming. After his resurrection he was seen only by believers, his true followers with whom he communed, they feeding upon him as he opened to their understanding the things concerning himself. This seemed to set forth the seven feasts spoken of in Leviticus, to which only true followers can enter and rejoice. Much could be written here, but space prevents, but our readers may be sure that here the saints find that "Wisdom hath builded her house, she hath hewn out her seven pillars." In these feasts the beasts are slain and the wine is mingled, and the Lord of the Church says, "Eat, O friends: drink, yea, drink abundantly, O beloved," a sweet foretaste of that which is above. In his ascension, our Lord took his own body as a wave offering of the first fruits, thus as the high priest went, for the people, into the holy place. so Jesus went into heaven for us. The earthly part of his atonement completed, he takes his place in heaven, and the Holy Ghost, the Comforter, according to

his promise, came to earth, and this on the fiftieth day after the wave offering. Those who were to tarry at Jerusalem could now go forth into all the world and preach the gospel to every creature, proclaiming liberty, peace and pardon, in his name, to all who come unto God by him. The heavens having received him out of their sight, we, as Israel of old, look for the return of our High Priest, having the testimony of angels, Acts 1:11 that he shall so come in like manner as the disciples saw him go. This does not for a moment change the fact that he comes in spirit and power, as he did in old times, as he also came in Judgment when Jerusalem was destroyed. The Jews were a typical people. The sacrifice had ceased, therefore the Lord, who had been their light, withdrew himself from them, and left unto them their house desolate. The law (the moon) ceased to give her light when the sun withdrew himself, and the priests, the stars, fell to the earth, there being no more need for them in the earthly tabernacle. This took in that worldly generation, but there was a generation there, the generation of Jesus Christ, which was not to pass away until the world came to an end, when what took place in type would be fulfilled. This was not the coming of the high priest, but of the King who shall reign until all his enemies are made his footstool. This coming at the destruction of Jerusalem was not his second coming, for, when this takes place, the believing Jew will say, "Blessed is he that cometh in the name of the Lord." His first coming, set forth in the Word of God, was when he came

in our likeness as our sin bearer, his second coming will be his return from the holy place (heaven) in that body in which he ascended. Glorified, he will descend from heaven with a shout and with the voice of the archangel and with the trump of God. Then the true jubilee trumpet will sound, and the captives, who have been held in the bondage of corruption and the prison house of the grave, prisoners of hope, will be raised incorruptible, and we shall then see him as he is and be like him. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

G. R.

RESURRECTION OF THE DEAD

This book is now ready for distribution; in fact, it should be in the hands of several hundred readers. Besides our own, it contains the writings of twenty other men. We confidently believe that it will be very much appreciated by a large number of our readers. As previously stated, the price of the book alone is \$1. To any one who is not at present a subscriber to the SIGNS OF THE TIMES, we will send the book FREE for a year's subscription at \$2. To old subscribers we will send the book FREE for each NEW subscription they send in for the SIGNS at \$2. Secure your copy of this book without further delay.

R. L. D.

WANTED

A copy of Hassell's Church History.

Any one having or knowing of any one having a copy they would like to part with will please communicate with James Alfred Ward, 1902 County St., Portsmouth, Va.

PRINTING MINUTES

Mr. Gilbert Beebe, 5 Linden Ave., Middletown, N. Y., will be glad to print the Minutes for the various Associations.

OBITUARIES

MRS. GEORGIA E. ANDERSON, our sister in Christ, departed this earthly life at her home near Catharpin, Prince William Co., Va., April 26, 1943 in the 80th year of her age. She had been in frail health a long time and not able to attend regularly the meetings of the church at Mt. Zion where her membership was. She was last there in September 1941. She was not confined to her bed prior to her death, and death came suddenly and peacefully for her, we believe. She was the daughter of George Matthews. Her mother's name was James, whose given name I do not recall. Her husband preceded her in death some years. She is survived by two daughters: Mrs. Estelle Franklin and Mrs. Iva Matthews, and three sons: Lester of Catharpin, and Linden and Berkley both of Washington, D. C. There are some grandchildren and great-grandchildren.

Sister Anderson was baptized by the late Elder J. N. Badger into membership with the Mt. Zion Church, Loudoun Co., Va. but I have not the date of her baptism.

She was faithful to her church and was in her place at the meetings except when her health kept her from it. Her heart was there whether she was able or not to present her body there. We shall miss her in the meetings, and she will be missed by Lester and his wife who lived in the home with her. Lester's wife has been as good to her as an own daughter could have been. Everything was done for her comfort that was humanly possible. It becomes both church and family to bow in submission to the divine will. We believe it is now far better with her soul than when she was here on earth. Services were held at Mt. Zion, reading 17th chapter of John, afterward her mortal body was laid to rest, to await the summons from on high.

H. H. LEFFERTS

NORA BELL SRONCE was born August 8th, 1883, near Du Quoin, Ill., the daughter of Peter and Charlotte Sronce, among the pioneer citizens of Southern Illinois. She died at her home at 110 South Peach St., Du Quoin, Ill., April 6th, 1943, at the age of 59 years, 7 months and 28 days. Her father and mother both preceded her in death when she was a very young child and she

grew to young womanhood in Du Quoin. On account of the loss of her parents she was required to keep house for her brothers and was deprived from attending the local schools except for a very short time.

She was married to L. P. Harriss on August 19th, 1900, and for a short period resided on a farm in Paradise Prairie. She was possessed with a personality as calm and as sweet as the morning glory kissed by the dews of Heaven, she was loved and admired by all who knew her.

She was the mother of seven children, Mrs. Irene Winkelhake of St. Louis, Mo., Theodore Harriss of Du Quoin, Illinois, Mrs. Lottie Bertane of Herrin, Ill., Philip Provart Harriss of Pittsburgh, Pa., and T-Sgt. Frank E. Harriss of Du Quoin, Ill., who is temporarily stationed at Madison, Wis., all of whom, together with her husband Judge L. P. Harriss and four grandchildren survive to mourn her departure. Two sons Alva M. Harriss and Edgar Carnell Harriss preceded her in death.

She also leaves the following brothers and sisters, William Sronce, Alva Sronce, John Sronce, Mrs. Ora Tilley and Mrs. Alva Bridges all of Du Quoin, together with a host of friends and relatives to mourn her loss.

Funeral services were held Friday, April 9th, at the Primitive Baptist Church in Paradise Prairie, at 2:00 P. M. and the body interred at the cemetery near by the church.

Oh, why should the spirit of mortals be proud?
Like a swift fleeting meteor a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willows shall fade
Be scattered abroad and together be laid;
And the young and the old, the low and the high
Shall moulder to dust and together shall lie.

The peasant whose lot is to sow and to reap;
The herdsman who climbs with his goats up the steep

The beggar who wandered in search of this bread;
Have faded away like the grass that we tread.

So the multitude goes like the flowers or the weeds;

So the multitude comes, even these we behold;
To repeat every tale that has ever been told;
We are the same that our fathers have been;
We drink the same stream and view the same sun;

And run the same course that our fathers have run.

From the death we are shrinking, our fathers would shrink

To the life we are clinging our fathers would cling

But it speeds from us all like a bird on the wing.

If I can compose my thoughts for a few brief moments I hope to be able to perform the most solemn task of all my life, that is to send to you a very brief obituary of my beloved companion who passed away April 6, 1943 while all nature seemed to be suffering or the universe falling apart. She had not been well for almost three years, but had been able to be up part of the time when she suddenly became worse and suffered intensely for almost a week. I have not the language at my command to correctly portray such a sweet example of christian womanhood. While the very heavens wept through the lowering clouds, the thunders tolled the bells of sorrow mingled with happiness and rejoicing, and the lightning suscribed in letters of gold another name on heavens scroll, we tenderly laid her body in the tomb to await the coming of the incarnate Christ. When he has made the clouds his chariot driven by the strong and mighty wind, when he has come with the voice of the archangel and the trump of God, to claim his own, then we have the satisfaction of believing that she will be raised in a blessed state of immortality, fashioned like unto his glorious body and sweetly wafted home, where she will be permitted to join together with all the blood washed throng whose names were inscribed in the Lamb's book of life before the dust of the highest hills were laid; before the sun or moon gave their light or the morning stars sang together, there to sing the praises of Israel's God, who also was her God throughout all the ceaseless ages of eternity. Truly a mother in Israel has fallen, but she fell with her face to the enemy. No truer believer in the doctrine of God our Saviour could be found in all the camps of Israel. While her voice is stilled and her pallid lips can never more sing God's praises in this time world, but in that glory land she will sing the songs of redemption to God and the Lamb. She will sing with one of old, thou art worthy O Lord to receive honor, and glory and riches for thou hast redeemed by

thy blood out of every kindred, people, tongue and nation, and hast made us kings and priests unto our God forever and forever. How blessed it is to die in that faith. Yours in sorrow.

ELDER L. P. HARRISS

MRS. MARY JANE DUFFUS (widow of John Robertson Duffus), our sister in Christ, departed this life in Vancouver, B. C., on February 8th, 1943. She was born A. D. 1860, near Thamesville, Ontario, which made her earthly pilgrimage approximately eighty-three years. She is survived by two sons, Henry C., of Vancouver, B. C., John P., of Irvington-on-Hudson, New York, one daughter, Catherine M. Duffus and one sister Mrs. L. C. De Cou, both of Vancouver, B. C. In her early twenties she united with the Covenanted Baptist Church of Canada, where she remained a faithful member until her death.

We met Sister Duffus and her daughter, Catherine, some years ago when they came East to visit their son and brother. They attended our meetings while here and during their stay the Lord wrought so wondrously his work of grace in the heart of sister Catherine that she was moved to ask for a home with the Ebenezer Old School Baptist Church in New York City and was cordially received and baptized into the full fellowship of the church. The writer will long remember what was to him one of the most remarkable letters he ever received, written by sister Catherine before she came before the church. God had most graciously dealt with her soul and both she and her mother have been very dear to us ever since. In recent years sister Duffus has written us some very excellent letters, which we highly prized. She was a great lover of the truth and therefore her Bible and the SIGNS OF THE TIMES were her close companions. We are deeply grateful for the encouragement she has given us in our work of publishing the SIGNS. She was very highly favored of the Lord in her last days, as will be seen from the following letter by her daughter, Catherine. "Blessed," indeed, "are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

May God give needful grace to the loved ones left behind, that they may not mourn as those without hope, and may he reconcile them to his

divine will and enable them to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

R. L. D.

I cannot imagine anything more beautiful than the memory of mother's last two weeks of this life. There was a strong, loving power gently drawing her. She was inspired so deeply with her Bible and her SIGNS, the two books on which her thoughts dwelt. She lived on this reading. I look back to this Omnipotent Presence with humble thankful prayers. It was so gentle and loving. I wish I could remember more quotations which she would repeat during her busy, active day's work. There was such strength and power in it as she read from her Bible. "I will never leave thee, nor forsake thee." There were many times when she could have told it all to an audience with eloquence, all from the one book. "In my Father's house are many mansions." "I go to prepare a place for you." "Fear ye not therefore, ye are of more value than many sparrows." She went to the hospital for an operation about a year ago with, "Thy faith hath made thee whole." "Go in peace." She was so strong and forceful about her faith once delivered unto the saints. I was blessed to see all this beauty. The afternoon the stroke released her she sat down with February's SIGNS just in from the mail and oh, such beautiful letters! The first one was about "They that go down to the sea in ships." I wish I could put down on paper the unseen power which was so real and loving in this house. Every detail of the plan seemed perfect and made easy for me. Please be charitable over this disjointed information. It is not a letter. There is no use in my trying to write one. Humbly,

CATHERINE DUFFUS

JAMES ARTHUR McCLAIN, son of George and Elizabeth (Davis) McClain, was born in Janesville, Ohio, Sept. 16, 1866, and passed out of this life March 22, 1943 at his home in Independence, Mo. being, at the time of his death, 76 years, 6 months and 6 days old. He grew to manhood in Ohio, taught school one term then went to Michigan and worked in the timber two years. He then returned to Wellington, Mo. where he met and married Miss Nancy Annie Murray, Nov. 29, 1889. To them were born five children, three boys and two girls only three of whom are

living. Mrs. Ada Johnson, Independence, Mo., Mrs. Ora Godding, Klamath, Ore., and Arthur Earl McClain, Bellflower, Cal., and one grandchild, Ruth Johnson, Independence, Mo. After his marriage he and his family lived in Independence for a number of years, then after living in Nebraska a short time they moved to Riverside, Cal. where they lived thirteen years. Coming back to Mountain Grove, Mo., where they lived until 1935, they came to Independence where he lived until his death. One reason why he was so restless and moved so often was that he felt God had called him to preach; and he said he would die before he would preach, and was trying to run away from the call. If he ever tried to preach I know not of it. Nearly five years ago he was paralyzed on the right side, and ever since had been confined to his bed, most of the time lying on his back. After his affliction, he learned to write with his left hand and wrote out his experience which was published in the March 1942 number of the SIGNS OF THE TIMES. He said he was nineteen years old when he first thought he ought to get religion, but while attending a protracted meeting God in his mercy showed him that he was a sinner, and how utterly helpless is man to know God. At God's own time he revealed to him the glories of salvation by grace, and the love of God was shed abroad in his heart that made him rejoice and praise the Lord for his mercy. He united with the Sniabar Church of Primitive Baptists the fourth Sunday in May 1889, and was baptized by the late Elder H. W. Newton. Brother McClain was a strong believer in the sovereignty and predestination of God, and salvation by grace, and he was as well posted in the doctrine of the Bible as any man it has been my pleasure to know. He was also well taught in the weakness and sinfulness of the flesh and often mourned because of his own imperfections, and felt that his afflictions were sent on him as a chastisement for his disobedience. It has been my pleasure to visit him often, and we conversed on many things taught in the Bible, and we were in perfect agreement, so much so that a warm christian love and fellowship sprang up between us. At the same time he would tell me how sinful and unworthy he felt to be, and at one time he said, "I had it in mind to tell you not to come again for I am too sinful for you to look upon." On Friday before the second Sunday in September I took Elder Berry and Elder L.

P. Harriss and his brother over to see him. To see them and to hear the words of hope and consolation that Elder Berry said to him was of the great consolation that he feasted upon as long as he lived. He spent many hours in communion with the Lord, often in the lone hours of the night, and was moved to write to brother and sister Berry although he had to lay on his back and write with his left hand, sometimes only one line at a time. In this letter he said, "I do not want you to feel sorry for me, but rather rejoice and be glad for me, for much of the time I have felt the presence of the Lord in sweet meditation of his goodness and mercy, something the world can neither give nor take away." For eight or ten days before he died, he suffered the most terrible, agonizing pains, causing him to moan and rave both day and night, and the doctor could not relieve him of this suffering. I want to speak of the devoted, patient, consecrated kindness of sister McClain who so tenderly cared for him until the last, and now she is left a heart broken widow to live alone, but we feel that God will be her comforter and she can lean upon his strong arm for support for in him she cherishes a precious hope. Brother McClain had requested that I preach his funeral which in much weakness I tried to do on Tuesday following his death, reading John 7:1, 2, 3 for the foundation of my remarks. The funeral was held in the Conley Funeral Home in Independence, after which we laid his body to rest in the beautiful cemetery in Independence, there to return to dust, as God has said to dust thou shalt return, but we cherish the hope that in the resurrection his body will come forth, raised a spiritual body, and he shall see God as he is and be satisfied. Prayerfully submitted.

W. L. HALL

JASPER N. KEITH, son of John and Rachel Keith, was born Oct. 2, 1860 and departed this life Feb. 12, 1942 at his home in Franklin Co. near Good Hope Church of which he had been a faithful member since about 1922. He was united in marriage to Susan F. Barrow, Dec. 14, 1886. To this union were born eight children, five girls and three boys. Three girls, Millie, Elsie and Lunie preceded him in death. The surviving children are Clenton Keith, O'Donnell, Texas, Newton and Lester Keith, Winnsboro, Texas and Mrs. Hattie Ellidge and Mrs. Ollie Ellidge also at Winnsboro, Texas. Uncle Jasper

was a firm believer in salvation by grace and his hopes rested on the finished work of our Lord and Saviour, Jesus Christ. He loved the church but was unable to attend the meetings a few years before he died. His home was always a welcome place for any visiting brethren and sisters, and a warm hospitality was shown his friends. You could see the light in his eyes, the light the world knew nothing of when you clasped his hand at meeting him. Many times you could hear young folks speak of their enjoyment at the home of Uncle Jasper and Aunt Fannie. He liked to sing and many pages were turned down in his hymn book indicating favorite hymns. One of these which we sang together many times was:

"Weep not for me, Oh, weep not for me,
I am crossing o'er death's river,
And you soon will follow me."

I feel if he could speak to us now he would say to all, weep not, I have passed out of this unsatisfied state into a state of rest, so let us not grieve as those having no hope, but look upon death as a passing into a better world. Although he had been in bad health for some time he was ill but a few minutes at the last. How wonderful that he did not suffer long, and what a sweet thought that God goes with his children through death the same as through life. We feel that our loss is his eternal gain. Funeral services were conducted at Good Hope by his pastor, Elder J. R. Hardy. He spoke words of comfort to a large company of relatives and friends.

ALSO

His beloved wife, SUSAN F. KEITH, was born Dec. 2, 1862 and departed this life Nov. 1, 1942. She was a faithful member of Good Hope Church although she had been in declining health for some years and unable to attend. She talked very little of her belief but her daily walk told of the sweet hope she had and the patience with which she awaited her appointed time. She was almost helpless about a year before she died but she bore her suffering with patience. She fell and broke her leg only living a short time thereafter. All was done that loving hands could do, and all earthly help had passed when this dear sister obeyed God's summons. She had spoken to her children about the arrangements for her funeral which she wanted as much like her husbands as possible. This was done and she was carried to the cemetery in the same manner, and

the same songs were sung, namely: "O land of rest, for thee I sigh;" "O sing to me of heaven;" and "Asleep in Jesus! blessed sleep." Although Elder Hardy had already passed on Elder S. C. Davenport conducted the funeral services using for his text 1 Cor. 15:19. He spoke words of comfort to the broken hearts that mourned this dear one passing. Aunt Fannie was a bright example to her children, grandchildren and friends. Her life will live on in their memory although she is gone, and all credit is due to God and his endless power. Let us be thankful we had them with us as long as we did, and say to our God who never errs, "Thy will be done in earth, as it is in heaven." One who loved them, their niece.
(Mrs.) MYRTLE RHOADES

MEMORIAL

In remembrance and respect of our late brother, Deacon Walter L. Clark, of Saint's Rest Church, Dallas, Texas.

It is with sad hearts we try to write a few remarks in memory of our beloved brother who has passed from our midst. The place he left vacant in our hearts and lives, as well as the place he so ably filled in the church, can never be filled. The efficiency with which he filled the offices of deacon and clerk is too indelibly stamped on our minds to need further comment. It is a well known fact that brother Clark was faithful and punctual to perform his duty long after, due to failing health, those of less faith would have faltered and fell by the way side. In our memory we can yet see him wearily and toilsomely making his way—when other means were not available—to the church, filling his place and performing his duty to the best of his ability. Oh, that we could follow the example he so earnestly set before us. Realizing brother Clark's time had come, as surely as ours must come, let us bow in humble submission to the will of God, and say, O Lord, "thy will be done."

To his bereaved companion and family we would say, grieve not as those who have no hope, but rather feel that our loss is his eternal gain, and as Paul has said, it is better to depart and be with Christ, and we feel he is indeed at rest.

Now, therefore, be it resolved that a copy of this resolution be spread on the church records, a copy sent to our dear sister Clark, and to each

of the children. Also a copy to be sent to the "SIGNS OF THE TIMES" for publication.

Done by order of the church while in conference Saturday, March 13, 1943.

ELDER G. E. RUSHING, Moderator
N. T. TATUM, Church Clerk

ORDINATION

Pursuant to a call made by New Hope Predestinarian Primitive Baptist Church of Christ of South Ouachita Primitive Baptist Association located in Union Parish, Louisiana, the following Elders and Deacons met with said church on Sunday, April 4, 1943, for the purpose of ordaining John Lee Smith to the full work of the gospel ministry. Elders John T. Everett and W. W. Taylor of South Arkansas Association, and Elders R. W. Rhodes and E. J. Lambert, Deacons J. W. B. Roberson, Marion Smith, J. W. Hudson, G. F. Murphy, T. P. Wilson and S. J. Slaughter of South Ouachita Association. The above named Elders and Deacons composed the Presbytery.

The Presbytery was organized by choosing Elder John T. Everett, Moderator, and E. J. Lambert, Clerk. Elder John T. Everett to word ordination prayer, Elder E. J. Lambert to deliver charge, Elder R. W. Rhodes was spokesman of church in presenting brother John Lee Smith to the Presbytery. Brother John Lee Smith was presented and the Presbytery was thoroughly convinced of his call to the ministry and proceeded to ordain by prayer and laying on of hands. After the charge was delivered by E. J. Lambert the right hand of fellowship was extended to Elder Smith by the Presbytery and the body of Baptists present.

Resolved that we commend Elder John Lee Smith to the Baptists as being enabled by the grace of God to be sound in doctrine, humble and meek, and worthy of the love and fellowship of the brethren.

Be it further resolved that one copy of this be sent to the SIGNS OF THE TIMES, and one copy filed with New Hope Church records.

R. W. RHODES	T. P. WILSON
S. J. SLAUGHTER	J. T. EVERETT,
J. W. B. ROBERSON	<i>Moderator</i>
J. W. HUDSON	E. J. LAMBERT,
W. W. TAYLOR	<i>Clerk</i>

SPECIAL MEETINGS

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

We wish to announce that our Union Meeting will be held in Island City, Ore., June 18, 19, 20, 1943. U. S. Highway No. 30 passes through LaGrande and we are 2 miles out on a good highway. We especially invite brethren to time their trips, if possible, to suit the meeting dates. Trains and buses will be met at LaGrande to accommodate those coming that way.

C. W. BOND

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor

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

H. MATT BROCK, Pastor.

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

H. MATT BROCK, Pastor.

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

O. G. CARVER, 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 Canada, California.

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

E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

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

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk

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

(MRS.) M. R. FOSTER.

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
1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.**

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a. m. and Saturday before at 2 p. m. All lovers of truth are cordially invited.

C. Y. OSTEEN, Pastor.

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

E. B. AULT, Pastor.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10:30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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

C. M. FISHER.

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.

J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”⁹⁹

VOL. 111

RUTHERFORD, N. J., JULY, 1943

No. 7

POETRY

The presence of the Saviour
How it brightens all my way;
How it helps me, how it strengthens,
How it cheers me day by day.

The presence of the Saviour
How it makes the darkness light;
How it brings a ray of sunshine
Into sorrows dreary night.

The presence of the Saviour
How it fills the longing heart;
With a sense of deep, sweet gladness
Nothing earth born can impart.

The presence of the Saviour
How it chases every fear;
How it soothes the restless spirit
When faith feels that He is near.

The presence of the Saviour,
And the knowledge of his love,
How it seems a sweet, bright foretaste
Of eternal joys above.

The presence of the Saviour,
Surely it is heaven begun;
For 'twill be the brightest glory
Of the life beyond the sun.

—MRS. ISAAC T. McINTYRE.

CORRESPONDENCE

FAYETTE, Ala.

SOLOMON'S SONG 8:8

“We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?”

I have not done very much writing on texts that the children of God bring to my notice, because I feel very deeply my

deficiency in taking up deep and mysterious things of the Bible, but at this time the request to write to our family paper on the above text has been followed by an impression to do so. I trust by the grace of God that I make the attempt at this time, looking to him to guide my mind into the truth. If I write that which is not true I hope the brethren will set me aright, and that some one will be given a mind to give us an article on it. Many of the books of the Bible are unique. Solomon's Song is the most singular of all in the Bible and is, perhaps, the first instance of a dialogue. It is the sweet voice of Jesus speaking to his bride. His speaking to her brings forth from her the sublimest language. Each of them would be, and are, miserable when not in the company of each other, so we will find them setting forth their mutual love for the other. Now I must say here that in a certain sense this is the church for all time and under all dispensations, but in another restricted sense it is the Jewish church under the law. Please notice that as they speak it is to and about each other. They do not talk about other people or things. They are so absorbed in each other that there is not time to give it any notice, but now they come near the end of their wonderful conversation. In our text they have

turned away from each other. Something precious undoubtedly has been brought to their notice. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33. Nothing is nearer earthly perfection than the unity, love and companionship of husband and wife. Even that is not worthy to be compared to that holy union of Jesus and his bride. Their hearts beat as one heart; the welfare of the other is of primary importance; their aim is the same, but even with all that we find in our text that something in the future calls attention to them. They do not speak of each other now; they do not speak of their hopes and desires; the church did not say, I have a little sister; the Saviour did not say, you have a little sister, but at one time in perfect accord they speak and say, we have a little sister. Oh, the preciousness of their voices being blended together to include the heathen Gentiles. Just tonight as we study the text together it surely is enough to cause jubilation among the redeemed of the Lord to be known as the little sister. My poor heart responds with joy and adoration to such language. The Bible does not have much to say about God's big children, or fearless children, or learned children, but the precious promise, admonitions, and encouragement to the little children are all through the book. In nature it is a beautiful thing to see an older brother taking care of and shielding a younger sister. Much more so is it true in regard to this little sister. She has the most wonderful Brother to shield and protect her, one who knows

all about her as to how frail and little she is. Now may I suggest that the Jewish church had breasts. By that she was commanded to teach the law; look to the law; live by the law; die by the law and be judged by the law. The law afforded plenty if kept and obeyed. Furthermore, as we first came into a knowledge of the law, we still think that we may be fed by going to these breasts, but to these parties who are blended into one in looking forward toward the day of their little sister she does not have any breasts. May I be permitted to dwell rather intimately on the question of this little sister not having any breasts? Earlier I said that in our text it was the church under the law speaking. Now may I say that this little sister is the church under grace. To come under grace is for the helpless, poor, destitute, and barren to receive sustenance and strength. Now I see this little sister as the bride of Jesus Christ. Reader can you contemplate such a husband? Nothing lacking in him! Completeness and perfection in one! What about his bride? Ah, reader, look yonder at her as she comes up from the wilderness. She is a little one and she is leaning on the arm of her beloved, but she does not have any breasts. She cannot hope to feed any children. As in nature in some cases, so with her in every case, the nutrition must be supplied from some other source. Sometimes she is so ashamed that she does not have any ability, sometimes she is so glad that her husband furnishes all the food for the feeding of the household. Perhaps in nature if a man was fooled into wedlock with a woman with no breasts it would end in a separa-

tion, but not in this case. He knew all about this woman. He chose her in himself before the world was, and she is all fair to him, and I feel inclined to say that she is not deformed in any sense, but has perfection in him, and thus is supplied with breasts filled with the richest milk that supplies just exactly the right amount of love, and grace and faith for the satisfaction of the spiritual appetite, and for the development and growth of the child. Perhaps I am over zealous in regard to everything by grace. I do want my churches to be firmly established in the stable, unwavering doctrine of unconditional election and predestination. Let us look at this matter of this little sister not having any breasts. If she has no breasts, she has no nourishment for her children. If she has no breasts I would like to know just how long she would have to exercise in order to have some? If having no breasts does not constitute perfect helplessness in regard to food just what would it take to be helpless? And who preaches a doctrine that covers, consoles and includes this little sister? Will conditionalism before birth help any? Oh no, all Primitive Baptists agree that conditionalism this early will not do. But what about conditionalism after birth? Is it any good? Will it produce milk for the babe? Will it put breasts on this little sister? And after putting them in place will it fill them? Fearless of all brands of Arminianism I would say that that good (old fashioned to the many, but highly prized by the few) doctrine preached by the people sneered at and called Absoluters is the only one that will reach her case. "Before she travailed, she brought forth;

before her pain came, she was delivered of a man child." Isa. 66:7. Is not that devoid of works, conditions, merits or any other creature? "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I (who, God or the little sister?) bring to the birth, and not cause (Who cause, God or the little sister?) to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God." Isa. 66:8, 9. No doubt this little sister is to have children (See Prov. 31:28), and to many how sad it is to see a woman with children and no breasts, but we are not left in despair. "Rejoice ye with Jerusalem, (little sister) and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her." Isa. 66:10. Then the rejoicing is with and for the little sister. Be glad that she has not any breasts! If you, dear reader, have been courted by the strange woman (Prov. 7:5) and led to mourn that the church (little sister) has not any breasts, may God turn your mourning into joy. Why all this? "That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." Isa. 66:11. I want to preach and write Him as all of your salvation; as a whole and complete Saviour; (Col. 2:10) as your food and drink; as your life and light; as your strength and health. Is that too much grace? Is that extreme doctrine? Is that unprofitable to the dear little children of God? I think not! I see (and I hope to

have felt) in the gospel just what is included in the verse above. O, how the dear little children of God desire to suck at this place of nourishment. It satisfies, it delights. This is the gospel of the new covenant. "For thus saith the Lord, Behold, I will extend peace to her (Jerusalem, church, little sister) like a river, (notice it is God that extends peace and that it is plentiful) and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees." Isa. 66:12. Ah, how highly favored of the Lord, her elder brother, is this little sister. A woman without breasts is pitied and sneered at and made fun of by other women. So it is in the religious world. This little sister does not have any, all the women around her do have. They wonder at her. They know their cause would be helpless without them. Not knowing the power of God they cannot see how she can survive, so they have been preaching her funeral for many years. But what shall we do for her when she is called for? This is clearly shown in the action of the Jews. Peter did not think it proper to minister to the Gentiles. He did not know they were his little sister. He was not willing to admit them as children of God. Not only that but they refused to receive the elder brother of this little sister. They did not do anything for their little sister, and put to death the only One that did do anything, but that is to the glory of God after all that we might exalt him as our all and in all. Thus the little sister is well supplied with nutritious food. In love and fellowship,

W. D. GRIFFIN.

ISLAND CITY, Oregon

DEAR BROTHER DODSON:

I am enclosing \$2 for my renewal of the SIGNS. This completes my forty-ninth year as a subscriber. I began in 1894 and my experience was the first article in the January number. I had united with the church in October 1893 and was baptized by Elder John G. Sawin on the fifth Sunday in that month. As I look back over my travels during these years in which I have tried to preach the gospel I loved then, and love more sincerely now; when I see my natural ties to earthly things slipping; I feel to have been of little value as a minister and an unprofitable servant; but I have done what I could, and at all times have declared the truth as I have seen it, and have no desire at this late date in my ministry to change to any other foundation than which I have stood upon. I am enclosing a few thoughts you may publish if you think them profitable. I desire to contribute to the columns of the SIGNS if my writings will be of interest to the readers. Yours in hope.

C. W. BOND.

What must I do to be saved?

This is a question which has stirred the souls of all the saints of God at the beginning of their spiritual exercises, and is such a serious matter with them in their bewildered and lost condition, that every effort that is presented to them will be tried in honesty and sincerity in order to obtain the blessing so earnestly sought. I have known of some Old School Baptists answering this question put to them by burdened sinners, that they could not do anything, that God will save all his people and there is

nothing they can do to bring this about. I feel that such an answer is discouraging to the crying and hungry child in their helpless condition at this period of their experience. It is coming close to the scripture statement, "If his son ask bread, will he give him a stone?" There are two sides to the purposes of God as his people learn of his dispensations. One the eternal purposes he has decreed from the beginning, known only to himself and to which nothing can be added, and in which no change can ever be made. The other is his revealed purpose as his people learn them in their spiritual experience. This last is what concerns his people most, and what they seek after experimentally, and is the cause of this question, "What must I do to be saved?" The carnal nature which all persons have, and the spiritual which the elect of God have, are two opposite powers, the one warring against the other, and the warfare is in the growth of the spiritual to overcome the powers of the natural or carnal. At first the spiritual seems a weak and struggling power, often seemingly overcome and at times lost sight of, but it is of God, the evidence of the new birth, and its destiny is to overcome all things and continue eternally to the praise of its Father, the omnipotent God. This fulfills the Scripture which says the elder shall serve the younger, and is the interpretation of it. It is also the development of the Master's statement that, "No man can come to me, except the Father which hath sent me draw him," also, "All that the Father giveth me shall come to me," "that of all which he hath given me I should lose nothing, but should raise it up again at

the last day." The babes in Christ do not know these blessed assurances, and the hungering and thirsting of this spiritual nature causes many cries for the bread and water of life, or rather the sincere milk of the word, which is adapted to the early growth of the spiritual life. Here is the time and place for the ministry to do its most effective service instead of allowing worldly influences, and the popular worldly religions to lead the child into captivity which is so hard to get away from afterward, and many of God's saints spend their whole lives as "hewers of wood and drawers of water" for these carnal masters. The saving we experience in the liberty of the gospel is from the bondage of these false doctrines, and this develops in us strength and knowledge of righteousness leading on to perfection, and finally to the full realization of an eternity of bliss at the right hand of God. We know that Christ has redeemed his people with an eternal and finished salvation, and it cannot fail, but believing this causes us, or should at least, to be jealous to overcome all carnal desires, that we may rejoice alone in the perfect redemption which is our heritage, and being wholly subject to the law and love of Christ. Doing things brings us to works, and we are told we are saved by grace and not works. Why then do all of God's saints ask this question, or labor to accomplish this important evidence? The two-fold nature, the carnal and the spiritual, makes it necessary and must be exercised that way to produce the evidence of faith. No one will ask to be saved until they have felt themselves to be lost, nor will they desire the love of God until

they have tasted its life giving effects. These are the first and surest evidences that they are born again. The new birth also produces the evidence of being sinners, and the state of condemnation, and leading on to the godly sorrow which brings repentance. When we see one downcast because of the knowledge of sin, and seeking deliverance from the condemnation of this unhappy state, we might assure that one it is the best evidence that he is born of God, and that all such mourners are blessed characters, and are sure to be comforted with that comfort from above. They are already asking the question in their hearts, "What must I do?" Let us then answer correctly and scripturally, "Believe on the Lord Jesus Christ, and thou shalt be saved." Another question then arises because we do not have the comforting evidence of the sufficiency of the faith we have. Faith is evidence, and until sufficient evidence is produced faith may be weak. "Without faith it is impossible to please Him." All that one can do in the absence of faith is sin. "Whatsoever is not of faith is sin" is the scripture declaration. Your desire to pray, even when you cannot pray acceptably, and your prayers seem to fall unanswered to the earth, is based on faith. The desire shows the faith and there are fruits of righteousness in it. There are two kinds of righteousness spoken of in the Scriptures, that which is of faith and its opposite. The apostle defines that which is of faith by pointing to the negative first, making plain that which is not of faith then stating, "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which

we preach." Faith is the gift of God, and it is the first evidence of the new life, and all works of righteousness which follow are based upon it. Many desires and efforts seem to fail, and much tribulation must be endured before the child of God comes to the knowledge that, "Thou also hast wrought all our works in us." Then let us come to the conclusion of the whole question and its answer. The desire for righteousness and the seeking for it shows that such an one has been born of the Spirit, and has the gift of faith. The mourning because of sin, and the state of condemnation is because of this, and is producing the evidence of righteousness. Not your righteousness, but that which is to glorify God and exalt Christ as your Redeemer. At this period of the experience it might be told the mourning sinner to accept Christ as his Saviour and it would seal him an heir of heaven. Your humble writer has been told to do this, and in sincerity he tried for a long time and in every way he could or was advised to do, but the more he tried the greater hypocrite he judged himself to be when like a flash it came to him, it is not a question of your accepting Christ, but whether he accepts you. In this way my works of righteousness were destroyed and the righteousness of Christ exalted, and I have never lost sight of it, or doubted the foundation of my hope since. When one asks, "What must I do?" and they all ask it, it is proper to instruct him as to the cause of his inquiry and the evidences it is producing, and to follow the Scripture, begin at that place and preach unto him Jesus. Believe on him and thou shalt be saved. This

saving is from all the false ways and doctrines that have before filled his mind and heart, and brings peace and rest, and shall grow on to the perfection in Christ Jesus that shall adorn him at the right hand of God throughout eternity. "Blessed are they that mourn: for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," saith our Master. He is our righteousness and in him our acceptance with God is perfect and complete. Believe on him and him alone and you shall be saved. "Lord, I believe; help thou mine unbelief," is our continual prayer, and it reaches the throne of grace, and seals all the heirs of promise.

C. W. BOND.

721 N. Main St., EUREKA, Kans.

Written by Elder C. A. Hunt

EDITORS OF THE SIGNS AND ALL OF GOD'S POOR AND AFFLICTED PEOPLE:

If one so vile as I be allowed to address you by way of letter, I would like, if it be the Lord's will, to speak of the "Crumbs which fall from the master's table." What mercy can there be without atonement? And what without blood and sacrifice? And what mercy without the application of this blood to the conscience? Tens of thousands have been held fast in the refuges of lies only to discover the cheat when too late.

"Mercy is welcome news indeed
To those that guilty stand;
Wretches that feel what help they need,
Will bless the helping hand."

The realization of one's guilt and the revelation of pardon are altogether supernatural, and are only revealed to God's chosen people. There are many other refuges in which the sinner that has been quickened by the Spirit of God

tries to hide, and broken cisterns which he hews out to himself, but the hail of God will sweep away all such refuges sooner or later. What a mercy when he does it in this world. But why are they called refuges of lies? Is it not because they are exactly opposite to the truth of God's word that says, "Except a man be born again, he cannot see the kingdom of God." Men say, if I do the best I can, pay my own way, and do my neighbors no harm I shall be all right at last. I therefore see no necessity for a new birth. Which do you think will stand? "Let God be true, but every man a liar" who speaks not according to the Word. God's word says that without holiness no man shall see the Lord, but there is not one holy, no not one. Man says there is something good in all of us if we will but cultivate it, and that the righteousness of God is unnecessary, or at least is only required to make up our deficiencies, and so we might go on. The natural man and God are ever at variance for "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." Does not the nature of redemption and the character and glory of Him who accomplished it speak loudly, if we can but hear, the utter ruin of man by sin, the depth of the fall, and the breach caused by sin between God and man? Does it not show the greatness and the hideousness of sin when we consider that nothing but the sacrifice of Jehovah-Jesus could redeem us? "Thanks be unto God," the apostle breaks out, "for his unspeakable gift." Jesus came forth from the Father to

raise his people from an unspeakable death, to cleanse them from an unspeakable sin, to wash them in unspeakable blood, to clothe them in unspeakable righteousness, to make them partakers of unspeakable blessings, and to give them at last abundant entrance into his unspeakable glory. What an insult to the Majesty Divine for a man to present his filthy, worthless, rag-righteousness in the place of the righteousness of Jesus. This is nothing less than throwing ones self upon the thick bosses of his buckler. Refuges of lies indeed! Lies because they promise peace, life and safety, whereas, nothing but death is found there. You remember what was the fate, or truth, of the house built on the sand. It fell and great was the fall thereof. What is the language of the grace inspired heart when his standing in and on Jesus is revealed? "On Christ, the solid rock, I stand; all other ground is sinking sand." Blessed soul! "The eternal God is thy refuge," thy hiding place, thy fortress, thy high tower, thy shield and buckler; In this refuge thou shalt live, in this refuge thou wilt fall asleep, and in this refuge forever thou wilt chant his worthy praises forevermore. Now let me say, if I may do so, that the Lord has given me, even me I hope, a commandment to comfort his people. "Comfort ye, comfort ye my people, saith your God." I can use the words but the sweet spirit alone can apply them. Poor, weak, trembling, doubting, fearing souls I hope I have a message from God unto thee. Good news, glad tidings, there is a positive side to this text as well as a negative one. I will now give you the positive, "The eternal God is thy ref-

uge." The devil says he is not, unbelief is sure he is not, the world scoffs and sneers at you and pours the utmost contempt upon such a thought, but the eternal God says, I am thy refuge. Cast your eye back and see if you cannot behold certain spots where you were privileged to run unto Him and find shelter? Was there not this circumstance and that trouble and the other affliction where he manifested himself and made himself strong on your behalf? The eternal God was thy refuge, and he is thy refuge still, and he will be so forever. Your doubts and fears will never alter his tender love to thee though they bring you much wretchedness and misery. Doubtless the cry of your burdened heart often is, O could I believe then all would be easy. So it would be for the time being, but darkness would come again and hide this refuge from you. We have no abiding city here, we seek one to come whose builder and maker is God. "The eternal God is thy refuge" child of God, though you may feel to be without one, in due time he will become your joy, your treasure, your consolation, your Redeemer, your Lord and your all, and think of the nature and substance of this refuge. As we have hinted, it is eternal, impregnable, comfortable, secure, blessed and holy. Everything that you need for time and eternity, body and soul is to be found therein. Christ is your refuge, he is a full Christ, a compassionate Jesus, a tender Shepherd, a loving God and Father. Have you fled for refuge to lay hold upon the hope set before you in the gospel, the hope to the exclusion of all others? Natural hopes, their name is

legion, but they are worthless, not being founded upon a right basis. If you hope for salvation entirely and alone upon the ground of the merits of Jesus and what he has done for poor sinners; if that hope has purified you, and separated you from the world, and turned your feet to Zion's hill, that is a good hope. And where does this hope enter? Within the veil, into a precious Christ, and "Thy anchor once in Jesus cast, shall hold the soul till thou at last, Him face to face shalt see." "The eternal God is thy refuge," and he will make it plain to you in due time. You must be pressed a little closer, stripped a little more, worried and perplexed yet further, tried and tormented for a longer season, but this preparation of the heart is of the Lord, and he will not lay upon you more than you are able to bear, nor take from you what is essential to your real happiness. He may come in the night, at the cock-crowing or midday, but when he comes, pardon, justification, joy and peace in believing will come with him. Son give me thine heart, and what will be the response? "Here's my heart, Lord, take and seal it; seal it for thy courts above!" He is the one, beloved, to unravel your hard knots, to resolve your difficulties, to explain matters to you and to arrange your greatest as well as your meanest affairs. Nothing is too great for him and nothing is too small. Though he is infinitely high and to be adored and revered by all that are about him, yet he stoops with infinite condescension to undertake for us, even the tiniest details in connection with his people. Did he not do so, woe be to them. Grasshoppers sometimes become burdens, mole-hills

assume the proportions of mountains, and the smallest troubles grow into insurmountable difficulties. What would we do if he forsook us then, turned a deaf ear then, steeled his heart against us then? We are so weak and ignorant that we can manage nothing properly and yet we are always trying to do so. Fools will be meddling, but what a mercy that he gives conduct to fools and courage to worms. What does he say of this? "I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb." Nevertheless, "I have graven thee upon the palms of my hands; thy walls are continually before me." May we not say—was ever grace, Lord, rich as thine? Has the spirit ever shown you the tender heart of God as one of our poets puts it? If so, it has been through the presentation before the Father of the peace-speaking blood on your account. Tender heart. If we could believe this always what different persons we would be. How we should besiege his throne day and night, confident that we have only to ask to receive, but what is our usual experience? We disbelieve that he loves dearly, deals with us tenderly, and is overflowing with sympathy and loving kindness to us, and yet, in wondrous and conspicuous ways he shows his love; he makes his goodness to pass before us in the way; his mercies are new every morning; great is his faithfulness. And yet, what unbelieving wretches we are! Without me ye can do nothing. As Christ is the author of true faith, so is he the life, the sustainer, and the reviver of the faith. No man can quicken or keep alive his own soul, how could we manage

our own faith? Why we have not wisdom to manage our temporal affairs, let alone our spiritual concerns. Oh, what a mercy it is, dear children of God, that the key of the storehouse is still in the hand of Joseph, our brother, the lord of the land. Do you believe he is the lord of the land? Perhaps some of you can say in answer, I not only believe that he is lord of the land, but is lord of my heart also; the chief of my delights and the one altogether lovely. He is my all, my brother, my transport and my trust I hope. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." This is full confidence, a rich assurance. May the Lord grant it to his feeble ones. He has but to speak and the thing will be done, but I would just notice that, in fleeing to this refuge, many obstructions will be found in the road. *(To be continued)*

428½ Alameda, NORMAN, Okla.

ELDER R. LESTER DODSON, DEAR ELDER:

I have several reasons for writing you this afternoon. The first, and I am ashamed that I have not written sooner about it, is to thank you for so kindly entertaining my twin brother in your home, and in your New York Church last fall. He is PFC Herman W. Buckner and at that time was stationed at Fort Devens, Mass. He wrote that you were so very kind and that he enjoyed all of his trip so much. He is now at Camp Pickett, Va. For how long of course we do not know. My father wrote me you were publishing a book of articles or letters giving different views on the resurrection. He did not say how much the cost but I hope the enclosed will pay for

it and one year's subscription to the SIGNS. If more, use the balance as you deem best in forwarding the cause of the SIGNS. My father has taken your good paper since before I was born and for many years I know he was not able to pay the subscription price. The publishers were very kind then and I am sure you still adhere to their policies in that way in so far as it is possible. I hope to be able, God willing, to help again later. I am one of those (and I think there are many as I) who clings desperately to a faint hope (which is made to seem fainter at times by reading the experiences of those whom we feel so sure of) of coming to the promise made by God to our fathers. I would that I had a fraction of the assurance that Paul had when he defended himself before Agrippa. For some years I was privileged to attend with a fair degree of regularity the Hopewell Church at Reed, Okla. (since moved to Mangum, Okla., where it meets at my father's residence, R. L. Buckner, 1300 N. Byers) of which Elder W. N. Green was and is pastor. Many, many times when I had all but lost sight of that slender ray of hope, brother Green's wonderful, edifying, "Thus saith the Lord" sermons have brought me a new splendor. But alas! it will not remain. I do so envy those who have a definite experience and seem to walk in a wonderful nearness to the Saviour. A nearness which I know I can never attain in this life and can only hope for in the next. So many of my acquaintances stoutly acclaim a positive knowledge of an eternal home with Christ, and tell me that I, too, may become possessor of such knowledge if I will accept his con-

ditions and go to work for the Lord. But nay! I cannot believe it is that simple. With my small learning I believe that the unimpeachable evidence of God's sonship is too wonderful a possession to hold in this earthly body, for which reason I must continue to pursue my ray of hope, a hope fostered by the fact that I love the Old Baptist brethren and their doctrine of salvation by grace to those who wholly unmerit it. May God further the interests of you, the SIGNS, and the cause which you so sturdily and steadfastly defend therein is the prayer of one who knows not that he has the right to pray. SHERMAN F. BUCKNER.

NOANK, Conn.

DEAR ELDER DODSON:

This letter was started a week or more ago as I wanted my subscription to reach the SIGNS office before the first of March, but I am getting so old the arrows are beyond me all the time, and I cannot begin to accomplish all I would like to do. I am sending also another dollar for your book on the resurrection which I want to read when it is published. I think I can truly say my heart is with you and all of Ebenezer Church though many times I wonder if I am sincere and speaking out of the abundance of my heart or only seeking glory to the flesh. I hope this questioning is the searching of the heart for the divisions of Reuben. So many of the Lord's children, as they get older, mourn their sinfulness greatly. While I can see that sin is mixed with all I do, yet I do not mourn, which makes me wonder if it is just a cold mental acceptance of my condition rather than a spiritual experience of the

knowledge of God as it shines in the face of Jesus Christ. It is certain that the knowledge of Jesus Christ must show up the darkness of the sinful heart. I think that is what growing in grace means, growing in the consciousness of our sinfulness. That is not what the flesh considers growth, but the things of the Spirit are contrary to the things of the flesh and one cannot grow in the knowledge of Jesus Christ without growing in the knowledge of his own sinful self. He must increase, but I must decrease. The flesh cannot glory in his presence. As I read the SIGNS month by month I see things I would like to talk over with you by letter, but the usual cares and responsibilities seem to tire me so, mentally and physically, that I am not equal to writing very often. I do not forget all the pleasant associations of the past and feel I was like one whom his mother comforted in those happy days with Old Baptists. With loving fellowship for you and all the church. EVA ASHBEY.

STOCKDALE, Texas

DEAR EDITORS OF THE SIGNS:

I have just read an article from a dear old brother that hurt my feelings so on the resurrection of the dead. Why do brethren fall out by the way when our blessed Saviour said, "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." What more could we want? I am so happy to think, if I am his, I shall see him and be like him. Oh, glorious thought! Not of myself, it is the gift of the living God. Why do some find fault? I have been a reader of the SIGNS for

forty years. I find it the cleanest paper published. It does not need any recommendation from anyone. They do not publish anything but the truth from the Bible. No hatred or malice. It is founded on love for the good Lord and bible readers. If all could forget self and walk and act in love for each other. Do not put anything in your paper that is not God honoring. If the world hate you they hated Jesus. I am eighty years old. I have a sweet hope in the living God. He first loved me is my hope. I am willing to leave the resurrection with my good Lord and try to live obedient to a Higher Power. Before Jesus left us he said, *love one another*. He never said, *fight one another*. God is love and seeks such to worship him. All else is vain. Submitted in love.

(Mrs.) MATTIE HAWK.

(We are in thorough accord with the sentiment expressed by our sister and deeply appreciate her endorsement of the course being followed by the SIGNS. It shall be our purpose to continue publishing that which is honoring to God and comforting and edifying to his people. We believe the vast majority of our readers will approve of the foregoing. R. L. D.)

3347 Tutwiler Ave., MEMPHIS, Tenn.

DEAR EDITORS OF THE SIGNS:

It is time for payment on our dear paper for another year so I am enclosing money-order for it. If it is God's will I desire at this time to write a few words of praise and honor to our blessed Redeemer's name and of his wonderful power. He who spoke this world into existence by the word of his power, he who

made all things that were made, and set the bounds of their habitation, and established their going. Yea, the animals, the birds and the insects are daily and yearly coming forth, living their lives and passing out just as God foresaw and determined they should. This same God formed man out of the dust of the earth, and breathed into his nostrils the breath of life and he became a living soul. We notice God in his great wisdom knew so well what would take place in this man that he was the last of them all to be made, so man in all his deceitfulness cannot claim any part in the creation of all things. Christ stood as a lamb slain from before the foundation of the world, and in due time came and dwelt among us. He did many wonderful works and finally suffered and died that we might live, and as he died he cried "It is finished." O such wonderful words to those who have learned their helplessness in the matter. All our hopes are in Christ who laid down his life for his people. We know not who they are, but "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Many are the times we examine ourselves, and long to find some evidence that we are numbered among those whose names are written in the Lamb's book of life. In ourselves we see no good thing, all is dark and vain and wild. Can I deem myself a child? We learn over and over again that where the Lord shuts none can open, but bless his most holy name when he opens none can shut. Then we can see the complete finished work of Christ, and hope is renewed that we have learned the works of God. On one occasion one asked what

they might do to work the works of God? They were told, "This is the work of God, that ye believe on him whom he hath sent." People get off on the wrong track when they conclude God's work is hanging on the shoulders of the preachers, singers or church workers of any kind to get the gospel to them one way or another. The gospel is not carried about and distributed where ever we desire, but "it is the power of God unto salvation to every one that believeth." To the unbeliever it means nothing, but when God's works in the individual are wrought, then we believe and can hear the gospel, and hope is sprung up. Faith, hope and charity fills our whole being for awhile, we think all our troubles are over but we have many things yet to learn. O the many hateful things that do confront us and would destroy us if it was not for the blessed Lord who promised never to leave us nor forsake us. We feel many times he has forsaken us. We see ourselves so corrupt and full of uncleanness, we even feel it is our just reward. We feel ourselves sinking down beneath the waves and like Peter we cry, "Lord, save us: we perish." He so lovingly at his own appointed time reaches out and holds our hand and lifts us above the waves that seemed anxious to destroy us. So thus we learn that it is of him that we live, move and have our being. May this great God whom we hope we love bless you in basket and in store, and give you strength to carry on with the dear old SIGNS, and keep it as it has been kept for many years to come. Remember me and mine when at the throne of grace. Yours in hope of eternal life. (Mrs.) LUTHER CAMPBELL.

Route 6, DANVILLE, Va.

ELDER R. LESTER DODSON,

I have been impressed to write you for some time. I have read several articles that you wrote to the SIGNS and have enjoyed them. I feel you are one that understands and I desire your advice. I do not wish to worry you, yet I do not wish to deceive the dear Old Baptists for I hope they are the people I have been made to love, and my problem is that some of them have taken the idea that I am one of them. I will say I cannot deny I do have a blessed hope at times, and I am not ashamed to own my Lord for I hope he is more precious to me than everything else. If I know what righteousness is I love it and hate sin, but what troubles me is I cannot say, as those dear people that I know, when I first believed or when I first loved. As far back as I can remember I have loved them, and I had a terrible dread of death. It seems from the time I first remember when the night began to fall I could hardly bear the thought of darkness. I would cry myself to sleep many times fearing that what we called the last day would come before I awoke again. One night when I was very small I dreamed old Satan just burst right out of the ground and began to dance, looking right at me and smiled. I was so afraid for a long time but I do not know how long. Every time I was alone I felt he was right behind me. Many times I would feel his presence so close upon me I would just have to look back to see if he was really there. One Sunday we were at Old Knob Church in Franklin County where I was raised. I loved to sing so I was helping them sing. The

preacher looked straight at me and said, "Let those refuse to sing who never knew their God." I felt he meant for me not to sing for I did not know Him. I began to cry for my heart just seemed to melt to tears. Then I began the best I could from my childish heart to beg to know Him, but for a long time I seemed to get no answer. One night I dreamed that I was upstairs and in some way I was brought down through the air not touching anything until I reached near the bottom step and I was seated beside Moses. I had read of him and loved to read of him. I thought he had the Bible in his hand and was explaining the Scripture to me. I looked down at my dress and it was snowy white, and I had no shoes on. I was so happy when I awoke. My burden seemed to be gone and I felt like I wanted to sing and that I had a right to do so. Later on my burden rose again. I felt the need of prayer and desired someone to pray for me. A crowd of us young people went to hear the Holiness people preach. They said if any one wanted them to pray for them to raise their right hand. I felt the desire so deeply I raised my hand. Then they said if you really mean it come to the altar, so they lead me on until I united with the church, but I could not stay. I still kept my burden. I would go from one church to another trying to find one that would take me as I was for I did not feel that the Old Baptists would have me and I was not satisfied out of the church. I felt I had sinned by taking the name of the church and then leaving it. I finally got in such a condition I thought I could not live. One night I had a dream or a vision. Sometimes I think I was not really

asleep. I felt my time had come to die, my last breath leaving me and I said Lord have mercy. Then I was caught back and could breathe clearly. A voice said I will take you back as a servant because you have left your first love. I was so happy because I was a servant. I was carried into a building of clear glass, and people were seated around glass tables. I was pouring something into their cups. I could see vapors rise from the cups, and it was revealed to me that those were the saints of God. I was so happy because I was a servant for them I awoke. For awhile my burden was gone. Again I united with another church. They put me to teaching Sunday School. Then I felt I was being a servant filling the cups of His saints, but all at once I was burdened again. I could not eat or sleep. When I went to church I was miserable. I got no food, I was starving. One day I told my husband I just had to hear some old time preaching and I knew the Old Baptists was the place. I had heard it when I was a child. He, fearing I was losing my mind, set about to carry me where I wished to go. I stopped a policeman on the street and inquired if there was any Baptist Church in Danville. To tell you how I found them would make this too long. I will have to leave out a lot. Anyway I found Elder W. R. Dodd and he told me there would be an association at Old Mountain Church. I went and the very first sermon was by Elder Keene. I will never forget his text. It was Noah's dove. He told how it went out seeking for land and came back so cold, tired and hungry, how Noah reached out his hand and took her in, warmed and fed her. I felt

like he was talking right to me for I was so cold and so hungry, and had roamed around trying to find food. I was filled to overflowing that day. I begged for a dream to show whether I must leave my church or not, and one was sent me about my church that very night. I will not relate it here but it made me very unhappy so I felt I had to leave it. I went back to sleep and dreamed the same night that I was with the Old Baptists and Elder Herndon and another Elder was sitting together with the Bible teaching us the Scriptures, and they were both transformed into little babies about twelve months old. They were so beautiful something said to me this is a symbol of the Old Baptist love. I felt satisfied then so I wrote to my church and asked them to exclude me, and have never felt like I wanted to go again. When one has taken up His name twice and done as I have is it not crucifying the Son of God afresh and putting him to an open shame? Do they not deserve to go mourning all their days? Could they find fellowship with such dear people? I leave this for your consideration. Please pray for me if it is not time wasted on such an one as I.

(Mrs.) FOSCO WILLIAMS.

(Judging from the contents of the foregoing letter, we are not at all surprised that Old School Baptists should feel that our friend is one of them. In our early experience we, too, united with another church organization, but we soon discovered that we were in the wrong place, and after suffering untold misery we were finally made willing to give them up. We then sought solitude in the wilderness of the world for a sea-

son, but ere long the Lord brought us into his banqueting house and his banner over us was love. Also, we are among the many who cannot point to the place, or name the day and hour, of their deliverance, as some are able to do. We have sometimes taken comfort in the thought that none of the other apostles, excepting perhaps John, had such a wonderful experience as the Apostle Paul. We have heard brethren relate experiences that made us feel if we had had the like we would not doubt our title to heavenly things, but though the work has been gradual with us, nevertheless we are made to hope that it has been effectual to the pulling down of strong holds, and that we have been made to honor and revere the name of King Jesus above every other name that earth has ever known. We verily believe that we live and walk by faith, and not by sight, and having had these things in common with our friend our heart goes out to her in love and fellowship as she testifies to hungering and thirsting after that which the world can neither give nor take away. The Lord has been good in showing her by two experiences that she has not yet gone home to her friends and told them what great things he has done for her, whereof she has been made glad. Our honest and sincere advice to her is that she confess before men her great love for the brethren and leave her case with them, and we are assured that they will not turn her away. We feel confident she will never find that peace of mind and rest of soul for which she so anxiously longs and waits until she has told the brethren what God has wrought for her and in her. R. L. D.)

EDITORIAL

RUTHERFORD, N. J.

JULY, 1943

SIGNS OF THE TIMES

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*All letters for this paper should be addressed, and remittances made payable to,***SIGNS OF THE TIMES****P.O. Box No. 70****Rutherford, N. J.**

We speak that we do know, and testify that
we have seen; and ye receive not our witness.
John 3:11.

These words were spoken to Nicodemus when he came questioning Jesus and said, "How can a man be born when he is old?" The questioning of Nicodemus is of natural occurrence as to the quickening of a dead sinner, and the realizations felt in the flesh. Jesus was God manifest in the flesh, and his words were spirit and life. When he spake, wisdom was expressing truth that was with God and God's purposes were expressed. The words of our text declare that he spake that he did know, and he said, "Marvel not that I said unto thee, Ye must be born again." Jesus knew how poor sinners were born again and the life that should be manifest by every one, and the reason for this conclusion of the matter is that a measure of grace was given in Christ Jesus for them which should exercise the hearts of every quick-

ened sinner that they should fill the purpose of God in them in this life's pilgrimage. The eminent Apostle Paul said, "By the grace of God I am what I am." When an individual mortal creature gives testimony he is sworn to speak the truth, and when he has finished and the court is satisfied and there being no conflict in his statement it is received as the truth, though he may have sworn deceitfully. Jesus knew the thoughts and intents of the heart of Nicodemus, and after he had spoken the words of our text he said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." These words testify that the Son of man is in heaven, and Jesus was on earth speaking with Nicodemus, and doing the will of the Father that sent him. All this teaches us the greatness of infinite wisdom, and when the finite creature begins to try to reason out the infinite he is lost in meditation. All that a poor sinner can truthfully say is I know I am a sinner and there is nothing good in me for I have seen the corruptness that is in me, and sin is mixed with all that I do, and when I would do good evil is present with me. It pleased God to form man of the dust of the ground, and breathe in his nostrils the breath of life, and he became a living soul. His purpose in man in the flesh is manifested before our eyes, and to all the senses of man the things of this world are manifested, that he should be a partaker of them for his well being in nature, but this does not give him the realization to know he

is a sinner or to know the exceeding sinfulness of sin, and to that understanding he is dead, and knows not that life. Jesus quickeneth whomsoever he will, and from that deadness in nature he is brought into a realization of suffering for sin felt in his mortal flesh, and the groanings are not for sharp cutting pains in different organs of the body, but the whole body seems to be involved, that there is no soundness in me, and these groanings are worked in us that we cannot utter, and when the time comes that God has appointed Jesus opens to us, and his Comforter is present to give us the earnest of the spirit and we are made to rejoice. We truly believe all these things are felt by every sinner born of the spirit. We can truly testify of these realizations, but we are fearful that they are not the working of God's mighty power in leading a child of God about and instructing him, that we could say we know we are a child of God, but we can truthfully say we hope we are. So we live hoping in the mercy of the grace of God, and are made to love all of like precious faith. What a wonderful blessing to love all of like precious faith. "We know that we have passed from death unto life, because we love the brethren." We hope we may be kept that we shall not offend one of these little ones for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The offense to the child of God is to speak irreverently of the work of God in the heart by which he is made to believe on him whom God hath sent, which is blasphemous against God and the Holy Ghost. We may give occasion at times for an affront to our

brethren, but the Spirit will bring to our understanding our faults, and we are made to repent for our sins, and to come to our brethren and prove a godly sorrow, but for us to say I repent and go in the same course there is no evidence of repentance. Men were offended in Jesus because he was righteous, and they were evil and carnal, sold under sin. Often we contact brethren we feel are experimental, or have the evidence of the work of God in their hearts, and before you are with them very long they begin questioning about some of the expressions of Jesus, and say did he not mean certain things which would be the interpretation they would like to have you know, was their thoughts about the word under consideration. We have never felt to press our thoughts on brethren for fear we might be mistaken ourselves. The words of Jesus are acceptable to us, and our reason is, infinite wisdom did speak the truth always. If we say we love the brethren and strive not to keep the unity of the spirit in the bonds of peace we have proved what we said was false. There are many ways for offenses to come, "but woe to that man by whom the offense cometh!" We truly believe Paul was a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, and in all the epistles he wrote to the churches, and Timothy, Titus, Philemon and the Hebrews he was directed by the Holy Spirit, and the expressions written were from the abundance of his heart, and we feel his admonitions to Timothy and Titus are as applicable to us as though we were personally addressed, and the admonitions to the various churches are given for the church of

God to-day for her correction and instruction in righteousness that she should have a thus saith the Lord. We would ask you, dear reader, to read the seventh and eighth chapters of Romans, and you will have Paul's writings which we feel were directed by the Spirit, and lest we should come short of expressing our feelings as clearly as Paul has set them forth, you will note Paul speaks of our spiritual life and also our natural life, and also how we are directed by the Spirit. If directed by the Spirit we do mind the things of the Spirit, but if we are after the flesh we do mind the things of the flesh and are carnally minded which is death. (Rom. 8:5-6).

We have written an outline of the exercises of what we hope is felt by a child of grace, and we have an earnest expectation waiting for the manifestation of the sons of God, for we are waiting for the adoption, to wit, the redemption of our body for our hope is not seen then do we with patience wait for it, and according to Paul's language in Rom. 8:37-39 we believe Jesus has all power in heaven and earth. We are looking unto him for all our help must come from him, and when he comes to make up his jewels we hope that we are one. Dear brethren, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto yourself; that where I am, there ye may be also." John 14:1-3. "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. 4:14-18. C. W. V.

EDITORIALS OF THE LATE ELDER GILBERT BEEBE MATTHEW XXIV

(The April, 1943, SIGNS, contained an editorial by us on the above chapter, at the request of Sister Frank Loden, of Quinlan, Texas, and we believe our readers will be interested in reading the following by Elder Gilbert Beebe, founder of the SIGNS OF THE TIMES, on portions of the same chapter. R. L. D.)

MATTHEW XXIV

MY BROTHER:—Will you please give me your views on Matthew xxiv? I am at loss to know how to present the subject in the form of a text; but I will try to let you know just what I want. In the third verse it is said, As he (Jesus) sat upon the Mount of Olives, his disciples asked him privately, What shall be the sign of thy coming, and of the end of the world? It appears to me that from that verse to the thirty-fourth, Jesus describes and tells them what shall take place before his coming and of the end of the world. And then he tells them, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The words, *This generation shall not pass*, is what is a mystery to me. The general acceptations of the word, *generation*, means all that were living at that time, and so I understand it. Now the query with me is, what does it mean as used in this place? This is what I want you to explain. Believe me to be your devoted friend, and, as I hope, your humble brother in the Lord. May God bless us, and give us light and understanding in his word. Farewell. E. T. HORN.

LEAK COUNTY, Miss., Jan. 29, 1860.

REPLY

There were three questions privately asked of the Lord by his disciples, as he sat upon the mount; our brother has embraced but two of them in his inquiry.

The questions stated in the third verse are, "Tell us, when shall these things be? and what shall be the sign of thy coming? and of the end of the world?" "These things," mentioned in the first question, referred, as we understand the subject, not to the following questions, but to the things which Jesus had just told them in the second verse should come to pass; namely, the destruction of Jerusalem, the temple and its buildings. The disciples had just attempted to show him the buildings. And in reply to them, Jesus said unto them, See ye not all these things, namely the buildings of the temple, and then added, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, "Tell us when shall these things be?" This first question must therefore have been asked in regard to the time when the things just predicted should come to pass. Why this inquiry was privately made, may be accounted for on the ground of the well known sensitiveness of the Jews, when anything was said disparagingly of the temple which they held in such veneration. As they had charged him with saying, Destroy this temple and I will rear it up again in three days, Christ had used these words when speaking of the temple of his body; but as the Jews understood him to speak of the temple which the fathers had been forty and six years in building, they were incensed at him for suggesting that it should ever be destroyed. The Jews were so exceedingly hard to admit that the temple would ever be destroyed, that we are informed

by historians that when their city was besieged by the Roman army, and famine, pestilence and death raged within their walls until famishing parents feasted on the flesh of their deceased children, and even after Titus had applied the flaming torch and the devouring element was rapidly consuming the building, they would accept of no peaceful negotiations, but persisted in their belief that God would avert the blow, and preserve the temple, and deliver the city. The buildings of the temple were nevertheless doomed to destruction, and not one stone should remain on another. It is not strange that the disciples should feel desirous to know when these things should be; and therefore they asked him who only could inform them of the matter. In his reply to this first question, Jesus told the disciples of many things that should accompany the fulfillment of his fearful prediction; but, as a final answer to the first question, he told them distinctly that, "This generation should not pass away until all should be fulfilled." We understand the term generation, here used, as our brother Horn does, to mean those who were at that time living; some should live to see the fulfillment of what he had said on this subject; and this was actually the case; there were those then living who did not see death till all these things were accomplished.

The second question was, "And what shall be the sign of thy coming?" Some have understood this question as relating to his coming in the last day, to raise the dead and judge the world, and some have supposed it to embrace only his coming in the execution of this judg-

ment on Jerusalem, and the destruction of the temple. But to us it seems that his answer to this inquiry clearly presents his coming to occupy his throne, to set up his gospel kingdom, gather in his saints, and to make himself known to them as their risen, glorified and reigning King, as he had frequently said to them that in this wise he would certainly come. I go, he says, to receive a kingdom, and will return to you again. And as he told his apostles, When the Son of Man shall sit in the throne of his glory, ye that have followed me in the regeneration, shall also sit up twelve thrones, judging the twelve tribes of Israel. Was it not probable that in the expectation of these things the disciples would seek to know clearly as possible what should be the sign of his coming? At all events they inquired of him, and he told them of many things that should indicate the near approach of that coming. On the signs of his coming, we have not time now to dwell; but like the first question, this second is also settled by the emphatic declaration, this generation shall not pass away until all these things be fulfilled. This declaration being made in the thirty-fourth verse, is a conclusion of his answer of the first and second questions; must include them both, and expressed the certainty that the overthrow of Jerusalem, and also the coming of Jesus in power and great glory, as the King of Zion, should both transpire while some who were then living should continue to live on the earth. The apostles themselves who were to occupy the thrones of judgment in his gospel kingdom, were then living and reckoned in that generation, and certainly they did

live to witness his coming to organize and preside over his kingdom. But in his answer to the third and last question, he does not, as we read the chapter, say, This generation shall not pass away until the end of the world shall be accomplished, but he says, Of that day and hour knoweth no man; no, not the angels of heaven, but the Father only. The day and hour of the end of the world, in whatever sense we understand him here to speak, is not a matter of revelation; it is only known to the Father, and must be regarded as among the secret things which belong to God, and which we have no right to meddle with; while things which are *revealed* (by the Word and Spirit) belong to us and to our children. While therefore every subject published in the Bible, belongs, as revelation from God, to us and to our children, and it is our privilege and duty to search them, and strive with all the saints to know what is their dazzling height, their awfully profound depth and to know the love of God that surpasses the narrow limits of our understanding, it is not lawful for us to go beyond what God has revealed.

"Not Gabriel asks the reasons why,
Nor God the reason gives,
Nor dares the favored angel pry
Between the folded leaves."

It is enough, but not too much, for us to examine prayerfully the unfolded and constantly unfolding leaves of that blessed book which the Lion of the tribe of Judah has unsealed, and given as a volume of revelation. Therefore, To the law and to the testimony; if any speak not according to this word, it is because there is no light in them.

We do not attempt to fix the applica-

tion of the "end of the world," as here used, to the final dissolution of nature; for, from what follows in this and the next chapter, we have long believed that the "end of the world" here intended to be the end of the Jewish economy, which was simultaneous with the coming of Christ in his kingdom, as set forth in the foregoing remarks. But as that subject is not fairly embraced in our brother's inquiry, we will leave it, at least, for the present.

MIDDLETOWN, N. Y., March 1, 1860.

ERRATUM

When submitting the obituary of brother James Arthur McClain for publication in the SIGNS OF THE TIMES, which appears on page 141 of the June issue, I erroneously stated that I read John 7:1, 2, 3. This should read John 17:1, 2, 3. W. L. HALL.

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

Mrs. Ettie Smith, Tex., \$2; Mrs. W. L. Ferguson, Va., \$4; Mrs. A. D. Hoyt, N. Y., \$2; J. H. Smith, Sr., Tex., \$1; Mrs. A. Hastings, Md., \$2; Mrs. C. Arnold, Cal., \$2.

OBITUARIES

THOMAS W. RICE, our beloved brother in Christ, was born in Rockingham County, N. C., Sept. 25, 1860, and died July 10, 1942 at the age of 81 years. His first marriage was to Miss Cora Ray, March 10, 1885. His second marriage was to Minnie Brindle, Dec. 27, 1886. To this union were born three children, Ollie, Lelia and Allie. Of the three, two survive, Mrs. Lelia Cobb and Alice Rice. Brother Rice united with the Primitive Baptist Church at Wolf Island, Rockingham Co., N. C. in August 1893. He later moved his membership by letter to Dan River Church in the same county. In his passing the church has felt a great loss. He was one of the most faithful members in attendance at his meetings I have ever known. His home was ever open

to the brethren, sisters and friends, and many were entertained by him. It was my privilege to serve him as pastor for nearly twenty years, and I loved him, I trust, for Christ's sake. By his interest in the church, his joy in hearing the gospel, his love for the brethren and many other tokens, he has left with us the evidence that his falling asleep was in Christ from which none ever wake to weep. His funeral was conducted by Elders Hunnicutt, J. W. Gilliam and the writer. Burial followed in the church cemetery at Dan River.

D. V. SPANGLER

MISS SEMMA E. CORDER was born May 23, 1859, a daughter of the late Elder J. S. and Virginia (Grant) Corder, and died March 6, 1943. She was born, reared and spent her entire life of almost 84 years at the old Corder homestead located on the waters of Hackers Creek in Barbour Co., W. Va., and was the youngest and last survivor of the three daughters of Elder and Mrs. Corder. She leaves to mourn the loss of a dear and precious aunt, one niece, four nephews, four great nieces, ten great nephews, four great-great nieces and five great-great nephews who were faithful to her unto death. In early life Aunt Semma was very frail, but in middle age was able to faithfully and tenderly care for her aged parents, and was their constant companion and nurse until their death. After their death she was in fair health and was active in visiting among the brethren and among friends and relatives. Having been born into a Primitive Baptist family she was a devout friend and servant of the Primitive Baptist people from early childhood, and in 1893 was given an experience of grace and expressed a desire to unite with the church. Being at that time unable physically to leave her home, her father, Elder Corder, called a meeting of the church at their home in the very same room in which 45 years later her precious body lie in state, and at that meeting she related a beautiful experience of the divine grace of God and was received by the Mt. Olive Old School Baptist Church. The following day she was baptized by her brother-in-law, the late Elder J. N. Bartlett, who was also my grandfather. Being her great niece and having been a close companion with her my entire life, and having spent 25 years in the church with her I feel to say that Mt. Olive has never had a more faithful, God fearing or more humble member. She has served

as clerk of the church for many years, and was a tireless, obedient and conscientious servant of the church body. Her home has always been a home for the ministers and brethren and her doors were always open for church service when it was inconvenient to go to the meeting-house. Five years ago she fell and broke her hip and has been an invalid ever since. Many, many times the church body has gone to her and she from her wheel chair or her bed has gleaned from the sweet messages of her brethren in the ministry, and her voice has mingled with ours in hymns of praise to the blessed Redeemer in whom was her strength, her shield, her hiding place. Some years ago she asked me to write a short obituary for her upon her departure, without excess eulogy to her life, but giving God the glory, honor and praise for all she was or any influence she may have had over her loved ones or the church. She also expressed the desire that I be present with her in the passing moment, and to pray that "God have mercy upon her, a poor weak worm of the dust." Such was my sad and solemn privilege, and in those silent moments her aged head pillowed on my arm I felt to say a soldier is passing away. She has fought a good fight, there is therefore laid up for her a crown of righteousness, and as I silently closed her eyes, closing out the light of this earthly day, she lived on in the light of a glorious and never ending eternity, and into the care and keeping of Him above ascended the soul of one of the sweetest, dearest and most precious companions in both spirit and flesh I shall ever know, while I, broken hearted, turned away saying, "Thy righteous law approves it well." Funeral services were conducted for her by her assistant pastor, Elder J. J. Poling, and she was tenderly laid to rest by the side of her parents in the Mt. Olive Old School Baptist Cemetery. The church has lost a precious member, but our loss is heaven's gain. "The Lord gave, and the Lord hath taken away," "and the spirit shall return unto God who gave it." A great niece.

GERTRUDE BARTLETT CROSS.

MARY CATHERINE (FLORA) BLANKENSHIP of Boones Mill, Virginia, was called away by death July 21, 1942. She was born January 23, 1876, making her stay on earth 66 years, 6 months, and 18 days. She was united in marriage to Elder E. L. Blankenship October 28,

1894. To this union there were born 10 children; viz., Harry Blankenship, deceased, Mrs. Effie B. Clarkson, William Luke Blankenship, Mrs. Eula Naff, Mrs. Ola White, Thomas D. Blankenship, Mrs. Catherine B. Shively, Arthur L. Blankenship, Mrs. Frances Fisher, and Miss Flora Blankenship.

Sister Blankenship was received into the fellowship of the Little Creek Primitive Baptist Church many years ago and baptized by her husband, the late Elder Blankenship. She was a beautiful christian character and lived a life worthy of emulation. She was a strong believer in the doctrine of salvation by the grace of God. Surely a Mother in Israel has fallen. She was a kind, gentle and lovable person, good and faithful wife, kind mother and a good neighbor, ever ready to lend a helping hand to those in distress. She will be sadly missed in the home and family and the church at Little Creek has sustained a great loss in her passing. But we have hope and believe she was the planting of the Lord, and the hand that planted, watered, and nourished it here will some day transplant it to heaven where it will live forever and be changed and fashioned like unto the glorious body of our Lord and Saviour Jesus Christ. Then heaven with all its beauty and glory will be hers to enjoy forever.

The funeral services were conducted by her pastor, Elder Randolph Perdue, at the home in the presence of the family and a host of sorrowing friends, after which her body was laid to rest beside her loving husband in the Mountain View Burial Park, to await the resurrection morning.

THEREFORE, be it resolved:

FIRST, That the church at Little Creek bow in humble submission to God who doeth all things well, we humbly submit to his providential hand.

SECOND: We extend to Sister Blankenship's family our heart-felt sympathy and pray that God will bless them all in their bereavement.

THIRD: That a copy of these resolutions be spread upon our church books, a copy sent to her bereaved family, and a copy sent to Zion's Landmark and SIGNS OF THE TIMES for publication.

Done by order of the church in conference.
Old Faith Contender please copy.

RANDOLPH PERDUE,
CHAS. T. ABSHIRE,
C. C. JAMISON,

Committee.

CHANGE OF ADDRESS

Elder T. W. Walker wishes to advise the brethren that his address now is Gibsonville, N. C. General Delivery.

DEBATE

We have been asked particularly to announce that there will be a public debate between Elder R. W. Rhodes, of the absolute predestination of all things persuasion, and Elder Ariel West, apparently of the contrary opinion, to be held at Friendship Primitive Baptist Church, at El Dorado, Ark., beginning Monday after the second Sunday in August, and continuing through Thursday, the 12th, 1943.

RESURRECTION OF THE DEAD

Is the title of a 172 page book in which will be found articles by twenty other men and ourself, treating upon this interesting and mysterious subject. Great interest is being manifested by our readers in this book and several hundred copies have already been mailed out. Being anxious to make it possible for every reader to own a copy we are offering a copy FREE to every NEW subscriber to the SIGNS at \$2. for a full year, or to every old subscriber who will send us a NEW subscriber at \$2. for the SIGNS. The price of the book alone is \$1. R. L. D.

SPECIAL MEETINGS

The next session of the Stanton River Primitive Baptist Association will be held with the church at Malmason, Va., the second Sunday in July and Friday and Saturday before. (July 9, 10, 11) All lovers of truth are cordially invited, especially ministering brethren. The church is about 7 miles from Danville and 10 miles from Chatham.

J. FLOYD WILLIAMS, Keeling, Va.

The Upper County Line Primitive Baptist Association will convene (D.V.) with the Church at Harmony, in Orange County, N. C., services beginning at 10 A.M. Saturday before 3rd Sunday in July and the meeting-house is located North of the town of Mebane, N. C., a distance of about ten miles, with hard surface and top-soil roads leading within a short distance of said meeting-house, and that further inquiries may be made by those coming from the South via Mebane at Lynchess store; those coming from Danville and Yanceyville via highway 14, and those coming via Hillsboro over same highway, will inquire at Prospect Hill store. Because of War-Time Restrictions now in force, it may be advisable to hold our Association on Satur-

day and Sunday only, holding a TWO DAY SESSION this year. Preaching brethren and our correspondence are cordially invited to attend this session.

ELDER J. W. GILLIAM, Association Clerk.

ELDER W. C. KING, Moderator.

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 meeting-house, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor

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

H. MATT BROCK, Pastor.

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

H. MATT BROCK, Pastor.

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

O. G. CARVER, 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 Canada, California.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

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

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk

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

(MRS.) M. R. FOSTER.

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

1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEN, Pastor.

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

E. B. AULT, Pastor.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10.30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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

C. M. FISHER.

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.

J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 111

RUTHERFORD, N. J., AUGUST, 1943

No. 8

CORRESPONDENCE

MARDELA SPRINGS, Md.

DEAR BROTHER DODSON:

I just feel disposed to write you a few words, and have been feeling that way since reading your editorial in the September (1942) issue. Perhaps what I may write will not be worth taking your time to read, and now that I have begun to write I feel more like I should not than before beginning, still something prompts me on. I never read much of anything but the Scriptures, and do not have the time I would like for that, or at least I do not take the time. I never was one who liked to read in my earlier life, but there came a time after returning from World War one that I began to get interested in the Scriptures, but just why I am unable to say. Soon after I arrived home the Methodist Protestant church people, where I was a member, asked me to tell of some of my experiences during my stay in the army and I did so in my feeble way. A short time after that I was asked to relate the same at another meeting near our home and the Missionary Baptist minister accompanied me there. I was considered

to have been right active in my own church, not that I was talented in any way, but did have a Sunday School class which was perhaps to keep me more interested in going to the church as I know I was not as capable of teaching a class as some of the others, nevertheless, I continued that way for perhaps six months before the time came that I mentioned before about becoming interested in reading the Bible, and it remained that way with me for about six months more, the most of my reading being confined to the Old Testament. During this time I never thought once of different denominations, the most of my thought was to be able to argue with different ones on the Scriptures of which I now feel ashamed, as some were Old School Baptist believers or leaners as they call themselves. During this last six months of this condition something began to change in my life. There were things I would find myself doing that I knew the Protestant Church did not approve of, still I thought perhaps they would not find it out and that would relieve me for awhile, but it began to get worse and worse and it seemed that every way that I looked I could see something wrong with myself, yet I kept

arguing that I could or could not do things of myself. My wife and I both felt the same about the matter but as time grew on I began to be more distressed for some reason concerning these things, and so much that my mother said to me one day, "why don't you go and hear the Old School Baptists preach sometime?" I had some very good friends who were Old School Baptist leaners (even if I did sometimes argue with them), and found out through them when there would be preaching again. It was in the Salisbury Church, Elder Ker being the preacher for that service. I can go to the very spot where I sat at that meeting. His text was, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." It seemed to me that I understood just what he preached, and where I had thought this Scripture meant some future time after we died and left this world, that we should live, I could see where my understanding had been false and I had never before seen anything like this. After this I would visit my Baptist leaners and began to feel as they did, but still I continued to read all I could and finally one day while reading in my home it came to me, "It is enough," I want to unite with the Old School Baptist Church if I can. I got right up and went to see one of the members who has since passed on to be with Christ forever, and she told me I would have to go before the church, relate my experience and ask for a place in the church which I did at the next meeting at Rewastico Church. After my baptism I discontinued reading

so much until about two years ago I began to have a desire to learn more of the wonderful works of God, and in reading I found at times I would be comforted and at other times I would feel that I had never understood the word of God at all and that there was something of my human nature that had caused me to be doing as I had, but I could not understand myself, and tonight I am almost afraid to send this letter to you thinking perhaps I have stated some things that I should not have bothered your mind with, and when I began to write I had no intention of writing so many useless things but just to let you know how well my wife and I have enjoyed reading the September SIGNS. Usually before retiring she has the SIGNS and I have my Bible and now and then she calls my attention to something she likes real well and wants to read it to me, and this time in particular we have had very much rejoicing from the writings it contained. We both feel to thank God for such blessings, but find ourselves at a loss to know just how to do or what to say. May God continue to make you all able to write such things as poor lost sinners need, and that we will be made able to understand such things. Elder Dodson we feel that you have been made able to bear with the poor and we beg to be pardoned for such a letter as this, but just felt we could go no longer without writing to you as we wanted you to know how much we enjoyed the issue of the SIGNS we have referred to. We ask to be remembered to your family. A brother I hope.

H. M. BENNETT

Written by Elder C. A. Hunt

(Continued from July issue)

The cities of refuge in the land of Canaan were well appointed. It is said that the roads were ordered to be kept clear of obstructions, and well made up so that poor, hunted manslayers might have every opportunity of reaching the city. How sweetly typical of the city of refuge, Jesus. It is the work of God's servants, ministerially, to take up the stumbling blocks out of the way of his people. Hence they are commanded to "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones." The principal stumbling block is their own iniquity, and yet the refuge was appointed for sinners. How is this obstruction removed? By the application of some timely word by the Spirit, for instance, "the blood of Jesus Christ his Son cleanseth us from all sin." This may be spoken directly by the Lord, or through the mouth of one of his servants, it has the same effect in either case. There are in addition the many stumbling blocks which Satan casts in the way, including his own personal opposition. He often straddles across the whole way and declares that the poor saint shall go no further. How can he be overcome? By faith in the blood of the Lamb and by the sword he wields, which is the word of God. Many of his suggestions and insinuations are not perceived to be his work until the Lord, perhaps by one of his servants, discovers it to the poor soul, and thus that obstruction is removed. Then there is the opposition of the world and the old man of sin, which are ever striving to keep him from the

refuge, but whatever the obstruction may be if he is enabled to press through the crowd, like the woman of old, and but just touch the hem of Jesus' garment these obstructions are removed. These mountains flow down at his presence, and all rough places are made smooth and plain. How beautifully Mr. Hart speaks of this:

"When for a time we stop,
Perplex'd and at a loss,
He, like a beacon on a hill,
Erects his bloody cross.

We then move cheerful on;
The ground feels firm and good;
And, lest we should mistake the way,
He lines it out with blood."

How nice! This way to the Father is an open way, cast up, testimonially, by the prophets and apostles, and I need not say who this way is, for it is Jesus. "I am the way." So he is not only the refuge, but the way to it; and not only the way to it, but the procuring cause of it; and not only so, but in him are contained and hidden all the provision that is to be found in it. In fact Jesus is everything to his people. He is the way, the truth, the life, the sustenance, the bread, the wine; he is husband, father, brother, friend. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Do we dishonor the Father and the Spirit when we speak thus of him? Listen: "At the name of Jesus every knee should bow, of all 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." It is the Father's delight to exhibit his beloved Son to his own, and it is equally the Spirit's delight. "He shall receive of mine, and shall shew it unto you."

This blessed Spirit omits to speak of what himself has done, but bids the enlightened sinner seek salvation in the Son. Has the blessed Spirit ever been revealed to you as God over all, blessed forevermore? The revelation may not have been very great, but was it sufficient to induce in you reverence for his holy name? He, in unity with the Father and the Son, contains all the fulness of the Deity, and he is verily God himself. Have you not sometimes responded to the language of the poet:

"Thou, with the Father and the Son
Art that Eternal Three in One,
God blessed forevermore!
Whom, though we cannot see or comprehend,
Feeling thou art the sinners friend,
We love thee and adore."

What should we know of this refuge, but by the revelation of the Spirit? What hope of salvation could we have apart from his regenerating grace? None. How could we know the Father except the Spirit revealed him to us in a precious Christ? Ah, you say, but it says, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It is so for there is no revelation of the Father or the Son but by the Spirit. Our salvation, in an experimental sense, depends on the revelation of the Spirit. Therefore, what do we not owe to His Blessed Majesty? Are we not debtors to mercy alone, and desire to sing of covenant mercy? But there another thought about this refuge. "The eternal God is thy refuge," and this excludes all other gods which are the work of mens hands, or god self, or the devil, the prince of this world. Truly we may echo the words of the Assyrian commander, "Where are the gods of

Hamath, and of Arpad?" Where indeed? Of what use are the gods of gold and silver, and wood and stone? Of what avail are the images which the poor, deluded papist worships? None whatever. "They have mouths, but they speak not: eyes have they, but they see not." "O Baal, hear us. But there was no voice, nor any that answered." The eternal God, the self-existent Jehovah who upholds all things by the word of his power; who sits on no precarious throne nor borrows leave to be is the refuge, and underneath are the everlasting arms. So we have the eternal God and his everlasting arms. Of course the Lord Jehovah possesses not limbs as we, but is a Spirit who fills immensity. He built the universe, founded the heavens, controls the stars in their orbits, manages the earth and seas, and keeps in check the raging occupants of the pit. Every creature lives on his bounty, their breath is at his disposal and departs at his command. He lifts up his hand and says, I live forever. It is this glorious person who commissioned Moses to say to his people "And underneath are the everlasting arms." Yes children of God, the everlasting arms of your beloved, this refuge for sinners, Jehovah Jesus. Do you think those arms can ever fail? Yea, they are not subject to decay or weariness as ours. What does the church say of these arms? "His left hand is under my head, and his right hand doth embrace me." Let me remind you, children of God, that he never really vacates this position. You are always in those arms of sovereign, unchangeable love though you do not always realize it. Why is it said that they are underneath you? So

that when sinking you may not sink too deep, or if you do, that you may feel their firm support. They are underneath you to uphold you and to prevent your sinking into perdition, and to come between you and the powers of hell, which he has declared shall not prevail against you. The everlasting arms are underneath you, sink as low as you may, despond as much as you may, despair as much as allowed to. I believe that these arms are not only underneath God's children, but that they are firmly holding and embracing them, and when you sink, it is because he lowers his arms. He has a fire and a furnace in Jerusalem, and he places you with his own hands into that fire, but he does not let go. No, no, you sink or rise according to the movement of those blessed arms. May this be a cheering, consoling thought to you, that whatever trials and afflictions you are the subjects of, your Jesus appoints them, and in due time you will rise up again into your high places. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." He who supports the universe and controls all things by the word of his power, can he not sustain poor worm Jacob? O to realize it by faith! To feel the gentle, yet firm pressure of the everlasting arms. How desponding, dejected, cast down and despairing God's children often are, and how they seem at times to be altogether without support, without foundation, but "underneath are the everlasting arms." These shall convey them safely through the perils and cares of time, shield them from every enemy, and place them in their Father's house on high,

and when they come to die do they not need both refuge and support? And does he withhold it from them? When their heart and their flesh fail; when all their mortal faculties decline; when earth recedes from view; and eternity appears in sight; when friends and relatives stand helpless by; when the cold sweat lays upon the brow; when the eye-strings break in death, and the heart ceases to pulsate they do and shall prove that "underneath are the everlasting arms."

"When call'd to meet the king of dread,
Should love compose my dying bed,
And grace my soul sustain;
Then ere I quit this mortal clay,
I'll raise my fainting voice and say,
Let grace triumphant reign."

These everlasting arms support you, carry you along, bear you through, lift you over, sustain and strengthen you for "to them that have no might he increaseth strength." Where from? These everlasting arms, yes they draw out of his fulness, and grace for grace; they live in him, upon him and by him; in fact they do not exist apart from him. How safe, how secure, how eternally blest is she, as the bride of the Lamb, destined to appear with him in unsullied glory, and cast her crown at his feet ascribing the glory to God and the Lamb. These arms not only support her, but they fight her battles, control her enemies, subdue her corruptions, make a way for her even to the dividing of seas, the leveling of mountains, and the elevation of valleys. They are wonderful arms because they belong to him who is wonderful. Who can tell or define a millionth part of the power and strength, and the efficacy and glory that they contain? So the church of God has the eternal God for her refuge, and his everlasting arms for her sup-

port, and what can she have more? Why the kingdom—and he is that—and that one of immense delight. “Where ransom’d sinners sing God’s praise the angelic host among; Sing the rich wonders of his grace, and Jesus leads the song.” Do you expect to join in that song? Do you long to join in that anthem, and praise him with all your heart and soul? What! has he done so much for you?

“He plucked me as a brand from hell,
My Jesus has done all things well;
And when to that bright world I rise,
And join the anthem in the skies,
Among the rest this note shall swell,
My Jesus has done all things well.”

May the blessed Spirit reveal to you your welcome to this refuge, and your safety in his everlasting arms, so that you may sing with joy of heart, and give him some of the glory that is due his holy name. Amen.

C. A. HUNT

3808 Broyles St., HOUSTON, Texas

DEAR DADDY BEENE:

I want your opinion and advice so am going to write you as nearly as I can how I feel. I know it is going to sound strange and mixed up. It is that way to me. I feel that you will come nearer understanding than any one I know. I cannot talk to Aaron or any one else. I read the letters in the book and they seemed mixed too, but more complete than my feelings I must admit. I will start at the very beginning of my life because that is where it began, that is, as far back as I can remember. I have had a flame within me or perhaps I should say devil because it changes about. Sometimes it is a flame kindled and drawn by a magnet, sometimes it is a terrible burden, sometimes icy fear and sometimes a mischievous imp or downright devil. When

I was little it prompted me to do the following things: to sacrifice flowers on an altar to die; to try to walk on water to prove my faith; to pray hard for things that I wanted; to bring self imposed hardships on myself when wanting something for some one else; I would do something wrong, then go before God in prayer and promise not to do it any more if he would forgive me. Then I would find peace. Then I would do something else wrong and would be ashamed and try hard not to think upon him being afraid he would see my guilt and shame. Then I would try hard to believe I was not old enough for the sin to be on me. Mama said the Bible said the kingdom of heaven was made up of people likened to little children, and I would make believe I was too young, but in my heart I knew I was trying to take shelter in a paper house because I knew it was not years alone, but the knowledge of what is right or wrong, and if I thought I had done wrong it did not matter how young I was. As I grew older sometimes when alone, reading the Bible, in church or thinking of God for my cause, the desire would come, the flame intense and overpowering. I do not know why it was or how, but it seemed to take me out of myself. The flame consumed, filled me and the magnet drew the flame until it seemed nothing would be left. Then a thought would come, a vain or worldly thought of people or time or other things. It would come between the magnet and the flame. Then the flame would be icy fear and dread and horror. Fear that I was vain and deceitful, that I was letting more of the earthly come before God and separate me from the things of heaven.

Gradually the ice turned to stone, a great burden that is almost more than I can bear. Sometimes it grows lighter and is placed aside, almost forgotten, but always it is there on my heart. Sometimes it rises up to mock and jeer me, telling me I am horrid, all that is bad, not fit to live or to be a mother or a creation of God; that it is more likely I am a creation of the devil, that it does not matter what I do because I am all that is earthly and am even more a disgrace because I dare to think upon God, to imagine in my wildest dreams that I am good enough to be accepted into the midst of his chosen. His precious Son gave his blood that men might live. I cannot, I just cannot believe I am good enough to accept even the smallest part of that sacrifice upon my head for I would surely disgrace it, and prove unworthy and sometimes I almost go mad with fear, pain and despair. The flaming burden is very heavy and the magnet I know could lift it from me, but the fear is there, I cannot dispel it. I am not fit to touch his garment in mind, I cannot allow myself to be drawn in spirit before him. I am hiding or trying to like when I was a child because I am afraid of myself. I have tried and tried to dispel the fear but I cannot. I feel that I am being called but I dare not go. I cannot find peace going to church either, it makes the pain greater, I feel I am too conscious of people and too little conscious of God. I am not saying the churches are like that but I am in them. To me they seem too much of a social function. I cannot seem to take them to my heart as brothers and sisters as I feel I should. They seem more like just people to me or rather me

to them. In your church, the few times I went, I found more of a promise of peace, more of a nearness to God. I felt that if a bastard (that is the only way I can phrase it) was found among the children, the brothers and sisters no matter if they were the strongest, richest, or fairest they would be weeded out if they did not fit, if they brought trouble, unrest or you might say golden idols contrary to God into the church they would not be tolerated. That is the way I feel as well as I can tell it. It seems a tormenting scale with a weight of hot desire and longing on one side, and a weight of fear and despair on the other. I guess that is all. What do you think about it? Do you think I am mad? Do you think I am on the right track, but still incomplete or what? Will you write me just what you think with no softening of blows? Will you advise me if you can? Oh! I hope you can enlighten me in some way. I feel that I truly need help, but perhaps it must come from within or from God. Answer soon. Your daughter.

FRANCES BEENE

THE SECOND COMING OF CHRIST

(Considerable interest is being evinced in this subject in various parts of the country. Elder R. W. Rhodes of Lillie, La., plans to publish a book on it, and by request we are republishing the following article written by Elder H. H. Leferts under date of February 19, 1905. R. L. D.)

PHILADELPHIA, Pa., Feb. 19, 1905

DEAR EDITOR OF THE SIGNS, AND BRETHERN:—Some time ago brother Everett R. Kinney, of Glens Falls, N.Y., wrote requesting my views on Hebrews ix. 28, as submitted by me to the church of Albany and Troy, Sunday morning, November 27th, 1904, at the

Red Men's Hall in Troy, N. Y. This is not by any means an easy thing to do, and I have been trying my very best to forget his request, not because I wished to ignore it altogether, but the task is entirely too big a one for me to handle as it deserves. One thing I cannot do, and I may as well confess it at the start, I cannot reproduce here the sermon of that Sunday morning in November in Troy to the very attentive brethren gathered there; I will not attempt such an impossibility. The best that I can do is to state here my present view of this subject, nor am I aware that this has in any way changed since the time referred to. Much controversy has occupied the mind of many able men, both in and out of the gospel, as to the second coming of Christ: what it is, how it is, and when it is. Truth can alone hush babbling tongues and soothe us with the assurance of what it really is. The words in Hebrews ix. 28, are these: "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." If I want to know the real truth about this matter, I would rely upon the testimony of those who have thus looked for Christ, and unto whom he has appeared unto salvation; these could certainly tell me about it; none others possibly could. To be more definite, I would go to those who have experienced these things; experience is the only key to the understanding of divine things. The natural mind cannot help us any, it is enmity against God. Sin to be understood, must be experienced; salvation to be understood, must be experienced; the second coming of Christ to be

understood, must be experienced. Is this last a matter of present experience with the saints? Undoubtedly, yes, and just as certainly, no. I will endeavor to explain what I mean before I am through.

This ninth chapter of Hebrews, as well as the entire letter, is a connected whole, and to be rightly understood must be so handled. The apostle uses the things of the Old Testament to illustrate the things of the New, he shows here the Old Testament was dedicated with blood, likewise the New; he brings to our mind this truth, that "a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." A man may make his will leaving all his possessions to his heirs and discriminating among them as he chooses, but as long as the man lives, his will thus written is only so much paper, no more. In order for the conditions in the written document to be fulfilled, the man must die; by his death the paper becomes a thing of power, it maketh rich or poor, according to its contents. In order for the will of God to be made known unto his heirs, Immanuel (God with us) must die. As Moses dedicated the law with the blood of calves, and goats, with water, and scarlet wool, and hyssop, so did God dedicate unto his children the gospel in the blood of his only begotten Son. Every heir of God is judged in this New Testament just as in a man-made testament, or will, the father judges each of his heirs. Not until the father dies, can the children know how the father has judged them. His death however looses the seal, the will is opened, unto all the heirs it becomes known

what the father has apportioned unto each.

"As it is appointed unto men once to die, but after this the judgment." Some have thought this to refer to a final day of judgment some time in the future, when the world shall come to an end. To read such a meaning in these words would be to disconnect it entirely from the theme which the apostle is here considering. "Dust thou art, and unto dust thou shalt return," is a decree of God, and concerns all men. After the fulfillment of this decree, then comes the judgment. What judgment? That which is in their wills concerning their heirs, or whoever is interested therein. As I have before said, after a man dies, and not till then, his will is opened and the judgment which he has written there is made known.

"So Christ was once offered to bear the sins of many." As all men die in obedience to the decree of God, so Christ also died. Why? That the new covenant which was in him from the Father, might be made known unto all the heirs. There are many things in this New Testament of our God made forcible in the death of the man Christ Jesus.

"It is your Father's good pleasure to give you the kingdom." What more do we want? Having, therefore, shed his precious blood that the will of God might be secured unto all the children, he will appear the second time unto them that look for him, without sin unto salvation. His first appearance was with sin, his second, without sin. "He hath made him to be sin for us." "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the

flesh." This first appearance of Christ as being made sin for us, considered as a separate and distinct event in time, occurred during all the time of his sojourn here as a man. Considered experimentally, his first appearance is in the law, as it is consciously applied unto every quickened sinner and causes him to know his errors, his wickedness, his condemnation. This first appearance of Jesus is always one of condemnation. The second appearance of Jesus is unto salvation, apart from sin. The experience of this is one of love and joy and the losing sight of one's iniquities for the time being. "As far as the east is from the west, so far hath he removed our transgressions from us." Experiencing this, is to know Jesus at his second coming. When speaking unto his disciples of his approaching death, he promised them the Holy Ghost, the Comforter, which should be their guide, teacher and reminder. If this is not the second coming of Christ, then I do not know what is. It certainly is the messenger of the new covenant which comes unto every heir of God wherever he is and in whatever condition he may be, searching him out, bearing witness with his spirit that he is a child of God, that he is interested in the will of his heavenly Father, and apprising him of what is his Father's will concerning him. It makes known unto us the judgment of God concerning us, and we do not have to die the death of the body in order to find it out, but Christ died this death in order that we should find it out; these blessings are hinged upon his death, not ours. This coming of the Holy Ghost unto us as a Comforter, Instructor, Guide, &c., is

unto every one that looks for him. With what eyes do they look? With the eyes of faith, of course. They hunger and thirst for righteousness, looking for a new heaven and a new earth, weary of sin, they long to be delivered from it; unto such comes the Holy Ghost without sin unto salvation, apprising them of their purity before God, of their eternal blessings in Christ. You see how, therefore, this second coming of Christ is a matter of present experience, and yet it is not. What I have said above, presents it as a matter of every day life with the children of God who dwell in the fullness of the gospel. We do not yet know what it is to conquer the grave, to triumph over death, but, by the grace of God, we will some day know this, each for ourselves, and then will we also know the fullness of Christ's second coming, which is unto salvation.

Now I have told you all I know about it. Yours to serve in the gospel,

HORACE H. LEFFERTS

Pinecrest, BECKLEY, W. Va.

ELDER R. LESTER DODSON, DEAR BROTHER IN THE LORD:

I have had a mind to write you for some time, but feeling that I would fail to write anything that would be of interest to you. I want to thank you for sending me the copies of the SIGNS. I have never subscribed for that paper but it was not because it was not sound in doctrine for I find it to be sound in every way if I be allowed to judge. Maybe I should not say judge but any way the many good letters have comforted me. My mind has been somewhat concerned on a scripture found in the New Testament reading this way. "The hour is

coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5: 25. I feel my weakness and my inability knowing that I am only flesh, and knowing that all scripture is given by inspiration of God and is profitable for reproof, for correction in righteousness that the man of God may be thoroughly furnished unto all good works. Notice all these shalls are positive terms. Then we would say that all that do not hear the voice of the Son of God will not live. But I am satisfied that all that the Father gave the Son will hear his voice for their names are written in the palm of his hand, and that he (God) loved them with an everlasting love and with loving kindness has he drawn them. The word drawn leaves out all freewillism, and the choice also leaves the creature out, having nothing to do with man's redemption from death. It is alone the work of a mercy covenant keeping God. The God of the whole earth. One that speaks and it is done, commands and it stands fast. When God commands anything to stand it has to stand until he commands it to move. So man cannot move until the command comes for him to move, and he cannot keep from moving when God gives the command. All things are in his hands, all power both in heaven and in earth. If God does not rule all things the Bible would have said so for he is God and cannot lie. So all that hear his voice are the redeemed children of God. Christ paid the debt of sin for all the Father gave him, and if it was for all the Adamic family there would never have been a lake prepared for the Devil and his angels, and God would not have

said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The world can say what it will, but God's people are a chosen and elect people. Chosen before the world was. All things that are coming to pass to-day and that have ever come to pass are the predeterminate counsel of our God for God declared the end from the beginning. He knew all things that he purposed and they shall come to pass. His all seeing eye beheld all things. He said, "My counsel shall stand, and I will do all my pleasure." He created the waster to destroy, and could the waster do anything but what he was created to do? The wicked shall do wickedly and none of the wicked shall understand. Job said, "Shall we receive good at the hand of God, and shall we not receive evil?" Is it not the same power that casts us down that raises us up? David said, "Thou knowest my downsitting and mine uprising; thou understandest my thought afar off." If there was a power to work all evil things and God just worked the good things there could be no certainty in either the evil or the good. If there was no power to check our evil doings where would we ever stop? God worketh all things after the counsel of his own will, and there is none to say what doest thou Lord. I will bring this to a close hoping that the Lord will bless you and that you will keep on publishing the SIGNS OF THE TIMES for I feel like it comforts God's poor, humble children. May he bless all the redeemed family of God now and forevermore. Your brother in gospel bonds.

S. F. COLLINS

Route 1, Box 104, ST. ALBANS, W. Va.

ELDER S. F. COLLINS; DEAR HIGHLY ESTEEMED BROTHER IN CHRIST:

Your good letter received. I am so sorry to learn of your afflictions, but such is our lot and portion here below. Your letter came laden with the good things from the Master's kingdom. I know I am unworthy to receive such letters, and altogether unable to answer a letter like yours. I can only venture humbly, hoping the gracious Lord from his unwasting fullness will provide word and matter and substance for me. I, who am less than the least of all saints. Yes, dear brother Collins, many have been our sweet seasons of communion together in the past. I remember your coming into our section and your visit in the old home, long before I was ever identified among the Old Baptist people, and I felt the same measure of love for you then as I do now. I could then realize something about the humbleness and meekness that crowned your life through grace. I could see that sincerity and depth of conviction so manifest in you, and was then a silent lover of all those who through grace were manifestly bearing the fruit of the Spirit. Yes, I humbly hope it may be the Lord's will for us to meet again in time. We do know his blessed and holy will is done in heaven and earth, in air and seas; he executes his wise decrees; and by his saints it stands confessed, that what he does is ever best. He, who declared the end from the beginning, and from ancient times the things that are not yet done, saying that my counsel shall stand, and I will do all my pleasure. This God is our God. Bless his name forevermore. Truly he is

ruling and reigning from his own everlasting throne. He holds the destiny of all things in his own holy hands for there is no God beside him. Yes, he spake and it was done. Eternally fixed and finished in his eternal mind and purpose. He commands and it stands fast. He commands and the things embraced in his eternal mind and purpose, in his everlasting covenant that from all eternity stood present with him, stood complete, stood finished in the one eternal now with him, stands fast. That is, comes to pass in time to us and with us who are creatures in time, for did not the Lord's prophet declare there is no new thing under heaven or under the sun. Nothing new unto our God. I believe that in God's eternal mind and purpose that his chosen people stood saved and safe from all eternity for Christ was at his side. But with his poor, fallen children it necessarily takes the unfolding of time to manifest what our God had hidden in his will, that was the coming and person of Christ, and that hope in the shed blood of our Lord Jesus Christ. For this was and is the one and only determined way of redemption of his people. The person and coming of Christ, his suffering and death on the tree of the cross, the suffering of the just for the unjust was all determined and written in his will, and to my mind was as eternally present with him ere man was formed as when Jesus hung on the cross of Calvary. And, too, in God's account you were as much a saved vessel of mercy before peace was spoken to your troubled soul, as you were after you were given a sweet hope in his blood. But to you and me how graciously different with us, what joy

did this revelation bring to us. These, dear precious brother, are some of my sincere convictions. I know I am a poor depraved sinner and without his grace a wretch undone, but my only hope of a life of peace in the blissful, blessed presence of my God beyond this vale of tears is a hope in the blood and righteousness of Christ. Our health is not so good. I am not well, my wife is complaining, some of my children have deep colds or flu. Write me when you feel to remember one like me. Yours in hope through grace.

H. J. BIRD

LAUREL, Delaware

DEAR BROTHER DODSON:

After reading some of your good works through the SIGNS OF THE TIMES, and of the many dear old elders some of whom have entered into rest, I will try in my weak way to relate a little of my experience. When living on my father's farm at the age of fifteen I was going down a path in the field to work when I heard a voice call "Lena." I supposed it was my mother back home, and turned and looked back at the house, but saw no one. I looked up at the sky and saw no one. Deciding I did not know what it was I went on that way very little concerned until I was twenty-one years of age and married. I went to a revival meeting at a Methodist Church. After hearing the sermon, the invitation was given and I went to the altar. I wrestled with the devil for two periods until one o'clock in the morning when all of a sudden I was caught up in the light of heaven. Yes, born again of the Spirit just as the verse reads in John 3:8. "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." When I came to myself I was made to sing praises unto our God. "Oh happy day that fixed my choice on thee, my Saviour and my God." I did not unite with the church for some reason. I went on for forty years until last July I went before the Little Creek Church near Laurel, Delaware, and was baptized by Elder Harold Bennett. As I was coming out of the water God blessed me. Brother Dodson I have been reading the good old SIGNS back to 1860 and I do enjoy reading them. Elder Ker has been very good to me. A sister in hope.

(MRS.) LENA M. LOWE

Route 2, ALBA, Texas

ELDER R. LESTER DODSON, DEAR BROTHER IN GOSPEL BONDS:

I will try to answer your request and write a few lines for the SIGNS if you see fit to publish it. I am a nephew of the late Elder J. R. Hatcher of Lyals, Tenn. I have been trying to preach since 1911 but it seems to me my preaching has been very weak.

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." John 19:30. What was finished? The work his Father gave him to do, and that was to save his people from their sins. Jesus said, "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." Jesus was to come and die to pay the redemption price for them the Father gave him which were those

whose names were written in the Lamb's book of life, and they must be born again. Not of the corruptible seed (Adam nature) but of the incorruptible seed, by the word of God. Jesus is the Word that liveth and abideth forever. Our natural life fell under the curse of the law when Adam violated the law. The whole fountain was corrupted in the fountain head so we all became sinners in Adam. By one man sin entered the world and death by sin so death passed upon all for all have sinned, so in order to be saved, "Ye must be born again." Jesus was conceived by the Holy Ghost. Here is a life that came down from heaven which is holy and incorruptible, and ye must be born of that life in order to be saved. If you have that life in you, you have the living witness in you that Jesus came in the flesh. He that believeth that Jesus is the Christ hath the witness in himself, not that you believe in order to get the witness, but you must have the witness before you can believe. "Whosoever believeth that Jesus is the Christ is born of God." Jesus trod the wine press alone and of the people there was none with him. Again we read, "mine own arm brought salvation unto me." The angel said unto Joseph, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Simeon said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." Jesus said, "To this end was I born, and for this cause came I into the world," and again, "No man can come to me, except the Father which hath sent me draw him," and again, "I came down

from heaven, not to do mine own will, but the will of him that sent me," and this is the will of my Father, "All that the Father giveth me shall come to me." When Jesus cried out, "It is finished" with that one stroke he forever saved all of his people. Being born again is the manifestation. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." He was delivered up for our offenses and rose again for our justification. It is not by works of righteousness that we have done, but by what Jesus did for us. Oh, how good it is to realize that Jesus paid it all. In him was treasured up everything that was needful for his children for time and eternity, blessing us with all spiritual blessings in heavenly places in Jesus according as he purposed before the world began. "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." He declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel *shall* stand, and I will do all my pleasure." Known unto God are all of his works from the beginning. Not even a sparrow can fall without him. He sends his Holy Spirit to his children, shows them they are sinners (that is why they mourn), and then shows them he is their righteousness, sanctification and redemption (that is why they rejoice). He leads them in the way of righteousness is why they walk in obedience. He leads them in ways they have not known and in paths they have

not trodden, and they love him because he first loved them. He gives them a new heart and causes them to follow him. He put away their sins when he hung on the cross and there forever satisfied the demands of the law for them. Therefore, he finished the work and his Father accepted it, and all that he gave his life for will finally be housed in heaven. Can a poor, weak worm like me be of that number? If so I will awake in his likeness and be satisfied, all because Jesus finished the work and gave up the Ghost. Please cast the mantle of charity over my blunders and do as you please with this poor attempt to ascribe greatness to our God. Yours in love and gospel bonds.

J. S. ROBBINS

Route 3, Box 166, SNOW HILL, N. C.

ELDER R. LESTER DODSON
RUTHERFORD, N. J.

DEAR BROTHER:

I am enclosing my check to renew my subscription to the SIGNS which expired recently. I think your paper is among the best published in the world today. I take several publications but none is as clean, good and sound as I take yours to be. The piece of Elder Gilbert Beebe's on the New Birth republished in a late issue of the SIGNS is five times the value to the church today as the price of the paper for one year. I hope that the Lord will continue to bless you to carry on in the future as he has done in the past. Yours in the hope of the resurrection of the body.

W. B. KEARNEY

EDITORIAL

RUTHERFORD, N. J.

AUGUST, 1943

SIGNS OF THE TIMES

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*All letters for this paper should be addressed, and remittances made payable to,***SIGNS OF THE TIMES****P.O. Box No. 70****Rutherford, N. J.****BROTHERLY KINDNESS**

2 PETER 1:4-15

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, 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 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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."

We are not left in doubt as to whom this epistle is addressed. To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. Let us note that this faith mentioned is obtained one way, through the righteousness of Christ; the fruit of the Spirit; the substance of things hoped for; the evidence of things not seen; the gift of God, not of works lest any man should boast. Without faith it is impossible to please God. Before any one can perform any work that will please God he must first be given faith. Works do not produce faith, but faith will produce good works. Nothing we do pleases God except it be mixed with the faith that was once delivered to the saints. One must have something to add to before there is an increase. The adding and multiplying of these things comes through the knowledge of God and of Jesus Christ our Lord. The more one is given to comprehend that ye are complete in him; that in him all fullness dwells; of his fullness have ye received and grace for grace; that he is Christ, head over all things to the church, "how shall he not with him also freely give us all things." God has blessed his people with all spiritual blessings in heavenly places in Christ. So there is no question as to the power by which all the things mentioned by the apostle in the fifth, sixth and seventh verses is performed, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue. There can be no question as to who it is that adds these things. They who have been born

again, children of God, the living in Christ, not dead sinners. Neither can there be any question as to how they perform such things—according to his divine power. “And to godliness brotherly kindness; and to brotherly kindness charity.” Brotherly kindness! What a wonderful thing it is. In all our conduct one toward another, at no time is the meek and lowly one manifest more than in brotherly kindness. One may be as bold as a lion in defense of some point of doctrine; he may speak fluently; understand mysteries; contend earnestly for the matter, but unless brotherly kindness is manifest in so doing it profits him nothing. If we are favored with this thing we will watch over one another for good and not for evil; will not make a brother an offender for a word when he is overtaken in a fault. He will be restored in the spirit of meekness, considering ourselves. Oh, may we be given to be wise as serpents (not like serpents) and harmless as doves, that we may adorn our profession with an orderly walk and a godly conversation, be kind one toward another, forgiving one another even as Christ has forgiven us. As to points of doctrine may we hold forth the faithful Word, adhere to the teachings of the Scriptures. Especially where there is a difference of opinion, it is important that we go no further in a matter than the word of God goes. I remember several years ago hearing one brother say of another, he is a limited predestinarian. Why! I said, I thought he believed in the predestination of all things. No, he said, that brother in all his preaching is preaching and proving the predestination of wicked acts of

men, and not that ALL things work together for good to them that love God. The thought I want to present is this: the brother under consideration was preaching the truth as far as he went with the matter, yet many things pertaining to this doctrine were ignored. So when any of us use certain Scriptures seeking to prove a point, yet at the same time are ignoring other Scriptures, pertaining to the same thing, we are not holding forth the faithful Word. Some will ask the question: Are we to ignore the preaching of false doctrine and questionable conduct on the part of the brethren and call it brotherly kindness? I say no, rather to the contrary. A labor of brotherly love should be bestowed upon him to save him. In all our contending for doctrine or practice may one thing above all others be manifest—brotherly kindness, and to this add charity. In looking back over articles of many of our able ministers who have been discharged from the battlefield I note that they were not always agreed on everything, there was a brotherly difference, and in all their writings that spirit was manifest. They all agreed that^o all the salvation that sinners receive was of God, that salvation was all of grace, that it is sinners that are saved. How beautiful was the spirit of their writing, how kind and tender toward one another. Each one said, I am weak, I know so little, I am unworthy of God’s mercies. Each esteemed the other better than themselves. How sad to-day to behold in some of the periodicals a spirit contrary to the things manifest in these brethren that are gone. The tendency in some to lay down the rule and say, if you

do not subscribe to this you are not an Old School Baptist. When I was asked to join the editorial staff of the SIGNS by our beloved brother Dodson, the first question I asked was, will matters of controversy be in the SIGNS? Will local differences of brethren be aired through the pages of the paper? I was given to understand that these things would not be. What I meant by these questions was whether there would be allowed to go into the paper articles contentious and harmful to the peace of Zion. Today it has weathered the storms of one hundred and ten years, being the oldest Old School Baptist paper in the United States. Since its publication started many others have come and gone, and when a carnal sword is used we may expect to fall also. May he who suffers not a sparrow to fall without him, grant us grace to steadfastly contend for the faith, bearing one another's burdens, being a comfort to one another and so fulfill the law of Christ. "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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

"Jesus the great, the mighty God,
A man of grief became;
In paths of meekness here he trod,
And bore the sinner's shame.

O may his meekness be my guide,
The pattern I pursue;
How can I bear revenge or pride,
With Jesus in my view?"

By one who is continually in need of
the tender mercies of God. D. V. S.

INTRODUCTORY

We have the pleasure, in this issue, of presenting to our readers a new Associate Editor in the person of Elder W. D. Griffin of Fayette, Alabama. Having written for the paper for several years, Elder Griffin really needs no introduction to the readers of the SIGNS OF THE TIMES. We do not have at our disposal many details regarding him as a man but do know that he is in his fortieth year, is married and has two children. He has been preaching for ten years or more.

For some time we have felt the need of lightening our burden to some extent, and we are confident that an editorial representative in our Southland of the standing and ability possessed by Elder Griffin will meet the hearty approval of our subscribers. He is correct in stating that he has been led to believe "that it is the purpose of the SIGNS to edify and comfort God's dear scattered children." We sincerely hope that he is entering upon a long and useful service and bespeak for him the same charity on the part of our readers that they have shown to us for more than twenty years.

R. L. D.

SALUTATORY

DEAR SIGNS READERS:

Our Editor, Elder Dodson, has asked me to come in as an Associate Editor. With hesitancy I am complying with his request, knowing at the same time that my writing like all other work as a servant of God must have the seal of ap-

proval of the Holy Spirit. I fully realize by experience that I am not able to take that approval by schedule but that it is a gift, as all other things of the Spirit, to be applied by and at the proper time alone through the Spirit. I feel a desire to ask each of you to watch my writings, and you that have contact with me my conduct. I hope that you do not set too high an estimation on me for I know I am not qualified to write and preach and conduct myself as a minister but by God's grace. If you love the cause of the Old School Baptists you will watch over me as a very small child and see that I am not a reproach to them. Do not expect me to be a "yes" writer and write only things that some one else has already affirmed. We cannot be agreed about everything. All the "ifs", and "ands" and "buts" that are hurled at the church, or individual, or editor, or preacher, or paper does not change nor alter the fact that no two of us are agreed upon all that the Bible teaches. If at any time in my misguided zeal I undertake to conform you to myself in practice or doctrine I think it is your duty to reprimand me or any other servant of the church. I do not want to reform the church. Above all things brethren, sisters and dear children of God do not ever allow me to become a standard while I am officially connected with the paper. I want to reprove, rebuke and exhort, and I want to (not be the standard), but to set up the standard. I want us to study the Scriptures and let them

(but not some man's interpretation of them) be our last resort for anything we practice or believe. I do not think in this, my salutatory, that it is necessary for me to rehearse my doctrinal beliefs. As far as I am able to understand I am in accord with the prospectus of the SIGNS OF THE TIMES. On some of those points I have written volumes and do not care to retract anything that has gone forth except to say that some of it has been for strife instead of edification, and I regret that. In regard to that prospectus allow me to say, especially in regard to predestination, salvation in Christ and the future resurrection of the dead, that I believe them and until I am convinced otherwise I expect to continue advocating them in writing and from the pulpit as I may be blessed with power to do so. At the same time I want to say that in no sense of the word do I mean to say that all who are nominally in line with that prospectus are faithful servants of God. On the other hand many have lived and died among us who were faithful that did not conform to it. I am led to believe that it is the purpose of the SIGNS to edify and comfort God's dear scattered children. As long as it continues in that way I think it is worthy of our support. May God give each of us, editor, associates, contributors, supporters and critics grace that we may make an examination of ourselves. An inquiry into our own bosom will often reveal that we have eye trouble. In love and fellowship.

W. D. GRIFFIN

OBITUARIES

ELDER J. B. WOODRUM, the subject of this notice, was born March 4, 1871 and departed this life April 16, 1943. He was deeply burdened and convicted for sin early in his life. After a long season of trials and darkness he was given a sweet hope in Jesus. In my walk and conversation with this dear servant of God many have been the times when I have heard him in meekness refer to and relate some part of his trials and experience. He united with the Old School Baptist Church called Sarah in Boone Co., W. Va., in June 1905 into the full fellowship of the church. His walk was such as becometh his profession for he was truly a God fearing man. The church noticed the evidence of a gracious gift in him and gave him license to exercise his gift in public. He was ordained to the full functions of the gospel ministry the first Sunday in June 1925. His preaching efforts were blessed to the comfort of his brethren. His preaching was with power and demonstration of the Spirit. He was rooted and grounded in the cardinal principles of the doctrine of God our Saviour. He led a quiet and peaceable life, kind and considerate of all, and labored hard with his own hands on a farm to provide a living for his family. In the year 1890 he was united in marriage to Elizabeth Terry, daughter of the late Elder J. H. Terry, and to this union were born three children. His wife was called away in death in 1898. In 1899 he was married to Hester Beleher. To this union eight children were born. His wife departed this life in 1923. He then united in marriage to Carrie (Williams) Ball who preceded him in death departing this life in 1937. Again he united in marriage to Martha (Smith) Vanmeter in 1938 who survives and is left to mourn her loss. There were no children born to the two latter marriages. I do not have at hand sufficient data to know how many children and grandchildren remain to mourn. The children have sustained a great loss in a kind and loving father. Truly the loss is great to the church. He had in faithfulness served Sarah Church as pastor for a number of years, and while he had been a chronic sufferer for years, being afflicted with a bad heart, yet he was at his post when able in body to attend. The end came with a sudden heart attack. I was called to conduct his funeral according to his request. The

services were at his home on Scary Creek where he had moved and resided for only about one year. I tried to preach the same Jesus whom he served to the concourse of relatives, brethren and friends feeling a little measure of liberty of utterance as I was given graciously to trace the theme of doctrine so dear to him, the doctrine of grace, the sovereignty of God, etc. While brother Woodrum was so very close to me I was made to feel not to weep as I stood by his bier and looked on his peaceful, placid features believing that he had fallen asleep in Jesus. Burial was in a cemetery on Scary Creek. I feel to say in conclusion that he died in the full triumph of a living faith, and in hope of that blessed immortality. May the blessings of God rest upon the bereaved family, and may he graciously visit them with that sweet reconciliation to his will.

H. J. BIRD

JOHN B. MILLER, our brother in Christ, fell asleep in Jesus at his home in Newark, Delaware, May 24, 1943. He was born August 8, 1866. His father was George Platt Miller, his mother before marriage was Miss Agnes Lindsey. She died in 1923. Brother John had a brother, James Lindsey Miller, who died in 1924. Brother Miller was married June 13, 1889 to Miss Elizabeth Wright, daughter of Joseph and Elizabeth Wright. Their son, Rodney, died in 1914 aged 19. Their daughter, Agnes E., died in 1937. The surviving children are William W. Miller and Miss Audrey E. Miller of Newark, Delaware and Mrs. William Gordy of Laurel, Del. There are five grandchildren. Brother Miller's wife also survives him. He was baptized by the late Elder J. G. Eubanks into the membership of the Welsh Tract Church in 1914. Since the death of the late brother Peter M. Sherwood, brother Miller has served the church as her clerk most efficiently, keeping the records of the church carefully and accurately. He has also served the church well as one of her trustees, and was a member of the Board of Directors of the Primitive Baptist Home at Salisbury, Md. To say that I personally shall miss him, as well as that the church shall miss him, does not half express it. We all feel his place among us to have been such that his departure leaves a vacancy never to be filled. We have a blessed assurance for him that he is at rest with his blessed Saviour whom he loved and served. Brother Miller was devoted to the principles of the Old School Baptist faith and hated to see

those principles side-stepped, compromised or denied in the least measure. No pastor ever had a more devoted friend and brother, nor one more faithful than he has been to me. May the Lord comfort the dear widow and all the family, as well as the bereft church, and make us reconciled to the Divine Will. Funeral services by the writer were held from his late home in Newark, Del., at which time I read hymn 1289 Beebe's Coll. and spoke from Isaiah 1:9 in connection with Isaiah 57:1. Interment in the burying-yard adjoining the Welsh Tract meeting-house until the time when that which is mortal and corruptible shall be raised immortal and incorruptible at the coming of the Lord from heaven to change the vile body and fashion it like unto his own glorious body.

H. H. LEFFERTS

MRS. MARGARET COFFEY (formerly BADGER), nee HUNTON, our sister in christian bonds, departed this present life May 7, 1943 at the home of Mr. and Mrs. John G. Thomas near Aldie, Loudoun Co., Va. She was 88 years of age, having been born April 16, 1855 in Fauquier County, Va., a daughter of Thomas Hunton and Ann Carrington, long deceased. She is the last one of her father's and mother's family. She was married in June 1885 to the late Elder J. N. Badger who died in 1914. In April, 1928 she married J. L. Coffey who died a few years ago. She was baptized into the membership of the Upper Broad Run Church by Elder Jos. L. Purington, but I have not before me the date of her baptism. In later years, she moved her membership by letter to the Mt. Zion Church. Her walk as a child of God was characterized by a becoming humility and by a spirituality of mind in the things of the kingdom of God. She was gifted with a good discernment in the things of the truth. Hers was not the easy religion of the carnal professor, but the heart-searching, conscience-probing vital religion of the Lord Jesus Christ. She had much anxiety to read her title clear to mansions of eternal rest, but was often beset with doubts as to having been called by grace to a right knowledge of saving grace. Her very fearfulness was an evidence in her favor, yet she could not always take it that way. Truly she had that love of God shed abroad in her heart by the Holy Ghost whereby she had a good hope unashamed, and what better evidence can one need that they have been regenerated by the

operation of God, than that they love the brethren. She loved that preaching which abases man and exalts Christ, she truly had no confidence in the flesh, her rejoicing was alone in a crucified, risen and exalted Redeemer. Funeral was held at Mt. Zion Sunday, April 9. Text: Solomon's Song 6:2. Her mortal remains were laid to rest in the graveyard there by the side of the late Elder Badger, to await the resurrection of the body at the last day. We rejoice that her redeemed soul is resting with the Lord above, what a blessed relief for her after all the weaknesses and anxieties of this mortal state.

H. H. LEFFERTS

Our father, STEPHEN P. HICKS, son of the late Elder David and Dinah Jarvis Hicks, was born Dec. 16, 1872 and departed this life March 22, 1943, making his stay on earth 70 years, 3 months and 6 days. He was married to Louisa Ann Truman March 4, 1895 and to this union were born eleven children, eight sons and three daughters. His wife passed on to her reward Dec. 18, 1933. One son, Homer Lee Hicks, aged six, was called away Oct. 24, 1921. Left to mourn their loss are seven sons, Hurshel Hicks, Newton, W. Va., Huey C. Hicks, Stinson, W. Va., Harley and Truman Hicks, Douglas, W. Va., David Hicks, Floe, W. Va., Roscoe Hicks, Swandale, W. Va., Evert Hicks of the United States Army, and three daughters, Mrs. George F. King and Mrs. Dwight Metz, Douglas, W. Va., and Mrs. Toll Jarvis, Minora, W. Va. There are forty-two grandchildren and two great-grandchildren. Also one brother, B. F. Hicks, Fink, W. Va., and four sisters, Christine Carpenter and Rachel Methney whose addresses are unknown, Josie Rose, Calvin, W. Va. and Rebecca Rose, Swandale, W. Va., together with his friends and neighbors. Our beloved parent united with the Primitive or Old School Baptist Church and was baptized by Elder J. R. Dennison, June 8, 1941, but for many years prior to this he was a faithful believer in Christ as the way, the truth and the life, knowing that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." The door of his house was always open to all lovers of the truth, denying himself that those coming from distant parts to our Association might be cared for. He walked orderly and uprightly before men as the neighbors and all who knew him can truthfully testify. It has pleased Almighty God to call

him home to rest and spare him from the trials to come, there to await the resurrection when our Lord shall come and claim his own. Written by his son.

HURSHEL HICKS

I wish to add a few lines to the foregoing, and state that I have known brother Hicks for many years and to know him was to love him. The simplicity and humbleness of his walk, that marked soberness that was so apparent in him was abundant testimony of the gracious marks and fruit of grace. He, indeed, spent a quiet and useful life. Always thoughtful and considerate of others, willing to spend and be spent for his brethren. From the first visit I made into his part of the country many years ago until his death, I learned by visiting in his home, of his kind hospitality and of the sincerity of his convictions and belief. He loved the doctrine of grace, was faithful in his attendance of his church meetings and he was truly satisfied with the goodness of the Lord's house. The church of West Fork, the children and the neighborhood has sustained a great loss, but we grieve not as those who have no hope. We could say many things about the sterling qualities of this noble man if space would permit. In accord with his request I was called to conduct his funeral assisted by Elders J. C. Hammond and M. S. Douglas where I tried to speak words of comfort to the bereaved family and friends by proclaiming the finished work of Jesus. Funeral services were conducted in the West Fork meeting-house May 9, 1943 since it was impossible for me to attend at the time of the burial. May God in his mercy reconcile us to his holy will and comfort the bereaved family and all who mourn according to his own will.

H. J. BIRD.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Even so it was in the passing of MRS. MARY F. STEPHENSON, nee Bond. Born in Free Stone County, Texas, April 17, 1881 and died May 16, 1943, making her sojourn in this time world a little better than 62 years of age. The subject of this sketch was married to Mr. John Stephenson June 28, 1897. To this union were born eight children, two having preceded her in death. Six surviving in this order named, Mr. W. A. Stephenson, Teague, Texas, Mr. E. A. Stephenson, Donie, Texas, Route 1, Mrs. Floyce Knight, Teague, Texas, Route 2, Mrs. Gladys Wren,

Teague, Texas, Route 3, Mr. A. L. Stephenson, Dallas, Texas, Mr. G. D. Stephenson with the Armed Forces, U.S.A., Savannah, Ga. Sister Stephenson leaves all those as her family together with a host of friends and relatives to mourn her demise. All was done for her that could be done, and though she was under the best of medical skill this failed also, but alas she was summoned. The Lord called her to a higher plane of life, the one in which her hope rested beyond this mode of existence. We would say to the bereaved weep not as those having no hope but rather rejoice in the fact that she is done with this time world and all its troubles, trials and tribulations, and last of all but by no means the least, thanks be to God, done with death. Therefore (that is for those reasons) in all justice toward her we cannot wish her back again for she has suffered the ordeals of this life, and paid the last vow. So then let our hopes be as hers that wherein the body has returned to the earth from whence it came, her spirit has returned unto God who gave it, and that she is now basking in the sun light of his love, ever to live, singing the sweet song of redemption. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." We cannot find words to express ourself regarding this mother in Israel. So gentle, kind and sedate not only in her home, but also among her many friends and neighbors. Once to know her was only to love her in as much so as a faithful wife, beloved mother, friend and neighbor much more for the sake of the truth. Sister Stephenson united with the Old Baptist Church, Salem, a number of years ago, but for the last few years her afflictions forbid her regular attendance, but well can it be said she died in the faith, and unto those of like faith her home was an open door. Let us mourn with the family our great loss in as much so to the community as that of the church. She lived a life above reproach. One in which all would do well to walk after, but our loss we hope is her eternal gain. After a few well chosen remarks by Elders Blackman, Barger and McKissack the body was lowered to its resting place in the Old Union Cemetery there to await the second coming of our Lord without sin unto salvation to gather his jewels unto himself, raising these vile bodies and fashioning them like unto his glorious body, and presenting them to the Father pure, holy and without blame before God in love. It is then the dear sister in Christ will know as she was known

and see him as he is, the author and finisher of the christian faith, the captain of our salvation who hath saved us and called us with an holy calling, not according to our works (obedience), but according to his own purpose and grace which was (before) given us in (not out) Christ Jesus before the world began. Sister Stephenson was a firm believer in salvation by grace, the absolute predestination of all things, the resurrection of the dead both of the just and the unjust. May the blessing of God rest upon the bereaved family is my prayer.

W. A. LITTLE

VIOLA SIMMONS ENNIS born March 2, 1858, died May 24, 1943. She was the wife of Richard P. Ennis, he a native of Prince William Co., Va. Brother Ennis was baptized in June 1890 at Greenwood Church by Elder J. T. Alexander. In June 1900 he was received into the Ebenezer Church in Baltimore by letter. He departed this life Feb. 10, 1928, aged 75. Sister Ennis united with the church in Baltimore in May 1899 and was baptized by Elder J. T. Rowe. In June 1929 sister Ennis became a resident of The Primitive Baptist Home in Salisbury, Md., where she remained until her death. Funeral services were conducted by Elder Harold M. Bennett of Mardela Springs, Md. He read and spoke from the 107th Psalm. Burial was in Forest Grove Cemetery near Salisbury. While living in Baltimore brother and sister Ennis were frequent visitors to my father's home. Both sister Ennis and my mother had a fine sense of humor and enjoyed each other immensely. It is sad when those we have known since boyhood pass away, but when rendered helpless by the infirmities of age it is a blessing to depart and be at rest.

A. S. ROWE

ANNA S. VOORHEES, nee Fetter, widow of the late David M. Voorhees, was born June 1, 1869, and departed this life April 3, 1943 making her stay on earth 72 years, 10 months and 12 days. She was the daughter of the late Christopher S. and Mary C. Vandyke Fetter of Southampton, Pa. and was united in the holy bonds of wedlock to David M. Voorhees of Pennington, N. J. in 1890. She and her husband moved to the old home of her grandfather where they resided until his decease April 11, 1936. She then moved to Pennington and made her home with her aunt, Mrs. Howard Sked, until she was stricken with her last illness. She bore three children. One

daughter, Lillie V. Drake, preceded her in death several years leaving three daughters who found refuge in the arms of their grandmother, and they were loyal to their grandmother. Their father, though married again, was kind to his first mother-in-law. A son, Eugene D. Voorhees, is second class petty officer in the navy, stationed at Camp Peary, Williamsburg, Va., and a daughter, Elizabeth V. Blackwell, Marion, Ind. These, with a host of relatives and friends, mourn their loss. She united, by relation of faith, with the Hopewell Old School Baptist Church, Hopewell, N. J., May 26, 1918 and was baptized the next day by the writer. She was a faithful member to the end. After the decease of her husband she bore that part of the services that he filled by leading the singing. We can truly say she was a devoted christian lady, and we miss her very much, but we feel that our loss is her eternal gain, and we should not weep for her as though she had no hope. We bow in humble submission to Him that worketh His will in the army of heaven and among the inhabitants of the earth, and may it be the will of God that we shall press to the mark of the high calling of God in Christ Jesus, looking unto Him who is the author and finisher of our faith.

C. W. V.

MRS. MYRA A. QUINT, our sister in christian bonds, died November 27, 1942 at the home of her son, Eben Brackett, Sanford, Me. She was the wife of our brother and deacon, Anson Quint, and the daughter of the late Eben and Sarah Quint. She had lived the most of her life in Sanford and on their farm in Bauneg Beg, North Berwick. Sister Quint united with the Old School Baptist Church in North Berwick, and was baptized June 8, 1913 by her pastor, the late Elder Frederick W. Keene. She remained a devoted member until God saw fit to take her home. Her desire was at all times to be present at the meetings of her own church, and at those of our sister church in Bowdoinham and Whitefield. Our sister was of a quiet, retiring nature, but always testified of her love and esteem for the brethren, and of how soul satisfying it was to hear our ministering brethren proclaim the sacred gospel truths. The home of brother and sister Quint was always open to entertain their friends and brethren. We miss her sadly but feel that our loss is her eternal gain. During her long illness she often desired that the Lord would take her home. Be-

sides her husband and son, she is survived by three step-children, Raymond Quint, Bridgeton, Me., Mrs. Ralph Blanchard, Mrs. George Estes and a nephew, James Quint, North Berwick, Me. During her last acute illness she was kindly ministered to by her stepdaughter, Mrs. Blanchard who is a nurse, and her son's wife, Mrs. Brackett. Funeral services were held at her son's home, Mr. John L. Quigg of Sanford officiating. The high regard of her friends was shown by the many floral offerings. Burial was in the family cemetery on the farm.

LYDIA NASON

RESURRECTION OF THE DEAD

Some early comments on this book:

"I am sure it will be of absorbing interest and very helpful to the believer." "It is very interesting—well gotten up and written in an excellent spirit." "I have suspended my work—reading, re-reading and meditating." "Instead of disturbing, it has confirmed our faith."

If you are not a subscriber to the SIGNS OF THE TIMES, you can receive a copy of the Book FREE by sending \$2. for an annual subscription to the paper. Any old subscriber can obtain a FREE copy by sending in a NEW subscription to the SIGNS for \$2. If the book alone is desired, send \$1. R. L. D.

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

Mrs. C. A. Horton, N. Y., \$3; A friend, Fla., \$8; Mrs. W. White, Ky., \$1; Mrs. E. L. Ferris, D.C., \$6; J. A. Johnson, Tenn., \$2; Mrs. E. R. Emmons, N. J., \$2; J. B. Dyer, Va., \$3.

SPECIAL MEETINGS

It is planned to hold the annual all-day meeting at Slate Hill, N. Y., on Friday, August 20th, 1943, this year the same as heretofore. We cordially invite those who can come and meet with us.

R. LESTER DODSON.

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 meeting-house, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Lexington-Roxbury Association will hold its annual session with the Olive and Hurley Church at Shokan, N. Y., on Wednesday and Thursday, Sept. 15 and 16, 1943. All lovers of the truth are cordially invited to meet with us and entertainment will be provided for all. Those coming on Tuesday before the meeting by train, bus or auto, unless otherwise arranged, will go to the residence of Mrs. Hazel Byrnes, Ashokan, N. Y., who conducts the Ashokan Rest a short distance below the post office where they will be provided for. Those coming on Wednesday morning will go direct to the meeting-house at Shokan. It should be noted that the two villages of Shokan and Ashokan adjoin but have separate post offices. The place of meeting and the place of entertainment being one mile apart. The Association will open Wednesday morning at ten o'clock. Ministers and brethren of our faith and order are especially invited.

ORVILLE WINCHELL, Clerk.

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor

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

H. MATT BROCK, Pastor.

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

H. MATT BROCK, Pastor.

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

O. G. CARVER, 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 Canada, California.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

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

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk

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

(MRS.) M. R. FOSTER.

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

1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEN, Pastor.

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

E. B. AULT, Pastor.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10.30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor. (MRS.) LELA CULPEPPER, Clerk, Stockdale, Texas.

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

C. M. FISHER.

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.

J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"THE SWORD OF THE LORD AND OF GIDEON"

VOL. 111

RUTHERFORD, N. J., SEPTEMBER, 1943

No. 9

SOMETIME-SOMEWHERE

Unanswered yet the prayer your lips have pleaded,
In agony of heart, these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet! though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet! nay, do not say ungranted,
Perhaps the work is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what he has begun;
And he will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet! faith cannot be unanswered,
Her feet are firmly planted on the Rock;
Amid the wildest storm she stands undaunted,
Nor quails before the loudest thunder shock;
She knows Omnipotence has heard her prayer,
And cries it shall be done sometime, somewhere.
(Mrs.) MARY COONS

CORRESPONDENCE

214½ East Main St., WALLA WALLA, Wash.

DEAR EDITORS:

I am asked to write on the word flesh as Jesus Christ said, "For my flesh is meat indeed, and my blood is drink indeed." I am meditating on the words of St. John 1:13-14. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here are

the ones that are the offspring of God as they are born of God. Not of the will of the flesh nor of man. Surely they are the elect of God, and their names are recorded in the Lamb's book of life, and they are heirs of God and joint heirs with Jesus Christ. These are the members of the body of Jesus and they complete the church, the bride, the Lamb's wife. Notice the word of God is life, truth, power and wisdom. Read verse 14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." I consider this is the body of flesh that came from God and is the spiritual meat that the saints of God feast on. As we are born of God, that is a spiritual birth as God is a spirit, even so his offspring is Spirit. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6: 54-56. As the servants of God were chosen in Christ before the foundation of the world and their names recorded in the Lamb's book of life, so God's predestina-

tion or purpose is to reveal his own flesh, which is his Word and is full of grace and truth, and as they are born of the Spirit then they have the law of God planted in their inward parts, and written in their minds. Then God opens their eyes to understand the things of the Spirit, and as the saints of God feast on the gospel truth they eat the flesh of Jesus Christ for it is full of grace and truth. So here is the body of flesh that is in the kingdom of God at his right hand. There is the place Christ said, "I go to prepare a place for you." He told the apostles to feed his sheep and lambs. Here is where the saints of God are fed. The Word is made flesh and full of grace and truth so in spirit the gospel truth is our meat and drink, and as the children are his seed note the reading of Matthew 13:24-25. "The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat." Here are plain terms that there are two different seeds sown by different characters or not the same family. Read all of the thirteenth chapter of Matthew and note verses 38-40. The good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the Devil. I consider the good seed are the offspring of God and are born of the Spirit of God, not born of the will of man or of blood, but of God. The elect of God are his offspring, and are the same as God, full of grace and truth for God is truth and in him is no lie. The tares are the offspring of the Devil as he is a liar and the father of lies. Read John 8: 42-44. There is no relation between the good seed and the

tares for the truth is as God, love, power, mercy, wisdom. As his Word is made flesh so he sent his Son to feed his sheep. Jesus Christ said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: 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 prepared for you from the foundation of the world." Math. 25: 31-34. Verse 41 reads: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Verse 46 reads: "And these shall go away into everlasting punishment: but the righteous into life eternal." Here is the word of God as it is recorded by God. God chose his servants to give the knowledge as to the separate destination of the two principals. God is truth and love, the Devil is a liar and a thief. The serpent came but to steal and deceive. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." His torment is without any end. This is a great field for consideration. Lots could be spoken here. I am getting old and failing. Cannot stir out in the winter season. I get many letters

from the brethren asking me for my thoughts on so many things. I will say the word flesh in a Bible sense is a great word for consideration. Pardon mistakes as I am not perfect and I am not a debater. Not worthy even to meet the saints of God yet they write me and invite me to their homes and give me so much kind love. I will send this to the Editor. Perhaps it will not cover space for nought. I have tried to encourage brethren to read the SIGNS. If this is not published I am yet, I hope, a friend and in fellowship.

PETER JONES

(Elder Jones would like some one to write on Rev. 19, 9 and also Rev. 19: 17-21. We hope some of the brethren will be given to comply with the request of our brother. R. L. D.)

ELDER R. LESTER DODSON, DEAR BROTHER IN HOPE:

Forgive me if I seem to be presumptuous. I hope you nor any of the Old Baptists ever do think so. I can say I hope you and I are indeed brethren in Christ Jesus, and that I am always kept in the state of humility. Not that I would be always or ever begging your sympathy, except in this one matter, that I could crave your kindness and be at home with you in common bonds of love. I have been sheltered by the Old Hardshells for about two years which has seemed a very short period. I have been a subscriber to the SIGNS a few months and I have missed it so much since I have been in the army. It has been sent to my old address for which I am glad for my father's sake, so you will not misunderstand my subscribing for it again this

year. In my younger years (I am now thirty-three) I always dreaded the death of friends, especially old people, and of the old elders whose pictures I have seen in brethren's homes. I have a very lonely feeling that it has not been my pleasure to know them, and yet fears that I would not have been worthy of their consideration, fearful that I would at some time be guilty of falsehoods which was and is dreadful to me. I hope I believe the doctrine of predestination, foreordination and the unmerited saving grace of God. Unto what high, high hill could I go to proclaim unto God my own righteousness? By what route could I travel? Could I, indeed, if I be set on the very highest peak be able by my very loudest shouting (my good deeds) command the attention of Jehovah? Am I not, indeed, of the first Adam earthly? I hope I have been made partaker of the second man, the Lord from heaven. I confess that I set out at one time to scale that (supposed) lofty peak, and thought then that I had achieved my end, but later realized that I had climbed the wrong hill. On that hill sprang up thorns and brambles which were very fretful to me. I could not go to my desired journey's end neither could I come down again. I hope I know of that holy sabbath, the rest for the people of God, spoken of in Hebrews 4:10 which has been so much comfort to me. I have been so much blessed with peace in hope of eternal life by Christ Jesus since I have been here. I hope it is the mind of God that I will continue to be so blessed. I know only one fellow here that defends the doctrine although he claims no home with them. Tell the brethren to write to

me if they be so minded, and if they do I hope God spares me the time and occasion to answer them. Yours in hope.

PVT. WALTER L. YOUNG,
6881454, Co. K. 263rd Infantry
A.P.O. 454
Camp Blanding, Florida

632 C, Camilla St., MEMPHIS, Tenn.

ELDER R. L. DODSON:

Dear brother if indeed one such as myself could claim that sweet kinsmanship with which God's people are related one with the other. Hope all is well with you and yours. I am receiving the SIGNS regularly. I notice you requested minutes of the latest Associations. I am sending one of ours and also one of our Corresponding Association. We are few in number and it seems sometimes as if we, too, will soon be gone, or fall away as many others have done. I feel so unworthy sometimes I fear to take the name of the God who made all things for himself. There is no other who is trying to preach the gospel I believe to be the truth in over one hundred miles from here. We are still meeting together in peace one with the other for which we hope to thank Israel's God. This church was organized here by Elder J. W. Kerley over forty-six years ago. He was pastor over forty-three years. When the Lord called him home his last words were, "It is all of grace." Then Elder R. M. Brann of the Bethel Association in north Tennessee and south Kentucky was called. He died in January 1942 in the faith of the Lord. The church then called me. I am as the speckled bird. All the birds around me are against me and the doctrine I am

trying to preach alone by the mercies of our Lord who is rich in mercy and loves his people with an everlasting love. Pray for us when at the throne of grace, and if it is ever so you can, visit us. May the grace of our God lead you to continue in the faith as an under-shepherd over the little flock which it was the Father's pleasure to give the kingdom. Hoping to meet you face to face and hear you praise the Lord of Hosts yours in hope of eternal life.

W. O. WOMMACK

Route 1, Box 121, GREENSBORO, N. C.

ELDER DODSON, DEAR BROTHER:

I am sending some of our son, Burch's, writings which, if you consider worthy, would like to see in print. If not mistaken I have been made to rejoice in an all powerful God. The only one who is able to cause us to rejoice in time of storm. In a mysterious way I have been made glad that our son, Burch C. Wray, is just where he is. When I see and understand as the world does (and I often fear I have never seen and understood any other way) then I weaken and feel that everything is all wrong, and realizing my weakness and imperfection I often feel this is more than I can bear, but when, as I hope and trust, I am blessed to see the perfect way then I see by an eye of faith and all is well. I see everything in praise to the great and almighty God and I feel to say, "thy will be done," oh God, not mine. He is the only one able to execute truth and judgment. If I am blessed to look to the Lord of lords and King of kings for my spiritual life and enjoyments then I believe I have been blessed to look to him for my

natural life and every natural need in this life. If indeed I have been blessed with revelations of his holy will I feel I have also been blessed with a thorn in the flesh lest I should be exalted above measure. When I see and feel my flesh is full of corruption and my best works are as filthy rags in his sight this causes sickness that no natural man can heal, and in this condition there is not much room for being exalted. About four years ago I viewed my natural mind as a network all in a tangle, and this is what I beheld. I was standing on a highway and two beautiful green fields lay before me. It seemed I was looking through a microscope and I saw the little green plants all the same size, same height and same distance apart. The earth was smooth, no rocks, no clods of dirt. Next I saw a field which had been prepared for seed, the field was about one foot higher than the surrounding earth. This field was laid off in each way which made checks, neither row interfered with the other. This earth was also free from rocks and clods of dirt. The color of this soil was very dark and rich looking. Next I beheld a field which had grown to maturity, the growth was a golden brown, was in full bloom and were so matted together that you could not detect one from the other. The blooms were all bowed. These fields lay between the highway and a stream of water and a row of beautiful lights of many colors lighted these fields. I feel sure man will never be wise enough to cultivate, sow and reap in this manner.

Unworthily,

MARY E. WRAY

MY DEAR FAMILY:

Just a few lines to-day, do not feel that I have anything to write. Have just received your card, and enjoyed it although it makes me feel mighty little to hear of anybody that I esteem like I do you Old Baptists saying that they enjoy my letters. If I have ever written anything that has been any benefit to one of God's little ones it is only by and through the all prevailing grace of Almighty God. Some of the letters that I have written have been sweet to me. I feel that a few times I have been blessed to write part of the dealings of the Lord with me, a hell deserving sinner, and it is sweet to me when I am so blessed. A few times as I have sat here by my bunk writing I have been lifted up so in my feelings that I did not even realize that these other boys were around me, neither did I care, although they do not understand when they sometimes see tears of joy rolling down my cheeks. Yet when I am blessed with that humble boldness I do not care what they say or do because they cannot say or do anything but what they should do. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." "The wicked shall do wickedly: and none of the wicked shall understand." Neither do they understand when they sometimes see me tossing to and fro in my bunk at night and crying with a sorrowful heart because I cannot find my God. Many times have I been made to try to find my God, but I cannot behold him.

As Job said, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold," if I am what I hope I am. I have received another good letter from Waylon Chandler. I am sending them home for you all to read, I am sure you will enjoy them. He, too, feels that he is going to be sent across. He feels that there is something over there for him to receive or witness. I feel the same way and also feel reconciled to go. It seems strange to me in a way because I have always hated to leave my home even just to spend one night away, and to think that I feel that I want to go on across. "God moves in a mysterious way, his wonders to perform." The most of my time I feel that it is all just my imagination and not the work of Christ in me. They seem to think now that we will be here until about the first of October. Our planes are flying day and night, dropping practice bombs. They are getting ready to go somewhere. Waylon also says that he thinks that he will be sent across in a month or two. I wrote him Sunday although I did not feel worthy to do it. I felt that I wanted to write him yet I was fearful. "It is a fearful thing to fall into the hands of the living God." I feel glad that these words are recorded for it is my experience. Mama I have not received the testament and dictionary yet, I do not know where they are. I do not want you all to send me any pears as I get all the fruit I need out here. Get more than I can eat. Mama I hope that you will be blessed with a good meeting Sunday. I want Papa to give Mr. Hill a dollar for me and take it out of what I send home. I will send the money home as soon as I get paid. Dear

Haywood and Rachel I hope this finds you all well and feeling fine. I hope you all are blessed to enjoy the meeting on Sunday. Junior I cannot think of anything to write as you can see so I will close. I enjoy your letters very much and hope you will write to me often. Love and best wishes to all.

Unworthy,

BURCH

SGT. BURCH C. WRAY,
34212182, 337th Bomb Sq.,
96th B.G., A.P.O. 3917
c/o P.M., New York

(Other letters from this young man will appear in the next issue.)

CASTLE ROCK, Wash.

DEAR EDITORS OF THE SIGNS:

It has been on my mind for a long time to write the following thoughts. Until now I have not attempted it because it seemed rather a presumptuous thing for one so ignorant as I know myself to be to undertake. However it has been impressed on my mind to write it in so commanding a way that I dare not delay the attempt any longer. It will be for you to decide whether it is fit for publication, and whatever decision is made concerning it will surely be all right with me. I should hate to see an unworthy or damaging article printed in the SIGNS. For a good many years I have observed things that are hurtful to our churches. One of these is the conduct of members concerning their attendance. The place is known, the time is set, the pastor is there, but where is his congregation? Some are at home entertaining guests, some have gone fishing or hunting, some are peeved at sister So-and-so and have declared they will not attend if she does. Others

will not go because their pastor does not preach on the resurrection or predestination as they see it, or perhaps the assistant pastor preaches to-day and his discourses are too long. The absent one may be the clerk or deacon or the only one capable of leading the singing, but no matter he stays away often with only a trivial excuse to offer. It is all very detrimental to the welfare of the church. I have often been in a congregation of only five or six when I knew the membership to be as many as thirty-five or forty. The pastor is there, the most of the members absent. How would it seem to have the congregation there and the pastor absent? I have been a member of the Baptist Church forty years and I have seen this happen only twice. The first time the pastor was taken suddenly ill and it was impossible to either come or send word, but the deacon was there with the church door key and the hymn books. We went in, sang a hymn, the deacon read a chapter and spoke to us about our pastor's absence, begging us to believe it was unavoidable, and pointing out the fact to us that since we had ourselves been each one several times absent we could have only charity for our pastor. We sang another hymn and went home feeling that we had been to meeting after all. Suppose our faithful deacon had not been there either? The second time I saw this happen I had driven sixty miles to church and found the door locked and both pastor and congregation absent. By the time I reached my home I had asked myself many times, "Is this the way the pastor feels when I absent myself from church? I vowed within my soul that with God's

help I would never be absent again if it were humanly possible to be there. This was a good lesson to me and I have since believed it was providentially meant for me. Brethren and sisters attend your church, thereby refreshing your own souls and encouraging your pastor. The rest that remaineth to God's children is found in thus meeting, singing and praying together. When your meeting time arrives lay all else aside and, God willing, meet with your brethren and your Lord for he has promised to be there also. His promises are good. The other thing that I have observed as being a detriment to our churches lays at the fault of the ministers. Not to pastors, but to our ministers as a group. Did you ever have a minister come to your church meeting and introduce himself, or possibly be introduced by a member of your church as a Primitive Baptist of the same faith and order and invite him to preach? He did very well, some of the members fell in love with his mannerisms, and you yourself could see nothing wrong. Later you found that he was an excluded member of some distant church in a different state, or perhaps learned that he could preach as well for any church of any faith whatever if only given an opportunity to do so. I have seen this happen a good many times. I have seen it take members from churches, I have seen churches torn to pieces. This is deplorable but true. Should we not as churches require traveling ministers to show us their credentials, and letters stating their standing in their home church? Would it not help? I know one minister who came west from a far eastern state several years ago. He came to the church in

which I had my membership for several years. He was sound, saw deeply into the mysteries of the Scriptures and was asked to be assistant pastor. His reply was, "I will give you my home address, you write to the church there and find out all you can about me, then if you are all of the same mind I will accept." This would be a good example for our traveling ministers to follow. I think I could find scripture to back up most of the things I have written, but shall not as I am not, after all, writing of the scripture but only of my own observances. They, like myself, are faulty and perhaps you will see no good in them. If not it is all right. I have been deprived of attending my own church meetings for the past three months, and it makes me realize how much I need to be where I can partake of the blessed refreshment contained in the preached word of truth. I am now beginning my fourth month of being bedfast, seven weeks of which were spent in hospitals, and surely of all things I long for most is to be enabled to attend my church meetings. However this, as are all things, is in the hands of Almighty God. He doeth all things and doeth them well. So far he has never given me more of adversity than he has given me strength to bear. How I hope he may continue to give me the tiny mite of faith I so need. May he bless all your efforts to keep the SIGNS as you now have it. With christian love and fellowship.

EFFIE PARKE.

174 FRONT ST., DRAPER, N. C.

ELDER J. E. BURGESS, DEAR BROTHER
IN CHRIST:

The thought is in my mind to attempt

to write you, and I humbly hope God will guide my mind and pen. First, this leaves us well as usual, and hope you all are also well. I want to tell you we like it down here just fine. I am working in the blanket weave room of Marshall Field & Co.'s cotton mill. I hope to learn to weave, it is a well paying thing to learn. Much better paid than knitting, but will leave these vain and transitory things and turn, the Lord being my strength, to things that endure, things eternal, realizing full well that if I write anything of comfort to you or praise to God, it will have to come from that great and mighty source of all good, even Israel's God. No good thing can come from this vile flesh of mine for daily, it seems, new corruptions arise, and I am often made to bow my head in acknowledgement from the heart to the truth of these words uttered by the apostle Paul nearly two thousand years ago, "In me (that is, in my flesh,) dwelleth no good thing." I feel a great longing hunger to live as I desire, but O, how far short I fall! The Scriptures declare that God's ways are as high above man's ways as the heavens are above the earth. Surely, then, this desire of the heart to live righteously is of God, for the way I desire to live is as high above the way I do live as the heavens are above the earth. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh," and the result is "ye cannot do the things that ye would" (or desire). Now what would we do? Live righteously, but Paul tells us in the foregoing scripture just why we cannot live as we desire. Well, is there any necessity for this to be? Surely, for did not Jesus declare except a man

hateth "his own life also, he cannot be my disciple." Because of this warfare between flesh and spirit, indwelling sin in the flesh, we find the way we live falls so short of the way we would live, therefore, we are made to hate our own life. Sometimes I can say with one of the old writers, "I abhor myself." Again I can say with Peter, "Depart from me; for I am a sinful man, O Lord," not worthy of the least of thy mercies, yet recipient of thy greatest, I hope, even eternal life. This hope of eternal life is the main-spring around which my life now revolves, the most precious possession, that I would not exchange for ten thousand worlds like this nor the fullness thereof, for the things of this world perish with the using, but this hope will never perish but one day give way to possession of all the glorious fulfillment of all that God promised to his chosen before the world began. Paul says, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Yes, we are now down in this low ground of sin and sorrow, going about many times with bowed down heads and heavy hearts, and are often made glad that we are born to die as one poet so beautifully expresses it:

"Where storm after storm rises dark o'er the way;
The few lurid mornings that dawn on us here,
Are followed by gloom, or beclouded with fear."

Yes, this world is temporal, and full of sorrow for God's poor, suffering children, but oh, by the eye of faith we see another land. Yes,

"Far beyond death's gloomy vale, a heavenly building stands,
Prolific streams of glory flow, in those celestial lands."

We find again the words of one of the writers, "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." That eternal house, dear brother, is the church triumphant as she shall be in that day that yet awaits us, when Jesus shall present his bride, his church to the Father, without spot, wrinkle, blemish or any such thing, being clothed in a garment whiter than snow, purer than sunlight, even the glorious and majestic robe of righteousness of the lowly Lamb of Life, even Jesus, imputed to us. Dear brother, though we are often faint now, and ready to perish, and would perish were it not for the almighty arm of our God underneath us, bearing us up, keeping us, yet one day this warfare here shall be over, and we shall bask in the glorious sunshine of the smiles of our blessed Saviour's face on the sunny banks of sweet deliverance. Yes, by the grace of God we will suffer on our three-score years until our deliverer comes, then to be raised and changed into a glorified spiritual body like unto our Redeemer. Then to be wafted home on the wings of his love where we will never know any more suffering, sorrow, pain nor death, where sin can never come, and that sad word farewell shall nevermore be heard, where we will blend our voices with those now gone on before in one glorious, wondrous, triumphant and never ending song of praise to our God for so great a deliverance, so wondrous a salvation. This church, this house shall be complete in that day without the loss of even one for whom Jesus died for this house is built of "lively stones", and if

one stone were missing the building would not be complete, the work would, therefore, be imperfect. God being perfection, therefore, the works of his omnipotent hand are also perfect, and being persuaded that he has all power in heaven and earth I am not the least bit uneasy that any of his words or work shall fail in any way or fall short of full accomplishment. The point that bothers me most is whether I am included in that building or not. Can only say my hope that was given me Aug. 4, 1939 is still within me and just will not let me go. The main object of this letter is to stir up your "pure mind" that you may be given to meditate upon the glorious riches of our Heavenly Father's kingdom, realizing that these things are given us in Christ, that his name may be exalted above every other name that is named as Lord of lords and King of kings. Surely we have no abiding city here but are seeking one to come. May God, who is rich in mercy, one day grant us the fulfillment of the riches of his promise, the fruition of all we are hoping for now. Paul says we see here as through a glass, but one day, ere long, mortality shall be swallowed up in the victory of immortality, thus, the glass being done away with, we shall feel the fulness of joy, see him whom our soul loveth clearly face to face. Then we shall be satisfied, and not until then, except momentarily. We had a good meeting here at Draper Church Sunday. Elders Staples, Dunbar, Bryant, Flinchum and the poor writer. It was indeed good to be there. Brother Burgess, write and tell me about your meeting at North Fork Sunday. I want to fill out the minutes

correctly, and also want to hear from you all. Will close now. May you and I and even as many others as the Lord our God has called, and shall yet call, be one day housed in Heaven Eternal where Jesus is, never to go out of his beloved presence anymore, where the Lamb shall lead them unto living fountains of waters, and God himself shall wipe away all tears from their eyes is the prayer of this poor sinner for Jesus' sake. Amen. Humbly, your little brother in Christ, I hope.

LAYTON WINGFIELD.

BENTON, Ill.

DEAR BROTHER DODSON:

I am sending in my 1943 subscription for our little family paper. I hope the Lord will bless you as he has in the past to continue earnestly for the faith once delivered to the saints. That word bless, brother Dodson, covers a broad field for we hear Jesus saying, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." His people is a blessed people for he says, "Blessed are your eyes, for they see: and your ears for they hear." They did not hear in order to be blessed, but they were blessed in order that they might hear. Abraham could not see the land which God had promised him, but by the eye of faith he could see it afar off. If Abraham was justified by works he would have whereof to glory, but not before God. Abraham was justified by faith and Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." If works had profited any one Cain would have been wonderfully

blessed because of all the working of his hands which he had labored for the production of the earth, and the earth at that time was corrupt by the reason of sin that was within, and after he brought all of his works and presented them to God, he (God) had no respect for them. As for Abel and his offering God did have respect for Abel brought the firstling of the flock which typified the Son of God. Jesus said I am the good sheperd of the flock. I lay down my life for the sheep. I have power to lay it down and I have power to take it up again. God had respect for Abel and his offering. Abel was able, by faith, to offer a more excellent sacrifice than Cain. That being so faith is the fruit of the Spirit, and the Spirit is our God, and that faith dwells in none other than the children of God. Jesus says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The question is will they come or reject? Let us just say they will not come, and we see Jesus standing with outstretched arms wooing and beseeching them, but they say no we are going to follow Satan awhile yet. If that were so we would see a power that was overthrowing the power and purpose of God. If I had the power to serve God or Satan I would refuse to serve either one of them, but I believe every one that he calls will be there at the appointed time. It is said, "The sheep hear his voice: and he call-eth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him." "Blessed

are they which do hunger and thirst after righteousness: for they shall be filled." What causes them to hunger? It is by the reason of the holy Spirit of God that dwells in them. Just back one moment to the power of God. He has all power both in heaven and in earth. "Before the day was I am he; and there is none that can deliver out of my hand: I will work and who shall let it?" "His hand is stretched out, and who shall turn it back?" "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The poet must have tasted the sweetness of our God when he said, "Poor and afflicted Lord are thine, among the great unfit to shine." In closing please overlook my scattered remarks. It is alright to pass this on to other readers if you desire, but please do not crowd out any good reading. I enjoyed very much the letter the young soldier wrote. Wishing you the season's greetings, and may God bless you is the prayer of a poor sinner saved by grace if saved at all. The least of all.

BRYAN MORRIS

NORTH BERWICK, Me.

DEAR BROTHER DODSON:

I am trying to answer the good letter that you wrote me in January. You said in that letter "now you will have to fight the battle alone," and I have found that out, but the Lord has been good to me in having a good daughter with whom I have been living, and who has taken the best of care of me at North Berwick village and for that I am thankful. But it is hard just the same, however, the Lord has ruled it that way and whatever he does is right in our lives. Myra had hardening of the arteries that feed the brain,

and she was not herself much of the time near the end. She was so bad that it was a relief, for her sake, when she drew her last breath. It is hard to lose one's wife. Everything is changed within or without the home, and it seems it can never be the same again, but the Lord has given me good health for which I thank him, and as you said in your letter I should be thankful that I had her for so long a time and I am. We lived together for thirty-two years without one family quarrel and hardly ever a cross word. We both loved our Saviour and our God. I feel that she has gone home to her reward. Hope everything is going well with you. Would liked to have had you preach the funeral sermon, but Eben and his wife are members of the Baptist Church so we had Mr. Quigg. Will say good bye and I hope the Lord is blessing your good work with the SIGNS OF THE TIMES. When you have time I am always glad to head from you.

ANSON QUINT.

(We deeply sympathize with brother Quint in the loss of his wife. We have spent some very enjoyable hours in their home, high up on the hill overlooking the surrounding country, not far from Sanford, Me. Brother Quint is advancing in years, but he has been wonderfully blest of the Lord, and we are persuaded that, "e'en down to old age" he has continually proved, God's sovereign, eternal, unchangeable love. God is faithful to his promise and he will never, "no never forsake." This, indeed, is the firm foundation upon which the everlasting hope of his people is built. May God enable us to put our trust in him. R. L. D.)

401 McPhearson St., NASHVILLE, Ga.

DEAR EDITORS OF THE SIGNS OF THE TIMES AND BRETHREN IN HOPE OF ETERNAL LIFE:

It is with thankful hearts my wife and I are enabled to read your good old SIGNS which comes each month laden with "good news from a far country." It is also food and drink to our poor, hungry, thirsty souls. My wife is bedridden and deprived of going to meeting, yet sometimes they hold services at the house for her which she enjoys very much. We enjoy such good, wholesome and gospel truths as are laid down in your good paper more than we can tell you. We want to thank you for sending the SIGNS to us but feel so unworthy of it. We have moved to Georgia to the above address. My wife's people live near here so we came from Florida. Please note change and send to new address. If sending it will cause some other one or more to be deprived of it please do not do that for I would feel very badly about it as they would be more worthy than I. We pray that if it be the good Lord's will he will enable you to publish it for many years to come, thereby giving many "babes in Christ" the sincere "milk of the word" as well as older ones the food they need as you have in the past. Your unworthy brother in hope of eternal life.

J. E. WHITNEY.

EL DORADO, Ill.

VERY DEAR BRETHREN AND EDITORS OF THE SIGNS OF THE TIMES:

Find enclosed money-order for \$2 to renew my subscription to our good old family paper. I certainly do appreciate the many good articles contained therein. I fully endorse its sentiment and

hope you may be supported by the brethren in a financial way. I am seventy-eight years old and do not get to meeting very often, but I do enjoy the good articles by so many sound Baptists. If I am not mistaken it advocates the same doctrine as contained in Elder Beebe's Editorials which book I have and value very highly. Dear brethren remember me when at a throne of grace. Yours in hope of a better life.

BERRY CARNAHAN.

Route 1, SULPHUR, Ky.

DEAR EDITORS OF THE SIGNS OF THE TIMES:

Once more I will send money-order for the SIGNS, the book we love to read. Also the book you are having published on the Resurrection of the Dead. I am anxious to read this book if I am spared to stay here that length of time. I am almost seventy-four years old and I feel I am nearing the other shore. A few years ago I had a heart attack and never fully recovered from the effects of it. Now I am with my only daughter being nursed through another attack. The doctor advised me to be quiet and give my heart complete rest. Do not know when I will be able to return to my home and my son who lives with me. I do not know what is the mind of the Lord with me concerning this matter. I have the very best of care, the very kindest of treatment, but all of these things cannot prolong our time here for one minute. I would ask an interest in your prayers that the Lord's will be done and that I may be reconciled fully to his will in all things. I feel I have many things to be thankful for, and of myself can never thank him enough for what he has done

for me. I am a great sinner but our God is a greater Saviour, and I know if I am saved it is by the free and unmerited gift of God through grace so all praise to him. Please pardon this poorly written letter as I am very nervous. May the Lord be with you and bless the labor of your hands as he sees you have need of through the coming years. God is the ruler and upholder of all things, and as he sees fit may he bring peace to our beloved land and bring our boys home again. I believe he has a purpose in this cruel war, and that he will work it out for good to his chosen people and to his own glory. May he, who only can, comfort his saints through these trying times as they are called to pass through the deep waters, and through fiery trials. Father hold our hand for Jesus sake.

(Mrs.) ADDIE CHANDLER.

Box 146, WOODWARD, IOWA

DEAR ELDER DODSON:

Enclosed find money-order to pay for the SIGNS OF THE TIMES which you have so graciously sent me for so long and for which I hope I am thankful. I believe the money-order will pay me up to December of this year as well as my arrears. I love the old paper and for what it stands. There are many wonderful writers sending in their mites which is a great comfort to the many saints scattered here and there who have no other way of hearing sound doctrine. There are many who claim to be Old Primitive Baptists, but when they are sounded down they are only Arminians. I am a very ignorant old man as to worldly affairs and still more ignorant of spiritual ones, but I love the old doctrine of salvation by grace, that we have no more to

SEAGROVE, N. C.

do with our spiritual than we do with our natural birth. I believe in the resurrection of the dead at the second coming of Christ, when this mortal body shall put on immortality and live with the blessed Redeemer throughout the ceaseless ages of eternity where there will be no more sorrow, tears and heartaches to mar that blessed existence with the one Redeemer who works and none can hinder. I want to thank you for being so kind in sending me the paper so long without receiving any recompense. There have been so many times in the past when I have not even had money to buy a postage stamp to write and thank you for sending me the paper, but I do thank you and will always have a warm place for you in my heart for being so kind and generous. I hope to be able to take it as long as I live. I have been a subscriber for many years. I do not know how many but my subscription for the Gospel News, edited by Elder J. M. Perkins of Kentucky was replaced by the SIGNS OF THE TIMES when he discontinued its publication and I have taken it almost continually since. There have been times when I have been in arrears but through the kindness of an all wise Creator I have been permitted a way to pay up in full so far. Wishing you success as Editor and Publisher I am I hope your unworthy brother in a precious hope in the great beyond.

W. J. KIMBRO.

DEAR ELDER DODSON:

I am enclosing check for renewal of the SIGNS. I have been reading it for some time and find it food for my poor hungry soul. May the Lord bless you to continue to publish it, and may the children of God be blessed, as they have so wonderfully been in the past, to earnestly contend for the doctrine of salvation by grace and grace alone. I hope, if I know anything about it, that the surety of it is what is so precious to me. The foundation not made with hands eternal in the heavens, that there is no power which is able to separate us from the love of God which is in Christ Jesus our Lord. If I am not deceived I have an humble hope abiding in me that some day I shall see him, be like him, and be satisfied. I love the song, "When I can read my title clear to mansions in the skies." I believe I have been made a few times in my life to view for a few moments those mansions. The most of my time I feel to be the least of God's children if one at all. I had not thought of writing you what I have but to just express my appreciation to you for your wonderful paper. Will you please remember me when at a throne of grace. Your little sister in Christ I hope.

BERTHA R. STUART

PRICES FOR EXTRA COPIES OF THE "SIGNS"

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

EDITORIAL

RUTHERFORD, N. J.

SEPTEMBER, 1943

SIGNS OF THE TIMES

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Rutherford, N. J.

II PETER 3:1-17.

Inquiry having been made of us concerning our "view (Spiritual) of the End of the World, (2 Peter 3:1-17)" we shall undertake to comply with the request to the best of our ability.

From time to time, some of our readers as well as some with whom we come in personal contact express the opinion that the utter destruction of the natural world in which we live must be close at hand. Especially have we heard this idea advanced in recent years and particularly since the great conflagration appears to be about to engulf the entire globe. As a rule those expressing this belief are advancing in years and we have sometimes wondered if the approach of old age could possibly have a bearing upon the mind so as to create such an outlook. Be that as it may, we have to

confess that we do not, at the present time, share that point of view. Apparently, the scripture referred to more than any other as supporting the position taken that this literal world is soon to be destroyed by fire is the above chapter. As we do not feel it would be expedient to quote the entire chapter here, we would like to suggest to our readers that they open their Bibles at this chapter, in order that they may better follow our reasoning, as we shall endeavor to deal with the greater part of what is contained in it.

We would like to make a few observations, however, before taking up the chapter verse by verse. We believe it will be pretty generally conceded that time has been divided into three periods or dispensations: (1) the *patriarchal*, or that portion that was before the flood; (2) the *legal* or *prophetic*, which bridged the time of Moses and the prophets until (3) the coming of Christ and the establishing of the *gospel dispensation*. So far as we are aware these three dispensations, or periods of time, fill up the full measure of what we know as TIME, and beyond this is the vast unknown eternity which cannot be measured by mortals. We believe the apostle Peter viewed the matter in this light and, therefore, he took up in logical sequence these three periods of time and dealt with them in their respective order, as will be seen by a careful reading of the chapter.

Having written a previous epistle to his brethren, he begins this epistle by saying, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remem-

brance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (verses 1-4) In order to stir up their pure minds by way of remembrance they must of necessity have been told or informed of the matter on a previous occasion, and Peter tells us here distinctly that it was that they might be "mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." Various prophets had spoken before of what should take place when Jesus would come into the world, but we will content ourself at this time by citing only what the prophet Malachi, the last of the prophets, had to say in the first two verses of the very last chapter of his book: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4:1-2. Thus spake the prophet. And now let us hear what the apostles said: "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

How that they told you there should be mockers, in the last time, who should walk after their own ungodly lusts." Jude 17-18. "And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." According to the marginal reference in our Bible, Malachi's prophesy was made B. C. 397, which meant that the intervening period between the last of the prophets, or the last star to twinkle in the legal heavens and the appearing of the Sun of righteousness was about four hundred years. What an awfully long night that was! What a time of utter darkness, with nothing said on the side of truth. Is it any wonder that in the last days of that period of time, or dispensation, that scoffers should be walking after their own lusts and saying, "Where is the promise of his coming?" For over four hundred years, or "since the fathers fell asleep, all things continued as they were from the beginning of the creation." After a night of that duration of time it would seem that even the staunchest believers would have given up in despair, but here Peter was reminding his brethren of something which those scoffers were willingly ignorant of, and that was "that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was being overflowed with water, perished," or was destroyed by the flood. Likewise he would have them understand that the world which then was, which was the one that began following the flood and was to extend to the coming of Christ and the setting up of the

Gospel dispensation, was also to be destroyed, which was what he referred to when he said, "*But the heavens and the earth, which are now,* (meaning the legal heavens and the legal earth, which had not at that time yet been destroyed) by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." In other words, the same unchangeable God who had declared, or decreed, the destruction of the wicked world in the days of Noah by water and had brought it to pass, had also decreed and would most certainly bring to pass the destruction of the legal world or dispensation, which was at that very time approaching its end, and this was "reserved unto fire against the day of judgment and perdition of ungodly men." Malachi had said that when this day came they would "burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The illustration of stubble being consumed by fire, and they destroyed root and branch, foretold how complete their destruction would be. We know that once stubble is consumed in the fire, all scientists are utterly incapable of reinstating or restoring it to its former state, and Peter was driving home the point that God's word could not and would not fail. As Isaiah had also declared, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that

goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We, in this *gospel dispensation*, see how completely the *legal or jewish dispensation* was destroyed, root and branch. The priests under the former dispensation were descended from the tribe of Levi, but the rabbis of to-day have descended from no particular tribe and, therefore, cannot be traced. Neither do they any longer even pretend to follow the customs of the former age by sacrificing on their altars the firstlings of the flock, turtle doves or young pigeons and the like. That age is now locked in the bosom of history. At the time Peter was writing, these things had not been completely brought about, but they were even then in the making and he was as certain of their fulfillment as though they had already actually taken place. In other words, he was really replying to the scoffers of his time, which were the "last days" of that dispensation. It was they who were asking, "Where is the promise of his coming?" and saying, "for since the fathers fell asleep, all things continue as they were from the beginning of the creation." At the same time the apostle was reassuring and comforting his brethren by saying, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." What does time, as we reckon it, matter with the Lord? If a thousand years is as one day with him, how long is four hundred years with him? It was enough that God had promised, and he would surely bring it to pass. For "the

Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." He would have them avoid growing impatient or discouraged, and though he tarried, they were to wait for him. He was unable to tell them exactly when those things would take place, nevertheless he was firm in his belief of their fulfillment. He told them that the day of the Lord would come as a thief in the night; "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Then he says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Surely, no one can read this and what follows and then say that what Peter has been talking about is the destruction, or end of this natural world. After the destruction of this earth, there is no scripture to our knowledge which says there will be another earth, but following the legal heavens and the legal earth there was to be, as Peter expressed it, "new heavens and a new earth," or the *gospel heavens* and the earth in the *gospel age*, and in these righteousness would dwell. This was the age that the prophet had reference to when he said,

"Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall harken." Isa. 32:1-3. "Wherefore, (says Peter) beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." It should be as clear as the noon-day sun to anyone who will read carefully, that these things which followed the end of the world that Peter was talking about, did not refer to that heavenly land, where all will be understood and the scriptures will no longer be employed. It is here in this world where there are things hard to be understood, and where the scriptures are wrested to their own destruction. Peter's brethren having these things more or less in common with him, he could well say unto them, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both

now and for ever. Amen." We repeat that these things do not pertain to that life which is beyond this vale of tears, but they belong to us here in this *gospel age*. It is here that we grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. It is in this *gospel dispensation* that we grow up as calves of the stall. Calves or cattle of the stall, with their heads in stanchions, are absolutely dependent upon their owners or caretakers for all the food they eat and for all the water they drink, and they will certainly perish if their needs are not provided for. How well, therefore, they typify the Lord's people here in this *gospel age*. To grow in grace must mean that we become more self-conscious of our own helplessness and dependence upon God's unmerited favor and more firmly convinced of the fact that in our flesh there dwells no good thing. Peter having been dwelling upon the legal world and its end, it was perfectly proper that he should speak of a growth in grace and in the knowledge of

our Lord and Saviour Jesus Christ. Under the law they had known only Moses, but under the dispensation of grace they were to be taught that knowledge which pertains to our Lord. These things are so clearly taught in this chapter that we do not see how any one with spiritual understanding can hold differently.

We would say in conclusion that we do not believe that the Bible has a great deal to say about how long this world will stand. So far as we know it may have been in existence millions of years already, as we reckon time, and it may continue for still other millions of years. We feel definitely certain, however, that at the most only a few short years has been allotted to each of us and our days, be they many or few, all are His due, and they should all be devoted to Him. It, therefore, behooves us to use our time well and insofar as it is possible for us to do, we should consecrate our lives to the service of our blessed God.

R.L.D.

CIRCULAR LETTER

(Written by Nellie M. Palmer)

The Maine Old School Baptist Association in session with the Bowdoinham Church, Bowdoinham, Sagadahock County, Maine, September 11, 12, and 13, 1942, sendeth greetings and love in our Lord to the several churches and associations with which we correspond.

DEARLY BELOVED BRETHREN:

Through the tender mercies of a covenant-keeping God we are again permitted to address you, though reduced to a handful, six members, we feel that the Lord has blessed us both spiritually and temporally. We come together in the

unity of the spirit and the bond of peace. At times we feel destitute, then again our hearts burn within us as the Lord visits us by the way and unfolds to our vision his loving kindness and wonderful works to the children of men. He loved us with an everlasting love, there-

fore with loving kindness hath he drawn us. He loved us before the foundation of the world, carried us in his bosom all the days of old, prepared a perfect sacrifice for us, that we through the shedding of his blood might become kings and priests unto God. How wonderful when we contemplate the way in which we have been led, not one step in all the way where we can say we have furthered God's work in any way: it has ever been so.

Gideon's army was reduced to a handful, and why? "Lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Judges 7:2. Though few in number, they were divided into companies (as we are at this present time), "and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me." Judges 7:16. When we as empty pitchers, of the earth earthly, having the light of the glory of the knowledge of God's dear Son shed abroad in our hearts, look upon him whom we have pierced, we as broken pitchers feel to blow the trumpet and say, "The sword of the Lord, and of Gideon." It is written, "And they stood every man in his place." How important in this time and generation, that we, as soldiers of the cross, stand every man in his place, immovable knowing nothing but Christ and him crucified, the way, the truth, and the life. Yes, let us as loving with the same love wherewith we have been loved, stand shoulder to shoulder, bearing the burdens and sharing the joys. "Let us run with patience the race set before us, Looking unto Jesus the author and finisher of our faith; who for

the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:1-2. The God in whom we trust is the same yesterday, today, and forever.

Though perilous times are upon us, he still 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?" Daniel 4:35. We would be still knowing that the God of the whole earth doeth right. He knows the end from the beginning, and nothing takes place contrary to his will. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalm 24:1. "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." Psalm 50: 10-12.

ARNOLD H. BELLOWS, Moderator
SANFORD S. BARTLETT, Clerk

MARRIAGES

At Halcottville, N.Y., June 26, 1943 by Elder Arnold H. Bellows, Carson Bouton, Halcott, N.Y., and Miss Dorothy Earl, Halcottville, N.Y.

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

J. W. Black, Can., \$1; A. M. Hall, Me., 75;
E. E. Nelson, Tex., \$1; A. F. Jones, Ga., \$1; A
friend, Ky., \$1.75; R. L. Davis, Kans., \$2.

CORRESPONDING LETTER

The Maine Old School Baptist Association in session with the Bowdoinham Church, Bowdoinham, Sagadahock County, Maine. Sept. 11, 12 and 13, 1942 sendeth greetings and love in our Lord to the several churches and associations with which we correspond.

DEAR BRETHREN:

Another year has passed and we have been blessed to meet you again in an association. Your correspondence and ministering brethren have come to us laden with the fruit of the Spirit of our Lord and Saviour Jesus Christ. Our meeting was well attended and we all felt it was good to be there. In times like these, when this world is stirred with this terrible war, and so many are in trouble, it seems fitting to remember the words of Job 2: 10. "What? shall we receive good at the hand of God, and shall we not receive evil?" We are apt to forget when we are in trouble that all things in our lives, both good and evil, are ac-

ording to God's decree, and for our ultimate good and his glory. If left to ourselves we would despair. It is only when we feel God's presence within that we like the Apostle Paul can glory in tribulation; 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. The time and place of our next meeting will be announced by notice in the SIGNIS OF THE TIMES.

ARNOLD H. BELLOWS,

Moderator

SANFORD S. BARTLETT, Clerk

OBITUARIES

Deacon, JOHN S. YERKES, was born near Southampton, Pa., Oct. 7, 1866, where he grew to manhood. He was united in the holy bonds of matrimony to Miss Josephine Duffield Dec. 25, 1889. To this union were born three children. J. Harold Yerkes, Harrisburg, Pa., Mildred D. Yerkes, wife of Walter Hastings, Cambridge, Md. and Milton D. Yerkes, Laurel, Del. and five grandchildren all survive to mourn the loss of a devoted husband, father and grandfather. He united with the Salem Old School Baptist Church in Philadelphia Oct. 24, 1909 and was baptized by the late Elder B. F. Coulter. Seeing in him the qualifications of a deacon, the church appointed him to that office which was filled in the true spirit of faithfulness in his home, and with all with whom he came in contact which endeared him to all who knew him. By his passing away

we have lost one that was a good husband, father and the church a devoted christian gentleman. He was called to his reward March 23, 1943. Funeral services were conducted by the writer March 26 in the Old School Baptist meeting-house at Southampton, Pa. after which his body was laid to rest in the cemetery adjoining to await the manifested power of God in the resurrection of the dead. We feel our loss is his eternal gain. Our desire is that God will comfort all that mourn, and give them grace that they may have a good hope in Christ Jesus. C.W.V.

My dear mother, MRS. MARY COONS, widow of John B. Coons, was born Aug. 5, 1863 at Town of Olive, Ulster Co., N.Y., and departed this life May 20, 1943 at Orthmann's Sanitarium, Kingston, N.Y. She was the daughter of the late Abraham and Eliza Simmons who later moved to Texas. She was united in marriage to John B. Coons Oct. 17, 1880 at Town of Olive. Two children were born of this union, one son and one

daughter. The daughter living at Palisades Park, N.J. and one grandson living at Grantwood, N.J. She is also survived by one brother, Mr. L. J. Simmons, Greeley, Col., three sisters, Mrs. Lincoln Smith, Ashokan, N. Y., Mrs. Ida Ellington, Hillsboro, Tex., and Mrs. Rosa Winchell, Englewood, Cal. Mother grew to womanhood residing on a farm. After she and father were married they remained there for a few years and finally moved to Pennsylvania. In 1892 they moved to Highland, N.Y. and in 1894 to Kingston, N.Y. where they remained in business until the death of my father Dec. 5, 1910. Shortly after that mother closed out the business and bought a cottage in Kingston, spending some of her winters in Texas with her brother and sisters. Selling the cottage in 1914 she then made her home with her daughter who resided in New York City. She traveled a great part of the time. In 1930 she developed a chronic throat condition, and on the advice of her physician in 1933 went to live with her sister at Ashokan, N.Y. It being a higher altitude she improved in health and generally spent her holiday seasons with her daughter and family in New Jersey. During 1937 she was not very well and on July 20, 1938 was taken to Kingston City Hospital for an operation which proved to be cancer. From that time to her death, a period of four years and eight months, she never left her bed for a whole day. She united with the Olive and Hurley Old School Baptist Church at Ashokan, N. Y. and was baptized by Elder J. D. Hubbell. On Oct. 7, 1923 she was received by letter into the fellowship of the Ebenezer Old School Baptist Church in New York City. Her suffering was intense but she never murmured, always asking the God of all mercies to grant her patience and courage, and a stronger faith to the end. She was strong in God's predestination of all things and spent much of her time reading her Bible and the SIGNS OF THE TIMES. Many, many times she would repeat:

"O land of rest, for thee I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home."

She never lost sight of her Heavenly Father. Many days as she grew weaker she would say, as I sat by her bedside, "Some day the golden cord will break" and "As thy days, thy strength shall be." She told many beautiful experiences as she lay in pain on her bed. Her funeral services were conducted by her pastor, Elder R. Lester Dodson, and Elder Arnold H. Bellows at the W. N. Con-

nor Funeral Home, Kingston, N.Y. and she was laid to rest by the side of my father in Wildwyck Cemetery at Kingston. She has gone to rest in the arms of her Saviour where everlasting sunshine reigns. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Written by her daughter.

(Mrs.) R. MACPHEE

MOLCOM W. SMALL, my nephew, the third son of my sister Mary, and James Small now deceased, died after an illness of 8 months in his 51st year. He was given a beautiful home and farm and married Jean Campbell of Howard Township in 1922. Three sons and one daughter were born to them. Donald, Melvin, Maxine and Douglass. The dear boy strove hard to gather together the wealth of this world, but under the labor and strain of his worldly ambition his health and strength gave way, and he realized all was vanity and vexation of spirit as disease and death was slowly wasting almost every vestige of sinew and flesh from his mortal body. As he lay on his bed in a Windsor Hospital he was taught as the Psalmist "By terrible things in righteousness wilt thou answer us, O God of our salvation." It was judgment with mercy, and as he was being taught of the Lord to realize that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He would exalt his Lord, and under the fearful trembling of his poor body under his suffering, he used those words as his subject to tell the nurses who came in his room, and he wished all people could hear his story. One day his brother Melvin entered his room. He told him he was talking with Jesus. He stood by my bed. His tongue was loosed to tell of the Lord's mercy and teaching. The nurses thought his mind deranged, but it was the secret of the Lord he was talking of, the wisdom of God in a mystery. Jeanette, his sister, spent a few hours each day with him also his brother. They heard him often in silent prayer, yet not audible for weakness. In all his illness tribulation worked patience which was solemnly beautiful to witness. Never a murmur escaped his lips. He wished to come home with his wife and family to die, and it was granted him, and after a couple of months of less suffering he passed peaceably into the sleep that knows no waking in this life in the night of the 19th of March 1943, but shall awake in His likeness on the resurrection morn, see Him and crown Him Lord of all. Molcom was an honorable, trust-

PERMANENT OFFER

(until further notice)

TWO BOOKS

PREDESTINATION AND RESURRECTION OF THE DEAD

Either one of these books will be given FREE with a year's subscription to the SIGNS OF THE TIMES at \$2. to anyone who is not now a subscriber to the paper, or to any old subscriber who will send us a NEW subscription for the SIGNS OF THE TIMES at \$2. The price of the books alone is \$1. each. We only have about seventy (70) of the books on Predestination on hand, but as long as they last we shall be glad to send them out on the above basis. R. L. D.

SPECIAL MEETINGS

The Lexington-Roxbury Association will hold its annual session with the Olive and Hurley Church at Shokan, N. Y., on Wednesday and Thursday, Sept. 15 and 16, 1943. All lovers of the truth are cordially invited to meet with us and entertainment will be provided for all. Those coming on Tuesday before the meeting by train, bus or auto, unless otherwise arranged, will go to the residence of Mrs. Hazel Byrnes, Ashokan, N. Y., who conducts the Ashokan Rest a short distance below the post office where they will be provided for. Those coming on Wednesday morning will go direct to the meeting-house at Shokan. It should be noted that the two villages of Shokan and Ashokan adjoin but have separate post offices. The place of meeting and the place of entertainment being one mile apart. The Association will open Wednesday morning at ten o'clock. Ministers and brethren of our faith and order are especially invited.

ORVILLE WINCHELL, Clerk.

ASSOCIATIONAL NOTICE

Owing to government restrictions on traveling, there will be no session of the Virginia Corresponding Meeting either for this current year or for the duration of the war. It is our hope to resume these annual meetings as soon as possible after the war ends.

(Elder) H. H. LEFFERTS, Pastor.
Leesburg, Virginia.

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 meeting-house, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Salisbury Old School Baptist Association will convene with the Forest Grove Church, near Parsonsburg, Wicomico Co., Maryland, Wednesday and Thursday, Oct. 20 and 21, 1943. We cordially invite sister churches, brethren, sisters and friends of other churches of our faith and order to meet with us. We especially invite our ministers and others of our faith and order, who are in good standing with their home churches, to be with us. Trains and buses will be met in Salisbury, Md., Tuesday afternoon and evening before the meeting and convey those coming to places of entertainment.

H. M. BENNETT, Pastor.
FANNIE ADKINS, Clerk.

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor

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

H. MATT BROCK, Pastor.

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

H. MATT BROCK, Pastor.

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

O. G. CARVER, 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 Canada, California.

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

E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

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

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk

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

(MRS.) M. R. FOSTER.

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

1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.

Meeting First Sunday in Each Month
At 10:30 A. M.

ALI. WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEN, Pastor.

Salem Church, four miles south of Teague, Texas, meets on Saturday before the first Sunday in each month in conference.

W. A. LITTLE, Pastor.

DORA WREN, Clerk.

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

E. B. AULT, Pastor.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10.30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor. (MRS.) LELA CULPEPPER, Clerk, Stockdale, Texas.

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

C. M. FISHER.

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.

J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

“THE SWORD OF THE LORD AND OF GIDEON”

VOL. 111

RUTHERFORD, N. J., OCTOBER, 1943

No. 10

CORRESPONDENCE

EWING, III.

DEAR BROTHER AND EDITOR:

In setting forth what we have hoped to be our call from nature to grace, our aim or intention is to give our own views on the spiritual birth and spiritual life, and the death and resurrection of the children of God. Born March 11, 1861 I was the youngest of a family of eight children. My father had died six months before. When I was born my mother had two sons and six daughters. My brother was eleven years older than I. When he was twenty-two years old he married. By this time four of my sisters had married leaving mother, two sisters and me at home on her one hundred twenty acre farm. After I was old enough to go to school I went most of the time in winter months until I was fourteen. At this age, having got to where I could do farm work that was so much needed on our farm, I quit school and by so doing we were able to have as good a living as most of our neighbors. I think I can truthfully say that I was respected by those that knew me as being a moral boy. I never used profane language nor intoxicating drinks, never went to a dance in my life though raised in the

community where it was much practiced. My mother was always able to furnish me a good horse to ride and I went where I pleased. I went to Sunday School, went to church, often to the revival meetings held to save sinners by different orders. I often went to the Primitive Baptist Church where my mother was a member, and when I went to church it was always my manner to go in and pay attention to the service although my main object was to meet my young friends and associates for in those days all classes of young folks went to church. In this manner of life I lived enjoying myself to the age of nineteen years. Almost at this very time, March 1880, there was a trouble came over me that darkened my pathway. I could not understand why I should feel so different. I could see my unworthiness so plain it seemed I had no right to expect favor from any person in the world. It was my ambition to hide this trouble and go on hoping it would soon disappear, but instead of leaving it was much increased at times. It seemed I could go no longer without everybody seeing my ruined condition. It seemed I had more responsibility resting on me than any

poor boy in the world. There was the care of my mother and sisters who looked to me to help them along, no man at home but me. Another fact had developed which greatly increased my trouble. For more than one year I had been keeping company with the only lady I ever loved and well I knew she loved me in return. Our courtship to this time had been very pleasant to me not thinking very much of what the future might be, but now I could view myself as being unworthy of her respect or love. It seemed to me it would have been much better if we never had met, but here I learned that love is something that man cannot manage, but it can manage him, and after eight months of worry and trouble I was resolved what to do. I went to her and told her she was the only one for me, that she knew what my situation was at home, and if she wanted to marry me we would marry soon. She readily consented to this and we were married on the ninth of December 1880, and what I feared might mean trouble in our home by bringing her to live in the house with mother and sisters proved to be the greatest blessing we could have had. It settled me down from the rounds of single life and as my wife's help was not much needed in the house she was with me helping a great deal on the farm. Her industrious ways and the kindness she manifested to all soon made her the ideal one of the family. No one was afraid to call on her for any help she could render. About four months after we were married we went to church one day, more to take my mother than anything else. The preacher told his experience, how the Lord once brought him to

see his sinful condition, how he was made to mourn and pray for deliverance, and it seemed to me that he marked out the very road I had been traveling for one year. Here is something he said that I have never forgotten, "If there is one of God's children here who is traveling this road, the time will come when they will be made to rejoice in a Saviour's love," and the thought came to me could it be that all this trouble through which I had passed was God's dealings with me to teach me the truth and then receive me as one of his blessed children? This was something I had not been made to study before. I had been made to see myself a poor, helpless sinner in the sight of God, but it had not occurred to me that it was the Lord pointing this out to me that I might know and understand the truth. I did not know this was God's highway of holiness in which he brings all of his redeemed children into his banqueting house. With this little insight into the truth of God's grace how earnestly I would pray to him if I was one of his chosen ones. Oh, that I could feel this as a truth written in my poor heart and mind, but without this blessed assurance I was left to grovel along for three long years. During this time it was my privilege to see some of God's saints unite with the Old Baptist Church, which to my mind was the church of God. During this time I read the Bible and studied to learn the truth taught in it about the salvation of God's people. I could understand it to teach that God had an elect people saved by grace, but the great trouble was it had never been given to me to feel myself in that blessed and favored number. I loved to hear the

doctrine of grace taught because I believed it was the truth, and if I ever had a call to the ministry it came right along with the call from nature to grace. Yes, I hope I was made to see the wonderful beauty of God's house, his spiritual kingdom, and it seemed if he would give me a place in it how I could rejoice to be with those good people. The fourth Sunday in October 1884 I went to the church where they met around the altar, partook of the emblems which represented the spilt blood and broken body of their Saviour, but I cannot express the sadness of my poor heart. That day I was made to realize the truth of what Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." When I got home, feeling that I would rather be alone, I went a short distance from our house to a place where I thought no one would see me, aiming there to pray once more for mercy. When I got to this place, before I had attempted to pray, in a moment it seemed the Lord was present with me and raised me up above every wave and trouble of this world. Oh, glorious moments when we can read our title clear to mansions in the skies, and bid farewell to every fear, and wipe our weeping eyes. I felt so blessed I started to the house aiming to tell them there what I had received, but before I reached the house the Lord left me to myself again and how quick my mind was changed. I thought it best not to say anything about it, my travels might come back. So I said nothing to anyone although I was satisfied I had received the blessing I had prayed for so long, and now I thought I knew what I would do—I would unite

with the church and live with the people of God. Oh, what a blessed privilege given to me. It may seem strange to some that I lived out of the church four years, all the time wanting a home in it, but when the opportunity came for me to unite I could not go forward and express my feelings, and why this trouble and discomfort. There is one blessed truth that I believe the Lord aimed. I should learn and understand that salvation is of the Lord, that it is not in man that walketh to direct his steps, but the time did come when I felt blessed with ability to go to the church and tell what I had hoped the Lord had done for me, and the truths set forth in the doctrine of the Old Primitive Baptist Church were very dear to me, and as before stated, we often felt impressed to contend for them, but the task of preaching was too great for me. It could never be that the Lord would call one so illiterate and unqualified, as I was to preach. It was not given to me to tell my feelings to anyone about this, and after I had lived in the church three or four years we met one Saturday morning, it being our communion meeting, some one had been informed our pastor was sick and could not be there. We were disappointed and sad in getting this news. At this time a brother came in and after learning of the situation he arose and made a motion that brother John Neal serve as moderator pro tem so that we could have conference. The motion was quickly seconded and placed before the church and passed with no dissenting voice. I went forward, gave out a hymn, offered prayer and stood as moderator in the conference. Although

disappointed we all enjoyed being there and before we adjourned one brother said to the church, we are in much better condition than we feared. I make a motion that we meet this evening and engage in foot washing, brother Neal to conduct the service. We did so and it seemed they could see something in me now that they had not been given to see before. They treated me very kindly and encouraged me to try to preach which I did. They soon liberated me and later ordained me. I hope, dear Editors, in making this article so lengthy you will bear with me. Only once before in my life have I written my experience for print and that was fifty years ago. In this letter it is my desire to also give my views on the second birth and resurrection of God's people. Jesus said, "Marvel not that I said unto thee, Ye must be born again." This I understand gives the man who has been given one birth a second birth and this second birth given to God's people is that which brings them into his spiritual kingdom. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In the fleshly or natural birth there is only natural life given, and God said it should be taken away and man must die. We are told in God's word the natural man cannot receive the things of the Spirit because they are spiritually discerned. So then if only natural things can exist in natural life we must have spiritual life to understand spiritual things, and this life is given in the Spirit, not birth. It is by the first birth that we become children of our earthly parents, and the second birth is that which makes us children of God

in spirit and in truth. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Remember, my dearly beloved in the Lord, it is the seed (the Spirit) which we are born of that has and will forever live. The man, himself, must and will die. It is God's sentence placed upon him for the transgression of his holy law, but there is another sentence rendered to this man, that is, the resurrection from the dead, and we must meet the first before we can meet the second. "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." So all the spiritual life given to God's children in this world is the life of Christ. He gave his holy and perfect life that they might be brought from under the bondage of sin and death in sin into a holy life in Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made 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 then sin was not taken from the natural, fleshly man who was born in sin, but remember it was condemned in the flesh. It can never enter into the spiritual life of God's children "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So we are made to say like Paul, "with

the mind I myself serve the law of God; but with the flesh the law of sin." Sin when it brings us to death hath no more dominion over us, and death even is made a victory for us for in death we are brought to a peaceful rest (sleep) in Jesus until the time appointed of the Father when he, "who is our life, shall appear, then shall ye also appear with him in glory" 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." Submitted to all who believe that salvation comes through the merits of Jesus Christ our Lord.

JOHN NEAL

FAYETTE, Ala.

DEAR BROTHER DODSON:

I am sending a copy of a letter from a dear sister in Christ. I am not personally acquainted with her but I am sure she is one of the Lord's anointed. I do not think such precious things should be hidden away. If you deem it worthy of publication I would like to see it in the SIGNS. Yours in love and fellowship,

W. D. GRIFFIN

3347 Tutwiler Ave., MEMPHIS, Tenn.

DEAR BROTHER, IF YOU WILL ALLOW ME THUS TO ADDRESS YOU:

It is my desire to write you though you are a stranger in the flesh. I feel to know you through the columns of our dear paper, the SIGNS OF THE TIMES. In your article in the February number on going down to the sea in ships I humbly hope I have been given to see the works of the Lord, and your writing on the wonderful working power and never failing love of God was so sweet to me I felt I must write and tell you so. One cannot handle

these precious promises to the comfort of God's little ones of themselves, but when it pleases the Lord to give the understanding of the hidden things in the deep and he guides our trembling hand while writing, wonderful things and words are written. I feel the Lord has been so good to me if I am not deceived. I was raised by Old Baptist parents and as far back as I can remember I desired to be a good child. My parents would often, after supper, get their little hymn book and sing. Between songs they would talk about the good words in them and their eyes would fill with tears. I knew they saw a beauty in them they could not show to me. I hoped the day would come when I too could understand and love them better. When I was eleven years old I was coming home from my grandfather's house, and soon after I started I began to cry. It seemed I was so happy and yet so sad. I did not know just why I was crying. The sky, trees and hills were so lovely, everything so peaceable and quiet. I cried all the way but dried my eyes so mother would not ask me why I was crying for I could not tell her as I did not know myself. I told no one about it but it is something that is a pleasant memory still, and if the Lord has truly appeared to me along life's way it began there. It was not long until those I ran with began to join some church. I thought it foolish for children to join and go right on dancing and doing as before. The time came when I began to get uneasy about my condition and could not rest any longer. I was about fourteen years old when I went up to be prayed for at a protracted meeting, but instead of helping me I got

worse. They told me all I lacked was to surrender all to Jesus and he would do the rest, but I realized I had tried to do that and no relief came. Then they told me to join the church and be baptized. I knew they did not understand my feeling at all. I talked to my mother about it, and she said if I wanted to join some church to first read the Bible and see who preached according to its teaching and my way of seeing it, and then that was where I should join. I did not find where it taught God will if you will so I did not then feel I was ready to join any church, but I could no longer be at ease. The Scriptures said, "Ye must be born again." This was something to be done for me and not by me. I was all mixed up. I would try to do the right thing but knew not how to bring about a new birth. I was so afraid it was not for me. I knew I would have to die some day. I became so burdened I wished I could change places with a dumb brute that would die and be no more, or a tree to be cut down, made into wood and burned up. One day I read where it said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled", and not may be. Oh, how glad I was to find that for I felt that must mean such as my case, and I thought I understood then, and I would have to wait God's time. I hope his time came one morning. I arose and my burden was gone. Oh, how happy I was! The birds, fields, and even the trees I had wished to exchange places with all seemed to be praising their Creator. There was nothing in the way now. I could talk to my Saviour now and he was listening. For several days his smile

seemed almost visible. When I was alone I was talking, and praising him for his goodness. It seemed I could talk the rest of my days and the half could never be told. I knew what church I wanted to join but before the opportunity came I was afraid for they all looked so good to me. I was so little I could not ask for a home with them. The preaching was so plain to me. They could tell my feeling so much better than I could. I did long to be one among them. I hated for the invitation for members to be given for it seemed I could not stand to refuse and could not go. One day I thought I waked up to myself. I knew others went and enjoyed the good preaching and did not join and so could I. I could hardly wait for preaching day to come again so I could go hear them sing, preach and talk to each other as I did so love to do. Little did I know my time had come. I was unable to hide my feelings and could no longer refuse. I was not able to tell them my feelings, but was questioned and received and baptized the following month. All was well with me for awhile. I enjoyed reading the whole book of St. John and I felt my troubles were over. But alas! Many storms have come and many distresses and sore trials have befallen me along life's way. I have learned through suffering that "it is not in man that walketh to direct his steps." Having gone down to the sea (I hope) I have learned that salvation is of the Lord. His blessings come to his children as the dew falls upon the grass watering it and causing it to come forth. Just so does his word come and accomplish the thing whereunto it is sent. He leads us in ways we

know not and in paths we have not known, yea, he leadeth us beside the still waters, and maketh us to lie down in green pastures. One of my sorest trials was my becoming so cold, indifferent and unconcerned before my God. I thought I could not live. I would ask the brethren and sisters home with me from church, but in my heart I felt that if they knew me as I knew myself they would not go. (This is the mutual experience of the family of God in our association with one another. W.D.G.) This trying time lasted me for a year. I wondered if I had fallen to rise no more. I felt to be sinking in despair, like Peter on the water. How I did desire to cry unto the Lord like he did, save or I perish, but he was not there. I had searched everywhere and I could not find him. When I would try to read it was a sealed book. I could not sing and my prayers seemed like mockery. I will never forget one day while so tired and weary, I thought I would go to some place and offer a prayer again. When I got to the place something said to me, the Lord may strike you dead and I was afraid to try. My strength was all gone and I gave up. I went back to my work thinking that I was receiving my just reward. I was so rebellious and sinful the Lord had turned from me, even though I felt the sweet experiences I had enjoyed in the past must have come down from heaven, and that he would not suffer my soul to be lost in hell for his work is a perfect work as he does not change. It was he, as I hoped, that had begun the work in my heart and no one was able to make him fail, but I felt I had sinned and he would not allow me to enjoy his loving

presence here any more, but would raise me up again the last day, and that was all the hope I had left. One day I was busy at my work not even thinking on these things, and all at once my heart leaped with joy, and was full of praise to him for his unchanging love and mercy to unworthy me. I felt that I could exclaim with Jonah that "Salvation is of the Lord." Your article, if I am not deceived, fit my experience so closely I felt it good to write and tell you so. Satan is always waiting to tell me I have done wrong and should not send what I have written, but I hope you will spread the mantle of charity over my imperfections and forgive all that is wrong. If what I have written is in line with the way the Lord leads his children it is all of him, "For in him we live, and move, and have our being." I wanted you to know how much your article meant to me. The dear old SIGNS is full of good reading and I hope the Lord will uphold it by the word of his power. Yours in hope of eternal life.

Mrs. LUTHER CAMPBELL

(We wish to thank Elder Griffin for forwarding to us the foregoing letter for publication in the SIGNS. We thoroughly agree with him that such articles should not be hid away, and we hope the recipients of all such letters will send them to us to be shared with our readers. R.L.D.)

MY DEAR FAMILY:

I feel as much a blank to write as I ever have. I cannot think of words that will start to express my feelings. Of myself I cannot think. I feel that I have been made to know that it is only by the

grace of God that I can act and talk even with natural sense. Of myself I cannot even do this. Mama, you expressed my feelings so well concerning Mr. O'Briant. If not mistaken I, too, love him more than I can tell. His preaching has suited my feelings as much as any I have ever heard. I do not feel that I will ever forget his words at Mr. Hill's father's funeral. They expressed my feelings so much concerning the helplessness of man. You all know what I mean for I have often spoken of what he said. His words were that this man of himself has as much power now as when he was living. How well this expresses what I feel that I have been made to know. Papa, you expressed my feelings so well. My feeling of ashamedness is so great sometimes that I am made to feel that I can never come home again. Dear family, I feel that if I could just tell you all in part what I sometimes feel in my experience it would do my poor soul good. Many days have passed during which I could not even cry. As I heard Mr. Jones of Walla Walla say while I was there, there were times in his life when he tried to pray for tears but none would come. And so it has been with me. I have felt so far away and alone from the things that I feel I have been made to love. I have tried to change this old hard and stony heart of mine; I have tried to bring back the joyful times that I feel I have been blessed to enjoy at the many good meetings that I have attended; I have tried to think of you all at home but not an enjoyable thought could I think. Dear family, how can I believe anything but that man is helpless in everything and in every way,

and that it is only by the grace of God that we live, move and have our being. I thank God that it is so with me and not as I have just heard a boy say concerning running around with women and he is a married man. He said, "I just love living in sin." O how glad and I hope thankful I feel tonight that God has made it different with this sinner. Instead of loving the lust of this world I feel that I have been made to hate this world and worldly things, even my own life, and to love Jesus and his dear saints.

"My God, my portion and my love,
My everlasting all;
I've none but Thee in heaven above,
Or on this earthly ball."

Somehow I feel tonight that I want to come back home, and take you all in my arms and tell you how good the Lord of heaven and earth has been to me, a worm of the dust, all the days of my unprofitable life. I want to tell you that if I were blessed to tell you on and on how merciful God has been to this sinner it would only be in part. I do not believe that I will ever, while in this world, be able to express the greatness and goodness of God to me in fullness, but I feel glad that I have been made to long for that day when I hope that I will be in that number that shall be raised in the likeness of Jesus and be carried to that city whose maker and builder is God. There to be forever satisfied, singing praises to God forever and ever. I received a good card and an Easter card from you all. Enjoyed them very much. I do not feel worthy of your feelings and of your fellowship, but I feel that I can truthfully say that I love them, and that it is only by the grace of God that it is

so with us..Hope I am thankful. I want you all to know that I have enjoyed the many good letters that I have received from you, and hope that I will be blessed to continue to hear from you as the days go by. If the time comes when we do not hear from each other the God of heaven and earth who has all power, and the powers that be were ordained of him, who I feel has blessed us to meet together in bonds of love, though far apart we be, will continue to bless us as he has purposed before the foundation of the world no matter where we are or what the conditions may be. As you wrote in the Easter card, Mama, all the bombs which he purposed to burst will never disturb his almighty hand. If not mistaken I have been made to believe this to the joy of my soul yet it has been the crucifixion of the flesh. As you write, when I am blessed to feel the truth of it, I can joyfully say that the sweetness by far outweighs the bitterness. Papa, I am glad to hear that you are getting along well, that you are blessed with strength to do your work. Hope this continues. Do not think I will call you from this place but hope to call you from the point of embarkation. I will let you know about when I will call. I am sending home the rest of my letters but I am sending them in letters as I have but a few. Mama I enjoy your writing often. Would like to hear from Papa and the rest more often. Dear boys, hope this finds you all well. I am feeling better today than I did. With love to all, your unworthy son. BURCH

Sgt. Burch C. Wray,
34212182, 337th Bomb Sq.,
96th B.G., A.P.O. 3917
c/o P.M., New York

MY DEAR FAMILY:

Hope this finds you all enjoying good health. I am feeling O.K. for which I hope that I am thankful. Have just received your good letter, and I cannot express the joy that was mine while reading it. It is such a wonderful blessing to a poor sinner like me to receive such good letters from home. Oh, that I will always be kept in such a way that you all, together with all other Old Baptists, also myself will not be deceived in this sinner. I also received a mighty good letter from another lady in the state of Washington. Her letter is much the same as the one I received from Mrs. Trunidge. What a wonderful blessing bestowed on me who is but dust and ashes. Dear folks, I cannot express my unworthy feelings. This lady is an Old Baptist and she believes what I hope I have been made to believe. My dear family, I must confess that this a good place to be. The other day while standing in line waiting for dinner I felt that I was blessed in my feelings to shout praises to God, and I was humming the tune to this song, "Cast down but not destroyed." These words were sweet to my soul and I was made to feel like traveling on. Yes, my dear mother, I feel that I can truthfully say that this a good place to be, and that my joys not only outweigh my sorrows, but they are a part of my joys. I thank God for every time that I have ever been made to feel cast down, for every time that I have been made to hang my head and ask God to have mercy on my poor soul, for every time that I have ever been made to groan in sorrow over my many sins,

for every sorrowful tear that I have been made to shed over my sinful and helpless condition. I thank Almighty God that I have been "Cast down but not destroyed." O Lord, thou has been so good to me all the days of my sinful and unprofitable life. Thou hast blessed me with a God fearing family, thou hast blessed me with natural food and clothing for the body of flesh, and above all, if not mistaken, blessed me with a hope in thy Son which is an anchor of my soul both sure and stedfast, and which entereth into that within the veil. This God who has all power and doeth his will in the army of heaven and among the inhabitants of the earth, and who provided food for the raven has also, if not deceived, provided food for my soul. Dear family, sometimes I feel like shouting praises, yes, let everything within me praise his holy name. I have just received more letters, a good one from you all and mighty good ones from Elder Jones, Elder Brooks, Mr. Sam Knight, and last but not least Aunt Minnie Smith. There are not words that will express my unworthy feelings in fullness. I have been made, if not mistaken, to hope and long for that day, as Mr. Hill says, which all other days were made for when I hope that I shall be raised together with the whole family of God in the likeness of King Jesus, and carried to that city whose maker and builder is God. There to be forever satisfied, singing praises forever and ever to God for his wonderful works to us worms of the dust. Mama I have a Scripture that I want you all to tell me what you think about it. It is Romans 11:28. "As concerning the gospel, they

are enemies for your sakes: but as touching the election, they are beloved for the father's sakes." And on down through the thirty-second verse. I hope that I feel and realize that we of ourselves cannot reason these things out, but I was reading this chapter the other day and I am satisfied no natural mind can understand this, and I am fearful sometimes that a natural mind is all there is to me. I feel that I want to hear what you all think of this. Of all the letters I receive there are none that I esteem above the ones I get from my dear family. I have received many that testify to the same blessed truth, and when they are thus I do not think one better than the other. Dear Haywood and Rachel I surely did miss not hearing from you today. Hope you enjoyed being at Mr. and Mrs. Pyrtle's and I am sure that you did as it is a good place to be. Haywood I am glad you are liking your job and hope you will continue to do so. Rachel I hope that all your folks are well. I love to hear from the dear boys and certainly did enjoy their letters. They were sweet to me. Sugg, Hugh and Junior, all of you write often. I enjoy so much reading all of your letters testifying that you all have been made to fear this great and merciful God. I hope to send you all a Christmas present but do not send me anything more as I have more than I can carry well now. You have already sent me more than I deserve. Mr. Jones said in in his letter he did not know of an Old Baptist Church nearer than three hundred miles. That is about the distance to Weiser, Idaho to Mrs. Trunidge's church. She said that is the only one

she knows in this state. I will send their letters home before long, I feel that you will enjoy them and also enjoy writing to them. Mama, I dreamed of Wilmos being in much sorrow last night, and I thought I felt to be in it with him. In the dream he, Ida and myself were together and Ida fell to the ground and began to draw and twist in pain. Her body was drawn out of shape and she was suffering terribly. Wilmos stooped over shedding tears of sorrow and tried to help her. As he did so I, too, stooped over to help her and began shedding tears of sorrow. I thought we were both working together trying to ease her pain. I do not know what the meaning of this is or whether there is any meaning. We know not what is in the future. I believe, although I cannot always feel it, that if we are what we hope we are our sorrows, no matter how sorrowful, are a part of our joys because at the appointed time of God we are made to rejoice and thank him for every one of them. I do not know that this is right but it is my feeling at this time. I did not hear from Papa to-day. Hope he is well. I surely enjoy his good letters and hope to hear from him soon. Will close hoping to hear from you all often. Love and best wishes to all. Your unworthy son.

BURCH

Sgt. Burch C. Wray,
34212182, 337th Bomb Sq.,
96th B.G., A.P.O. 3917
c/o P.M., New York

Route 1, CAMILLUS, N. Y.

DEAR ELDER DODSON:

Ever since I received the SIGNS with the announcement that you were going to publish a book on the resurrection I thought I would write to order one or two

copies but kept putting it off. Yesterday our daughter, Lillian Becker, said she was going to order a copy and I told her I would send you a letter with her order. Have not forgotten the sermons you preached at the association. They were very effective. Undoubtedly just what many of us needed. For some time my mind has been directed to the Old Testament. The same God rules today that did then, and has been ever since he spoke the world into existence. I believe that Jesus was with him at the time and was given an inheritance of the people of Adam's race, sinners depraved by nature. He had to show all through the Old Testament that none of Adam's race could save themselves. They could not keep the ten commandments, all of their offerings could not cleanse from sin. Jesus had to come to earth, born of woman, to suffer, bleed, die and be raised to accomplish a salvation for those that the Father gave him and only those, none that think they can save themselves. Those that he laid down his life for will be raised and be like him. I believe as man was made after his image that he will be raised entirely as he is, see Jesus as he is and be like him. In 2 Kings, second chapter we read that Elisha cleansed the waters of Jericho by putting salt that was brought to him in a new cruise, and in the fourth chapter meal was used for cleansing the pottage. I would like to have that written on. 2 Kings, fourth chapter, verses thirty-eight to forty-two. If other subjects seem better to you or more fitting do not bother. The SIGNS are good. They are read and reread. I would have liked to send you another subscription but

I do not know of any one who would enjoy them. Will wait and see what the Lord will do. I know all will be just as he wills. He does his whole pleasure in heaven and among the inhabitants of the earth. He is good, a stronghold in the day of trouble, and he knows them that trust in him. Your sister in hope.

AGNES B. GOODRICH

1101-5th Ave., COUNCIL BLUFFS, IOWA

DEAR EDITORS OF THE SIGNS OF THE TIMES:

I just received current copy of the SIGNS and noticed that my subscription had expired. I am enclosing \$2 for renewal. I have received much comfort at times by reading the SIGNS. In a rapidly changing world that is full of death and destruction it is refreshing to know that there are a few people yet that believe that God is an unchangeable God who does all things according to his own purpose and will, and none can say, "what doest thou?" I have been trying to preach for the Old School Baptists for twenty years or more and have many people ask me if God is love why does he allow people to do what they are doing now. My answer is God's love has nothing to do with it, or any man that has God's love in him. It is the work of the flesh and devil. Pity though it be, there are millions of God's people innocently involved in the awful conflict. Were it not that I believe that God permits such things to come upon us for some reason beyond my poor mind to understand, and that in his own time he will say, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed," I would indeed des-

pair. We are forced to walk by faith and not by sight. May God's rich grace abound in you all. A poor sinner saved by grace if at all.

J. C. JONES

Route 2, Box 198, DINUBA, Cal.

DEAR BROTHER DODSON:

Would that I could feel certain that I have the right to the liberty to address you thus. Be that as it may I will assume that there will be no wrong done to tell you how I appreciate and what pleasure I get out of reading the good old SIGNS OF THE TIMES. In this day when all the the gods you hear of over the air, and from most every pulpit have no power or hold no office above that which their would be worshippers in their minds allow them to have, it is indeed a pleasure and a blessing to get to enjoy through the SIGNS the mutual fellowship of brethren of like mind, who have been brought to the knowledge of God. Yes, a God who is independent, sovereign king and ruler over his kingdom. The God who created, supports and will dispose of all things it pleased or pleases his sovereign will. I find it much to be thankful for, Brother Dodson, so having received much it is only right that I should show my appreciation by keeping my subscription paid up to date, thereby fulfilling my duty and obligation to you and the brethren, who like myself must receive untold blessings through our little paper the SIGNS OF THE TIMES. I will enclose funds to bring my subscription up to date, and any balance apply to the aid of the SIGNS that such as enjoy its messages may continue to be benefitted. In bonds of love I hope your brother,

GEORGE A. CARLSON

EDITORIAL

RUTHERFORD, N. J.

SEPTEMBER, 1943

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*All letters for this paper should be addressed, and remittances made payable to,***SIGNS OF THE TIMES****P.O. Box No. 70****Rutherford, N. J.****TO THE READERS OF THE SIGNS**

With this issue, I am giving up my present position as associate editor of the SIGNS.

In two recent issues, I tried to present my views on what has most surely been believed among us, since the Apostles' days, on the subject of the resurrection of the dead and the second coming of our Lord Jesus Christ.

Since then, I have seen and read the views of the Editor and Publisher of the SIGNS in his book called the Resurrection of the Dead. I find myself entirely opposed to his views. I am also told that most of the editors since Gilbert Beebe's day have not seen these truths as I view them. It is the intention of the publisher that the pages of the SIGNS shall be open for a free expression of what he calls "the two schools of thought." I have therefore concluded that I could not honestly serve the

readers of the SIGNS in the future without turning my pen against many opinions that would find a place in its columns, which, I fear, would create confusion instead of peace. Might I say in conclusion, whatever be your judgment of my course, I want to thank you all for the great pleasure it has given me to serve you for the twenty years that are past. Your appreciation has been a great comfort and strength to me, but, above man's approval, I have always desired the approbation of God. G. R.

[In this life, the destinies of men sometimes carry even the very best of friends to different ports. The expanse of the sea of life is so vast and varied that it is utterly impossible for one individual to cover the whole of it. It requires many individuals traveling in diverse ways and directions to see all that is to be seen and to tell all that is to be told. Likewise, or even more so, in the city of our God, no one man can count all the towers or mark well all the bulwarks of Mount Zion. Jesus is head over all things to the church, which is his body and which is composed of many members, no one of which can truthfully say to the other, I have no need of thee. There is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." There is one Spirit, but a diversity of operations, and the apostle Paul tells us in this fourth chapter of Ephesians that "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: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:11-16. We are persuaded, and rejoice in the thought, that the final destination of all who were chosen in Christ Jesus before the foundations of the earth were laid, is one and the same, and that nothing or all things combined will ever be able to change that in the slightest degree, regardless of what this life may bring forth.

Our life has been such as to compel us, both in and outside of the church, to be considerate of the rights and privileges of others. In our humble opinion, what in large measure is wrong with the world today is that individuals and nations have been too intolerant and inconsiderate of each other and their respective rights to live and let live. If we must err in one direction or another towards our beloved brethren, we would much prefer to be too liberal and tolerant of them, and their views than otherwise. Elder W. D. Griffin, our new Associate Editor, said in his Salutatory,

August, 1943, issue, "All the ifs and ands and buts that are hurled at the church, or individual, or editor, or preacher, or paper does not change nor alter the fact that no two of us are agreed upon all the Bible teaches." Elder Hassell in Hassell's Church History, after stating that it was his belief that the Old School Baptist churches in Canada and the United States, came much nearer than any other professing Christians to the models of the apostolic and primitive churches, followed that statement by saying: "At the same time, like the apostolic and primitive churches, they neither are nor claim to be perfect, only in Christ. Like those churches, they are not yet perfectly united in all points of doctrine and practice; there being still some diversity among them in the *understanding* of the mysterious doctrinal truths of the Trinity, Predestination, the nature of Regeneration, the condition of the soul between death and the end of the present dispensation, the Resurrection of the body, and the Judgment after Death," etc. He also took occasion to stress that "*in the great central doctrine of Salvation by Grace alone, through the Electing Love of God the Father, the Redeeming love of God the Son, and the Renewing Love of God the Spirit, and in the heartfelt obligation of adorning this holy doctrine with godly lives and conversation—they are perfectly agreed.*" If we can be thoroughly agreed upon these last mentioned points, as most of the SIGNS' readers undoubtedly are, we feel we should be longsuffering and forbearing toward one another on the other points.

We are very sorry, indeed, that Brother George, as we prefer to call him, feels to withdraw from the Editorial Staff of the SIGNS. We believe that he will bear us out in the statement that at no time have we placed any restrictions upon his writings. Since he states that he is "entirely opposed" to our views as expressed in the book on the Resurrection of the Dead, which apparently is the basis of his resignation, we cannot be true to ourself and our convictions and do other than stand by the views which we expressed in that book; at the same time we endeavored to be fair to others by publishing their views, including those of our dear brother. He also says that he has been "told that most of the editors since Gilbert Beebe's day have not seen these truths" as he views them. Without reviewing the record of the editors, we would like to call attention to the fact that even Elder Gilbert Beebe, the founder of the paper, was sufficiently tolerant of his own son, Elder William L. Beebe, to permit him to express his views on this subject through the columns of the SIGNS during his lifetime, which views were different from those of the father. We wish very much that our brother might feel the same toward us. With reference to the following statement in our brother's resignation: "It is the intention of the publisher that the pages of the SIGNS shall be open for a free expression of what he calls 'the two schools of thought,'" we realize that it is possible to read into the phrase "free expression" a great deal; much more, in fact, than perhaps has ever been in our mind. Our readers know full well for themselves what our attitude has

been in the past, and all we wish to say to them on this point now is that they continue to judge us by what actually appears in the paper. One of the main purposes of the SIGNS OF THE TIMES as we conceive it, is that it shall be a medium for the exchange of proper ideas between good brethren on this and other subjects of vital interest to the household of faith. We would suggest to the writing brethren, however, that wherever possible they avoid extremes and show a right spirit in their communications, otherwise we shall reserve the right to withhold their articles from publication in our columns. Above all, let us stick to the word of God.

To the best of our knowledge and belief, a large majority of the elders whose articles appear in Part I of our book on the Resurrection of the Dead, served the Covenanted Baptist Church of Canada most acceptably, and we truly hope while Brother Ruston takes leave of the Editorial Staff of the paper, he will from time to time make such contributions to our columns as he may feel to be directed by the Lord to write. We heartily join him in the statement that we "have always desired the approbation of God." Without this we would not want to go on. R. L. D.]

PROVIDENCES OF GOD

In submitting some thoughts under the above caption, we shall make three classifications: (1) those of an earthly nature and pertaining particularly to the present war; (2) those of a spiritual nature, as recorded in the Bible, and (3) those of a personal nature which have to do with our own experiences.

In the first category, innumerable

minor incidents could be cited which are constantly involving one or more individuals. A man adrift in an open boat for eighty-three days and kept alive by rain water and flying fish which fell in his boat, realized it was the hand of Providence which sustained him. Our own Eddie Rickenbacker and his men, afloat on the vast Pacific for nearly a month, were kept alive in part by a sea gull which, as he expressed it, "flew in from nowhere" and landed on his head, which he caught and they "ate head, body and bones, and all were delicious." In relating his experiences he said, "I believe I have been saved by Divine Providence." There is a great contrast between this and that of another man whom we heard over the radio who, after recounting a number of hair-breadth escapes from death, said in substance, *fate* had been very kind to him. We could but pity the poor, blind creature for not seeing that it was the hand of Providence which had preserved him from a watery grave. A few of the major providences of God in this terrible war might be seen in (a) the Germans not following up their victory in France at Dunkerque with an invasion of the British Isles, when it is claimed upon good authority that only slight resistance could have been made; (b) upon Hitler's one time ally, Joseph Stalin, turning against him with his almost invincible hordes of Russian soldiers. The Lord's hand can be seen here as it was in the days of Cyrus, whom the Lord raised up to deliver Israel from their enemies; (c) it can be seen at Tunisia, where tens of thousands of German and Italian soldiers, apparently well equipped with all

the implements of warfare, laid down their arms and surrendered; (d) General McArthur must have witnessed it in one of the great battles of the southwest Pacific, for he said, "a kind Providence delivered the enemy into our hands." Millions of our own boys will undoubtedly witness the Providences of God by the time the bells of final victory toll.

In the second or biblical group of the providences of God, we shall be able to mention comparatively few for the pages of sacred history abounds with incidents of the watchcare over and salvation by God of his people. We will mention a small number, but a great many others will very readily occur to the minds of our readers. If we do no more, however, than stir up the pure minds of our readers and cause them to think upon God's faithfulness in keeping his people, and his love in caring for them all down through the ages, it will prove profitable to them.

Our first biblical character to be introduced will be Moses. He was born at a time when Pharaoh, the king of Egypt, typical of the power of darkness or the wicked rulers of this world, had decreed that all male children of the Jews should be put to death. His parents, however, seeing that he was a goodly child were more obedient to their heavenly King than they were to Pharaoh, and they made for Moses an ark of rushes and put him afloat on the sea beneath the ever watchful eye of their God, in whom they trusted. Their faith was amply rewarded by later developments, for it was none other than the hand of Providence which caused the

weeping babe to touch the heart of Pharaoh's daughter when she came down to the water's edge to bathe, to such an extent that she gave instructions whereby he was to be brought up in her father's palace, as though he was her very own, and it was, likewise, none other than the hand of a wonder-working Providence which divined the choosing of the babe's own mother to be his nursemaid. Moses was to grow up and be trained by the very king who sought his life for future service to God in delivering Israel from the hand which oppressed them, his love for the things of the kingdom of God was to outweigh all the riches which Egypt's king had to offer, and by faith when he was come to years, he refused to be called the son of Pharaoh's daughter, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." We thus see the wisdom and power of God in designing and developing a leader under the very nose of the king before whom he would be unswerving in his demands that he let Israel go.

Abraham, Isaac and Jacob were three in whose lives the providences of God were to be unmistakably manifested. When God called Abraham, he left his kindred, his land and country, and went out not knowing whither he went, but he believed God and it was accounted unto him for righteousness. The kind hand of Providence restrained the men of Egypt from taking Sarah after Abraham, through fear, had lied in telling them that she was his sister, and not his wife. The hand of Providence was seen in providing an offering when Abra-

ham was ready to slay his son Isaac. It was seen in the choosing of a bride for Isaac, for the trusted servant of his father said, "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren." It was seen in the decision of Rebekah when she was asked if she would go with the man. She said, "I will go." David said, "Thy people shall be willing in the day of thy power." God's providence was seen in the famine which arose following the seven years of plenty, during which Joseph, unknowingly to his brethren, was in Egypt storing up corn for their needs. What a net work of God's providences are to be seen in all that transpired concerning Joseph and his brethren, which typified something far more important and wonderful than the events of that time, remarkable as they were. The overruling hand of God's providence stood out preeminently above and beyond all that wicked men and women could do, and God brought things to pass in such mysterious ways that even king Pharaoh himself saw that there was none so wise as Joseph.

The providence of God was clearly manifested in behalf of the three Hebrew children, in whose hearts had been implanted that faith and love which moves men and women of Adam's race to serve God rather than men, regardless of what the seeming consequences may be. To the eternal praise of our God and to the lasting comfort of the saints in all ages of the world, let it be repeated again and again "Great is thy faithfulness." He has never yet failed his people. Daniel con-

tinued to look to Jerusalem and pray to his God, who heard him in the hour of need and locked the jaws of the lions that they could not harm nor molest a hair of his head. God's providence was seen in the case of his handmaiden, Ruth, who found grace and favor with Boaz to such an extent that he not only gave instructions regarding her safety, but that handfuls of purpose should be dropped for her, thus supplying the needs of herself and her mother-in-law, Naomi. It was seen in the case of Queen Esther when she was compelled to go unbidden unto the king to plead for her own and the life of her people, which hung in the balance. It was seen in the overthrow of Haman's plans in building a gallows upon which to hang Mordecai, for thereon he himself in the providence of God was made to hang. How mysterious, indeed, are the ways of Providence!

In recording the providences of God, Job cannot be passed by, for he witnessed them to such an extent that he was made to exclaim, "I know that thou canst do every thing, and that no thought can be withholden from thee." Having suffered the loss of all things and experiencing afflictions such as few know anything about, he saw the hand of the Lord in the land of the living and, therefore, could say, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

The providences of God are to be seen in the life of David, in raising him from the sheeppcote to be king over Israel; in preserving him and giving him a son, even by Uriah's wife, for Solomon was, indeed, a link in the chain which could

not be removed, as it was through this lineage that our Lord and Savior Jesus Christ was come into the world. Is it any wonder that the apostle should have said, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Roms. 11:33. Solomon was to build a temple, the like of which was never known and is only exceeded by that which it typified—the church of the true and living God. The providences of God were made known to his prophets, both of minor and major degree, all of whom testified before hand of the sufferings of Christ and the glory which would follow. If one could sum up all the providences of God, combined they could not compare with his sending his only begotten Son into the world to save his people from their sins. Wonder of wonders, all must fade into utter insignificance by way of comparison to this. Here God outdid anything and everything that had hitherto been known of him, and it was all for the glorifying of himself and the lifting of the name of Jesus on high. It will, indeed, require an endless eternity to sound forth the praises of him who hath loved us, and redeemed us out of every nation, kindred, tribe and tongue. This was all according to the infinite plan of our Triune God, conceived and ordered in all things and sure before the morning stars sang together or the dust of the highest hills were laid.

We now come to the third and last phase of our topic, and in speaking of the providences of God concerning ourself, it would appear as though they have only been beheld after God has passed

by. The Lord said to Moses, "Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." Ex. 33:20-23. Like Jacob, we have known what it was to feel "all these things are against me," while being sorely tried, but when we have been enabled to get a retrospect of the entire picture or plan we could say, "It is enough." Looking back over the way we have come, we believe we can see that the hand of our God has not only preserved and kept us but that it has also guided us in the way that he would have us go. Says the poet,

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

He also says, "My cross and my crown are both willed by my God." Believing this, as we most surely do, we have long since learned to look for the hand of the Lord in our travels. From the very first, we have had to confess that He has led us by a way we had not known and into paths which we never would have chosen. The way in which we were taught the mystery of his works and ways in bringing us into his militant fold, we are persuaded, was according to his own purpose in grace given us in Christ Jesus before the world began, and although, at first, we fought with hands uplifted high against the work of the ministry we now hope we see that it was none other than the hand of

Providence working where no man could hinder. At the time of our ordination we did not see the necessity for it. Elder John McConnell, the pastor of the church in New York City was apparently in good health, with the promise of many years to serve his brethren who were devoted to him, and so far as we could see there was no good reason why we should be ordained, but within six month's time the messenger of death was sent to claim him. It was not until we were called to the pastorate of the church that we learned through his companion that he had told her on the day that we were ordained he had helped ordain his successor. We were then made to hope that we could see that God had moved in a mysterious way. We had tried very hard to leave this part of the country, but we have been made to see, we believe, that the hand of Providence had hedged us in, and we have many times since been made to thank God from the depth of our heart for casting our lot in such pleasant places and among brethren who are the salt of the earth.

Especially do we believe that it was none other than the hand of Providence which brought about the circumstances that resulted in our taking over the SIGNS OF THE TIMES. There was a chain of events which transpired at the time Mr. Gilbert Beebe was forced to give up the publication of the paper that was nothing short of amazing to us, and we could not help believing that God had raised us up to carry on and continue sending forth the paper to the brethren. We are looking to him to supply our every need, and are confident if he has called us unto this work he will enable

us to send forth that spiritual food upon which the hungry can feed, who in turn will have a mind to lend whatever support may be necessary for its continued publication. We are convinced that in the providences of God will be found adversity as well as prosperity; that there will be trials, tribulations and sorrows set over against joy and peace and happiness. We are looking for this God who hath delivered and doth deliver to yet deliver us. Many has been the time when he has made darkness light before us, when he has brought us up out of the horrible pit, placed our feet upon the Rock, Christ Jesus, and put a song of praise to him in our mouth. We wish to relate one of our most recent experiences: We had received a severe blow from an unexpected source, and for the time being we were verily stunned. We decided to walk down town for a change and some fresh air, and as we started down one of the main thoroughfares of our town, we heard the chimes of one of the local churches ringing out the tune of an old hymn which was a favor-

ite with our father. As the hymn is not in all of our books, we want to quote it here in full:

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Savior, pilot me.

As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
When thou sayest to them, "Be still!"
Wonderous Sovereign of the sea,
Jesus, Savior, pilot me.

When, at last, I near the shore,
And the fearful breakers roar
Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not: I will pilot thee!"

It just seemed as the Lord himself spoke to our fearful soul and said, "Fear not: I will pilot thee," and we were made to rejoice almost aloud on the street and say, Lord, "It is enough" and "Alleluia: for the Lord God omnipotent reigneth." With such visitations as these, we can but hold on our way. How true and comforting are the words of the apostle Paul where he says, "If God be for us, who can be against us?"

R. L. D.

OBITUARIES

Sister GLENNA MAE WATSON PULLIAM, daughter of Mr. and Mrs. L. G. Watson, Prospect Hill, N. C., was born September 20, 1912 and departed this life June 18, 1943; making her stay on earth 30 years, 8 months and 23 days.

She was married April 20, 1935. Her husband, Pvt. James Carlton Pulliam, now in the armed forces, survives; also to mourn her loss are her dear parents, two sisters and three brothers, three of which are in the armed services—one sister and brother in the army and one brother in the navy.

On Monday after the third Sunday in July 1941, at the close of the Lower Country Line As-

sociation, Sister Glenna was received into the fellowship of the church and baptized by the unworthy writer on the following second Sunday at Wheelers Church.

She was a lovely sister with a sweet, cheerful disposition that brightened the lives of those around her. She loved the doctrine of salvation by grace, the supreme sovereignty of God, the one who "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." She knew the utter depravity of man in all his faculties, and his dependence on God for all spiritual strength and knowledge, which is only taught those who have spiritual wisdom and are dead to the doctrine of salvation by the works of man.

Sister Pulliam has paid the debt required of

all of us. We miss her. Her departure has caused a vacancy that cannot be filled, both in her home and in her church. While we are loath to give her up at such an early age, we desire to be submissive to Him, who works and none can hinder, hinders and none can work.

On Sunday afternoon, June 18th, her body was laid to rest in the Cooper Cemetery, beneath a mound of flowers contributed by her many friends, there to await the resurrection morn, when Jesus will come the second time without sin unto salvation to gather his loved ones home where sickness, sorrow, pain and death are seen and felt no more.

Humbly submitted by her unworthy pastor,
T. F. ADAMS

MRS. AGNES D. BALLARD, our sister in Christ, departed this life June 20, 1943, at the home of her son, Floyd Ballard, 730 Wallace St., Birmingham, Mich. She was born June 10, 1867, the daughter of William and Carrie Winchell at Ashton, N. Y. Her stay on earth was 76 years and 10 days. She was married to Ezra P. Ballard June 17, 1883, and to this union were born two sons and one daughter. The daughter, Orpha, passed away several years ago and Mr. Ballard in 1938. She is survived by two sons, Floyd of Birmingham, Mich., and Sidney, a private in the U. S. Army now stationed at Salt Lake City, Utah. There are eleven grandchildren and seven great-grandchildren also one sister, Mrs. Effie Wolfersteig, Newton Hook, N. Y., and one brother, Stewart Winchell, Saginaw, Mich. The funeral service was conducted June 25, by Elder George Ruston, Dutton, Ontario, Canada, and the interment was in Fremont Cemetery, Nelson, Saginaw Co., Mich.

Most of sister Ballard's life was spent in New York State but she moved to Michigan in 1917. She united with the Ebenezer Old School Baptist Church in New York City by relation of experience Dec. 4, 1904, and was baptized on Dec. 11, 1904 by Elder John McConnell who was then pastor of the church. She was a faithful member of the church until death. She loved the truth in its purity and was highly esteemed and loved for the truth's sake, not only by her immediate brethren, but by those of like precious faith with whom she came in contact. We shall mourn the loss of our sister as a member of Ebenezer Church, but our hope is in the Lord Jesus Christ, and that through him we shall all be brought forth more than conquerors through him that loved us and

gave himself for us. May the Lord comfort the bereaved ones if it be his will so to do. R.L.D.

SISTER MARIA CUDNEY FRENCH was called to her eternal home July 14, 1943. She was born in the town of Olive on February 17, 1857, making her stay on earth over eighty-six years. She was the daughter of Benjamin and Nancy Cudney. The deceased resided with Miss Clara Warden of Dallas, Pa., at the time of her death. Sister French was united in marriage to Monroe French and to this union was born two sons who passed away many years ago. For many years she resided in Centerville, Knowlton Township, New Jersey. She was received into the fellowship of the Olive and Hurley Church at Shokan, New York, and was baptized by the late Elder J. D. Hubbell August 17, 1890. She was a faithful member until her death, always attending the meetings whenever possible and manifesting a lively interest in the welfare of the church. During recent years her home was so far from the place of meeting, that she did not attend with former frequency the meetings of her church, but the Bible and the SIGNS OF THE TIMES were her companions and she enjoyed sweet meditations in reading them. She is survived by three grandchildren, Mrs. Madelin Fochring of Philadelphia; Mrs. Elizabeth E. Hsoschele of Kingston, Pa.; Mrs. Florence Sheltraw of St. Charles, Michigan; also six great grandchildren. Services were held Saturday afternoon, July 17th, 1943 in the Knowlton Presbyterian Church with the pastor, R. Paul Jassinrides officiating. Burial was in Knowlton Cemetery, N. J., by the side of her late husband, who died in 1932. Sister French was a woman of noble qualities of character, and her walk evidenced the life of one who is born of an incorruptible seed by the word of God. She will be greatly missed by her relatives and by the brethren of the church of her membership.

ORVILLE WINCHELL

MRS. IDA FRANK (SAWIN) STOUT died in Springfield, Illinois on May 26, 1943. The daughter of Elder and Mrs. John G. Sawin, she was born in Coles County, Illinois on August 14, 1863. She was married to Joab P. Stout in 1886, and the remainder of her life was spent in Sangamon County, Illinois. Four children survive her: John P. Stout, Frank L. Stout, Edith L. Stout, all of Chatham, Illinois, and Lt. George D. Stout, now stationed at Lubbock Field, Lubbock, Texas.

At an early age, Ida F. Sawin united with the

Old School Baptist Church in Coles County, and after her marriage transferred her letter to the Salem Sugar Creek Church in Sangamon County. Although this church has been inactive since the death of Elder Sawin, the last pastor, in 1932, Mrs. Stout kept the faith of her fathers. She retained always in her memory the pleasant recollections of a winter spent in Newark, Delaware, when she was a child, and her father had charge of Welch Tract church.

"How firm a foundation, ye saints of the Lord
Is laid for your faith in his excellent word.
What more can He say than to you He hath said
You who unto Jesus for refuge have fled."

(Miss) EDITH L. STOUT.

HENRY M. BERRY, son of Samuel and Mary Berry who preceded him in death, was born in Pape Co., Illinois, April 13, 1874 and departed this life October 28, 1942, making his stay on earth 68 years, 6 months and 15 days. He leaves to mourn his death his widow, Mrs. Minnie Berry, one step-daughter, Mrs. Hersley Steppy, Kansas City, Mo., one brother, L. P. Berry, Dowell, Ill. and two sisters, Mrs. Estelle Ramage, Salem, Ky. and Mrs. Elvira Harriss, Duquoin, Ill. Brother Berry had long been a firm believer in the predestination of all things and his home was an Old Baptist home. In 1939 the association was held with his home church and there this precious brother came to his friends and told them how great things the Lord had done for him. He was given a home among them and baptized the second Sunday in October. His church has lost a faithful member and the Baptists a true friend. His pastor, Elder L. P. Harriss, officiated at the funeral. His body lies in Nine Mile Cemetery, Perry Co., Ill.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

"For though from out our bourne of time and
place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

BRYAN MORRIS

CORRECTION

On page 214 of the September issue of the SIGNS OF THE TIMES appeared a portion of the obituary of MOLCOM W. SMALL, written by Sister Sarah McPhail, of Dutton, Ontario. The balance of this obituary should have been con-

tinued on the following page, but in some way it was omitted by the printer. We are very sorry, indeed, that this error occurred, and the best we can do now is to publish the remaining part of the obituary below:

worthy citizen, true helper for the cause of Jesus Christ and its welfare. He leaves to mourn his loss his wife, three sons and one daughter. Three brothers, Melvin of Detroit, Clarence on the homestead, Samuel of San Mateo, California and one sister, Jeanette of St. Thomas, Ontario. His pastor, Elder George Ruston, preached ably to a large company of relatives, friends and neighbors in our Dunwich meeting-house. Burial was in Fairview Cemetery. Written by his aunt.

(Mrs.) SARAH McPHAIL

AUTHORIZED AGENTS

We are pleased to inform our readers that the following Ministers have very kindly consented to receive subscriptions, both NEW and Renewals, for the SIGNS OF THE TIMES.

As many of our subscribers do not have checking accounts and it inconveniences them to obtain Money Orders, we believe they will appreciate the privilege of subscribing through some minister who is authorized to accept their funds and remit to us.

We would like to appoint Ministers in other parts of the country to represent us, and hope they will write us for details.

R. L. D.

ALABAMA

Elder Lytle Burns, Florence, Ala.
Elder F. A. Collins, Hartford, Ala.
Elder W. D. Griffin, Fayette, Ala.

KENTUCKY

Elder G. B. Bird, Canada, Ky.

MARYLAND

Elder Harold M. Bennett, Mardela Springs, Md.

OKLAHOMA

Elder W. N. Green, Box 654, Altus, Okla.

NORTH CAROLINA

Elder T. F. Adams, Willow Springs, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder M. F. Westbrook, Rt. 3, Dunn, N. C.

VIRGINIA

Elder J. E. Burgess, Rt. 1, Box 180, Martinsville, Va.
Elder Roy S. Smith, Cascade, Va.
Elder David V. Spangler, Rt. 6, Danville, Va.

PERMANENT OFFER

(until further notice)

TWO BOOKS

PREDESTINATION AND RESURRECTION OF THE DEAD

Either one of these books will be given FREE with a year's subscription to the SIGNS OF THE TIMES at \$2. to anyone who is not now a subscriber to the paper, or to any old subscriber who will send us a NEW subscription for the SIGNS OF THE TIMES at \$2. The price of the books alone is \$1. each. We only have about seventy (70) of the books on Predestination on hand, but as long as they last we shall be glad to send them out on the above basis. R. L. D.

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

Mrs. E. D. Stevens, N. Y., \$3; Mrs. F. Williams, Va., \$1; Mrs. S. E. Brown, Tex., \$5.

CHANGE OF ADDRESS

Elder W. O. Wammack wishes to announce that his address has been changed to 3122 N. Lafayette Circle, Memphis, Tenn.

SPECIAL MEETINGS

The Lord willing, there will be meeting in the North Berwick (Maine) meeting-house on Saturday afternoon before and 2nd Sunday, October 9th and 10th.
R. LESTER DODSON.

ASSOCIATIONAL NOTICE

Owing to government restrictions on traveling, there will be no session of the Virginia Corresponding Meeting either for this current year or for the duration of the war. It is our hope to resume these annual meetings as soon as possible after the war ends.

(Elder) H. H. LEFFERTS, Pastor.
Leesburg, Virginia.

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 meeting-house, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Salisbury Old School Baptist Association will convene with the Forest Grove Church, near Parsonsburg, Wicomico Co., Maryland, Wednesday and Thursday, Oct. 20 and 21, 1943. We cordially invite sister churches, brethren, sisters and friends of other churches of our faith and order to meet with us. We especially invite our ministers and others of our faith and order, who are in good standing with their home churches, to be with us. Trains and buses will be met in Salisbury, Md., Tuesday afternoon and evening before the meeting and convey those coming to places of entertainment.

H. M. BENNETT, Pastor.
FANNIE ADKINS, Clerk.

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor

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

H. MATT BROCK, Pastor.

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

H. MATT BROCK, Pastor.

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

O. G. CARVER, 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 Canada, California.

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before. E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

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

Meetings every first and third Sundays

10:30 A. M. 2 P. M.

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk

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

(MRS.) M. R. FOSTER.

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

1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A. M.

ALL WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Texas.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sundays in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P. M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sundays each month at 11:00 A. M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucas Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.

N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEEN, Pastor.

Salem Church, four miles south of Teague, Texas, meets on Saturday before the first Sunday in each month in conference.

W. A. LITTLE, Pastor.

DORA WREN, Clerk.

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

E. B. AULT, Pastor.

Mt. Olive Church of Predestinarian Baptists meets the third Sunday in each month at 10.30 a. m. in the Dilworth Ranch school house. Elder E. B. Ault, pastor.

(MRS.) LELA CULPEPPER, Clerk,

Stockdale, Texas.

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

C. M. FISHER.

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.

J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

‘THE SWORD OF THE LORD AND OF GIDEON’

VOL. III

RUTHERFORD, N. J., NOVEMBER, 1943

No 11

CORRESPONDENCE

The Scripture is an Instructor and
Monitor to the Christian.

Holy Bible! book divine!
Precious treasure! thou art mine!
Mine, to teach me whence I came,
Mine, to teach me what I am.

Mine, to chide me when I rove,
Mine, to show a Saviour's love;
Mine art thou to guard my feet,
Mine to judge, condemn, acquit.

Mine, to comfort in distress,
If the Holy Spirit bless,
Mine to show by living faith
Man can triumph over death.

Mine, to tell of joys to come
And the rebel sinner's doom;
O, thou precious book divine!
Precious treasure! thou art mine.

(Mrs.) JENNIE CLIFFORD
Route 1, Hammond, W. Va.

DEAR EDITORS OF THE SIGNS AND ITS
READERS:

I thought with my renewal I would send you a letter and now it seems I have no subject to write on. We know the Bible is full of subjects, but when man is shut up what can he do? He is sinful and vile and void of understanding in himself, but God, the eternal God, who created all things by Jesus Christ and these things being hid in God from the children of men, and man being made subject to vanity his carnal mind is at enmity against God, not subject to God's law nor indeed can be. It is no wonder then that he is at a loss to know what

to write when it comes to a Bible subject because the Bible contains the truth and the will of God. God revealed the truth unto Abel, therefore, Abel offered a lamb of the flock showing forth the true Lamb of God who then stood as the Lamb of God already slain for sin even before he created Adam out of the ground because the earth was not yet created. In the beginning God created the heavens and the earth and all things were hid in God until the appointed time for them to be developed. Then he began to manifest these hidden things to his children as he did to Abel. So with Noah, even at Noah's birth, it was said he was called Noah saying this shall comfort us concerning our toil and labor of hands. Concerning the ground which the Lord had cursed because man had sinned while in the garden of Eden, it being hid from man that Jesus stood as a lamb slain for the sins of his bride, the church, the Lamb's wife. As Eve was created in Adam so Christ's bride was chosen and elected in Christ before the world was, chosen in him to be made holy and without blame before him in love. God knew what Adam would do when he put him in the garden to dress and keep it. The earthly man Adam failed, but the heavenly man Adam did not fail, he kept and dressed his garden.

God plainly told Adam that in the day

that thou shalt eat thereof thou shalt surely die, so he ate, died, sinned and fell to till the ground that he was created for. Christ came and did what he stood for as the slain Lamb to dress and keep his garden. Both of God's purposes were fulfilled. The earth was tilled by the earthly man Adam and the garden was dressed and kept by the heavenly man Adam. This was revealed at Noah's birth that he should comfort us. The us was his family in the ark, they were comforted there in being saved from death and destruction with the ungodly world. Noah's righteousness was of the Lord just like Abel's righteousness was the Lord our righteousness and all others who ever will be saved because it is "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." All men hath not faith because it was not given to them, but you my people believe because it was given to you to believe in Him like it was given to Abel and Noah and the prophets of old. Faith is the gift of God, so how can any one who reads and understands the Scriptures believe anything else. "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." Let us follow Jesus Christ when he was here and see what he did. Note for example, Zebedee with his two sons were in the ship and he called the two sons and said follow me. He did not call their father nor all that he came in contact with but he called whom he would. He did not choose everybody but he chose his wife. A man chooses a wife, marries her and calls her his wife yet man finds fault with Jesus for so doing. Why does he not take all the girls in the family where he gets his wife? Because he does not want them all. The one he has chosen is called by his name. It does not change the names of the other girls at all, it only leaves them just where they were. Why

call God unjust then? Because they are evil and carnal and their carnal minds are at enmity against God, not subject to his law nor indeed can be. Noah was found righteous in his generation because the righteousness of Christ was imputed unto him. Christ was the only one found righteous in his generation. Noah and his family were the only ones called to enter the ark and not one failed to enter. So with Christ's generation not one of them shall ever fail to be saved. It is sure and certain the prodigal son was ransomed before he returned home because the ransomed of the Lord shall return. He was a redeemed son and not a law son. The elder shall serve the younger. Jacob have I loved, yes before he was born. Before he had done any good or evil that the election might stand. The election took place before the foundation of the world. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "I will have mercy on whom I will have mercy." What is man anyway? He is full of corruption so why do some people feel to be so important and wise? Adam and Eve seemed to have been happy and content in the garden before they became wise, before they were influenced by the serpent. But after Eve was influenced she desired to be wise and after that sorrow and dread were on them. What comfort do we get out of it? Yours in hope of eternal life.

JAMES W. LINN

Route 3, Coleman, Texas

MR. AND MRS. F.E. SKINNER,
HOUSTON, TEXAS.

DEAR SISTER AND BROTHER:

I knew a fellow that dreamed one time he was standing before a very small crowd of peculiar, funny looking people and he held in his hand a little book like a Bible but it just had three books in it. Like Matthew, Mark, etc. but several chapters in each book. This fellow said the

book seemed like a Bible but he did not remember the names of the books or a thing in the book, but he was trying to say something about the wonderful works of God and was reading from the first chapter of the last book in the book. Sometimes I am made to think all this world strife and confusion is the beginning of the end. I do not know, we are just human and I the least and most unworthy, but the biggest when it comes to manners and unrighteousness of my own. I just do not have any and cannot or have not found how to perform that which is good. I hope I can truthfully say the will to do is present, but I know I can say as Paul did "how to perform that which is good I find not." There are many good people on earth today who say they can do things. If so they are better than Paul, and in possession of a power that Paul did not have, and I do not believe it either. I believe such people affirm such in ignorance, and I am not guilty myself, but I hope I can say as Paul did in that "I did it ignorantly in unbelief." Paul worked at it so hard that he even cast the saints into prison, but it seems the harder he worked at it the smaller he saw himself at God's appointed time. Solomon saw himself blacker than the pots of Kedar. He saw himself in the true sense a helpless dependent sinner in the sight of God. I believe any one when he sees himself as the poor publican did cannot say anything except "God be merciful to me a sinner." Then he realizes he can do nothing about anything and that it is all done for him. God had a purpose in Paul doing as he did and also Solomon and all the rest whether Cain, Abel, Isaac, Ishmael, David, Sampson, Peter, John and every one, every human being from Adam and Eve on down to now and from now on. I know I have said I did not believe God predestinated every act of every man, but I have also said in some of my letters to you that I have said many things

that were not right. I believe God has a purpose in every act of every man whether elect or non-elect, whether chosen of God or no, whether sheep or goat, good seed or tares. We know that God who cannot lie chose some and promised them eternal life in Christ before the world began. Christ, when he was on earth in speaking of the end of time, said he would separate his sheep from the goats, and I believe now there are sheep and goats on earth. But that judgment belongs to God and men had better let it alone. We are creatures subject to mistake "made subject to vanity." Vanity is unrighteousness, bigotry, hypocrisy and everything else that is against that which is right. What does that have to do with God predecreeing every act of every man, and why does he chastise his people if he predecreees every act both righteous and wicked? How could God's mercy, love and righteousness have been made known unto Paul (and all others) unless there had been need to show mercy. "For God hath concluded them all in unbelief, that he might have mercy upon all." Rom.11:32.

Again "All Israel shall be saved." "I am not sent but unto the lost sheep of the house of Israel." "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." I am glad that *shall* is in there. In fact, take the *wills* and *shalls* out and what have you. The *shalls* and *wills* are just as positive in speaking of one subject as another. The *shalls* and *wills* of a king are his decrees to his subjects are they not? God is an all wise, infinite, supreme God and king of love, mercy and foreknowledge. He rules in the army of heaven and among the inhabitants of the

earth. None can stay his hand or say what doest thou. He speaks and it is done, he commands and it stands fast. When God says it shall or will be done or not be done it most certainly will be as he says. What has all this got to do with God decreeing every act of every man that ever was or ever will be on earth? Let us see what is written. "Many shall be purified, and made white, and tried; but the wicked *shall* do wickedly, and the wise *shall* understand." Daniel 12:10. "He keepeth all his bones; not one of them is broken. Evil *shall* slay the wicked: and they that hate the righteous *shall* be desolate. The Lord redeemeth the soul of his servants: and *none* of them that trust in him *shall* be desolate." Psalms 34:20-22. Christ is speaking. "Verily I say unto you, All sins *shall* be forgiven unto the sons of men, and blasphemies wherewith soever they *shall* blaspheme: But he that *shall* blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:28-29. I believe these scriptures plainly teach that all men that ever were or ever will be on earth blaspheme, but all do not blaspheme against the Holy Ghost. If they do, all men are in danger of eternal damnation and I do not understand it to be so that any of those chosen and promised eternal life were ever in danger of eternal damnation. Some one might say Paul blasphemed against the Holy Ghost. Paul said he blasphemed etc. but did so in ignorance and unbelief, but I say Paul did not blaspheme against the Holy Ghost. Paul said, when it pleased God to reveal his son in me I conferred not with flesh and blood. He did not ask some one what to do. God told him what he must do and Paul did it, and that was the opposite of what he had been doing. Did he blaspheme against the Holy Ghost? "And hope maketh not ashamed; because the love of God is shed abroad in

our hearts by the Holy Ghost which is given unto us." Rom. 5:5. Read Rom. 1:16 and I Peter 1:5. I mention these to show, as I see it, that all men blaspheme. They are wicked and sinful and are made subject to vanity. They do nothing except follow after vanity, wickedness and unrighteousness until turned about as Paul was. God has a purpose in this, he saw the end from the beginning. All things were known unto him before creation, even the falling of a tree or a sparrow. Then is it not written "the wicked shall do wickedly, and none of the wicked shall understand?" Are they going to do anything except wickedness? Do you not believe that *shall* is a decree and God has a purpose in it? Was not this predecreeed or predestinated? If there is a difference tell me. Are they going to do differently from what God said they would do? I say no. Will not some be purified and understand as God said? I say yes. Do they purify themselves or is it a gift? I say it is a gift and God's work and righteousness causing the creature to act through faith. Then does the scripture answer the question, why is this so with the wicked? Pharaoh was a wicked king of Egypt, even a "great dragon" as written in Ezekiel twenty-ninth chapter. In the ninth chapter of Romans we are told in speaking to Pharaoh, "For this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." All this showed God's mercy and power to the glory of God as in all cases of the wicked he shows his power over their power to his glory. I believe the old dragon is still at work, even trying to make people believe he is God, but I also believe he will end as did Pharaoh. God has a purpose in the doings of the earth at present. As far as I know there may be some Pauls even now who are doing everything except the righteousness of God and I believe God has a purpose in that, and that he de-

creed or predestinated it, and that he also predestinated that at his (God's) appointed time that same one *shall* be turned about and build the things he once tore down as Paul did. All this is to show God's chosen how little they are, how helpless, how dependent and to teach them something of God's mercy and love and show forth his power. "We love him, because he first loved us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." "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." If we had to work to get it that would be paying, but it is a gift and we cannot claim to work or pay. We are admonished to be not high minded but fear. "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." "Faith is the substance of things hoped for, the evidence of things not seen." I have written a much longer letter than I intended to do when I started. All mistakes in it lay to me as being an imperfect creature. If anything in it is comforting or is truth it was truth before I wrote it so I desire no credit whatsoever for it. I can only say I hope, I believe. If we agree we rejoice together and both say as did the poor publican, "God be merciful to me a sinner." Both of you write us when you feel like it.

URBANE

Hartford, Ala.

MINISTRY OF MERCY

2 Cor. 4

Paul speaks here of a specific ministry, one where mercy is in vogue. A ministry in the absence of a minister would be void, therefore, we see the essentiality of a ministry necessitating a minister. He also sounds a note of possession and reception. The former is this specific ministry, the latter mercy, assuring those

who are the recipients of the above said ministry and mercy they do not faint. I, individually, feel there is no cause for faint to those who are the possessors of both this ministry and mercy, assured of the fact by personal experience that all avenues of escape having been sought and none found, but this ministry opened the door of mercy and made me cry, "Come thou fount of every blessing." I love this ministry better than I love my own life, the one and only where mercies abound. All others in this world are to function along the lines of justice, but this particular ministry to a particular people functions alone upon the principals of mercy. The constituencies of this ministry are equal to the constituent, not true of any other ministry. Heirs of God and joint heirs with Christ. Rom. 8:17. This being a fact it so qualifies them of this ministry to renounce the hidden things of dishonesty. Second verse of above chapter. Before renouncing the hidden things of dishonesty, I ask where are they hid, and who hid them? If so, who save God knows where they are hid? If God hid them would you not cut a caper attempting to renounce the hidden things of dishonesty, assuming that God hid them, until God pointed out to you where he hid them. Ah! gentle reader, if you are as numb skull as I am you then could not find them, however ambitious you might be to renounce them. Continuing to assume that God hid them he would have to lead you to them, and then give you zeal and courage seasoned with grace to make you renounce them. Note, not renounce the place where they are hid but the things which are hid. Surely, oh surely, God hid them. I spake it not to you concerning bread, (Mat. 16:11) but of the doctrine (Mat. 16:12) Yes, oh yes, the doctrine of the Pharisees and Sadduces is a dishonest doctrine. It is so dishonest it misleads the believer of it. I do not endorse theft and burglary, murder, cheating and lying, but on the

other hand disdain them together with all unrighteousness of fellowman to fellowman, but I feel sure that the most outrageous and uncalled for thing in this world is the crafty walk and the deceitful handling of the word of God. That principal will walk right into the depths of your soul and steal it, and then not stop but cast it into hell. It is said to steal my purse is to steal trash, but to steal my soul is to steal my all. I feel to extol the God whom I serve in the Spirit of my mind for his mercy in this ministry for surely goodness and mercy have followed me all the days of my life. I feel further to thank him for the abundance of the revelation of his Spirit in that he revealed to me that I was, am, ever have been, and will always be, while I remain in this tabernacle, a sinner saved by the grace of God if at all. Now to the manifestation of the truth and the commendation of ourselves to every man's conscience in the sight of God, there is nothing further from the manifestation of the truth than a crafty walk and deceitful handling of the word of God. In other words a crafty walk and a deceitful handling of the word is evidence of unregeneration. Paul seems to teach that a manifestation of the truth is a commendation of ourselves to every man's conscience, not in the sight of every man, however, but in the sight of God, and to that I agree that the making known of the truth is most commendable, for the fact we could not make the truth known, did we not know the truth, there is freeness in the knowledge of the truth that far surpasseth the sincere seriousness of the conscience of every man, not in the sight of men of course but in the sight of God. "And ye shall know the truth, and the truth shall make you free." John 8:32. So all in all we gather from Paul that he was teaching passiveness of the creature, and hinging activity wholly upon the fact that God is active in the premises, which he is, for he (God) is all

powerful both in heaven and earth. The facts remain that we are helpless in the premises, but the absence of a crafty walk, and the absence of a deceitful handling of the word of God in order to make manifest the commendation of ourselves are evidences of the fruit of the Spirit. Trusting to be a constituent of this ministry, I beg at the feet of mercy thou wouldst keep me disrobed of craftiness and deceitfulness, and forbid that I attempt to make a commendation of my own volition and accord, but on the other hand I beg for thy Spirit to lead me and guide me in the way of all truth that I might make a right and proper and acceptable commendation in thy sight, wholly and acceptable unto thee. The singularity of this ministry and administration of mercy is it demands and commands the highest spiritual respect from all of God's people who know the spiritual benefits derived therefrom for to you it is given to know the truth but to them it is not given. Remember the knowledge of the truth is purely the gift of God without worth or merit on your part, but wholly by the mercies of God dispensed to you by this minister (Jesus) under whose ministry you are and Paul declared he was seeing that. In conclusion I trust all that are of like precious faith are seeing the same, and reaping the sweet benefits from the functionings of its perfection. A trembling sinner, yet I hope.

F. A. COLLINS

Hooker, Okla.

DEAR PUBLISHERS:

Please find herewith money-order for \$3 to renew my subscription and \$1 for the book "Resurrection of the Dead." I rather approve the publishing of such a book. It may tend to preserve some of the landmarks of our faith for a later date. Paul says in 2 Cor. 12:14 "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I will seek not yours, but you: for the children ought not to lay up for the par-

ents, but the parents for the children." Moses is counted to have written the five books of our Bible for the generations after him. The old prophets wrote many books for the children of Israel. They were also written for our learning, admonition and instruction. Then our fathers, the apostles, laid up the many books of the gospel for the children of God in the latter day. That was their duty as they ought to do. But the children "ought not" and could not lay up such blessings for the parents, so we have our preachers and ministers now who lay up for the churches many things which the children ought not and cannot lay up for the fathers, and I would be pleased to procure the book on the resurrection that some of my children could have it to read when they desire it. I would not possess it long, but it would soon be laid up for the children. We still enjoy reading the *Signs*. With best wishes.

E. G. WEBB

Topsham, Maine

ELDER R. LESTER DODSON:

Dear brother in Christ, and when I say that and think of the meaning it stands for what an awed feeling it gives me to think a sinner like me is claiming relationship to one whom God has called to proclaim his Holy Word. It says in Romans 8:1 "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" and I say to myself do I walk after the Spirit? The older I grow it seems the less I know. I would like to feel more of God's presence with me that I might not feel so dull and such a laggard, and still I know the blood of Christ cleanseth us from all sin. It was for just such a sinner as I am that he died and why do I question God's word? I see people that are so satisfied with themselves and what they do but I would not want to be like them, that would be conceit to me for I know in my flesh

dwelleth no good thing, and still since I have been sick I can see God has been mindful of me and I try to be grateful. This world is in such a commotion one hardly knows how to plan. The cousin that came up to Bowdoinham once to hear you preach is here at her home and asked to be remembered to you and say "she was holding firm to the faith." She was operated on a year ago and had to have both limbs taken off above the knees. She goes about in wheel chair and still so cheerful. God gives her wonderful strength to bear her misfortune. I feel it would be good to hear you, who can reach down into the depths and bring forth a message to the comfort of a poor sinner. How I wish I might see more in the Scriptures but I am not given that privilege. I believe we are told to be content with what we have for he said, "I will never leave thee, nor forsake thee." When I see others get up and tell so much I would like to do the same, but it is with stammering and loss of words to say what I would like to convey of God's goodness to me. Well, Elder Dodson, I have started three letters to you and this is a poor substitute. I wanted to say I am home now for which I am very thankful, but have to be very careful. No more putting on and taking off double windows and no more lawn mowing. It seems to me I am not of much use, but I am a bit afraid, not of the passing, but of what I might suffer. How the flesh hates to be hurt and how we dread it, while we know God will not put on our shoulders more than we can bear. I received the book and thank you but I have not received my July "*Signs*." I wondered why but I know it was for some good reason. I hope this finds you and your family all well, and I do hope I will have the privilege of hearing you preach in some future time. May our God bless and keep you and give the knowledge to rightly divide the word of truth to the honor and glory of God. Ex-

cuse all that is amiss in this letter. Love and sweet fellowship in hope of eternal life in the world beyond.

(Mrs.) RACHEL BEAL POTTER

P. O. Box 166, Media, Pa.

MY DEAR BROTHER HARWELL:

The time of year has again come around that is called Christmas, this day being observed as the day of the birth of Christ. In probably a very few cases there are some that do really observe this day in that respect, but I feel that many have no regard for the real signification. We meet and exchange words or greetings, we know what this day signifies, that is according to the reckoning of man, but there is no real historical fact that has given us the real truth that we do know the exact time of the birth of Christ. According to my understanding it was a little later in the year. But what does it matter whether we call the twenty-fifth of December, or the tenth day of January the Christ birthday, we know this that he has come and that he will come again, that time is nothing to count with God for a day may be as a thousand years or a thousand years as a day with him. But in that day that he comes to make up his jewels, that we shall all stand before him to give an account of every deed or thought done in the body, in that day of this great gathering we shall not be concerned about what year or what day of the month or week that we were found short of meeting up to the exact measurement that had been prescribed for us, because we know that there is not a day but what we are found guilty. We are weighed in the balance and found wanting. Dear brother Harwell, when I meditate on these things I hesitate to write or talk about them. I do not feel able or capable to pass any remarks. This I know that as that dear old saint said in the ages gone by, I feel that I am the chief of sinners and that not only one day but every day. If I was

weighed in the balance and to meet fair and square measure for measure in the exact dealings with my God, I would be so short that my works would not be seen, all smothered out by the ever prevailing lust of the flesh, the cares of the world and the many idle foolish things that come and go through this old body, but thanks to God that he has given us a hope through the blood of Christ that by this hope through faith we may, through this shedding of precious blood, become partakers of those heavenly things without the full requirement of giving measure for measure. I was glad that you were comforted by my last letter. I know, like anything I write or talk about, the contents were not much. Much of the time I feel, as dear old Job said, that I would like to hide if possible from the face of God. I would rather go into some secret hiding and cover my face with ashes in shame from the presence of my God, than stand up and proclaim any good that I have wrought or anything good in me. I sent a copy of your last letter to my son who is in the U.S. Army, and stationed at Fort Leonard Wood, Mo. I told him to write you if he had time or go and see you if he could. I do not not know how time is with him but I think he will go to see you if he can arrange it. I understand the boys in the army are very busy. I hope that you will be comforted with that precious hope until your race is run.

Yours in the bond of true christian fellowship.

HENRY TOWNSEND

Williamsville, Mo.

DEAR EDITOR:

I am sending the foregoing letter which I received a few days ago from brother Townsend. I would rather receive a Christmas present like the above letter than anything else that I can think of for he speaks my feelings so much better than I will ever be able to do. I would like to see it in your beloved paper

that others may read and be comforted so that we are not alone in our feelings when we are cast down like poor old Job was many times long ago. How different to what we so often hear around us in their boastings of how pure and holy some folks seem to feel in their self righteousness, and how much good they claim to be doing for the Lord. Like brother Townsend I feel more like hiding some place until it is all over for I have no righteousness to hide behind which often makes me feel with the poet:

"Hide me, O my Saviour! hide
Till the storm of life is past."
and
"Cover my defenceless head,
With the shadow of thy wing."

Such confessions as brother Townsend gives us sin sick people are so much help to us when we feel to be all alone. Oh, how it cheers us up in our loneliness to feel that God has a blessed people scattered over all this sin cursed world showing, as God has promised us, that he will not leave himself without a witness, and he will never leave us nor forsake us.

Please find enclosed \$1 to apply on your expense in sending us your highly esteemed and beloved paper. It surely is a welcome visitor in our lonely home. Without it life would be miserable for it is all the preaching we get. I have been confined to the house and we scarcely ever have the privilege of meeting with those of like precious faith. May God long spare your life to publish the glad tidings of great joy to all lovers of God's eternal truth, especially those that are afflicted and deprived of ever hearing God's servants proclaim the gospel in person. May God help us all is my desire.

WILLIAM M. HARWELL

Sierra City, California

TO THE EBENEZER CHURCH,
NEW YORK CITY

Dear Brothers and Sisters:—I feel I must write to you once more, and if it is of the Lord I know he will direct my pen.

Of myself I have not words to express the things I feel and would like to tell you about. I would like very much to be with you. I realize I am missing much. I often think of our pastor's preaching when I was with you last, and what a wonderful feast it was to me. The articles in the *Signs* are very precious to me as I believe they must be to all the scattered ones who must be fed with spiritual food. Our God says, "I will never leave thee, nor forsake thee," and I for one can testify that this is the truth. I have been through some hard trials in my life and I feel I have deserved them all, but God has been good and long suffering with me, and has never sent me one too many for my good. When I have felt to be a great sinner and undeserving of his notice, nearly always this comes to me "their sins and their iniquities I will remember no more," and many times this comes to me, the Lord our righteousness. Yes, our righteousness is in our Lord, not in ourselves. This is my hope, there is none good, no not one, but the Lord has laid on him the iniquity of us all. Why? Because we were chosen in him before the foundation of the world, that we should be holy and without blame before him in love. Yes, he knoweth our frame, he remembereth that we are dust. Christ our Saviour says, "No man is able to pluck them out of my Father's hand." This is precious to trust in, in these perilous times. I hope all are well and dwelling in peace in these war torn times. Your sister I hope.

NELLIE H. ARNOLD

919 Asheboro St., High Point, N. C.

THE WISDOM OF GOD

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." It is plainly expressed in this scripture that some of the wrath of man is unrestrained by the Almighty God and in his wisdom this unrestrained wrath of man which God permits will come to pass

and redound to his praise and glory. To do evil that good may come is condemned by the apostle Paul, but yet for God to permit evil that he overrules for good is part of his wisdom. The question why sin ever entered the world is a mystery, but if we are going to believe the Bible we will be bound to admit that man is cursed with sin, and we know that God being all wise, perfectly holy, just and good, could have destroyed man and sin at its beginning. Having perfect foreknowledge of all things that he was about to create or make, and having a perfect foreknowledge of all their actions, even their days being numbered, he knows the names of each and all of them, and it is said that the eyes of the Lord are beholding, the evil as well as the good. He knows the thoughts of the mind and the intentions of the heart of man and we do not have to tell the Lord what we are for he knows us. His purpose is designed to the best interest of his creation. We know God having all power could have created man in a state so perfect that it would have been impossible for him to have fallen, but the fact that God did not create him that way is his permitting sin to enter the world. Consider all of this and compare what we have gained by the cross of our Lord and Saviour, Jesus Christ, with what we lost in the fall of Adam and Eve. I am writing this because some have denied this doctrine, but we cannot get around it without just saying I do not believe the word of God. The apostle Paul said, "Charity (which is love) never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away." It is not puffed up, there are no greater or lesser degrees in love but all one in Christ. Charity "beareth all things, believeth all things, hopeth all things, endureth all things." God is everywhere present over the whole universe all at the same time. While we

sleep God is right there watching over us, and not only us but all of his creation and there is not even a bird that falls without him. God knows and sees every move, not only of human beings but all insects and all creation. We are to have a childlike faith, and when God speaks to us in his Holy Word we are to believe what he has said if we cannot explain all about it. I am rooted and grounded in the doctrine the best I can understand it, and try to turn a deaf ear to all, except in accord with God's word. The power of God is something terrible that we cannot understand all about, but we know by his power the world, sun, moon, stars and also the fallen and holy angels were created by him and thrown out in space to fulfill the purpose for which God created them, and it is said, he is "upholding all things by the word of his power." We probably could hold up under two hundred pounds, not figuring the atmospheric pressure, but just think of all the worlds and the inhabitants thereof being held out in space by the power of God. Man can shoot a cannon and God at his will and command in a moment could create a dozen worlds like this. "He spake and it was done; he commanded, and it stood fast." We note God's power at the time of Jesus' crucifixion when Peter smote off the ear of a servant of the high priest. Jesus said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Notice that with all the mad fits and rages of the high priests to put Christ to death they could not do one thing but talk until the time came for the power of God to deliver him to them to be cruci-

fied, and we have gained far more in Christ Jesus than we possibly could in Adam who only brought on us death by his fall. God breathed the breath of life in Adam and he became a living soul. Adam was earthly, was made of the earth and at death goes back to the earth "for dust thou art, and unto dust shalt thou return." The first man Adam was of the earth and the second man Adam was the Lord of Glory who came direct from heaven and Christ said, "No man hath ascended up to heaven, but he that came down from heaven." "I and my Father are one." "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Christ was a quickening spirit. Christ Jesus in the divine sense is without beginning of days or end of life, but for the elects sake he has taken on a body subject to death. All this shows God's power.

THOMAS W. KIMSEY

Route 1, Box 901, Auburn, Wash.

DEAR BROTHER DODSON:

Some dear saints of the Lord sent me five copies of the *Signs* and it seemed like a dear friend coming to see me. So many years I have had the good paper. My mother, an Old Baptist, died in 1933. Since then I have been without the paper. I am taking three Old Baptist papers on the west coast, but to me the *Signs* is the leader of them all. I am a firm believer in Predestination and how thankful I am we have a Saviour who rules and reigns in heaven and on earth. We do not have to look to man for our salvation. The earth is getting to be a seething cauldron of fire and war. If the people would look to the Bible for their guidance more, but they misconstrue the Scriptures. In 1939 I united with the Little Zion Predestinarian Baptist Church at Chehalis and was baptized by

Elder Peters. I have been a believer of the Bible for many years, but I felt I was not fit to unite with the people of God. So many dear saints I have known have passed on to their reward. I am all alone in my small home, have passed my seventieth year and do not have very good health, but my Saviour has provided a way for me to carry on and I thank him for all my comforts and blessings. My daughter, a member of the Old Baptists, died in 1936 which left me alone. Mother and daughter came with me to this state in 1906 from New York state. I am waiting the call to come home. I was privileged to bury mother and daughter. May God's grace guide and uphold you. A sinner saved by grace if saved at all.

(Mrs.) JENNIE CLIFFORD

Phonecia, N. Y.

DEAR BROTHER AND SISTER SLAUSON:

I am confined to the house with a very disagreeable head cold and sore throat. Have not been able to read much on account of it. We hope you are both well and that we did not do you harm by keeping you both up so late the evening we were visiting at your home. Since pleasure driving has been taken from us we seem to hunger more for the fellowship and love of our brethren. The people of this world, whose desires are only of and for the pleasures of this world, never satisfy that which is uppermost in our hearts. Just while I am waiting for the house to warm up so that I can get up, some sweet meditations came to me, and I felt I would like to share them with you folks. Just how to begin I do not know and hope that if it is just a desire of the flesh I may not pen a word. It came to me how sweet to assemble ourselves together in love and fellowship. If there be no love there can be no fellowship and our assembling together is in vain. I believe it is one of God's commands where it reads in the Scriptures, "not forsaking the assembling of ourselves together,"

and that it is for his children, those that have been born again of that incorruptible seed by the word of God which is in Christ; because of that love, that divine love, which he has shed abroad in our hearts not for anything we have done, but because he chose to have a family set apart to call his own, and sent his Son to redeem them from their sins; otherwise they stand in this sin-cursed condition to perish for God hates sin, cannot even look upon sin, but the regenerate is given an abiding place in the cleft of that Rock which is Christ Jesus, and in him there is security and peace. In this world (natural) there are all kinds of snares to try us, and it is only by God's restraining power that we are not the world's victims. How much to be thankful for when we are enabled by his Holy Spirit to get even a glimpse of what may have been ours. Though we walk through the valley of the shadow of death he is with us, his rod and his staff comfort us. What love he has for his children, what mercy that we are not consumed by his wrath. I love to think of when we are passing through this valley of the shadow of death, and is not that our travel here on earth, death to all things we once loved, death to sin because we are no longer blind to our sinful nature but know sin and suffer for sin while we feel we are so helpless to even think a good thought or do a good deed, and while the rod of chastisement is upon us his staff is with us. They both go together. If we did not have him to lean on, his grace, his mercy, we would not endure the cup which we must drink. God has given us all this through his Son who suffered all the agony and shame for the sake of the elect. The burden was all his and he bore it alone, forsaken by all his disciples, and for a time felt forsaken by God, and was made to cry out, "My God, my God, why hast thou forsaken me?" Have you not often felt to cry out from the burden of your soul those very words? I have, but nothing in compari-

son to what our dear Lord had to pass through for the sins of the whole family of God chosen in him before time began. We cry out for better things, but when our sins come before us those are big things, yet he endured the suffering for them. What a wonderful God we have to show us poor unworthy creatures such love and mercy. It is only by the grace of God we are what we are. Since he called us out of our sinful state and still keeps us until we have finished this world's journey, how often I feel that we need not despise the greatest sinner in this world. Our journey may soon be ended or it may be a longer one, we are all in his hands. Even the wicked cannot say to him, "What doest thou?" I hope, as sister Mary Faulkner said, I have kept the faith when my time is ended. What comfort and assurance to be able to say that. It is a nice sunshiny day. Hope to be able to be with you all Sunday and will if the Lord wills it so. My thoughts are like the author, very imperfect unless spiritually given. I have not told you anything you do not know. It is only to those of like precious faith we can open our hearts. We both have in memory some very sweet letters you have written us, and they were precious because they contained messages which were inspired by the word of God, I believe, and given to us just when we needed them. An unworthy sister if one at all. Love to you both.

NEVA BROOKS

46 Cedar St., Kingston, N. Y.

2 CORINTHIANS 5:17

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The scripture under consideration was the writing of the apostle Paul, and was addressed to the church of God at Corinth, or to those that were born again, to those born of the Spirit by the incorruptible seed by the Word of God. This scripture was addressed to the living, and Paul, as we all know, was one of those that was born of the Spirit or born from

above. Born of that incorruptible seed by the word of God. Thus, being in possession of such virtues he was qualified through and by the Holy Spirit to be able to write and set forth the things that he had tasted, handled and felt of the word of life. Therefore, in addressing the Corinthian brethren, he well knew and was very able to tell them of evidence or the marks that should be when he said, "If any man be in Christ, he is a new creature." Paul was only writing what he had learned in this great school where Jesus Christ is the great teacher which teaches as no man can teach. How well Paul had learned by this teacher that he was a new creature, that in his past life he had no use for the things that he now loves. All were new to him. He has no more use for the old Jewish rites and ceremonies under the old Jewish law. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15. So the Apostle Paul, with much boldness, was able to declare with power and demonstration of the Spirit because of the newness of life in him. It was altogether new to him that Jesus Christ died to save sinners "of whom I am chief." As he once said, he was a new creature when he was enabled to say this. At one time he was taking believers, bound, to Jerusalem to be persecuted, but not so when he could tell the Corinthian brethren, "If any man be in Christ, he is a new creature," for now Paul is a new creature in Christ Jesus. He that could take the life of the saints could not do it any more. Oh no, for he was a new creature, for when the stronger than he comes the strong man is bound. So it is today, he (the Lord) can take a beggar from the dung hill and set him among princes. He that did steal can steal no more for the Lord has taken him in hand. He is a new creature. The new birth brings forth new creatures. "And you hath he quickened, who were dead in trespasses and sins: Wherein in

time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:1-6. I am quoting the verses from Ephesians to bring fresh to our minds the great substance of what Paul meant when he said, "If any man be in Christ, he is a new creature." Some great and marvelous change has taken place and none know anything about what this change is except they have passed through it. You can tell others but they cannot understand your language. How well the one who has been made a new creature can read these lines we have quoted from Ephesians and say, once I was blind but now I see. Once the desires of our mind and of our flesh was our whole pleasure. We could roll sin and the things of the world as a sweet morsel under our tongue, but alas, like the dear apostle Paul, something over which we had no control has taken place in the one in whom this great work has been wrought. They are so different from what they used to be, the things they once loved they now hate. Sin has become exceedingly sinful. This one is not the same person. No, he is surely different in all his ways and desires. He is a new creature in Christ. Yes, he has a different home than before, his home is not of this world, but in the new Jerusalem. This new creature has different relatives than before. His father, God, Christ, his elder brother and a heavenly

place to sit in together with all the redeemed of God with all of like precious faith. Surely there must be a likeness of the new man in the new creature. Jesus said, "I am the vine, ye are the branches," meaning his own. There is always a likeness or a resemblance in the natural branch which gets its life, strength and virtue from the vine. Jesus is the true spiritual vine, so by and through that relationship there will show forth in the new creature an evidence by the fruit, "for the tree is known by his fruit," and, "ye shall know them by their fruits" says the word. It is precious fruit which the tree of life sends forth from the branches that get their life and virtue from Christ, the vine. There is a controlling power which is the Holy Spirit, teaching them all things. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," making and showing forth a full evidence that Paul was a new creature in Christ. "Old things are passed away; behold, all things are become new" said Paul. When writing to the Corinthian brethren Paul well knew the vanity of old things or his former life which was under the law. He had learned even though he was brought up as touching the law blameless, the feast and fast days and their custom of passover had all passed away. He had been taught that there was nothing in creature efforts that could satisfy God's holy law, and was made to fall down, as is every poor sinner, and cry to God. He was made to know "by the deeds of the law there shall no flesh be justified in his sight." So true with all the children of grace, they have to be taught that working to get salvation is vain. "Cursed be the man

that trusteth in man, and maketh flesh his arm." Each and every one must learn, "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." "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." "My glory will I not give to another, neither my praise to graven images." So the children of grace can say many times with Paul that "old things are passed away." Many of the children of grace verily thought in their early life that in themselves they could serve God acceptably, but like Paul when that light shone round about so much brighter than any light nature could give they have been made to cry, Lord what wilt thou have me to do. Soon then they find that "old things are passed away," As the poet said, "I cannot satisfy the law, nor hope nor comfort from it draw." The blood of bulls or goats nor the ashes of a heifer would suffice. "Old things are passed away; behold, all things are become new." Notice the word *behold*. Paul said, "All things are become new." We believe that he was endeavoring to emphasize the fact of a very important event that had taken place. What greater event takes place in this world than when a poor, lost and ruined sinner is made a new creature in Christ and all things become new. We believe that Paul wanted to impress on the minds of the Corinthian brethren that there was more to true religion than notion impressed on their minds. That there was something known and felt in the power of the resurrection from a dead state in sin to a newness of life in Christ, and impress on their minds the fact that there was a separation from the old things or the things that had been impressed on their minds in their former life, and that all things become new. Could we stop for a moment and consider the words of Paul,

"All things are become new." Surely a great event had taken place, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." There had been the ushering in of the new covenant ordered in all things and sure. God through his great abundant mercy, and the good pleasure of his will, withheld not his only Son begotten of the Father, full of grace and truth made under the law to redeem them that was under the law. He to be made sin who knew no sin that his people might be made the righteousness of God in him instead of offerings and sacrifices for sin after the carnal ordinances which could never take away sin. Thanks and glorious praise to the Most High God. There was the true sacrifice on the cross of Calvary pouring out his soul unto death for a people that deserved nothing but eternal wrath and punishment from the holy law of a righteous God. This sacrifice answering the full demands of the holy law in every jot and tittle putting the sins of his people away in the land of forgetfulness never to be remembered against them anymore. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Surely there is great adoration and praise proceeding from the tongue of one whom he has made himself known to. To such an one even the trees and things in nature seem at times to be praising God. Surely that is a time when "all things are become new." David said, "He (the Lord) 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." A new song, a song of praise; surely it is a new song when one is brought up out of this old horrible pit of darkness and mire of our Adamic self, as we see ourselves in this clay that separates us so far from a God

whose ways are as far above our ways as the heavens are above the earth. Instead of one having anything to stand on he is in mire sinking farther and farther away from this God, but when through the great riches of his abundant mercy, he undertakes for such an one, and from out of this great gulf of separation such an one is brought up and his feet placed on something so solid that they can never sink, on the same rock that David was placed on which is Christ. Then there is a new song:

"If I must sing, I'll sing of grace
Which raised me from the fall,
And led me to a hiding place;
Jesus, my Lord, my all."

Surely then "All things are become new." Then one can say, "Let worldly minds the world pursue, it has no charms for me." Before it was not so, but now "All things are become new." Jesus said, "My yoke is easy." That which was a burden to us before is now easy to us. It is easy to leave the world behind. It is easy to go down into the watery grave of baptism and be buried from this world in the name of the Father, the Son and of the Holy Ghost, and be raised to walk in newness of life. Yes, "All things are become new." It is easy to love the brethren or those who have the mark in the forehead. This is something new, for before, sin could be rolled as a sweet morsel under the tongue, but now is made to hate the former life. It is a new thing for all things of our flesh to cause us pain. That true light shows that in the flesh dwells no good thing, shows that all our righteousness (of the flesh) is as filthy rags. Not only unclean and filthy, but it also will not cover our nakedness. We stand naked before him with whom we have to do. It is a new thing to know that his all seeing eye is ever over us and nothing is hid from his view. It is a new thing to find that we are at war, the flesh against the spirit, and the spirit against the flesh, so that when we would

do good evil is present, and that there is a chastisement for deeds done in the body. Thanks be to God who furnishes us such a strong weapon to fight with, that we are able to overcome the evil one. This weapon, the sword of the Spirit, which is the Word of God enables us to say at times, "I will fear no evil: for thou art with me; thy rod and they staff they comfort me." This Great Captain of our salvation has gone before, he will lead us to peace. He has come and preached peace to us who were afar off and to them that were nigh for through him both have access by one Spirit to the Father. It surely is a new thing to find that we are no more strangers and foreigners but fellow citizens with the saints and of the household of God. Paul says, "Ye also are builded together for an habitation of God through the Spirit."

AMASA J. SLAUSON

Wilson, N. C.

ELDER R. LESTER DODSON,
DEAR BROTHER:

I enclose herewith my check for \$2 to pay for the renewal of the subscription to brother Hilliard Thomas. He asked me to say to you for him that he enjoyed reading the *Signs* better than any paper he had ever read. Brother Thomas is a member of the church of my membership. He was with another religious order for about twenty-five years, but about four years ago he asked a home with us, has made a very good member and is one of our deacons. I received the *Signs* one day this week and found that you had asked Elder W. D. Griffin to come on the staff as an Associate Editor and I want to approve of the selection. I am personally acquainted with Elder Griffin. He has visited our association, the Black Creek, and I heard him preach more than once and have read much of his writings. I feel that he is very able and one of the safest parts of it is I consider him very sound in the doctrine all the way through

and that will make his writings very acceptable among the readers of the *Signs*. If I know anything about it, I am very much in love with sound preaching and writing for it properly teaches the children of God what they need to know, rather than being misinformed and possibly instructed along the line of conditions. The things of our God and conditions will not mix, nor will they keep peace where both are advocated. To have Elders in different parts of the country associated with the paper keeps a close connection of first preference especially where the Elder is of good report and highly esteemed by those whom he serves. Personally I wish you and the paper success as long as it continues as it has since I have known of its writings. I am feeling that it will. Yours in the bonds of the gospel of the son of God.

E. L. COBB

Route 1, Box 40, Gallion, La.

DEAR BROTHER DODSON:

I do not feel worthy to address you thus but I hope there is that relationship in the Lord. Enclosed you will find \$2 which I am sending for the *Signs of the Times*. I have been reading a dear sister's paper for six or seven years as she passed them on to me and how they did feed my soul I hope. There are just a few in number in the church here, and our dear preacher has passed away so I do not know whether we will find one to come preach for us or not. If not the *Signs* will be all the preaching I will receive. Hoping to receive the paper soon I remain your sister if one at all.

(Mrs.) W. A. JOSEY

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

J. E. Whitney, Ga., \$1; M. H. Moseley, Ala., \$2; Mrs. L. F. Bishop, Va., \$1; I. T. McIntyre, N. Y., \$3; Mr. and Mrs. S. J. Morse, N. Y., \$3; Mrs. J. T. Cockrill, Va., \$2; Mrs. Mae Thomas, Ill., \$26.

739 12th St., S. E., Washington-3, D. C.
 ELDER R. LESTER DODSON,
 EDITOR SIGNS OF THE TIMES,
 MY DEAR BROTHER DODSON:

Enclosed herewith is my check for one year's subscription to the Signs of the Times. This publication is not new to me as my father and mother were its subscribers for many years. However, its contents were not clear to me at that time, I only knew it as a part of the family. About two years ago the beauty contained in a passage of scripture found in Gen. 2:10 was impressed on my mind. I was not satisfied with just reading the scripture but made inquiries for an explanation when brother Alvis Rowe handed me a copy of the Signs to read. In that copy was the answer to my inquiry written by Elder Spangler of Danville, Va. Just why I did not subscribe at that time I do not know. Recently Chaplain Edgar West, son of the late Elder West of Indiana, gave me copies of the Signs for this year up to August. The articles written by the dear brethren and sisters in these copies is my experience and belief better than I can tell. It is my desire to subscribe now for the Signs, and should I live three score and ten or longer that I may renew over and

over my subscription to feast upon the wonderful messages it contains. To me it is a sweet thought to read of renewals of the brethren and sisters, mellow with the experience of grace. As I go among the Old Baptist assemblies in this part of the country I still see the sights I saw when but a child. Just a few gathered to worship an Almighty God. My intention was just to subscribe, but somehow I do not feel like I am writing to a stranger. A brother I hope.

FRANK T. SIMPKINS

52 East Park St., Weiser, Idaho

DEAR BROTHER DODSON:

Will write a few lines to let you know that I cannot pay my subscription to the *Signs of the Times*. Would not blame you not to send it any more although I surely would hate to give it up for it is all the preaching I get. I am still unable to attend church and never see a Baptist to talk with and O how lonely I feel. I have been suffering worse the last three weeks but feel a little better today. I have been told by the authority that our pensions will be raised this fall and if so I can send you some money then, but as now it is all I can do to live on what I get as everything is going higher all the time. It surely is hard to live in these perilous times, all alone and be afflicted too, but the Lord's will not mine be done. I will try to struggle on a little longer and have faith a little stronger for there will be resting by and by. I am now seventy-one years of age so it surely will not be for long. I wish you would publish this so my friends, if I have any, will know how I am. I am not able to write more, I feel that I am slowly growing weaker all the time. With love to all the household of faith and best wishes for you. Your sister I hope in Christ Jesus our Lord.

LEVICA C. PRATT

A STATEMENT

Elder H. H. Lefferts, of Leesburg, Virginia, wants our readers to know that his views on the Second Coming of Christ have changed since he wrote the letter which was dated "Philadelphia, Pa., Feb. 19, 1905," and which was republished in the August, 1943, issue of the Signs of the Times.

R.L.D.

EDITORIAL

RUTHERFORD, N. J. NOVEMBER, 1943

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

This quotation is shrouded with mystery, and is bearing relation to the Son of God from the beginning of all eternity. The corn of wheat, to our mind, is the incorruptible seed by the Word of God of which all mortality must be born before they can see the kingdom of God. We would like to follow this corn of wheat in the hand of the husbandman (God the Father) which purposed to send it (the corn of wheat) forth in the earth to bring forth unto him an hundred fold or a full crop. All that should come to pass was embraced in infinite wisdom that there was nothing old or new with him, and at the appointed time this wise husbandman sent forth his seed (his Son) into the world to do his will, to save his people from their sins, and as we follow the planting of the corn of wheat in the earth, the life that is in it manifests the life that is in it, and comes forth from the darkness in the earth into the marvelous light of the sun, and in like manner Jesus came forth

from the virgin that bore him and was manifest as God in the flesh. When he had fulfilled the will of the Father (the husbandman) he became obedient unto death, but did not see corruption, and not a bone of him was broken, and he came forth triumphant over death, hell and the grave, and raising him from the dead all power was given unto him in heaven and earth that he should give eternal life to as many as the Father hath given him. All the Father hath given him were of the earth earthy, and corruptible, and this life of the corn of wheat quickens the earth earthy and corruptible and brings it forth triumphant over death, hell and the grave and makes every one like himself which would be manifest in the perfect ear of corn. Then it is ready to be presented to the husbandman as the perfect results of his planting, and every grain of the crop is like the seed planted. After we are brought from darkness to his marvelous light we are made to mourn because of our sins, and hate the deceitfulness of the flesh which is strong evidence of the quickening into life by the Son of God, and we hear the words of Jesus again, "He that hateth his life in this world shall keep it unto life eternal." John 12:25. This proves that by the virtues of the incorruptible seed we are given to discern between the pure and the corruptible, and made to love one and hate the other, and this discernment is felt by the sinner as long as he lives in this mortal life, and when the end of his mortal existence in the flesh comes, the mortal is dissolved in death, and there is no longer hatred in existence, and he enters into rest. "There remaineth therefore a rest to the people of God." Heb. 4:9. While the apostle Paul was speaking of the rest of the child of God experimentally it is only a foretaste of the fullness that is to be manifested when mortality hath put on immortality, and corruption incorruption, and mortality is swallowed up of life. Paul wrote these

words after he had written the above. "So also is the resurrection of the dead." I Cor. 15:42. He then goes on to express the changes that shall be manifested, and then closes by saying, "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," I Cor. 15: 54-55. This has been the preached gospel of Old School Baptists from Paul until the present time, and we are persuaded it will be contended for as long as time lasts, and we note that in sixteen hundred and thirty-three the first Particular or Predestinarian Baptist Church was formed in London, and in sixteen hundred forty-four there were seven of these churches in London that published the first articles of Predestinarian Baptist Faith. In sixteen hundred eighty-nine the ministers and messengers of above a hundred churches in England and Wales met in London for the purpose of denying Armenianism, wrote the London Confession of Faith which the Hopewell Old School Baptist Church declared in its constitution was the faith and order of her body. All inquiring after her faith can refer to the reading in the London Confession of Faith and any topic of the gospel they can come to a close conclusion of her standing. We confess we are fallible creatures and likely to err, but the fundamentals are not changed, and the worded minute of her constitution calls for the resurrection of the dead. These things have been cavilled over by the brethren, and each one has felt to have the right to express their views as brethren, but there is one thought we should be mindful of, and that is to edify the brethren and be approved unto God. Our kind, merciful, Heavenly Father has given his only begotten Son to be made sin for us, that we should be made the righteousness of God in him, and every child of God is an heir of God and joint heir with Jesus Christ through the suf-

ferings of God's Son. As we do unto one of the least of these we do so unto Him, then what manner of men ought we to be in meekness and holy conversation, esteeming one another, and striving to edify one another in the body of Christ. We call to remembrance the experience of grace we profess to have and the work of God in our heart. That makes us believe in Jesus the Saviour of sinners, and makes us love the brethren. If we love the brethren we will take heed unto ourselves, and to the doctrine, and labor for the things that will make for peace, and all that would have tendency to confuse or gender strife we will avoid. Dear brethren, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

C. W. V.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth and he that reapeth may rejoice together." John 4: 34-36.

How much that we do want to mark out and direct the Almighty! How prone we are to bring him into the limits of our narrow vision! How often we do forget our own experience and delivery from sin! The Jews did not deal with the Samaritans, thinking that they were an inferior race. Our Saviour had a conversation with the woman at the well. Not having come into that degree of understanding, they thought he had gotten hungry by his long absence from food, but what a rich and heavenly manna he had to feast on that they, as yet, knew nothing about. "I have meat to eat that ye know not of." Some things were not good for them to know, but the time is at hand for them to know. What a Teacher

to teach them. Ah, how dark our understanding when the illuminating power of the Spirit is not made manifest. They thought surely some one had fed him. It needs being brought in direct contact with him to learn of and about him. No second hand work will do. The same lack of wisdom in his disciples at that time is in us now until revealed to us by him as it was to them. Although verily a man yet he had no gluttonous appetite to satisfy. "My meat is to do the will of him that sent me, and to finish his work." Here is what held him up and enabled him to bear up under the terrible things that came his way. And, dear child of God, this is the propelling power that carries you through every sad trial of life. Unless God's dear children were blessed to leave behind and forget parents, companions, lands and riches there would not be any service rendered to him, but if led by his grace, his desire becomes our desire. Things of nature lose all their significance and our meat is to follow him, but we cannot do this until blessed to do so. We cannot see what a blessed state we are in now; we cannot see that God has elect vessels in Samaria until it is given to us to see. We think times will get better after awhile. We see very little evidence of God's riches and that his children are very few. To us in the flesh it is four (in complete vogue) months until harvest, but when we have a refreshing from him he tells us that such is not the case. What a time of communion is this as he tells us this good news. He tells us to lift up our eyes and to look. Ah, how eagerly do the children of God do this. Winter, spring and summer have been so long, but now that welcome harvest is at hand and we knew it not. We could not know it sooner because we were not looking, we could not look any sooner because we did not know to do it. Now let us look a little closer: "He that reapeth receiveth wages." Not he that will reap, nothing

like that to these poor disciples that have been deluded so long, but a cheerful, positive statement of truth to a character made ready for it. So long had they been eating perishable meat; so long had they been eating husks, and now the killing of the fatted calf has been made manifest. Too, I would have you notice, Jesus did not say he that reapeth will receive wages, but we have the blessed promise that every one that reapeth receives wages. If you work for a man in nature you must wait until pay day. If you are depending on any conditional God you must wait until he gets ready to pay, but not so in the kingdom of God's grace. You reap because you are commanded to reap, you receive wages because you are blessed to receive them. The harvest, the ability to reap, the wages received all come from the same source. "And gathereth fruit unto life eternal." This is a continuation of the same blessing. This gathering of fruit is not for eternal life nor for time blessings, but it is unto eternal life. This is in connection with the Saviour when he said, "By their fruits ye shall know them." They have gathered them by his grace or will in them, and have manifested or done them in the same way. This all is that the sower and reaper may rejoice together. In nature husband and wife rejoice together when the harvest is gathered in. Much more in this kingdom of grace. What is lovelier than when he and his people eat, drink and rejoice together,

W. D. G.

TO OUR SUBSCRIBERS

Because of labor shortage, due to the war, our former Printer was compelled to discontinue doing our work. This issue, therefore, contains the work of our new Printer, and while the type is slightly smaller than heretofore, we hope our readers will soon become accustomed to it and like it just as well. One compensating feature is that it will give them

approximately fifteen per cent more reading matter. This will no doubt be pleasing to all.

From our point of view, however, we regret to say that there will be an increase in the cost of publishing the paper, approximately twenty per cent. We plan to absorb this additional cost ourself, for the time being at least. If our subscribers will make a real effort to keep their subscriptions paid up to date, when due, we believe we will be able to continue publishing the paper for \$2. per year without any serious difficulty, and we earnestly hope they will co-operate with us by paying promptly when their subscriptions are due.

Our present subscribers can also help us a great deal by securing NEW subscribers for the paper, as the larger the subscription list is the smaller the per capita cost becomes. Any assistance our readers can render us along these lines will be greatly appreciated, for which we thank you in advance.

R. L. D.

OBITUARIES

ELDER FLOYD RIFFE was born at North Springs, W. Va., Feb. 29, 1860. Died June 12, 1943. He was married to Armeda Blankenship March 3, 1881. To this union were born six children: Charlie T. of Riffe, Wash., Jessie L. of Vashon, Wash., Mrs. Vernie Schoonover of Cashmere, Wash., Mrs. Elizabeth Collins of Seattle, Wash., Mrs. Maude Schwartz and Mrs. Rosa Coleman of Riffe, Wash. These six children are all living. Also twenty-six grandchildren and twenty-two great-grandchildren.

In the spring of 1885 he, with his family, moved to Greenbrier, Co., W. Va. there being very suddenly and forcibly apprehended in what he has often related to me was a very wicked course of life and being convicted of sin and most freely pardoned before the court of heaven. He was greatly moved and humbled by such a wonderful display of divine grace and love. About the year 1887 he united with the Laurel Bottom Church. On Aug. 24, 1888 he was licensed to preach by that church. I have often heard him tell how he was deceived into believ-

ing he could tell to the understanding of others the wonderful things he had so recently experienced, but in a bitter experience soon learned the contemptible weakness of a mortal tongue to even begin to tell of God's wonders. On Sept. 7, 1889 he was ordained to the full work of the gospel ministry by the same church. He was soon after chosen pastor of the Laurel Bottom Church and served the church for about fifty years until his health became so he could no longer perform that duty. While yet in Virginia he had the care of four churches going to his appointments on horse back. In Sept. 1893 he and his family and a colony of about sixty others which included nearly all the members of the Laurel Bottom Church at that time, moved to the state of Washington and settled near each other in Eastern Lewis County, which was but little better than a wilderness at that time. There he bought land in the rough, cleared a small tract and built a home at what later became Riffe, as he was the first postmaster there. They soon built a church house in which to hold their meetings that had been held regularly all the time. Voted to change the name of the church to Sulphur Creek and later the name was changed to Bethel, which name they still retain.

Elder Riffe was a firm believer in Salvation by Grace and grace alone from first to last and had no confidence whatever in the puny arm of man, also the Sovereignty of God over all worlds, beings, things and events. He stood firm and most ably defended the doctrine and hope of the resurrection of the dead. I first met Elder Riffe in the month of Sept., 1895 when my father with his family was moving into that country. It was on a road that was built of corduroy with the rough side up (that is they called it a road!), about one-third of the way between Elder Riffe's home and Chehalis, which was about forty miles distant and the nearest trading place at that time. My father had a large family, ten in all at that time present, and we all stayed at Elder Riffe's house for about a month until we could find a house to move into. In all my nearly forty-five years of acquaintance with him I have never met a man that was more faithful and devoted to his family, the church and community, or which suffered more persecution that he did. Which persecution to me is the strongest evidence of his stewardship. "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." People came to him from far and near for help in time of sickness and distress and he was never too busy to leave his own work and sacrifice his own interests to administer to their needs in time and money too, although all he had was what he and his

devoted companion by God's grace were enabled to make by the work of their own hands. But in all this he was wonderfully blest and prospered and that scripture which says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you" was most evidently verified in his life. He was not a strong man physically, but was given grace for his every need. Verifying again a scripture which says: "As thy days so shall thy strength be" and again "My reward is with me, to give every man according as his work shall be." He ate his supper as usual in the last evening of his life and retired early, but when they went to call him next morning the dear Lord whom he had loved so dearly and had served so long had called him to a better home. The funeral was conducted by Elder C. W. Bond of Island City, Oregon as had been requested at the time of his wife's funeral almost three years before.

The funeral was held in the little church house where he had labored so long in the cause he loved, and his earthly remains were laid to rest in the cemetery beside his wife and near to a large number of his congregation and friends who had preceded him in death to await the trump of God when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

A. D. HUGHETT

Little Flock church was made sad by the passing of our dear brother, JESSE LOCKE, who died at the home of his son, Victor Locke, Sweetwater, Okla. Aug. 10, 1943. He was born March 16, 1853 and died at the age of 90 years, 5 months and 25 days. He was married to Miss Alice Johnson July 20, 1882 who still survives him. To this union were born thirteen children, ten of whom survive and were present to pay their last respects to a beloved father. Funeral rites were conducted by his pastor, Elder W. N. Green, August 12, 1943 at Sweetwater, Okla. Little Flock Church extends deepest sympathy to his bereaved family in the loss of their husband and father. The church instructed the Church Clerk to send a copy of this notice to the Signs of the Times, place a copy on our church book and send a copy to his family. Done by order of the church while in conference.

W. N. GREEN, Moderator

(Mrs.) LOU KESTER, Church Clerk

AUTHORIZED AGENTS

We are pleased to inform our readers that the following Ministers have very kindly consented to receive subscriptions, both NEW and Renewals, for the SIGNS OF THE TIMES.

As many of our subscribers do not have checking accounts and it inconveniences them to obtain Money Orders, we believe they will appreciate the privilege of subscribing through some minister who is authorized to accept their funds and remit to us.

We would like to appoint Ministers in other parts of the country to represent us, and hope they will write us for details. R. L. D.

ALABAMA

Elder Lytle Burns, Florence, Ala.
Elder F. A. Collins, Hartford, Ala.
Elder W. D. Griffin, Fayette, Ala.

FLORIDA

Elder C. H. Byrd,
P. O. Box 86, Panama City, Fla.

KENTUCKY

Elder G. B. Bird, Canada, Ky.
Elder J. S. Hunnicutt, Webbville, Ky.

LOUISIANA

Elder E. J. Lambert,
P. O. Box 55, Lillie, La.

MARYLAND

Elder Harold M. Bennett, Mardela Springs, Md.

OKLAHOMA

Elder W. N. Green, Box 654, Altus, Okla.

NORTH CAROLINA

Elder T. F. Adams, Willow Springs, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder M. F. Westbrook, Rt. 3, Dunn, N. C.

VIRGINIA

Elder J. E. Burgess, Rt. 1, Box 180, Martinsville, Va.
Elder Roy S. Smith, Cascade, Va.
Elder David V. Spangler, Rt. 6, Danville, Va.

SPECIAL MEETINGS

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 meeting-house, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

PERMANENT OFFER

(until further notice)

TWO BOOKS

PREDESTINATION AND RESURRECTION OF THE DEAD

Either one of these books will be given FREE with a year's subscription to the SIGNS OF THE TIMES at \$2. to anyone who is not now a subscriber to the paper, or to any old subscriber who will send us a NEW subscription for the SIGNS OF THE TIMES at \$2. The price of the books alone is \$1. each. We only have about seventy (70) of the books on Predestination on hand, but as long as they last we shall be glad to send them out on the above basis.

R. L. D.

BIBLE TRUTH

Is the title of a 155-page book by ELDER LYTLE BURNS.

406 Viola Street, Florence, Ala.

Many beautiful truths are presented by him in PROSE and POETRY in this book. Please order direct from Elder Burns at \$1 per copy.

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham. W. D. GRIFFIN, Pastor.

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor.

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

H. MATT BROCK, Pastor.

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

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 Canada, California.

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

E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, Pastor.

PRICES FOR EXTRA COPIES OF THE "SIGNS"

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

**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.

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

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

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

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) M. R. FOSTER.

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
1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A.M.

ALL WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Tex.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sunday in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P.M.; preaching by the Pastor, Elder C. B. Teague has regular appointments on the 3rd Sunday each month at 11:00 A.M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.
N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEEN, Pastor.

Salem Church, four miles south of Teague, Texas, meets on Saturday before the first Sunday in each month in conference.

W. A. LITTLE, Pastor.
DORA WREN, Clerk.

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

E. B. AULT, Pastor.

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

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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

C. M. FISHER.

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.
J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

‘THE SWORD OF THE LORD AND OF GIDEON’

VOL. III

RUTHERFORD, N. J., DECEMBER, 1943

No. 12

BAPTISM IS NOT REGENERATION

The sacraments are holy signs
And precious gospel seals;
They 'xhibit what the Lord designs,
And what his word reveals.

But these are not themselves the grace
Which signs and seals set forth:
The supper's not the sacrifice,
Nor water the new birth.

The sacraments were never meant
A substitute for grace;
They're not the truths they represent,
Nor must they take their place.

Sinners may publicly profess,
And signs and seals receive,
Of what they never did possess,
Or what they don't believe.

Man may baptize, but 'tis the Lord
Regenerates the heart;
None but the Spirit, by his word,
That blessing can impart.

Preserve us, Lord, from self-deceit,
From resting on a sign;
Bestow what symbols indicate,
And give us life divine.

Let none who preach the gospel hide
This solemn truth from men:
They may with water be baptiz'd,
Yet not be born again.

Reformed D. C. Psalms and Hymns, 1847
Contributed by MR. ISAAC L. KIP

write you anything in reply, but if given grace I will now try to pen a few thoughts for your consideration, and for others of the household of faith, if you see fit to publish them. I have felt a peculiar urge to express some of my meditations and conclusions on current history and world conditions as they exist to-day. I can make no claim to a super knowledge or any extraordinary revelation of divine things, but I am a confirmed believer in the fulfillment of divine prophecies. It is recorded in the Scriptures, "In the last days perilous times shall come," and I am made to look with awe and deep concern upon world-wide conditions prevailing to-day, and am made to wonder if we are really now living in the day referred to by the unerring pen of inspiration. When we take a retrospective view of eras long past and conditions concurrent with each succeeding age, we cannot help looking with awe and admiration upon the ancient prophecies and the conditions leading up to the ultimate fulfillment of some of these already in full and complete development. It is a fact worthy to be borne in mind that every divine prediction emanates from God. The same God who in the beginning created the heavens and the earth. It was he, even this same God who said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower,

CORRESPONDENCE

Williamstown, Kansas
Written by Elder L. L. Schenck

ELDER LESTER DODSON,
DEAR BROTHER IN CHRIST:

I have been favored with one or two letters from you and have neglected to

and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Lord spake unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." The fact that Abram had no seed in evidence at the time this was spoken was no barrier to the fulfillment of this, and this coupled with the fact that Abram was now a hundred years old, and Sarah his wife was ninety years old and it had ceased to be with her after the manner of women. These facts according to nature would have rendered this matter impossible of fulfillment, but with God all things are possible. His word shall not return unto him void. I shall not dwell in detail upon every incident in connection with this story, but I choose rather to call attention to the chain of subsequent events leading up to the fulfillment of that immortal declaration of God Almighty, they shall serve them four hundred years and they shall afflict them and afterward they shall come out with great substance. In process of time Isaac was born to Abraham, and Isaac begat Jacob, and Jacob begat Judas and his brethren. Jacob's name was changed to Israel, and these, his twelve sons in the order of God's economy, were known as the twelve tribes of Israel. They dwelt in the land of Canaan and there was a famine in the land. They heard that there was corn in Egypt, and Jacob sent his sons down into Egypt to buy corn. They eventually, with all their substances, came into the land of Egypt to dwell. I speak of this to show the trend of circumstances which impelled them to come into the land of Egypt for this was the very land desig-

nated in God's decree wherein they should serve an evil nation four hundred years. Every circumstance working in harmony to the fulfillment of that decree. We now find the seed of Abraham in a strange land that is not their's. For thirty years they dwelt in peace and quiet, then there arose another king who knew not Joseph. This king envied their prosperity. He put them in bondage and they were made to serve their cruel bondmasters four hundred years. Then they came out with great substance according to God's promise to Abraham. I find it convenient to speak of this to show the complete fulfillment of God's decrees and to impress upon our minds the fact that whatsoever God has decreed or declared must inevitably come to pass for his word shall not return unto him void. Every incident, every condition no matter of what significance or seemingly insignificance must and does work in harmony to the fulfillment of God's eternal purposes for his will is done on earth as it is in heaven. Hence, to take into account present world conditions, these as well as things in the past, and also things that are not yet done are all in the category of God's decrees, even the end. All things were declared from the beginning by that divine expression, "My counsel shall stand, and I will do all my pleasure." Let us notice again the expression of the apostle of Jesus Christ: "In the last days perilous times shall come." Evil men and seducers shall wax worse and worse. Even now the world is ablaze with the worst conflagration of all time. Wholesale murders, robberies, rapine and every crime conceivable to the human mind is being practiced. The question might be asked if God foreknew these things were coming why did he not forestall or prevent them that they come not. The same might be asked if he knew the Israelites must suffer bondage four hundred years why should he not have prevented that? The answer is quite apparent. He must

get him glory upon Pharaoh, and his name must be declared throughout all the earth. Even so in this present struggle God's glory and the good of his people is preeminent, and his eternal purposes, laid deep in divine wisdom, must and will ripen to that end. His praise must spring from every transaction. This present holocaust must in some measure redound to his glory and honor, though wicked men and devils may act selfwilled and in open defiance of God it is certain they cannot act independent of him. The beast and the dragon could act only with the power that was given unto them. Power was given unto them to make war with the saints, and to overcome them, but while the saints may be overcome I am sure the captain of their salvation knows no defeat. He cannot be overcome. Look, if you will, through the folds of the first seal that was loosed of the book of God's testimony, sealed with seven seals, and you will see the captain of your salvation sitting upon a white horse going forth conquering and to conquer. His triumph is assured for the spirit of the Lord is upon him. He wields the rod of correction and scourgeth every son whom he receiveth. While we look with horror upon the crimes being perpetrated against humanity and against civilization, let us look deeper into the picture and try to discover the cause. These crimes baffle description and they react involuntarily upon our human sympathies, but there is a spiritual wickedness in high places which we cannot ignore. Our God is a jealous God, and it is sad but true that humanity has arrived at that point where they seem willing to bow down to and worship anything and everything but the true and living God. God, whose word cannot return unto him void, has said, "The wicked shall be turned into hell, and all the nations that forget God." Then why should we marvel at this terrible catastrophe that is sweeping the earth? He has said, "I have created the waster

to destroy." Whenever occasion arises, as it has many times before, for God Almighty to administer the rod of correction the means are always at his hand to do so. In ancient times when every imagination of the thoughts of the hearts of the people were only evil continually before the Lord he called a flood of waters upon the earth. This was "the waster to destroy" at that time and it did its work perfectly. All flesh was destroyed from off the face of the earth save Noah and those that were with him in the ark. At a later date he called the armies of the north under the wicked king, Nebuchadnezzar, to come against his erring nation. He razed, destroyed and carried the people into exile for seventy years. When Christ was crucified there were wicked men and devils at hand to deliver the death blow, and to inflict upon the innocent Lamb of God the suffering that was justly ours to bear. This present conflict, though terrible in every aspect, is in the category of God's decrees just as much as the cases before stated. God is at the helm. Those heartless dictators who are so menacing to the peace of civilization, even they are in God's hand, and I am persuaded they came forth at his command to execute God's purpose and vindicate the wrath of God on an idolatrous world. It has pleased God to employ the wicked as his sword as when he said, "Awake, O sword, against my shepherd, and against the man that is my fellow." His inspired servants, the prophets and apostles, were enabled to speak with precision relating to future events. They dreamed dreams, they saw visions, hence, the revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John, who bore record of the word of God and of the testimony of Jesus Christ and all things that he saw. Here are some of the things he saw and heard. "And I heard a great voice

out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." This is one of the vials of the wrath of God. Three unclean spirits like frogs. Spirits of devils working miracles. To my knowledge there never has been an era when these three unclean spirits were in evidence as they are today. Three heartless dictators. These spirits of devils all come as a thief, robbing helpless nations and peoples, ruthlessly slaying their unfortunate victims without excuse. Japan is the hotbed of Mohammedanism, hence, one of these spirits of devils issues from the mouth of the false prophet, Mahomet. He has allied himself with the beast and the dragon. All these with the devil himself, in the vision of John, were cast into the lake of fire and brimstone showing thus that they can act only with the power that was given unto them. They can do only just what God in his wisdom and purpose has decreed they shall do. We cannot always relegate these divine predictions to some other age neither past nor future. Some must of necessity come to pass in our own day, hence, the warning of our Blessed Master, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the pro-

phet, stand in the holy place." How sublime are these words, how profoundly essential for every christian to lay it to heart. "Stand in the holy place;" stand in the sanctuary of God; stand in the liberty wherewith Christ has made you free. None can be so accounted as standing in the holy place who have turned aside to serve strange gods, and woe unto that nation, that people or that individual, who lightly regard the words of our God.

(To be continued)

Conflicting interpretations in the exposition of the forty-fifth and forty-sixth verses of the thirteenth chapter of Matthew have been presented from time to time in the pulpit and on the printed page. In a spirit of humility, with due respect to those who may dissent in their views, we present our views upon these verses which read as follows: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." It has often been erroneously presented that Jesus is the pearl of great price, and that the christian church is the one who diligently seeks and finds it, rewarded by patience and faithfulness of human effort, as the one is found for whom believers part with all that is held in the natural world. We should remember that it is Jesus, not the sinner, who takes the initiative in the wondrous work of salvation. Not until the convicted sinner realizes through the operation of the Holy Spirit, that he is lost and justly condemned, and made to hate Satan, sin, and self does he seek salvation and reverently call upon the name of the Lord. The office, or work, of the third person of the Trinity is to convict of sin, to take of the things of Jesus and show them unto the heirs of salvation, to quicken dead sinners from death in trespasses and in sins, to show unto them their heavenly inheritance and to give them an earnest of that

inheritance to guide and lead them into the way of all truth. The dead know not anything and the carnal mind is enmity against the law of God and is not subject to its law, neither indeed can be, so they that are in the flesh cannot please God. A man may be in the full enjoyment of natural health and yet know nothing of spiritual things, be utterly dead in sin in spite of his morality, good works of charity and benevolence, or his good or his knowledge of the letter of the word of Holy Writ. No man can say that Jesus is the Lord but by the Holy Ghost. Christ may be regarded as a great historical character, a good man, the greatest teacher and reformer of all time, without being considered the son of God and the Saviour of sinners by his stainless birth, his sinless life, his unremitting obedience to the law of God, his ignominious death on the cross, his glorious resurrection and ascension into heaven and his continuing presence before God as the great high priest of his people after the order of Melchisedec as revealed to the subject of grace by the inworkings of God's Holy Spirit. It is, therefore, admittedly possible to the one not yet born of an incorruptible seed by the word of God to seek Jesus. Birth in nature cannot be accomplished at the will and pleasure of the one born, and a new birth by the operation of the Spirit of God is also utterly impossible. Some influence outside of, and greater than the sinner must be exerted if divine life is given. Therefore, it is written that Jesus came to seek and to save that which was lost. Then the merchant man must be some one other than the poor, needy, self-condemned sinner, who is writing bitter things against himself, who is lamenting his sinful state, who realizes through his own felt sense of depravity that he cannot save himself, and that salvation is of the Lord. When Adam sinned in the garden of Eden, he did not seek the Lord, but sought to flee from his presence. The

sinner has nothing to sell to the Lord, not one thing to offer him that is acceptable in his sight in the way of barter. He can offer only a broken and a contrite heart, which the Lord will not despise. And that broken heart is the result of the work of the ploughshare of the Holy Spirit breaking up the soil of self-righteousness, creature effort, and legal works, as the one in spiritual distress cries from the depths of his soul, "God be merciful to me a sinner," and comes to the throne of grace a beggar poor at mercy's door. It is then that the Lord, the Holy Spirit, has found that poor sheep and delivered it. All the heirs of grace and glory are lost and ruined in the Adamic fall and found by their Lord in the glorious work of redemption. The merchant man is Jesus Christ. A merchant must have something to sell as well as something to buy. Paul in speaking to the Corinthian church says, "Ye are not your own for ye are bought with a price." We are told to glorify God in spirit and in body, for they belong to the Lord. It is then evident, if language means anything, that not only the spirits but the bodies of the children of God are embraced in this redemption, the whole creature being delivered from the bondage of corruption into the glorious liberty of the children of God. And the price of this redemption included the blood and suffering of him who was both son of God and son of man. In Jesus dwelt the fullness of the Godhead bodily, as the God-man. Being son of God, he had power over death, power to take up his life after he had laid it down, power to overcome all the forces of nature, unhindered by the limitations of time, space, solidity, distance or gravitation. Being the son of man, he could die in the flesh, could suffer in his holy humanity all the penalty of all the laws transgressed by his people, endure the full wrath of God due the transgressor, also fulfill the law in his flesh, and by his death on the cross abol-

ish the handwriting of ordinances and bring the Jewish believer and Gentile believer into one body, the Church of God. Because of the unutterably horrible and filthy nature of sin and its effects upon the sinner, it required nothing less than the virtue and efficacy of the blood of the son of God to atone for sin, to extirpate it for the believer in Christ, and to make him holy in the sight of God. It required the blood of the son of God to do that which the blood of an ordinary mortal could not do. It must needs be that the Saviour of sinners must be both divine and human in his work under the law. No greater price could be conceived of than the price of the shedding of the blood of God's beloved son. It required all that the incarnation of Jesus signified to pay the great price, all that Jesus had. His passion embraced it all. He bore all the sins of all his people as though he had committed each one, and yet was without sin, only by imputation, that his righteousness by faith might be imputed unto them that believe. The price of an article is judged by what it is worth, by what is required to redeem it. So valuable is the church in the sight of Christ that he paid all he had to redeem her, to enjoy her as his very own that she might be with him in eternity in the most blessed of relationships. She is, therefore, the one pearl of great price. There is but one church, and that church under law was manifest on earth as men and women. Adam sinned in the flesh and met the penalty of his transgression in the flesh and so redemption had to come by the death of a Redeemer in the flesh. So the merchant had to be a man, and is spoken of as a merchant man. The child of God should never lose sight of the deity as well as the manhood of Christ. Without the incarnation of Christ, no sinner could be saved. The Lord Jesus greatly desired the church, the one pearl. It is written in the forty-fifth Psalm, "So shall the king greatly desire thy beauty." He who was infin-

itely rich in heaven in the presence of the seraphim and cherubim bowed the heavens and came down to earth and took the flesh of his redeemed in order that he might have that one pearl, his bride. He sought her and found her under the law, condemned, and without help by man. He found her in a waste howling wilderness, and he redeemed, clothed, and provided for her, and delivered her from her lost estate. In nature a pearl is formed through the suffering of the oyster in which it is found, and the church formed through the suffering of Jesus Christ, and is exalted as a diadem of glory in the crown of our Lord. Once having redeemed the church, his priceless pearl, she can never fall out of his hand, can never again come into that state where he must pay redemption's price a second time. By one offering he hath perfected forever those that are sanctified, and their salvation is one of eternal redemption because of the sufficiency of the price which he paid once for all that she might be crowned with glory and immortality.

ARNOLD H. BELLOWS

113 S. 12th St., Murray, Ky.

DEAR ELDER DODSON:

Hope I am not intruding to be sending a good letter for publication written by our dear sister, Cynthia Brown of Madisonville, Ky. She is a well known sister in Christ, and she gives all praises to the Lord. Her letter means so much to me in the faith, however, I do not mean what she said regarding me for I fear she must be mistaken as I feel too little and unworthy for any one to view me as she so sweetly expressed herself. If Sister Brown could view me deep within, as I do myself, she would not have written as she did. God only knows how I do long and beg to follow in the footsteps of Christ. My tears often flow because I do not live as I should. We read how Paul complained of failing to do the things he should. My experience being as it is

I feel to know dear old Paul as a brother. O, what a blessed Saviour who knew no sin, who has so freely given his life for me, who suffered and died on the cross for a poor sinner such as I. The Lord chose me as one of his, then as I was in my seventeenth year Jesus stepped in, and his light gave me the eye to see what a wretched sinner I was. To me I saw my sins as mountains crushing me to death. Brother Dodson, I hope I was crushed to death as to the love of sin. How I go moaning all the day as sister Brown said, fearing I have deceived others. How my love and sympathy goes out to the little Zaccheus, which was the chief among the publicans who sought to see Jesus. He ran before and climbed up into a sycamore tree to see him as he passed by, at the same time not knowing that Jesus knew all this. Jesus looked up and saw him and said make haste and come down for today is salvation come to this house. Though the number of the children of Israel be as the sands of the sea, a remnant shall be saved. Please pardon this scribble. Remember me and mine when at the throne of grace.

(Mrs.) FANNIE H. CHESTER

DEAR SISTER FANNIE:

It has been quite a long while since I have read anything from your pen. I want to say, "Why don't you write me?" yet I think you wrote me last. I often think of you and want to write, but somehow my mind is so filled with worry or something that I just cannot write. I really think that I write just as the time comes, at least I hope so. When the butler remembered Joseph it was just at the proper time. It was when the service of Joseph was needed, and I believe it was of the Lord that the butler failed to remember Joseph. He said, "I do remember my faults this day." O, how this applies to the children of God at times when their sins rise before them as if it were mountains of folly. At times we feel as if

we had made a false profession to the church and to the world. We feel as though we are ready to lay the whole thing down and try to do something to make amends to our brethren and sisters, and to our dear families for the deceiving of them, for we feel too unworthy to be called by name so precious and divine as a follower of Christ. When I get this all summed up in my mind it is then I want to talk to some of you, the household of faith, and see if there is any one like me. I feel that I could never ask any one that is more devoted to the cause of Christ, and who follows more closely in the footsteps of the Saviour than you. Your very devotion to your experience with the teachings you have had from childhood show to my mind that none but a true follower of God could express the beauty and sweetness so lovingly and meekly as you do. No one could emulate the character of God except a child of God. Their way is marked out for them. They can be mocked but it is only mockery, and can be easily detected even by the world. "What shall we then say to these things? If God be for us, who can be against us?" I am glad he says that "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." "Known unto God are all his works from the beginning of the world." Dear sister, I have no works of my own. I hope that I have had this teaching from the hand of God. I have so often tried and failed. I hope to rejoice only in the works that he has given me to do. Christ told his disciples, "This is the work of God, that ye believe on him whom he hath sent." They wanted to do something good and asked him what they could do to do the works of righteousness. This strengthens my hope for I hope that I do believe on him. This leaves Les and me very well. Purseal and Eunice are in defense work in Milwaukee, Wis. This is

a time of trouble indeed. I hope it is a time to show the strength of what His people profess. It has often been said by us, "Thy will be done." Now we are made to wonder if we have ever said it in reality. Write me Fannie when you have a mind. These are lonely days except the Lord gives comfort. With love to you, brother Chester, sister Turner and all the Baptists and friends over there.

CYNTHIA

2091 East Broadway, Vancouver, B. C.
DEAR ELDER DODSON:

Yesterday for just a little while I found time to be lonely, but I am never, never left alone. I am always lifted up so quickly again for I have an anchor of my soul which leads me to the sweetest emotion I know. I opened your book on the resurrection and read "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" can separate me from the love of Christ throughout all eternity. To be held in peace is wonderful, past finding out. I suppose that is the peace that passeth all understanding. My radio supplies me with beautiful hymns at 9:00-12:15 and 5:45. Sometimes I hear thoughts in harmony with my case. "There is a quiet resting place, close to the heart of God," is a hymn I heard this week. Others are "I only ask that God will take the dimness from my soul," and "It is well with my soul." I like the way all the Elders seem to say alike "if indeed I am a child of God." All the letters are so lovely as one of them says, "filled with morsels of grace." I imagine the more they have been lifted, the more they feel the total helpless condition of a human being. One letter in the *Signs* mentions the pleasant borders we sometimes have in our spiritual garden in between the dull times which reminds me of "Have you walked in the garden with Jesus, all alone with the Saviour in

prayer?" I sometimes think angels really do gather around as the hymn suggests, and then "The joy we share, as we tarry there, none other can compare," and "The melody he gave to me in my heart is ringing." I have often written a letter in my mind. I should write those thoughts at once and gradually write my letter in separate parts. I suppose my small mind could not even hold the beautiful things that register there from the Old School Baptist books. I must be content to wait for sufficient grace for one day, knowing that my complete weakness makes perfect His power, and that the very thoughts that come to me are a part of a perfect plan. Does not the Bible overflow with the truth, which Mother reminded was delivered unto the saints? How well this truth is protected by having the world turn it all completely backwards! How wonderful to be able to think sometimes, "Surely goodness and mercy shall follow me all the days of my life." It is awful in the true sense of the word to fall into the hands of the Lord. I hope I may be able to fill my Old School Predestinarian Library which I must cover with glass for protection. I have a very old illustrated family Bible beautifully printed. Mother's books which I prize are—many, many *Signs* carefully saved for a long period of years, a sketch of the life of Joshua S. Corder, Songs in the night and other poems by J. B. Durand, Fragments by S. H. Durand, your books on Predestination and Resurrection, an Old Baptist hymn book, more Bibles and a Church History. I read the repeated phrase in the Bible several times, "I come quickly." That is what I felt in Mother's passing. The accurately timed, swift, powerful and unspeakably sweet something, which directs our very thoughts and cuts down into this time world so accurately. Last evening I was reading again some letters in the *Signs*. I read yours about the "pleasant borders" and "precious stones" in

May 1943 issue. I found another which says people do have the peace that passeth all understanding at times. I changed the ending of a letter I wrote you because I lost my courage. I had said, why should I, of all people, be blessed with a peace which passeth all understanding? Instead of being allowed to sink down in sorrow I was left in something so assured, an anchor which will not let me go. I have been made to understand a little more why Old Baptists use the word *sweet* so often, and I seem to be so protected from loneliness. I do like the way Old Baptists know how utterly incapable a human being in the world of nature is, to think or do anything by means of his own ability. Thank you for Mother's lovely obituary and for the extra copy of the *Signs*. Please forgive so much writing. I must post this before I lose my courage when I begin to think of how I could dare to write you a letter. I shall always prize your comforting letter as long as I live although I am so unworthy of it. Humbly,

CATHERINE M. DUFFUS

(We rejoice with our sister in the precious seasons she is enjoying, and in the blessed assurance which has been given her of God's watchcare and love. There is nothing so dear and soothing to a wounded heart as the balm of Gilead. We hope she may continue, for a long time to come, to enjoy the blessedness of that peace which passeth all understanding. R.L.D.)

Box 21, Route 1, Maynardsville, Tenn.
ELDER PETER JONES,
WALLA WALLA, WASH.,
DEAR BROTHER IN CHRIST:

It is a great cross to me to attempt to address you or any of the dear children of God, feeling my vileness and unworthiness, still I am drawn in mind to attempt it, ever looking to Jesus the author and finisher of our faith to uphold, direct and dispose of all things. I am only a

babe in Christ, if one at all, in my twentieth year in hope. In nature in my sixty-sixth year and this is my first attempt to comply with a request of any one. I notice your request in volume III, September 1943 issue of the *Signs of the Times*, views wanted on Rev. 19. As I understand it the Bible is the history of God, and is to the man of God at God's command, or God's appointed time, and is for our learning as he directs and applies it to us in TIME only. So is Revelations that John was commanded to write to the angels (ministers) of the seven golden candlesticks or churches in Asia. "Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. 1:5-6. "Behold, he cometh with clouds (witnesses); and every eye (in spirit and truth) shall see him, and they also which pierced him: and all kindreds (of like precious faith) of the earth shall wail (cry) because of him. Even so, Amen. Verse 7. "Write the things which thou hast seen, and the things which are, which shall be hereafter (in time only)." Verse 19. In Rev. 12:1 we notice the true church. "And there appeared a great wonder in heaven (church); a woman clothed with the sun (righteousness of Jesus), and the moon (law) under her feet, and upon her head a crown of twelve stars (twelve apostles of the lamb)." In Rev. 14 is portrayed the Lamb and his company. The eighth verse describes the fall of Babylon (confusion) or anti-Christ church. The seventeenth chapter portrays the judgment of the anti-Christ woman (church) that sitteth upon many waters (peoples, nations and tongues), and "the beast (Satan) 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 founda-

tion of the world, when they behold the beast that was, and is not, and yet is." Verse 8. My dear brother, I think "The book of life" is all the blessings and privileges of the true church. "Clothed with the sun." Rev. 12:1. In chapter eighteen is portrayed lamentations. Rejoicings of the saints. Falling of Babylon. "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. In the nineteenth chapter God is praised in heaven (church) for his judgments, marriage of the Lamb. "I heard a great voice of much people in heaven (church), saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God." "He hath judged the great whore, which did corrupt the earth with her fornication, etc." "And again they said, Alleluia. And her smoke (wrath of God) rose up for ever and ever." (*Timely* only). "Praise our God, all ye his servants, and ye that fear him, both great and small." "The Lord God omnipotent reigneth." Chapter 19. "The marriage of the Lamb is come and his wife hath made herself ready." "Arrayed in fine linen, clean and white (pure): for the fine linen is the righteousness of the saints." "Write, Blessed are they which are called unto the marriage supper of the Lamb." "These are the true sayings of God" "Worship God." "And I saw heaven (church) opened, and behold a white horse (pure); and he that sat upon him was called Faithful and True (Jesus), and in righteousness he doth judge and make war." "His name is called The Word of God. And the armies which were in heaven (church) followed him upon white horses, clothed in fine linen (righteousness of Jesus), white and clean." He hath a name written, "King of Kings, and Lord of Lords." "And I saw an angel (minister) standing in the sun (light of Jesus)." "Come and gather yourselves together unto the supper of the great God." "And I saw the beast (Satan), and the kings (rulers) of the

earth, and their armies, gathered together to make war against him (Jesus) that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire (God's wrath) burning with brimstone (timely). And the remnant were slain with the sword of him that sat upon the horse, etc." The twentieth chapter continues to portray the angel (Jesus) come down from heaven and bound Satan a thousand years. The first resurrection (Jesus). "But the rest of the dead (to the doctrine) lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death has no power, etc." "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." Now my dear brother in Christ, and dear readers of the *Signs* if this weak attempt to portray a hint of our God and his righteousness reaches you, bear in mind that Jesus is the beginning and ending of all things. I have attempted to portray the true church of Christ and the anti-Christ church and firmly believe that Jesus sits upon the throne of his glory and classifies the true church as sheep and lambs, the anti-Christ church (children) that are not blessed with a system of faith are classified as goats. Be that as it may, it is my firm conviction that every one that has a hope in Jesus will see him as he is in the heaven of heavens, and be like him, and will sing praises to him eternally beyond this vale of tears. "Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." JOHN E. WALTON

Route 1, Slocomb, Ala.

DEAR BROTHER IN CHRIST:

I am receiving my copy of the *Signs* regularly and surely do enjoy reading it. The letters from the dear people of God from all the states in this great nation, and at sea and elsewhere surely builds one up. Just to know that God has a people everywhere to praise and believe his name. Just a word to let you know how I feel on the resurrection. I believe in the resurrection of the dead. I believe the dead will arise from the grave and that the sea will give up its dead. The north will give up and the south hold not back but all the dead shall rise, and you know what I mean by dead, the man that once breathed and stopped breathing. But I do not think there should be knocking of each other on such points for the same God that made the earth and man to dwell thereon will take care of us in death and after death, and I think all that believe on his name will be satisfied. Excuse this writing as I did not intend to write except to let you know another brother in the Lord wants to subscribe for the *Signs*. Please find enclosed \$2 for one year's subscription for our beloved brother who is a great believer in one God, one faith, one baptism. I will close hoping that it will be the will of God that you can keep up your great work a long, long time. Your brother, I hope.

H. T. COLLINS

Route 1, Dublin, Texas

DEAR BROTHER DODSON:

Please find enclosed \$2 for my subscription to the *Signs*. I do not want to miss a copy. I enjoy the precious truths it sets forth so much. It is clean and instructive. I do not get to hear preaching often and have no one close to me who believes as I do so it is like a good friend. It cheers me on my lonely road. May God bless you in your good work.

(Mrs.) J. T. GILBREATH

Route 1, Box 70, Winona, Texas

ELDER R. LESTER DODSON, EDITOR,
VERY DEAR BROTHER IN CHRIST:

Please find enclosed \$1 to set my subscription up six months on the dear old *Signs*. It is all the preaching and comfort that wife and I ever hear as we are twelve miles from any church and have no way to go. I would like very much if some preacher brother that has no family and has a car and would like a good home would come and spend the winter with us in the sunny climate of Texas. I surely would be very glad and am sure one would like such a home as we would do everything to make them enjoy it. Please pray for us when it goes well with you. Your humble brother. S. E. REEVES

Preston Hollow, N. Y.

DEAR ELDER DODSON:

I am just sending my 1943 subscription to the *Signs*. I am sending it to the address you gave in the paper. Would have sent it before but it was so near the holidays I waited until the mails were not so full. I received the January number and enjoyed the New Year's Greeting very much. It is every word true if I know what the truth is. We must be reconciled to what it becomes our lot to bear. I know, and have had to experience, some of the sorrow of it now. I have a grandson in the army and two more of military age that will have to go perhaps before it is ended. Only God knows when and what the end will be, but when his purpose is fulfilled it will end. Only he knows when that will be. It is a great comfort to know that we have a sovereign God to reign in the heavens and in the earth beneath. Must close as I did not intend to write so much when I began. Excuse all mistakes. I am almost ninety-five years old and make many mistakes when writing. May God bless you with many, many blessings is my prayer.

(Mrs.) HATTIE B. ALGER

EDITORIAL

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SIGNS OF THE TIMES

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

GODLY SORROW

There are two kinds of sorrow mentioned in the Bible, godly sorrow and worldly sorrow. Godly sorrow works repentance unto salvation, worldly sorrow worketh death. The nature of man is to shift responsibility, to lay on others the blame for his transgressions. We notice in the very beginning, following the transgression by the first man of God's law, he accused the woman of giving him the forbidden fruit. Eve then laid the blame on the serpent. How easy it is when one has been a violator to try to justify himself, seeking some way to shift the blame from his own shoulders. Excusing himself by seeking some excuse for himself. When one walks in the lust of the flesh and desires of the mind, and then excuses his conduct by lightly passing it by, often saying there was no harm in it or that some one led him into this trouble, then you may assuredly know this is of the devil. The devil never convinces of sin but rather tries to wrest the scriptures to suit the occasion, always justifying self, trying to make God a liar, undermining the mind by preaching half truths. A half truth is worse than

no truth because the true meaning of a matter is lost sight of, setting forth just enough truth to make a lie stick. Often when the above mentioned course is followed the party excusing himself and lightly passing by his own offenses is loud in the denunciation of the faults of his brother. The Pharisee and the one with the spirit of godly sorrow do not walk together. How favored one is to be blessed with godly sorrow because it has effect. It humbles before God and man. It is brought about by the knowledge of the exceeding sinfulness of sin. The shining of the heavenly spirit in the heart causes godly sorrow; it teaches one that God's ways are equal but ours unequal; it worketh repentance unto salvation. When a child of God has been walking in forbidden paths, excusing self, laying blame on others and other like practices, and then is brought to behold himself as the chief of sinners, he is made to beg God for mercy. What an undone wretch he is. How easy it is for him to esteem his brethren better than himself. The breathing of his soul is, God have mercy on me a sinner. One thus led can easily hate his own life, abhor himself. His tears become his meat; his joys of salvation are gone; he finds himself crying for deliverance from this body of death. Prior to the effectual working of a godly sorrow one may have felt to boast of his own works, to have felt very self confident, and that though others forsake the Lord he would not, even thanking God he was not as other men are. Many lessons are taught in such experiences. Some one will say is it necessary for a christian to have such a travel? Certainly it is necessary but not pleasant. Without such one would not sensibly feel the need of God's grace; would not know how utterly unworthy he is of God's enduring mercy. In other words one would have no evidence of salvation. Believers are often left to the dictates of an evil heart, that their weakness may be discovered to

them to the end they may not trust in themselves but in God who raiseth the dead. "This a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." What a blessing it is to be led into godly sorrow, the sorrow that is the work of God, to mourn because of sin. Whether it be in regeneration, or the walk of a believer after regeneration, the result of the Spirit's work is the same. The eyes must be turned from self to Christ before repentance unto salvation is fully wrought. The goodness of God must appear. Nothing leads one into repentance more than the remembrance of what God has done for him, and how unworthy he is of the least of his mercies. The last time Joshua appeared before Israel he reminded them of their years of wandering; how God had given them lands for which they did not labor, and vineyards they did not plant. Then comes the solemn moment. "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve." When truly led in this way the following hymn will become precious.

"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.

D. V. S.

WHO IS THE AUTHOR OF SIN?

"DEAR BROTHER DODSON:

I wish you or some of the brethren would write in the *SIGNS* on WHO IS THE AUTHOR OF SIN. I know God created all things, and I know he isn't the author of sin, but who is?"

The foregoing is part of a letter from Sister Ettie Smith of San Antonio, Texas, and since we have received several inquiries of a similar nature, we feel disposed to offer some thoughts on the subject. Great is the mystery of iniquity, is a true saying. This subject, like most subjects that have to do with God's plans and purposes, is so vast and deep that it

is out of the question for us to fully explore or fathom it. However, since much interest seems to revolve around it, we do not feel at liberty to withhold such thoughts as we have upon it. If God has given us any instruction at all in this direction, we hope it is in line with the declaration of the apostle John who said, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." Let it, therefore, be clearly understood from the beginning of our remarks that we deplore any such accusation being made against our God, who is holy and of too pure eyes than even to look upon sin by way of approval, in any sense of the word whatsoever. That God did in the counsels of eternity most sovereignly and solemnly decree, according to his own infinite purposes, that sin should enter the world, we not only believe, but will affirm with the authority of the Holy Scriptures, at least as we understand them. The Psalmist said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Once we understand God's absolute sovereignty over all worlds, principalities and powers, be they visible or invisible, and realize that it was he who in the beginning created the heaven and earth, by the word of his power, and that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein," we feel we are proceeding in the proper direction to accord unto him the right to do whatever seemeth good unto him, without in any way whatsoever being called to account by the very creature which he hath made. If said creature should be so presuming as to thus accuse his Creator, by what law shall he condemn him, and before what tribunal shall he be tried and his guilt pronounced? Where is the man who can ascend into the realm of the high and lofty heights of his Sovereignty and bring accusations of any kind against him? In

the State of New Jersey pottery is one of the profitable industries engaged in by its citizens, and it would be difficult to describe the great variety of colors, sizes, etc., of the vessels in some of these plants. In reviewing these things, it does not occur to us to question the right of the potter to use his own clay as he sees fit. We may not admire all of his vessels, nor understand for what purpose he has made them, but if he were to explain that they are all made to serve in their own capacity some little place of a great plan, the whole of which will bring him great honor, shall we say to him, nay? The inspired apostle makes use of a kindred similitude when he asks, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" He further asks, "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. 9:22-23. In connection with these Scriptures the apostle had already asked some very pertinent questions: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Verse seventeen of this same chapter says, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." This gives us a bit of insight into the mystery of God's plans and purposes, and where is there a subject of divine grace who will deny that the sojourn of Israel in the land of Egypt, the plagues which God visited upon the Egyptians, which plagues he had created in the beginning when he made the world and all things in it; his preservation of his people, Israel, during all of their stay

of four hundred years, which finally culminated in a display of God's mighty power in bringing them up out of Egypt by a high and mighty hand, so that not even a dog could wag his tongue against them to bark and awaken the Egyptians to what God was doing until the Israelites were almost out of Egypt. But then, how strange did God's dealings with his people seem, that he should turn them aside and take them down by the Red Sea, where it appeared to them that they were again securely trapped and that Pharaoh, now angry with his pursuing army, including horses and chariots, would soon overtake them and treat them more harshly and severely than ever; but what saith Moses, the servant of the Lord, by whose authority he spake: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." Ex. 14:13-14. God's mighty power was displayed in behalf of his people in dividing the sea, that they should pass over dry shod, and also in destroying the Egyptians who arrogantly attempted to follow them beyond the bounds which God had fixed. God's dealings with his people in purposing that they should go down into Egypt, to be watched over and kept and finally delivered in such a miraculous way, was all for the glorifying of himself. God, therefore, had a well laid plan for his people, who were chosen in Christ before the world was, and who were in time manifested in Adam, and through his transgression and fall became involved in sin and ruin, with all of its deplorable consequences, but his plan did not fall short of delivering them from under the condemnation and death in which they found themselves in Adam, but rather it reached immeasurably beyond this, for He had covenanted with his blessed Son, back in the counsels of eter-

nity, which covenant was ordered in all things and sure, that in the fulness of time he would come and take upon himself, not the nature of angels, but the seed of Abraham, whereby he would be made like unto his brethren and be tempted in all points, like unto them, that he might become a glorious High Priest whose feelings could be touched with their infirmitates, and through suffering and the giving of his life for them, redeem them from beneath the curse which rested upon them. They were his before they fell in Adam, otherwise he could not have appeared as their Redeemer, for one cannot redeem that which he did not own. The apostle Paul says in Heb. 2:14-15, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." If there had been no devil for him to destroy, no people for him to deliver, his coming into the world as he did would have been on a foolish mission, but God can in no wise be charged with foolishness. Wisdom, yea, infinite wisdom had designed all things, and the proof of the wisdom which designed them will be seen in the fact that the ultimate end of all things will be for the glorifying of the name of our God and the lifting of the name of his blessed Son, Jesus, on high. God, in the beginning made all of the creatures that were in the world, the clean with the unclean and the ravenous and destructive as well as the inoffensive and meek, from our point of view. But, as Isaiah, says, When the lion and the lamb shall lie down together, the Lord alone will be exalted in that day. God made Adam according to the plan which wisdom had devised, and that wisdom had not divined that he should be made able to stand, but liable to fall, as is claimed by some, but

he was made subject to vanity, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6. Job said, "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent," and this serpent which "was more subtle than any beast of the field which the Lord God had made," was there in the garden of Eden to tempt Eve, and Eve was not only subjected to the temptation, but yielded to it, and gave of the forbidden fruit to Adam, her husband, who ate with her, thus involving all of their posterity in sin, which is the transgression of the law, and thus sin passed upon all, for all have sinned and come short of the glory of God. We see here by man came sin; it was his own act and, therefore, he must suffer the terrible consequences which followed, but thanks be unto God who giveth us the victory, through our Lord and Saviour Jesus Christ, his wisdom failed not, but is only the more clearly revealed in exceeding, by far, anything that men or devils could devise. The Psalmist says, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Psalm 33:6. John says "All things were made by him; and without him was not anything made that was made." John 1:3. God said by the mouth of his prophet, Isaiah, "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." Isa. 45:5-7. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Prov. 16:4. "Behold, I have created the smith that

bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." Isa. 54:16. We could bring forth still further evidence of this nature at this point, but the foregoing should suffice for the moment. We wish to remind our readers, in this connection, of what is written in Gen. 1:31: "And God saw every thing that he had made, and, behold, it was very good." We understand from this that all that God made was good for the purpose for which it was made, and we are persuaded that nothing was made without a purpose and that all that was made will fulfill the purpose for which it was made. It is easy for poor mortals to single out individual creatures and say they see no good in them, or to refer to some particular incident or event separate and apart from that which went before or followed after, and say it was a terrible thing, which might be one hundred per cent true taken alone, but when it is taken as a part of the great whole and we see it fitting in the place and performing the purpose for which it was made, then we can see wherein God is glorified in all that he hath purposed, and say with David, "All thy works shall praise thee, O Lord: and thy saints shall bless thee." How shall the saints bless him? "They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." What a wonderful work to be engaged in! Many incidents could be brought from the records of divine truth to show how God, who dwelleth in secret, has been pleased to withhold from mankind the glorious mystery of his works and ways, until the time appointed of him to make known the riches of his grace and to display his mighty power. We shall recite, briefly, only a few, to give our readers an idea of what we have in mind. Joseph was given a dream, and when he had told it to his brethren, their

jealousy, which is said to be as cruel as the grave, was enraged to such a point that some of them sought to kill him. How strange their attitude must have seemed to Joseph, and how inconceivable to him must have been all the trials and afflictions through which he had to pass but God who had given him the dream was watching over him and upholding him by the might of his power. He was finally mourned by his dear old father as having been destroyed by some wild beast, and it required a famine in their land, with all of its attendant hardships, privations and necessities for food to lead up to the discovery which God had in store for them. What an occasion it was when the time came for him to make himself known unto them. No Egyptian was allowed to remain and witness the halloved scene, for "there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharoah heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him: for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." After the death of their father, Jacob, Joseph's brethren felt sure he would hate them, but they acknowledged their guilt and prayed his forgiveness and he said unto them, "Fear not: for am I in the place of God? But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive." And this was accompanied with a blessed assurance of something far better than they deserved, for he said: "Now therefore fear ye not: I will nourish you and your little ones. And he

comforted them, and spake kindly unto them." How vividly this portrayed the ignominy and shame that was heaped upon our Spiritual Joseph, of whom we purpose to speak later, who suffered and died that life, yea, eternal life might be his gift to those who might believe on his name, by the work of God, his Father, who sent him to redeem and save his people from their sins.

Another of the cases to which we wish to refer is that of David, who the Lord most graciously raised up from the sheepcote to sit as king upon the throne of Israel. To have such wonderful blessings so bountifully bestowed upon him, one might think that David should have thought only of serving and exalting the name of the God who had so signally blessed him, but it was to be made manifest that he was fashioned of the same corruptible clay as all the rest of the Adamic family, and so he turns aside to gratify the lusts of his sinful flesh. What an awful thing for one high in authority, either in a civil or ecclesiastical capacity to do! We are sometimes prone to look upon those who have been highly favored as being immune from the temptations and weaknesses of the flesh, while as a matter of fact they are often more sorely tempted than others, and but for the grace of God would fall a thousand times a day. When the prophet presented his case to him in the form of a parable, David not knowing that he was pronouncing sentence upon himself said, "As the Lord liveth, the man that hath done this thing shall surely die." "Nathan said to David, *Thou art the man.*" What an arrow this was from the bow of God, shot by his servant, Nathan! It found its mark and pierced the heart of David, and he confessed and said, "I have sinned against the Lord." God will not foolishly be charged with the sinful acts of his creatures, even though they be kings on the throne. Their sin is sure to find them out, and every knee will have to bow

sooner or later and confess him Lord of all, to the glory of his grace. With some it will be to their own destruction; with others it will be to their salvation. When David was made to confess his terrible sin, and we have no doubt that it was before him day and night, thus exonerating God from any sense of guilt or blame, we believe he became a man after God's own heart, and could see that it was nothing other than the matchless grace of God which could provide as the prophet declared, "The Lord also hath put away thy sin; thou shalt not die." Notwithstanding the terribleness of David's act and the confession of guilt on his part, at the same time we see the mysterious works of Providence in providing a link in the chain of his infinite purpose through the birth of Solomon by Bathsheba, who had been the wife of Uriah. As will be seen from the first chapter of Matthew, the generation of Jesus Christ, the son of David, one far greater than Solomon was involved here.

Finally, we come to the case of our Lord and Saviour Jesus Christ, and the treatment which he received, not only at the hands of the Gentiles, but at the hands of his own kindred in the flesh, the Jews. We are told that "He came unto his own, and his own received him not." Isaiah spake concerning him when he said, "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." Others testified before hand of his sufferings, and the glory which should follow. Jesus, himself, spake often, while here in the flesh, concerning what he was to suffer and the

purpose of it. It might all be summed up, more or less, in these sayings: When Peter drew his sword and smote the high priest's servant, Jesus said unto him, "Put up thy sword into the sheath: *the cup which my Father hath given me, shall I not drink it?*" When he appeared unto those who were on their way to Emmanuel, after they told him of the things which had taken place, he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: *Ought not Christ to have suffered these things, and to enter into his glory?*" How else could he be glorified, or how could he glorify his Father, except by fulfilling the purpose for which he came and finishing the work assigned unto him by the Father? Among other things, Peter said to those assembled on the day when Pentecost was fully come, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." From Acts 4:26-28 we read: "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." What shall we say to these things? Shall we acclaim the Lord as being guilty, and let the sinner go free? God forbid. Shall we ask God to at least share the blame with those who crucified his only begotten Son for not having opened their eyes to what they were doing? Paul, in writing to the church at Corinth said, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this

world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." It was the purpose of Almighty God that his blessed Son should be offered as a lamb, without spot or blemish, for the sins of his people, that they might be remitted and put away as far as the east is from the west, and that they might be presented unto him, holy and without blame, before him in love, and nothing that men could do must be permitted to interfere with it, but each and every creature must stand in his lot and fulfill the purpose of God in accomplishing his will. When Jesus was here, a Judas Iscariot was needed to betray him, and Jesus chose him to that end and purpose. Well do we remember Elder John G. Eubanks saying to us, "Brother Dodson, when Jesus was here, he needed a devil," and he went on to say there is still work for a devil to do in the church of our day, and there is one always at hand, but let us not forget that Jesus said to his disciples: "It is impossible but that offences will come: but woe unto him, through whom they come!" They always come in a manner that places the blame and guilt clearly on the creature, and not on his Creator, and he who would dare tarnish the stainless name of our Lord by claiming that his predestination releases the sinner from his guilt, is one who needs to have the eyes of his understanding greatly enlightened to see the truth as it is in Jesus. We believe that the vast majority of sound Old School Baptists agree in large part with the following section of the London Confession of faith, on this matter: "God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will,

freely and unchangeably, all things whatsoever come to pass, yet so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree."

We will here leave the subject for the consideration of our sister and other readers, hoping those whose minds have been exercised over the matter will find suitable food for thought and meditation, to the end that they may be better established, if possible, in the doctrine of God our Saviour, and glorify him in their bodies and their spirits, which are his.

R. L. D.

CIRCULAR LETTER

The Pocatalico Old School or Primitive Baptist Association, held with the Lost Creek Church, Carter County, Ky., September 10, 11 and 12, 1943.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," dearly beloved, it has now fallen to my lot to address you by way of a Circular Letter, and no one is more conscious of the fact than is your unworthy servant, that unless it be the will of our God to so move upon me as to make me able to write, then all my efforts to do so will be futile and vain, and will become a task to which I am unequal.

The text I have chosen as a basis for our discourse is found in the first chapter of second Timothy, verses nine and ten: "Who hath saveth 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; but

is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Brethren, to all who constitute the household of faith, I wish to say, first of all, that if there is a doctrine which I do believe with all my heart and soul, and which I am persuaded I am not alone in believing, it is the doctrine of the eternal vital unity of Christ and the church. That grace of God which saved his people is not as so many would have us believe, a thing of recent origin, not a something ushered in, after the fall of man, upon a depraved race to offer salvation to Adam and to his posterity. No, beloved, the grace of God and the redemption of his people are of eternal origin, as ancient as the purposes of an eternal, sovereign, immutable God, and I believe it to be a source of great comfort to all the true Israel of God to note that this grace was given us in Christ Jesus before the world began. Yes, given us in Christ Jesus, for we did exist in him as members of his mystical body, as the fruit in the germ, in the eternal covenant, and the eternal purposes of an all-wise God. In the eternal purposes of our God sin was made to abound toward us through Adam, and in him we were subjected to vanity, and exposed to sorrow, suffering and death. In the same eternal purposes, where sin abounded, grace was made to abound much more toward us through our Lord Jesus Christ, who hath abolished death and hath brought life and immortality to light, and has manifested it to us by the appearing of our Savior Jesus Christ, as preached in the gospel for the comfort and consolation of the Lord's portion, which is his people, when the true gospel is preached by the power of God sent down from heaven. Notice, my brethren, "he hath brought life and immortality to light," for "he only, hath immortality dwelling in the light, which none can approach unto." Yet he manifested our

life and immortality in himself when he arose from the dead. It was there and then that he won a complete victory for his people, over death, hell and the grave. And showed us that he is our resurrection and life.

Jesus Christ was declared to be the Son of God with power. After he arose from the dead he declared that all power was given unto him, both in heaven and on earth. He alone had power to create the earth from nothing, to bring it out of chaos, and to command the light to shine out of darkness, and there is nothing too hard for him. He had power to abolish death by voluntarily giving his own life, then triumphing over death, conquering the last enemy of his people by his glorious resurrection. Hear him, as he comes forth from Joseph's new tomb, solemnly declaring, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Before he went to the cross, and while in a state of humiliation for thirty-three years, death held dominion over him. Not because he himself was a sinner, but because he had from eternity assumed the guilt of his people and took upon himself to die for them. And though, my beloved, we are the transgressors, yet our sins have never been charged to us, for "the Lord hath laid upon him the iniquities of us all," "and he bore them in his own body on the tree." O glorious thought!

"By faith my Christ I now behold
On yonder gloomy tree.
He bleeds to put my sins away—
He died, my soul, for thee.

O see the bleeding Prince of life
On Calvary's mount expire;
Muse on the wondrous scene of love,
And reigning grace admire."

Now, beloved, it is true that through Adam sin hath reigned unto death, even as our Lord Jesus Christ hath shown us; it is equally true that through Jesus Christ our Lord "grace hath reigned through righteousness unto eternal life,"

for every one of his elect children. When on the cross he cried out, "It is finished" the redemption of all for whom he died was then accomplished. There he gave us "all things pertaining to life and godliness." Justification, repentance, faith, a godly walk and final glorification were assured us there. Then he manifested that grace which was given us in him before the world began. And *now* the poor, tired, wayworn children of God are waiting—for the adoption, to wit, the redemption of our bodies, and when finally we are called to quit the walks of life, to put off the image of the first man Adam, which is of the earth earthy, and to put on the image of the second man, which is the Lord from heaven, then we shall be qualified to sing praises to his glorious name in a land of eternal bliss for evermore.

Yours to serve,

J. S. HUNNICUTT.

J. C. HAMMOND, Moderator.

H. J. BIRD, Clerk.

The Mates Creek Primitive Baptist Association, held with the Little Hope Church, Pike County, Ky., September 3, 4 and 5, 1943.

According to the appointment since our last Association, it has fallen to my unworthy lot to address you in the form of a Circular Letter. I hope God will so direct my mind that I may be able to write the truth as it is in Christ Jesus our Lord. If God should so direct my mind to write, I will now call your attention to a certain Scripture in 1st Corinthians, fifteenth chapter, twelfth, thirteenth, fourteenth, fifteenth and sixteenth verses. Verse 12: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Verse 13: "But if there be no resurrection of the dead, then is Christ not risen." Verse 14: "And if Christ be not risen, then is our

preaching vain, and your faith is also vain." Verse 15: "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." Verse 16: "For if the dead rise not, then is Christ not raised." We find a Scripture recorded in the New Testament, where the Galatians stand gazing into heaven, saying, The same Jesus that you see going straightway into heaven, shall so in like manner come again. And to my mind he is coming back again to collect his jewels home, and the jewels that are under consideration are God's people, whom he came to redeem. And we find Job saying, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." And to my mind Job was speaking of the resurrection of the bodies of the saints. And I believe that after God has brought to pass the last purpose that he saw in the morning of time that will be when he will not have any more use for time here, and that will be when God will raise his people from the dead. And we find a Scripture recorded in 1st Corinthians, fifteenth chapter, forty-second and forty-third verses. Verse 42: So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption. Verse 43: It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

And I want to call your attention to the above Scripture, that in it he was speaking of the very same body, only changed from mortal to immortal, and that will be as soon as any of God's people will be taken to heaven and immortal glory. To ever be with the Father, the Son, and to sing around the throne for ever and ever. Where there will be no

more sickness, sorrow or pain.

(Elder) E. F. HATFIELD.

OBITUARIES

ELDER T. J. EVERS was born Feb. 15, 1873 and died Dec. 20, 1942. In 1886 he married Miss Minnie Langford and to this union were born eleven children. There are living five sons and four daughters namely: Mrs. Emma Lou Givins, Claude Evers, Mrs. Evelyn Hays, Almer Evers, Barney Evers, Mrs. Ruth Wolf, Harvey Evers, Ralph Evers and Miss Lela Evers. There are seven grandchildren and two great-grandchildren. Besides his immediate family Elder Evers is survived by two brothers and three sisters with their families and many other relatives and friends. He united with the Primitive Baptist Church in 1888 and was ordained to the full work of the ministry in 1910. In 1936 or 1937 he was elected moderator of his Association and served in that capacity until his death. He was widely known and loved by the brethren and friends in this section of the country. A poor man financially but raised a large family and served churches, conducted funerals and visited the sick as best he could for more than thirty years. He was a good preacher and one of the most humble and able gifts in prayer I have ever heard. He was recognized as being one of the most comforting speakers to the bereaved at funerals. The writer had the privilege of being with him a good deal in the ministry. He was in my ordination and we traveled together extensively. Loved for his meekness and the manifest grace of God he is certainly missed among our people. May the Lord bless and comfort all who mourn his absence. May he in his mercy comfort especially his dear loving wife and companion. For many years his membership was at the Bethel Church and he was laid to rest in Bethel Cemetery. There was a large and attentive congregation of brethren, sisters and friends as the writer together with Elders Lambert and J. L. Smith conducted the funeral. While he is greatly missed I feel that his sufferings are over and that blessed rest is his to enjoy till that glorious resurrection day arrives when these vile bodies of his people come forth in the blessed likeness of Jesus Christ our blessed Saviour and Elder Brother. Yours in hope of such a resurrection through grace.

R. W. RHODES

MRS. HARRIET LEONA BRYANT OAKLEY sweetly fell asleep in Jesus January 25,

1943, at her home in the Rock Island Community, at the age of 66 years, 1 month and 9 days. She was born December 16, 1876 in Bradley County, Arkansas.

She was married to Thomas Ruffin Oakley November 28, 1896 who preceded her in death ten years ago. To this union eleven children were born. One little daughter, Sarah Katherine, having gone on before her to be with our blessed Savior. Surviving who mourn her passing are her six sons: Vergil Oakley, Star City, Arkansas, Morris Oakley, Little Rock, Arkansas, Floyd and Clyde Oakley, Ivan, Arkansas, George Oakley who is with the U. S. Army, stationed at Camp Crowder, Missouri, and Dillard Oakley, also with the U. S. Army in North Africa, and her four daughters: Mrs. Mary Peek, Warren, Arkansas, Mfs. Eunie Graves, Mansfield, Ohio, Mrs. Hannah Archer, Hensley, Arkansas and Miss Susie Oakley, Washington, D. C., also she leaves four brothers and two sisters and 16 grandchildren. All the children, grandchildren, brothers and sisters were present at the funeral except Dillard it being impossible for him to be present at the time.

Mother united with the Primitive Baptist Church and was bptized the fourth Sunday in August 1933, and was a faithful member until death. She loved the truth and always looked forward with joy to her church meetings. Mother led a devoted, simple and grand life rearing us children in perfect Christian faith. A model and example to all posterity.

She enjoyed very good health all her life, never grumbled or complained about hardships, but trusted and served her Master. The night she died she was stricken with a heart attack and lived about thirty minutes. Her youngest son, Clyde, who lived with her, was the only one present when the end came. She told him she was going to die and he said she raised her eyes towards Heaven and the happy expression on her face indicated that she was seeing a far more beautiful place than this. Clyde said he knew she was seeing angels and he felt the presence of them in the room as she closed her eyes and fell asleep so easily. It was so hard to give our precious Mother up but we know that God knew best. We wouldn't call her back into this sinful world if we could for we have the sweet assurance that she is at rest. We know that she can't come back to us, but we have sweet hope of meeting her in that other home.

The funeral was held at her home January 28, 1943, conducted by her pastor, Elder W. W. Taylor. Her body was laid to rest in the McDonal Cemetery beneath a veritable mountain of flowers, a fitting resting place for one so fond of

flowers. Pallbearers were Reece Parham, Marcus Summers, Lloyd Lane, Will O. Hawkins, Wm. Hawkins, Hermon Scoggins, Floyd Nichols and Coyle Wells.

Written by her daughter. SUSIE OAKLEY

Sorrow entered many a heart and home when the sad news of the death of sister FANNIE MUIR at the summer home of her son, Dr. Merton Muir, August 13, in Branchport, N. Y., reached her many friends and brethren. She would have been eighty-six years old had she lived until Sept. 8 of the present year. She had been for very many years an active and faithful member of the Middletown and Andes Church of Union Grove, N. Y. Whenever her health and traveling conditions permitted, she was an un-failing attendant at the meetings of the Primitive Baptist Church. She was firmly indocirinated in the principles of the church to which she belonged and was deeply led experimentally. She disliked controversy over points of doctrine and always stood for peace, yet in no sense compromising with error for the sake of peace. Her character was strong and true, her manner gentle and unassuming, her liberal consideration of her church and pastor in material things noteworthy and unwavering. Hers is a sweet and gentle memory indeed. She was born in Andes, N. Y. in 1857. In 1880 she was united in marriage to John Muir. One son, Merton, a successful dental practitioner of Williamsport, Pa., was the fruit of this marriage, and who survives her. Sister Muir's husband died at Dumont, N. J. in 1915. Much of her married life was spent at Stamford, N. Y. and in vicinity towns. The funeral service was conducted by the writer at the home of Sister Fannie Woodin of Union Grove on Monday, Aug. 16. Interment was in the family plot in Andes Cemetery beside her husband. Sister Muir was baptized into the fellowship of the Middletown and Andes Church in 1889 by the late Elder J. D. Hubbell.

ARNOLD H. BELLOWS

AUTHORIZED AGENTS

We are pleased to inform our readers that the following Ministers have very kindly consented to receive subscriptions, both NEW and Renewals, for the SIGNS OF THE TIMES.

As many of our subscribers do not have checking accounts and it inconveniences them to obtain Money Orders, we believe they will appreciate the privilege of subscribing through some minister who is authorized to accept their funds

and remit to us.

We would like to appoint Ministers in other parts of the country to represent us, and hope they will write us for details.

R. L. D.

ALABAMA

Elder Lytle Burns, Florence, Ala.
Elder F. A. Collins, Hartford, Ala.
Elder W. D. Griffin, Fayette, Ala.

FLORIDA

Elder C. H. Byrd,
P. O. Box 86, Panama City, Fla.

KENTUCKY

Elder G. B. Bird, Canada, Ky.
Elder J. S. Hunnicutt, Webbville, Ky.

LOUISIANA

Elder E. J. Lambert,
P. O. Box 55, Lillie, La.

MARYLAND

Elder Harold M. Bennett, Mardela Springs, Md.

OKLAHOMA

Elder W. N. Green, Box 654, Altus, Okla.

NORTH CAROLINA

Elder T. F. Adams, Willow Springs, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder M. F. Westbrook, Rt. 3, Dunn, N. C.

VIRGINIA

Elder J. E. Burgess, Rt. 1, Box 180, Martinsville, Va.
Elder Roy S. Smith, Cascade, Va.
Elder David V. Spangler, Rt. 6, Danville, Va.

PERMANENT OFFER

(until further notice)

TWO BOOKS

PREDESTINATION AND RESURRECTION OF THE DEAD

Either one of these books will be given FREE with a year's subscription to the SIGNS OF THE TIMES at \$2. to anyone who is not now a subscriber to the paper, or to any old subscriber who will send us a NEW subscription for the SIGNS OF THE TIMES at \$2. The price of the books alone is \$1. each. We only have about seventy (70) of the books on Predestination on hand, but as long as they last we shall be glad to send them out on the above basis.

R. L. D.

P. S. A year's subscription to the SIGNS OF THE TIMES, either or both of the books, or all three, would prove a most excellent Christmas remembrance to those who do not possess them.

CHANGE OF ADDRESS

Elder George L. Weaver wishes to announce that his address has been changed from 421 Steele St., Frankfort, Ky., to 16116 Westview Ave., Cleveland, 20, Ohio.

MEETINGS

The Primitive Baptist Church at Pratt City, Ala. holds meeting every fourth Sunday at 11 o'clock, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham. W. D. GRIFFIN, Pastor.

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

Harmony Church meets each fourth Sunday at 11 a.m. and Saturday before, ten miles S.W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor.

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

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 Canada, California.

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

E. N. FIELDS, 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 Street, Mayfield, Ky. Those interested will be welcome.

O. W. PERKINS, Pastor.

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

D. L. TOPPING, Pastor.

Meetings are held with the Black Rock Church (outside of Baltimore, Md.) every second Sunday, and a cordial invitation is extended to all who wish to meet with us.

D. L. TOPPING, 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.

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

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH**

ASHOKAN, N. Y.

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

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk.

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

(MRS.) M. R. FOSTER.

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
1315 Columbia Avenue
(PARK AVENUE HALL)
PHILADELPHIA, PA.

Meeting First Sunday in Each Month

At 10:30 A.M.

ALL WELCOME

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. All lovers of the truth are invited.

G. G. TURNER, Clerk, R No. 2, Amarillo, Tex.

Saints Rest Church of Old School Primitive Baptists hold their regular monthly meetings on the 2nd Sunday in each month at 11:00 A.M.; Conference meetings on Saturday before 2:30 P.M.; preaching by the Pastor. Elder C. B. Teague has regular appointments on the 3rd Sunday each month at 11:00 A.M. Meeting place 4614 Sylvester St., Dallas, Texas. (Bus stops two blocks away—Maple and Lucus Sts.) A cordial welcome to all lovers of the truth.

G. E. RUSHING, Pastor.
N. T. TATUM, Clerk.

Macedonia Church of Predestinarian Baptists meets at Rising Star, Texas each second Sunday at 11 a.m. and Saturday before at 2 p.m. All lovers of truth are cordially invited.

C. Y. OSTEEEN, Pastor.

Salem Church, four miles south of Teague, Texas, meets on Saturday before the first Sunday in each month in conference.

W. A. LITTLE, Pastor.
DORA WREN, Clerk.

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

E. B. AULT, Pastor.

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

(MRS.) LELA CULPEPPER, Clerk,
Stockdale, Texas.

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

C. M. FISHER.

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.
J. B. JOHNSON, Clerk.