

# SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 1

## FEAR NOT

"Fear not"—Good tidings of joy I bring!  
To you is born a Saviour;  
A kindly Priest and lordly King,  
They laid him in a manger.  
Luke 2:10-11

"Fear not"—The Lord to Abraham said  
When he desired an heir;  
I am thy shield and great reward,  
Now mark what I declare.  
Genesis 15:1

"Fear not"—For I am with thee  
He again to Isaac said;  
I will multiply and bless thee,  
Then what hast thou to dread?  
Genesis 28:14

"Fear not"—He spoke to Jacob,  
In Egypt I'll surely make  
Of thee an exceeding nation,  
This promise to you I state.  
Genesis 46:3

"Fear not"—His servant consoled Israel,  
Ye all stand still and see;  
Salvation belongs to God alone,  
He will show you this to-day.  
Exodus 14:13

"Fear not"—He said to Joshua,  
O be thou not dismayed;  
In peace, in war, I'll be with thee  
Do thou now what I've bade.  
Joshua 8:1

"Fear not"—The gods of the Amorites  
Of the land in which ye dwell;  
I am thy God, yea, Israel's God,  
This truth to you I tell.  
Judges 6:10

"Fear not"—O land, be glad! rejoice!  
The Lord will do great things;  
Will fill your floors with wheat and fats,  
Will send to you the rains.  
Joel 2:21

"Fear not"—Ye ransomed of the Lord  
His promise stands secure;

He'll bear you as on eagle's wings  
And cause you to endure.  
Isaiah 40:31

"Fear not"—Ye little flock of God  
It is your father's pleasure,  
His kingdom here to give you,  
A blessed, heavenly treasure.  
Luke 12:32

"Fear not"—Ye chosen and redeemed,  
He arose victorious conquerer;  
Though lightly was by men esteemed,  
He gave himself a martyr.  
Romans 8:29-30

M. W. RAULSTON,  
Millington, N. J.

## CORRESPONDENCE

Box 654, Altus, Okla.

This time world and the inhabitants thereof is God's. Everything in it has, is and will function according to God's will and purpose "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 fullness thereof." Psalms 50:10-12. And the apostle said: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by Him and for Him." Col. 1:16. Also we read: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy

pleasure they are and were created." Rev. 4:11. I have just passed my seventy-seventh birthday and I know my pilgrimage here on earth is drawing to an end, and, if God wills, I would like to comment a little on the above scriptures for the consideration of the *Signs of the Times* and its readers. I realize the foundation laid is too far reaching for a poor weakling to enter alone, but if God will be my guide I am not afraid of getting lost. The truth that I desire to establish is, that God cannot and will not fail in the end to accomplish the purpose for which he made this old world. The salvation of his people and his own name's honor and glory. His portion is his people. Hear the words of the prophet, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. 48:10-11. There are three that inhabited eternity before this old world was made, God the Father, God the Word, and the God the Holy Ghost, and these three are one. This three in one God is eternal, that means without a beginning or ending. All time things have a beginning or an ending. I understand that God the Father is a spirit, is everywhere present and nowhere absent, perfect in wisdom, knowledge and power. No such thing as past, present or future with God. Time and eternity are one present now and the Scripture tells us: "God is not a man, that he should lie; neither the son of man, that he should repent;" and Job said: "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him." I understand this to be the one called the Father, embraced in the three, one God that controls and governs both heaven and earth and all things that in them is, after the counsel of his own will and his

government is unchangeable. The Psalmist said: "For ever, O Lord, thy word is settled in heaven." God's governments and judgments are as eternal and unchangeable as God, and I understand his righteous judgment embraces all time events, both good and bad as we term them. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Prov. 16:4. The old true and tried servant of God said: "I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut. 32:3-4. And, if God's judgments rendered in eternity for time and in purpose, then the events of time for which judgment was rendered must have been with him in eternity and in purpose. Judgment could not be rendered without something to judge. In other words, to illustrate what I mean, if God purposed and decreed from all eternity, salvation for sinners, through the second Adam, the Lord Jesus Christ, in order for salvation to be sure, God must have assuredly purposed and decreed a sinner to be saved, through the first Adam, who is of the earth, earthy. Is that plain enough? I do not believe there is anything that moves in heaven or on earth or beneath the earth without a purpose and decree of Almighty God, that makes all things sure. No event could be sure without a cause, purpose and decree of that all wise and unchangeable sovereign God, by whom are all things and for whom are all things. The end of which will be the manifest salvation of those he saved in purpose and gave them grace in Christ before the world began. "For the Lord's portion is his people; Jacob is the lot of his inheritance (this lot means all of the redeemed host of God). He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye" "and

there was no strange god with him." That is the way the Lord finds his little Jacobites to-day, and, like he did Jacob, he leads them to his banqueting house and his banner over them is love and there is no strange god with them. Let me repeat again, lest you forget, if God decreed the salvation of sinners and that salvation is sure, which I believe it is, then he must have decreed a sinner to be saved. Nothing can be absolutely sure if anything connected with it is uncertain. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalms 24:1. Who has the right to question the work of God, and say this or that is not right? Has not God the right to do with his, what seemeth good to him? God is perfect and cannot do wrong but, says one, the things God made do wrong. Yes, the sons of Jacob did wrong, if we are to be the judges, for through envy they sold their brother, Joseph into bondage, and this very act they meant for evil, for they were humans and mad. This very act that we say was wrong God meant for good. We sometimes take light for darkness and darkness for light, but with God there is no difference in his purposes, they are both alike, good for the purpose he desired them for. Then no wonder Paul could say; "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. There is a people that call themselves Primitive Baptists that do not believe this doctrine; they say it would implicate God in evil, but not so, "God cannot be tempted with evil" (and why) because God's work is perfect and the earth and the inhabitants thereof is fulfilling the purpose for which he made them. James 1:13. Our imperfections are embraced in the all things that work together with all other things for good in God's account. God is the author and finisher of salvation for his people for whom all things work together

for good. This salvation, redemption and sanctification is of God, a free gift to those poor, helpless depraved sinners who sold themselves for naught and shall be saved without money. Isaiah 52:3. The Lord's people are a chosen people, chosen from every nation, kindred and tongue. I Chron. 16:13 and Isaiah 43:20. God gave his chosen, grace in Christ Jesus before the world began and these chosen were the sons and daughters of the earthy Adam and the children of wrath even as others, for by one man sin entered the world and death by sin. So death is passed upon all men (the just judgments of the Mighty God) for all have sinned and by the disobedience of one man many were made sinners, so by the obedience of One shall many be made righteous. Romans 5:12 and 19. Now will some one please show from the word of God, how it would be possible for many to be made righteous through the obedience of one had it not been equally as sure by one man's disobedience the same many would be made sinners. "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 first man Adam was made of the dust of the ground, made subject to vanity (who made this man), he is said to be of the earth, earthy. The second Adam is the Lord from heaven, a quickening spirit. These are the two characters spoken of in the above scriptures. I understand this second Adam to be the man Christ Jesus, made of a woman, also begotten of God the Lord from heaven, a quickening spirit, a combination of heaven and earth for in him dwelt the fullness of the godhead bodily; both divine with power to lay his life down and take it again and human without sin that he might be a sacrifice for sin, a perfect mediator between the justice of God and the sins of his people. I hope to speak more of this character further down in this article although I cannot quote a scripture

nor truthfully comment on one but what this God man is either directly or indirectly embraced in it for the Scriptures say: "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." II Timothy 3: 16-17. Listen to Paul: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Not out of Christ nor according to our works. Eph. 1:3. Read on down and the fifth verse of the same chapter says: "Having predestinated us unto the adoption of children by Jesus Christ" and not by some other method as some people would have us believe. And God's predestination was not causitive in this adoption but love is the moving cause, yes, that eternal unchangeable love of God for his people is underneath and the foundation and moving cause and not predestination. Predestination is not an attribute of God and is not causitive in either righteousness or unrighteousness. Yes, according to the Scriptures God purposed and predestinated the crucifixion of the sinless Son of God. You know that was not to prove that predestination was causitive. No, no, but that God's people might be the beneficiaries of his obedience and his righteousness imputed to them. And, could this be sure without the wicked hands to do the dirty work and could these wicked hands be sure without the predestinated decree of God, and if it was not causitive in manifesting righteousness by the obedience of Christ, it surely was not in manifesting the wicked hands that did the wicked work, in other words God could not have known the wicked hands would have been had he not purposed and decreed it. No event of time nor the things that lead up to the fulfillment of an event can be sure without God's eternal predestinated purpose and

decree. Is this Bible doctrine? Listen to the wise man, "to every thing there is a season, and a time to every purpose under the heaven" so at the appointed time he said: "Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." Blessed thought, the hand of Almighty God is over his people, and let me say here if God's predestinated purposes were not causitive in all this, then pray tell me if God predestinated the fall of the earthy Adam, which I believe he did, how could it make God the author of sin? Sin entered that the offence might abound, that is the cause and not predestination. I believe that God did from all eternity before time was born purpose and predestinate all events of time whatsoever comes to pass. I understand some events are brought into manifestation through the influence of an ordained power, as was the transgression. God purposed that sin come into the world not by the influence of his own Holy Spirit, but through the influence of an ordained power which I understand to be Satan together with the second cause, God being the first great cause of all things. As I have already stated it was absolutely necessary for a sinner, before a sinner could be saved and God is not the author of sin. God made the man subject to vanity, gave him a law, planted a garden, and put the man in to dress it and keep it and cause it to grow out of the ground, every tree that was good for food and pleasant to the eye, also the tree of life and the tree of knowledge of good and evil. There was a woman come on the scene also the serpent which possesses the greatest power of any created thing, and Satan appeared at the right and appointed time and everything involved the serpent and the woman and man and the beautiful trees, the fruit that was good for food. All working together, or doing the thing



God made them for, did bring the transgression of God's law, and the same God that gave the law said the transgression of the law is sin, but the man actually transgressed the law. However, if God had not said the transgression is sin, it would not have been sin. So death is passed upon all men, for that all have sinned. Now the avenue is opened up through which righteousness by the obedience of one man can flow to the heirs of promise. Paul said: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5:17-19. We understand these two Adams', one disobedient and the other obedient, two headships, and what the head does involves the whole which is clearly seen in the scriptures quoted. Let us hear Paul again, as I understand, referring to these two characters: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" Romans 9:21. Read that whole chapter. Yes, Jesus, our Blessed Redeemer, was made of a woman under the law to redeem them that were under the law that we might receive the adoption of sons. Gallatians 4:45. Who was it that fell under the law by the disobedience of their head? It was the sons and daughters of the first Adam was it not? Then Christ must have had a prior ownership to as many as he redeemed that they might receive the adoption of sons. We cannot redeem a thing we never owned. This surely embraced the offspring of the first Adam, the old man, the outer man, in other words the sinner, but first they

must be redeemed from that fallen state, from under the curse of the law and I believe that the work of redemption will be complete in the resurrection when the sinful bodies of the saints of God will be made spiritual and fashioned like the glorified body of Jesus. I know this is true if the bodies of the saints of God were embraced in the redeeming blood of Jesus shed on Calvary, and I believe they were. What did the Psalmist mean when he said: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalms 139:15-16. I believe this embraces the earthy or vile bodies of the saints. Hear Paul in his admonition: "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." I Thess. 5:22-24. Surely the bodies of the children of God are not left out of the covenant, I mean this earthen vessel, which to me means the outer man. Again Paul says: "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." II Cor. 5:1. Read on down embracing the fourth verse, we want to cite you to Paul again. I think we are safe when we are quoting Paul, if we make the right application. "And if Christ be in you, the body is dead because of sin: (then surely this body was embraced in the fall) but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that

dwelleth in you." Rom. 8:10-11. For further proof of this blessed and comforting truth, listen to Paul again in I Thess. 4:13-18. "But I would not have you to be ignorant, brethren, concerning them which are asleep, (dead) that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven (that is in the end of the world) with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ (that does not mean alive in the presence of the holiness of God) 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." If Paul is telling the truth then there is something in Christ that is dead. Surely it is not the spirits of God's people, then it must be their bodies. Just let me cite you to one more precious truth found in Eph. 1:10. "That in the dispensation of the fullness 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." According to these blessed truths something in heaven that is in Christ and something on earth that is in Christ, and, to me, that means the spirits of the saints of God, at the death of this body, goes back to God who gave it, this is something in heaven that is in Christ; and the bodies of the saints of God that die because of sin remain on earth that is dead in Christ, and this is what Paul said would be gathered together in one. To me that means our vile bodies are dead, are still in the hands of the potter who is able to make it again, another vessel (a spiritual vessel),

as pleased the potter to make it. This change will be made in the resurrection of the fullness of the dispensation of time. Then our spirits which are God's and our bodies which are God's will be one, my Father's children. That is the hope of this old sinner. If in this life only I have hope in Christ I am of all men most miserable. Yes, I believe he that came down from heaven to do the Father's will did a perfect job of it, and the sinners, and not something that never sinned, are the beneficiaries of that perfect work. I feel to be a sinner and my hope in Christ is all this sinner has, and I would not exchange it for the world and all that is in it. I know this article is a little lengthy but I hope God has led me to the place to stop. Your poor brother in gospel affliction hoping for a better world through grace.

(Elder) W. N. GREEN.

Murray, Ky.

EDITOR OF THE SIGNS OF THE TIMES:

The Old School or Primitive Baptists held the one hundred thirtieth annual association called The Original Little River Association at Muddy Fork Church in Cerulean, Trigg Co., Ky. This church was organized prior to 1795 when a log house was built on the land of John Goodwin. Prior to that, meetings were held in his home. In 1805 a new log house was built and a deed made for the ground which was for the use of the congregation so long as they held to the doctrine of predestination and the same articles of faith then of record. If they should depart from that faith the property was to revert to the heirs of the said John Goodwin. The wooden frame building now occupied, in which this meeting was held, was built in 1835. The frame was put together with wooden pegs, and all framing timber is of hand hewn logs and poles. The ceiling and benches are made of hand sawn boards from large poplar logs. The building has been painted continuously

and kept well roofed so it is in a very good state of preservation. There has never been any division affecting doctrine or creed since the general division in 1832 when the Baptist churches of America split on the mission question, this church holding to the old doctrine of the Philadelphia and London Confession of Faith. The favorite periodical of the membership is the *Signs of the Times* which was founded in 1832 by the late Elder Gilbert Beebe and now published in Rutherford, N. J. The said John Goodwin settled this land in the year 1778. He was my great-grandfather.

T. O. TURNER.

Monroe, Ga.

DEAR ELDER VAUGHN:

You will be surprised to get these notes. Thought they might interest you since I found out that the sister Turman mentioned is your sister. While at Elder Lefferts he mentioned the name and reminded me I had heard it before. While my father (Elder James Adams) was sick or "just afflicted" he would say, he would talk in his sleep often. He prayed this prayer while asleep and I wrote it down as best I could. If I could have written shorthand could have had many things jotted down. He really mentioned most of the scriptures he had ever talked about. I wrote many of them down, but could not connect them fast enough. They made perfect sense at the time. I remember when he had this little talk at your sister's. He mentioned some of the food. I think milk of some kind was very plentiful and delicious while he was there. I am still enjoying our visit over and over. Have found a few pictures, post-cards, etc.; that belonged to my father that are more interesting every time I see them. Also a book with the history of Hopewell Church and pictures of different homes there. Brother William was here at meeting yesterday and we enjoyed talking it all over. He remem-

bered your father and the home you bought, etc. Douglas thought you were very fortunate to have it. I hope you and your dear wife are feeling well and that we did not impose on your good nature too much. Hope all your family are in good health. Your sister in hope.

SARAH PETERS

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*The prayer by Elder Adams while he was sleeping*

"Let us offer a little prayer. Oh Lord, we want to ask thy blessing this one more time. We know you have been mindful of us these eighty years. We would ask for Jesus' sake to love us, to forgive us for all our many sins and if it can be thy will to let us live a few days longer. We put ourselves in thy hands to do with us as it seemeth good in thy sight. Show thy power that we may serve thee better than ever before. Go with this little family . . . take charge of us on this occasion, may we leave the world in peace to all mankind. We feel to know that He is sunshine. Bless each and every one of us with thy presence and help us to live and glorify thee! Lead and guide us in the good and right way so we may confess our sins before thee. We ask thee to go through this day with us and may we be enabled to show thy loving kindness, praise and sanctify thy name. In thee we shall have life, be counted one of the royal family. May it be in thy will that we be worthy of thy loving kindness, and when time shall be no more we may be carried on wings of love to that home not made with hands, eternal in the heavens that we feel is so beautiful. May we be counted worthy in that kingdom where there will be no more sin, sorrow or pain, no night or day, clothed in that robe of righteousness. Help us to live to that good day, hopeful that everything be in thee. I am glad to know who I am looking upon, who He is, so glorious to go to that place of sunshine. May it be our

happy lot to fall asleep in Jesus and when we awake be like him. We ask it all for Jesus sake. Farewell 'til we meet again. Amen."

*(Continued from December Issue)*

I hope I am not an alarmist, but I can but regard the present trend of events as presaging the approach of the end of time. John, the disciple whom Jesus loved, declared, "Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many antichrists; whereby we know that it is the last time." Speaking of the coming of our Lord Jesus Christ the beloved apostle Paul writes, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." The falling away has already come. While the so called churches of anti-christ may boast of their great ingatherings, the true church of God is in a lamentable state. So pronounced is this falling away that in many sections of our country former places of worship are only memories now, and the man of sin, which is Satan, has surely been revealed. Satan appears in various forms. He may appear in the form of a pope, a priest, a prophet or a preacher, or he may appear as a roaring lion going to and fro in the earth seeking whom he may devour. He may be transformed into an angel of light. Only a few centuries back we see him sitting in the temple of God, shewing himself that he is God when the

pope reigned supreme, both religious and secular power was in his hands. A beast with seven heads and ten horns. Seven heads meaning complete authority, ten horns no doubt representing the ten commandments of the law by which he tried and convicted those who worshipped God in spirit and in truth, and not according to the law of carnal commandments. The blood of the martyred saints flowed to the horse's bridles. Let us beware lest we misinterpret these words. We cannot suppose that the blood was two feet deep in the streets which it must have been to touch the horse's bridles. The bridle is that by which the beast is governed, it holds him in check, it turns him hither and thither, hence, the blood flowed to the time there was turn in conditions. The beast was wounded in one of his heads, he was shorn of his secular power, and though he still reigns and rules over those of his own cult, he no longer has power and authority to prosecute, persecute and slay at his pleasure those who have the courage to withstand him. A legal tenet was enacted which stripped him of that authority, wounded him in one of his heads, and which tenet guaranteed the right to every one to worship God as they chose to worship. Thus John declared, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." A thousand years, not necessarily according to our calendar, but according to God's set time with whom one day is as a thousand years and a thousand years as one day. The point I wish to stress is the fact that Satan must be loosed for a little season. I have thought

many times that I should shrink from trying to picture the scene that must follow when Satan is loosed. The extent of his deprivations would baffle our imagination. We are far removed from the conflict overseas so our minds can faintly grasp the abomination of desolation being wrought there. By whom? By three unclean spirits like frogs. Like frogs they do not walk, they go by leaps and bounds, jumping from one nation to another, pillaging their resources, laying ruin to their properties which have been accumulated through honest toil, subjugating whole nations, slaying without excuse, and converting the residue from a liberty loving people to an imposed serfdom who now must labor under the iron heel of despotism, and yet their insatiable appetites are not satisfied. Such is the consequence when the wrath of God is poured out upon an idolatrous world. God is not mocked. He declared, "My spirit shall not always strive with man, for that he also is flesh." How far this awful conflict will extend we cannot tell, and what will be the final outcome is yet unpredictable, but I tremble for the security of our country. No one need deny the corrupt practices being so flagrantly practiced in our own country, socially, politically and religiously. Sacrilegion is running high; institutions of various and sundry kinds are reared up in the name of the Lord; institutions which are entirely foreign to the law of our Lord and the principles of the doctrine taught in his word; institutions having a form of godliness but denying the power thereof; formality and fashion are ruling high handed in places of so called worship; commandments of men are being taught for doctrine in lieu of the blessed testimony of Christ, and sad but true, worshipping the creature more than the Creator. Our own chief executive has his personal envoy in the vatican conferring with the pope on matters of war and peace, and not only our chief executive

but many men of distinction, editors, journalists and others of high degree the world over blush not to address this man as holy father, whereas, Christ said, "Call no man your father upon the earth." Aside from these sacrilegious practices it is no hidden secret that vice and crime are on the increase. Deprivations of every conceivable nature are being practiced. Shall we marvel that the wrath of God is being poured out upon the world, and that he has loosed Satan for a little season when so much is being practiced in defiance to the law of God, and so little practiced to the praise and glory of his holy name? I am persuaded this terrible holocaust will continue until God's purpose is accomplished. These three unclean spirits went "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." The great day of his wrath. And they "gathered them together into a place called in the Hebrew tongue Armageddon." This word "Armageddon" occurs but once in the Bible. The Old Testament Scriptures were translated from the Hebrew language, and the nearest approach to the word "Armageddon" is Megiddon and Megiddo as recorded in Zech. 12:11, and 2 Kings 23:39 respectively. The word Ar is also a Hebrew word and the relative use of these two words would seem to justify their combination which would result in the word "Armageddon", and would denote a place of great mourning and lamentation. A place of warfare and destruction and of laying waste. The burden of Moab because in the night Ar of Moab is laid waste. Again "In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." It would seem, therefore, that the only plausible deduction to be made in this place called "Armageddon" is a place of great distress, and seems to describe most fittingly those devastated countries over

which these three unclean spirits, like frogs, have passed leaving their slime and filth wherever they have lighted. A place where cities and countries are laid waste. Let your imagination scan the devastation wrought by these spirits of devils working miracles, and I think you are nigh to "Armageddon." View London for instance, the world metropolis now lying in ruins, and other great cities and industrial centers laid waste. If we ourselves are spared this grim picture, if we ourselves are not made to partake of the cup of God's divine wrath it is alone through the tender mercy of our covenant keeping God, and not that we can plead innocence to the sins afore pointed out. When we view the conditions as they are, it is tragic indeed, but I am persuaded God has called these devils forth to scourge an idolatrous world for a "little season," but we revel in the hope it will not be for long. Jesus said, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened," which shows that the whole panorama of events are subject to his command, and his elect he will keep as the apple of his eye.

"Let foes combine and friends collect,  
Yet God will save his own elect."

So let us watch and pray lest we enter into temptation. "For the great day of his wrath is come; and who shall be able to stand?"

(Elder) L. L. SCHENCK.

Route 2, Carbon Hill, Ala.

DEAR BROTHER DODSON:

Will write you a few lines in my weak way. Have been thinking of writing a long time but feel so little and unworthy to try to approach you. I have been reading the *Signs of the Times* for about one year and I think it is the greatest paper printed in the world as it has so much good preaching in it if I know the truth. It is what I have been trying to set before the people for thirteen years. I am glad I was made to know that salvation

by grace is the only true doctrine that is preached to-day or ever was. I tried for a long time to preach works for life and salvation, but I did not know anything about God and godliness. I hope that in his mercy he has shown me what I was by nature and what I must be by grace, and made me to know that it was not by works of righteousness that I have done, but according to his mercy he saves by the washing of regeneration and renewing of the Holy Ghost. I was made to love the truth but I feel so weak and sinful, yet I know that he doeth his will in the army of heaven and among the inhabitants of the earth. I did not aim to write so much but could not help it. We would be glad if you could be with us at our association. We are but few here that contend for the doctrine of election, predestination and foreknowledge of God. May God bless you that you may keep the *Signs* going. I am old and worn out, but I do know that God works everything after the counsel of his own will. A poor sinner saved by grace.

(Elder) J. P. MONASCO.

2611 Highland Ave., Durham, N. C.

DEAR BROTHER DODSON:

A good friend, and brother I hope, sent me the *Signs of the Times*, the first issue was April 1943 and it really hit the nail on the head. I have wanted to express my appreciation for the great joy and comfort found in your publication, especially the article written by J. S. Hunnicutt, "Predestination and the Problem of Evil." By and through such writing as is found in the *Signs of the Times* one is made to rejoice in the sweet hope of Salvation by Grace, and realize more fully that God did purpose all things even to notice this poor and weak sinner and lifted him up from the low grounds of sorrow, and gave him something different to talk about and something sweet to think about. If I could I would just put it all down on paper for somehow I feel

that it would relieve my feelings, but I am not much at writing, and perhaps I should not try to write this, but I wanted you to know that I enjoy the truth just as much as you real Primitive Baptists do, and regardless of who writes it I know it is the work of God. In these busy, confusing times I find time to read a little and think much. Having served in the last war on the battlefield, many times where shot and shell had no respect of person, and being permitted to return home gives me something wonderful to think about. My captain and some of my buddies were killed. Each of them was better qualified to carry on than I, but the will and purpose of God had to be carried out, and to-day I find myself trying to do things, realizing that others are better qualified to do them. I have heard many fine things said of you. Your wonderful contribution to the joys and comforts of God's children is recognized and appreciated.

E. C. WHITLEY

656 Gregory Ave., Clifton, N. J.  
Written by Roger Knight

ELDER R. LESTER DODSON,

DEAR BROTHER IN CHRIST:

Through the grace of God I am again able to write to you and thank you for your kind remembrance of me in sending me the *Signs* which makes me feel humble and thankful to the Lord that it has pleased him to lay in your heart the spirit and will to feed the poor through the spoken and printed word, and also work through you to show forth the richness and glory of Jesus Christ our Lord. I am still in the same place, where I sit because of my affliction and helplessness in myself, where you saw me when you honored me with your kind visit several years ago. I was made to rejoice in my Lord this morning when I beheld the glorious sunshine and all his blessings which he gives freely to such a one as I who is not worthy of the least of them, and yet he abideth faithful so that it

made me think of you, in that, regardless of my failure in sending money for the payment of the *Signs* still you send it to me regularly without question or demanding payment therefore. This shows me clearly the difference between God's servants and those who serve the world for they would have removed my name from their list after the non-payment of the first issue. What a blessing all these things are to me who it has pleased the Lord to be shut up as a prisoner away from the common liberties of life, and mostly alone, and yet not alone, for it has pleased the Lord to be present with me at times, and, dear friend, I must say those times are the most precious I have had through my whole life, and can truly say when the Lord is with us even a prison becomes a palace. Please do not think I write this to attract any attention to myself for if it were possible I would hide myself completely for I know that in my flesh dwelleth no good thing, and pray the Lord that I may become completely nothing in myself, and that God the Father may cover me with the cloud of his mercy so that I may see Jesus only even as God the Father reveals him to poor lost sinners for I am persuaded that all other things besides him are as a cloud which soon passeth away. Dear friend, as I am a debtor to God and you for your kindness I am taking the only means I have to tell you for you know I am not able to come and see you in person. I am thankful that I am still able to write, and hope you will be able to make out what I am trying to say as my hands are so painful that it is not much more than a scribble and am obliged to rest every little while on account of the pain. I wrote a letter last week which was no longer than the usual and it took me just eight hours actual writing time so you can well imagine that I do not write much for although the spirit is willing the flesh is weak, but I must say that by the grace of God my condition has great-

ly improved so I am writing you at this time hoping that you will pardon my previous neglect. Knowing you as a true friend who bore with me in my affliction I shall not be careful what I write knowing that you will pardon my short comings in trying to describe how the Lord led me through these last few years since you last heard from me in 1940. When I wrote to you then I was still able to be useful in the little business we did, but even this taxed me beyond my strength as it weakened me so that the Lord laid me by with a severe sickness of pneumonia from which he raised me up in his mercy, and when allowed to sit up for an hour or so during the day I forced myself to do some things which I thought were required to be done, and in so doing neglected God's warning and had a relapse and was brought at death's door (so to speak), and was unconscious for a few days so that the doctor gave up hopes of my recovery. As all things are in God's hands and appointed by his will my time had not yet come and through experience and God's Holy Word have learned that nothing happens by chance for God in his wisdom has a plan for all of us so that his will shall be done. We read in his Holy Word that the Lord revealed to Abraham that his seed, Israel, would be in bondage in Egypt, and revealed to him to the very day when they would be delivered out of Egypt, and so it came to pass that the word of the Lord was fulfilled even to the very day. I will not say more as God's Word gives us a sure word of witness from Genesis to Revelations, so we praise the Lord that in the fullness of time God sent his Son into the world that through him we might be saved, and if we study his word we may know that the time, place and conditions were all met through the determined council of God, even to the very minute. Some would say to me what maketh thou thyself, and I humbly answer before my Lord, nothing friend, but if God in his

mercy has thought it right that I should suffer awhile longer in my body, so that through me he may touch and comfort some poor soul in similar suffering, to such I could testify that the Lord never leaves us and his presence becomes dearer as he makes our bed in suffering and will not lay more upon us than we can bear. So I praise the Lord for this also for it is a blessed experience to know that although we are not saved from fire, he is present with us in the fire, and the weaker we become in self the more we become dependent on him. Please do not get the impression that suffering pain and affliction is pleasant for I still shrink from it although I have not been free from pain for more than twenty-two years, and cannot tell how many times that the cry has been "God be merciful to me" and the pain has been so severe at times that I have prayed that it may be his will that my tabernacle may be dissolved. When I look at myself I can see and feel somewhat how terrible sin is and need not to have others tell me for there is not a joint in my deformed limbs and body that does not cry out and groan under its burden, and when I feel and behold these things shall I not cry out and say, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" If it pleases the Lord to break down our pride and make us humble he can lead us in ways we have never thought of, and break down our will so that we must pass through the ways appointed by him. Oh, that I could be used in the Lord's will to show others how dreadful sin is, so that they would fear God and flee from evil, for the Lord will surely visit us for our sin and must chastise us, for it is good for us in that we cry out for mercy and are brought closer to him, and pray for his protecting care so that we may be delivered from the power of the evil one. I feel sorry for those who say, I will do this or I will do that\*for I have learned that self will is vain for the Lord tells us that,



“for without me ye can do nothing.” So it is only when we pray that the Lord’s will may be made known to us that we by his grace and strength do anything right. What man is able to stand in his own strength and resist the will of the evil one? Adam being perfect could not do so. I remember distinctly one evening many years ago making a promise to myself to go home early and spend my time with my loved ones only to find myself as but a toy in Satan’s hands and stayed out later than the previous time. I may be weak, but I am sure that Satan is real, and the most powerful enemy to the soul of man for the Lord has revealed him to us as in Isaiah 14:12, etc. as the son of the morning and the most highly honored of God’s angels, and it was his pride wherein he tried to exalt himself above the Holy God that caused his downfall so that he was cast out of heaven. The saying, “Pride goeth before destruction, and a haughty spirit before a fall,” is surely true, but still he is our most powerful enemy, and it behooves us not to speak lightly of him, and we should fear him for he “walketh about, seeking whom he may devour.” When we consider his boldness in tempting our very Lord, the Son of God, we can see his determination to destroy the promised seed, but as in Jesus all the fullness of the Godhead dwelled, Satan was defeated, still we read that even our blessed Lord did not claim to do his own will but the will of the Father which is in heaven and answered Satan with such words as, “it is written.” Blessed be the Lord God who has given us the Bible and has revealed his holy will to us so that we may know that our own will does not really exist for we read that when the Lord rebuked his enemies he said, “Ye are of your father the devil and the lusts of your father ye will do.” So we know thereby that there are two powers and wills in the present world. One is the holy will of God which is almighty and most powerful from whom we receive every

good and needful gift, and the other is the evil will of Satan who can but destroy and would draw all poor souls with him to destruction if permitted of God. Some people speak of a free will just as though they could take the Lord whenever they wished, but I ask how can a helpless sinner who became dead through Adam’s transgression do anything to save himself? Can a corpse raise itself up? So being dead how can a sinner say I will do this or that? I believe that it is only through the resurrection power of our dear Lord and Saviour, Jesus Christ, that any one can receive life. As there are only two wills or powers we must be in either of them, and I am sure that the Lord’s people do not desire a third power for they are in continued warfare already with the devilish lust of the flesh striving against that new life that is holy and born of God through the Son and the Holy Spirit. We have but to behold the terrible strife in the world to-day to know that Satan still has much power, and it is through the evil venom which he injected into our first parents that all this strife exists in the world, and God has sent his punishment upon us because of sin. Even to-day in all this terrible conflict we hear of the men in authority in the nations making plans for a future peace which seems to me like a doctor sitting at the bedside, of a dying man painting a picture of a glorious future for him without first trying to treat the sickness. Is God’s Holy Word so little thought of that they do not know that wars will continue, and that Satan must first be cast out before there can be a lasting peace? Have they never read that since ancient times all that men have done in their own strength, and so called will, has come to nought? Why deny our blessed Lord God the honor due him, and plead that he may counsel them and give them wisdom in accordance with his Holy Word and Spirit so that they will not be made ashamed, and may return to him with

thanksgiving and prayer. By God's word we know that the earth shall surely pass away, but the time thereof we know not. We also read that when the people cried unto the Lord because of the affliction that the Lord stayed the plague, and as we are in such a state to-day we exclaim, oh! that men would fear the Lord and learn wisdom for "The fear of the Lord is the beginning of wisdom." I have thought in times past that I knew something, but as I have seen all my plans broken down and destroyed I have found that I know very little and must plead daily, Lord give me wisdom so that I may do thy will, for we know what is done through thy wisdom and will shall endure so that we will not be made ashamed. So I believe there cannot be a lasting peace until the peace of God dwells in men's hearts.

(To Be Continued)

Route 2, Calvert City, Ky.

TO THE READERS OF THE DEAR OLD SIGNS:

I will try to write a few of my thoughts. I have had a name among the Baptists for over fifty years. I am now on my eightieth mile. Am feeble and will soon have to bid farewell to earthly things I know. I have a hope in what the blessed Jesus did for me. He came, if not deceived, to talk to me and let me know he was my Saviour by taking my sins off me and bearing them away in his own body, and giving me such a sweet evidence I was set free. So he gave me a hope in him. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That hope is all I have. So it is by faith we look to the promises of God. He said he was to come again to carry his bride home. So dear child of God take fresh courage. I will close with love and may God keep us all.

(Elder) W. B. OVERBY.

3122 N. Lafayette Circle, Memphis, Tenn.

ELDER J. S. HUNNICUTT:

Dear Brother in hope of life eternal, if indeed one as corrupt and full of sin as

myself can claim such relationship with you. I read your writing in the *Signs* on predestination, and my poor heart is made to rejoice in praise to our God as we are made to feel that he is still ruling in the armies of heaven and among the inhabitants of the earth. As he has declared that his people would be a willing people in the day of his power, I believe what you wrote to be the truth. Surely, dear brother, God has put this in your heart to stand on the walls of Zion, and declare unto her that her sins are pardoned, and that her God is the same all wise and all powerful Creator as when he made the world and all that is therein out of nothing by the word of his power. He hath blessed us with all spiritual blessings in Christ Jesus, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Ephesians 3:3-4. Grace be unto you and peace from God the Father, that he may keep you in the way in these times of destruction and tribulation. We have a little church here that is contending for the doctrine you so ably spoke on, and I am their unworthy pastor, who if left to myself would have long ago fallen by the wayside, but God, who is able to make the rocks cry out in praise and the dumb ass to speak, has been merciful unto us, not for the good we have done, but when we were dead in sin and without hope he gave us hope through his abundant mercy. We try in our weak way to give him the praise and glory.

(Elder) W. O. WAMMACK.

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

Mrs. H. F. Hutchens, N. Y., \$4; R. McGough, Ala., \$5; H. Md., \$2. Middleton and Walkkill Church, N. Y., \$25; A Friend, \$20; A Friend, Ala., \$5; F. M. Shoemaker, N. Y., \$2; Mrs. J. L. Pennington, Md., \$3; Mrs. A. C. Holloway, Md., \$4; R. R. Peters, Cal., \$1; Mrs. J. D. Shafer, N. Y., \$1; Ebenezer Baptist Church, N. Y., \$10; Mrs. D. Deal, Mo., \$1; M. E. Bailey, N. Y., \$1; L. B. Dittmar, N. Y., \$1; Mrs. C. M. Richardson, Va., \$2.

**EDITORIAL**

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**ELDER R. LESTER DODSON**

EDITOR

41 Addison Avenue

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**ASSOCIATE EDITORS**

ELDER CHARLES W. VAUGHN - - Hopewell, N. J.

ELDER DAVID V. SPANGLER - - - - Danville, Va.

ELDER W. D. GRIFFIN - - - - - Fayette, Ala.

ELDER J. S. HUNNICUTT - - - - - Webbville, Ky.

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Rutherford, N. J.

**NEW YEAR'S GREETING**

The year 1943 was unquestionably the greatest epoch-history-making period of all time. Never before in any one year did so many momentous events occur. It shall be our purpose to call the attention of our readers to only some of the most outstanding incidents.

Things began to happen about the middle of January when the conference at Casablanca was held which resulted in an agreement to demand the "unconditional surrender" of the Axis powers. This was followed, on February 18th, by the First Lady of China, Madam Chiang Kai-shek, addressing the Congress of the United States in Washington, D. C. Through her travels and addresses in this country the people of America became better acquainted with the great needs, high aims and purposes of her people. The month of May brought a number of very important events: (1) Surrender of the last Axis forces in Tunisia, thus terminating all warfare in Africa; (2) Dissolution of the Communist Internationale (Comintern) by Russia. It is claimed that Joseph Stalin finally became con-

vinced that men who held to some form of religious belief made better soldiers than those who did not. We believe the effect this will have upon Russia as a future nation, as well as the world at large, will be immeasurable; (3) On May 30th, the American forces completed their reconquest of the Attu Islands; (4) On May 31st, a committee of seven were named by Generals de Gaulle and Giraud in Algeria to govern the French Empire. June was apparently somewhat quiet everywhere except in the United States, as it was during that month that race riots occurred in Detroit, Mich., when twenty-nine were killed and about seven hundred injured. On July 10th the Allied forces launched their invasion of Sicily, completing their conquest on August 17th. It was in this same month, the 25th to be exact, that Mussolini resigned as Il Duce of Italy, and was succeeded by Marshal Pietro Badoglio as Premier, which was followed by the abolition of Fascism in Italy on July 28th. Coming over now to September, the first landing (British) on Italian mainland was made on the 3rd, which was followed (Sept. 9th) by Allied landing at Salerno. In the meantime, or on Sept. 8th, Italy proclaimed "unconditional surrender" to the Allies. On October 19th, U. S. Secretary of State, Cordell Hull, and British Secretary, Anthony Eden, met at Moscow with Soviet Foreign Commissar Molotov, and, with China, signed (Oct. 30th) a four-power agreement for the creation of an international organization for peace after the war. We ardently hope that whatever is necessary to be done by all of the signatory powers to put real teeth into this organization to make it function effectively will be done. The ravages of war are too costly in human values, to say nothing of the economical side of the picture, for any nation, great or small, to isolate itself from the rest of the world. We, in this country, should bear our share of the burden of rehabili-

tation and the other responsibilities involved in maintaining the world on an even keel after this terrible holocaust is over. History should not be allowed to repeat itself in this respect for another thousand years to come. There were, of course, many other important developments, including the meeting of the Presidents of the United States and Mexico which took place for the first time in history in Monterey, Mexico. There were also the Conferences at Hot Springs, Va.; Quebec, Canada; Atlantic City, N. J., and the final climax was reached with the all-important Conferences at Cairo, Egypt and Teheran, Iran where the most outstanding personalities of to-day's world gathered to consider and try to solve the most stupendous problems which ever confronted any age. The repercussions which will follow these Conferences will undoubtedly reduce the Axis powers to a status where they will not need to be feared for a long time to come, to be followed, we hope, by an era of peace and tranquility that will last for centuries.

We have spoken of the effects upon the so-called religious world the dissolution of the Comintern in Russia will have, but there are other phases of history-making religious matters. On October 4th, there assembled in New York City what was said to have been the largest gathering of its kind in the history of the world. About 75,000 people met to hear the address of Archbishop Spellman of the Roman Catholic Church, during which he asked his hearers to "pray for our Holy Father, Pope Pius XII, as he with sorrowful heart looks with appeal to his children in all the world; not that he be spared to life, for death to him in his agony of suffering would be a mercy, and a martyr's death for him would be the traditional following of the way of many who have sat in Peter's Chair." There is no denying the fact that the plight of the Pope presents a sad spectacle in these distressing times, but our main reason

for referring to this is that we might in some measure clear Peter of this accusation. We are confident he would have been the very last person in the world to make claim to ever having occupied the Chair of the Pope of Rome. Shall we examine the record for evidence on this point? When Jesus was here in the world he had an occasion to say unto Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Mat. 16:23. In Mat. 26:69-74 we have the account of Peter's denial of his Lord, as follows: "Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew." These experiences occurred when he was a supposedly devout follower, and he most certainly made no pretensions to being holy, for he went out and wept bitterly. When he went to the house of Cornelius, the record is that "Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; *I myself also am a man.*" And in response to the declaration of Cornelius: "Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which

God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published through all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:34-38. Peter also in that memorable discourse on the day of Pentecost said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." According to the New Standard Encyclopedia, "The origin of the primacy of Rome is according to Roman tradition, to be found (1) in the part played by the apostle Peter in the New Testament records, and (2) in the alleged residence of Peter at Rome as bishop of the Christian community there." There appears to be no accurate record of Popes until about the year A. D. 150. The rock upon which Jesus told Peter he would build his church and the gates of hell would not prevail against it, was not Peter, the man of flesh and blood to whom Jesus had referred as Satan, but it was that the glorious truth which Peter had confessed to when he said, "Thou art the Christ, the Son of the living God," had not been revealed unto him by or through flesh and blood, "but my Father which is in heaven." This is something that every subject of divine grace who has the witness within himself can bear testimony to. Jesus, the great head of the church, told his disciples to "call no man your father upon the earth: for one is your Father, which is in heaven." Mat. 23:9. Are we not to obey God, rather than men? At the same time, should we not pity rather than criticise those whom we feel have had the knowledge of the truth withheld from them? While the very foundation of all worldly religion is human instruction, and the Catholics par-

ticularly have become so thorough and efficient in their training of the youth as to claim if a child is given to them for the first seven years of its life, it will become so thoroughly indoctrinated in what it is taught that it will never change in later life; nevertheless we are glad to believe that the true church of God, being taught of him, looks to her glorious Head, the Lord Jesus Christ, for help, rather than the Head looking to his poor, weak, helpless and needy people.

With us, there is a "Who can tell," but what God may use this great conflict to burst asunder the pall of darkness and ignorance and cause the light of his blessed truth to penetrate into the benighted minds and souls of men, that they may see more clearly the fact that the Lord Jesus Christ who once was slain is now alive for ever more, and that he is head over all things to the church, which is his body, and that all power, both in heaven and in earth, is in his hands, which hold the keys of hell and of death. If it be his will to use this terrible war in bringing this about, the price which will be paid will be none too high. Whether it be the will of the Lord to enlighten the nations of the earth, as such, in this manner we know not, but we are confident that he will use the hell-holes of war to teach individually many of his servants, who will come forth in the post-war period proclaiming what Jonah was taught in the belly of the whale that, "Salvation is of the Lord." There will also be those with hearts prepared of the Lord to receive the glad tidings of the gospel when it is preached in its purity. There may be a few among the Old School Baptists who feel we should have a sort of Pope to teach and instruct us what to say and what not to say, but we are persuaded that the vast majority of our people believe that not only is God able to keep the city of Zion, but that he will watch over and preserve her unto the day of Jesus Christ, for he neither slum-

bers nor sleeps. It is good to remember in these trying times what was written to Israel of old: "There is none like unto the God of Jeshurun, (Israel) who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Deut. 33: 26-29. Is not this the day spoken of by the Lord, where he said, "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." Heb. 8:11. Jesus, before taking leave of his disciples, said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25-26. We have stressed, on different occasions, the need of searching the word of God but, important as this is, something more than this is required before there is a true understanding of what the Scriptures teach. God, by his blessed Spirit, must reveal unto us the hidden meaning of his word, and without this we cannot know the real truth.

The past year brought some changes to the *Signs of the Times*. There was some readjustment of our Editorial Staff, and while we deeply regretted our loss in one direction, we were glad of our gain in another, and we feel confident that our readers will be much pleased to note on the

cover of this first issue of the paper for the New Year the name of Elder J. S. Hunnicutt, of Webbville, Ky., as still another addition to our staff. In the past we have given our Associate Editors a free hand to write, without any restrictions from us, as their minds have been led, on any and all points of doctrine. We have no disposition to change our attitude in this respect so far as the future is concerned. We only hope the Lord will guide and direct them in writing of his precious truth. On the whole, we believe our readers have been well pleased with most of the articles which appeared during 1943. Quite a number who have been reading the paper for many, many years have written us to the effect that they have never enjoyed the *Signs* more than of late. This has been very gratifying to us, and since the credit is due in large measure to those who have written and sent in good letters, we wish to thank them for their support and cooperation. We earnestly hope they will continue to write and send in articles that will be interesting and instructive, as well as edifying and comforting to the saints.

As to the future, we are both hopeful and optimistic so far as the natural world is concerned. We believe that a New World is in the making, and if we mistake not it is already suffering birth pains in its travail. We are fearful that the worst is yet to come so far as our people are concerned, for in this instance the night is most likely to be the darkest just before dawn, but a new day is surely approaching. Of necessity, there will undoubtedly come to many of us who have sons and daughters scattered over the world some very sad news before the night is spent, but we pray God's remembrance of us, in mercy, and that he will give us strength to bear whatever our cross may be. We have an infinitely wise and Almighty God to look to, by faith when he gives it to us, as our refuge and hiding place, and a very present help in

trouble. For this we should give to him eternal thanks. The world of yesterday, an hundred or even fifty years ago, was very large compared to what it is to-day, and we might say there were many worlds, but in this age and time there seems to be only one world, and we shall need to cooperate and stand together with others, who desire justice and peace, as never before. We have been glad to observe from the action of the U. S. Senate in expressing so overwhelmingly what we judge to be the will of the American people, to seek and join whole-heartedly, in company with like-minded nations, some solution for the dread problem of war. From a spiritual point of view, we are convinced there will always be the same warfare between the flesh and the spirit. They are contrary the one to the other and there will never be reconciliation between the two. The truth spoken by Paul to the Corinthian Church, when he 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," will forever remain the unalterable truth, and nothing will change it except a New Birth, for only a new creature availeth anything. It behooves those who have been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" to take heed unto what the apostle writes. He says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." While the people of God should very earnestly contend for the faith which was once delivered unto the saints, they should do so in love. To quote Paul once more, he said: "And though I have the gift of prophecy, and

understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (or manifested love), I am nothing." We hope our brethren will ponder these things and as much as in them is live peaceably with all men, and especially the household of faith.

In conclusion, we would suggest to our readers, insofar as they are able to do, that they put their trust in the Lord, for they that trust in the Lord shall not be put to shame. It is also written, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31. May God give us to love and serve him, and one another, throughout the year with such ability as may be pleasing in his sight, and may he have all the praise, world without end, is our prayer for Jesus' sake. Amen. R.L.D.

#### INTRODUCTORY

It is customary for a member of the staff to introduce a new associate. Desiring to do this, we asked Elder Hunnicutt to tell us something about himself, and he has done such a good job of it in what follows that we have decided to step aside and let him speak for himself. We believe the manner in which he does it will be satisfactory and pleasing to our readers. We feel confident his editorials will strengthen this section of our paper, and we hope that he himself may be given to partake of that which he contributes. R.L.D.

I know it is reasonable to suppose that the readers of the *Signs* will want to know something about me, especially since my name is soon to appear in the paper as Associate Editor. First I will say that my father was of English descent and my mother was Irish. I suppose I will always be blamed for inheriting certain natural traits from both. Father came from Virginia when quite young and settled in Elliott County, Kentucky at which place I was born, near Webbville where I now reside. Both my parents were strictly Arminian in their religious views and naturally I was by

tradition in that teaching from my youth. I was brought up in a good home and was what the world called a good boy. However at the age of eighteen I became very much concerned about myself, feeling that I was a lost and ruined sinner in the sight of a great and Holy God. As I had been taught the "do and live" doctrine I naturally tried to do something to relieve my burdened soul, only to find my burdens grew heavier. After some months I was awakened to such a deep sense of guilt that my last ray of hope fled from me so far as my doing anything to help myself was concerned. I truly gave up in despair. I was lost, forever lost without God and without hope in the world. In this terrible state of mind I felt there was nothing in the world I could expect but everlasting torment which I realized was no more than I deserved. I consented to it as my just reward and due, which a Holy God would soon mete out to me. I could no longer ask God to save me, it was entirely too much for one so vile as I saw myself to be to ask of him now. I could only consent to it all as just, and beg for mercy. It was then and there I felt my burden removed, and it seemed I was lifted on high and found myself praising God for his goodness and mercy to me. Then I could believe he was merciful, even to me, I could believe my sins were pardoned. I could see it was grace, nothing but grace that brought his mercies to me. I could see it clearly then for I was a lost and helpless sinner, and all of my doing good to help myself had availed nothing. I am still contending that his grace is sufficient to save his people, and I feel confident that every one who has been shown his own unworthy lot, who has had an experience of God's grace, has also ceased from his own works (to try to save himself) as God did also from his. When I received this hope I knew nothing of Old Baptists, but there was a New School or Missionary Church near my home, and after two years I

united with them only to find shortly that they did not have the doctrine I had been made to believe. They talked grace but preached works. I went along with them a few years and had begun trying to preach as I felt I must declare the goodness of God and his grace which saves his people. The New School Baptists said I would have to attend one of their schools in order to learn how to preach. This I also tried only to find it did not help me any. While attending one of their schools I learned what the Old Baptists believe from a brother who was a member with them. Why! I said, "That is just what I believe." I then left school and went and united with the Old Predestinarian Baptists. I have been trying to preach for them for several years and they seem satisfied with the doctrine I preach. I have a good wife and six children all of whom are a great help to me. They are always ready to help make a way for me to go and preach the unsearchable riches of Christ. I am now fifty-three years of age and am trusting it may please our gracious Lord to make me able to preach and write of his goodness and grace to save his people for the remaining days or years he has assigned me in this time world. Yours in hope of a glorious immortality.

(Elder) J. S. HUNNICUTT.

#### SALUTATORY

DEAR READERS OF THE SIGNS:

It is with a feeling of unworthiness that I attempt to write this, my salutatory. Having been asked by our Editor, Elder Dodson, to join the editorial staff of the *Signs of the Times*, I wish to say that at first I experienced a feeling of hesitancy in making my decision to do so from the fact that I felt too unworthy and unable to rightly fill the place of Associate Editor. After having given the matter my undivided and most prayerful thought I remembered that God's humble poor and afflicted people everywhere are in need of



the sincere milk of the word as well as strong meat that they may grow thereby. However, it is needless for me to say that I can neither write nor preach to the edifying of the Lord's people except the Holy Spirit should so guide my pen and direct my thoughts to give me a mind and ability to do so. As I am now made to feel that it is of the Lord, that the opportunity is presented to me of having a medium through which I may convey my humble thoughts to the dear people of God, I now desire to express my thankfulness to our God and to that humble servant of his, our patient Editor through whom he has now given this opportunity to me. The *Signs* is truly an Old Baptist paper and I think it should have a place in every Old Baptist home. The editorials, together with the many comforting articles on doctrine by its host of able contributors, are well worthy of our commendation. I commend it most heartily to all lovers of the truth. As an Associate Editor I feel that I shall need the prayers of the Lord's dear people for I am just a man, like all other men, and if left to myself can do nothing, but if I write being moved upon by the Spirit of our God then I shall write only such as becomes sound doctrine. I shall not attempt, at this time, to go into details relative to my views on principles of doctrine, however, I do wish to say that I believe most heartily the doctrine most generally held by the Baptists, to wit, salvation from beginning to end alone by sovereign grace, the predestination of all things whatever comes to pass, and all things that come to pass are made to work for the good of His people. I believe also in the future final resurrection of the dead both of the just and the unjust. Yes, and the just and everlasting punishment of the reprobate and the eternal happiness of the elect. Also that God had a just and righteous cause for choosing and refusing from all eternity, and all that he reveals to us relative to that

cause is—it was “according to the good pleasure of his will.” I am not inclined to attempt a further elucidation of these subjects at this time, to do so would require entirely too much space, and to state them merely is sufficient. However, I do hope it may please our gracious Lord to make me able to write more at length on these important subjects at some future time, and I wish to say now to our Editors and readers of the *Signs* that I hope I shall never attempt to write at all unless I feel I can do so in a spirit of love for I have only sweet fellowship for all of God's humble children who have trodden the thorny path, even though we do not see eye to eye on all questions of doctrine. I have written just as my mind has led me, and I trust I have written nothing but what the blessed Holy Spirit has placed his seal of approval upon. Submitted in love. J. S. HUNNICUTT.

**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.

**PRICES FOR EXTRA COPIES OF THE "SIGNS"**

We will furnish extra copies of the *Signs of the Times* at the following prices: 1 copy, 20 cents; 3 copies, 50 cents; 6 copies, \$1; 12 copies, \$2. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

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**OBITUARIES**


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ANNA M. BOND, widow of our deceased brother, Charles S. Bond, daughter of the late Edwin and Martha Williams Duffield, departed this earthly life from the home of her daughter, Mrs. William Campbell, 125 Cliveden St., Glenside, Pa., October 2, 1943 of myocarditis, an affliction of the heart. She had been ailing from heart trouble for some years. She was born July 15, 1860 near Southampton, Pa. One son, Horace Bond, lives in Florida, and another daughter, Mrs. Mary Taylor lives in Philadelphia. There are four surviving grandchildren. She was married in 1882, her husband preceding her in death in 1918. Funeral services conducted by the writer of this notice were held from the residence in Glenside. Interment in Hillside Cemetery. Mrs. Bond had requested that hymns 68 and 609, Beebe's Collection, be read at her funeral. Also that the 8th chapter of Romans be the basis of such comments as might be made at her funeral. These requests were granted. While not a member of the visible church, Mrs. Bond had for many years loved to attend the meetings of the Old School Baptist Church whenever possible for her to do so. We feel she had a hope in the mercy of God through Jesus Christ, and that she was by his grace made ready for the transformation from this earth to the Paradise of God. May the Lord comfort the sorrowing family and give them humble submission to his divine will.

(Elder) H. H. LEFFERTS.

LILLIE MELVINIE SPARKS, daughter of F. and Rachel Elledge, was born Sept. 5, 1907 and departed this life April 28, 1943. She was married Jan. 2, 1938 to Clarence Sparks and to this union were born three children: Hubert Clarence aged four, Mildred Lillie aged three and a third child having died in infancy. Lillie never united with the visible church, but she expressed a hope to her mother who is a member of Good Hope Primitive Baptist Church, a hope of eternal life in that home not made with hands but eternal in the heavens. By their fruits ye shall know them and thus we felt like we knew Lillie by her quiet, peaceful life, loving and being loved by all who knew her. She talked with her mother of the joys she received while going about her home work singing, "Oh when shall I see Jesus, and reign with him on high." She loved her home and made everything as pleasant for her husband and children as she could. It could be well said of her, "She looketh well to the ways of her household, and eateth not the bread of idle-

ness," putting forth all her strength to make her home beautiful. When God called she was summoned to a far more beautiful home in the realms of bliss. The large attendance at her funeral and the beautiful flowers all spoke volumes of her life, her friends and the respect they had for her. Her cousin, Jack Alford, a Missionary Baptist preacher, conducted the funeral services after which she was laid to rest in Good Hope Cemetery with her little babe in her arms. Could we wish them back again where trouble and sorrow are always near? Rather say, let them sleep that the waking hath no fear. Dear father, mother, husband, brothers and loved ones let us not grieve as one having no hope. Although to us it seems terrible to bear, the dear Lord knows best and he is the one that heals the broken hearts, "Behind a frowning providence he hides a smiling face." Although it is hard to say at times like this, may the Lord give us strength to say as did Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." One who loved her, her cousin. (Mrs.) MYRTLE RHOADES.

MRS. ELLA VARNES PATTERSON passed away very suddenly on October 17, 1943, at her residence, 2706 Alameda Blvd., Baltimore, Maryland. Her childhood days and part of her married life was passed in Harford Co. She was a constant attendant of Old Brick Baptist Church in Harford Co., until she moved to Baltimore, about 30 years ago, where she always attended Ebenezer Church. Mrs. Patterson was 87 years of age. She is survived by two daughters, Mrs. Sadye P. Pennington and Mrs. Elmyra P. Hendrix, both of Baltimore, Maryland, who mourn their great loss. She was a loving and devoted mother, always doing for her children. Their happiness was hers. In her passing Ebenezer Church of Baltimore has suffered a great loss. Although she never united with the church, she was a most faithful, loving and substantial friend, always filling her seat until the infirmities of age prevented her from doing so. Her sweet, happy face always smiling, was an inspiration to all and to know her was to love her. God called her home. We must bow in submission to his will. My prayer is that God will heal the torn and bleeding hearts of her dear daughters and their companions, and reconcile them to await the resurrection morn, when God shall call her sleeping dust to meet her Lord and Savior to go out from his presence no more. Written by one who loved her. MAMIE W. ROWE.

**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.

**REQUEST**

Lena Langford, 3190 S. Penn St., Englewood, Colorado, would like to meet Old School Predestinarian Baptists and will appreciate it if any in that section will communicate with her.

**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 Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchhins. Take graveled road to the church.  
E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.  
H. L. ROGERS, Clerk.

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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
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. 112

RUTHERFORD, N. J., FEBRUARY, 1944

No. 2

## THE LIGHT FROM THE LIFE OF CHRIST ENABLED ME TO SEE MY SINS

That which is good I cannot do,  
I am a tree corrupt;  
When I my sinful life review,  
It is a bitter cup.

I am by nature prone to sin,  
My flesh by Satan bound.  
To please my God and good begin,  
I never yet have found.

I truly hope that Christ found me,  
Down in a sinful pit,  
And shed His blood to set me free,  
Caused me my sins to quit.

When His pure life came in my soul,  
I saw my sins arise;  
And o'er my head great troubles rolled  
At last He heard my cries.

From that great pit He raised me up;  
My feet placed on a stone;  
He gave to me a precious cup,  
And fixed my going home.  
(Elder) LYTLE BURNS.

## CORRESPONDENCE

Johnston City, Ill.

DEAR ELDER DODSON:

Having read and carefully studied your editorial in the September *Signs of the Times* giving your exposition of 2 Peter 3:1-17, I wish, by your permission, to present for the consideration of your readers my exegesis of the same scripture language. If I correctly understand your point of view, you believe Peter's words, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming, etc?" to refer to the last days of the Jewish, or legal dispensation, and that

those scoffers were speaking of the promise of Jesus' FIRST coming, and NOT of his second coming, or PERSONAL appearing without sin unto salvation. It should be borne in mind that both the first and second epistles of Peter were written in A.D. 60; nearly thirty years AFTER the first advent of Jesus; nearly thirty years AFTER he was crucified and risen from the dead, and was, at the time Peter wrote, seated at the right hand of God. Inasmuch, as Peter used the phrase, "SHALL come in the last days scoffers, etc.," he evidently was referring to a time of their coming as FUTURE to the old, legal dispensation. For the "last days" to have been the last days of the legal dispensation, and for the "coming" mentioned by the scoffers, to have been referring to Christ's FIRST coming, Peter would 'needs have been writing BEFORE the FIRST coming of Jesus and referring to that as the time when scoffers "SHALL" arise saying, "Where is the promise of his (FIRST) coming?" But, we know that Peter was writing AFTER Jesus had come and after he had sat down at the right hand of God. This undoubtedly will prove that his words, "SHALL COME" were spoken of "the last days" prior to Christ's SECOND coming, and HIS PERSONAL presence again on this earth. The Bible tells us of three worlds; the world that was, the world that now is, and the world which IS TO COME. The world that was, was the ante-diluvian world, the world that now is, is the post-

diluvian world, and the world which is to come, is the kingdom of God in the new heaven and the new earth which John saw, and which God has promised and which shall be fully set up in all its kingdom, power and glory at the second coming of Christ. You have the "judgment and perdition of ungodly men" taking place at the FIRST coming of Christ, which, if true, we would have to believe that the promised and appointed wrath of God to be poured out upon the wicked and finally impenitent, was poured out at the first coming of Jesus while the wicked Antediluvians were dead and before the resurrection of any of the wicked who shall die thereafter. All the Scriptures which, to my understanding, teach the destruction or ending of the present Gentile order of the world, you apply to the ending of the old legal dispensation. So you refer to the prophecy of Malachi and have the day "that shall burn as an oven" in the which the proud and all that do wickedly shall be burned up, etc. coming at the first advent of Jesus. You find the fulfillment of this prophecy, or think you do, in the ending of the Jewish dispensation at the first coming of Jesus. I am unable to find anything like that deducible from the prophet's language. The "elements" and the "heavens" mentioned by the apostle Peter are to pass away with a great noise and melt with fervent heat. Are to do so in the "day of God" for which Peter was looking and hastening unto. This scripture is being fulfilled at this very time in which we live; the day of God's wrath has already come; the political and social heavens of this present, evil Gentile world are on fire at this very hour; the present elements of this Gentile reign are now melting with fervent heat (figuratively speaking), and this present evil world is passing away with a great noise, so great indeed that it is being heard around the world. The prophet Malachi spake of the present shaking by the hand of God, the Gentile

kingdoms, under the symbol of a heated oven; a day that should burn as an oven. All of these calamities now coming on in the world are the very things prophesied of as coming to pass in the last days of the Gentile world just prior to the second, personal appearing of our Saviour, Jesus Christ, when he shall raise the dead saints, change their vile bodies and fashion them like unto his own immortal, glorified body, and say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, we are looking for Jesus, "and unto them that look for him shall he appear the SECOND TIME WITHOUT sin unto salvation," "ready to be revealed at the last time." The resurrection of dead men and women from death and the grave is the only hope of God's people of an incorruptible inheritance, and such blessed hope is resting on the fact of the resurrection of Jesus and his promised second coming. The resurrection of the dead and the second coming of Jesus are two of the cardinal, distinctive doctrines of the Bible and of the true church of Christ. Without them death would rob God's people of all hope of a future life and immortality. I thank God that he has stamped these blessed truths in my heart and in my Christian experience. It is my firm conviction that the second coming of my Lord is not so far in the future. The "signs" of his coming are being flashed before the very eyes of all those whose eyes are blessed to see and whose ears are blessed to hear. "Even so, come, Lord Jesus." A poor sinner saved by the grace of God, and grace alone. (Elder) C. M. WEAVER.

(We would like to commend to all who write on doctrinal points of differences the admirable spirit manifested by Brother Weaver in his article. He is most certainly entitled to his point of view and we are glad to accord him the privilege of expressing it through our columns. We feel impressed to follow the

article he has written with some comment of our own for the consideration of our brother and our readers, and we earnestly hope that our remarks may be read with brotherly kindness. The Lord, whose habitation is high and lofty, condescended to speak by and through his prophet, Isaiah, to sinful Israel in the following manner: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. If God, who is holy, could reason thus with sinners, surely it is not unbecoming in us, who are vile and full of sin, to reason among ourselves. When brethren of like precious faith refuse to reason together, we may be sure that something is radically wrong somewhere.

The first point we wish to call attention to in Brother Weaver's article is where he says: "It should be borne in mind that both the first and second epistles of Peter were written in A. D. 60; nearly thirty years AFTER the first advent of Jesus; nearly thirty years AFTER he was crucified and risen from the dead." He, therefore, appears to conclude from this that Peter could not have had reference in the third chapter of his second epistle to the end of the Legal Dispensation. We believe it has been a pretty generally accepted fact among our people that the Law Dispensation was not completely ended until about the year A. D. 70. If Brother Weaver is of the opinion that the Legal Dispensation ended *immediately* with the death and resurrection of Jesus, we would like to recommend for his consideration the testimony of Jesus as recorded by three of the four gospel writers—Matthew, Mark and Luke. We will quote first from Matthew 24:1-3. "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all

these things? 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? and what shall be the sign of thy coming, and of the end of the world." Second, we will quote from Mark 13:1-4. "And as he went out of the temple, one of disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" We wish our readers would read further the connection following both of these quotations, as lack of space forbids that we should quote too much. In the case of Luke, however, we will indulge ourself with considerable of his testimony, by quoting from the twenty-first chapter, fifth to the twenty-fourth verses, inclusive, as follows: "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against

kingdom: and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It undoubtedly required several years for all of these things to come to pass, and a more detailed account of the horror which was visited upon the Jews can be found in the works of Josephus. We need not, however, go beyond the words of Jesus to see what was under consideration.

Returning to the record of Peter, it seems perfectly clear to us that he is referring to what we choose to term the

*patriarchal* period in the fifth and sixth verses of the third chapter of his second epistle, where he says: "For this they willingly are ignorant of, 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." Brother Weaver refers to this as the "ante-diluvian world," and the world to which Peter refers in the seventh verse of the same chapter as "the heavens and the earth which are now" (meaning to us the Legal Dispensation), Brother Weaver calls the "post-diluvian world," which as we understand him embraces both the Legal and Gospel Dispensations, since he says "the world which is to come, is the kingdom of God in the new heaven and the new earth which John saw, and which God has promised and which shall be fully set up in all its kingdom, power and glory at the second coming of Christ," which he presents as being at some future time. So far as we are aware, the Bible is silent on the "ante-diluvian" and "post-diluvian" worlds; as such, and we are seriously wondering whether he means to combine the law and gospel in the same age. To us, they are as different as night and day, and we believe most of our brethren like to hear the law kept separate from the gospel in preaching. We believe Jesus had reference to this when he said: "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Mat. 9:16-17. God speaking by the mouth of the prophet Jeremiah had the Gospel Day in mind when he said he would make a new covenant with the house of Israel. See Jeremiah 31:31-34. Paul quoting the prophet (see Hebrews 8:8-



12), then adds, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away," and continues by saying, "He taketh away the first, that he may establish the second." We hope we have seen an unspeakable beauty in these things, and while we would like to show them to our brethren, we realize that God must reveal them unto his people before they can see them. The "new heavens and a new earth, wherein dwelleth righteousness," which Peter speaks of, as well as "a new heaven and a new earth," which John saw; Rev. 21:1, are one and the same. There had appeared unto John a great wonder in heaven: "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." To our mind this represented the church delivered from the bondage of the law and clothed in the righteousness of Jesus, and Jesus had appeared unto her the second time, without sin unto salvation, otherwise she could not have sung as she did, "*Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.*" If there is to be another earth after this one has been destroyed, we do not know where it is referred to in the Bible. John speaks of a celestial city where "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever," but we know of no earth beyond this one. Reverting to our article in the September *Signs*, where we spoke of the three periods of time, patriarchal, legal or prophetic and the gospel, we believe these were embraced in the ark which God commanded Noah to build. It consisted of three stories, typifying the three dispensations; the first two were dark, with but little if any true light, but the third had a window in it,

and through this came that light which was typical of the gospel. Peter undoubtedly had these three worlds in mind and he kept them separate and distinct. He was writing apparently about A. D. 66, or only a short while before the final consummation of the Legal Dispensation, which we repeat took place about the year A. D. 70.

We like to believe that we are all seekers after the truth as it is in Jesus and that we want to know what the Scriptures teach. It, therefore, behooves us to search the word of God diligently, comparing scripture with scripture. It also becomes us as good brethren to consider one another to provoke unto love, presenting our own gift, if possible, to the edification of the church, which is the body of Christ. In writing upon these things we should keep in mind that among the qualifications of a bishop, or elder, are to be found these: "not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

We hope our remarks will be received in the spirit in which they are made.—  
R.L.D.)

Route 1, Hammond, W. Va.

DEAR EDITORS AND READERS OF THE  
SIGNS WITH ELDER PETER JONES:

When I saw his request in the *Signs* I thought I would not write as I had no light on the subject, but afterward this scripture came to me, "The kingdom of heaven is like unto a certain king, which made a marriage for his son." Mat. 22:2. In Rev. 19:9 we read, "Blessed are they which are called unto the marriage supper of the Lamb." Let us first notice who these are spoken of in Revelations. They are first of all blessed, and they are called, and that calling is the holy effectual

calling which penetrates into the heart for he said unto me, "These are true sayings of God," while in Matthew the call was to "them that were bidden." The law was given to the children of Israel as a nation and they were bidden to keep that law, but that law could not give life to the dead sinner, they were not that blessed seed that shall serve him. They went a different way, did not come to the wedding supper of the king's son, and even the king himself declared that not one of them shall taste my supper for they are not worthy. Notice these were not worthy, no they were not blessed with the garment of salvation and with the spirit to come. Matthew 22:9 reads, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." Notice the bid to the marriage, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." This address is made and is applied to the kingdom of heaven and is like to a certain king who made the supper. "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." Yes, in the militant church here on earth there was a certain man, Judas, who only was chosen to take a part in the work of the ministry, and who by transgression fell and was a castaway, the son of perdition, went to his own place. It left a vacant place which the church could not fill by casting their lots, but the Lord supplied them with one who was blessed to fill the place of Judas. There is a difference between the kingdom of heaven, the militant church here on earth, and the invisible church of God, I mean the kingdom of God, *it* is within you. You cannot enter into the kingdom of God but you can creep into the church on earth. None of those in Matthew were worthy to taste of the supper, but in Rev-

elations those *called* unto the marriage supper, (not just bidden or called at to come) came for (these are the true sayings of God) they were blessed to come, yes compelled. They were found in different places not just among the Jewish nation alone, but in all the nations thy seed shall be blessed. This is that holy seed, the blessed seed that shall serve him. Let us examine these scriptures in the true light. "And of Zion it shall be said, This and that man was born in her," that is the invisible church of God. They come into her by birth being born of the Spirit of God and these are the children of God. Then as I have stated, "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind," while the kingdom of God is within you. There is where he writes his laws in the heart and imprints his laws in their inward parts. Let us notice this scripture which Elder Jones wanted written on going back to Rev. 19:7. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." God works both to will and to do in her of his own good pleasure so she is already clothed in the garments of salvation, in the righteousness of Christ, her husband. In the eighth verse we read, "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." This being granted to her it is no wonder she was ready. "The marriage of the Lamb is come" all things are ready. She did not make any excuse, but like the five wise virgins was ready to enter in with the bridegroom while the door was open. None but God can open the door and none but he can shut it. Then comes in the text, "Write, Blessed are they which are called unto the marriage supper of the Lamb" as I have already stated called with an holy effectual calling which cannot be resisted nor turned away until it completes its purpose.

Come, all things are ready, "Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts." Eat and drink O friends at my table here and in eternity, it is my supper, one feast, one supper. He that eateth and drinketh of my flesh and blood hath eternal life and is filled and shall never hunger nor thirst again. Under the law the Lord commanded the children of Israel and bade them to serve and keep his commandments, but they refused and went after other gods and other things until the kingdom was taken from them. As it was the law kingdom, which was only our schoolmaster, it waxed old like a garment ready to decay and vanish away for the new covenant to come in. The law no more written on tables of stone which Moses threw down and brake, but this new law which is the spiritual law is written in the heart. The foolish virgins were not ready and could not enter in. Note their excuse, gone to buy when the bridegroom came. The wise who were blessed with vessels and with oil in their vessels with their lamps were ready while the foolish virgins only had their lamps and their lamps were gone out. Yes, the candle of the wicked shall be put out while the lamp of the righteous is as a lamp that burneth, it goeth not out. Blessed are they who are called. The blessing comes first. "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." Before Jesus' crucifixion when he took the bread and wine as that supper, it was done in remembrance of him to show his death till he come again. Then he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." It is there in my Father's kingdom there is a new order, not after the same order as it is here. "I am the vine, ye are the branches." It is not na-

tural bread and wine you eat and drink there. The ordinance shadows and types you have here, but there it will be the substance itself. "Old things are passed away; behold, all things are become new." See the marriage supper of the Lamb, his marriage is come, then the supper is ready. The types and shadows were figures and patterns of better things to come in the future. "Blessed are they which are called unto the marriage supper of the Lamb," not called at them to come, but who are called unto the marriage supper of the Lamb. It is the Lamb of God. "Behold the Lamb of God, which taketh away the sin of the world." It seems to me there is a turning point in this matter after the marriage supper of the Lamb came and the last supper spoken of here. In the seventeenth verse, "Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, etc." I cannot write on this at this time so let some having light on it write. This angel was standing in the sun, the greater light which was made to rule the day, while the lesser light, the moon, was made to rule the night. This angel standing in the sun was given light to see what was going to take place, that seems to take place here in time for in eternity there is no war against Christ our Lord. I cannot say but some of that war must be now. Look at kings and mighty men falling, and being deprived of their power which was given to them, which was ordained of God for all power in heaven and in earth was ordained of God, and they, like Pilate, could do nothing except it be given to them from above. He did not have the power to release Christ nor to crucify him except it be given to him from above. How could he release Christ when he was born for that hour and for that purpose, born for that end? The issue of life and death is in the hands of the great God

Almighty. I hope I have not darkened counsel. In the multitude of counsel there is safety. Let some one else write on this scripture. I want to say to Elder Jones that he is like me in a way. I would like for some one to write their views on some points of scripture because what a small part we know of God, it is indeed a small portion. We may think we know something when we do not for there is a way that seemeth right unto a man when his way is unto death. Like Paul, he verily thought he was right in making havoc of the church. Elder Jones if this article is published write and tell me if you get any comfort from my writing. The kingdom of heaven is like a net cast into the sea, but the kingdom of God does not gather of all kinds because it is within you. Write my laws in your heart and it shall be said of this man and that man that they were born in her, and in union it shall be said that no more the uncircumcision shall be found in her nor the hypocrite, but they are in the militant church. They creep in among the branches of the vine, but they are not of the vine and they must be purged out. They cannot stand the fire for our God is a consuming fire. It is the gold that is good that will stand the fire. Like Daniel and the Hebrew children. They stood the fire. There are some places where the kingdom of heaven is referred to as the militant church while in other places I think it is referred to as the kingdom of God so let us not get them mixed. (Elder) JAMES W. LINN.

Route 4, Box 315, Atlanta, Ga.

MR. AND MRS. W. T. CHESTER,

DEAR BROTHER AND SISTER IN CHRIST:

According to God's electing grace, and the manifestation of his love and eternal mercy that he himself makes known to his chosen heirs of promise in every generation, one generation passes away and another cometh, but the mercy of the Lord endureth forever. As all the earth-

ly children are born into the world, the same way even to the heavenly children, the elect of God, are born the same way, given the same faith and hope in the same covenant that was ordered in all things and sure although he maketh it not to grow because it was grown to start with. Every soul that has ever been saved was in that covenant that God and the Son had covenanted to save. Was saved in the mind and fixed purpose of God. That which God has done is forever done, nothing can be added to it and nothing can be taken from it, neither can it be disannulled. It shall stand forever and ever. Amen. Now I have outlined to you the all wise God that I believe in, the one that spake and it was done, commanded and it stood fast, and while I am trying to write to you two saints of the most high God, I am also praying that he will guide my thoughts aright, and that his blessed name will have all the praise, honor and glory. Like you said in your letter my eyes become so drowned in tears that I have to stop and dry them and rest before I can write again. I will now try to write a part of my experience as I promised, not knowing how I will succeed. In 1894 when I was twenty years of age just after the third Sunday in May, I was plowing cotton in what we called the back field away from our house by myself. As I looked I saw a little negro boy coming to where I was and as he came close to me he said, "Is this Mr. Will Brooks?" I said, "Yes, what do you want?" He said, "Here is a letter for you." I read it and it was from my sweetheart. She had invited me to her home that night to a dance and asked me to bring my fiddle. How delighted I was, I could almost see myself at that dance, dancing with the girl that I thought I loved. I thought I could carry out my plans, but a strong man will keep his palace till a stronger comes, and his goods are in peace, but that same day before night some unknown power took

charge of poor me. O, it seemed that I was sinking into hell and there was no way to escape. The sun was about two hours high and I felt just like I never would live to see the sun go down. When that power struck me I fell on my plow stock begging God to have mercy on me, the first time that I ever tried to pray. I was in the open field and I looked every way to see if any one saw me. Just then I thought I will go to a near by thicket and pray there if I can live to get there. I crawled through the briars and thorns into the thicket and tried to pray until almost sundown. I thought may be that mule was eating the cotton, but strange to say it had not bitten a stalk of the cotton nor moved out of its tracks. I felt at that time the mule was better than I, and that every beast of the world could be saved easier than I. I could have made a world like this just as easy as I could have gone to that dance. I could not eat any supper and I cried all night. They asked me if I was sick? I said, yes, and I was sin sick. The worst of all diseases is light compared with sin, in every part it seizes but rages most within. I traveled in this mournful condition, weeping, praying, until all my hopes were gone. I had given up my associates and they thought strange of it. They would want me to play the fiddle for them but I was made to hate that old fiddle and traded it off for a saddle so I could ride to meeting. One Sunday after the rest of the family had eaten breakfast I slipped the testament into the bib of my overalls and went to the pasture to spend the day with the cattle that I felt were better than I. My aunt had given me an old Beebe hymn book and somehow I turned to an old song that reads:

"Long time I lived in darkness,  
Nor saw my dangerous state;  
And when I was awakened,  
I thought it was too late."

At this point I thought what a fool I am! I am going back into my own ways, but

instead I grew worse and worse. I once thought I would go to a nearby railroad trestle and jump off and end all my troubles and sorrows, but that was just a thought. I could not even attempt to do it. I tried everything that I could think of to get relief, but it failed me. Another Sunday morning I went off to the swamp to die and to read the Bible, but could not read for my eyes were drowned with tears. I could not dry the tears away so I thought I would wash them away and got over the stream and tried to wash them away but could not. Finally I said to myself I am dying, and started out of the swamp to tell my uncle that I was dying and where I wanted to be buried. As I was on my way to his home in the midst of a large field of corn it seemed that the heavens were opened to me. The sun rays were taken away and the sun looked like the moon. The only time that I could ever look at the sun at noon, when it seemed before I was delivered it was as bright as ever I saw it, but God who made the sun to shine can make it not to shine if he sees fit to do so. At that time there gathered around me a flock of little speckled birds, all happy, all one size, all looked just alike and they were all over the fodder, all over ears of corn and on the ground. I was so happy in the midst of them that all troubles were clean gone forever and I sang this song:

"Then will I tell to sinners round  
What a dear Saviour I have found:  
I'll point to thy redeeming blood,  
and say—Behold the way to God.

I felt sure I would never tell this to any one, but some how one Sunday morning about a year after my troubles first started, I was sitting in the woods reading the Bible and I thought hidden when along came an old hard shell deacon going to meeting. He saw me and stopped and said, "Come and go to meeting with me and Elder Chandler will tell you what you want to know about the

Bible." I could not resist and went with him, and oh how little I did feel riding up to the church with such a great man as he was. I felt like every one was looking at me. Elder Chandler preached to me that day. It was the first preaching I had ever heard, and I still believe it was the sweetest hour of all my life for he told everything that I had gone through with and what it meant. Here is where I found the church of God, and here is where I have been kept forty-eight years, and here is where I hope to be when death comes, with the church of God, the pillar and ground of the truth. In June 1895 I was received into the fellowship of the church and baptized the third Sunday in June 1895. That was another happy day for me and I began to feel impressed to talk, in fact I felt like I wanted to talk or preach the day I was baptized. When Elder Chandler was drying my face he said, "I have baptized a preacher, thank God." I wondered how he knew all that as I had never told any one of my impressions but he seemed to know my feelings and could tell them better than I have ever been able to tell them. This is a great mystery to me yet. I have been trying to preach for a number of years and trying to quit for the same length of time. Well, Sister Chester, as you said in your experience I could write on and on but must quit. Your experience is one as sweet as I have ever read in all my life and I have read a lot of them. I will say that you are a preacher's wife or a deacon's for you surely have that calling. I read your experience and then reread it and now I am reading it again before I mail it, in fact I am sorry to give it up but I must fulfill your request and return it. I do not know that your husband is a preacher or a deacon, but I do feel to know that he has a preacher's or a deacon's wife prepared by the great and good Lord. I have come to the conclusion that there is but little happiness in this life for the people of God.

About the time one trouble heals another will break out and if it is not direct it is indirect. I know that I have been idolized, criticized, scandalized and slanderously reported, but none of these things have ever moved me. I am still serving four churches and I baptized two mighty lovely children last Sunday. They came out of the Missionary Baptist Church. A man and his wife named Morgan. The little woman said in her experience that her sister had said, "If you join the old hardshells I do not want to speak to you any more." All her people belong to the Missionary Baptists. I feel ashamed to offer you this poor scratching, but it is only a small portion of what I would like to write in regards to my experience with the church of God but I must stop. May the Lord bless and keep you both and as you grow older may life grow brighter and brighter. I have two mighty sweet boys in this awful war. One of them is my baby. Pray for us. Just a sinner begging for mercy.

(Elder) W. A. BROOKS.

*(Continued from January Issue)*

Returning to the subject of my sickness in the fall of 1940 when I was brought down so low with penumonia, I consider it a blessing that I lost consciousness for some time for the rheumatic condition is so that I cannot lay in one position long for my joints and body becomes too painful. In the days following I really had a trying time for being too weak to turn about in bed by myself I would bear it as long as able and then had to ask some one to turn me from side to side. I shall never forget those long days and nights, how in my feverish mind all things came before me and I could not think clearly on any one thing. Some think that on a sick bed is time enough to think about eternity and conversion and turning to the Lord, but I know that in my condition I could not have done so for I could not tell or know what day it was, and did

not know some of my friends who came to visit me, and was surprised when they told me at a later date. I clearly remember one night that I lay struggling against sleep for fear that I would not waken, but our thoughts are not God's and that is why I am able to write this to-day. Some have referred to the thief on the cross as an example of God's mercy and power to save them, but as that is the only case recorded in scripture I think that such thoughts are the height of presumption for we read also that it was only one time that our dear Lord hung upon that accursed tree. So if any one rests his hopes upon this event he would have to be this thief and the Lord must be crucified again. Please forgive if I have been irreverent in this as we know that our dear Lord's work was finished in that one offering. I only wanted to point to the foolishness of men who base their hope on this passage, and not obey the many other commandments as recorded in Holy Writ. The dear Lord gradually increased my strength so that in the course of time I was again able to resume my feeble duties, but my head and eyes were weaker than before and because of severe headaches I was obliged to procure glasses. My head ached so severely it felt as though a heavy weight was pressing it down and I could barely look out of my eyes at times which condition continued for two years until last fall it pleased the Lord to give me relief so that now I am able to think and feel better. During the spring of 1941 we received many plans to estimate on, and as this was my work it kept me busy from morning to evening for months, but owing to conditions brought on by the government war lease program the fruits of my labors were very small. My nerves gradually became weaker in trying to force things, but the more I tried the worse things became so that my nerves broke down completely and a fear came over me that I could not expel. If I could but have

submitted to God's will things would have been different, but I could not for although I prayed that this condition be taken from me the Lord's time had not yet come. I can see now that it was all God's plan to loose me from all earthly things, and no one knows better than I how my flesh clung on as long as possible, but I am thankful for this also that it pleased the Lord to break my will and that his will be done. How much pain and anguish of mind we would escape if we could see God's will in all things and submit unto him and sit at his feet. We read, "Martha was cumbered about much serving," but "Mary hath chosen that good part." Surely the Lord's words are always best so that we can go forth and do things in the strength thereof. Had I thought of God's holy word I should have known for it is written, "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The period I went through between the spring of 1941 and the fall of 1942 is indescribable and I shudder at the thought for I was never brought so low in mind and spirit and often exclaimed! "My God, my God, why hast thou forsaken me?" Although he never really forsakes us, yet when I had to pass through such darkness and despair I could not see a landmark whereby I could tell my way. O, dear friend, how terrible it must be to be forever separated from God, and if hell itself is worse (which it is) than what I felt during this time it will be unbearable, for I had no rest night or day, always that feeling of heaviness and despair. In the morning I cried, O that it was night! and in the night, O that it was day! During that time I spent much of the time reading sermons, and it pleased the Lord to let his light shine through at times, and I remember that evenings after reading

and much prayer the Lord would come and flow graciously in and I could feel his sweet presence and exclaim, O Lord, that it may be so with me on the morrow, but alas, in the morning all would be gone and I would feel as miserable as ever. My best time of the day was at bedtime and I often received a morsel at such times. As things went on without much relief I fell in a great doubt, and thought that these kind visits were but a state of mind brought on by body exercise of mind, and that it was from the evil one coming as an angel of light to deceive me. But praise the Lord, who is able to do all things, one night after having slept for an hour or so as a result of narcotics I was dreaming that I was going to a certain place and was continuously opposed by some people I knew who tried to prevent me, but there was a power with me that they could not withstand and words came to me that those who walk by faith shall live by faith and I could see and feel the power thereof so that I awoke repeating those words aloud. Dear friend, I must say that here I raised an Ebenezer to the Lord and said, dear Lord I shall never doubt thee any more, and was so full of the glory of the Lord that I determined not to fall asleep for fear of losing his precious presence and having to go back in darkness again, and so it was for in the morning it had left me. Also during this period on that September evening in 1941 when the northern lights shown forth in all their splendor such as I never had seen I was made to rejoice thinking that the Lord's coming was at hand to deliver me from this vale of tears, but the time was not yet come still I felt relieved that night. I am obliged to take some narcotic before retiring to relieve my pain so that I can get some sleep for an hour or so and then would lay tossing the balance of the night getting no rest. My head was so weak at times that things kept turning before my eyes and I

thought that every day would be my last feeling that any one in my condition could not live. All love and feeling for people and things had left me so that I told different ones I had a broken heart and therefore could not live, and it was the last time they would see me. Some of them laughed and said: "O you will outlive us all for people get old with rheumatism." That is true but they did not know how I felt and I also feared that I would lose my senses and end my days in a sanatorium. I often sit thinking is this really I, who years ago was so strong that others remarked about it? Is it a wonder that I can say by experience that I am nothing? Even now I live by the grace of God on borrowed or extra time as it were, so what shall I say knowing that the Lord by touching me with one of his little fingers has laid me, who was in time past a strong man, as dust at his feet. I think the Lord still has a plan for me for by his grace I gradually regained some of my strength so that I can move somewhat better, my nerves have also been strengthened and the fear has been graciously removed. Although I have not been able to earn anything for a long time because of government restrictions on material still by his grace I have come to the place where I am able to say, dear Lord thou knowest all things about us and know our needs and whatever things thou hast decreed for us, thy will be done for I know not anything and thou knowest all things. I am but a creature in thy holy hands so let me by thy grace be subject unto thee in all things for thou art always mindful of thy subjects, and as thou beholdest the sparrow fall, dear Lord behold us in thy mercy and to thee be all power and glory forevermore. Amen. I will add that during the period of my depression I dared not write anyone even to my dear daughter who is as the apple of my eye, and has been in a foreign country for the last three years. Although she has written regularly I



could not answer and have spent days at a time trying to compose a note and could not although it was my earnest desire to do so. When by his grace I was able I did so and last Saturday we received a letter from her saying that she had received mine the first from me since she was enroute in Trinidad. She wrote, (I quote) "Please do not think me a sissy, but when I saw Papa's letter I just sat down and cried and cried, praising and thanking the Lord for his mercy in restoring him so that I may again behold his handwriting." You see that I have much to be thankful for and as by his grace I still have a few dollars I will enclose this little mite thanking you again for all your past favors. Knowing that you have access to the courts above, please remember this poor sinner and speak a word for me when you are in holy communion with the Lord at the throne of grace for I am poor and needy. Hoping that you and yours are well, and that it may please the Lord to use you mightily in the blessed work in the building of his kingdom upon this earth so that his holy word may bear much fruit, I remain humbly yours.

ROGER KNIGHT.

Route 6, Danville, Va.

DEAR BROTHER DODSON: If I may be permitted to address you as such. Received your card the other day and the comforting words were food to my poor hungry soul. Yes, the meeting at Malmaison was wonderful. The sermon you preached on Saturday was soul stirring to me. I love to see the brethren come in that meek and humble manner (filled with tears) as you did that day. I have really enjoyed this season as I have been to so many good meetings. I get so filled but before the next Sunday I am hungering and thirsting again. It seems like I just want to be where some of those good people are all of the time. I received the extra copy of the *Signs*. Surely appreciate your interest in sending it.

Sorry I put you to the trouble as I received my regular copy the week after I met you. I enjoyed the remarks you made to my little article. I had already taken the steps you advised but nevertheless I enjoyed the good comforting remarks. May I tell you some things that happened since I wrote that. I had in mind if when those dear people read my writing they still felt I was one of them I would offer myself to the church if the Lord would give me strength. I felt there was a difference, I some how could not believe in predestination in everything, only the good things was the way I had it, still I loved them but could not believe it all. I did not want to go to them until everything was clear and I could be in full accord with them. I had asked Brother Dodd to come talk with me but some how he would not come and I am glad now he did not for the very day I went to the church he preached so wonderfully to me. His text was, "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." He seemed to preach the strongest predestination I ever heard and to my surprise I found myself endorsing it all. I embraced it, I loved it. I felt all our differences had been removed. That very day some how I feel that God sent him to my house, any way he came, and he asked me to talk. I told him I had nothing to say. I had been telling him I was a missionary so he says, "you can tell me what a missionary you are." I had to admit I was not one, but I did not know if I was anything I was so blank. Everything I wanted to tell him was so suddenly taken away and he sent to me so soon I simply could not talk with him. The next week I felt I just had to write and tell him about it. One of my neighbors had preaching at her house just two weeks from that day and I feel the Lord made the way for me that I had asked so long. I could not tell them much but some how they took me in. It did not work the

way I had planned it at all, and I am glad it did not for if it had I would feel that I did it all and now I do not feel that I had anything to do with it, still some times I am made to wonder if I am one of them at all. I feel to be behind in everything, both spiritually and financially, but my prayer is that I may have some humble place among them while we sojourn here for I love them better than any people I ever met.

(Mrs.) FOSCO WILLIAMS.

DEAR ELDER DODSON  
AND ASSOCIATE EDITORS:

I want to tell you how much I enjoy the paper. Outside mail from home it comes first. I cannot express in words what it means to me. I read each copy through before I stop and I save the back numbers to reread when I have a chance. My father, who has taken it since I can remember, said it was almost sacrilege to destroy a copy. I enjoyed Elder Dodson's publication "Resurrection of the Dead" very much. I did not realize so much could be said on the subject. I was glad to see that Elder W. D. Griffin is with you as an Associate Editor. I have enjoyed his letters to the paper from time to time very much indeed. May the Lord bless you in all your future undertakings. Yours in humble hope.

PFC HERMAN W. BUCKNER,  
Medical Dept. U.S.A. 179th Inf.,  
20827160 APO 45,  
c/o Postmaster, New York.

Halcottville, N. Y.

DEAR KINDRED IN CHRIST:

Again the time for the meeting is nearing and my desire is to meet with you, but as I cannot enjoy that privilege I want you to know I am with you in mind although as I attempt to write my mind seems a blank in regard to spiritual things. How often I have been made to feel "All my times are in his hands" and I can do nothing without that grace and wisdom God gives to the children of the

one who is the giver of all good. In the struggle with evil we are made to find in our experience victory and defeat. The possession of the new life is not power over sin. This we must learn before self-confidence is broken down, and we can cry "who shall deliver us from the body of this death?" Love and fellowship in the gospel to you who may meet together. Yours in gospel bonds through grace.

(Mrs.) AMY S. HEWITT.

DEAR EDITOR:

Memphis, Tenn.

Enclosed please find \$2 to renew my subscription to the *Signs*. I am sorry to be so long in sending it, and I do appreciate your sending it any way. It is such a comfort to me as I am in ill health and do not often get to hear the gospel of salvation by grace which is the only hope of salvation. It is no pleasure for me to listen to the so-called churches on the radio tell what they are doing for God and the salvation of the world. If I am saved at all it is by the mercy of God, and if I lift up mine eyes in hell it is just because I have never done anything and can never do anything to merit salvation. I do not belong to the Old Baptist Church for I have never felt worthy to offer myself for membership with them whom I love. I do hope I have passed from death unto life because I hope I love the brethren. I have only been taking the *Signs* for a year but I hope I can have it as long as I live. I feel that the things it contains and advocates are my meat and my drink and without it all would be lost. Yours in humble hope.

(Mrs.) EVELYN MASSERANO

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AND TO AID THE "SIGNS."

Dr. T. H. McColl, Can., \$3; G. A. Dundas, Cal., \$1; Mrs. V. Werner, N. J., \$3; Mr. & Mrs. J. T. Bratten, N. Y., \$2; Mrs. C. Twilley, Md., \$1; M. J. Ege, N. J., \$3; Mrs. R. B. Shortridge, Ill., \$5; J. W. Martin, Va., \$1; A. D. Hughett, Wash., \$2; Mrs. V. Machesney, Kans., \$1.67; D. L. House, N. C., 50 cents; Mrs. E. Ball, Va., \$1; A friend, N. Y., \$1; H. A. Giles, Va., \$3; H. L. Gloer, Ga., \$1; Mrs. I. L. Reilly, N. Y., \$1; Miss M. Halstead, N. Y., \$5; F. Disharoon, Pa., \$1.

**EDITORIAL**

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EDITOR

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

As coals are to burning coals,  
and wood to fire; so is a con-  
tentionous man to kindle strife.  
Proverbs 26:21.

These pithy proverbs are rich in nutri-  
ment and are applicable to our every day  
life as citizens of the world, but it is to  
God's people that they are written. The  
fact of the business is that the primary  
object of writing the Scriptures was that  
the church might be instructed and com-  
forted. Nothing else matters. Nothing  
else is needed. These proverbs are not  
sayings that Solomon learned as a man  
of the world and passed on to us; al-  
though many of them are applicable and  
true when considered in their natural or  
literal place, and, no doubt, he could and  
did agree that they were true in some  
sense, even to a man of the world. Per-  
sonally, I am persuaded that these pro-  
verbs are given to the church individually  
and collectively and that they are true in  
the church and that, when given spiritual  
sight, we may see those pictured that the  
proverbs measure for us. It is not for us  
to judge but only to measure. We are not  
given to judge but the ministry, especi-  
ally, is given to measure what God has

judged. To notice our text briefly we  
find a rich field to look into. God takes  
the simple things and instructs the  
simple, but confounds the wise. This wis-  
dom that is confounded is not that from  
above. It is the wisdom that belongs to  
carnality with which all of us are filled  
when not purged by the Spirit. The  
"coals" spoken of in our text means char-  
coal and was used extensively in the  
country of the Jews. The "burning coals"  
are the glowing hot charcoal after it has  
flamed and burned out. Sometimes a  
great fire is started and much damage is  
done, but our experience teaches us that  
after a fire has flamed up and burned the  
fuel that it comes in contact with, that  
undisturbed, it will soon die out. In the  
verse preceeding our text it is said,  
"Where no wood is, there the fire goeth  
out." So where no talebearer the strife  
ceaseth. If we were guided in our ac-  
tions towards one another by love and  
that wisdom from above, we could see the  
timely rebuke that Solomon is handing  
us. In our carelessness, forgetfulness,  
slothfulness, weakness and jealousy  
many fires have been started. Many  
flames that are started among the Lord's  
people are vehement (S.S. 8:6) and leave  
many little children of God seared by its  
devastating power. We so many times  
say things that start a fire, things that  
perhaps at any other time we would not  
think of saying. Oftimes it would soon  
go out, but the Lord's people have always  
had fuel-gatherers and talebearers among  
them. A little fire in itself soon goes out.  
It may do a little damage and I would  
beg the people of God to be careful that  
they do not start any fires. May we be  
given grace, love and wisdom in our deal-  
ings with one another that we carefully  
guard against bringing up things that  
will start a fire. It may be true that our  
brother does not eat meat, if he does not  
it is because he thinks it wrong. I won-  
der if we are guided by love when we un-  
dertake to make him eat it. It is better

to let a fire burn out when once it is started than it is to keep adding fuel to it. To keep a fire burning we must have somebody to keep bringing fuel in contact with it. If not what happens? It goes out. Moreover, it goes out by itself. The fire burns, we dread it, it is devastating, but it goes out if let alone. It is the fuel-gatherer that keeps the fire going. Some people delight in a fire. Some even start them to see the destruction. It is the same way in regard to strife. Strife and fire are close kin. Some start them, some add to them after they are started. Each party is guilty and, in natural life, subject to prosecution. It is so in the church and many times there should be an execution of the laws of Zion that her lawgiver has given her. Contending for the doctrine, order and practice of the church is necessary, but to be contentious about it is something that never is regarded very highly. We are commanded to contend earnestly but never fanatically. Those in the history of the church that have contended earnestly for the faith have been leaders in the constructive phase of the work. The contentious or fanatical leaders have been destructive. They have had several combats and won many victories, but to a poor, thirsty, hungry soul they have given many thorns, thistles and stones. They have gloried in the flames that they have caused by adding fuel, they have fed the fire, but not the children of God; they have exerted much strength and used much time to keep the strife going; they have put their construction on their brother's actions and words even though they know nothing of him or his motives; instead of trying to ease strife they feel that the future of the church has been given into their hands, and that they must keep it going in order for the church to survive. Not many fuel-gatherers live long in the memories of God's humble poor; not many reformers ever have a favorable place in the history of the

church; not many that fight everything and everybody are ever known long as true soldiers of the cross. It is the quiet, peaceable, earnest soldier that proves the most capable when the going gets the roughest. He, perhaps, is not a perfect soldier; he may have some ideas that his commander-in-chief would not approve; he could be wrong about some things, but his general conduct, as a soldier, is to build up, to console, to preach Jesus as the way, the truth and the life. May God, who gives us all courage, faith and zeal, send us forth (not to start fires, not to gather fuel, but) to build up, to encourage, to console. W.D.G.

### THE CHARIOT OF SOLOMON

*Editorial from Signs of September, 1876*

"King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

The song from which this text is selected is called "The Song of Songs, which is Solomon's," and it abounds with a rich and ample variety of the most expressive and beautiful metaphors, which the Holy Spirit has chosen with which to illustrate the vital union and living relationship subsisting between our Lord Jesus Christ and his church, recognized by him in all the varied relationship of sister, spouse, love, dove and undefiled, and the discriminating and indissoluble love he bears to her. The union, communion and fellowship of the Beloved and the spouse are illustrated by the strongest figures that can be found in nature; a love and union stronger than death, and as lasting as eternity. King Solomon himself in many particulars is a type of Christ. As the son of David, king of Israel, as a prince of peace, as an example of unparalleled wisdom, as a builder of the temple of the Lord, as sur-

passing all earthly kings and potentates in magnificent power and glory, and in sitting on the throne of David his father, and upon his kingdom, to order it and to establish it with judgment and with justice; in all these particulars he was an eminent type of that infinitely more glorious King whom God has set upon his holy hill of Zion. The names, Jerusalem and Zion, are applied to the organized kingdom which the God of heaven has set up; and the daughters of Zion, or Jerusalem, we take to signify the churches of the saints under the gospel dispensation, as branches of the one church and kingdom of our Lord Jesus Christ. A chariot is a carriage or vehicle to ride in, and the chariot of a great king is expressive of magnificent splendor and princely elegance suited to the dignity of the king or potentate for whom it is provided. If it be admitted that Solomon, in our text, is a type of Jesus Christ, the King of saints, this chariot must signify the heavens on which he rides in the help of his people, and his excellency on the sky. Deut. 33:26. The Psalmist says, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." Psa. 68:17. And of these angels, or messengers, it is said, "Who maketh his angels spirits; and his ministers a flame of fire." Psa. 104:4, Heb. 1:7. But these, being many, are one body, and parts of the royal chariot in which he rides forth prosperously, in his majesty, with his sword upon his thigh. Psa. 45:3-4. This chariot of king Solomon, we think, must represent the kingdom of our Lord Jesus Christ, in her gospel organization, with all the provisions of peace and comfort which God has so abundantly provided for the daughters of Jerusalem. In this chariot all the legitimate daughters of Jerusalem shall be conveyed from their militant to their triumphant state of immortal glory. The materials of which this royal chariot is made de-

mand special attention. King Solomon made this chariot of the wood of Lebanon. Much of the timber of which the first temple in Jerusalem was made was of the stately cedars of Lebanon, which were felled in the wilderness of their nativity, and prepared in the forest for the place in the building for which every part was respectively designed by the wise and skillful architect. Moses was commanded to make the ark of shittim wood, and to overlay it with pure gold, within and without, ect. Ex. 25:10-11. Both the temple and the ark are emblematic of the church of God, and of the choice of God in the election of his people, who should be gathered from the howling wilderness, where he found Jacob, and when fitly framed they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the foundation and chief corner stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord. Eph. 2:20-21. The wood of which the temple, the ark and the chariot were made, were wild and unadorned with gold, in their natural state and condition, and they strikingly represent the state and condition of the subjects of God's saving grace in their natural state, as being destitute of worth or beauty as any of the trees of the forest, and as called and brought into the building they have no comeliness but that which is put upon them by him who has clothed them with the garments of salvation, and covered them with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isa. 61:10. In the construction of this beautiful chariot, the wood is beautified and supported with silver pillars, made and appropriated by the builder. It is said of Wisdom, "She hath builded her house; she hath hewn out her seven pillars." Prov. 9:1. Seven is used as a perfect or complete number. In the kingdom of Christ all the supports that are required

are supplied of that precious and durable metal which God has refined for the special purpose. "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi," etc. Mal. 3:3. The sons of Levi were typical of those who under the gospel dispensation are made kings and priests unto God. They are his ministers in the church. As it was said of James, Cephas and John, that they seemed to be pillars in the church. (Gal. 2:9) so the apostles and inspired ministers of the word are set in the church with gifts to comfort, strengthen and support all those who are of the household of God. No base metal shall be allowed in the composition of this chariot. "Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jer. 23:32. The bottom of this chariot is gold. The pillars of silver, as all other parts of the chariot, must rest upon the more and the most precious of all the precious metals. Gold that has been tried in the fire and most thoroughly tested, lays at the bottom of all our safety, hope and spiritual comfort. Nothing short of the pure, unalloyed, spotless and immaculate righteousness of the Son of God can suffice as a foundation to bear up the chariot of salvation. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16. On this firm bottom of gold the immutable and fundamental principles of eternal truth, secured by the oath and counsel of God who cannot lie, the bottom of the royal chariot is laid, and must remain forever sure and steadfast. "The covering of it was purple." Purple was anciently regarded as the most sumptuous and gorgeous color, and was worn only by the

rich and aristocratic classes. Princes and highly distinguished characters were described as being clothed in purple and bedecked with gold. This may be illustrative of the beautiful garments of Jerusalem, in which she is known as the perfection of beauty. But in a still more striking sense shall we find the application, as descriptive of the precious blood of the Lamb, the purple torrent that flowed from his bleeding veins when he by his own blood made atonement for the sins of his people, and by his one offering perfected forever them that are sanctified. Thus, as the Mercy Seat covered the ark of the covenant, so has Jesus covered his people with the purple garments of his salvation, and with the robe of his perfect righteousness. What could more fitly express the perfect covering of the church of God than the garments dyed in the precious fountain of the Saviour's blood? Well may it be said then that the chariot of our King is covered with purple. One thing more in the construction of this chariot is that—The midst of it is paved with love, for the daughters of Jerusalem. A pavement, in the scriptural meaning of the word, is a floor, or place to walk, stand or rest upon. The pavement of a chariot must mean the floor of it; that on which the feet of those who occupy the chariot stand or rest. This chariot of the great king was not merely paved, or floored with love, but with special discriminating love. It was paved with love for the daughters of Jerusalem; not for the daughters of Babylon, or the daughters of the uncircumcised. None can know the sweet resting place of the daughters of Jerusalem but those who have been brought from their native Lebanon and fitted into the chariot by the hand of him who made it. All such are covered with the purple, or crimson tide of the Redeemer's blood. This love for the daughters of Jerusalem seems to have existed before the formation of the chariot; for it is spoken of as already

existing. The midst thereof being paved with love for the daughters of Jerusalem. God's love for his people has no beginning nor ending, for it is the love of God, and therefore it is as eternal as his being. "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." The midst of the chariot being paved with love, shows that the love of God is the center of attraction in the kingdom of our Lord Jesus Christ. It is not for the fear of punishment, the dread of death, nor the terrors of perdition, that draws the children of God to the fold of Christ. It is by the new birth they are quickened and made spiritually alive, and love is one of the immediate and legitimate fruits of the spirit which is born of God. It is the love of God that leads the quickened heirs of promise to repentance; and it is the love God shed abroad by the Holy Ghost in their hearts that reconciles them to God, and that draws them by its tender cords to choose to suffer afflictions with the people of God, rather than to enjoy the pleasures of sin. Not by the lash of Moses, nor the thunder tones of Sinai, but the melting strains of the gospel, that they are drawn to Christ as the embodiment of that love with which the midst of the chariot is paved. There is nothing attractive in this chariot to carnal professors or to graceless hypocrites. They cannot see the kingdom of God, nor know anything of the things of the spirit, for they can only be spiritually discerned. The center of attraction to them is the love of the world, the love of self, and the love of sin. The pavement of love in the chariot of our King is exclusively for the daughters of Jerusalem, and they only stand upon it. King Solomon did not wait for somebody to make him a chariot; he made it himself; it shows his perfect workmanship in every part. He did not entrust the work to other hands than his own. He made it himself, and for himself. So in the anti-type, God has

said of his chosen people, "This people have I formed for myself; they shall show forth my praise." Isa. 43:21. "For thy Maker is thine Husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Isa. 54:5. "I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, Even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him." Isa. 43:5-7. But there is no room in this chariot, or on this pavement, or under this covering of purple, for any of the daughters of the uncircumcised and the unclean; for the train of our Lord fills his temple; and the church is his body, the fullness of him that filleth all in all. Isa. 6:1; Eph. 1:23. The chariot is for the daughters of Jerusalem. They shall go forth from their captivity. He shall open their prison doors, and say to the prisoners of hope, Go forth. And when he hath put forth his own sheep he shall go before them, and they shall hear his voice, and follow him. Their eyes shall behold the King in his beauty, and under his reign they shall see Jerusalem a quiet habitation, a safe dwelling place. The daughters of Zion shall see their king in the chariot of their salvation, riding prosperously, with his bow, and with his crown. Upon his own head shall his crown flourish; for he is crowned with glory and honor. That sacred head which once was crowned with thorns, has now triumphed over all opposition, has now entered into the joy that was set before him, having endured the cross, and is now wearing the royal diadem, with which his mother crowned him, in the day of his espousals, and in the day of the gladness of his heart. The redeemed people, who are called by grace, quickened by his Spirit, and organized as a gospel church,

the same, he says, are his mother, his sister and his brother. Matt. 12:48, Mark 3:33, Luke 8:2. "For unto us a child is born, unto us a son is given." Isa. 9. The day of his espousals, as connected with the day of the gladness of his heart, and of his coronation by his church, his mother, must, we think, refer to the time when his kingdom was set up in gospel order; for it was then that he, having suffered all that was written of him, entered into his glory. Luke 24:26 and 46. Then did he receive his kingdom, and then did he sit in the throne of his glory, and then was he recognized by his redeemed people in his kingly power, as the long predicted King that should reign in righteousness, and whose princes (apostles) should rule in judgment. See Isaiah 33:1 and Zech. 9:9. John describes his crown, as he saw it in his vision in Patmos, thus: "And there appeared a great wonder in heaven; a woman (the church, the mother) clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Rev. 12:1. This we take to be the crown wherewith his mother crowned him, in the day when he declared his espousal to his bride, with power and great glory; when taking her by the hand he pledged himself to love and cherish her, to support and protect her, as the bone of his bones and the flesh of his flesh. Then was fulfilled the promise recorded Hosea 2:19-33, "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Sister Keever, we trust, will see that all the daughters of Jerusalem, including all her free and heaven-born children, who, as Isaac was, are children of promise, shall ride with their Lord in this royal chariot; for where their Saviour is, there shall they be also. All the royal family stand on the pavement of God's eternal, immutable, sovereign, dis-

criminating, transforming, soul-humbling and God-exalting love, and all for whom Christ gave himself a ransom are covered with the purple covering of his atoning blood, and every trembling child, however poor, needy and helpless, shall find rest, comfort and safety in the chariot of God's salvation.

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### CIRCULAR LETTER

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*To the ministers and members of the Lower Country Line Primitive Baptist Association, convening with the Gooch Memorial Primitive Baptist Church in Stem, Granville County, N. C. held Saturday, Sunday and Monday, July third, fourth and fifth 1943. Greetings in the Lord.*

DEAR BRETHREN:

As I was appointed to write a circular letter to be read at this meeting I feel very frank to say I know I am not competent to write such a letter to this body of brethren which I esteem so highly for their steadfastness and their faith in Christ, which is a God-given faith. As a good many of you know, I was in the hospital quite a long time and am not very strong in body or mind, and as this is the first I have attempted I do hope and trust the Lord will guide my mind, heart and hand to write the things which edify and comfort one another. The apostle John declared in a letter to the little children, and we are also little in Christ, a little flock. As John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son, Jesus Christ." I John 1:3. It is recorded that, "all thy children shall be taught of the Lord; and great shall be the peace of thy children." And inasmuch as they are all taught of the Lord, he teaches them the same thing, to wit, that salvation is of the Lord. There is in the child of God that is being taught, a kinship and a love for one an-



other. Paul said, "We love him, because he first loved us," and our fellowship abounds in the oneness of the mercy of God toward us. Not long ago I was suffering great pain, being treated for kidney and bladder trouble, and the words of the poet came to me in great force, "Was it for crimes that I have done He groaned upon the tree." I thought of the great ordeal under which our Lord was undergoing and I believe a prayer went up to him, and I said in my heart, "Dear Lord, I do not ask that the pain be taken away, but give me grace to bear it," for in that way we come into the fellowship of Jesus. We suffer with him to be glorified together and the apostle Paul asked that we might know him in the fellowship of his sufferings and the power of his resurrection being made comformable unto his death. It is these things that the Lord's people love to declare that sweet fellowship may be mutually felt. I don't think a child of God when he is exercised in his right mind would want to put any of his creature efforts to the cross, but to put all the trophies and lay them at the feet of Jesus and look up and "Crown him Lord of all." Well might the poet sing, "Jesus died and paid it all. All to him we owe." If our hearts are not deceived we do love those people whose hopes are of the circumcision, who worship God in Spirit, rejoicing in Christ Jesus, having no confidence in the flesh, and our desire is to "Bring forth the royal diadem, and crown him Lord of all." If not deceived, my greatest desire is that our people, the Primitive Baptists, live in peace one with another and keep up the unity of the faith in the bond of peace. At best we are an afflicted people, but we take comfort in these words, "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. I am aware that some things very touching and sad have come into our lives. The passing of one of our dear ministers, and the great affliction of another, together with my own and others whom we love, are touched by the hand of a kind and prudent God who never makes a mistake and is too wise to err, and we feel to repeat the language of Job, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Job 14:14. Thus we see we are as a part of the drama of life and there is a fixed time to all of our days and we go at His appointed time. May we have faith given us to say with the beloved apostle, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." I can but feel that I myself have walked through the valley of the shadow of death, and I was given to feel I fear no evil for Thou are with me. Dear brethren, I trust you will have the Lord's presence at your meeting and the truth of the gospel proclaimed with an unction from above, and that you are all in peace. Have written the best I could and please cast the mantle of charity over it. Humbly submitted,

(Elder) T. W. WALKER.

#### SPECIAL REQUEST

To readers of the Signs of the Times:

It has come to my attention and is a fact that an old soldier of the cross, Elder J. C. Sikes of Sulphur Bluff, Texas, is in dire need of hospitalization. Will you please contribute to his medical care by sending remittance to J. B. McLeod, McLeod, Texas, or Elder J. C. Sikes.

(We are sending Elder Sikes a personal contribution of \$5 and hope others who have a mind to do so will contribute something for his relief. R.L.D.)

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## MEMORIAL

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**ELDER FLOYD RIFFE**—Born Feb. 29, 1860. Died June 12, 1943. United with the Old School Baptist Church in 1886 in W. Va. and though this church was moved to the state of Washington in 1893 and the name changed twice he remained a member until his death. He was ordained a minister of the gospel in Sept. 1889 and served this church as pastor for almost fifty years when his health failed. He was firm in the faith and zealous to the cause of his Heavenly Father in all things.

### ALSO

His wife, **ARMEDA RIFFE**—Born Nov. 16, 1855. Died Sept. 18, 1940. United with the Primitive Baptist Church in 1873 and in 1888 united with this church by letter where she remained a faithful, consistent member until her death. She was indeed a true minister's wife and loved by all who knew her, therefore, be it

Resolved, that whereas it has seemed good to our Lord to remove these dear ones from us, that we bow in humble submission to him who doeth all things well and may we remember their godly advice and try to live faithful to the cause of our Lord, also

Resolved that we have a copy of this memorial sent to the SIGNS OF THE TIMES for publication and a copy placed on our church book. Done by order of the church in June 1943.

(Elder) J. W. PETERS, Moderator

J. W. BLANKENSHIP, Clerk.

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## OBITUARIES

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The earthly existence of **OSCAR RITTENHOUSE** ended October 3, 1942 in the Glen Memorial Hospital at Glen Gardner, N. J., where he had been taken the previous day following an attack of bronchial pneumonia. Ill only a week and continuing his business routine until four days before the end, his departure was a great shock to his family as well as to the community where he was held in the highest esteem. He was the youngest son of the late William and Ida Brewer Rittenhouse, and was born on a farm near Baptisttown, N. J., August 19 1869. He came to Clinton as a young man where for the remainder of his life he was engaged in the clothing business. Both socially and in business he was regarded as a gentleman of the old school and his firmly established and practiced ideals of courtesy, fair dealing and reliability were deeply respected. He was always interested in local civic affairs, serving his town in various capaci-

ties. He was also elected to the office of Surrogate of his county. On January 3, 1893 he was married to Elizabeth Hoff of Frenchtown, N. J. and for fifty years, lacking three months, they lived an ideally happy life together.

**ELIZABETH HOFF RITTENHOUSE**, lonely in spirit when deprived of her husband's devoted companionship, her body gradually yielding to the ravages of disease, she too, entered, what seemed to us, the valley of the shadow of death at the Glen Gardner Memorial Hospital where she had been taken a few days previous, her decease occurring July 29, 1943, less than ten months after his departure. She was the youngest daughter of the late Cornelius and Jane Seals Hoff and was born in Frenchtown, December 26, 1869. Elder H. C. Ker, pastor of the church of their attendance, was unable to be present at either funeral. Elder C. W. Vaughn, a neighboring pastor, kindly officiated at both. Upon the first occasion he spoke from the words recorded in the second chapter of first Corinthians, "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." Following the services the body was carried to Frenchtown and interred in the family plot of the cemetery there. Upon the second occasion Elder Vaughn's remarks were based upon the comforting assurance of Jesus in his conversation with Martha who was sorrowing for her brother, Lazarus: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Her remains were then interred in the Frenchtown Cemetery beside those of her husband. This couple were the parents of three children, two of whom survive. A child of six years was taken from them in 1913. A son, William, married and having three children, resides in Clinton and continues his father's business there. A daughter, Janet, is a teacher in the East Orange, N. J. schools. Sorrowing with these children are a brother, Gabriel C. Rittenhouse of Paulsboro, N. J., a sister, the writer, and a brother, Cornelius Hoff of Frenchtown, N. J., and many devoted nephews and nieces, besides their many friends. The home established and maintained by these two people with its doors of hospitality always so cordially open is now but a memory, but to the many privileged to find welcome there it remains in thought a classic of graciousness, cheer, and warmhearted courtesy. One in faith, in hope and in gospel views they journeyed together all their married life, she having united with the church while he loved and served from

without. She was baptized by the late Elder Bas Bundy, October 21, 1894 and was received into the fellowship of the Kingwood Church of Locktown, N. J. Her faithful devotion to the church, her firmly established views of doctrine, her loving and graciousness of manner toward the brethren made her a reliance and an ornament to the cause. The welfare of the church was ever his concern and his joy to minister to it. They were never absent from the meetings when health permitted attendance. Their removal is a double blow from which our little church finds it hard to rally, but our faith teaches us that He who reigns is wise and good, and He will sustain and prosper us in His way and time. As we, both family and church, humbly bow in submission to our bereavement, we voice our thanksgiving for the great blessing their combined lives have been to us. Written by one who finds this new loneliness in life a severe affliction. Their sister,

WILDA RITTENHOUSE STRYKER.

MRS. LOLA M. HODGES was born July 17, 1863 and quietly and peacefully passed away at the Minden Sanitarium, Minden, La., on April 9 1943, making her stay on earth 79 years, 8 months and 23 days. She leaves two daughters, Mrs. Laura Whitehead and Mrs. Cora M. Shackelford, nieces and nephews, six grandchildren, nineteen great grandchildren and many friends to mourn her passing. Mother united with the Primitive Baptist Church at Providence, Lincoln County, Ark. and was baptized by Elder H. H. Carter July 22, 1894. She lived a faithful member until death. Her greatest earthly joy was in attending her meetings. She was unwavering in her belief of salvation by grace and grace alone, and in the absolute sovereignty of God over all time worlds and things. He was her all in all. Mother had been a widow for many years. She suffered many trials and hardships in this life, toiling incessantly with her own hands that she might provide the things her children needed and to maintain her little home as long as her strength lasted. In her last days she suffered very much but was patiently waiting the call to leave this world of sorrow. Her Bible and the SIGNS were her constant companions. How I miss her kind and sympathetic admonitions: "Stand still, and see the salvation of the Lord," and that he would never leave nor forsake those that trusted in his name, he is the author and finisher of our faith. I feel our loss is her eternal gain. Her funeral was conducted by her pastor, Elder H. H. Phillips, at the little church-house at Providence, Ark. where she loved so well to attend her meetings. Elder Phillips spoke so comfortingly to a host of relatives and friends.

Her body was laid to rest at Holly Springs Cemetery just a few miles from the church-house on Sunday afternoon, April 11. The song, number 277, "A home in heaven, what a joyful thought" had been requested by her and was one of those sung at her funeral. Submitted in much sorrow, but looking forward in that blessed hope of meeting her and all the redeemed in that better land where there is no sickness, sorrow, pain or death. Her daughter,

CORA M. SHACKLEFORD.

## 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 Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchhans. Take graveled road to the church.

E. M. TACKETT,

J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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.

**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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
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. 112

RUTHERFORD, N. J., MARCH, 1944

No. 3

## CORRESPONDENCE

1517 N. Topeka, Wichita, Kans.

DEAR BROTHER DODSON:

Enclosed is a copy of an article written by Elder L. L. Schenck, Williams-town, Kans. It was read to our people and I asked his consent to send it to the *Signs* to which he assented. We should be pleased to see it published. Yours in hope.

H. F. CATE.

Williamstown, Kansas.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers, of the word; It seemed good unto me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." It is not mine to make the same claim of a perfect understanding in all things as our beloved brother Luke made, and rightly too; but I hope I am given that same desire to set forth in order those things which are most surely believed among us. When I was young I had no thought that the doctrine of the resurrection of the dead would ever become an issue among the Baptists, but time has developed that very thing. Some who either

by design or through ignorance have raised the question foreseen and foretold by the apostle to wit: "How are the dead raised up? and with what body do they come?" In the days of the apostles there were two men, Hymenaeus and Philetus who preached the resurrection was past already and overthrew the faith of some. I hope there will be no such tragic culmination of this current controversy now going the rounds. If I might be indulged for a few moments I would like to try by the help of the Lord, to set forth (in order) my own views on the resurrection of the dead; and I mean "*The resurrection of the dead.*" That which the apostle is pleased to designate as the *first resurrection* we trust the people of God have all experienced and for that reason it seems less difficult to write upon a subject which is clearly set forth, not only in the written word but also by the witness within us. The first resurrection blended so sweetly with the doctrine of salvation by grace. As it is written "By grace ye are saved; and hath raised us up together, and made us sit together in heavenly places in Christ." I think the definition of the word resurrection cannot be successfully disputed. It means a raising up and in the scriptural terms it means the raising up of the dead. Thus in the first resurrection it no doubt refers to those who are dead to the law by the body of

Christ. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." This gracious truth also inspires us with a blessed assurance that if this same *one* who died for all be risen again, then those for whom he died are also raised up together with him. Raised up from under the curse of the law and made to sit together in heavenly places with him. "Not under the law, but under grace."

This to my mind is the first resurrection and blessed and holy are they who have part in the first resurrection, upon such the second death hath no power. We read in the scripture of the first resurrection and of the second death. Now if there be a second death there must of necessity be a first, but I don't think we are justified in saying the first and second resurrection but rather the *first* and the *last*. For Christ is indeed the resurrection and the life. He is "Alpha and Omega" "the first and the last." Now as concerning the last resurrection we have not yet experienced that. But Christ and the apostles and prophets have dealt very elaborately upon the subject. The apostle has said we believe in the resurrection of the dead both of the just and the unjust and this is one of the things most surely believed among us. The potter has power over the clay, of the same lump to make one vessel unto honor and another unto dishonor. Then "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," "not of the Jews only, but also of the Gentiles?" This is the Lord's work and it is marvelous in our eyes. All made of one lump, all alike must die and all must be raised from the dead. Those that have done good to the resurrection of eternal life and they that have done evil to the resurrection of

damnation. Because some were afore prepared unto glory there is no power in heaven nor in hell nor in the earth beneath can hinder one of these from entering into that glory for which they are prepared. These are the "vessels of mercy" otherwise called "earthen vessels," the natural man, the man which must die, the man which is not quickened except it die; which being quickened he is raised a spiritual body. The vessels of wrath fitted to destruction must also come forth from the grave to receive their inevitable doom for to that end they were fitted. To have it otherwise would be to frustrate the grace of God which, the apostle says, we do not do. Who would deny the adoption of God's people to which they were predestinated, the redemption of the purchased possession, or who would deny the quickening of our mortal bodies which must and will be accomplished by the same power and the same spirit that raised up Christ from the dead? Whom he raised not up if so be that the dead rise not. Yet some man will say, "How are the dead raised up? and with what body do they come?" Here the apostle interjects: "Thou fool, that which thou sowest, is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*." In the case under consideration it chanceth to be, not wheat but some other. Even our mortal bodies and God giveth it a body as it hath pleased him. The fruit springing from it is multiplied a thousand fold. None of us will contend that we sow a spiritual body but we sow a natural body and the divine record tells us it is raised a spiritual body. Let those dispute this who will. Why should it be thought a thing incredible with you that God should raise the dead? Did he not form man of the dust of the ground and breathe into his nostrils the breath of life? Is it a thing incredible with you that he call

forth our sleeping dust and form it anew? Each transaction involves nothing short of a miracle but there is nothing impossible with God. It is a matter of apostolic preference that they have often referred to death as a sleep. Christ and the prophets also referred to it as the same. Then the psalmist proclaimed, when I awake in his likeness then shall I be satisfied. The apostle declared Christ was seen after his resurrection by about five hundred brethren at once of whom the greater part remain unto this present but some are fallen asleep. Upon this basis he argues the resurrection of the dead and the changing of those who are alive when that great and notable day shall come. "We shall not all asleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And here is the change. "For this corruptible must put on incorruption, and this mortal must put on immortality," No subtle theorizing can change the meaning of that. And when this unspeakable feat shall have been accomplished then will be brought to pass the saying that is written, "Death is swallowed up in victory." Where is the comfort in the thought that the saints shall enjoy no victory over death. Our Captain, having gone before, having himself died and rose again a mighty conqueror over death and the grave, this is a guarantee that every child of grace must follow him in victory or else Christ shall have died in vain. How could we point in triumph to the cross of Christ and say: "O death, where is thy sting? O grave, where is thy victory?" The sting of death, even sin, was washed away in the blood of Christ, and the victory of the grave is only temporary to say the most for it. Our captor, the grave will be not only defeated but utterly destroyed, for God hath spoken it "O grave, I will be thy destruction." "Thanks be to God, which

giveth us the victory through our Lord Jesus Christ." We cannot too strongly stress the purpose of God concerning these vessels of mercy which he hath afore prepared unto glory. To say that one of these shall fail to attain unto that glory for which they were prepared, and which is also prepared for them, I say to deny this is to deny the ability of God Almighty to realize upon his eternal designs, and the adoption, to wit: the redemption of our body. To deny this is to not only deny the power of God's predestination, but to preclude the realization of God's eternal purpose toward every child of promise. Being sealed with the holy spirit of promise they must be redeemed from the grave or else the promise of God is rendered quite impotent and the seal of God is proven to be no guarantee to a perfect salvation.

All the promises of God in him are yea and in him Amen unto the glory of God by us. Pause and consider some of the promises of God to us. In the Psalms it is written "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah." This is in sweet accord with the promise of Jesus. I will raise him up again at the last day. This, again, would signify that those who come unto him have experienced the first resurrection and they now stand in a blessed anticipation of the last. How very striking is the language of the apostle. Drawing upon the storehouse of inspiration he makes this comparison: "There is one glory of the sun, and another glory of the moon and another glory of the stars: for (one) star differeth from (another) star in glory." I hope whoever may read this will not overlook the fact these two words inclosed in parenthesis are supplied words and to my mind de-

stroy the meaning of the original text. The saints of God no doubt are denominated as the stars, as for instance Job said "When the morning stars sang together, and all the sons of God shouted for joy." Thus to contend that one saint shall differ from another saint in glory seems absurd to me for this is the promise, "We shall be like him; for we shall see him as he is." I anticipate no difference among the saints in glory. If they shall be like him they will have attained absolute perfection. I do not criticize the wording of the scripture, however, the translators were not inspired but were men the same as we and it is quite possible they may have erred in some of their interpretations, but we must commend their honesty in putting all supplied words in italics. Hence to read this text omitting those supplied words we have "For star differeth from star in glory." So also is the resurrection of the dead. The star or saint on earth differs from that same star in glory. The difference is quite apparent. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." The difference would baffle all human imagination but so is the resurrection of the dead. It is a most glorious and unspeakable transition that we hold in anticipation and it doth not yet appear what we shall be but we know that when Christ who is our life shall appear than shall we also appear with him in glory. And we have his gracious promise that he will doubtless come again with rejoicing bringing his sheaves with him. When he ascended unto his Father it is providential that his angel tarried long enough to assure us saying "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." When

Christ was here in person he taught his disciples some very extraordinary lessons. "Verily, verily," said he, "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." This no doubt refers to those dead to the law by the body of Christ. These have part in the first resurrection. "The hour is coming, and now is." They hear his voice—they live.

The second death hath no power over them. The blood of Christ has sealed their ultimate salvation. It was a stupendous achievement. Yet the Master says "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Here is apparent the glory of the sun and the glory of the moon. The moon, the law, has faded into obscurity while the Sun of righteousness has arisen with healing in his wings. His glory can never be dimmed and he will gather his elect from the four corners of the earth. The sea shall give up the dead that is in it, and death and hell shall deliver up the dead that were in them. Hence to conclude: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with



the Lord. Wherefore comfort one another with these words."

All hail the day, when Christ shall say  
Awake! ye sleeping nation;  
Come view the place where sovereign grace  
First ordered your salvation,  
Then will our sleeping bodies rise,  
In tender love he'll seize us;  
And we shall mount the upper skies,  
Safe in the arms of Jesus.

(Elder) L. L. SCHENCK

Canada, Ky.

ELDER R. LESTER DODSON,  
MY DEAR BROTHER:

I think the enclosed letter would be of interest to many of God's humble poor, and while I do not have the consent of the writer yet I think I know that Elder Hunnicutt would not object to having his letter published in the *Signs* if in your judgment you think it worthy. Elder Hunnicutt is a brother I esteem very highly, whose manner in preaching and writing is so smooth and inoffensive, yet so pointed and clear. His is indeed one of the rare gifts of our God. He has come by the rough way and I would enjoy seeing his experience in the *Signs* at an early date, telling how the Lord has led him both into and out of Babylon. May the blessings of the Lord continue with the *Signs*, its God given Editor and Associate Editors, together with all who write for its precious columns, and even those who are made to believe and love the living truths of a living God published therein. Yours in bonds of love.

(Elder) G. B. BIRD

Webbville, Ky.

ELDER G. B. BIRD, DEAR BROTHER BIRD:

Your letter came to-day and I have read it more than once with deep interest. It gives me great pleasure to know you cherish a memory of us. I could never tell you how much we all enjoyed having you and sister Bird with us in our humble home. Also Elders Staten, Chapman, H. J. Bird, Tilly and Elder Hammonds and all the rest whom the Lord had made humble enough to put up with the fare.

We enjoyed having them all and my humble prayer is that our gracious Lord may be pleased to send you all back to us again. You ask for the definition of the Greek word translated *lust* in the King James version. Well, my dear brother, the Lord forbid that I should set myself up to try to teach a man like you. I am not able for that, nevertheless, I will give you the Greek word and its original definition which you will see is about the same as given in our English dictionaries. The definition as given in Thayer's Greek Lexicon is as follows: "A desire, craving or longing for what is forbidden." Now brother Bird, I wish to make just a few statements. Not because I think you need my little, puny, frivolous thoughts, but I beg you bear with me for a few moments just once. The definition I have given here is correct, and it has been a club in the hands of the better educated Arminians from time immemorial. They are still using it and will continue to do so as long as their foolish hearts are darkened. They have ever used it to knock grace baptists and all others who ever trusted grace alone for salvation. They themselves, of course, deny that they have a lust for what is forbidden, and so they use this definition to condemn genuine old grace baptists who alone are willing to acknowledge to the truth. Now we go to the context, James, 1st chapter. To begin my remarks allow me to say, the Holy Spirit did not inspire James to write this glorious chapter just to inform us that the whole world is full of lust, as the Arminians including the soft limited or nonpredestinarian baptists would have us believe. All would know that anyway, but he wrote to tell us, God's dear children, just what we have all experienced, that we are all full of lust by nature, having a desire, craving or longing for what is forbidden. It is humiliating to acknowledge this, and no one will ever do it until given that experience of grace which brings us low

at His feet, and conquers our carnal pride and ambition. Not until the last shred of carnal hope is vanished will any one acknowledge to this truth. But in our experience (if we have had an experience) we are taught for the first time in life just what we are by nature, that we are born, not only full of lust, but also go forth speaking lies, seeking for those things for which we have a desire or craving. We have been not only shapen in iniquity and conceived in sin, but sin has been so completely finished in us that it brought forth death, and nature is still dead in us, (God's children). It is not just an enemy of God's, but "enmity (itself) against God." In God's children "the natural man receiveth not things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." So all men by nature are in a bad predicament as we learn from our own experiences and the Scriptures. James 1:12 says, "Blessed is the man that endureth temptation." So if we have had a fair degree of success combatting lust, let us not gloat over it, it is only because we have been blessed of the Lord to do so or we would have failed and fallen by the way. It is certain we have received no help from nature (old Adam) to stand up under temptation, and put up a fight against sin. This is just what James says he does not want us to err about, verses 16-17. Here he tells us that all the ability we have to combat the desires, cravings or longings of our nature comes down from above, not up from beneath. God's people all know just what we got from Adam. We got his shameful, sinful, lustful, depraved image, and must carry it about for the duration of our allotted time here on earth. We got trouble as surely as the sparks go upward. We got sickness, sorrow and death, then down to dust with him. Contrast to what we got in Christ: "Predestinated us unto the adoption of children;" "Chosen us in him

before the foundation of the world;" "Where sin abounded, grace did much more abound;" Freely justified from all things which includes the lusts of our nature; "Kept by the power of God through faith unto salvation ready to be revealed in the last time." That is here and now. The weak kneed baptists say we must take care of our own time salvation, but the Bible knows nothing of any such time salvation as they refer to. There is just one salvation, and it is eternal and all of grace. Grace predestinated us, elected us, inscribed our names in His eternal book. Grace quickens our dead souls into life, gives us faith in our redeemer, gives all the repentance we have or need, gives us power to combat the lusts and sinfulness of our natures, though often allows us to fall into it for reasons best known to himself. Grace restrains sin in the lives of his children, and when not restrained he gives us the assurance that he works it for their eternal good. It is found to be one of the all things that work together for good to them that love God. Grace takes care of us in the hour of death and wafts our souls on high. As our old corruptible body is sown in dishonor with Adam, we shall be raised in glory with Christ. Having borne the image of the earthly, which certainly includes all of his (Adam's) characteristics, we shall also bear the image of the heavenly (Christ) which just as certainly includes all of his characteristics, and all because of the grace which was given us in Christ Jesus before the world was. Now, brother Bird, I did not think of writing so much when I began, and I do not think you need what I have written, but I just felt I wanted to say it this way. Write me any time you have a mind. I am yours in a precious hope.

(Elder) J. S. HUNNICUTT

16116 Westview Ave., Cleveland, 20, Ohio.  
God is love. John 4:8

There is no other doctrine set forth in the Scriptures that brings more joy to

our hearts than the love of God. Greater, says Paul, than faith and hope. This love is everlasting, immutable and is not to be compared to natural love that changes day by day. The love of God changes not, it is the same yesterday, to-day and forever, an everlasting and eternal love. It is the love that casteth out fear, and the very foundation of the church of God. How miserable it would be to preach to a congregation where there was no love, how distasteful to the brethren to listen to a preacher who had not tasted that the Lord is gracious, one that had not been brought up out of the miry clay. While his words were correct according to the laws of english, and he dressed in a spotless robe, something would be missing for the enjoyment and comfort that they had come out to hear, a yearning for the still small voice. It is a fact that God's people love him, and there is a reason for it. He loved them and because of his love to them he gently leads them beside the still waters and makes them to lie down in green pastures. He has told them that they shall never perish, neither shall any man pluck them out of my Father's hand. Brother Paul gives us the assurance in Romans 8:38-39. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Death will separate us from all natural ties, but death cannot take from us, and will not take away that love that he hath given us. No, not a hair of your head, for that is numbered, and because of that love your names are written in God's eternal book. Now then if God loves us we should love one another, and here is a point to take account of, the fellowship that exists between the people of God. The evidence is, we have passed from death unto life because we love the brethren. (Elder) GEO. L. WEAVER

Clarksville, Tenn.

DEAR BRETHREN AND EDITORS OF  
THE SIGNS OF THE TIMES:

Our dear old family paper! What would we do without it? I do hope it is according to the will of the Master for it to continue to be published while I live and as long as God sees fit. O, how I would miss the many good sermons and experiences from our Editors and other brethren and sisters from different parts of this world of turmoil in which we are living at the present time most especially. How I did enjoy the articles written by soldiers and being converted while in service. It shows God is everywhere, on land and sea. He is able to take care of them anywhere they may be. Well, I just wanted to renew my subscription which expires in Jan. 1944 and send in an obituary of a very dear friend and Baptist to be published in the *Signs of the Times* if it meets with your approval. May God uphold you dear brethren Editors. May it be his will for it to continue on in the future as in the past. Wishing you much success in your work for the year of 1944, a poor old sinner saved by grace if saved at all.

(Mrs.) B. H. SHEARON

#### THE WOMAN OF SAMARIA

MY DEARLY BELOVED:

Twice recently I have used this subject in trying to preach. In my second effort, so far as I remember, I used very little of the language I used in my first effort. My mind seemed to grasp new thoughts. This subject is still on my mind and I have decided to try to write it off. If I have ever heard any minister of any denomination speak on this subject I do not remember it. If I have ever read any articles written by anyone on the subject I do not remember that. It seems that God in the fixing of all things qualified me for leadership. When other ministers are present it suits me much better to introduce the preaching. I have frequently thought of myself that I am

best qualified to introduce and provoke thoughts. As best I can remember every preacher who follows me takes up where I leave off and elaborates. It may be I may provoke some thoughts on this subject. Let some good writer come forward and tell us what this lesson really teaches, but we will draw the bow and let the arrow fall somewhere. "And he must needs go through Samaria." I believe God purposed before the foundation of the world for Christ to take this route at this particular time. I believe further that God predestinated for this woman to come there to draw water, very likely according to her usual custom. There she unexpectedly met Jesus, or Jesus met her if you please. It was a great surprise to her why he asked, "Give me to drink." It may be, it may not be, that this woman is a type of the church, or a type of the travel of the church under the law dispensation. To my mind Jacob is the outstanding type of the Lord's people. He gave the promise to Abraham, verified it in Isaac and fulfilled it in Jacob. The Lord found Jacob "in a desert land and in the waste howling wilderness, etc." In a literal desert there is neither food nor water. The wilderness is typical of sin or in nature's night. And I saw her (the church) coming up out of the wilderness leaning on the arm of her beloved. The arm signifies power. "Thou hast nothing to draw with, and the well is deep." It seems she realized her helplessness. "Look unto me, and be ye saved, all the ends of the earth." When we are fully aware of the fact that of ourselves we can do nothing all we can do is look. She then had a desire for the living water that springs up into everlasting life. It is said that the old Scriptures point to the new, and the new unfold the old. Methinks I can see here the breaking down the middle wall of partition. You have had five husbands (the five books of the law). You now have a husband that is not your husband. You are no longer under law, but

under grace. Revelation must teach you, woman, that you have a husband. A natural husband is support for the wife. Grace will take care of all your wants. "Ye say, that in Jerusalem is the place where men ought to worship." This woman did not know yet that she was talking to Jesus. If I have it right it was a traditional custom of the Jews that Jerusalem was the only place to worship under the law dispensation. I do not know the meaning of this mountain unless it was the mountain of law worship. "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," but free grace given the children of the Lord prepares them to worship in spirit and in truth. No longer worship tradition or law. "True worshippers shall worship the Father in spirit and in truth." Note the *shall*. The word worship comes from a Greek root meaning dog. The master may chastise his dog but the dog's faithfulness to him will continue. "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." She left her water pot. Here seems to be with her a turning away from the former things and gloriously beholding the new. The things I once loved I now hate, etc. She could now say that this is Christ. Here comes in the office work of the third person in the Trinity—revelation. "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" These two disciples did not know it was Jesus until he revealed himself. I sometimes think if we would take up where revelation begins and leave off where it stops there would not be so much division. It is written of Philip he "began at the same scripture, and preached unto him Jesus." My beloved, let us all journey back to the morning of our experience when we left the water pot. Then return preaching Jesus. This I believe would cure all our

ills. "And he went on his way rejoicing." Did not the woman of Samaria go rejoicing, acclaiming the Christ? In love and sweet fellowship for the beloved everywhere. (Elder) C. H. BYRD

1701 Randolph Ave., Greensboro, N. C.

ELDER R. LESTER DODSON,

DEAR BROTHER IN CHRIST:

I am sending two of brother Waylon H. Chandler's letters which Burch sent home for us to read, also am sending two of Burch's letters. One which he wrote Elder G. W. Hill and one which he wrote his Dad who was away working in defense work. I have much to be thankful for and yet I cannot feel thankful except as I am thus blessed. A few years ago I was sick. When I tried to sit up I became deathly sick. Was in this condition one week, the doctor came but did me no good. I told him I did not believe he knew my condition for I felt I had passed all human aid. On Friday before the second Sunday my daughter-in-law said she had just received a letter from her parents, Elder and sister Pyrdle, saying they aimed to spend the following Saturday night with us. I got up at once and began to prepare for them, but could only be up a few minutes at a time. After they came I went into the kitchen to help Rachel prepare supper thinking I could only be up a few minutes, but sister Pyrdle and I began talking of the goodness and mercy of God and I began to realize I was feeling better and had no mind to go back to my bed. We ate supper and it seemed I had never enjoyed a meal just like this one. After supper was over we sat on the porch and sister Pyrdle said, "About two weeks ago I dreamed of being here and everything looks just as I saw it in my dream and you told me Rachel had been sick (which she had) and you told me you had been sick. You opened your dress collar and showed me your trouble. You said it was your heart." I answered her

saying, "I believe I had a heavy heart." We talked until nearly midnight and to my astonishment my strength had returned. The next morning I arose and went about my work as usual, and so far as I knew with my usual strength, and yet this was too much for me to believe, and I asked sister Pyrdle if she believed it possible that the Lord would bless her to come and minister unto me and I be healed? She answered, "Yes, great is the mystery of godliness." I could hardly believe that God would remember me in such a blessed way, and if I ever was blessed to approach the throne of God with thankfulness it was the following week, with my face a flood of tears and my heart pouring forth that which the world cannot prepare. It is still a mystery to me that I, who am the least of all saints if indeed I be one, be visited in the name of Jesus and be healed. There is nothing too hard for Israel's God. Not long after this sweet experience we visited Elder Pyrdle's home, and I was telling her I felt the Lord blessed me with a thankful heart unto him and she told me of a similar experience which also was the following week after they visited us. "How unsearchable are his judgments, and his ways past finding out!" We read in Hebrews 12:11-12, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees." How good it is to feel that all things (which come to pass) work together for good to them that love the Lord.

"What a mercy is this,  
What a heaven of bliss!  
How unspeakably favor'd am I!  
Gather'd into the fold,  
With believers enroll'd,  
With believers to live and to die!

I love to meditate upon His great and wonderful works among the children of men. He alone is able and has delivered

his people in whom I trust he will yet deliver. Written in love. Unworthily.

(Mrs.) O. J. WRAY

DEAR MR. HILL:

I hope I love you and what you stand for. I hope that I love all Old School Baptists. For the last few years I have been blessed to go with our family to hear them declare the greatness of God and the nothingness of man. If I am not mistaken that has been and is the love of my life. I have never heard a man that preaches God too great or man too little. I believe when a man is blessed to preach he preaches the nothingness of man. I hope I love you people. I believe you are the church of God. I trust I am thankful that it is as well with me as it is, and that I will be blessed from time to time to ask the Lord to keep me. About a month before I left home I had a dream that has been sweet to me. In the dream I felt that I was going to leave home and was thinking of our family and how much I loved them. Then I thought of how little and weak we all were and if I am not mistaken I was blessed to feel the greatness of God. I awoke repeating these words, "Lord keep us." I hope that I will be blessed to continue to use these words and feel the meaning of them. Mr. Hill, I believe I have been blessed to love my home here, but I hope that I have also been blessed to long for that place where there is no sorrow and pain, where we can praise God forever and ever. I feel that I have been made to long for that place. I believe that I have been made to hate this life that I am living and look forward to the time when my days shall end. For the last few weeks it seems that I have been in a daze. All I can hear is cursing at this place, and when I go to bed at night it seems that I am cursing too, it rings in my ears so. I trust that I have been blessed to realize that this flesh of mine is just as mean as that of any other one, yet I hope I have been

blessed with a hope in Jesus that is as pure as Jesus himself. I do not know whether I have a hope or not but I feel that God has been good to this sinner all of my life. Mr. Hill, I have felt to write you, yet I have been and still am, very fearful to try to write about anything so great, and to one that I feel has been called and blessed to preach Jesus. I hope you will have a mind to write this sinner soon. I would love to hear from you. I hope the Lord will keep me and bless me to trust in him. A sinner.

(Sgt.) BURCH C. WRAY

34212182 337th Bomb Sq

96th B G A P O 3917

c/o Postmaster, New York

Ft. Bragg, N. C.

DEAR BURCH:

I have returned to camp and found many changes. Facts are facts and I think the fact is that we are preparing to enter the war zone somewhere. It has really been longer than I expected yet it could be a wrong guess this time still I feel not. I enjoyed going home but felt very unworthy. As soon as I got my furlough the rest were cancelled and some that left when I did were called back. Burch, I feel there is something for me to receive or witness and I hope I am not deceived, if not it is a great blessing to go also what I receive even if it is death. Let the waves of the ocean roar, the thorns of the wilderness pierce, the bullets of the battle front hum the song of life in danger and the bombs shake the whole earth, but the God of heaven, the Lord of lords, the King of kings has declared his power and beside him there is none other. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Though I had a little experience one year ago last July, I never dreamed that my heart could be so contented during times like these. I often feel myself crazy and know nothing therefore my hope in faith is not of the Lord. Regardless of these feelings, how-

ever, there comes a burning hope and that hope strengthens my weary body. From the things of nature do I stand steady, it seems with faith unknown, nothing do I fear. That feeling is so strong at times it makes me feel so deceived I want to cry and often do find myself with moist eyes. Tribulation worketh patience and patience experience, and my experience has revealed myself so wicked and helpless, and the power of God so great and the light shining so brightly it appears to be so much for me that I almost cry out, Lord surely I am deceived. I may be here a month or six weeks yet. I do hope I can get to go to some of the churches a few more times before I part for the duration though it looks as if they are determined to keep us in from now on. Thank God they cannot if it is his will for me to get to church rest assured I will be there. I must close for this time. Burch, I want to say more than ever before there is a burning love and friendship through fellowship, and if that love is in Christ Jesus through the Father it is worth more than life itself.

WAYLON H. CHANDLER

919 Asheboro St., High Point, N. C.  
FOREORDINATION OF GOD

The scriptural term ordain, when applied to what God has predetermined to do from all eternity, is no different than the beginning and end with all the causes and effects combined being declared of God before creation. We have the words ordain, decree, predestinate and God's purpose which all mean the same thing. When he purposed he also predestinated or decreed to come to pass to fulfill his counsel and purpose. Whatever he ordained he purposed to ordain it to come to pass to fulfill his will and purpose. Some claim God's will and purpose is limited to all good things, and is mostly dependent on the will of the creature. If this was true there would be no one saved. This would destroy sal-

vation by grace. The truth is God has, from all eternity, ordained within himself all things and events that have or ever will come to pass in the heavens above and in the earth and under the earth. All will admit that God foreknew all things and events just as they come to pass. If he foreknew a thing or an event do you suppose he formed no purpose regarding the same? Certainly he did form a purpose. "Surely as I have thought, so shall it come to pass." Isa. 14:24. He must have thought of all things as they are and all events as they come to pass. Will a man build or do anything without forethought and purpose? Neither did God create all things without foreknowledge and purpose. God speaking to Jeremiah says, I have ordained thee a prophet unto the nations, before I formed thee in the belly I knew thee. Jer. 1:15. In Isaiah forty-sixth chapter we find where God spoke to the prophet, and declares that the end has been declared from the beginning, and says I have spoken it and purposed it and will bring it to pass. "My counsel shall stand, and I will do all my pleasure." God foreknew all things and events. He purposed to create all things as they are created, and he ordained whatsoever event may or may not come to pass to fulfill his purpose. It may be a first or second cause. If it had been God's purpose for Adam and Eve to eat of the tree of life they would have eaten of it and lived forever in the garden. God had a purpose in their fall. If he should have had no purpose in their fall they would not have fallen. The devil was originally a created angel, and if God had not a purpose in his fall he would not have lost his first estate and fallen. 2 Peter 2:4. Jude. The apostle Paul says, "The powers that be are ordained of God." Well, that covers a lot of ground, does it not? The devil is called principality and powers and there are a lot of fallen angels which are called devils for out of Mary Magdalene Christ cast

out seven devils which was nothing but spirits of fallen angels. No doubt but what the devil, Adam and Eve fell of their own free will and choice, and that was in fulfilment of God's purpose and ordination. There is not a power in all the universe but what God has ordained to play his part in fulfilling his purpose. The act of the second or third cause may be wicked, but God's purpose in the act is good. Read history of Joseph, etc. In Acts 13 we read "As many as were ordained to eternal life believed." "The people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27-28. "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. All of this was ordained of God for a good purpose, but the purpose of the people was not good, therefore, they were condemned. God is the great first cause and his purpose and ordination is always good. The devil and fallen men are the second causes and their purpose in general is evil, and God rules each and all of them to fulfill his eternal purpose which he hath ordained. If this is not true then tell me how can God do anything with the fallen angels at the last day? Suppose they defeat his purpose? If they had the power and knowledge they would, but this they have not. Everything is limited in knowledge and power, but God and all things move at his appointment or command. The Bible says, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth," and of course his will is his purpose, and his purpose is his ordination. Webster says: "Foreordain is to desire or decree beforehand or from the beginning of things. Determination, predestinating the election of some and the reprobation of others. Sometimes restricted to election to eternal life. The ordering of all things beforehand by the

Creator. The eternal purpose of God." We are so governed by the counsel of God that nothing can happen but which is subject to his knowledge and decreed by his will and purpose. I will say the life, death, all the sayings, acts and events that came to pass during Christ's life on earth was ordained of God, and it took just that to fulfill the work God had ordained for him to do. What the people did in believing, receiving, stoning and crucifying their Lord was also ordained of God. Judas was ordained to betray him that the Scriptures be fulfilled, and we see God's purpose in all this. Moses' life, all of his acts in delivering the children of Israel and his death was ordained of God. Every person in all the world is ordained of God for a purpose and will fulfill that purpose, and the whole thing working together is in fulfilment of God's great eternal purpose which he hath ordained. When Christ was riding into Jerusalem on an asses colt in fulfilment of prophecies, some one said stop these from crying after you, and he said if these should hold their peace even the stones would cry out. Just the same as saying what God hath ordained must come to pass even if the stones have to cry out. The Scriptures must be fulfilled. Pharaoh, the king of Egypt, was ordained of God for God said, "For this cause have I raised thee up, for to shew in thee my power; and that my name be declared throughout all the earth." In other words the doctrine of God's power and foreordination is to be declared in all generations, and some are ordained to believe it, and some are ordained not to believe it as Pharaoh was. The life of the prophet, Joseph, shows a complete picture of the power and ordination of God. No wonder the apostle Paul said, "All things work together for good to them that love God, to them who are the called according to his purpose, "being predestinated according to the purpose of him (God) who worketh, not just a part, but



all things, after the counsel of his will. There is no power but of God. There is no wisdom or knowledge except what God hath ordained. God hath created the worlds, sun, moon, stars, beasts, fowls of the air, fish of the sea, all creeping things, a host of angels both holy and fallen and man was created holy and upright, but he fell according to the purpose and ordination of God. If this is not true, how could God purpose the salvation of his bride before the foundation of the world? "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." The sea and all things are bound by the foreordination of God, and can go so far and their proud waves are stayed by God's foreordination. We, according to the ordination of God, have some liberty, but the boundary line of all liberty is and has been set by God's eternal decree or foreordination. If this is not true, how can God fulfill his purpose which he purposed in himself from all eternity? If there is any power anywhere in all the universe that is not ordained of God, and does not come under his control, that power might overthrow the purpose of God and defeat the salvation of the elect of God, but there is no such power, and all are dependent and subject to the control of the all wise God who created them, and who has the right to rule and control them according to his will and purpose. The salvation of all who will be finally saved were ordained of God to salvation, and the nonelect, not being chosen to salvation, is the same as saying they are ordained to eternal damnation of which their works will prove the same. The great judgment day of God was foreordained and will be just as he thought before the world or anything thereof was created, because he saw the end from the beginning, and the judgment was just as present to his mind then as it will be at the last day. God has no after thoughts. Man can find fault with the purpose and

foreordination of God, but that does not in the least change his purpose or foreordination. In fact part of his purpose is fulfilled by people opposing it. There will be antichrists, scoffers, infidels, atheists, etc. who will deny not only the Bible doctrine but God and the Bible. We have a lot of people to-day who are honest in their doctrine and really believe they are right, and in fact they are wholly or partly infidels. If any one does not believe the doctrine of God's word, what is he but a whole or part infidel. Unbelief is infidelity. Some have been blinded that they should believe a lie and be damned. The gospel with the preacher was ordained of God before creation and shall be preached in all nations as a witness to the doctrinal truth, and he that believeth shall be saved and he that believeth not shall be damned. Salvation is of God. Damnation is ordained of God as well as eternal life. Some one will ask how can this be? We are saved by the grace of God according to his ordination and not according to our works. If some were not chosen to eternal life by the creator he must have had a good reason for it, and their lot will fall with the devil and his angels. God could have destroyed the devil and all his angels at one stroke after their fall, but he did not do it and that proves he had a purpose for them to fulfill. God could have prevented Adam and Eve from falling, but he did not do so and that proves the ordination of their fall. God could have completely destroyed Adam and Eve at their fall and peopled the earth with inhabitants who would have kept the law, but instead he worked it out through his Son, Jesus Christ, who was foreordained of God for this very purpose, and it was necessary for Adam to fall so we could be saved in Christ Jesus. In Adam all die. Jesus Christ is the head and lawgiver of the church, and without the ordination of God there would be no certainty of salvation, in fact there would be no salvation

at all. With all the gospel doctrine the doctrine of foreknowledge and foreordination is the backbone and foundation of all other Bible doctrine. The foundation of the whole Bible doctrine is built upon Christ, the chief corner stone, and the teaching of the prophets and apostles being taught by the Holy Spirit, and this has also been ordained. We do not have to find the word ordain or predestinate in the Bible every time before we can apply the word ordain to it. For an example we would read Acts 2:16. "But this is that which was spoken of by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke." "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." This is in fulfillment on the day of Pentecost of a prophecy that the Holy Spirit gave Joel, the prophet, to prophesy which was ordained of God but now has come to pass, and Peter in this chapter says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The doctrine of God's foreordination began before creation and extends to the great judgment day. Here is another scriptural proof of God's foreordination. "God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Timothy 1:9. THOS. W. KIMSEY

37 Court St., Flemington, N. J.

DEAR ELDER DODSON:

At the request of my brother, who is a new subscriber, I am enclosing \$2 for a year's subscription to the *Signs*. I am tak-

ing a little space here to tell you how I have enjoyed your editorial and also "Providences of God" in the October issue. If I am not mistaken I have had experiences such as you mention regarding the beautiful hymn, "Jesus Saviour Pilot Me." It has been a guiding light to me from my childhood until the present day. There is another verse to it that reads:

"When the disciples fragile bark,  
Struggles with the billows dark  
On the stormy Gallilee;  
Thou did'st walk upon the sea,  
And when they beheld thy form  
Safe they glided through the storm."

I remember the first time I heard it when I was but a child, my brother and his wife sang it. Mother told me I had sung it word for word while under an anaesthetic and not until the great God above opened my blind eyes to see the wonders of his love and mercy could I sing it with an understanding heart. Dear brother, how often we are confronted with these billows, rocks and shoals and there seems no way to escape and amid the storm his voice is heard speaking peace to our troubled soul. We at Kingwood do appreciate your coming to preach for us, surely the Lord provides for his people abundantly. With best wishes for the future success of the *Signs*, I remain your sister in hope. GERTRUDE PYATT

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

A friend, N. Y., \$1; H. E. Danks, Cal., \$2; A friend, Mich., \$3; Mrs. S. L. Midgett, N. Y., \$1; S. W. Shipway, N. Y., \$1; Miss S. Leedom, Pa., \$3; J. W. Haynes, Cal., \$1; Mrs. J. B. Hill, N. J., \$2; Mrs. B. H. Shearon, Tenn., \$1; A friend, Can., \$1; F. Johnson, W. Va., \$1; Mrs. C. E. Lawrence, Mass., \$1; A. L. Blakenship, Va., \$2; Mrs. J. Jefferson, Tenn., \$1; Elder E. B. Ault, Tex., \$5.

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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 water thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. Psalm 46:1-3.

EDITORIAL

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EDITOR

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Rutherford, N. J.

LUKE 19:10

*"The Son of man is come to seek and to save that which was lost."*

We have had much meditation upon the above quotation, and the thought of salvation to poor sinners. We note according to the written word God held a counsel, and he has determined it shall stand. His son was appointed heir of all things, stood as a lamb slain from before the foundation of the world and his work should praise him. All that he stood for infinite wisdom recorded them in the Lamb as the price of his blood. They had not been born into the world, but were in the mind and purpose of God, and were predestinated in Christ to be of the first Adam. When God created man and placed him in the garden of Eden, he was upright before God as he was only doing the work God gave him to do. Then the conception came which was lust. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:15. We have under consideration an abundance of wisdom and purpose in God's predestination that all his work should praise him, and when Adam transgressed God's law and became

dead in trespasses and sin, all that Christ Jesus stood as a lamb slain for were in Adam not yet multiplied, and were in the transgression as much as if they had been born in Adam. So in this condition they are lost from that uprightness in the righteousness of God. They are conceived in sin, shapen in iniquity and have no soundness in them, yet they are chosen vessels unto God through Jesus Christ. These are walls about God's elect—*salvation*. This salvation cannot be brought to God's elect in any other way than through Jesus Christ. We fully realize the depravity of man, and Jesus quickeneth the dead sinner into eternal life, the sinner realizes his depravity and helpless condition which fills him with suffering for sin. He seeks rest and finds none, no refuge for an aching heart. *Lust*. The beguiling of Eve in the garden of Eden caused her to desire the forbidden fruit, or lust after it to make her wise. When she took the forbidden fruit she sinned, when she ate it death was brought upon the first Adam, and all his posterity are dead in trespasses and sin. The elect in Christ Jesus are quickened by the Son of God, and made alive which is a great mystery. The only way to arrive at a conclusion of this matter is to put the sinner on the witness stand and hear from him just what took place. I was dead but thought I was alive, was having much pleasure fulfilling my desires, or the lust of my flesh, and at an unexpected time these things were not so much desired which caused an examination of myself, and I found there was nothing good in me, that is in my flesh, which caused me to see myself in a lost and ruined condition. This quickened sinner, by a mighty power, has been raised from death in sin to life in Christ, and that which he thought to be unto life he found to be unto death. This condition will make him cry unto God to be merciful to him, a sinner, and he will rehearse the words of the apostle Paul, "O wretched man that I am! who shall de-

liver me from the body of this death?" Romans 7:24. While in this chasm of death he would fly away and leave everything, but the more he strives to get away he realizes the all seeing eye beholding him and he exclaims, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psalms 139:1-10. The quickening spirit gives this experience to the sinner, and Jesus has called you out from among the world to serve the living God. When there comes a feeling of peace from such agony of soul the sinner knows full well that no mortal could give such rest and deliverance as he is given to realize and mercy instead of justice is given which brings him in accord with David again, "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are

thy thoughts unto me, O God! how great is the sum of them." Psalms 139:13-17. "This is the work of God, that ye believe on him whom he hath sent." John 6:29. We have been given to behold some of the manifestations of the work God sent his Son into the world to do, and what we have written is to bring to those that have evidences as recorded by David, and we hope are realized by our readers of the *Signs of the Times*, that Jesus came to save you, who through patience and comfort of the scriptures might have hope. Rom. 15:4. This work is of light, and every one in which God hath given grace in Christ Jesus will receive the evidences of their inheritance in the treasure of God's grace. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Every one in whom the light of the knowledge of the glory of God hath shined is an inhabitant of the city of God, and Jesus declares, "Ye are the light of the world. A city that is set on an hill cannot be hid." Math. 5:14. Dear reader, if you have been given light to see Jesus as your Saviour you are highly favored for no one can see him as their Saviour with the light of the natural mind, or behold him as the Lamb of God that taketh away the sin of the world. All the exercises of the mind and heart of the child of God in this world are but a foretaste of the joys that shall be revealed when he is presented by Jesus to God and he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Math. 25:34. Then the last enemy has been destroyed, and sin hath no more dominion, for Jesus condemned sin in the flesh. We, by the power of the great shepherd of the sheep shall be saved with an everlasting salvation by the imputed righteousness of Jesus Christ, and the finished work of the

Son of God will be exclaimed. "O death, where is thy sting? O grave, where is thy victory?" I Cor. 15:55. Dear kindred in Christ Jesus, this letter written to you through the *Signs of the Times* has not been intended to tell you of things of which you have no knowledge, but to tell you for myself, and I truly hope your minds are refreshed, of things you know and have seen. And to all to whom this may come we would invoke God's blessings upon you, and may we feel tenderly toward our foes, and should you feel that some one has wronged you forgive them and write us of your pilgrimage.

C.W.V.

PSALM 127:1

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

As our text is divided into two parts we will endeavor to treat upon it in the same manner: (1) We wish to present some thoughts upon the building of the house and (2) upon the keeping of the city. In both instances we believe the church of the true and living God is under consideration. In the Scriptures are presented different similies of the church, and in this instance the figure of an house is used to typify God's building. In I Kings 6:7 the following is said concerning the temple which Solomon built: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." In the fifth chapter, verse six, we read: "Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the

Sidonians." This last quotation appears to be the message which Solomon sent to Hiram, king of Tyre. The Tyrians were friends of Israel and in type they may represent the great host of friends of the Old School Baptist Church throughout the country who, for some reason or another, are not identified with the visible church. Solomon, who in type represents our Lord and Saviour Jesus Christ, in whose hands God delivered all power, both in heaven and in earth, in the building of the temple built it according to the wisdom which God gave him. His word was absolute and his will sovereign in all that pertained to the building of it. All of those who had any part in the matter, not only of the Israelites but also the subjects of Hiram's kingdom, were made willing in the day of God's power, and as Solomon compensated the Tyrians for their labours, even so does God in this day and time compensate or reward those who follow after the cause of truth by feeding their kids by the Shepherd's tents. As they hunger and thirst for the bread of heaven and for the pure water of the river of life, which alone can satisfy their longings, crumbs of mercy fall from the Master's table and streams flow out to those who are in desert places until their souls are fed and they can want no more. We may be assured that more than the natural ties of relatives and friends bind their hearts in christian love and fellowship for the visible church, which causes them to do as much, and in some cases more, for the cause by way of attending meetings and ministering to the needs of God's people by lending a helping hand in entertaining, where that is necessary and desirable. We only meant to touch upon this in passing.

To come back to I Kings 6:7 and 5:6 we note that "the stone was made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." How truly and beau-

tifully this sets forth the work of God in the hearts of poor sinners, independently of the help of man. Paul in the tenth verse of the second chapter of Ephesians says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This workmanship consists of living, or lively stones, manifested here in the world as sons and daughters of Adam, but at the same time chosen of God and precious in his sight. This material is first prepared, or made ready, before it is brought together to be assembled in the niche or place which God in his infinite wisdom hath designed. Please note that Solomon commanded that "cedar trees out of Lebanon" be hewed, or cut down, so that they could no longer receive nourishment from the earth, or the arm of flesh. The "cedar trees of Lebanon" signify God's forest where only evergreens, or characters, who have received eternal life, grow. Before these are brought into the church they have to be hewn by God's workmen, and at times no doubt he is pleased to use his gospel ministers through the preached word to bring this about, or it may be his pleasure to send forth trials and afflictions, for the smith and the coals are instruments in his hands, to fashion and consume them before they are qualified to serve wheresoever and in whatever capacity he has purposed. The workmen who were employed in the building of Solomon's temple were the most skilled obtainable, in every branch or phase of the work, and of a truth there are none today so well skilled in the preaching of the gospel as those whom God calls and qualifies. With these labourers there is no such things as "strikes" for higher wages, for all who labour in God's vineyard receive the same pay, their penny a day, whether they come in at the first or eleventh hour; they all receive grace sufficient for their needs regardless of whether they serve one year or an hund-

red. It is written that "the house, when it was in building, was built of stone made ready before it was brought thither," and it is also said that there was "neither hammer nor axe nor any tool of iron heard in the house, while it was in building." Again, let us quote from Paul's epistle to the Ephesians. He says to those who are a part and parcel of the *workmanship* which he declared to be God's, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22. While we understand we were chosen in Christ before the world was, or that all of our names were written in the Lamb's book of life before time began, being unperfect, in these last, or gospel times, we are manifested as being the children of God and members of the mystical body of Christ. During this gospel dispensation the Lord is carrying on his work of grace and his children are being prepared and brought together by the working of his mighty power, that they might be assembled or fitly framed together unto an holy temple in the Lord. It is through the workings of his Holy Spirit that they are builded together for an habitation of the Lord. Such characters are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. No one except the chosen ones know anything of this work and they can testify that while it is in the building there is no sound of a hammer, nor axe, nor any tool of iron, which are implements that men use; these shall not be used in the building of the house, the church of the true and living God, where it is well known that salvation is all of grace, for the in-

habitants of Mount Zion know that nothing can be added to or taken from the perfect work of God in the house which he builds, and they know further that "Except the Lord build the house they labour in vain that build it." There may be some Marthas who feel the creature still has some chores to perform in order to share fully in the benefits of salvation, but all the Marys will be found to have ceased from their labours and to have entered into gospel rest, or in the house where all sit at the feet of their Lord, adoring and worshipping the Saviour of sinners. We like to think of Mary as typifying those who are truly prepared and set apart in a church capacity to worship God in spirit and in truth and have no confidence in the flesh. At the most we can but touch upon our subject, so we will have to pass along and content ourself by saying as did the Queen of Sheba, "The half was not told me," for Zion in all of her beauty and grandeur cannot be fully described.

We have endeavored to present in some measure our thoughts concerning the vain labour that is spent by those who attempt to aid God in his work of building his house, and we hope that there are no real Old School Baptists who disagree with what we have said, but when we come to the second part of our text, if we are to judge by the actions of some, even though they be ministers of many years standing, we are made to wonder whether they really think that God, who unquestionably builds his house alone, needs their assistance in keeping the city. We most certainly do not believe that God Almighty has delegated to any one or more individuals the task of keeping his city, or church, and any watchman, who-soever he may be, who appropriates this job unto himself will sooner or later discover that he is not sufficient for it and that he waketh but in vain. God needs no man to aid him in steadying the ark even if, as some appear to think, it is

shaking. This may be at least one of the times when we who speak and write should take heed unto ourselves and unto the doctrine, lest having preached to others we ourselves become castaways. While God's ministers should earnestly contend for the faith which was once delivered unto the saints, they should do so in love and in a manner that is "apt to teach." Among the things which Paul says a bishop must not be is "no striker." A true minister of God is a servant or under-shepherd of the church and should not under any circumstances undertake to laud his ideas over God's heritage. We have seen the evil, we believe, of this fact being lost sight of. While we like to see a minister, in whatever capacity he may serve, esteemed for the truth's sake, if we are not deceived we have known of cases where the minister was put upon a pedestal and to some extent at least worshipped. Such things ought not to be. When we first began to exercise our gift publicly, if we really have one, we were backward in many respects and had to be urged to stand before the people. On one occasion we were admonished by our pastor, who said in substance that we should be in subjection to the wishes of the brethren in these things, and the question has some times arisen in our mind, is the only time that a minister should be in subjection to his brethren, when he is young and inexperienced? Not so long ago one of our able ministers said, in substance in a letter to us, that the churches having ministers among their memberships should watch over them, and when they stray too far, either in word or in deed, call them to account.<sup>4</sup> We are thoroughly in accord with this idea, notwithstanding so far as we know it is seldom done now-a-days. Churches in far too many instances, in our humble opinion, have been negligent and entirely too lenient concerning those of their memberships, and this may also include the lay members as well as the various gifts that

the Lord has placed in their midst. Just one saying from the mouth of Jesus will suffice to set forth our meaning. In Matthew 5:29 we find his words recorded as follows: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." We have Scriptural authority for the brethren taking even a minister in hand and instructing him more perfectly. In Acts 18:24-28 we read: "And a certain Jew named Apollos, born, at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ." If that was necessary and profitable concerning one as important and gifted as was Apollos, is it too much to ask of the churches to-day that they watch over for the good of the cause their members, regardless of the position they may occupy in the church? As Jesus said, if it be a right eye that offends, pluck it out and cast it from thee, if need be. How vain is man when he feels that he can aid the Lord either in the building of the church or keeping it. The Psalmist not only said, "Except the Lord build the house, they labour in vain that build it," but he also said, and with equal force, "Except the Lord keep the city, the watchman waketh but in vain." We are convinced that do all we may and

the very best we can we shall have to confess that we are unprofitable servants, and we shall be made to know by bitter experiences, perhaps, that it is only through the workings of God's Holy Spirit that we can and do mortify the deeds of the body, or flesh, and keep the old man under. We earnestly hope that we may be found to be among those referred to by Peter, "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." If, indeed and in truth, we belong to the spiritual family of God, we are persuaded that nothing will ever be able to separate us from his love permanently. We take comfort at times in the declaration of the apostle where he said: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The doctrine of the final preservation or perseverance of the saints by and with God, to dwell with him in eternal glory is sublime and beyond language to describe, and we should cling to it through all the shifting scenes of time and the vicissitudes of this life. We rejoice keeping of his city into the hands of mortal man. Our subject is inexhaustible and full of glory, but all we can do is to drop a few hints to the wise and leave them to be pondered over and meditated upon with such wonder, amazement and understanding as God may, according to the riches of his grace, as it is in Christ Jesus, be pleased to grant unto us, and whether it be little or much we desire that his name shall have all the praise. R.L.D.

#### ANNOUNCEMENT

Our dear sainted mother in Israel, Mrs. Green's own mother, known among our people as grandmother Harris departed this life Jan. 11 at 8:20 P.M. Her spirit left that body of clay and went back to God who gave it according to the Scriptures. Oh, how we mourn and yet rejoice at her passing. An obituary will follow.  
(Elder) W. N. GREEN



dated with the Sulphur Creek Church of the same faith and order ten years ago. All the members were accepted and constituted the Sulphur Fork Church. During my pastoral care of both churches before the amalgamation and after brother Frank attended on every opportunity. His quiet manner and lovable disposition was appreciated by all. His wife was also a member of the same denomination, and their home was surely a Baptist home. I have been entertained there many times. Now that the dear Lord has taken him away from us we mourn our loss, but we do not wish him back as his trials are over and he has entered into the joy of his Lord. We bow in humble submission to his will. May his blessing rest on the little church, the brothers and sisters, the grandchildren and the lonely widow who is left the second time alone. May the Lord be her guide through her remaining years. May he comfort the writer who was unable to attend the funeral and is writing this by request of sister Barnett, Claude Jr. and Gus. He was laid beside his children in the Turner Cemetery after a short funeral discourse by a local preacher at the Shannon Funeral Home in Shelbyville, Ky. Reconcile us all dear Lord and enable us to say, "Thy will be done."

(Elder) GEORGE L. WEAVER

Brother BENJAMIN A. WALKER was born Nov. 15, 1867 and died May 19, 1943. He was the son of B. F. and Ann Walker of Cheatham Co., Tenn. In 1890 he was married to Mary E. Jones to which union were born several children. Two children died in infancy and his wife, Mary E. Walker died Dec. 6, 1926. In 1931 he was married to Mrs. Minnie Hord. No children were born to this union. He leaves his wife, Minnie Walker, Hopkinsville, Ky., also six children to mourn their loss. Mrs. Charlie Fox, Mrs. S. R. Webb, and Mrs. B. W. Birdwell of Nashville, Tenn. One son, J. F. Walker, Mrs. R. S. Hampton, Mrs. Smith Draughn of Louisville, Ky. One stepson, George Hord of Hopkinsville, Ky. and one brother, J. B. Walker of Nashville, Tenn. Brother Walker united with the Primitive Baptist Church when quite young and was deacon of the church for a number of years. The writer had the sweet privilege of knowing him, having been in his home many times. He was one of the firmest Baptists I have ever known, strongly believing in salvation by grace and grace alone, also in the predestination of all things. Each of the many times I was with him he always said, "I am sinful, I cannot help sinning, but I hate sin and I hate my own sinful self. Would I could be free from sin but my nature is so prone to it I cannot help it." I have never known one who entertained more Baptists than he. Always making them feel free and at home. The Baptists have sustained a great loss, but our loss we feel sure is his eternal gain. Brother Walker has been in failing health for several years being deprived of the great pleasure of meeting with those of his belief. The writer had the privilege of being in his home in company with Bro. Philips of Arkansas in the month of December 1942. We four had singing, prayer and preaching by Bro. Philips. This was the last service Bro. Walker attended. We feel now that his soul is with God who gave it, where congregations ne'er break up and sabbaths never end. The writer together with a number of Baptists attended his funeral at the home near Hopkinsville, Ky. Brother Clayton spoke comforting words to the bereaved family and a number of friends, after which the body was laid to rest in River View Cemetery, Hopkinsville, Ky. to await the resurrection morn. I wish to say to the bereaved wife and children weep not as for those who have no hope. He cannot come to you, but by God's mercy and grace you will meet him in the home where we will never say "good bye." God bless and comfort each heart broken member of the family. Written by a friend and unworthy sister in hope. NINA SHEARON

IDA MAY WINCHELL ELMENDORF was born in Olive City, N. Y., July 30, 1860, and departed this life Sept. 13, 1943 making her stay on earth 83 years, 1 month and 14 days. She was the daughter of Aaron and Susan Brown Winchell. She passed away after a long illness, in Kingston, N. Y., where she had lived for over 50 years. May 26, 1880 she was married to Alvah R. Elmendorf and to this union was born one son, Lester C. Elmendorf, who survives together with one brother, Henry Winchell, and one granddaughter and one grandson, all of Kingston, N. Y. She received a hope in God's mercy and was baptized into the fellowship of the Olive and Hurley Old School Baptist Church the third Sunday in October 1927 by Elder George Ruston. She was a firm believer in salvation by grace and attended her church whenever her health permitted. A large number of brethren and friends join with her relatives in mourning her loss. Her husband died a number of years ago. The funeral service was held Sept. 15 in the Carr Undertaking Parlor, conducted by Elder Arnold H. Bellows, her pastor, after which she was laid to rest in Wiltwyck Cemetery, Kingston, N. Y. Written by request.

ORVILLE WINCHELL

HAZEL JANE MARKS, wife of George B. Marks, died Dec. 31, 1943 at her home, 218 North Broad St., Jersey Shore, Pa., after an eight weeks illness of chronic heart condition. She was 50 years of age and leaves a husband, one brother and three sisters to mourn her passing. She was a member of the Camal Primitive Baptist Church. Sister Hazel was sound in the faith once delivered to the saints, and had a very kind and forgiving disposition. The church will miss her as she was always in her place and had an open house for visiting members. Funeral services were held at the Undertaking Parlors near her home conducted by her pastor, Elder C. E. Benson. Interment in the Jersey Shore Cemetery. Her sister.

(Mrs.) MABEL VELEY DAVIDSEN

FILMORE ROGERS was born Nov. 6, 1860 and died Dec. 18, 1943, aged 83 years. He united with the Ebenezer Old School Baptist Church in Baltimore, Md., and was baptized by Elder J. T. Rowe May 1, 1900. Brother Rogers was a quiet, humble and good man. His last days were spent with his daughter, Mrs. Lenora Hoffman, 3706 Hayward Ave., Baltimore, Md., who cared for him most tenderly during his declining years. He was a nephew of the late Elder William Grafton of Harford Co., Maryland. Funeral services were conducted by Elder D. L. Topping. May the Lord bless the bereaved. ALVIS S. ROWE.

**PERMANENT OFFER**  
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**TWO BOOKS**  
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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.

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**AUTHORIZED AGENTS**

**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.

**GEORGIA**

Elder H. O. Nash,  
 431 Hardendorf Ave., N. E. Atlanta, Ga.

**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.

**NEW JERSEY**

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

**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.

**OHIO**

Elder Geo. L. Weaver,  
 16116 Westview Ave., Cleveland, 20, Ohio.

**OKLAHOMA**

Elder W. N. Green, Box 654, Altus, Okla.

**OREGON**

Elder C. W. Bond,  
 Island City, Oregon.

**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**

Will those who have notices of SPECIAL MEETINGS to be published, please send them to us six weeks prior to the month in which they are to be held? R. L. D.

**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 11:09 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 Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchhins. Take graveled road to the church. E. M. TACKETT, J. S. HUNNICUTT, Pastors. H. L. ROGERS, Clerk.

The Zion Church of Primitive Baptists meets the first Sunday in each month at 11 a.m.

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.

LUELLE 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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

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

Meeting First Sunday in Each Month  
At 10:30 A.M.  
ALL WELCOME

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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'THE SWORD OF THE LORD AND OF GIDEON'

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VOL. 112

RUTHERFORD, N. J., APRIL, 1944

No. 4

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## THOUGHTS AND FEELINGS OF A SINNER

Sometimes I think I love the Lord,  
But find the flesh so weak;  
So vile and full of sin I am  
I'm ashamed His name to speak.

I know that I can trust Him  
And cannot on self rely,  
But lest He has mercy on my soul  
It can but surely die.

My best resolves I only break,  
And I stumble day by day;  
I pray He will my burden take  
And be with me all the way.

My Adamic nature please destroy,  
And keep me at Thy feet;  
Make me always humble Lord,  
To feel Thee near, is sweet.

In troubled hours when I try to pray  
'Tis then I feel so weak and vile;  
My heart so torn I smite my breast,  
And plead to see Him smile.

I find it so hard to do any good  
Though I try with all my might;  
I ask, dear Lord, for mercy on me,  
When its dark, please show me the light.

Sometimes I have hopes of a home, sweet home,  
When all sorrows and troubles are past;  
Be with me, guide me and show me the way,  
That I may reach that home at last.

(Mrs.) MINNIE GAMBRILL.

Mardela Springs, Md.

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## CORRESPONDENCE

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208 Mountain Trust Building, Roanoke, Va.  
ELDER R. LESTER DODSON,  
DEAR BROTHER IN CHRIST:

Enclosed you will find a copy of the writing of Elder G. A. Reid which was published in "Landmark" in 1929. There

have been many Old Baptists requesting me to have this copied and sent you to have published in the *Signs of the Times*. Now for the purpose of satisfying some Old Baptists in this community that you are not biased in publishing each one's thoughts concerning the Resurrection, will you please publish this as early as you can? Hoping that you and yours are well and enjoying all good things of the Lord. Yours in tribulation as well as in hope of eternal life. B. V. HELMS

For sometime I have been impressed to present some of my thoughts and meditations on the subject of the resurrection of the bodies of the saints and will use for a subject the 26th chapter and 19th verse of the prophet Isaiah, which reads: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

This is a subject the brethren do not all seem to understand the same way, and I would not desire to write in a way that would lead to controversy, but simply to present my views as I understand them according to the Scriptures.

I am nearing the close of my seventieth year and as I grow older I am more impressed with the future realities that await us just beyond. "For now we see through a glass, darkly; but then face to face." How the mind searches to compre-

hend the things between the now and then, but God has failed to reveal to me, and also to you no doubt, many things we think we would like to know. But remember, we live by hope and walk by faith. It is said by the apostle Paul "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. 15:19.

If I know anything of the doctrine of God our Saviour, I am a predestinarian Baptist, believing fully that he is a God of purpose, a God of love and mercy, who has all power; and that his eternal wisdom and foreknowledge comprehended all things from eternity, that all things were, and ever have been present and visible with him; and that nothing at any time has or ever will take place that his divine wisdom and foreknowledge had not seen and known before time, for there is nothing new or old with him. He created all things and I conclude he has a special purpose in all created things; and as he has a purpose in all his creation, he most assuredly rules it all; for he does his pleasure in the armies of heaven and among the inhabitants of earth; and so overrules all things, that he causes them to work together for good to them that love him, to them who are the called, according to his purpose. So in the beginning God created heaven and the earth. Let us not lose sight of his purpose. The heaven is God's throne, the earth his footstool, the earth is the dwelling place of all God's earthly creation, the earth is where man lives and where man dies and where man is buried. Man lives of the earth, because he is of the earth, an earthly man, bearing the image of his Creator in his form or fashion. To my mind the man was passive in his creation, he took no part, asked no questions, gave no advice, he was dead, he was but clay in the hands of the potter; but God breathed into his nostrils the breath of life (not life, but the breath of life) and man became a living soul.

"Known unto God are all his works from the beginning." But to proceed with the subject above quoted. We believe the prophet Isaiah was inspired of God to use the language, and as "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." It is not to the man of the world, because it is foolishness to him.

Inspiration is to the living man, one who has been quickened and made alive. The dead in trespasses and in sins are carnally minded, and "to be carnally minded is death," and the carnal mind can not discern spiritual things, neither can it know them because they are spiritually discerned.

If we have not the spirit of Christ we are none of his; but if we have the spirit of Christ, or Christ is in us the hope of glory, we have that life, or spiritual mind, by which we know, or discern spiritual things. But the children of God are not of the world; Jesus says "ye are not of the world, (even as I am not of the world,) but I have chosen you out of the world." So the redeemed family of God have their citizenship in heaven, from whence they look for the Saviour. Then they "are a chosen generation, a royal priesthood, an holy nation, a peculiar people." As their citizenship is in heaven their heart is there, their treasure is there; for wheresoever the treasure is there will the heart be also, and they were waiting the adoption, to wit, the redemption of their body. We know our body is mortal, we know also the body must die, we fully realize that sin is the transgression of the law, and by the transgression of the law, the sentence of death was pronounced, for since by man came death, by man also came the resurrection of the dead; so by the disobedience of one man sin entered into the world, and death by sin, so death has passed upon all men, for that all have sinned,

(not the sentence of death only) but death passed upon all men; for as in Adam all die. The entire human family all died in Adam, from Cain to the last one that ever will breathe the breath of life of Adam's posterity, dead in trespasses and in sins. There is another sentence passed upon Adam and his entire posterity, dust thou art and unto dust shalt thou return. The dead in trespasses and in sins are made alive only by the hearing of the voice of the Son of God. For 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. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." This is the resurrection of the corporeally dead, which we have under consideration. The creature was made subject to vanity, susceptible to sin, of the earth earthy, he was mortal, not immortal, if he had been immortal he could not have sinned, but being mortal having flesh and blood, he could not inherit the kingdom of God and having a body of flesh, which is corrupt, or corruptible, it is also said neither doth corruption inherit incorruption.

Then the death, dying, the process by which the body returns to dust, as prescribed by Job takes place. "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." Job 19:25-27.

As God created the heaven for his throne; John says in Revelation 21:27, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Earth is a death bed. It is a place of change, it is where all nature changes; all natural life ends

here. Job further says, "If a man die, shall he live again?" Job 14:14. We answer yes, the proof is too positive to doubt: but what it is that is resurrected from the dead, is what men differ upon in their opinions; and why are we writing this article, not to try to force our views on any one; but to give our views as we see and understand them, according to the Scriptures.

The apostle Paul in 1st Corinthians 15th chapter, gives a clear and concise analysis and he speaks according to the Scriptures and affirms that Christ died for our sins according to the Scriptures, and that he was buried; and that he arose again the third day; according to the Scriptures, and that he was seen of Cephas, then of the twelve, after that he was seen of five hundred brethren at once; and the greater part of them remained, at the time of Paul's writing, after that he was seen of James, then of all the apostles; last of all says Paul he was seen of me. All eye witnesses to Jesus resurrection from the grave. Christ became the first fruit of them that slept.

Christ is the head, the church is his body, and if the first fruit be holy, the entire lump is holy, if the head be holy, so also is the body. Jesus said I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the will of the Father which sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day. This raising up again has reference to the resurrection of the saints.

There must be a sacrifice for sin, sin must be put away, must be atoned for. The offerings under the law could not take away sin, the law could not give life, there must be a perfect offering, an offering without spot to God. So Christ was made a little lower than the angels by the suffering of death. He put away our sins by the sacrifice of himself, nailing them to the tree of the cross. So then Christ hath redeemed us unto God by the

blood of the everlasting covenant; which was ordered in all things and sure. No failure about it. Ye are dead and your life is hid with Christ in God and when Christ who is our life shall appear, then shall ye also appear with him in glory. No wonder Isaiah could say: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." I said the earth was a death bed, it is the place where man has always dwelt, the scenes enacted by man have been many and varied; but the most far reaching to my mind, was the transgression of God's law, with the penalty of death, which has involved all mankind. It was man that was created of the dust of the earth, it was man that breathed the breath of life, it was man that received the commandment to not eat of the tree of knowledge of good and evil; it was the man that disobeyed, that sinned, it was the man that sinned that died, it is the man that dies that is buried, and if it is not the buried man that is resurrected, pray tell me what it is. Paul says if the dead rise not, then is our preaching vain, and your hope is vain, and we are yet in our sins. 1st Corinthians 15. But Paul further says, "But now is Christ risen from the dead, and become the first fruits of them that slept." And the apostle Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:3-5. It is the doctrine of the surety and undeniable resurrection of Jesus Christ from the dead, that begets within us a lively, or living hope, that we, though we go into the grave

shall not forever remain there; but as Jesus is both the resurrection and the life; our hope is of a blessed immortality beyond the grave. The sea gives up the dead which are in it, and death and hell delivered up the dead which were in them. Rev. 20:13. What is it that is buried in the sea? What is it that goes down into the grave? Is it the body of man? Is it the spirit of man? Is it the life? Is it some principle of man without form or shape? What is it, if it is not the man that was born of flesh? Man that is born of woman, of which it is said dust thou art and unto dust shalt thou return. What part of Christ was crucified, was it the body, the humanity? What rose from Joseph's tomb, if it was not the same body that Joseph of Arimathea took down from the cross, wrapped in linen and laid in the sepulchre? In what form did he appear to his disciples? In what form did he ascend into heaven, was it without the body? What did the angel say? "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. We also have as proof of the resurrection of the body, in connection with the crucifixion of Christ the following scripture, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Mat. 27:52-53. Also read Ezekiel 37:1st to 15th inclusive. I have long believed in the resurrection of the body. This has been my hope and the doctrine I have preached for many years; and if it is not this way, I am a poor deceived mortal and if the mortal body is not changed and fashioned like unto the glorious body of Christ, (not exchanged but changed) then the doctrine of the resurrection has lost all its sweetness to me. But Paul so fully established this view,



that we feel safe in our position; for he says "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52. Changed yes, I remember no scripture that teaches or has any reference to being exchanged. Changed how? This our mortal body is sown in corruption, in dishonor, in weakness and a natural body. It, the same body is raised in incorruption, in glory, in power and a spiritual body. 1 Cor. 15:38 to 45 inclusive. We inherit our mortal, dying, corruptible, changeable bodies, from the first man Adam and bear his image. So in the resurrection our mortal bodies are changed and fashioned like unto the glorious body of Christ the second Adam, the Lord from heaven and bear his image; for as we have borne the image of the earthy, we shall also bear the image of the heavenly: we shall see him and be like him, for we shall see him as he is. For when we awake in his likeness we shall be satisfied, blessed thought. For this corruptible must put on incorruption and this mortal must put on immortality, so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory." The end will be attained for which we have been seeking and the victory will be given us by our God, for thanks be to God which giveth us the victory through our Lord Jesus Christ.

Humbly submitted for your consideration.  
(Elder) G. A. REID

Island City, Oregon.

DEAR BROTHER DODSON:

In the December number of the *Signs* is the question of Sister Ettie Smith of Texas, "Who is the author of sin?" Your editorial reply is so complete that there should be no doubt remaining, yet when I read it, and fully agreed with it all, I seemed to have a sort of confused understanding as to the simple and direct an-

swer to the question, and this being one at which so many Baptists stumble. If others are as dull as I am there may still be need for a shorter and simpler reply. Adam and Eve was the author of sin. Sin is the transgression of the law of God, and they were the first transgressors. God created them and placed them in the garden surrounded with everything they needed, and they were told they might eat of the fruit of all the trees of the garden except of the tree of the knowledge of good and evil. Of that tree they should not eat for in the day they ate of it they should surely die. God did not influence them in any way, and their necessities did not require that they do that, so the act was accomplished freely under the influence of Satan. This is the first transgression or violation of God's law, and no one can find any scriptural authority for any other conclusion than already stated. This is the short and simple answer to the question. Another question naturally follows, why did God make Adam that way? Without an attempt to answer let us take a little view of other works of creation. Why did he make the sheep and the wolves to destroy them; and the useful fowls and the skunks and hawks to prey upon them; also the fruits and vegetables and the insects to ruin them? Everything in the creation has its place, uses and also its enemy. A brother remarked recently that he understood much of the wisdom of God in his creation, but why did he make the Devil? God's purposes are so great and so high above our comprehension that we are lost in the mystery of even the little things we see about us. The shepherd carries his gun to protect his sheep, the poultryman shoots or traps the skunks, hawks or other enemies of his fowls; the gardener sprays to protect fruit and vegetables, yet he loses some. Do these persons charge their losses to God as the author of it all because he created these destructive enemies? Man in his exalted

state of human wisdom rebels at the sovereignty of God, and declares him unjust in exercising his creative right to form whatever his high and holy purposes need for their development. Especially is this true as regards the frailties of natural man, who judges his creator and justifies his own rebellious acts by replying to Him, "Why hast thou made me thus?" This great controversy seems to be exercised mostly by persons claiming to be God's elect family. It existed in the days of the apostles and is the great stumbling stone of the Baptist family today. It arises from the two-fold nature of the children of God, the carnal or natural mind, and the spiritual mind. So many cannot discern which is natural and which is spiritual. The spiritual mind alone recognizes the sovereignty of God as far as it is given to mortals to know it, but there are high and holy purposes which are secret with God and the revealed knowledge of him cannot be fully known in this life. It behooves God's children to stop where revelation has led them in experimental knowledge, and not try by natural reasoning to explain what God has not revealed. God alone must teach us to know his sovereignty and our weakness, and until that is done we stumble along in confusion. How did Peter learn the deceitfulness of his own nature, but by denying his master which he never thought was in him to do? But when the deceit of his own heart had been revealed, and with it the knowledge that the Lord really knows all things, how honestly he could confess that he loved him above all. Peter then was told to feed His sheep and lambs. Do the lambs and sheep need the same food? Paul mentions certain things, he speaks to those going on unto perfection, and to others who must have the sincere milk of the word. I believe our ministers often make a mistake in their preaching by not considering the growth in grace and knowledge of spiritual life among God's children. They are not all of the same understanding because of their difference

in spiritual development. Some are babes in Christ and some fathers and mothers in Israel. To demonstrate, we would not put before a child just entering school the elements of the higher branches, but he may attain unto them in due time, and when he does they will be plainly understood. So it is with the mystery of godliness, and as it develops we understand more of the attributes of Jehovah, and can rejoice in his sovereign will, ordering and controlling all things. But even in our limited knowledge let us never dispute the plain declarations Jehovah has made concerning himself and his ministrations of justice. If natural wisdom cannot measure them out it behooves his believing children to keep silent on such mysteries until God himself shall make it plain. Recently a young minister of the Baptist family in his zeal to combat the idea that God is the author of sin, an idea imaginary in himself, when reminded that God hardened Pharaoh's heart, and also that the crucifixion of Christ was performed by wicked men, carrying out what God had before determined to be done, he said, "If I believed that I would preach God the author of sin." If a minister is so ignorant that he must make God a liar (for in this he disputes God's plain declaration) in order to account for the entry of sin into the world under God's sovereign government, he had better keep silent on that point. Then if a minister is so indefinite in his dividing of the word of truth that his hearers are confused on this point, he should take heed unto himself and to the doctrine and preach such things as are for the edification of the body of Christ instead of causing the divisions we so often see among us. I desire above all things to see peace and unity among our churches, and admonish our ministers to labor to this end, laying aside the controverted theories which may be self exalting to themselves, but not edifying to hungering and thirsting children of God.

(Elder) C. W. BOND

3122 N. Lafayette Circle, Memphis, Tenn.  
 ELDER R. LESTER DODSON, DEAR FRIEND  
 AND I HOPE BROTHER IN THE LORD:

Find enclosed \$1 and a letter I wrote on some of my thoughts concerning the truth as I believe it. You can publish it if you desire and if not throw it in the waste basket. I read your paper and I am glad to say I believe you are one of the few who desires to stand firm on the doctrine, and yet you surely love peace for you are not publishing anything that would cause trouble and strife among God's humble poor as many are doing. Hope all is well with you and yours. We are still meeting in peace one with the other for which we hope to thank Israel's God. I have just returned from the West Tennessee Association. Elder R. L. Biggs is moderator and a very able man. We are few in number but our hope is in the God that is ruler in all things and saved his people in Christ before the world began, and that he works all things after the counsel of his own will for the good of them that he loves. Hope you are given the mind to visit us here in Memphis, we will be glad to hear from you on this soon. May you be blessed to continue as you have in the past for the doctrine, and know nothing save Jesus Christ and him crucified. Pray for us a sinner in hope.

W. O. WAMMACK

(We greatly appreciate the foregoing letter and wish to thank our brother for writing as he did. If we know our own heart, we do sincerely desire to contend earnestly for the faith which was once delivered unto the saints. At the same time we are a great lover of peace among the brethren, and see no reason why they cannot maintain their own individuality of expression and views on various points of doctrine, without incurring the ill-will of others of like precious faith. If they would show themselves to be Christ-like, they must be meek and lowly of heart. We are honestly trying to avoid publishing anything in our columns that would cause

trouble and strife among God's humble poor, and it makes us happy to feel that many of our dear brethren realize and appreciate it. R.L.D.)

"And who is he that will harm you, if ye be followers of that which is good?"  
 1 Peter 3:13.

Harm will come to the wicked who are trusting in their own strength. Man does not live alone in this world, he is living for the thing he loves, and in nature we love that which is to the satisfaction of the fleshly man. This mind we have in nature is not subject to the things pertaining to righteousness so if we are to know what is right and just we must be given a new mind. This comes to the few who have been made ready by having been brought to the end of their own strength through the fear of harm that seems sure to come to them. This fear makes creatures willing to trust in another besides themselves who before was trusting in their own power to deliver them from all harm. So as it is written in the Scriptures, "The fear of the Lord is the beginning of wisdom," and "Except a man be born again, he cannot see the kingdom of God." As you have borne the image of the earthly man who is not subject to the things of God, you must also bear the image of the heavenly man who was the Lord from heaven. We then will hear what is said about that sect which is everywhere spoken against. The Lord spoke by the mouth of the prophet saying, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." And he said they shall not be reckoned among the nations of the earth for I have not called you because you are great in number for you are the fewest of all people. The Lord's people are followers of that which is good. Why? Because God has given them a new mind and heart, he puts his law in their hearts and writes it in their minds, and what he does is done forever. No man can add to it neither can he take from it, so surely the great God who made

the heavens and the earth and all that in them is by the word of his power is able to make man do what he desires. Man is counted before God as the small dust of the balance and a drop in the bucket, nothing, less than nothing and altogether vanity. Our righteousness is counted as filthy rags before that God who holds the waters in the hollow of his hand; comprehended the dust in a measure; weighs the hills in balances and the mountains in scales. He is rich in mercy and love for he loved his people while they were dead in trespasses and sins; sent his own son to redeem them from the law, who, when he came said that no man could come to him except the Father which sent him draw him. So then God's people are moved by fear and drawn by love which makes them followers of that which is good for there is none good except the Father which is in heaven. Who can harm God's people? I say that man cannot do anything against God, for what we count right, many times is wrong. We try to say that God is wrong to let these troubles come upon us we are facing to-day, but we are not able to see the good that will come out of it. We see through a glass darkly, but he knows all things even before they ever happen. He saw the end from the beginning, and from ancient times the things that had not yet been done saying, "My counsel shall stand, and I will do all my pleasure." He has said that the servant is no greater than the Lord for if I have suffered you shall also suffer, so it was not given unto us to believe on his name only but also to suffer for his name's sake. He is in us the hope of glory, working both to will and to do of his own good pleasure. So if we are his we are followers of that which is good and no harm can come even though we must face the troubles of life, and in the end suffer death, but he has said he would be with his people to the end, and give sufficient grace to make us say thy will be done and not ours. May the grace of

Israel's God keep you that you continue in the Lord to the end is the prayer of a poor sinner in hope of life eternal.

W. O. WAMMACK

113 South 12th St., Murray, Ky.

DEAR ELDER DODSON:

You will find enclosed a money-order for the renewal of our heavenly family paper. We do not want to fail to get a single copy. We love the dear letters and experiences it contains. Elder Dodson we are sending a letter written by our dear sister, Estelle Odom of Cambria, Ill., a very dear sister in Christ. Sister Odom died of a heart attack Nov. 21, 1943. Our tears are many, our hearts are crushed, however, we must be submissive to God's will. Will you please publish this letter for her family's sake and many others too. May God be with the dear husband, brother Martin Odom, and children. According to nature you too, brother Odom, will soon be living together again only to know each other as one in Christ. With love. (Mrs.) FANNIE H. CHESTER

Cambria, Ill.

MRS. W. T. CHESTER, MY DEAR SISTER IN PRECIOUS HOPE OF ETERNAL LIFE:

I have been neglectful answering your sweet letter. We have not been well for two months. Martin awoke one morning and his right hand was completely out. He could not use knife and fork or fill his pipe and light it. Could not pick up anything with his hand. You can never know how much I cried when out of his sight, always asking God to heal his hand and make him well again. We could not drive. When we would go to the doctor some of the children or grandchildren would drive for us. He is still under the doctor's care. Has been taking two inoculations each week until last week he had only one. The doctor told him not to come for two weeks if he continued as well as now and gave him medicine to last until then. How glad we were to hear him say that. I have been taking medicine for heart and nerves, but we have been up and going all

the time for which I hope I am thankful. Our hearts are heavy over the loss of our dear sister, Belle Harriss, but our loss is her eternal gain. Brother Harriss has only preached one sermon since he lost his sweet wife. He preached at our place of worship the second Sunday. It was hard for him to preach. He looked so sad and broke down in prayer once and in his preaching a time or two. Oh, how we all missed her. She always brought his Bible in and laid it on the stand. God is calling his children home one by one. Soon we will all travel that road, not long at the longest. I lack three months traveling my three score and ten years and Martin will soon be seventy-four. God has been good to us, we are able to live by ourselves and he is driving again. We go to all of the meetings and how thankful I am we can attend them. That is all the pleasure I have in this world. Worldly things have no charm for me. Yes, I read the New Year's greeting in January number. No dear, I do not think it touched too much on natural things. You know what I believe and I cannot help what I do believe, my heart would not let me. One thing we are sure of, God still sits on his throne ruling and reigning over all. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." "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." Dear sister, what a wonderful Saviour, who made everything that was made. "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge." I wish I could be sitting by you and talking instead of writing, I could do much better. I sometimes wonder why we have to be so far apart, but even if miles divide us we can visit with

our letters. I surely do enjoy the good letters in the *Signs of the Times* and especially the ones I get from understanding you. We are having so much rain, waters are high, crops are late, but again there is God's handiwork and he knows best. He sends the rain and the sunshine and the poor puny man cannot change anything. I have heard some of the so-called preachers here say, "If you die before morning it will not be my fault you are lost." He was in protracted meeting (he thought) saving souls. Some of them were slow to go. They are to be pitied as they neither see, hear nor understand. The Scriptures speak of them, also of false teachers. Now I am closing this scribble for fear of tiring you, and asking another good letter from you. When at the throne of grace pray for this sinner saved by grace if saved at all. God bless and watch over you and yours. One who loves you. **STELLA ODOM**

Castle Rock, Wash.

EDITORS OF THE SIGNS OF THE TIMES:

Again I find myself with thoughts in my mind that I desire to express, with a hope back of the thoughts that if expressed they may be of some comfort or encouragement to some hesitant or backward child of God. Looking backward I call to mind a time in my life, on the day I was baptized, when a few words, a dozen perhaps, from the right source were of invaluable comfort and encouragement to me. We were having a drought in the country where we lived at that time and were all anxiously desiring a rain. As we were starting to the river where my mother was to be baptized it began to cloud over very fast and heavy and we all feared a storm before we could return home. I said to a brother Jones and his wife standing near me that I would be glad to get rained on for the sake of a good rain even if we did get wet. Brother Jones answered back, "And wouldn't you be glad to get wet for the sake of your

Saviour? You will make no mistake if you do." Since the fear of making a mistake was what had troubled me most, his remark gave me encouragement and I was baptized that day with my mother. So many dear saints feel they are not worthy, and it is commendable for no one is worthy, not a single one of us only as Christ becomes our worthiness for us. Many worship this unworthiness, more than they worship the dear Saviour, and it becomes of too much importance to them. Many feel and rejoice that their sins are forgiven, but because their sins are so many and so great they feel that Christ and his church do not desire them. Ah, that is the way we all feel, but the church would not want one to come telling how good and worthy they were, how sure that the church would accept them. Encouragement to outside believers is sometimes frowned upon, and it has been said to saints "stay out of the church as long as you can and then when you do come you will know it is of God." This is wrong. A believer should be encouraged to do his duty, especially when we see one troubled and in doubt, and no matter how long one may stay out, and finally is baptized though it were a hundred years, he will always have some doubt whether it is of God. As long as we are in the flesh these doubts will assail us, though we never cease to hope. I know of no reason why a believer should not be baptized, but I feel I know of several why one should. The first and greatest is the command given by the Saviour to do so, and another is that he himself set the example for us to follow. He has told us to take up his cross and follow him. He has said, "My yoke is easy, and my burden is light." Dear children, with God's help, go to your church to your sinful friends, and tell them of your hope though small it be, ask for a home with them and follow the steps of your Master into the water, be buried there as he was, and like him be raised. This will not, as

some claim, assure you a place in heaven or keep you from doubting, but is an answer of a good conscience, and will bring you much peace and sweet comfort. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A beautiful chapter in the Bible to me is the eighth chapter of the Acts, especially from the twenty-sixth verse to the end. I read it often and each time it is occasion for fresh courage, new hope, and much rejoicing. So little was required for the baptism of this man of Ethiopia, only that he believed with all his heart that Jesus Christ was the Son of God, water and Philip to administer. That was all. No one asked him if he believed this or that doctrine, or if he was good or bad, if he had any money or had none. How glad I am that no one asked me questions the day I asked for baptism now it seems to me I knew less than nothing, was of less use than nothing and there was no reason on earth why they should be willing to take me. To this day I have no excuse for a hope except that I, like the Ethiopian, did believe Jesus Christ was the Son of God, though at that time the only reason that I could give for my hope was that I loved these brethren and wanted a home with them. That is what the church is to the saints here in time, a home, refuge, a place for spiritual rest. Go to it dear friends and, God willing, help your brethren keep house, and share of the feast provided by the Father on his table which is set at intervals before his children. Hoping that if this is printed God will bless it to encourage some of his little ones. I know that I will be censured by some on trying to bring things about ahead of God's own time, but not so. I only remember what a little encouragement meant to me at one time and hoping that in God's own way and time this may comfort one of his. Use your own judgment as to publishing it. Do not let it crowd out something of real value. Unworthily in hope. EFFIE PARKE

DEAR PAPA:

Just a line tonight. I received your card to-day and am very glad to hear that you are feeling well. Hope you and Mr. Wood get a good job. Papa I want to say that I hope you will be blessed to feel that all is well. I do not believe there is any place but what is a good place when you are blessed to feel that all is well and in your feeling shout thanks to the Lord of heaven. Since I have been here at Langley Field I have been by myself. What I mean is that none of the boys here are any company for me. They talk and laugh about things that I cannot enjoy. Not that I feel that I am better than the rest of the boys, but I hope that I have been killed to things that the other boys seem to enjoy. There have been a few times since I have been in the army, if I am not mistaken, that I have been blessed to feel the presence of Jesus, the Son of God. I feel that the army was a good place for me then. I remember well the night I wrote Mr. Hill the first letter. I tried twice before to write him, but I could not put down even one word, but that night after they put the lights out I felt that I had to write him. I arose, got my pen and paper and sat down on my locker by the window, and by the light that came in the window from the outside I feel that I was blessed to write. For a little while I did not realize that I was in the army or even in this world. The boys wanted to know what I was doing trying to write in the dark, but if they had seen the tears rolling down my cheeks I expect they would have said more than they did. That was a sweet place for me. I hope you will be blessed with a good meeting at Wolf Island this week end. I hope that I will be with you in June. I hope you will have health to work and that you will get home every week. Trust Mama and the boys will be reconciled to God's will. Hope to get a letter from Mr. Hill soon. Tell Mr. Wood I hope he is well and feel-

ing fine. Write often to your unworthy son.

BURCH

Sgt. Burch C. Wray, 34212182  
337th Bomb Sq.,  
96th B G, APO 3917  
C/o Postmaster, N. Y.

Sicily Island

DEAR BURCH:

I am very unworthy and unfit to answer such a good and perfect letter as yours of Aug. 14 just received, but inasmuch as you have requested to know how I stand or feel touching the subject of the powers and works of man, I feel it my duty to try. My dear friend, I feel that if I have an experience at all of the faith and doctrinal truth of the great divine it is by the effectual working of the power of God wrought upon me, and not by the works which I have wrought, neither by the teachings of Sunday Schools or any other mission of man which teaches their power to learn and to save souls. We find in the teachings of the Scriptures that when Christ was on the coast of Judaea, the farther side of Jordan, before going into Jerusalem, he was teaching the weakness and nothingness of man. Even the disciples were astonished and were asking among themselves, "Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible." Such teachings of manpower is nothing on earth but the tables of moneychangers, as recorded in Matthew I believe, and is a form of godliness but denying the power thereof as recorded in 2 Tim. 3:5. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8-9. In Romans 13:1 the apostle Paul tells us there is no power but of God, and furthermore we are told that the very best of our righteousness is as filthy rags in the sight of God. Surely then "it is not of him that willeth, nor of him that runneth, but of God that

sheweth mercy." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9:16-18. Our Saviour himself said, "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." So if no man knows God, how can he teach the word of God? Man cannot teach the power of God until the Lord has first revealed himself. When the Lord has revealed the Father to a sinner on earth and bids him to tell or teach what things the Lord had done and shown to him, brother there are no works taught but of God. The apostle Paul had one of the greatest experiences and was one of the greatest teachers of any of the servants of God. Did he teach the works of man, or conditions or any form of chance system? If one will prove to me by use of the Scriptures that he did, he will at the same time prove to me that my experience is of the Devil and not of the Lord, and that when stricken and brought down upon the face of the earth, when alone with the beasts of the field, I received no hope, light or understanding of the powers of the Almighty who rules all things in heaven and on earth. I have not written as I would like, but I feel and believe we will meet (which is much better) so strongly that I feel to have faith to that effect and patience to wait. May the Lord God of hosts be with us and for us all the way through these dark and trying times. "If God be for us, who can be against us?" Humbly submitted in love, I hope.

PFC. WAYLON H. CHANDLER  
34079173 Co. E, 39th Inf.  
APO 3209, c/o Postmaster, New York

Hartford, A'a.

#### JESUS AND HIS CHURCH

I feel an urge to address by letter the believers in Jesus relative to the church, feeling assured there is no subject so vital nor so comforting. I trust I may be

guided in spirit to sever relationship with earth and the cares of earth to the end I will know only Jesus and his church, which I assume at this time to be the subject based upon the text found in a portion of Matthew, chapter 16, more specifically described verse 18 which reads: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." We first notice what gave rise to the text in view, a desirous host of Pharisees and Sadducees to be shown a sign from heaven. A tempting desire, a desire that demanded gratification, if for no other reason it was, who it was. Being weighed, of course, in their own balances and calling the weight themselves, their assumption evidently was that little things like opening blinded eyes, unstopping deaf ears, cleansing leprosy and raising the dead were not sufficient proof for them in view of their being who they were. Their demands (Pharisees and Sadducees) are always great and heavy, but they are always on the other fellow. Jesus assured us (the believer) that that is their strife. They (the Pharisee and Sadducee) demand action, visible religion always in order to, and never because of. Let us see what Jesus did about that. The anxiety of Jesus was not hanging so low and heavy that day concerning the salvation of everybody in the world. No, he (Jesus) was not wanting everybody to accept him as their personal Saviour (not that day). No, instead he (Jesus) answered and said unto them the (Pharisees and Sadducees) "When it is evening, ye say, It will be fair weather: for the sky is red." Note he had not told them anything more than they already knew, "And in the morning, It will be foul weather to-day for the sky is red and lowering." Again note he had not told them anything more than they already knew, but contrary to their desires proceeds to call them hypocrites. Affirms to them they are wicked and adult-



erous and not only they but their generation. Jesus admits they can discern the face of the sky then asks "can ye not discern the signs of the times?" He offered no sympathy for them, but did assure them no sign would be given except the sign of the prophet Jonas, (Jesus missed a good opportunity to exhibit some of those missionary qualities I am told that he possesses) and he left them and departed. And when his disciples were come to the other side they had forgotten to take bread. Jesus warned them "beware of the leaven of the Pharisees and of the Sadducees," "and they (his disciples) reasoned among themselves, saying, it is because we have taken no bread." Oh! how many times have we in substance done the same thing. Note the reasoning is all among themselves, reasoning that it was something they had failed to do. Jesus appears on the scene which when he perceived said unto them, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread?" In the above we get a direct view of the importance and worth of faith without which it is impossible to please God. Then Jesus called his disciples to two separate and distinct occasions. One where there were five loaves and five thousand and twelve baskets taken up, and another where there were seven loaves and four thousand and seven baskets taken up. Then said Jesus, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees," and until this good day it is not the material worth of this world that concerns God's church, it is the doctrine. Separate and apart from the world and its worth though we are in the world we are not of the world. "When Jesus came into the coasts of Caesarea Philippi, he

asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." The above sayings relative to the personage of Jesus were not so bad. I will stop here to say that Jesus said of John, "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Who is the least? John then had to say of Jesus, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Jesus had just said not one greater than John except he who is least in the kingdom. Again I ask, who is the least? Whoever it is, is greater than John (John the Baptist). "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand." A thing at hand is at finger touch. The touch of the kingdom demands and commands repentance, never fails. Repentance never brings the kingdom, but the opposite. Could a man repent and as a result of repentance cause the touch of the kingdom, the doctrine of the Pharisees and Sadducees to-day would be true, but repentance is not a voluntary act, as it is held to be by some, but involuntary, the result of a heavenly touch, a blessed thought indeed. A great doctrine John came preaching, but Jesus gave the demonstration and proved conclusively that it brought results. For proof of the example: the woman with the issue of blood, the boy born blind, the man with the withered hand, Lazarus from the dead, Zaccheus from the tree, the Samaritan woman at the well, the man at the pool and many, many more all proving conclusively that he was the Son of God in power and great glory, but humbled himself and was made sin for us who knew no sin that we might be made the righteousness of God

in him. Humbled himself even to death, that dastard, hateful monster that will one day claim us all (death) for a while. But thanks be to God that giveth us the victory through our Lord Jesus Christ. Though we did esteem him, smitten of God and afflicted by his stripes we were healed. He is the greatest though being the least, now how big are we? Nothing and less than nothing, or in other words nothing split open and both halves thrown away. "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The fact that Peter confessed Jesus, evidenced in the confession is the blessing. The revelations of God produced the confession. All confessions relative to the personage of Jesus must of necessity come through direct revelation, revelations from God as this one did. Flesh and blood cannot be tutored into making a true confession relative to Jesus, flesh and blood only rehearses true statements, cannot make them. No promise to the rehearsers but all the assurances are to the original confessor, not by flesh and blood but by revelation from God, and I say also unto thee that thou art Peter, as much as to say you are just a man, not any more brilliant than any of the others. God made the revelation, it was not your aptness, and upon this rock I will build my church, and so he did, and so it is, and so it will remain on the eternal rock of revelation, or in other words upon the same principle that produced the confession of the apostle Peter relative to who Jesus is, upon the same principle, which is revelation, Jesus built his church. No man can say that Jesus is the Christ except by revelation. No person can see the church except by revelation, and when I read, as I have of late, of the predicament some of the brethren would have us believe the church to-day is in, I am forced to ask this question. Brethren are you looking at the church? I also ask the

believer in Jesus, when the church was first revealed to you was it not most beautiful? Is it not a fact that you saw yourself all unfit, all unholy, all unclean? Is it possible now that when you see these spots and blurs and blemishes are they in the churches? No that is not possible, you are not seeing the church, you are seeing some more of self, that is the trouble, the church remains the same. Why I even read articles written by Old Baptists the substance of which would mean that the church was standing in dire need of an old fashioned overhauling from bottom to top. Why? No, believers, the church is complete in Jesus Christ her head. Ye are the body of Christ and members in particular. Heirs of God and joint heirs with Jesus Christ and will, by reason of the fact that you are an equal heir, inherit the vast riches of God. All things are yours, ye are Christ's and Christ is God's. I would like to talk concerning the gates of hell not prevailing against the church but I fear I am too lengthy already. Would be glad to hear from all who have a mind to write me. Submitted in affection and sweet fellowship for the believer in Jesus. A trembling sinner, yet I hope.

(Elder) R. A. COLLINS

1306 Cumberland Ave., Evansville, Ind.  
ELDER R. L. DODSON,

DEAR BROTHER IN HOPE:

I intended to state to you when I sent my renewal for the *Signs* that I wanted one of the books you are having published, and would also like to have one of the books you spoke of having on hand. I have just read the *Signs* and a sweet comfort it is to read the many experiences that so much parallel my own. I do appreciate your writings and explanatory versions of the written word. The *Signs* is the most preaching I get as I am about one hundred fifty miles from my church and it is seldom that I get to go, and then I feel so steeped in unworthiness I feel I am an imposition on the brethren. I was received into the church two years last

August, but so much of the time I wonder and am in doubt fearing that I have deceived the very elect of God. It is so much pleasure to hear the dear servants of God proclaim his mercies to us for if his love is for me it was predestinated in his will before the world was. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:4-5. It was God's own work and I am so glad that he did not say if I would accept him as the so-called modern churches of to-day would have you believe. I know there is no good in this man of flesh that would be worthy of acceptance with God. Unworthy though I am, I hope to remain yours in hope,

W. Y. CHANDLER

(We are most appreciative of our brother's kind expressions. We are striving to serve our dear brethren in the love and fear of God, and to realize that we are succeeding in some measure affords us encouragement. One who feels his unworthiness and is fearful of having deceived the brethren is not likely to cause trouble. The late Elder John McConnell of New York City used to say that he did not worry about the man who himself was afraid he was a hypocrite. If more of us could see the hidden evils of our hearts it might be beneficial to the cause which we espouse. R.L.D.)

Gault, Ala.

R. LESTER DODSON, DEAR BROTHER:

I am enclosing \$2 for a year's subscription to the *Signs of the Times*. Have read copies of it and like it so well but am not a subscriber. I know the Lord has blessed you by the comfort you have given to his children, and hope he will continue to bless you in so doing. I know all the blessings come through him for without

him we can do nothing. I am living in my eighty-fifth year and see more beauty in the Lord's work than I did while a young man. Yours truly, J. S. SCOTT

Box 81, Asheboro, N. C.

DEAR ELDER DODSON:

As my subscription to the *Signs* is past due I am enclosing money-order for \$2 for which please renew it for another year. I think it the best paper I have ever read and hope to be blessed to continue reading it. I love to read the letters from God's people from the different parts of the country who come testifying of a God of love, who hath saved his people with an everlasting salvation. May the God of mercy continue to bless you to publish the *Signs*. Your unworthy brother in hope.

J. N. TROGDON

Route 3, Winnsboro, Texas.

ELDER R. LESTER DODSON, DEAR EDITOR:

I have been a reader of the *Signs* practically all of my life as my father was a subscriber to it as far back as I can remember and I am now in my eighty-third year. I do not feel that I could do without it in my declining years. It has been through the kindness of a dear nephew that I have had the blessed privilege of reading the many good letters and editorials that contain so much rich food to the hungry soul. May the God of all power uphold and sustain each one of you is the prayer of this poor old sinner.

J. J. McLEOD.

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

Mrs. J. H. Dunkley, N.H., \$2; D. H. Bradley, Tex., \$4; Mrs. K. Ragan, Tenn., \$1; Mrs. E. Mathis, Ky., \$2; J. A. Owen, Ala., \$1; Mrs. M. C. Jameson, Tex., \$1; Mrs. C. W. Hanley, Md., \$1; Mrs. M. Wickham, Mo., \$1; B. O. Willey, Tex., \$1; Mrs. A. T. Jones, Mich., \$3; Mrs. J. Clifford, Wash., \$3; J. H. Miles, Fla., \$1; C. D. Taylor, Okla., \$1; Mrs. L. N. Henry, Miss., \$2; Lost Creek Church, Ky., \$4.

**EDITORIAL**

RUTHERFORD, N. J.

APRIL, 1944

**SIGNS OF THE TIMES**

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**ASSOCIATE EDITORS**ELDER CHARLES W. VAUGHN - - Hopewell, N. J.  
ELDER DAVID V. SPANGLER - - - - Danville, Va.  
ELDER W. D. GRIFFIN - - - - - Fayette, Ala.  
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Rutherford, N. J.

**P E A C E**

As the weather is bad to-day, snowing most of the time, I have been shut in at home. I have thought much of the conditions existing in the world to-day. In many of our homes we follow the news over the radio and the newspaper, hoping to hear something about the war, something encouraging about peace. Anxious hours, days and months are passing with us, looking forward to the time that good news will come that the war is over. I am thinking of our lovely boys, some are on this side, some have crossed the briny deep and are waiting the time to move again against the enemy. Others have been reported missing, their parents not knowing whether they are dead or alive. Still others have been reported prisoners of the enemy and others dead. My heart goes out to them and their loved ones at home. Many families broken never to be united again. I am drawn in spirit tonight to these loved ones as I write this. Many, many parents would gladly give their lives for their sons, or take their place, yet it cannot be so. Oh, how I do feel the need to enter my closet, shut the door and talk to God in secret. Some one

says do not talk about the war. Why should we not talk about it? It vitally concerns our very life. Our spiritual emotions are mingled with it. Dear brethren is it not a solemn hour? Does it not behoove us as professed followers of the meek and lowly One to be careful one to ward another not to wound or offend? To love one another, not in word only, but in deed. It is no time for striving over words to no profit, but may the giver of every good and perfect gift shine upon us that we manifest, one to another, brotherly kindness. Since the beginning of the world, the peace that men have made has not been a lasting peace. After each war the people have been promised a lasting peace, but the word says there shall be wars, and it is impossible for men to prevent them. The nature of mankind must first be changed before there will be a peace forever. It is said some will cry peace, peace when there is no peace. The only peace brought about by men is more or less the overcoming of one world power by another, the enmity remains. The enemy is not reconciled unto us, only conquered. This kind of peace is not comparable with the peace that was wrought by God's only Son about nineteen hundred years ago. All had sold themselves for nought, like sheep had gone astray. It has never been in the power of men to make peace with God. God is holy they are sinful. Their carnal mind is enmity to God, not subject to his law, neither indeed can be. Under such conditions they are aliens to God, without God and without hope in the world. No matter how badly one may desire to be at peace with his God, the efforts of man cannot attain this. Before there is peace in the true sense of the word there must be complete reconciliation between the offender and the offended. So often men are heard to tell others to make peace with God. Surely they have never known the truth of the hymn, "Nothing in my hand I bring," that the law of God is

spiritual, they are carnal. God had looked and there was none to help. Help was therefore laid upon one who was mighty and able to save, God's only Son. He it is who has said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." How different this is to what men can accomplish. God was in Christ reconciling the world. All the sins of his people were laid upon Christ who is represented by the lamb led away by a fit person. What the law could not do God sent forth his own Son, made of a woman, made under the law to redeem them that were under the law. No compromise peace could be made in this case. The offense must be blotted out. Though their sins be as scarlet, they must be as white as snow. Though they be red like crimson, they must be as wool. In the salvation of the church of God, they must be justified by his blood. Their sins must be taken away so completely that there is no spot in them as they appear in the righteousness of Christ their king. What is the cost of this peace? The blood of the Son of God. He must receive the stroke from his Father. The cup could not pass, justice must be carried out. Salvation does not come through mercy alone at the expense of justice. What a wonderful love, that, through the blood of God's Son, not only are his people redeemed, but they are saved by his life. This is the peace under consideration when Jesus said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Let not your heart be troubled, neither let it be afraid. Often in thinking about this peace it is associated with a calm mind, a serene feeling, and it is often that I am sure each child of God has at times known that peace that passeth understanding. A still small voice has said to them, "It is I."

"In the midst of the storm,  
In the midst of the gloom,  
Fear not, trembling one,  
It is I."

But Jesus has reference to greater things even than this. The benefits of all his accomplishments are to be theirs. He is going away, yet he is to leave them something, his peace, that the world cannot give. What a blessing to claim part of this at times, to believe that he died for me. A worm of the dust; not worthy to be called his son; one who has trampled his mercies. Sometimes peace on earth is declared and the earth is left in a destitute condition. Homes are destroyed, lands are bare, nothing is in sight to live upon. Everything looks hopeless. There may be a war debt that will tax all efforts for many years to pay. Not so with the peace Jesus wrought. When Joseph received his brethren into Egypt he told them the best part of the country was before them, to bring their little ones down. There was to be several years yet of famine, but he had stored enough corn to last until the famine was over. Not only has Christ redeemed his people, but he clothes them with his righteousness and also feeds them. They have received double at the Lord's hand for all their sins. Nothing can interfere with their peace; he has obtained eternal redemption for them, and appears in heaven to-day in the presence of God for them; making intercession for them according to the will of God. He is the one who was dead and is alive forevermore, and because he lives his people shall live forever. To-day has been a day of musing on the years that are past with me. I looked at credentials given me when I was ordained. Four elders were in the ordination. All have passed from the world. The clerk also has passed to his reward. One church I have been endeavoring to serve, as God favored, for twenty years had nineteen members when I went there. Although there are about eighty members there now only about five of the original remain. While we may all live to be old as men reckon time; death is not far off. "If in this life only we have hope in Christ, we are of all men

most miserable." I can truly say with one of old, "few and evil have the days of the years of my life been." I want to live peaceably with all men, especially the household of faith. Knowing I have many failings I desire they may cast the mantle of charity over my shortcomings. May God give us grace to walk our profession with godly fear; faith to look to him for all things, casting our care upon him, and to love one another freely for Jesus sake. Amen. D.V.S.

—◆—

*Put shoes on his feet. Luke 15:22.*

Shoes are an important part of the travelers equipment. Not many would undertake a long journey without them. Whatever our destination may be, it inevitably follows that our feet will be used extensively to get us there. Not many would be willing to undertake a hazardous journey barefooted. Yet it is true that at certain periods and under certain circumstances we would be willing to undertake things knowing that it would be hard to accomplish, but the thing to be attained is of so much more joy, peace and pleasure that it covers up and hides from view the trials that have to be endured. It is not to tell just what the prodigal son represents that this text is before us. I am sure that the vast majority of people who have an experience of grace know the many and varied things that come their way are peculiarly fitting to their own travel. To pass lightly over the journey that the prodigal took, we find him getting back home. I am a firm believer in the fact that every biblical type, illustration, symbol, parable and miracle if rightly examined under the natural reasoning of man would tend to show that salvation is unconditional. I do not mean that the natural man could understand it, because the natural man cannot understand natural things when they pertain, or are used, to teach spiritual things. This can easily be ascertained by noticing the

difference in the construction of the language used in the Bible and the newspaper. So it is in this case. All men (the spiritually unlearned) put a condition in it. They often lament over the matter that the youngest did not stay at home, not knowing that he could not. They, as often, lament because more of their hearers do not come home as he did, not knowing that each prodigal does come home when starvation drives him. Starvation will not let a man do as he pleases. It was not optional at all with him, it was necessary. That necessity became so great that it made him willing to have changes wrought. Subsistence reached the stage that the conditions under which it came did not matter. Is not this your experience, brethren? Is there not such a hungering for the food of your Father that you are willing for him to have complete charge of your life? Do you not feel that anything he orders will be too good for you? This prodigal no doubt had known splendor, he had known what fancy dress had been, he knew the state of the servant, he had looked with disdain on them, but this matter of something to eat occupies his whole thought. Such a change has been wrought upon him that he sees himself a vile, condemned sinner. He knows that he is not fit to fill a son's place. He went away in riotous living, and that carries with it plenty of clothes, but as he comes back they have lost their significance. He is so anxious to get home that he is willing to be as one of the servants. Let us notice that he did not ask to lose his sonship. He acknowledges his unworthiness to be called a son, but so willing has he become that he is willing to be "as a servant." How changed he is now from being called a son to being as a servant! He knew the custom of this country in which he lived, he knew a servant went barefooted. Although he knew the privations and hardships that such a procedure would bring, he was willing to go without shoes. My precious brethren

and sisters, have you felt this? Does not the grace of God seem wonderful to you? If you have really felt this condemnation and have heard your Father say "put shoes on him" you have indeed been blessed. It was the custom in that land to put off the shoes on entering the house. It is true now, little children. No shoes are needed in the house of the Lord. They are given for the journey. How precious the sight to see the beloved of the Lord in his house without shoes. No need of them in his house, they are for the journey. Did you notice that they are shoes "put on?" Shoes are given to each of the Lord's humble poor. They are "put on" them. Solomon sang about the beauty of the shod feet of the beloved (S.S. 7:1), and may I ask what condition there is in being shod? They did not send any searching party after the prodigal, yet he was brought to the place of shoes. Could he help coming? Did he get shoes by good works? Were they placed nearby and he told to place them on his feet? Brethren I love the doctrine of God's putting on shoes. Do you? W.D.G.

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## MEMORIAL

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Resolution of respect for Mrs. Levi Hall

Whereas, it has pleased Almighty God, our Heavenly Father, to remove from time and from our midst our precious sister, Laura Hall, born 1874 and passing away Dec. 12, 1943 at her home at Blairs, Va. therefore, be it

Resolved, that we desire to bow in humble submission to the divine will of our Master, knowing and realizing that he doeth all things well. Oh, for grace to own his hand in all our little trials.

Resolved, that in the passing of our dear sister, she will be missed in her church in which she has been a faithful member for years.

Resolved, that we extend to the bereaved family our sincere sympathy, that a copy of these resolutions be spread on the record of Malmaison Church, and that a copy be sent to the family, to Zion's Landmark and the SIGNS OF THE TIMES. Done by order of the church at Malmaison.

D. V. SPANGLER, Moderator  
R. S. WILLIAMS, Clerk

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## OBITUARIES

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It is with a sad heart that I undertake to write of the passing of my dear father, DAVIS BURCH, son of Geo. A. J. and Eliza Garnett Burch. He was born in Fayette Co., Iowa, March 14, 1861, and was called from this life of many trials and tribulations Dec. 23, 1943 at his home in Bellingham, Wash., to his eternal home to be forever with his blessed Saviour whom he loved more than life, and often longed for the day when his Master would call him to come home, "thou good and faithful servant." If there was ever a faithful servant he was surely one, never missing a meeting if he was able to get there, often going when he was hardly able to go, yet he would go and preach. Though the members were few in number he felt it his duty and was anxious to go, and although only two or three were gathered together the blessed Lord was in their midst. He was born in a log house near where the town of Oelwein now stands and lived there until his fourth year, when with his parents, one brother, grandparents, Steven and Elizabeth Garnett, moved to Chickasaw County on the banks of Little Cedar River, where his father and grandfather ran a grist mill, and where he grew to manhood. He has told many times where the Lord found him in a waste howling wilderness, appearing to him when a child five years old, and his life was changed, and he seemed different from the rest of his playmates. He did not realize it was God's hand leading him about until the fall of 1880 when he had a strong desire to go to Oelwein where his grandpa Burch lived and was pastor of the Otter Creek Church, where they held meeting in the schoolhouse, and went as he thought just to be with his cousins, yet he went there full of trouble. It was the first Old Baptist meeting he had ever attended, it was strange to him and seemed his life was preached to him. It hurt him terribly to think they knew what a wretch he was, but when his grandpa saw him crying he knew the cause and had him relate his experience to the church and he was gladly received. His sorrow was changed to joy but he was not baptized until in April 1881 by his grandpa, Elder James Burch, into the fellowship of the Otter Creek Church. In the fall of 1885 he went to Osborn County, Kansas, with his brother Frank in covered wagon, where his father, mother, a sister and brother had gone a month earlier by train. There he married Mollie B. Frazey, Sept. 1, 1886 who survives him. They moved to Ellis County where their children, nine in number were born. Two sons died

in infancy, Mrs. Grace F. Young passed away June 6, 1943, Mrs. Mabel L. Utley passed away in Oregon Nov. 20, 1910. Surviving are Mrs. Hattie J. Clements, Wapato, Wash., Mrs. Blanche B. Brown, Mrs. Ethel Weathersby and Roy B. Burch of Bellingham, Wash., and Ted F. Burch of San Diego, Cal. There are also surviving one brother, Frank Burch of Long Beach, Cal., twenty-seven grandchildren and twenty-seven great-grandchildren and numerous cousins, nieces and nephews. He moved his family to Sedro Wooley, Wash. in Oct. 1907 where his parents were living, then moved to Whatacome County in May 1911 where he farmed until he was no longer able to do farm work. In August 1923 he and mother moved into town where he lived his last days. He was bedfast for three and one half to four years but did not suffer much which was a great blessing. He has been such a comfort to me all my life. When I went to him with my troubles, as I often did, I most always found his advice right. Now he is gone I do miss him so much and feel so alone in the world, although I am thankful there are still a few Old Baptists I can find comfort with. Elder A. D. Hughett of Yakima, Wash. spoke words of comfort to us and hymns 275 and 488 Beebe's Collection were sung. His body was then laid to rest in Woodlawn Cemetery to await the resurrection morn when the dead in Christ shall be raised to life everlasting. Hymn 609 was sung at the graveside. Although we do miss him we could not wish him back in this world of suffering. His devoted daughter.

(Mrs.) BLANCHE B. BROWN

Sister EFFIE MALCOLM died suddenly on November 1st, 1943, at her home in Payne's Mills, near St. Thomas, Ont. She was the daughter of the late Neil and Mary McAlpine. Though twice married, she had outlived both her husbands, and leaves to mourn her loss, by her first marriage, one son, Neil Sells of Toronto, and four daughters, Frederica Sells of St. Thomas, Mrs. Clarence Eaton of Bay City, Mich., Louise and Elizabeth Sells of Los Angeles, Calif. She also had a son by her second marriage, Archie Malcolm, now serving overseas. There are also four grandchildren, and one brother, Neil McAlpine of Lambeth, and four sisters, Mrs. W. H. Silcox of Portland, Ore., Mrs. T. H. McColl of Tilbury, Mrs. N. Graham of Byron and Mrs. E. C. Gilbert of Payne's Mills. Sister Malcolm was born March 24, 1868, making her stay here over 75 years. She had excellent qualities which endeared her to her friends, but especially we would mention the many evidences that were

manifest in her that she had been with Jesus and learned of him. On more than one occasion she told the writer that hymn 1265, Beebe's Collection, expressed her mind, especially the second verse, "I love to meet among them now, before thy gracious feet to bow, though vilest of them all." She delighted in the assembly of God's people and her religion bore her spirit up under the many and great trials she had to pass through. Such was God's goodness to her, that at the end of her days she could say—"Goodness and mercy has followed me all the days of my life." She united with the Covenanted Baptist Church, October 2 1909, and was baptized by Elder H. C. Ker. She was a very faithful and exemplary member, beloved and highly esteemed by her brethren and respected by all who knew her. She was ever fearful of herself and thus showed forth the praise of Him who had called her from darkness into His most marvelous light. Her many trials, sanctified by the Spirit, brought to mind God's benefits of old. The fear of death had been taken away, and often she told her brethren she longed to depart and be forever with the Lord. Her sudden death brought sorrow to her children and her friends, but we believe it brought sudden glory to her. The writer spoke to a large company of relatives, brethren and friends who assembled to show their love and respect to the departed, and sympathy to the sorrowing. The interment was in the Frome Cemetery.

(Elder) GEORGE RUSTON

ELISHA CALVIN HOLLOWAY was born March 13, 1873 and died Dec. 3, 1942 making his stay on earth 69 years, 8 months and 20 days. He was the eldest son of J. Goldsborough and Gertrude M. Holloway of near Salisbury, Md. He was blessed with a kind, considerate disposition for those around him, ready to help if possible, where help was needed. He grew to manhood and on March 13, 1907 was married to Miss Mary C. Nottenstein making his home near Snow Hill, Md. He came to our monthly meetings and after a few years asked for a home with the church, was gladly received and baptized by Elder T. M. Poulson June 11, 1911. After a few years he moved and settled near Salisbury asking Snow Hill Church for a letter of dismissal that he might unite with the Salisbury Church. This request was granted although we were loath to part with such a useful member. He remained a highly esteemed member of Salisbury church until time was no more with him. Brother Cal. as he was familiarly called, loved the assembly of saints, loved the doctrine of God our Saviour so his seat was filled at our meetings when able,



and sometimes seemingly when not able to be out for he was greatly afflicted during his latter years. There was no murmuring or repining from him, but he felt rather to say with Job, "Though he slay me, yet will I trust in him." Besides his widow five children are left to mourn the loss of a kind, indulgent father namely: W. Ralph Holloway, Philadelphia, Pa., Miss Ada Holloway, Army Nurses Corps, Indiantown Gap, Pa., E. Calvin Holloway, Jr., Mrs. Grace Adkins and Miss Esther C. Holloway, Salisbury, Md. There are several grandchildren. He also leaves two sisters, Mrs. Bertha Richardson, Newport News, Va. and Mrs. Grace H. Hastings, Salisbury, Md. Both sisters are highly esteemed members of Salisbury Church. He also leaves an invalid brother, Victor Holloway, who makes his home with sister Grace and her husband. The funeral service was conducted by Elder H. M. Bennett in the Salisbury meeting house after which his body was gently borne to the family burial lot in Parson's Cemetery there to await the resurrection morn.

"Asleep in Jesus! blessed sleep,

From which none ever wake to weep!"

May all who mourn be enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

M. E. HOLLOWAY

MARY GEORGE PIPPIN SADLER departed this life early on the morning of Dec. 19, 1943 in Mercy Hospital, Baltimore, Maryland. The immediate cause of her death was angina pectoris. She had been in declining health for several years, and for the year before her death she had been confined first to her home and later to her bed room. Born on her father's farm in Edgecombe County, N. C., near Tarboro, February 13, 1866, she lacked but a few weeks of being 78 years old. Like her father and mother, Joseph H. and Sarah E. Cherry Pippin, she was a devoted member of the Old School Baptist Church, having united with the church a very young woman, under the ministry of Elder Andrew J. Moore, pastor of Hopewell Church, Whitakers, N. C., which her father and mother aided very materially in building. Later her church membership was transferred to Ebenezer Church in Baltimore of which she was a member at the time of her death, Elder D. L. Topping being her pastor. Mrs. Sadler's early education was at the hands of personal tutors in her home and later at the Wilson Collegiate Institute, finishing at the Richmond, Va., Female Institute. Mrs. Sadler's father died a comparatively young man but her mother lived to

the advanced age of 92 years. On March 30, 1892 Mrs. Sadler was married to Ryland O. Sadler, D.D.S., by Elder Andrew J. Moore. They chose Baltimore as their future home and lived happily together in that city for nearly fifty-two years. One daughter, Mrs. Elizabeth Sadler Hinrichs, three grandchildren and Dr. Sadler are left to mourn the passing of this splendid, christian woman. Her faith was firm, and her hope was in the Dear One who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Her remains were removed to Enfield, N. C., and there in the presence of a host of relatives and friends, and after a most fitting and impressive funeral service conducted by her lifelong friend, Elder Julius C. Moore of the Hopewell Church, were tenderly laid to rest in the family burying plot in Enfield Cemetery. "Them also which sleep in Jesus will God bring with him." 1 Thes. 4:14. Written by her bereaved husband.

NANCY EMELINE RUTLEDGE was born Aug. 3, 1845 and died Jan. 11, 1944. She was the daughter of Mr. and Mrs. Thomason Moore. In 1879 she was married to W. O. Rutledge who preceded her in death 19 years. With her family she came to Texas in 1885 and lived in Parker Co. for 55 years. Four years ago she moved with her family to Ft. Worth where she lived until death came. She is survived by three children, O. T. and O. L. Rutledge of Ft. Worth and Mrs. Dora Staggs of Guthrie, Okla. There are twenty-nine grandchildren, forty-seven great-grandchildren and six great-great-grandchildren. Her friends were numbered by her acquaintances. She received a good hope in Christ in her early life and was very much devoted to the work of the Lord. I do not have the date when she united with the church. Her husband was an able minister and very gifted in the Scriptures. He went far and near to preach the gospel with power sent down from heaven. The old Mount Zion Church held her meetings in their house for several years which was a welcome place for every one that came. After the death of Elder Rutledge the church did not meet for several years, but sister Rutledge's friends decided to give her a birthday dinner and she invited me to come and preach that day. This I did and that revived the church so that we held meetings at the old home every first Sunday in each month until she moved to Ft. Worth. We had meetings in the home there a few times, but she became so feeble in mind and body they were discontinued. One can readily see she was a true believer in Christ. Old things of nature

had passed away with her and all things had become new. She was continually in conversation on the things of God's kingdom, talking of his glorious power in the salvation of poor, lost sinners. She was a great mother in Israel. The writer tried to speak words of comfort from 2 Cor. 5:17. The attendance was small on account of severe, bad weather. May the comforting influence of God's Holy Spirit abide with the bereaved family, and lead them in paths they have not trodden and ways they have not known; make crooked things straight for them, and enable them to feel that greater is one's death than his birth. May the good Lord bless all that mourn in Zion.

(Elder) C. Y. OSTEEN

**PERMANENT OFFER**  
(until further notice)  
**TWO BOOKS**  
**PREDESTINATION AND RESURREC-**  
**TION 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.

**TO OUR SUBSCRIBERS**

Please watch the wrapper covers of your paper to see whether or not you are behind with your subscription to our family paper. Opposite your name appears the date to which you are paid. If you are behind and can conveniently send in what is due it will be greatly appreciated.

This is simply a REMINDER to those who have either overlooked or neglected the matter, and to all who respond to it we say in advance, thank you! R.L.D.

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

R. LESTER DODSON.

**AUTHORIZED AGENTS**

**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.

**GEORGIA**

Elder H. O. Nash,  
431 Hardendorf Ave., N. E. Atlanta, Ga.

**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.

**NEW JERSEY**

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

**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.

**OHIO**

Elder Geo. L. Weaver,  
16116 Westview Ave., Cleveland, 20, Ohio.

**OKLAHOMA**

Elder W. N. Green, Box 654, Altus, Okla.

**OREGON**

Elder C. W. Bond,  
Island City, Oregon.

**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.

**NOTICE**

Will those who have notices of SPECIAL MEETINGS to be published, please send them to us six weeks prior to the month in which they are to be held? R. L. D.

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

We will furnish extra copies of the *Signs of the Times* at the following prices: 1 copy, 20 cents; 3 copies, 50 cents; 6 copies, \$1; 12 copies, \$2. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

### NOTE OF THANKS

McLeod, Texas

Dear Elder Dodson:

Elder J. C. Sikes, Sulphur Bluff, Texas, wishes to acknowledge and thank his many friends who have contributed to his aid. He has returned from Abilene, Texas, where he took treatment for rheumatism and other ailment and needs a month rest. His treatment was successful. Thank you very much. J. B. McLEOD

### CHANGE OF ADDRESS

1st Lt. Henry Townsend, Jr. from Media, Pa. to ASN, O-1113485, Company A 246th, Engineer Combat Battalion, APO 230. Care Postmaster, New York, N. Y.

## 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.

Beulah Primitive Baptist Church meets each 4th Sunday at the end of old South Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor.  
J. A. CURTIS, Clerk.

Salem Primitive Baptist Church meets each 3rd Sunday, Panama City, Fla.

F. A. COLLINS, Pastor.  
C. H. BYRD, Clerk.

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

F. A. COLLINS, Pastor.  
B. G. KINGRY, Clerk.

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

F. A. COLLINS, Pastor.  
J. W. BASS, Clerk.

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

AMOS SELLERS, Clerk.

Mt. Gilead Primitive Baptist Church, located 5 miles North of Hartford, Ala., holds services each 3rd Sunday and Saturday before. Order of preaching Elders F. A. and J. J. Collins on Saturday, and Elder J. J. Collins on Sunday.

A. E. SORRELS, Clerk.

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 Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.  
H. L. ROGERS, Clerk.

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.

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.

D. L. TOPPING, Pastor.

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

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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
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. 112

RUTHERFORD, N. J., MAY, 1944

No. 5

## CORRESPONDENCE

721 N. Main St., Eureka, Kans.

ELDER R. LESTER DODSON, SIGNS OF THE  
TIMES AND BRETHREN:

I would like to write a little to the brethren of the *Signs of the Times* if you deem it worth a place in your good paper, if not cast it aside as worthless like the writer. My subject is, "When the Son of man cometh, shall he find faith on the earth?" One of the outstanding and most convincing signs of the nearness of the second coming of our Lord is to be found in a widespread departure from the faith of our forefathers, and a declension in the old time standards of morality. This is made very plain in the prophecies in the Scriptures regarding the Lord's return. Concerning the day of the Lord's second coming, Paul wrote, "That day shall not come, except there come a falling away first." 2 Thes. 2:3. Paul referred to this same development when, in writing to his associate, Timothy, he declared, "In the latter times some shall depart from the faith." 1 Tim. 4:1. Our Lord himself, when explaining to the disciples the signs which would be given as evidence of the nearness of his second coming, declared of the last days, "Iniquity shall abound." Matt. 24:12. In this same chapter verse 24 our Lord further described the devel-

opments preceding his return to the earth as follows, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." In fulfilment of these ancient predictions we are having to-day many evidences of a great apostasy all about us. Men have fallen away from the truth and have departed from the faith. The religion of Christ has withstood all attacks from the outside, but to-day it is being attacked from the outside and also from the inside. False leaders are undermining the loyalty of God's people. They have divided the church of Christ, they are assailing its fundamental teachings, they are leading a tremendous assault upon the very citadel of christian truth. In Christ's name they deny Christ, they deny his deity, his creatorship, his virgin birth, his divine sonship, his authority as a teacher sent from God, his fulfilment of divine predictions, his miracles, his substitutionary death, his resurrection, his ascension, his divine intercession and priesthood, and his certain coming again. As we look about us to-day we are compelled to acknowledge that the developments foretold by our Lord and Master are taking place before our very eyes, our generation is one of abounding iniquity and positive departure from the old time faith. The world

in which we live to-day is controlled by forces and influences which deny the counsel of God and defy the command of conscience. These influences have brought into being, and placed themselves in control of, all the arts and devices of the greatest machine for deceptive propaganda ever known on earth. They are employing these agencies of propaganda to appeal everywhere to the eye, ear and mind of young and old in behalf of persuasions to loose living, wrong thinking, false ideals; they utilize every color of the rainbow, every device of artistry to allure to the pagan way of life; they surround indecency, degradation, vice, and debasing, soul-destroying habits with a halo of charm and sophistication in the name of science; they advocate both alcoholism and atheism in the name of the same science; they recommend booze and cigarettes for steady nerves and cool heads in the name of health and hygiene; they urge near nudity and revolting paganism as wholesome roads to happiness; they counsel divorce and compassionate marriage under the banner of a new religion; they teach animalism; they camouflage communism as an altruistic movement to elevate the underprivileged under the guise of the more abundant life; they encourage the most flagrant greed. The sound ideas of the Bible way of life, its wholesome convictions, its pure thoughts, its high ideals, its God given truths, which are our intellectual and spiritual inheritance from our godly forefathers, are under the most devastating attack to-day. Those things which men have considered most worth living for, such as decency, truth, righteousness and religion, are now being assailed by treacherous and far-flung propaganda, which flaunts itself in all the latest and most alluring devices invented by man, and by this a sinister effort is being made to overwhelm the race by filling men's minds with artificially engendered greed, lust, license, hatred and envy. The newest inventions, instru-

ments and agencies of high pressure, streamlined propaganda have been laid hold of and are being employed by men of evil, debased minds who have developed the capacity to use them on a world-wide scale to corrupt the whole race of men. There is a remarkable description of religious developments in the last days just preceding the return of Jesus Christ in a prediction made in the writings of Paul. These are his words, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. The full force and meaning of this prediction will be brought out more fully by a careful word by word analysis of this appalling catalogue of evil. It should be noticed first, however, that all these evils are to manifest themselves upon church members, professed christians. They have "a form of godliness" but deny "the power thereof." In fulfilment of these striking words, the religion of this day with many is merely a philosophical speculation upon truth connected with man's soul. With others it is the performance of relative duties; with others it consists in admiration of the Bible as a book of literary excellence; with others it is the adoption of a creed or connection with a church; with others it consists in bustle and external zeal in good works, but in nearly all lacks life—that profound intense glowing life which so marked the religion of Christ in earlier times. It also lacks simplicity and freshness, it is hollow and shallow. Here is God's own photograph of religious conditions to prevail "in the last days." *"Lovers of their own selves."* Church

members to-day profess to love God and his cause, but when God's word demands of them any self sacrifice it becomes obvious at once that they love themselves more than they love God. They place their own interests first in all their hopes and aspirations. The only cross they are willing to bear is one made of gold worn as an ornament. "*Covetous.*" Men to-day are covetous. There is deep-rooted, ingrained, unprincipled covetousness; there is oppression, robbery, immorality, fraud and even murder all for gold; there is an inordinate lust for wealth and greed of gain, this is a money loving age. "*Boasters.*" Wherever one goes to-day he finds a spirit of self praise, a spirit of boasting. Men boast of their skill, of their talents, of their strength, their power, their prowess, even their criminal excesses, the hearts they have broken and the virtue they have despoiled. "*Proud.*" Pride of every kind is prevalent to-day. There is national pride, political pride, religious pride, pride in dress, pride of every grade and class. In no previous age have men become so devoted to pride and luxury. "*Blasphemers.*" This word comes from the Greek, blasphemo, meaning to speak evil of, to slander, to defame, to revile. In this sense blasphemy surrounds us to-day on every side. We hear it in the streets, homes, stores, factories, banks, offices, cars, parlors, on the sea, on the land and in the air. It is printed in the newspapers, magazines and books. This is an age noted for evil speaking and blasphemy. "*Disobedient to parents.*" Obedient children to-day are rare. There is a breaking away from parental restrictions, a disregard of all parental authority and control, an open disobedience to parental will. This condition especially marks this age, and in this one respect there has been a vast change in the last half century. The children of our times are old in sin, knowing more iniquity at the age of fifteen than their parents know at forty. "*Unthankful.*" This is an age of ingratitude.

Men fail to thank God for his goodness, his mercy, his love and the blessings he sends upon them. Children fail to honor their parents or to give any return for their love and care. Men who receive favor to-day will tomorrow return evil for good. Trusts are betrayed, secrets disclosed and confidences violated by pretended friends. "*Unholy.*" This is an age of religion as far as profession goes, but there is very little genuine religion, very little holiness, very little reverence, very few of the people of God possess the full powers of undefiled manhood and womanhood, very few are entirely free from the influences of debasing habits, lust and appetites. It is God's purpose that the church shall overcome the world, but to-day it looks like the world is overcoming the church as far as this time world is concerned. There are none eternally lost that Jesus came to save, but there are many that lose their usefulness to the church militant in this world. They go in the broad way that leads to destruction, live after the flesh and die to the sweet fellowship of God's saints here in this time world. "*Without natural affection.*" This scripture is fulfilled to-day. Read the accounts of the murder of innocent children because they are not wanted, read the records of divorce cases, the desertions, the killing of aged parents by selfish children and then judge if this is not an age which is callous, unfeeling and without natural affection. "*Truce breakers.*" This is an age when very little dependence can be placed in the pledged word of some men. Treaties between nations become mere scraps of paper when they stand in the way of cherished ambitions. This is an age of truce breaking and implacability. "*False Accusers.*" False accusing certainly is a characteristic of the present time. There is a spirit of slander, calumny, detraction and false accusing abroad in the land, and it seems uncontrollable. Falsehood runs through the earth, multiplied a thousand times

by the press. In political campaigns there is too much of misrepresentation, falsehood and slander, but this is not confined to politics. "*Incontinent.*" This is an age of moral corruption, adultery is common, licentiousness is prevalent, illicit love fills the newspapers with tales of affinities, soul mates and crimes of passion, divorce is increasing at an alarming rate. "*Fierce.*" This is fulfilled in the calamities which nations inflict on one another in their conflicts. Should a visitor from another planet look upon the world's battlefields and behold the fire of great guns, see the mangled and broken bodies of the dead and dying, and witness the pain and misery which men deal out to one another, he would think he had lost his way and had reached hell instead of earth. There is a spirit of unforgiving, unalterable, unrelenting hatred between nations of men. "*Despisers of those that are good.*" It has been characteristic of all times that the evil hate the good, but the hatred of goodness and the good is a special characteristic of the present age. "*Traitors.*" This is a day when men who can be trusted under all circumstances are very rare. Trusts are accepted only to be betrayed. Even the closest friends cannot be trusted. Traitors are on every hand. "*Heady.*" This is an age characterized by headstrong, reckless dispositions. A headlong, feverish rashness prevails among men everywhere. "Patience is a virtue" has long since been discarded. Caution, prudence and wisdom are obsolete virtues. Everything must go through with a rush. Great questions upon which the destiny of nations may hang are settled too often by wild tumults of popular passion. "*Highminded.*" Men are haughty and self-sufficient. Youths just out of school suddenly make the astounding discovery that they know more than their elders. This spirit of conceit and self-importance also permeates professed christian people. Many will not accept the authority of God and the Bible, they

place their own opinions above the plain word of God. "*Lovers of pleasures more than lovers of God.*" This is an age of amusement and pleasure of every description. Even the so-called churches cannot get along without periodical frolics and shows. Ordinary pleasures are no longer sufficient to meet the requirements of this age of speed. There must be something wild, unnatural, exciting and thrilling. The motion picture craze has swept all classes from their moorings and is educating the young in crime and conjugal infidelity. National peril, appalling disasters by land and sea a world cataclysm of war and even close personal afflictions do not seem to deter or restrain the people from wild orgies of exciting pleasure. Mirth and madness rule in many minds. Pleasure rules the age. "Having a form of godliness, but denying the power thereof." Not only to worldlings but to some church members does this prophecy apply. It is a description of the sins of the church militant, the sins of those who bear the name of Christ, who make a profession of christianity, but who in reality are worldlings. This is an age of formalism and hypocrisy. Much of the religion of the present day is mere form, pomp and pageantry of make believe, pretense and appearance. It does not operate against corrupt human nature, it does not cure besetting sin. In these days all inward grace may be lacking, but the forms, ceremonies, confessions, observances, and tokens are outwardly adhered to. That is sufficient to-day to place and keep one's name on the church book enrolled as a follower of the lowly Nazarene. Most religion to-day is easy-minded religion, without conflict and wrestling, without self-denial and sacrifice. It is second rate religion in which there is little grandeur, little noblemindness, little elevation, little devotedness. It is a hollow religion with a fair exterior, but an aching heart, a heart unsatisfied, not at rest and with a conscience not at peace with



God. It is feeble religion, lacking the sinews and bones of hardier times—very different from the indomitable, fearless, much-enduring, storm-braving religion of apostolic and reformation days. It is uncertain religion, that is, it is not rooted in certainty and assurance in the life of a soul assured of pardon. As a result we behold bondage, heaviness, and irksomeness in the religion of the day. There is a speaking for God but it is with a faltering tongue; there is a laboring for God but it is with fettered hands; there is a moving in the way of his commandments but it is a heavy drag upon the limbs. The religion is inefficient and uninfluential. All this catalogue of sins spoken of by Paul as belonging to "the last days" we are to look for in the church, in apostate christianity, under an outer pretense of religion, and it is here these things are found. Amid the splendor of gothic piles and symbolic crosses, altars and images these sins prevail. The tide of vanity and pride rolls on side by side with tall steeples and accompanied by worldly worship. In Jesus Christ there is a redemptive energy, a divine eternal power. In him the world becomes empty, void, vain and loses its hold on the heart. This divine energy which elevates, regenerates and transforms men is to-day ignored and cast aside by the easy religionist of this age. They know nothing of the sacrifices, the furnace and flame from which the christian believer comes forth purged and made white. Their godliness is but a form. The religionists of today are perfectly at home in the externals of religion. They rejoice in pompous worship and ecclesiastical ceremonies, but in the inner life of the heart, the working of the Holy Spirit, the renewing of the mind, the beginning of eternal life in the soul, the new birth, the receiving of the word of God—in all such matters they are ignorant and blind. Their whole religious life is a round of forms. It places no restraint on unholy passions, ambitions and de-

sires. Preachers and people in large numbers have to-day departed from the faith once delivered unto the saints in the matter of accepting the fundamentals of the gospel. It is a common thing now for preachers to deny their Lord, to deny his pre-existence, his divine incarnation, his deity, his miracle working power, the divine authority of his teaching, his substitutionary and expiatory death, his literal resurrection, his ascension, his mediatory and intercessory priesthood and the promise of his bodily, visible return, and yet those who deny these essentials of christianity still desire to be known as christians. Christianity to-day, like its divine author, is being wounded in the house of its professed friends, and in this time so marked by hypocrisy and formalism and departure from the faith God has a word for his loyal, truehearted, sincere, faithful people. They are in the midst of this apostasy, surrounded by the faithless, hearing the trumpet give an uncertain sound, and likely to be confused. To them the apostolic injunction comes, "from such turn away." To such a voice as this let us give heed. While we mark the perils of our times and learn from them that we are in "the last days," let us by the grace of Jesus pray for him to keep ourselves pure in heart and mind for without him we can do nothing. Even Jesus said without his Father he could do nothing. Let your feet be placed or planted on the rock of God, and our spiritual ears will hear only the voice of the Great Shepherd of his sheep. Follow him alone. Let us turn away from the formal, the godless, the faithless and unbelieving, and turn to the oracles of God. Turn where perchance only a few are met together in the name of Christ, but to whom the Lord says, "there am I in the midst." Clearly then one of the great signs of our Lord's return is the departure everywhere manifested to-day from the old standards of morality, faith and righteousness. Jesus spoke of this departure

from the faith when he asked, "When the Son of man cometh, shall he find faith on the earth?" But this is spoken to the quickened sinner, not the dead in sin. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables." 2 Tim. 4:3-4. The last days then are to be marked by a turning away from the true gospel doctrine of Jesus. The Saviour listed the signs of his return when he said, "Because iniquity shall abound, the love of many shall wax cold." Mat. 24:12. Iniquity will or shall abound in the last days among all grades of society in the world and in the church or the so-called orders of men. It will become so abundant, shall so abound, that the love which many had for God and truth will grow cold, and they will turn away their hearts and lives and mingle in the iniquity and frivolity of the worldly ones. This then is the truth of the terrible apostasy, the infidelity and the fables of the religious world to-day. These things in themselves are the most convincing evidence that we are rapidly nearing the greatest event of all times, the personal appearance of the Son of God. And in this time when it appears as if the foundations of the home, society and civilization are crumbling, and the safeguards which men have erected to restrain the evil propensities of men are being destroyed, what ought the christian pilgrim to do? The Lord answers through his servant James, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. It will not be long now before the opening skies will reveal the coming Lord. Down the pathway of the glory-gilded skies the Lord of lords will and shall come — his face shining brighter than the sun in its strength, his form clothed with glory and radiance of heavenly majesty, his voice as the sound of many waters and as the sound of the dul-

cimer sweet, shall be heard through the shadows of death, and the graves shall give up their dead, the keys of death and the grave hanging at his side, his head crowned (not with thorns) but with a halo above which the sun pales, his flowing robes more beautiful than the rainbow. How magnificent will be this advancing pageantry of the skies! How sublime beyond all mortal comprehension will be the Lord Jesus when he shall be revealed from heaven with his mighty angels. Therefore, dear brethren, be of good cheer for Jesus hath overcome all things for his sheep. I mean the Lord's people which are the sheep of his pasture. The sheep are the only ones that Jesus came into the world to save from their sins, and they all became sinners by the violation of the one man, Adam. The sheep were the only ones that went astray and the Scriptures plainly teach that "the good shepherd giveth his life for the sheep." Matthew and John both testify to this fact. In hope of eternal life by the imputed righteousness and shed blood of the Lamb of God which took the sins of his chosen and elect people away forever. Farewell. God bless you all.

(Elder) C. A. HUNT

Route 1, Maynardsville, Tenn.

ELDER R. LESTER DODSON:

DEAR BROTHER DODSON:

I have never met you in this life and perhaps never will, but for some cause known only to God I am drawn in mind to write you, not because I am something, but because I am nothing and less than nothing and vanity before Him. I have received your book "Resurrection of the Dead" and have been reading, rereading, meditating and noting with a desirous mind to know the truth as it is in Christ Jesus our Lord. I especially admire the thought to "let all have their say." I am fully persuaded without a meek, lowly and quiet spirit no man shall see the Lord. The Bible teaches, "How unsearchable

are his judgments, and his ways past finding out!" No man by searching can find out God. It is by his Spirit we hope we have a hope, and we believe firmly that he hath done all things well and will manifest it at the appointed time to every one for whom he suffered and died on Calvary's cross. Paul, an apostle and servant of our Saviour, lets us know that there is a great contrast between flesh and spirit, and if we be led of the spirit we shall of the spirit reap life eternal or everlasting, but if led of the flesh we reap corruption. Let me add we have no say in the leading. Every tree which our Heavenly Father hath not planted shall be rooted up and cast into the fire (of his wrath). Let all grow until the harvest, and in the time of harvest he will send his angels (ministers) and he shall sever the wicked (children who walk after the flesh) from among the just. "There shall be wailing and gnashing of teeth." "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." Some say, we shall meet and greet him, and know and see him and all our loved ones in a happy re-union beyond this vale of tears in our bodies of flesh, blood and bones, but pure, holy, sinless, immortal, undefiled. Others say, this mysterious change takes place the next moment after death or at death of this sinner and all others of his sinful children at death. Paul says, "God giveth it (neither male nor female) a body as it has pleased him, and to every seed his own body." Again Paul affirms, "For as in Adam all die, (all Adam's family) even so in Christ shall all (his family the Father gave him) be made alive." We are "waiting for the adoption, to wit, the redemption of our body." We then will be pure, holy, undefiled, immortal and satisfied. We are a vile sinful mortal here now in hope of heaven and immortal glory, but then our body, soul and

spirit will be incorruptible in vast eternity. We fail to understand that we appear in his body like it came out of Joseph's new tomb, but in his most glorious, immortal body. That celestial body Paul affirms. How or when this is to be manifested doth not yet appear. God is not waiting in the sense we are waiting for anything. He is calling time away and is manifesting all this in their order as it hath pleased him. "The last enemy that shall be destroyed is death." When this is manifest no doubt he will set one foot upon the land and one foot upon the sea and declare by him that liveth forever and ever that time shall be no longer. Others say: "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." "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." My dear brother in hope, we do know:

"Plagues and deaths around me fly;  
Till he bids, I cannot die."

We do know each day brings us a day nearer the end of this life, what ere that end may be. The poet says, "On the land, on the sea, As thy days may demand, shall thy strength ever be." Rest assured when he shall have destroyed him that had the power over death, which is the devil, all will be well. He is King of kings and Lord of lords. "It is finished." He is the blessed and only Potentate. He has put death, hell and the grave under his feet for this unworthy, vile, sinful mortal now writing to you. Why should we fear? Must bring this letter to a close hoping I have written you in love, and with kindest regards to all who may differ with me. "Now we see through a glass, darkly." We do not claim to be perfect in this earthly Adam, only in the second man Adam, the Lord from heaven, a quickening Spirit. If there is a crumb herein, and you have space and think it might comfort a little one far away, you are at

liberty to pass it on through the *Signs*. If not all is well. Yours in hope of eternal life, which God who cannot lie promised before the world began.

JOHN E. WALTON

1158 Falls Terrace, Union, N. J.

DEAR BROTHER DODSON:

My cup was filled to overflowing this morning as I listened to you portray the glorious truth of that beautiful hymn and its connection with Psalm 23. Praise the Lord for giving you a message when you may feel at a loss as to what you should say, a message of comfort and cheer to a poor hungry soul who is content to gather the crumbs as they fall from the Master's table. Like the poor woman, if we could only touch the hem of his garment we would be satisfied knowing that he is able to say, thy sins be forgiven, "thy faith hath made thee whole." We live by faith, without faith it is impossible to please God. Where do we get faith? It is the gift of God, "the substance of things hoped for, the evidence of things not seen." By faith we know that all things are possible with God, that all things work together for good to them that love the Lord. Without faith it would sometimes seem that life is not worth while in such a world of turmoil and strife, but faith gives us strength to endure the many trials and hardships along life's rugged pathway that leads to that haven of rest where faith will no longer be needed. There we shall see him face to face, and when we awake in the likeness of our blessed Redeemer we shall be satisfied. By faith we know that God created heaven and earth and all that in them is. We realize more and more every day that faith is a great blessing bestowed on us by the giver of every good and perfect gift. Faith gives us a hope of eternal life in the world beyond this vale of tears. We hope for that which cannot be seen by natural man, and with patience we earnestly wait for the time when we shall

abide in heaven, there to sing praise to his blessed name forevermore. Great will be the joy when all that we have hoped for in this world will no longer be seen through a glass darkly, but will have come to pass. Then we shall see him face to face and rest in peace. The peace and joy of being born again, born of a spiritual birth in this world is so great that words cannot describe it. It can only be understood by those who have traveled the same road, therefore, the joy that awaits beyond seems too great to be comprehended by one so insignificant as I feel to be. I feel that I must tell you that the privilege of attending your church in New York City was a joy to me, and the greatest blessing I could have received when I left my christian home in West Virginia to live in New Jersey. My prayers and thanks to God can in no way express my feeling for such a bountiful blessing, it really seems too much for me. Sometimes I am made to marvel at the graciousness of our Lord and Master in directing me to come over there. If left to myself I am sure the pleasure of mingling with you and your little flock would never have been realized. In and of ourselves we can do nothing, the spirit is willing but the flesh is weak. By faith, we know we have passed from death unto life because we love the brethren; blessed assurance is given that we love the dear Redeemer because he first loved us and gave his life as a ransom for his people. What wonderful love was demonstrated when the dear Saviour gave his life on the cross that believers might have life eternal. Oh, what agony he must have suffered, yet was made to say, Father, not my will, but thine be done. Dear Lord, give us strength to say the same and not complain of our trifling troubles, which are so small when compared to the supreme sacrifice that was made to save poor helpless sinners from death, hell and the grave. Jesus came to seek and to save that which was lost, they who are not sick

have no need of a physician, but the poor worms of the dust need the never failing grace of an all wise God to redeem them and bring them out of the bottomless pit, to put their feet on the solid rock and place a new song in their mouth. Whereas I was blind I now see, the deaf ears have been opened to the glorious truth of salvation alone by the grace of God. Blessed assurance by faith, that he who has begun a good work in you will complete it. You are not left alone to finish the work, but by the grace of God you are led through paths you have not known. May God give you the necessary strength to continue with the publication of the *Signs* in this New Year, and may his richest blessings continue with you at all times. Please cast the mantle of charity over these rambling thoughts, then put them in the waste basket and all will be well with this poor unworthy sinner. Saved by grace if saved at all.

ELSIE LOEFFEL

Preston Hollow, N. Y.

DEAR ELDER DODSON:

I am sending the money in this letter to renew my subscription to the *Signs* which expires with the December issue. I thought to send it sooner but have not been feeling very well the last few days, but am better so I can get it ready to-day. I am almost ninety-six years old and cannot write as well as I once did so I ask you to excuse all mistakes. I do not think I will be able to write another order for the paper which I have always done myself. I hope I am prepared to die and that God will take me, but I must be reconciled until he takes me and I feel I must have the *Signs* to read. I have had them many years and have kept them, but I want to have them each year as long as I live. I pray God will give you health and strength to print them many years yet. My prayer is that you will live a long time and still be able to serve Him,

and that He will bless you with all needful blessings. Sincerely yours.

HATTIE B. ALGER

(A very small percentage of the human race are spared to reach the age of our beloved sister. She has been blessed in a two-fold sense by her Heavenly Father, and we are glad that she continues to have a mind to love and serve him for all the benefits which he has bestowed upon her, both temporal and spiritual. We are truly grateful for her petitions before the throne of grace that we might be given a long life, and enabled to serve our Master. While we know not what a day may bring forth, we are firmly established in the belief that we shall live to declare all that God has purposed concerning us, and that we will live out the full measure of time which has been allotted to us. Our life is in his hand and we are persuaded that, "Not a single shaft can hit 'Till the God of love sees fit." Again, we thank our dear sister for her thought concerning us. R.L.D.).

46 Cedar St., Kingston, N. Y.

MR. & MRS. ISAAC T. MCINTYRE,

DEAR BROTHER AND SISTER IN THE LORD:

Hope you had a good and profitable meeting yesterday. I have just been reading your letter again and we both enjoyed it, also your nice card. You said in your letter that brother McIntyre awoke with the hymn 784, Beebe's Collection, on his mind. "The righteous shall hold on his way." That surely is a good hymn. That word *shall* embraces a great deal and also affords much comfort many times. Those words were spoken by Job. Sometimes we receive comfort from the experiences of Job who was a man of true God given faith, who knew what it was to suffer, yet unwavering because of that true God given faith which is the gift of God, or God given wisdom which is the substance of things hoped for, the evidence of things not seen, or the very virtues of righteousness. Therefore, Job was able to hold on

his way, although his prosperity was changed to days of much adversity. Of this world's goods he had much in his possession and was in a position for natural pride, but there had to be a time for testing of Job. Like all of God's people there must be a time of testing. The ore as it is taken out of the ground in its natural state is not fit for use, it must pass through the fire. The dross that is mixed with the gold must be separated from it, and the only way is by fire. "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried," so says the word of God. "When he hath tried me, I shall come forth as gold." So it was with Job but he was able to hold on his way. Why? Because he was a man of God, and the word of God says, "The righteous also *shall* hold on his way." So with this man Job, he was able to stand in the day of adversity through the loss of all his earthly possessions, but the testing was not over yet. I believe that the children of grace find it much that way, that the testing is sometimes of long duration. But, oh, brethren let us remember God's blessed promise, they *shall* come forth as gold. Job did. Let us consider the account of Job a little further. Satan thought sure that he could overcome Job. Satan said, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face," so more and more testing Job must pass through. Yes, very severe testing, boils, putrefying sores, not only a few, but "from the sole of his foot unto his crown." Not only part of Job but his whole being must be affected. Satan surely did make us corrupt from the soles of our feet to the crown of our head, but when the stronger than he comes the strong man is bound. "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Nothing but the power of a great merciful God can enable one to keep his faith through such testing and still hold

on his way. Job's wife said, "Curse God, and die." Oh, what a difference from the words of Job who said, "Though he slay me, yet I will trust in him." The righteous *shall* hold on his way. "If God be for us, who can be against us?" Job is a wonderful type of a poor sinner saved by grace. He received double for all that he lost. The word says that the saved sinner receives double for all of his sins. How needful in this terribly sad and sorrowful day and age it is for us always to pray and faint not. How we need this faith to be strong, for if we have this faith without wavering, our house is on a sure foundation, not the sand, but on that rock which none can move which is Christ Jesus. Not even fire could harm the three Hebrew children, not even the smell of smoke on their garments. It loosed the bands with which they were bound and so worked for their good and they were unharmed. That God given faith enabled them to say, "Our God whom we serve is able to deliver us." Surely he did. The righteous *shall* hold on his way. Neither could the lions in the den open their jaws to harm God's servant, Daniel. The righteous *shall* hold on his way. Neither could the sea monster or the sea snuff out the life of Jonah. He must go to Ninevah to preach the word of God. The righteous *shall* hold on his way. So may it be God's will that our feeble knees may be strong that we may press on toward the mark of the prize of the high calling in Christ Jesus, who is the author and finisher of that blessed faith in the Son of God, that we *shall* hold on our way. We would like so much to visit at your place, and you come and see us. My wife joins me in love in the Lord. Your little unworthy brother in the Lord. AMASA J. SLAUSON

Anabel, Mo.

DEAR BROTHER DODSON:

I am sorry I have neglected sending in my subscription. I have no excuse but neglect. I wanted to send my sister's sub-

scription in with my own so waited to hear from her. I have never written you since I received your book on the "Resurrection." I enjoyed it. I know all Baptists cannot see nor understand all scriptures alike, but I cannot see why we should fall out with each other on small matters. The resurrection is a sweet theme to me. I cannot think we will know each other there as we know on earth, but we shall know as we are known, be as the angels of heaven. I believe I was once permitted to see a glimpse of heaven as I came up out of the water from being baptized. I seemed to leave this old earth, and floathing through the air I saw a company of white robed figures standing, all so happy, and I only began to realize I was on earth as I got to the congregation assembled on the banks of the stream where I was baptized. So when I think of heaven my mind goes back to that time. I did not see them there as sisters Mears, Bryant, etc., but all alike and my happiness was complete. I felt then I would never have any more doubts and fears, no sorrow or trouble, but as I went on I found there was plenty in this old world, but my trust in God has grown greater as the years go by. That was in 1901, and now in my sixty-eighth year I find he has been an ever present help in time of trouble, has never forsaken although I have felt at times he was clean gone forever. But no, when I call on him he ever hears and the everlasting arms are around and underneath me to sustain and bear me up on life's journey. I have been thinking I would write what I feel to be the Lord's dealings with me in bringing me from nature's darkness to a life of light. I did send it to a Baptist paper office but I have lost my copy and I want one so our children will know why their mother always esteemed the Old Baptist Church above everything on earth. We took them to church when they were small, and they continued to go with us until they went out to make homes of

their own, all far away from us now. I always believed "train up a child in the way he should go; and when he is old, he will not depart from it." While none of them united with the church I have heard them defend the Old Baptist doctrine, and I have taken great comfort in the scripture, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." May God guide you in the publishing of the *Signs* so no confusion enters its pages for our God is a God of peace and not confusion. Pray for me that I may always be found in the path of duty. I never want to grow cold or indifferent to God's church, the Old Baptist Church. In christian love.

(Mrs.) J. R. McAFEE.

(We wish to thank sister McAfee for her letter, which we are glad to publish, not only as a matter of record for her children that they may be kept in remembrance of her faith and great esteem for the true church of God, but also for the benefit of our readers. If we have correctly appraised the spirit of her letter it savors of true love for the cause so dear to us all. The recital of her experience recalls to our mind a somewhat similar experience of our own some years ago. We were speaking in connection with the subject matter found in Luke 20:27-38 and for a moment we felt lifted up in the spirit and saw our brethren, not as male and female, but as members of the mystical body of Christ. We verily believe that we were caught up from the earth, so to speak, and that the sight which we beheld was not seen by the natural or earthly eye, but rather that it was seen by the eye of faith and that the view which we saw was an heavenly one of the church as it is in Christ Jesus. We shall long remember the occasion. R.L.D.)

State Hotel, Walla Walla, Wash.

READERS OF THE SIGNS OF THE TIMES:

BRETHREN:

I sometimes meditate on the terms or

words that Jesus spoke, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers." John 10:7-8. I consider the thief is the serpent that beguiled the woman, Eve, in the garden as he captured and led the living souls into sin, for to break the law is sin. Here it was revealed that the serpent was a deceiver and came to steal so he was manifested before the Son of God. "For until the law sin was in the world; but sin is not imputed when there is no law." Rom. 5:13. The serpent beguiled Eve and the word of God had been spoken to her not to eat of the tree of the knowledge of good and evil, yet she was beguiled, stolen or captured, and then was a sinner and lay in sin and death. Note God never told the serpent not to eat of the fruit of the tree of the knowledge of good and evil so the devil is not a sinner by the transgression of the law. I consider the living souls into which God breathed the breath of life was led into captivity, and they sinned a sin that is forgiven for they never blasphemed against the Holy Ghost. They were naked, had not yet received a coat of skins, and as God's knowledge is over all things he (God) came and spoke to Adam. "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" (Read Genesis chapter 3). Here God gave them coats. Verse 21 reads, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Surely this coat is of the pure mercy of God and his mercy endures forever, yet they were in sin, or sinners by transgression. Even in this condemned state God made coats and clothed them. Read Isaiah 52:3-6. "They that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed." I consider the false teachers are yet rebuking the truth, speaking all manner of blasphemes. Jesus said "Marvel not, my brethren, if the world hate you." "If the world hate you, ye

know that it hated me before it hated you." As the servants of God in this our day set forth to defend the true gospel they meet temptations and rebuke. Jesus came and redeemed them that were led into captivity. They were sinners by transgression of the law. I consider the serpent blasphemed against the Holy Ghost. Such sin is not forgiven in this world nor in the world to come. "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 forever and ever." Rev. 20:10. I believe the serpent is the evil spirit and a deceptive thief for God cursed him above all the beasts of the field. I have written a longer letter than I thought. I cannot consider it to get space in the paper. Do as you think best. I hope to remain in love and fellowship. Love to all the brethren.

(Elder) PETER JONES.

1008 E. Allen Ave., Ft. Worth, Texas.

ELDER R. LESTER DODSON,

DEAR BROTHER IN CHRIST:

I surely enjoy the many good articles in the *Signs*. Sometimes after reading all through the pages I go back and reread them fearing I might have missed some good thing. Surely it is meat and drink our dear Heavenly Father has prepared for his children. Brother W. N. Green's article was magnificent. It seems like I could see him preaching as I know him personally and feel like he is a dear soldier of the cross. He is such a dear, kind and gentle preacher, yet firm in his convictions. Brother Dodson I have been called to go through deep trouble. My husband died December 16. He was sick six and one half months with cancer of the stomach. Nine doctors all pronounced it the same. He was bedfast only two and one half months and suffered so much. Nothing could be done for him except to ease the suffering. He told me he felt the Lord had been good to him although he had suffered, and merciful to



him all of his life though he confessed he was a poor, justly condemned sinner. He never united with the church. It was his request that brother C. Y. Osteen speak at his funeral and brother Osteen complied with it. He often told me he believed the old, firm, predestinarian Baptists were the true followers of the Bible teachings as he saw it, yet he felt it was too sacred a thing to unite with the church unless one could live up to its requirements. We feel lonely and sad, yet we feel the Lord is good. His mercy endureth forever. Our little church here at Ft. Worth, Texas has lost a good many members the last three years including our dear, faithful pastor, Elder J. R. Hardy. We still reflect upon his service here as a gracious, fragrant flower that in substance gives us a green spot in our memory that will never fade. I surely enjoy your many editorials, also the Associate Editors' contributions. May it please the Lord to uphold you by his free grace, that you may be enabled to publish the *Signs* for many years to come for the edification of the Lord's humble poor is my humble hope. Yours in hope of life eternal.

MINNIE C. JAMESON.

Box 22, Flanagan, Ill.

DEAR ELDER DODSON:

Find enclosed a check for \$2 for a year's subscription to the *Signs of the Times* beginning with January 1944. I have been a reader of the *Signs* for many years with the exception of this year although not a subscriber in my own name. I feel that I cannot do without it as it contains all the preaching of God's blessed word I get. May the good Lord bless you in your labors throughout the coming year is my prayer. A sister in hope.

FANNIE R. INGREY.

822 Convention St., Baton Rouge, La.

DEAR EDITORS:

I am enclosing \$2 for this year's subscription to the dear *Signs of the Times* as my subscription expires this month,

and I do not want to miss a copy as I enjoy reading it so much. If I know anything about what the Bible teaches this paper teaches the truth and that is what I enjoy reading. That is the most pleasure I have as I am very hard of hearing, therefore, I do not understand very much when I go to church. I have just come to this place since Christmas and do not know whether there is an Old Baptist Church here or not, but I surely hope there is. I am going to try to find it soon for it is so sweet to meet with the dear Primitive Baptists even if I cannot understand the preaching. Please send my paper to my new address as I will be at home here with my daughter for quite awhile. If I live to enjoy anything I do want my paper. Please pray for me and mine when it goes well with you. Your sister I hope.

(Mrs.) J. E. SMITH.

Route 2, Box 69 E, Huntington-2, W. Va.

THE SIGNS OF THE TIMES:

Brother Dodson I am sending \$2 for my renewal to the *Signs of the Times* and \$1 to help you in any way you feel to use it. I would not want to do without the dear old paper. I was so glad to see Elder J. S. Hunnicutt's name in the Associate Editor's column. I think he is a wonderful gift. He visits us often. I think the *Signs of the Times* is one of the best papers that is printed. We enjoy reading it so much. Your unworthy brother in hope.

FLOYD JOHNSON.

Route 2, Danville, Va.

DEAR BROTHER DODSON:

Please find enclosed \$2 for my 1944 subscription to the *Signs*. I do not get to hear preaching often, and I have no one close to me who believes as I do. When I get the *Signs* it is like a good friend. It cheers me up when I get so low, and it opens up a lot of the Scriptures to me. I enjoyed the article you wrote on "Who is the author of sin" so very much. May God bless you in your good work and comfort you through the new year.

(Mrs.) C. W. GILES.

## EDITORIAL

RUTHERFORD, N. J.

MAY, 1944

## SIGNS OF THE TIMES

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EDITOR

41 Addison Avenue

Rutherford, N. J.

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and remittances made payable to,*

SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

*"Nevertheless the foundation of God  
standeth sure, having this seal, the Lord  
knoweth them that are his."*

2 Timothy 2:19

While attending the Staunton River Association in Southern Virginia last summer, we used the above words as a text. We read in connection with the words in question verses fifteen to twenty, inclusive, and as the subject matter still lingers in our mind, we shall undertake to write on it at this time. We shall by no means attempt a repetition here of what we said on that occasion for that would be utterly impossible, but we do hope to be able to present, in part at least, the substance of what we said. For the convenience of our readers and in order to have before us the language that is contained in the verses referred to, we will here quote them: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus: Who concerning the truth have erred, saying that the resur-

rection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and earth; and some to honor, and some to dishonor."

Paul evidently felt it important that those who occupy high places in the church should study to shew themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth, otherwise he would not have been so careful to so instruct his son in the ministry, Timothy. He also must have felt the importance of admonishing him to "shun profane and vain babblings." Since there are some, who no doubt are guilty of this, it might be well to quote Webster on the meaning of the word "babble" as follows: "Prattle, talk childishly; murmur continuously; prate; repeat unintelligently; unmeaning or foolish talk; a confused murmur." Paul not only warns against such, but says "they will increase unto more ungodliness." Such as this would appear to be equally as bad, for Paul puts in the same category with the words of Hymenaeus and Philetus which he says "will eat as doth a canker," where they had erred concerning the resurrection by saying it "is past already: and overthrow the faith of some." But, regardless of the "babblings" of men and notwithstanding all their false doctrines, be it said to the everlasting comfort of God's elect that nothing in all the universe will ever be able to shake from their moorings those whose hope is in Christ the Lord, which hope, the apostle says, "we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

“Nevertheless,” says Paul, which means everything else to the contrary notwithstanding, “the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.” Every government or structure of any consequence must of necessity have a firm or solid foundation to rest upon, or support it, if it is to endure and withstand opposition, even the assaults of hell which are arrayed against God’s children here in this evil world. It is written that “all that will live godly in Christ Jesus shall suffer persecution.” Jesus himself told his disciples that “In the world ye shall have tribulation: but be of good cheer: I have overcome the world.” On another occasion he said to them, “Ye shall be hated of all men for my name’s sake. But there shall not an hair of your head perish.” Such assurances from their Lord and Master are sufficient to encourage them to hold on their way. In his sermon on the Mount, Jesus said, “Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew upon that house; and it fell not: for it was founded upon a rock.” This is that foundation of which it is said, “For other foundation can no man lay than that is laid, which is Jesus Christ.” But the apostle warns how a man should build upon it by saying, “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire.” Since the salvation of sinners rests wholly and solely upon the Rock, Christ Jesus, it is said that it “standeth sure.” There is

nothing weak or uncertain about it. It is not by works of righteousness which the creature can perform, but it is because of God’s mercy that he saves him, and this salvation is perfect and complete in God’s dear son in every sense of the word, for he declared that he finished the work which the Father gave him to do. Like all important covenants or official documents and papers of governments it is necessary that they bear a seal to show the authority that stands back of them. In this instance it is declared to be none other than the seal of the high court of heaven and the seal is “*The Lord knoweth them that are his.*” God, who sat down in the counsels of eternity and chose his people in Christ, even before the foundations of the earth were laid, must have full and complete knowledge as to who they are, and where they are, and there can be no doubt or question whatsoever as to this in the minds of those who have the faintest bit of knowledge of the truth. And Paul tells us in the eighth chapter of Romans that “whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.” To make the matter unalterably certain God not only predestinated that they should be conformed to the image of his Son, but—continuing in the language of the apostle — “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” Well could the apostle continue as he did, by saying, “What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who

is even at the right hand of God, who also maketh intercession for us."

We are glad that this all-important matter does not rest upon such a quicksand foundation as the creature knowing that he is the Lord's, for he is often perplexed, bewildered and confused to such extent that he knows nothing as he really ought to know it. Job said he could not find the Lord by going forward, backward, to the right or to the left; at the same time he exclaimed, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Is it any wonder that this same character should have said, "Though he slay me, yet will I trust in him."

To continue with the scripture we have quoted it says, "And, let every one that nameth the name of Christ depart from iniquity." What a solemn admonition this is. Evidently there was a needs-be for it, and probably still is to-day. We do not have to go visiting to find where it is, for it is written that "in a great house there are not only vessels of gold and of silver, but also of wood and earth; and some to honor and some to dishonor." This "great house" is none other than the church of God here in the world, and how sad it is to realize that every vessel in it is neither gold nor silver, but that there are some of wood and others of the earth and even "some to honor and some to dishonor." Does it not behoove each one of us to ask, Lord, is it I? The Lord's servants should most certainly take heed unto themselves, and unto the doctrine, lest having preached to others they themselves should become castaways. We may depend upon it that God will try every man's work of what sort it is, and he will try it though as by fire, and he that has used hay and stubble in the building of his work will find that it will be consumed as the chaff in the furnace, but he that has built wisely and used the proper kind of materials in building upon this foundation, which is Christ, will find

that the gates of hell shall not prevail against him. How about the one whose breast is full of malice, hatred, envy, jealousy and murder in his heart toward his brother? Shall he be accepted in the presence of him "who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself; and became obedient unto death, even the death of the cross." John said, "we love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." After all we can only judge the tree by the fruit it bears. It is by their works that men shall be known, and when they are put to the test it will be seen whether they are vessels of gold and silver or vessels of wood and the earth. How sad to see vessels of dishonor in the house of God! Prevent it, prevent it, blessed God by thy rich and reigning grace, if it be thy will, so far as we are concerned, is our cry.

At the Association referred to we took occasion to affirm our unshakable belief in the resurrection of the dead, which we again wish to do here. If our hope in Christ did not reach beyond this vale of tears and assure us of dwelling for ever with him in our heavenly home on high we would most certainly, of all men be the most miserable, but we are persuaded that nothing, including death, will be able to separate us from the love of God which is in Christ Jesus our Lord. In this connection, we have observed with much satisfaction that most of the brethren who have expressed themselves through these columns have stated that "It is sown a natural body; it is raised a spiritual

body," and with this we are in thorough accord.

We have been greatly comforted in our meditation upon the words, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and we earnestly hope that what we have written will be as a nail in a sure place to those who feel to be tossed about and harrassed with tormenting doubts and fears, to the end that they may be established and immovably fixed in their faith in God, and nothing will ever be able to cause them to waiver or turn aside from trusting in and worshipping the true God of spiritual Israel.

R.L.D.

#### THE RESURRECTION OF THE DEAD

Few men, perhaps, attain to greater heights of eminence in the respect and esteem of their brethren than did the late Elders P. D. Gold of North Carolina and P. G. Lester of Virginia. It has occurred to us that our many readers in that section of the country would be interested in having their memories refreshed regarding what those two able ministers thought on the much discussed subject, the resurrection of the dead. Elder Gold enjoyed the reputation of being able to say a lot in a few words, and while his article is very brief, nevertheless it says a lot. Elder Lester was more lengthy in his explanation of the subject, and while they may not have had identical views on this particular point, they were associated together for many years in their editorial work for Zion's Landmark. We can at least learn the lesson of charity one towards another from their example. These two articles are taken from the book which we published on the subject. R.L.D.

#### DECAY—IMMORTALITY

Exhaustion is evidence of finiteness and failure, and is the result of the wearing away of the agencies of nature. Vegeta-

tion springs forth in luxuriousness and with promise of long life in its early growth. But towards autumn it bears marks of decay, and fades and perishes before winter. The soil in its virginity puts forth crops that show its fertility, but soon exhaustion follows unless aids are added to stimulate productiveness. However, it may be recuperated by feeding the soil with suitable fertilizers. Man, the noblest creature on earth in his formation and rank, is equally as subject to succumb to the wear and tear of labor, and the taxing of his forces to compete with nature's demands. So that emaciation and death follow. His limbs weaken, his nervous system loses its vitalizing sensitiveness, his taste fails to enjoy the youthful zest of food, his energies relax and weaken, and man soon wastes away and ceases to have pleasure in things of earth. Even that mysterious character known as a christian who, at times rises above the dull powers of mortality, and finds pasture in the Carmel heights of heavenly manna at times becomes so benumbed by the corrosions of the earth, and the wasting of disease, and the gnawing of worldly care as to faint by the way.

*All such things of sorrow, decay and disappointment arrest our expectations of satisfaction in this transitory world of vanities, and furnish a ground of hope and expectation of another and enduring state of perfection—not created out of decay in this perishing state, but a resurrection where former things are done away, and all things become new—not old things made new but out of the old there springs up a new creation in which the desire of immortality dimly felt in the imperfect state as one is renewed in the spirit of his mind, as a vitalizing sense of love and divine joy warms in the soul, and kindles a flame of sacred love for things that never perish, and there appears the foundation and pillars, the frame and substance of a glorious build-*

*ing not made with hands, but eternal in the heavens, and its glories so entrance the soul as to persuade it of a better resurrection wherein mortality is swallowed up of life, and hope is perfected in fruition of eternal youth.* (The italics are our's. R.L.D.)

P. D. GOLD.

### THE RESURRECTION

(The following is the last article Elder Lester ever wrote and most appropriate since a short while thereafter he answered the call to enter eternal rest.)

I have been requested to write on the subject of the resurrection of the dead. I say of the dead, none but the dead are comprehended in this subject. Some of our able brethren north of us treat upon the subject entirely as to how it is with those who are dead, and not as to how it is with the living, for the living have never entered into the state of death but they are subjects of time and are vitally affected by the things of time and not of eternity, while the entity of the dead has passed from time into eternity, therefore the real existence or entity is in eternity while the dead in their natural condition are yet in time buried here in the earth, and as such know not anything, and we do not understand in their entity they are aware of the passing events in time. Therefore, in this separated condition, we do not seem to know anything in the sense that we are dead; hence Paul says "behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye." How long is this? It is so short it is immeasurable. That is how long we do not sleep yet we do sleep, in some sense. "Them also which sleep in Jesus will God bring with him" and they shall not be prevented by those of us who are alive and remain; and we shall be changed, resurrected and caught up to meet the Lord in the air, and so shall we ever be with the Lord. Our hope comprehends this blessed estate, not the grave but with the Lord in the air, in the spirit. "This mor-

tal must put on immortality" and "this corruptible must put on incorruption" so when this shall have taken place "then shall have been brought to pass the saying that is written, Death is swallowed up in victory." When does this take place? Things are brought to or come to pass in time when we shall find that we are more than conquerors over death and the grave and mortality is swallowed up of life; and we are with the Lord and so shall we ever be. One says "all my appointed time will I wait, till my change come." Till the resurrection comes. That is what it means, a change. It is sown a natural body, and it is raised a spiritual body.

*It is a common thought with our people that when one dies his spirit goes to God and we bury the body, but in the resurrection the spirit comes back and reunites with the body and both go to heaven together, but I do not find such scripture in the book.* (The italics are our's. R.L.D.)

Our existence is a mystery and cannot be explained. I am not attempting to explain it in these thoughts but rather show that I do not know anything about it really, but as we preach the wisdom of God in a mystery so I write. I hope that the hearts of some of our readers might be comforted to some degree at least. There is a difference from the way we look at the resurrection and the way it really is. There is a difference from the way that Christ was raised up and the way his people are. He lay in the grave and saw no corruption while they are corruption itself, and his resurrection proves that the dead are raised up. When Christ died the bodies of many of the saints arose from the dead and came out of their graves after his resurrection. They arose when he died and came forth after he arose; His death was their life and his ascension was their resurrection. He was not a pattern for their resurrection but he was it. "I am the resurrection and the life. If I be lifted up I will

draw all men unto me." The substance or virtue of his entity, his divinity draws people from the grave, they hear his voice and they come forth, at the present time and in time to come. We know that we, like a corn of wheat, must fall into the ground and die else we abide alone. God has ordained it that we die and has made the act of death the swallowing up of life. In this figure we find we die as we live or as the powers of death are being enforced in us at the same time the virtues and powers of life are being wrought in us. God has set seed time and harvest time and we know these are and that they must come in their own order. The good farmer prepares the soil as fallow ground and at the proper time and manner he breaks up this fallow ground and works it down so as to create and hold the season for germination of the seed and he sows the wheat into the ground and the season, the moisture, heat and other qualities take hold upon and destroy it in a sense but he looks for a great transformation, first the blade then the stalk and finally the full ear on the stalk. Paul knowing that some fool would want to know how the dead are raised up and with what body do they appear and he refers him to sowing the wheat a thing that he knows. God is a great husbandman; he farms creation, we see or read how he prepared everything for his work. He made all manner of life to bring forth after its kind and he made man, and while he made him of the earth in common with everything else yet he was of a different substance, and he commanded him to multiply and replenish the earth. And he made a helpmeet for him whereby he should multiply. He planted him in the garden of Eden but he did not fence the garden; he did not clothe the man and his helpmeet but left them in the innocence of their nature and nakedness and the devil was in the garden, and they being susceptible of his influence he approached them in such a form and manner as to

corrupt their morals, and lust which is of the devil had its conception, and he destroyed their innocence and multiplication set up and came into the family. This was God's way of multiplying without regard to his divine purpose in the election of grace. We are not to understand that the wisdom and eternal purpose of God so ran ahead as to provide the election of grace and in order to its utility so arranged to bring man into a state of sin and death as to need the election and salvation of grace. The affairs in the garden of Eden were to accomplish for which man was made to multiply and replenish the earth. The first man Adam was of the earth earthy, the second man Adam was the Lord from heaven. The things of the first man are incidental to the things of the second man, but they do not lead up to them, but those of the second man go back to those of the first man. It seems that while Christ was in the grave he went and preached to the spirits that were in prison. Salvation flowed out from the cross or from the grave of Christ, back to the former sea and forth to the hinder sea. The former subjects of grace are not made perfect without the latter. "Now is the accepted time, now is the day of salvation;" not yesterday, not tomorrow, but now. I am he that was dead and am alive and behold I live forever. We note that as the corn of wheat was dying it was living, the virtues that brought about its death brought about its life. It roots downward and springs upward and brings forth fruit. Its association is consequent upon its dying rather than upon its living and yet we live because he lives. We do not live to die but we die to live. "If we be dead with him we shall also live with him." Therefore as we die we begin to live. If man dies shall he live again? We die to the grave but we live unto God. Though our flesh be devoured yet in it we shall see God. Our friends come and spread flowers upon our grave but if we

have died in hope we do not need those flowers we know nothing of. We are not there, our entity is with God. It must be in the grave or with God. If with him we are resurrected from the grave. We come into our living entity. But in our mortal state or condition we have answered the sentence, "Dust thou art and unto dust shalt thou return;" and none but the poet has said that this dust shall be bidden to rise. It is a common belief among us that we shall rise from the grave. That is the best we can do with such a mystery. You ask me where we buried my mother and I can show you the stones that mark her tomb, but you ask me where she is and my faith says she is in the Paradise of God, that her conscious existence is there and in the final ending with her there will be nothing of her in the grave, for the grave shall give up its dead, death shall give up its dead. They that are in the graves shall hear the voice of the Son of God and shall come forth. That must be in the sense that the dead are in the grave at the time that is and is to come, which implies a mystery. We must again refer to the corn of wheat that falls into the ground and dies. And we note that as it dies it lives and though it comes up yet it leaves its impress in the ground but it is not there. We look for it in the harvest. "Them which sleep in Jesus will God bring with Him" and there they are ever with the Lord in the air and so shall they ever be with the Lord.

P. G. LESTER.

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

Mrs. M. E. Kuns, Cal., \$1; Mrs. D. O. Yeisley, Wash., \$1; Mrs. W. I. Stewart, Tex., \$1; J. MacKenzie, Can., \$9; W.Y. Chandler, Ind., \$3; Mrs. A. J. Crenshaw, Okla., \$2; R. A. Knight, N. J., \$3; A friend, \$50; Mrs. E. Smith, Tex., \$1; Mrs. C. E. Tacey, N. J., \$3; M. M. Absher, Ga., \$2; Miss C. M. Duffus, Can., \$3.

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**RESOLUTION OF RESPECT**

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Sister MOLLIE HARRIS, lovingly known as "Grandma," died Jan. 11, 1944 after an illness of about three weeks. Had she lived until Jan. 22 she would have been 95 years old. She leaves two sons and two daughters, a number of grandchildren, great-grandchildren, great-great grandchildren and a host of friends to mourn her loss. Her husband, a Primitive Baptist minister, died several years ago and she made her home with her son-in-law and daughter, Elder and Mrs. W. N. Green, who cared for her so tenderly and devotedly that her life was made comfortable, pleasant and happy. She had such a sweet, sunny disposition, and had grown old so gracefully that every one who knew her loved and admired her. Funeral services were conducted at the home of Elder and Mrs. W. N. Green by Elder C. D. Varnell, and she was laid to rest in the cemetery at Hollis, Okla., by the side of her husband, Jan. 13, 1944.

Whereas, it has pleased our Heavenly Father to call from our midst our dear sister Harris, therefore be it

Resolved, that it is the desire of the Little Flock Church that the wisdom of this Providence who has thus bereaved us, will also comfort and reconcile us all to whom the departed was near and dear, and be it further

Resolved that a copy of these resolutions be sent to the bereaved family, a copy be made a part of the church record and another sent to the *Signs of the Times* for publication. Done by order of the church while in conference at Altus, Okla., Feb. 12, 1944.

(Elder) W. N. GREEN, Moderator  
(Mrs.) LOU KESTER, Church Clerk

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**OBITUARIES**

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MRS. M. A. HARRIS. Surely it pleased Him who holds the keys of death to remove from earth another mother in Israel in her long hoped for reward. It has become my duty to give the readers of the *Signs of the Times* a sketch of her godly walk and inspiring life. Sister Harris, or Grandma Harris as she was commonly known among her brethren, sisters and friends, was born in Louisiana, January 22, 1849, and answered her Master's call to depart this life January 11, 1944. Her allotted time on earth lacked 11 days of being 95 years. Surely the mercies of her God accompanied her through her long stay in this world. She moved with her parents to Camden, Arkansas when but a child, and there grew to womanhood. She was married to William Overton Harris, February 6, 1868, who pre-



ceeded her in death about 26 years. To them was born six children, four girls and two boys. The first and third, Lula and Ophelia, preceded them in death. The remaining four are as follows: Mrs. W. N. Green of Altus, Okla., in whose home Grandmother Harris surrendered to her Master's call, L. F. Harris of Quanah, Texas, Mrs. Lena Hamilton, Los Angeles, Cal., and T. O. Harris of Silver City, N. Mexico. Mrs. Green and L. F. Harris were present to witness the passing of their noble mother. Besides her children she left to follow twenty grandchildren, fifty-four great-grandchildren and four great-great grandchildren, her dear kindred in Christ and a multitude of friends. Sister Harris united with the Old School Predestinarian Baptist Church with her husband about the year 1889. For fifty-five years she never suffered anything of a worldly nature to interfere with her attending her church service. She was indeed a Mother in Israel. It is not my purpose in this article to unduly eulogize or speak in too high a term of humanity. But I want you to know first that I mean and believe the power that manifested her life through this now peaceful body is God. We want to thank God for her life, and the sweet consoling evidence that he was her daily companion. What a privilege and inspiration it is to me to have known and been in almost constant company with her for about 27 years, as I have been in the family that long, and she has made our home her home the greater part of that time, partially dividing the time between our home and the home of her son, L. F. Harris. Soon after her daughter and I were married she lost her husband, and what a privilege and pleasure it has been to me these 27 years to journey along, and help care for such a lovely character as I know her to have been. She was a constant possessor of patience, love and forbearance, always calm and agreeable, possessing the same sweet disposition day in and day out, always seeing the good in everybody and everything. If she saw any bad she kept that in her own bosom. We all loved her while she was here with us, we now love and cherish the memory of her life. Grandmother just had one enemy and Jesus conquered that one for her in his death. She loved her family, her friends, her brethren and her sisters and her God supremely. She enjoyed her meetings and never missed one when it was possible for her to attend. Oh, how I will miss those nods of the head, when I was given liberty to comfort Zion. We had all the evidence needed that she had been with her God. She would often say she was just waiting for the Lord's time to pass by and take her away. Also would often say, "I don't know what I am left here for." When the Lord called for that spirit which he gave, the old body surrendered it without a struggle. She fell asleep in Jesus. Sweet sleep. "The Lord

gave, and the Lord hath taken away; blessed be the name of the Lord." "Blessed are the dead which die in the Lord." We have the evidence according to the revealed testimony, that Grandmother was one of the daughters of Adam's race that the Father gave the Son before the world began. If so, she was bone of his bone, and flesh of his flesh, hence, died in the Lord (blessed thought). We laid that, that died back to earth, but in God's account it is blessed and in the Lord. Weep not after her sorrowing relatives and friends, but rather rejoice that her name was written in heaven. In closing this obituary let me say that God has been manifested in the life of this noble character, and a purpose of his has been fulfilled. Let us remember to thank, glorify and honor God for that, and not the old Adamic nature, that is a part of all of us, that is where she would want the honor to go and not bestowed upon her. Elder C. D. Varnell of Abilene, Texas was summoned to preach the funeral. He spoke with liberty and to the comfort of the bereaved after which she was laid by the side of her deceased husband. There those bodies will lie side by side until Jesus comes to earth again. Then their bodies will be made spiritual and caught up in the clouds to meet the Lord in the air and ever be with the Lord. May God bless Zion everywhere. Written by her pastor and son-in-law.

(Elder) W. N. GREEN.

EFFIE J. JOHNSON BOLTON was born April 30, 1861, near Muncie, Delaware Co., Indiana, the daughter of Rufus Mellett and Martha (Riggs) Johnson, and died January 10, 1944, after an illness of 7 months, at the home of a daughter, Mrs. O. G. Albertsen in Piedmont, Missouri. She married Lewis D. Bolton, March 18, 1879, near Jefferson City, Mo. Six children were born of this union, two of whom survive. Three died in childhood, and a daughter, Mrs. Beulah B. Tucker of St. Louis, where the mother made her home much of the time, died 6 weeks previously. She leaves besides the daughter, a son, Lewis M. Bolton, of Des Moines, Iowa, seven grandchildren and seven great-grandchildren. Burial was in the Masonic Cemetery at Des Moines, January 14, and the services were conducted by Dr. Lewis Jacobsen, Pastor of the First Baptist Church. Her family included several generations of Old School Baptist ministers. A paternal uncle, Jesse Mellett, of Virginia came to Indiana and was the first pastor of Lebanon Church in Henry County. He lived from 1775 to 1846. Her grandfather, Dr. John Foster Johnson, a physician, was a personal friend of the founder of the *Signs*, Elder Gilbert Beebe. He traveled to Associations with him and was an elder well known in the United States and Canada. A compilation of his "writings" for the *Signs* was published in book

form in 1876, and covered a period of 30 years. He lived and had charges in Indiana, New York and Kentucky. His first son, Joseph Alvah Johnson, was to quote the father, "somewhat extensively known in the United States and Canada as an Old School Baptist minister; and a younger son, Dudley George, was also an Old School Baptist minister. Mother's great-great grandfather (Catherine Mellett Johnson's grandfather) Elder Joshua Hickman, born 1766, was an early settler in West Virginia and well known over that section as a Baptist minister. In fact his wife, Josinah (Van Meter) Hickman, said meetings were held monthly in Virginia in their home for 43 years. Now Marion County, W. Va. Then it was Monongalia County, Virginia. Father died in 1911 and mother has been a widow these many years. She attended meetings whenever possible and has faithfully read the *Signs* for a great many years. She would have been 83 years of age in a few months, but God in his mercy ended her period of suffering, and the words of her dying grandmother, Catherine Johnson, could be said again.

"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow."

"I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand."

Her daughter.

MABEL L. BOLTON ALBERTSEN.

MRS. ALICE LEANE CADE, nee Henderson, was born Dec. 29, 1867 in the State of Arkansas, and died Feb. 8, 1944. She was married to J. D. Cade Nov. 13, 1884. In July 1896 she united with the Hopewell Old School Baptist Church in Wood County, Texas, and lived a faithful life, always filling her seat when not providentially hindered, until the end came when the Lord called her from her labors to reign with Him where there is no more death nor parting of friends, sickness or pain. In the passing of sister Cade the church at Hopewell has sustained a great loss, but we hope it is her eternal gain. She leaves to mourn her passing nine children, four boys and five daughters. Mrs. A. S. Kinneer, Mrs. W. G. Ingram, Mrs. G. W. Rushing, Mrs. J. M. Floyd of Marshall, Texas, Mrs. Winnie Ingram of Dallas, Texas. The sons are Lannie, Hubbard, Travis and Rayle who is in the U. S. Navy. One son, Noble, preceded her in death in 1895. There are twenty-two grandchildren and seven great-grandchildren. The writer tried to speak words of comfort to a large concourse of relatives and friends from Rom. 15:4 after which her remains were laid in the Hopewell Cemetery to await the second coming of our Lord to raise our vile bodies from the graves. W. W. SLAUGHTER

#### TO OUR SUBSCRIBERS

Please watch the wrapper coverings of your paper to see whether or not you are behind with your subscription to our family paper. Opposite your name appears the date to which you are paid. If you are behind and can conveniently send in what is due it will be greatly appreciated.

This is simply a REMINDER to those who have either overlooked or neglected the matter, and to all who respond to it we say in advance, thank you! R.L.D.

### AUTHORIZED AGENTS

#### 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.

#### GEORGIA

Elder H. O. Nash,

431 Hardendorf Ave., N. E., Atlanta, Ga.

#### KENTUCKY

Elder G. B. Bird, Canada, Ky.

Elder J. S. Hunnicutt, Denton, Ky.

#### LOUISIANA

Elder E. J. Lambert,

P. O. Box 55, Lillie, La.

#### MARYLAND

Elder Harold M. Bennett,

Mardela Springs, Md.

#### NEW JERSEY

Elder Charles W. Vaughn,

Hopewell, N. J.

#### 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.

#### OHIO

Elder Geo. L. Weaver,

16116 Westview Ave., Cleveland, 20, Ohio.

#### OKLAHOMA

Elder W. N. Green, Box 654, Altus, Okla.

#### OREGON

Elder C. W. Bond,

Island City, Oregon.

#### 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.

#### NOTICE

Will those who have notices of SPECIAL MEETINGS to be published, please send them to us six weeks prior to the month in which they are to be held? R. L. D.

## THE RESURRECTION OF THE DEAD

Is the title of a book consisting of 172 pages and containing about thirty separate articles on the subject. It will be given FREE with a year's subscription to the *Signs of the Times* 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 per year. The price of the book alone is \$1. We regret to say that we have no more books on Predestination. R.L.D.

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

The Delaware River Association of Primitive Baptist Churches will convene for their annual meeting, the Lord willing, with the Kingwood Church at Locktown, N. J. Tuesday, May 30, 1944 at 10 A.M. Continuance of this meeting on Wednesday, May 31 will be optional with those present the first day. Our ministers, brethren and friends are cordially invited to be present with us. Those coming from points south may go by Penn R. R. direct to Frenchtown, N. J. where Mr. C. Hoff, Postmaster, will arrange for their entertainment, or a transfer to bus service may be made at Trenton, N. J. Buses leave the bus terminal at 132 Perry St., and stop regularly at the hotel in Flemington, N. J. There 'phone 313 and entertainment will be provided. Trains from New York on the L. V. R. R. will be met at Flemington on Monday P.M. and Tuesday A.M. Those coming by car the day previous should go directly to 192 Main St., Flemington where they will be provided for by the writer.

ALWILDA R. STRYKER, Church Clerk.

The Border Union Meeting of Old School Baptists is appointed for June 9, 10 and 11, 1944 to be held with the Salem Church, Weiser, Idaho. We gladly welcome visitors from other sections. Those traveling by bus or train should go direct to Weiser where friends will welcome them. Those coming by auto will find excellent highways connecting with U. S. No. 30 which extends from coast to coast and passes within two miles of Weiser. Those from the west on highway 30 pass through LaGrande, Ore. two miles from Island City, Ore. and we invite them to stop with us. Island City, Ore.

(Elder) 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.

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.

Beulah Primitive Baptist Church meets each 4th Sunday at the end of old South Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor.

J. A. CURTIS, Clerk.

Salem Primitive Baptist Church meets each 3rd Sunday, Panama City, Fla.

F. A. COLLINS, Pastor.

C. H. BYRD, Clerk.

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

F. A. COLLINS, Pastor.

B. G. KINGRY, Clerk.

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

F. A. COLLINS, Pastor.

J. W. BASS, Clerk.

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

AMOS SELLERS, Clerk.

Mt. Gilead Primitive Baptist Church, located 5 miles North of Hartford, Ala., holds services each 3rd Sunday and Saturday before. Order of preaching Elders F. A. and J. J. Collins on Saturday, and Elder J. J. Collins on Sunday.

A. E. SORRELS, Clerk.

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

W. L. SLUSHER, Pastor.

La Canda, California.

Salem 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 St., Mayfield, Ky.

O. W. PERKINS, Pastor.

The Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
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. 112

RUTHERFORD, N. J., JUNE, 1944

No. 6

## CORRESPONDENCE

### WILDERNESS

"For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness." Deut. 32:9, 10.

We find the word wilderness used many times in the Scriptures, and like all other scriptural writings they are invariably used figuratively, that is to convey a spiritual thought. If we fail to so read the Scriptures we fail to read them right, and fail to find that hidden meaning of the entire volume for there is even no small portion that has a literal or natural meaning. All is spiritually discerned. No private interpretation, no amount of theorizing will ever aid us or give us that spiritual insight in God's living truths. By nature we are all in a state of ignorance of the things of our God. All our God given nature with all its varying component parts, with every means of continuance and substance, as well as reproduction, every organ of our body together with every faculty of our nature fits us to live a natural life here on God's earth. That is, God gave us our natural eyes to see natural things with, so with our ears, our sense of touch as well as our natural mind. All are bounded by the elements of nature, and none can reach beyond that realm. Nature has not nor cannot change all down through the countless

ages, and despite all our boasted civilization we find beneath that thin veneer of culture the same old animal savagery that has been, according to history, the portion of all men in all ages. All men everywhere in all walks of life, be they rich or poor, bond or free, literally have all these things in common. By God's nature they are all alike. Even the saints of God in nature "were by nature the children of wrath, even as others." All speak one language (religiously speaking) until God visits them with revelation. All are strictly Armenian, and are richly satisfied in all the goods of their literally conceived religion, they feel no need of anything greater than their own armor in which they trust. God has given to them by his will all these possessions in this country (condition) to which they belong. They are all building that city whose towers will reach unto heaven. But our text is talking about a different people, a chosen people, the Lord's portion. This is a peculiar people. Unto them our God appears. First in the famine in their land (desert land). This famine dries up all their springs of Armenianism, their self-righteousness all becomes as filthy rags, they are made poor and needy, they become beggars, naked and hide themselves. Because of the famine they go down into Egypt in search of corn. This is their first birth, born of the wisdom of this world, the bond woman. This is the eating

of the tree of knowledge of good and evil, which makes them to know that they are naked and willing to try out any effort of the creature to get relief from their troubles, hence we see all men in all ages working untiringly on the fig leaf aprons for a covering for their nakedness. We soon find them in this waste howling wilderness. This is the confusion of their carnal mind when God comes down and there confounds their language. In this wilderness we hear their cries as the cries of the lost, we hear their mourning and sighing. Fear grips them and will not let them go, fear is their master to whom they try in vain to do service, and be it remembered, dear reader, that it was God who by his chosen servant led them into and through the wilderness. It was said of the woman (church) which John saw clothed with the sun, etc. after the Son was born, and after her child was caught up unto God and to his throne, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, etc." All of God's family are in this wilderness of carnality where we all are so nearly hidden by the luxurious growth and tangled mass of the theories of men, traditions, imaginations, doctrines of men and devils, formality and self righteousness that it is sometimes very difficult to distinguish between a subject of grace and one who is not. Often this woman is so covered with this growth that she might be mistaken for the beast (false church), but all of this condition is the doings of our God and is for her safety and protection when the old red dragon is wroth with the woman and goes to make war with the remnant of her seed. She is fed in this wilderness by the called of God, and I have no quarrel with those of God's servants who are blind, nor with the blind messengers which he has sent, for God has blinded their eyes for a glorious purpose even that they might preach the carnal preaching that will feed the chosen

of God (the church) in the wilderness. If we could be stripped of all our traditions, false notions and opinions, and could be permitted to see God's eternal truths perfectly and fully without a veil between, and could declare them in their fullness we would not be permitted to live, Jacob's family would murder us, and most certainly these truths in their fullness would not feed the church in the wilderness. God has called and qualified men, chosen and set apart, to lead them out of this tangled condition of confusion in this waste howling doctrine of their own carnal mind that is enmity against God, but not as the world believes. They are not let out literally to stay out, but only when God is pleased to visit us with the season of rejoicing when the gospel is preached to the dry bones, after this season is over and passed away we are back into the wilderness as before, all and every one. I have no thought that even the apostles saw it all or knew it all, they had only their portion, they saw in part and knew in part as well as we, and no doubt felt that the half has never yet been told. I have no doubt, however, that some few of God's family are blessed to more nearly come out of this carnal condition of wilderness confusion than the many who are not so blessed of God to see more clearly, but as for me I do not know that I have ever had a "heavenly vision." I sometimes hope I have, and some few times I have had such sweet assurance for a few fleeting moments that all doubts were gone, but if I have ever had this "heavenly vision" I have tried to preach many, many more times without than with this vision, or the appearing of him who is our life, our preaching life as well as our hearing life. The world as well as most Old Baptists call this the wilderness of sin, and they all believe that if a man will leave off certain bad habits and quit this or that so-called evil, then they are out of this wilderness, when if the poor deluded mortals could

but know it they are only the deeper in this wilderness. Certainly Saul was free from these so-called bad habits and yet he was one of the Jacobs that God found in a waste howling wilderness. The servant of God saw her and exclaimed, "Who is this that cometh up from the wilderness, leaning upon her beloved?" Her beloved has even been with her, is now, and shall forever remain with her and that to bless. She cannot come up from the wilderness without him, nor until she is raised up with Christ and made to sit together in heavenly places in Christ. We feel confident that we have a few times witnessed that coming up from the wilderness, both in our own feelings and from the expressions of joy in the faces of those we love, when the gospel of the Son of God is preached in its spiritual power and fullness. What wondrous fullness of unspeakable joy is our portion, no mortal can tell the richness of his love, mere human language is lacking and is altogether insufficient to portray the fullness of the things of God. While I believe with all my heart that God formed the crooked serpent, I have not the slightest doubt that the crooked serpent is a sight nearer to us than I once thought, even in our churches and pulpits, and in every false notion, every false way, every imagination of the carnal mind of man, every tradition of men, indeed it is every particle of carnal preaching whenever or wherever heard. This type of preaching did not just happen to be, but is ordained of God, and has its place in the will and purpose of our God as any other thing, yes, as much as every other thing. Our God called and qualified a Moses as surely as he sent unto us his only Son, and in Moses he gave us the law, in Christ he gave us freedom from that law. Likewise the wilderness of Armenianism is in the purpose of God, and is now, to-day, just the same as it was in the days of old, and the same people in it now as then, and the same God who leads the same people

in the same manner. Our God cannot change, and due to his will and the positive fixedness of all things in him, his children cannot change in their vital substance from generation to generation. If the general scheme of things could change, all things could change, then God would first have to be a changeable creature and not a God. This leading up from the wilderness is our God bringing the blind by a way that they knew not, and the leading them in paths they have not known, and the making darkness light before them, and crooked things straight, and pray tell me dearly beloved of God, can you witness with me that I am the man that in my carnal mind am so often in the waste howling wilderness, lost in the confusion of carnality until I cannot preach, pray or sing one of the Lord's songs in a strange land, that I cannot have one good thought, but let me say that which hath been is now. Jacob, the lot of his inheritance, was never lost in the sense that God did not know where he was every moment of the time, but like us he was lost only in the confusion of his own carnal mind. Now lest some might call in question my statement, or misunderstand my meaning, when I said that the Scriptures in no place have a natural or literal meaning, I wish to explain as best I can just what I do mean. There is not the slightest question in my mind but that many of the incidents referred to in the Scriptures did literally occur, and many of which have occurred times without number and just as recorded, but if this is all we can see therein then we are no better off than all the rest of mankind who are able to read the literal text. To illustrate, just what special comfort could we derive from the scripture which says, He "sendeth rain on the just and on the unjust." Matt. 5:45. If we could see no more than the literal fact that it does literally rain upon all alike, whether good or bad, could that literal fact in the least be hidden from any person with common

sense? Would it need the revelation of God if the same scriptures did not have a hidden spiritual meaning? Again, consider the scripture found in Psalm 127: 3-5: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." "Happy is the man that hath his quiver full of them, etc." While in most cases a family of children is a blessing to a man and to his home and country here in nature, and with few exceptions does contribute towards making better citizens out of us all, and none would call in question the physical phase of the subject, but who could claim that the man who has children has any preeminence over the man who has none, spiritually? There is not a doubt that both these scriptures have a sublime and deep spiritual meaning on which I shall not offer an opinion here as either would require a lengthy article to explain what I hope I see in them. Again, none could doubt that the man, Christ Jesus the Lord, was born of the virgin Mary and was here on earth, but I had as soon doubt his ever being here as to doubt his being here now, or to believe that he was only here literally as a past event of history, and not be able to see more of the vital truths of God in his coming into our world. This would be evidence indeed that he has not come to us experimentally. All men profess to believe that he came, and that he is the Christ, but if a theoretical knowledge is all we have of Christ then we do not know him, nor do we understand the Scriptures which testify of him. From one humbly desiring to know more of the hidden truths of God. A poor and needy creature.

(Elder) G. B. BIRD.

628 St. Johns Place, Baltimore, Md.

MRS. J. W. DAVIE, WASHINGTON, D. C.  
 MY DEAR MRS. DAVIE:—Since Sunday I have thought often of you, and have rejoiced in the fact that you have a mind to come with us. Truly this is of the Lord

because in the Old School Baptist Church there is nothing to attract the worldly minded. They have no rituals or ceremonies nor any other formality calculated to entertain the carnal mind. Only the plain, simple worship of a people whose trust is in the Lord of Glory, and the merits of his dear Son whose only hope is that they were embraced in that covenant which Jesus consummated when he said, "It is finished." Therefore, when one realizes their own helplessness and unfitness and by grace has been given a tender conscience, love then springs up and they wish to be associated with those of "like precious faith." All day I have been wondering why you selected me to make known your feelings and desires regarding the church and baptism. Certainly I am not worthy of any such blessed confidence, and I have great soul searchings as to whether or not I am a deceiver. Still I consider it a great blessing of the Lord that through you he did arrest my mind and cause me to think more of his goodness and mercy in this life and giving me a hope of life everlasting in a world to come. Your feelings of unworthiness and unprofitableness seem to be common to the people of God. Therefore, I would say that those feelings are your qualifications because your whole dependence is on the Lord for daily guidance and support. Old Baptists are a fearful band, so they gladly welcome those who have the same doubts and fears. As to your other problem, that of discord among the churches, I will say that from my limited knowledge of history, these things have existed more or less for centuries. They are wrong and should be done away with for Jesus prayed that they should be one, even as he and the Father are one, (John 17:20, 21.) but it only displays the weakness of human nature. However, we consider each church a sovereign organization, and, if preaching the truth, the highest on earth, not subject to any council, association or



institutions of men, but it is good when those who love the same precious truth can see eye to eye and walk together in peace. May it please our heavenly Father to so direct us. Now all the foregoing is a cross to you as it is to every other right thinking christian and causes you vexation of spirit. It seems in this life we are beset with trials and temptations on every hand. Nevertheless, we have a command from the Saviour himself who said, "If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16:24. So, dear sister, I urge that you do this, take up your cross, bear it, and go to the church. You will surely find joys on the inside which are not found on the outside. I am so rejoiced for your sake that I want to be present when you unite with the church, but I doubt if I can come next third Sunday as the church in Baltimore has arranged to hold all day meeting at that time, and we always have quite a few visitors at that time, so we who are members are supposed to help entertain them. However, I am just selfish enough to be thinking of fifth Sunday in September. Perhaps the brethren could arrange to hold special meeting that day, morning or afternoon. I could come over all day in that case, but you know I am not the one to be considered in this matter. I enjoyed the meeting last Sunday immensely. It was good to see an increase in attendance. Now I have rambled along at some length and it may be that what has been written would have been better unsaid, but I had a mind to write you and I hope and pray that nothing has been done amiss. Shall be glad to have a word from you whenever you feel like writing. With christian love to you and brother Davie I am your brother I hope. ALVIS S. ROWE.

(One of our readers has sent us a copy of the Minutes of the Virginia Corresponding Meeting, held with the Bethlehem Church, Prince William County, Vir-

ginia, August 17, 18 and 19, 1887, which contains the following Corresponding Circular Letter written by the late Elder E. V. White. We believe it will be of interest to many of our readers and, therefore, are republishing it. R.L.D.)

Beloved Brethren: — God has been pleased to spare many of us who have been accustomed to assemble ourselves together on occasions similar for many years. Truly goodness and mercy have followed us all the days of our life. O for a heart to remember and appreciate his blessings, and to praise him for his goodness to the children of men. It is also true that some of our beloved ones have passed over and gone hence. As we are all hastening, soon to know for ourselves the reality of our hope, let us consider the solemn subject as brought to view in I Cor. 15:22, 23. "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." We trust that in the consideration of these words we may receive comfort. Who but a christian can receive comfort in thinking of death? Death is the passage through which all must pass to the joys we live in the hope of. We must die to live. "For as in Adam all die, even so in Christ shall all be made alive." Our death in Adam is in some way or in some sense a likeness of and fitly represents our resurrection unto life in Christ; for the apostle is writing upon the resurrection in all this connection, and we cannot suppose that this expression is foreign to the subject. As is the one, so is the other. "As in Adam all die, even so in Christ shall all be made alive." It is clear to our mind that the apostle uses one to explain the other. He does not mean to say that all who die in Adam are raised in Christ; but as they die in Adam, even so in Christ they are made alive. It is as if he had said, if you understand how and why all die in Adam, you will understand how and why

all are made alive in Christ. That all die, we need no proof; and why, is explained by the apostle's own words. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. So then all men die in Adam: because, for the transgression of Adam death passed upon them. Not because of their personal sin or transgression, but because death passed upon them in Adam; and so inflexible is this law that those who never sinned were compelled to suffer its penalty. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgressions." Now, by the transgression of Adam all die. None are exempt; none are spared; none escape; the old and the young; those without law, or those with and under law; the godly and the ungodly. "All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath." Eccl. 9:2. "Even so in Christ shall all be made alive." "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5:17. Not only is the gift of righteousness, which is life, made as sure through Christ as was the death made sure through Adam, but "much more" so; for it is written, "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:9,10. Do any question that all will die? and it is because of the transgression of one man, and that one man the progenitor of all men. All sprang from that one man, all are begotten by him, and all live

the life of Adam. Not another life, but the identical life of Adam is our life, who was cursed with death. Hence death passed upon all men, for all have sinned. Not all will but have sinned. Neither can we question that in like manner and for similar reason all shall be made alive in Christ. "This is the record, that God hath given to us eternal life; and this life is in his Son." He is careful to mention which life—"this life." As the life that was given in Adam, and is Adam's life, is the life in which he transgressed, and for which death passed upon the man, even so, in like manner, the life that was given us in Christ (according to the record), and is Christ's life, is the life that obeyed, and by which obedience the gift of eternal life came upon all that were given life in Christ; for all have obeyed. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It was the Adamic man upon which disobedience unto death passed; even so it is the Adamic man upon which the obedience passed unto justification of life. So the Adamic man whose life is in Christ (not the Adamic life) has rendered obedience unto the law, and is justified from all things; yet has he not received the life, but the promise of it, the spirit of it. And having faith in Christ, that he in Christ satisfied the law, he lives in the hope of the life of Christ. As Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. So he has the "promise of the life that now is, and of that which is to come." 1 Tim. 4:8. As yet the man has not obtained this life, but shall be raised in Christ, raised in his life, made alive in Christ. When Christ, who is our life, shall appear, then shall we be like him, for we shall see him as he is. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Christ was first in order; afterward they that are Christ's. No

division, no difference in time, here mentioned between them that are Christ's; afterward they, all of them, at his coming. The order is between Christ and them, unless there be many comings of Christ; and as the apostle is here dwelling upon the resurrection, we can hardly believe there is more than one coming of this kind and for this purpose, that spoken of in 1 Thessalonians 4:15, 17. "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." While it is here stated that the dead in Christ shall rise first, it is also stated that those which are alive and remain shall be caught up together with them; so we think the order is between Christ and them. Christ the first fruits, then they that are Christ's, the after fruits. Then will have been accomplished that which is spiritually (that is, in Christ) true now. The whole harvest will have been reaped and gathered home to glory. As is the first fruits, so will the after be; that is, they shall be like him; no longer bear the image of the earthy, but the heavenly, Christ. This precludes the idea of a flesh and blood recognition in heaven. We will not bear this image. We will not appear as we do now. Christ himself will not appear as he did on earth. We shall know him no more after the flesh but after the spirit. This is according to our experience. We know our brethren by the Spirit of Christ that dwells in them. It does not yet appear what we shall be; why then speculate about it? Who would wish to be like Adam if they could be like Christ?

The words used to express our future state are far beyond finite comprehension. A spiritual body, immortal body, quickened, incorruption, life. Who can understand what these words express? How are we to understand that which they express? The truth is, it does not yet appear. There are some things said of Jesus which are not said of us. It was never said of us that our body should not see corruption, but it was said of his. There was also a grand and glorious purpose in that identical body which was put into Joseph's new tomb, and which the disciples knew when it went down into death, being raised as it was, which is not found necessary in the resurrection of any other. That which crowns with glory and honor the entire work of the blessed Redeemer was his resurrection. Should that fail, all would be loss. All his suffering, his disgrace, dishonor and death would be of no benefit or comfort to any, if his resurrection is not established. This is not true of any other one. Not simply his resurrection, but before the eyes of those who knew him must his resurrection be established, that those who knew him in the Spirit and believe their testimony may receive comfort in all their afflictions. This truth is clearly expressed in Acts 10:39, 41. "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Those who were witnesses of all things that he did, who could speak from actual knowledge, must also be able to speak from actual knowledge of his resurrection, that it was he, and not another. To confirm this, he ate and drank with them after he arose from the dead. Many things did he after his resurrection to establish the truth of it, because of the importance thereof, which

importance is not attached to the resurrection of any one else. There is no more evidence that we will be raised in this identical body, because Jesus was raised in the same body, than there is that after our resurrection we will eat fish and honeycomb, because Jesus did eat fish and honeycomb after his resurrection. But it is expressly stated that it shall not be raised this body. "That which thou sowest, thou sowest not that body that shall be, but bare grain." The apostle uses a natural figure to illustrate. It must be true, or he would not use it. That this body shall be raised is true, but it shall not be raised this body. It shall be raised in Christ, made alive in Christ. Then shall come to pass the saying that is written, "Death is swallowed up in victory," or mortality swallowed up of life, and for similar reasons to that for which we die in Adam. This body is not raised and then changed, but raised changed. Not that body that was sown, but a changed body. God giveth it a body as it hath pleased him; and he tells us what kind of a body pleases him. "It is sown a natural body, it is raised a spiritual body." What kind of a body a spiritual body is does not yet appear; but when we shall be raised in Christ's likeness, raised in him, it will appear, for we shall see him as he is. It does not appear before then, for no man knoweth the things of God but the Spirit of God. When we ourselves shall become that spiritual, then we shall know. That we shall become this spiritual, or life (we mean our body) is evidenced by this fact. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And thus shall he change our vile body, that it may be fashioned like unto his glorious body. There is no question then that this vile body shall be changed, that this vile body shall be raised; yet not in Adam but in Christ. Glorious message of eternal truth. How

rich the grace that conforms us to the image of God's Son. We have had, we hope, a profitable meeting. Our correspondence has been about as usual. Our brethren in the ministry have come to us laden with the precious gospel of the grace of God, and we have indeed been made to feast while sitting under the droppings of the sanctuary; for all of which we desire to bow in heartfelt gratitude to the Giver of every good and perfect gift, with whom there is no variability, neither shadow of turning. Our next annual meeting is appointed to be held with the New Valley Church, Loudon Co., Va., to begin on Wednesday before the third Sunday in August, 1888, when and where we hope to greet you again and receive your messages of love.

656 Gregory Ave., Clifton, N. J.

DEAR ELDER DODSON:

Greetings in the Lord, Jesus Christ. Just a few lines to let you know that I have received a few good letters from the dear readers of the *Signs* which gave me great joy to think that my letter was worth your notice to insert in the *Signs*. It makes me feel humble before the Lord, through whose grace it is that I am able to do anything, and to testify to his grace and his glory is my only joy for he is worthy to receive it all. One dear lady enclosed a gift for which I am very grateful, for the spirit of Him whom we love came with it so that I feel to have received another sister in the Lord. When I received this gift I knew instantly that I could not accept it to serve my flesh, for to me it was like the holy water from the fountain of life at Jerusalem. It was through your goodness in the first place that my letter was written, and through the grace of God that I could write it. As I feel sure that my kind benefactor will not mind, I shall enclose it herewith as it is the Lord's, whose I am, and I feel it too holy for my personal use and, therefore, beg that I may lay it at his blessed feet to feed some other poor, needy

soul who may be blessed to receive your valuable paper. So, therefore, as I have received the *Signs* free I shall hope that it may please the Lord who said, "Freely ye have received, freely give." Hereto I have not lacked in any good thing for which we praise the Lord who does all things well. You will notice by this letter that it is written in long hand and not in print as my hands are greatly improved which gives me great relief. Praying that the Lord may bless your labors and with christian love and best wishes, yours by divine mercy.

ROGER A. KNIGHT.

(Truly such characters as our afflicted brother in Christ must be sacredly near their Lord, and to know that the *Signs* is used by the Holy Ghost for their comfort and consolation more than justifies its publication. We know our readers will be glad to know that his condition shows an improvement. R.L.D.)

Mount Pleasant, Texas.

DEAR ELDER DODSON:

I notice by the wrapper of my *Signs* it is time to renew my subscription, and I certainly do not wish to miss a single copy I am enclosing herewith my check for \$3. Will you kindly send me a copy of your book on Predestination for the extra dollar? In case your supply of the book is exhausted just use the dollar as you see fit. Instead of sending the usual little donation I am giving it to Elder Sikes of Sulphur Bluff, Texas, and have sent him a check for \$25. Although I am not a member of any religious organization my poor soul has enjoyed many bountiful feasts on the wonderful truths so ably and powerfully expounded by Elder Sikes, and I dearly love him for the sake of these truths. Remember me when at a throne of grace, and may the Great Commander continue to bless you and all the little children during this time of great confusion and suffering. Yours in hope of eternal life.

D. W. WHITE.

Route 2, Reidsville, N. C.

DEAR ELDER DODSON:

I am sending you my subscription which was due December 1943. I failed to receive my December issue, also one other issue but this is not the cause of my delay in renewing promptly. My feelings have been such I did not know what to do. I received the January issue and read Elder Green's wonderful sermon. There is life, rest and peace in it to one who is weary of the things that are of no profit, to one like me. I do not know how to be thankful to God for such a wonderful message. It made me feel glad in my poor soul that God has not yet forgotten to be gracious to a people that he has loved, and that there are some yet who are given a desire and a tongue to proclaim that Jesus is yet alive and is alive forevermore, and are given to know nothing save Jesus and him crucified. I realize we all would turn away and wander after things that would be our destruction, but I am glad we are not our own keepers, and I am also glad that I believe in One that is able and will direct in the right way. I hope we will be blest to march on together in love and fellowship with one another. This reminds me of the letter Paul wrote to the Hebrews, chapter 12, verses 1 and 2. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, 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." Your brother I hope.

R. D. SHREVE.

Route 1, Box 901, Auburn, Wash.

DEAR BROTHER DODSON:

As my subscription is expiring I am enclosing \$5, two for the *Signs* and three you can do with as you think best. The articles are all good in the February issue which I have just received. Other people can tell my experience better than I can tell it myself. One thing I want to

do is to understand the Bible just as it is quoted and not change the wording in any way. I am all alone and am trusting in my Saviour to show me the way I should go. On the twenty-third of January the east wall of my basement caved in putting my fireplace out of commission. I thought it is all for some good purpose and I will not complain for I believe in predestination. I have two rooms I can live in and it is hard to get any one to do any work. I live on a pension. This is a beautiful day and how many times I have thought the Lord makes everything beautiful. God does not change, the Bible says He is the same yesterday, to-day and forever. My hope is that I am one of His children. I am very imperfect and full of sin but I still have a hope and want to be humble. I know there is nothing I can do to save myself and that it will be by his grace and mercy. Cast the mantle of charity over this and pray for me at the throne of grace. Your little sister.

(Mrs.) JENNIE CLIFFORD.

Union City, Tenn.

DEAR BUD:

All summer long we have had a desire to visit your home, and up to now, late in the fall, have not done so. For what reason we wanted to visit you I cannot say unless it was from the fact that we love to get the crumbs that fall from the Master's table, which the Master himself enables you to so bountifully spread before our poor hungry souls. You seem to always and at all times have the very food that our poor souls hunger for and need. So I am writing you and want you to know that there is at least one who loves your company and conversation for your conversation is almost at all times in heaven, from whence cometh every good and perfect gift. Just why I love this I cannot tell only that I realize that man and all that man is, is nothing and altogether vanity, empty, sinful, natural, cor-

rupt, devilish and does not satisfy my longing for something which man cannot give. Somehow it seems that the great God of heaven and earth has in some way blessed you with the very food that feeds my soul and of course that is why I love and seek your company. On my part I guess it is selfishness. Then, too, I want you to know that since brethren Wall and Womack were here, and then the Association with all its great and good preaching by the visiting preachers, and we believe with the visitation of God's spirit to enable them to so wonderfully proclaim the very things that I believe that you and I hope that I love. Then comes the October issue of the *Signs of the Times* with the wonderful letter from Mrs. Luther Campbell of Memphis, the grand letters of Burch C. Wray to his family, the grand article of Elder John Neal and his experience; then the reply of Elder Dodson to Elder Ruston's announcement of his withdrawal from the Associate Editorship of the *Signs* and then last but not least the article by brother Dodson on the "Providences of God." All these grand sermons, letters and articles have been mine to enjoy and I am yet drinking to my soul's delight from each of the aforementioned events. It seems to me just at the right time to keep me from going down in despair. Then my soul, too, has been made glad by the addition to the church of Mrs. George King whom the Lord has, according to my mind, graciously blessed with a wonderful revelation of his truths, and made her to love those truths and obey his commands to such as she is. Also Mr. and Mrs. Todd whom I am sure the Lord added to the church. They are grand people because they have been taught of the Lord. I know that the church has been made to rejoice because the Lord has added to her such as should be saved. Now, Bud, it seems that I must try to give you some of my thoughts on the grand doctrine of the resurrection. Why I want to write

on this subject I cannot tell for I fear I know nothing about it. It may be that the book on that subject which you let me have to read caused me to think constantly on these things, and in some ways I may view the resurrection differently from what most people do, but if I do I hope and believe that such as you and all lovers of the truth will be charitable to me and my views, because I think God's grace makes us charitable one to another and does not make us compromise truth for false doctrine, but makes us overlook our brother's faults to the end that you watch over me for good. Here are some of the conclusions I have seemed to reach concerning the great subject. I think this subject or doctrine is as old as God himself, has been taught and believed by his people in all ages, in fact the resurrection is the consummation of all the purpose of God concerning the fall and salvation of his people. I use the term, his people. By that I mean his people that was given in Christ before the world began, before Adam was formed out of the dust of the ground. Some of Adam's race was given to Christ before the dust of the highest hills were laid. To this people the resurrection is a very vital doctrine, a very comforting doctrine. Please notice that this people was given in Christ before the world began. When Christ made his advent into this world he came with his people in him, and I have not found anywhere in the Bible where he has ever turned this people out of himself. Their life is hid with Christ in God, and when Christ who is their life shall appear then shall they (his people) appear with him in glory. Remember that his people has ever been with Christ and will ever be with him. There is nothing that can separate Christ and his people. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of

God, which is in Christ Jesus our Lord" which love is shed abroad in our hearts "whereby we cry, Abba, Father." When Christ came to this world he came with his people in him. He took not on himself the nature of angels but the seed of Abraham. I wish to call your attention, if the Lord wills, to the fact that Christ himself *took on himself the seed of Abraham*. Who is this Abraham? Why it is the one whom God promised that in him and his seed should all the nations of the earth be blessed. Now there is no nation on this earth but what will be blessed in the seed of Abraham if the promise of God fails not. To my mind this means that Abraham's seed of all nations is God's people of all nations, and that when Christ came into this world he came with the seed of Abraham or with Abraham's seed out of all nations, and Abraham's seed in all nations is God's people in all nations and that is what Christ came into this world with instead of the nature of the angels. Oh, I am so glad that this is so. I think you, too, are glad. Going back to the subject you can see in this that Christ came with all the seed of Abraham out of all the nations of the earth. This seed to my mind is the whole family of God out of every nation under heaven. It is the whole church triumphant in Christ. Christ is in the world with his people in him the seed of Abraham, the church of God, and Christ is made the head over all things to the church which is his body. He comes preaching the resurrection of his body saying, "Destroy this temple, and in three days I will raise it up." Some one marveled at this saying of Christ and said, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" They did not know that he was talking about the temple of God, the church of God, the seed of Abraham. They could not understand him. The hour came when Christ was to be crucified, when he was to be

nailed to the cross, when he was to go to the cross carrying the seed of Abraham, his people in every nation, his church which is his body. He carried them to the cross, he did not forsake them. No, he carried them to the cross with him. He was crucified. They drove nails into his hands and a spear in his side, that is in his flesh, but they never broke a bone in his body (his body which is the church). They never tore up the great framework of the body of Christ which is the temple of God, but his body was taken down. The temple of God was taken down from the cross and laid in Joseph's new tomb. The whole seed of Abraham was laid in Joseph's tomb, God's people of all nations was laid in that tomb, the whole church of God was buried in that tomb. Oh, what a sorrowful time now for God's people. Christ is dead and buried, we cannot see him now, he is hid from our view, our hopes are gone. We had hoped that it was he who would sit on David's throne and live forever, but now he is dead, is buried, a stone rolled on his grave and sealed, his children's hope is buried in that tomb. At the appointed time, the third day according to his own teaching, he raised that temple of which he spake saying, "Destroy this temple and in three days I will raise it up." The stone, the seal, the guards and the grave itself could not keep the body of Christ in that tomb for Christ himself is the resurrection and the life. When Christ came forth from that tomb he brought with him all the seed of Abraham out of all nations under heaven; he brought all the church of God, which is his body, out of that tomb; he brought all the hope of his church, which is his body, out of that tomb, and behold Christ is alive forever more. His body, the seed of Abraham, the church has been raised from the dead and not with the dead, and it is alive forever. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a

lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." This scripture seems to teach that the hope of God's children, the church, his body, was buried in that tomb, but their hope was raised out of that tomb, hence the language of the above text. Now, Bud, this is what I believe the resurrection to be, in fact I know that this was and is and shall be the resurrection that you and I, if I should mention myself, is concerned about. Was I crucified with Christ, am I one of the seed of Abraham which Christ took on himself, am I a member of Christ's body which is the church, was I carried to Calvary's cross in Christ's body, was I buried in that tomb, was I raised from that tomb with Christ? I can only answer that I hope so. If I have part in that resurrection all things else do not matter. Dispose of this old flesh body of mine as you will and it will make no difference for there is nothing good about my flesh any way. Like Paul, "I know that in me (that is, in my flesh,) dwelleth no good thing," and like him again, "O wretched man that I am! who shall deliver me from the body of this death?" Notice Paul's desire to be delivered *from* and not *with* the body. That is my desire I think. I also believe it is your constant prayer, deliver me *from* and not *with* my body of death. Let us learn a lesson from the peach tree. Take a peach seed and plant or bury it in the ground and what do you expect. Do you expect to see that old peach stone or seed to come up again out of the ground? No, no you do not expect that, and if you do you shall be disappointed. But what do you find coming from that stone or seed? Why you see a beautiful tree. First a sprout and then as God sends his rain and his warm sun, which to my mind is



the command given to each individual plant of God's own planting to come forth and bear fruit, you see the sprout grow up into a beautiful tree. You see it in the spring time take on or show forth the resurrection, or the resurrection life, which God has given unto it. It puts on green leaves then blossoms out in beautiful colors and sends forth sweet fragrance of living green and not the smell of a dead body. No, no a thousand times no. There is nothing about this tree that looks like death, but on the contrary it is life. Full of life. The resurrected life of Christ. It is not the old body that we planted, but God has given it a body as it pleased him. Just so with us if we are his children. I must close hoping you will be charitable to me for taking up your time and probably disturbing your mind which I think or believe dwells almost constantly on the greatness of God and his goodness to such worms as I am. Please cast the mantle of charity over this and if you can condescend so low write me and come to see me. May God, the giver of every good and perfect gift, give you a gift for me. Yours,

J. H. BARNES.

(The foregoing letter was addressed to Elder J. B. Collier, Route 4, Martin, Tenn., and sent by him to us for publication in our family paper. R.L.D.)

La Grange, Ky.

ELDER R. LESTER DODSON:

DEAR BROTHER:

I do not feel worthy to address you thus, but I hope this is that relationship in the Lord. Enclosed you will find \$2 which I am sending for the *Signs of the Times*. I have been taking them for forty-five years and hope to take them as long as I am spared in this world and can see to read them. My only son is in this terrible war, now overseas. May it be the dear Lord's will to take care of him and give me living faith to believe he will. I want to be reconciled to the Lord's will

and to my lot. Oh, for grace to trust him more.

"The steps that I tread, and the station I fill,  
My Father determined and wrote in his will."  
I am very lonely and do enjoy the good *Signs*. It is all the preaching I have. May the God of all grace bless and comfort his poor and afflicted people. Please remember me when at the throne of grace. Yours in hope. (Mrs.) LUCY VORIES.

Basham, Va.

DEAR BROTHER DODSON:

I do not feel worthy to thus address you but I hope there is that relationship in the Lord. Enclosed you will find \$2 for the renewal of the *Signs of the Times*. I am very sorry I have let the time run out before I renewed it. We do not feel like we can do without it. I love to read the good articles from the dear brethren. It is my experience. If I do not believe what the *Signs* sets forth I do not believe anything. The doctrine it contains is sweet to me. I want to tell you brethren at Ebenezer Church in New York how highly we appreciate you all being so kind to our son, Marvin L. Cole. He said you all made him feel at home and he enjoyed your preaching and like you so much. He is now stationed at Langley Field, Va. I hope it is not God's will for him to go overseas and fight in those awful battles. If so I hope I will be made submissive to his will. We are so lonely without him. He was the only child we had with us. Please remember him at the throne of grace when it is well with you. I hope this awful war will soon be over. I know it will be when it is God's holy will and not before. Love and sweet fellowship in hope of eternal life in the world beyond.

(Mrs.) J. K. COLE.

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

Mrs. J. B. Simmons, Tex., \$1; J. P. McMillian, La., \$1; Mrs. J. H. Wright, Ky., \$3; W. A. Speer, Ark., \$2; Mrs. A. McCormick, D.C., \$2; Mrs. J. S. Mace, Pa., \$1.

## EDITORIAL

RUTHERFORD, N. J.

JUNE, 1944

## SIGNS OF THE TIMES

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and remittances made payable to,*

SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

## REBEKAH

This girl and her history affords the Lord's people with some highlights in their own experience. It covers every step in the travel of the church. It shows that Jesus Christ came to save his people, his bride, from their sins. In our study of the matter we must not lose sight of the fact that types and shadows are not the thing itself. I have my opinion that this narrative was comforting to the spiritual-minded Jew under the law. I am just made to believe that as God opened up this girl's history to the writer that he looked forward to "that day" and rejoiced in Spirit. Faith is not bounded by time or circumstances. It overcomes all obstacles and sees the fulfillment of the thing promised. It is Abraham that sends the servant after a wife for Isaac. I know many have said this servant was the preacher. To this I cannot concur. It might have a double application and thus mean the preacher, but I do not feel that it has. I feel that the servant is the Holy Spirit. It is never sent out of the family, it is always to the kindred in Christ. Have you ever made a careful reading of his journey? What

was it he prayed for? What was the outcome? What was it that motivated her to come at the precise time? Why did she begin doing just as the servant prayed for her to do? Not a single runner has been sent ahead. No missionary had been there during the summer in revival and told her what was about to take place. It surely could not be by chance, it must be that it was by appointment. Did you notice how many camels the servant took for the journey? Did you notice that she went to serving them? He that had the camels and they, were watered from the same pitcher. Brethren; has there been a time when you felt some allegiance to God but were trying to gain notice by the keeping of the law? She recognized the servant in some way, but the secret of approach to him was not only by the shed blood of Jesus, but by performing the things found in the law. See that all ten camels are watered, see that all "these things" (Math. 19;16, 22) are kept from thy youth up. After hearing the plea of the servant and his praise of God she ran to the house. I believe in being in a hurry sometimes. This was a time for quick action, as was the custom of the land. Rebekah had seen many men with camels before this, but none had ever come like this one. Have you seen such, dear reader? Perhaps you had heard of the law. Methinks you had watered camels because everybody else said it was the thing to do, but somehow this is so different. Perhaps you thought you could keep the law at the proper time, but you was not in a hurry, there was plenty of time, but instead of you hunting up the law and setting a convenient time it has been brought to you and altogether a time not expected. It has come with such force—ten whole laws in one and any one of them sufficient to produce death if broken. A camel can make a long journey without water, but once the destination is reached it must drink. The law will not bother until it reaches its destin-

ation, but ah how true it is that when it is brought to God's children it must be waited on. So Rebekah was in a hurry, she ran, she had been equipped for running. The servant had given her earrings, placing them in her ears. What a bride to be! Dear child of God is it not your hope that your ears have been thus blessed? How long, how long that we could not hear the gospel, but now the deaf ears have been unstopped. Ah, that touch of divine love. Love has come into her heart and she goes to tell some one. There is no keeping the love of God hid. It will show in many ways, by changing the mind, changing the walk and in the places we go. Sometimes in our zeal to escape false doctrine we may run too far the other way. Some have said that God does not woo his people. I believe he does. I do not think he woos at the church but completely and successfully woos her. This is the work of the Spirit. It opens ears and puts on jewelry; it tells of the riches of Isaac and the love of God placed in her heart and soul and mind causes her to respond; it produces a desire to know more about the source of such power, love and grace; it breaks down all fear of the unknown. I think I have seen the spirit of that manifested among Old Baptists. Ordinarily we find no strangers among our folks. We do not have any hesitancy in going among strangers in the flesh. They are our people and we know that we are welcome among them. This responsiveness in Rebekah is found in every heir of promise. When it comes to going with the man the cost is not to be considered. The glorious beauty of Isaac that has been pictured to us is a drawing power that has covered all our earthly desires and made Him the one desire of all (Hag. 2:7). The hour of going to Him arrives. It is one thing to go to Him but another as how we go. She set out on the journey not yet knowing that the camels are "unto death" (Rom. 7:10). Her experience must have

been in line with the apostle's. She thought that riding camels was the way to Isaac and set out on them. Going on this journey is the fulfillment of the language of Jesus, "They shall come to me." How providential the working to bring Rebekah to Isaac. Every obstacle is overcome. The will of the church is brought into mutual agreement with the will of God. She agrees to go and I want to emphasize again and again that in the spirit of the case she is yet willing to follow and does follow Him. All the wars, floods, flames and devils combined have not hindered her when Isaac was leading; she has rendered that verdict that holds good; she will go because the love of that man causes her to go; she is not drawn to Isaac by any force other than love. I must say that the girl had to go. Such a breaking down of opposition as confronted the servant does not leave any room for us to say that she could have stayed in the land of her nativity. Now let us turn and look at Isaac. What is he about? What is his frame of mind? We find him walking and meditating in the field. A bride has been promised him, a woman near and dear to him by relationship is to be his. His father has bestowed all his riches on him and he is about to share it with her. Husband and wife! How fitting that the Scriptures say, "The bride, the Lamb's wife." He is waiting her appearance and my soul contemplates what joy it must have been to thus wait. Waiting for her was compensation enough. So many cannot speak of doing the commandments without looking for rich rewards to follow, but I tell you it is a pleasure when you are waiting for Him. To encourage the poor, wayfaring children of God let me say that His waiting for the bride is just the same with Him as with her. He (Isaac) is in the field waiting, waiting for Rebekah, his wife. May I say his wait is in perfect confidence and complacency knowing the faithfulness of the servant sent on the

journey to bring her to him. Did you notice the looking for each other? Ah, dear pilgrim have you felt this oneness that belongs to Christ and his people? Have you felt your soul fill up on his loveliness in such a way as to cause you to rejoice? Has your cup, that he has given you, run over in such a way as to cause you to fear no evil, not even the shadow of death? How uncomfortable the journey must have been? Did you not find it so? That journey brought Rebekah to the end of her riding camels. The law had her in its power and she had to look to it. I do not think the law brought her to Isaac (Christ), but I think it was her schoolmaster unto him (Gal. 3:24). The grim journey is now over and that union of love, peace and joy has come. The riches of Isaac has been bestowed on his wife. She shares everything now with him and he with her. W.D.G.

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*“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.” 2 Tim. 2:24.*

I know of no other chapter in the whole Bible which contains more instructions to a minister than this second chapter of Paul's second letter to Timothy. Paul had a great experience, beginning at the time he was struck blind on the Damascus road, and in his experience he had been taught that the life of a minister was anything but flowery beds of ease. Had he not suffered bonds and imprisonment? Had he not been dragged before the magistrates, and five times received forty stripes save one? Had he not spent a night and a day in the deep, and had he not fought with beasts at Ephesus? All of these things were suffered by him, because, as he himself said, he was *set* for the defense of the gospel. He, like all of God's people, learned much by the things which he suffered. He was, therefore, thoroughly capable and qualified to give

instructions to a young preacher. Timothy was a young man and Paul's instructions to him were timely and much needed for he, too, was to suffer persecution, in fact he was to meet all classes and kinds of people, and some even among the people of God who would “have the pre-eminence.” Yes, and in his life experience he would come in contact with all kinds of opposers even those “that oppose themselves,” and Timothy needed to know how to deal with them. Paul was instructing Timothy as a father would instruct his son, and telling him that “the servant of the Lord must not *strive*; but be *gentle* unto *all men*.” So it is easy to see from this text that a minister cannot be a bigot and have the seal of divine approval upon his preaching. As I read over again and again this glorious chapter, the thought comes to me that all Old Baptist preachers, whether they be young or old, would do well to read again and drink deep of what the great apostle here says to his own son in the faith, realizing that whatsoever was written beforehand was written for our learning. Now the very thing which made it necessary for Paul to give these divine instructions was the fact that some were guilty of those things which he says a servant of the Lord must not do. They were found “striving about words to no profit, but to the subverting of the hearers.” Some did even love the preeminence, and no doubt desired to be called big preachers, and we see and read of much of the same things going on among 'Old Baptists at the present time. Yes, it seems that some would set themselves up for a standard of perfection, while they demand all the rest of God's humble poor to *reach even unto them*, to see just as they see, and believe the same that they believe, and if they cannot do so then they are ready to set up bars to fellowship against them. Now brethren, these things ought not to be found among Baptists, and if such procedure is not the kind of striving that

Paul said a servant of the Lord must not do then pray tell me what it is. Whatever we make of it, it must mean just the opposite to being "gentle unto all men," and we know that the kind of strife we have just mentioned, which is now prevalent among so many Baptists, is certainly very far from being "gentle unto all men." "The servant of the Lord *must not strive* but be gentle." I am persuaded that if we, as ministers of the Lord, and stewards of the mysteries of God, were inclined to deal gently with all men, and especially those who are of the household of faith, much more would be accomplished toward reconciliation of the entire family of Baptists than is being accomplished at this time by biting and devouring one another. And there is one other thing we must not forget which is all important, as handed down by Paul to Timothy and to us. It is this: a true minister must not only "be gentle unto all men" but he *must be* "apt to teach." Do we think a preacher who seeks to gain notoriety for himself by creating discord in the churches and causing dissension among the brethren is "apt to teach" God's little children the things they need to know and desire to learn? Here our answer must be negative. We cannot instruct the Lord's children, who desire to know the truth, unless we can teach them in a spirit of love and humility. As long as we are ambitious for the leadership, and to have all others submit to us as question settlers, just so long, I fear, we are being led by the flesh and not by the Spirit. If we only had a mind to stop and consider our own shortcomings, and how terribly blind we all have been until by the Spirit of our God we were made able to see "men as trees, walking," then I think we would be in a position to be more tolerant toward our brethren who do not see just as we see on every particular point of doctrine. The Bible is the written word of God, divinely inspired, and should be our only rule of faith and

practice. I am sure it was the Scriptures of the Old Testament which Paul told Timothy to study so diligently. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is just as necessary for Old Baptist preachers of this day to study the Scriptures of both the Old and New Testaments as it was in Paul's day, yet I have known some Old Baptist ministers who read the Scriptures very little, if any, and certainly did not make a study of them, and these men in their ignorance of bible teaching set up rulings of their own making contrary to the Scriptures and demanded of their churches to observe them, and barring from fellowship those who could not, calling their unscriptural man made rules "*order.*" Again there have always been found among Baptists, some, who not content with the Scriptures and the Holy Spirit to enlighten our minds to understand them, but have sought to adopt a confession or to draw up a new one in order to bar from fellowship all who cannot accept it with a hearty *Amen.* Beloved, does not such an attitude on the part of Baptists have the appearance of Roman Catholicism? Do we not see in this a mark of the beast? Can we not discern in it the leopard's spots? Of all people on the earth who should have no use for a confession drawn up by fallible men it is Old Baptists. Have we not said from the very earliest of our existence as Baptists we take the word of God for our *only* rule of faith and practice? Why then should we discard it and adopt a code of man made laws to follow as our rule of faith and practice? Dearly beloved brethren, you who believe we must worship God in Spirit and have no confidence in the flesh allow me to say, the Bible, the Bible, it is the written word of God. "Holy men of God spake as they were moved by the Holy Ghost." God's people need no confession

drawn up by men. Why, men would demand us to change our belief as often as they change. We need only the Bible and the Holy Spirit to reveal its mysteries to us. And only God's true ministers who have been given a mind to peruse the Scriptures from cover to cover, and have had its deep mysteries unfolded to them by the Holy Spirit, and who have been made humble and loving, and "gentle unto all men," I say, only these are "apt to teach." May the Lord enlighten our minds, give us humility and make us gentle toward all men. J.S.H.

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#### CHANGE OF ADDRESS

Elder J. S. Hunnicutt wishes to announce that his address has been changed from Webbville, Ky. to Denton, Ky.

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#### CIRCULAR LETTER

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(Written by Nellie M. Palmer)

*The Maine Old School Baptist Association in session with the Whitefield Church, Whitefield, Lincoln Co., Maine, September 10, 11 and 12, 1943, sendeth greetings and love in our Lord to the several churches and associations with which we correspond.*

Dear Brethren: Again the Lord has permitted us to come together to worship in his dear name. We trust we worship in spirit and in truth for he seeketh such to worship him. God is a spirit and can be worshipped in no other way so if we worship in spirit we must worship in truth. How do we know these things unless his spirit dwells within us, and how can we hope we have his spirit unless we feel some assurance of it? And what are some of the assurances? The first is love. The babe in Christ feels this love for Christ and the brethren. By this we know that we have passed from death unto life because we love the brethren. He also brings us to his banqueting house, and like Mephibosheth we sit at

the King's table. He says to us, "Drink, yea, drink abundantly, O beloved," and we find ourselves drinking from that fountain, the streams whereof make glad the city of our God. We find a warfare within "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. Also a desire for a closer walk with God and a feeling of presumption for one so vile to kneel before him. We know the things of time and sense satisfy us no more, and we love him so much for his wonderful works to the children of men. To think and feel that he came, even to us, in all our vileness, stained with sin, black (yet comely), and cast his mantle about us, the perfect robe of righteousness. Thus we travel on sorrowful yet always rejoicing. Sorrowful over the evil which we find within. "The heart is deceitful above all things, and desperately wicked: who can know it?" We rejoice in a crucified and risen Saviour who declared the work was finished. We live in this world as a part of it, yet not of it. "They are not of the world, even as I am not of the world," (John 17:16.) and we find we live this truth daily. Now brethren we bid you adieu until 1944 when we hope to again greet you in love and fellowship. (Elder) ARNOLD H. BELLOWS,

Moderator

SANFORD S. BARLETT,  
Clerk

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#### CORRESPONDING LETTER

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*The Maine Old School Baptist Association in session with the Whitefield Church, Whitefield, Lincoln Co., Maine, September 10, 11 and 12, 1943 sendeth greetings and love in our Lord to the several churches and associations with which we correspond.*

Dear Brethren: Your correspondence and

ministering brethren have been gladly received, both declaring the goodness and mercy of God who gave his only begotten Son to die on the cross as a propitiation for our sins, making us sons of God and joint heirs with Jesus Christ. Our meeting was well attended by the Maine brethren and we all felt it was good to be there. Mr. Will King, a grandson of two deceased members of the Whitefield Church, (sisters Eleanor King and Ella Pulsifer) graciously donated the use of a large furnished house where nearly all visiting brethren spent the two nights and had breakfasts. This was sincerely appreciated by all. During the past year there has been an increase in the Maine Association. In August, sister Ruth Brock, the eldest daughter of brother Bartlett, came before the church and related a wonderful experience. She was accepted by the Whitefield Church and after lunch was baptized by Elder Croker. At the Association two previous sisters, Mrs. Mathe Glidden and Mrs. Etta Merrigold were received by the Whitefield Church upon a confession of faith. It is written Acts 2:1, "And when the day of Pentecost was fully come, they were all with one accord in one place." The meeting at Whitefield seemed like this, and the presence of the Lord filled the house as the two sisters were given liberty to relate the dealings of the Lord with them, and we were able to hear and understand in our own tongues a language taught by the working of the Holy Spirit in our hearts. The next meeting of the Maine Association will be, Providence permitting, Friday, Saturday and Sunday before the second Monday in September, 1944.

(Elder) ARNOLD H. BELLOWS,  
Moderator

SANFORD S. BARTLETT,  
Clerk

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### RESOLUTION OF RESPECT

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Whereas, the Lord in his infinite wisdom and mercy has seen fit to remove from our midst our dear brother and deacon, THOMAS MADISON CARRIGAN, born Dec. 31, 1873, died 17, 1943, therefore be it

Resolved, that we bow our heads in humble submission to His holy will, praying to be reconciled and to be given grace and faith to ever look unto Jesus, the author and finisher of our faith.

Resolved, that Eno Church has lost a faithful member but we feel that our earthly loss is his eternal gain.

Resolved, that he will be greatly missed by all who knew him, but his life should be a shining example to us as we journey on in the hope of a better world.

Resolved, that a copy of these resolutions be recorded in our church book, one to the family and one to each of the following publications:

Old Faith Contender  
Signs of the Times  
Zion's Landmark

Done by order of conference, Eno Primitive Baptist Church, Durham, N. C., Feb. 26, 1944.

A. L. HOLLOWAY, Moderator.  
T. W. WHITEFIELD, Clerk.

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### OBITUARIES

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At the request of her dear daughter, Mrs. Edna Coulter Baker, I, with sadness of heart, here record the notice of the passing to her eternal home of our beloved sister in Christ, MRS. ANNIE HILL COULTER, widow of the late Elder B. F. Coulter, on March 10, 1944, and, with God's help, shall attempt to add a brief tribute to her revered memory. Sister Coulter was born Nov. 11, 1840 in Principio, Md. Her parents were John R. and Catherine C. Hill both of Newark, Del. On Aug. 1, 1872, she was married to Dr. B. F. Coulter of New York City. To them two daughters were given, Edna and Florence. The latter died when still a child. In 1875 Dr. Coulter and family moved to Philadelphia, Pa. April 7, 1889 sister Coulter was received and baptized by Elder Staton at Welch Tract, Del. into the fellowship of the Salem Old School Baptist Church of Philadelphia, Pa., where her husband was then a member, and of which church he later became pastor. Although most deeply grieved at the loss of her faithful and beloved companion on May 31, 1923, our precious sister was given strength to travel on uncomplainingly through the lonely years that followed. Words are inadequate to fully portray her gracious and saintly character. Sister

Coulter's entire life of over ninety years was spent in ministering to others in every possible way, always unmindful of self. She was a true "Mother in Israel." The home of Elder and sister Coulter was known far and wide for its true hospitality, and particularly as a place where those of the household of faith were most warmly welcomed at any hour of the day or night. The godly graces and manifest spiritual fruits of this ideal couple ever stand out as truly exceptional in the memories of all who were privileged to have known them. The last four weeks she was on earth, dear sister Coulter was called upon to endure terrible physical suffering, due to a heart ailment. As the attacks grew more severe, she prayed to be taken home. The night before this request was granted her she quoted the words: "Safe in the arms of Jesus." When the end came she passed away without a struggle. In the last cherished letter this writer received from this dear saint, just a few weeks ago, she penned: "I cannot be thankful enough to the dear Lord for his loving kindness and tender mercy in giving me health and strength and kindness from my loved ones. In my prayers every night I ask the dear Lord to be with me and guide me. It does come from my very heart. I feel his presence is with me, and he will direct my steps and I will walk right. He is my refuge, my strength and my salvation. I look to him for everything." So, like all the saints from of old, the nearer she came to the end of her journey here below, the brighter shone her faith. "The path of the just is as the shining light, that shineth more and more unto the perfect day." How truly this was manifest in her case. Besides her daughter, our dear sister, Edna C. Baker, two granddaughters, Mrs. Marion Baker McCrone and Mrs. Iva Baker Byers, and two great-grandchildren, Jean McCrone and Louis Byers survive. May it be God's will that the beloved daughter and grandchildren, together with all her many brethren and friends who cherished her so dearly, be given to feel that she is not really far removed from them. She has only passed on beyond the veil, where she is free from sorrow and pain, now basking in the sunshine of his glorious presence, experiencing the fruition of her hope to which she clung here below. We, who are left on this side of the veil, have but a short while to wait before we hope to enter into this same fullness she is now enjoying.

There, where the blessed Saviour reigns,  
Her thankful voice she'll raise,  
Through all the vast eternity,  
In hymns of joy and praise.

Her pastor, Elder C. W. Vaughn, officiated at the funeral, in Philadelphia, Pa., the evening of March 12, and at Welch Tract, Del., where on the following afternoon her dear body was laid beside that

of her husband, Elder Coulter, Elder H. H. Leferts took charge of the services. Submitted by a sorrowing one to whom for many years our sainted sister has been a precious, loyal and loving friend.

FLORENCE BEEBE BELLOWS.

The Lord God of Israel hath given rest unto his people that they may dwell in Jerusalem for ever and ever, and once more it becomes my sad duty, by request, to chronicle the death of sister STELLA ODOM, the beloved wife of brother W. M. Odom of Cambria, Ill. on Nov. 21, 1943 of a heart attack. She was the daughter of Mr. and Mrs. Moses Atwood and was born Aug. 19, 1873. At a young and tender age she was left motherless to keep house for her lonely father and to care for the younger children. A finer and sweeter girl never grew up. On March 5, 1891, W. M. Odom claimed Miss Stella Atwood as his bride. God surely joined them as one as they were so happily united. God gave to this union five children. A son, Carl Odom, and an infant daughter preceded her in death. In 1904 she moved with her family to near De Soto, Jackson Co., Ill. Here she lived until 1918 when she and brother Odom moved to Cambria, Ill. where she lived at the time of her death. Sister Odom united with the Old School Primitive Baptist Church of Christ, Aug. 8, 1920 and was baptized the following day. She leaves to mourn a devoted husband, grieving himself away. One daughter, Mrs. John Patrick of Pontiac, Ill., two sons, Bert Odom of San Francisco, Calif., and Ben Odom, of De Soto, Ill., nine grandchildren, six great-grandchildren, also two sisters, one of Marion, Ill. one of Thompsonville, Ill. and one brother, Oliver Atwood of Marion, Ill. The funeral was conducted in the home by her pastor, Elder Potter Harris. The Baptist brethren and sisters sang the hymns and presented a large wreath of flowers. The children covered their mother's casket with flowers, the grandchildren a large beautiful wreath, and flowers were presented by her kin and friends. The remains were laid to rest in Lake Creek Cemetery near Johnston City, Ill. not far from the place where she was born. Sister Odom was deeply loved by all who knew her. Her dear and only daughter said in a letter to me that her mother was to her family what the sun is to the universe, light, guidance and hope. She is heart broken and wishes to become reconciled but cannot. She said she could see her mother in her last few hours suffering so terribly and looking up to her to do something for her when all had been done that could be, and all she could do was to sit and see her suffer until the blessed Jesus took her home to live with his saints forever. Brother Odom we know your heart is crushed, leaving you sad and lonely. The love between sister Odom and myself was very deep. My



tears flow while I write the precious memories. I am not worthy to repeat the deep, sweet fellowship we often spoke of. Often in her letters to me she would say, "how can the Lord be so merciful as to save a sinner such as I feel myself to be? The blessed Jesus who knew no sin. Am I his or am I not?" I have always found sister Odom sound in the faith and firm as a rock. She lived her religion and died as she lived, trusting in God. To the children, may we so live and die and share the glories of a glorious resurrection. You will have to repair to Jesus for ease for your troubled breasts, leave your sorrows all behind, and just for a little while say, farewell mother dear. One that knew her.

(Mrs.) FANNIE H. CHESTER.

LAURA OLIVIA HUTCHENS PARKER was born March 14, 1871, and fell quietly asleep in Jesus about ten o'clock in the evening of March 4, 1944. She was married to Thomas Craig Parker, December 17, 1895, and to this union were born ten children. Her beloved husband passed away thirteen years ago the 10th of last December, and three of the children died while small. The surviving children are Buell and Robus of Detroit, Mich., Prentice, Clifton, Rudy and two daughters, Miss Ruby Parker and Mrs. Amon Queen all of near Murray, Calloway Co., Ky. Sister Parker with her husband united with the Salem Church, in Calloway Co., Ky., about forty years ago. Several years ago the church was dissolved and while they never offered their letters to any other church they never ceased going to meeting. One of her daughters said that when her mother became so feeble she could no longer go to meeting she worried because that was the greatest pleasure she had. Sister Parker had the sad misfortune to fall some years ago and injure her hip and she never fully recovered from it, but, nevertheless, her injury did not keep her from her meetings. Even after her devoted husband passed on she was a sound and devoted Baptist and always prepared for the Associations and union meetings. She was held in the highest esteem by all the Baptists of this country. She and her husband raised an outstanding family of noble children. The Baptists thought so much of her and her children for their unrelenting contending for the old land marks and faith of the Primitive Baptists. Truly they have, in a sense, lost a great and faithful member, but we do not sorrow for her as for those which have no hope. Her home was always a welcome place for the Baptists and she surely did enjoy entertaining them. I will say to the children may God bless and reconcile you for I feel your loss is her great and eternal gain. She was buried March 6 on her oldest son's birthday. The writer tried in his weakness to preach her funeral at her home amid a

large congregation of brethren, sisters, relatives, neighbors and friends after which she was laid beside her husband in Old Salem Church Cemetery to sleep until Jesus comes the second time without sin unto salvation, to raise his elect and chosen children from the grave in his image to be just like him, and be in his presence to shout his praise never ending in that world where there will be no wars nor sorrow, but be an eternal peace and happiness forever and ever. Oh, may God watch over us all and keep us from evil and from things strangled and from blood, and finally land all the blood washed through safely home in that great and eternal beyond is the prayer of the unworthy writer.

(Elder) O. W. PERKINS.

ELDER THOMAS J. BEVINS was born July 12, 1857, and departed this life January 15, 1941, aged 83 years, 6 months. He was the son of G. W. Bevins and Nancy Williamson Bevins. He was married to Mary Anna Morris, March 7, 1882, having spent fifty-eight years in happy wedlock before being separated by death. To this union were born four children, three sons and one daughter, Willie Bevins, Rell Bevins, George Bevins and Lillie Damron, all of Meta, Ky. He was a member and minister of the Primitive Baptist Church for many years, having been baptized into this church when quite a young man, and remained a devoted member until the day of his death. He kept the faith, attended church regularly, and performed his duties as a minister until blindness and ill health confined him to his rooms. The writer can say of him what every son would like said of his own father: he was a kind father, a worthy and loving husband and a devoted christian. He leaves to mourn their loss, his children and grandchildren, one sister, Mrs. Martha Pauly of Canada, Ky. and many neighbors and friends. To them I say weep not, our loss is his eternal gain. I verily believe he heard the glad call, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Written by his son. RELLE BEVINS.

MARY ANNA MORRIS BEVINS was born Aug. 12, 1860 at Canada, Ky. and departed this life Feb. 11, 1940, making her stay on earth 79 years and 6 months. She was the daughter of Ambrose and Polly Morris. Mar. 7, 1882 she married Thomas J. Bevins and to this couple were born four children, three sons and one daughter, Lillie Damron, Rell Bevins, W. J. Bevins and George Bevins, all of Meta, Ky. She was a faithful, dutiful wife and a kind and loving mother. Receiving a hope in Christ and embracing the faith of the Old Regular Primitive Baptists she was baptized about the year 1880, and lived a devoted christian until her death.

Mother was crippled since the age of nine years and obliged to walk with crutches. However, despite this handicap, she retained a cheerful attitude toward life, having faith that God, according to his promise, would not forsake his children. Having been confined to her room several years a victim of asthma she endured untold suffering, but bore it all with patience and was submissive to the will of our dear Lord until her death. Yes, we miss dear mother, and especially do I as I feel so alone since my dear parents have passed away. I believe that our loss is her eternal gain, and at the great day of the resurrection, by the grace of eternal God, I hope to meet her. Yes, I hope to meet them both, together with my loved ones and friends who have gone on to the glory land. We are told in St. John 5:28, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." Her body was laid to rest in the family cemetery to await the great day.

Mother is gone but not forgotten,  
Never will her memory fade;  
Sweetest thoughts will ever linger,  
'Round the grave where she is laid.

Written by her daughter.

(Mrs.) LILLIE DAMRON.

AUGUSTUS M. HELTINGS departed this life Dec. 14, 1943 in his eighty-second year. His parents were Edwin and Lurina Carter Hellings. He was united in marriage to Miss Olivia N. Tindall, Aug. 30, 1882 by the late Elder William J. Purrington. To this union were born five children, two boys, Edwin and Charles, and three daughters, Lurina, Lydia and Mary Louise. Sister Olivia N. Hellings and the daughter, Mary Louise, are faithful members of the Hopewell Old School Baptist Church. There are five grandchildren and five great-grandchildren, with the widow and children mentioned above, surviving to mourn their loss. He never became affiliated with any church organization, but believed the doctrine of salvation by grace. We were favored to have conversation with him a short time before he died, when much feeling was manifested and very acceptable to our understanding. After we had gone he said to sister Hellings, "Be sure to tell them to come again." Our feelings are that our loss is his eternal gain and that we should not weep for him as though he had no hope. He delighted to take sister Hellings to the Warwick and other Associations and many will recall the visits they had with him. His memory recalled such in his conversations. His funeral service was conducted by the writer and many friends and relatives were in attendance. His remains were laid to rest in the Ewing Cemetery to await the time when the grave shall give up its dead and receive the full consummation of faith and hope.

(Elder) C. W. VAUGHN.

### TO OUR SUBSCRIBERS

Please watch the wrapper coverings of your paper to see whether or not you are behind with your subscription to our family paper. Opposite your name appears the date to which you are paid. If you are behind and can conveniently send in what is due it will be greatly appreciated.

This is simply a REMINDER to those who have either overlooked or neglected the matter, and to all who respond to it we say in advance, thank you! R.L.D.

## AUTHORIZED AGENTS

### 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.

### GEORGIA

Elder H. O. Nash,  
431 Hardendorf Ave., N. E., Atlanta, Ga.

### KENTUCKY

Elder G. B. Bird, Canada, Ky.  
Elder J. S. Hunnicutt, Denton, Ky.

### LOUISIANA

Elder E. J. Lambert,  
P. O. Box 55, Lillie, La.

### MARYLAND

Elder Harold M. Bennett,  
Mardela Springs, Md.

### NEW JERSEY

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

### NORTH CAROLINA

Elder T. F. Adams, Williw Springs, N. C.  
Elder E. L. Cobb, Wilson, N. C.  
Elder T. H. Edwards, Jacksonville, N. C.  
Elder M. F. Westbrook, Rt. 3, Dunn, N. C.

### OHIO

Elder Geo. L. Weaver,  
16116 Westview Ave., Cleveland, 20, Ohio.

### OKLAHOMA

Elder W. N. Green, Box 654, Altus, Okla.

### OREGON

Elder C. W. Bond,  
Island City, Oregon.

### TEXAS

Elder L. D. Rose, Athens, Texas.

### 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.

### NOTICE

Will those who have notices of SPECIAL MEETINGS to be published, please send them to us six weeks prior to the month in which they are to be held? R. L. D.

**THE RESURRECTION OF THE DEAD**

Is the title of a book consisting of 172 pages and containing about thirty separate articles on the subject. It will be given FREE with a year's subscription to the *Signs of the Times* 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 per year. The price of the book alone is \$1. We regret to say that we have no more books on Predestination. R.L.D.

**TO OUR READERS**

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

As we are anxious to enlarge our field of usefulness we are going to ask that each one of our readers make a real effort during the summer and fall months to secure for us a NEW subscriber. Remember, if you have not already received a copy of our 172 page book on the Resurrection of the Dead, we will send one FREE to every one who is not now a subscriber or to every old subscriber who will send us a NEW subscription at \$2 per year.

Your combined efforts in this respect will undoubtedly bring some real tangible results for the messenger which goes out monthly containing precious messages to the poor and needy of the flock of God.

The SIGNS OF THE TIMES actually costs less than four cents per week. If you feel that it is worth many, many times the price, will you not kindly speak with those of your brethren and friends who are interested in "these things" and try to get them to subscribe to our family paper.

Please be assured of our thanks in advance.—R.L.D.

**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 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.

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.

Beulah Primitive Baptist Church meets each 4th Sunday at the end of old South Three Notch St., Troy, Ala.  
F. A. COLLINS, Pastor.  
J. A. CURTIS, Clerk.

Salem Primitive Baptist Church meets each 3rd Sunday, Panama City, Fla.  
F. A. COLLINS, Pastor.  
C. H. BYRD, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles South of Dothan, Ala., meets each 2nd Sunday.  
F. A. COLLINS, Pastor.  
B. G. KINGRY, Clerk.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocomb, Ala.  
F. A. COLLINS, Pastor.  
J. W. BASS, Clerk.

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

Mt. Gilead Primitive Baptist Church, located 5 miles North of Hartford, Ala., holds services each 3rd Sunday and Saturday before. Order of preaching: Elders F. A. and J. J. Collins on Saturday, and Elder J. J. Collins on Sunday.  
A. E. SORRELS, Clerk.

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 Candá, 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 St., Mayfield, Ky.  
O. W. PERKINS, Pastor.

The Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
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. 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. 112

RUTHERFORD, N. J., JULY, 1944

No. 7

## THE SHEEP THAT STRAYED

I was bleating on the hillside  
Away out in the cold;  
I had strayed far away  
From the lambs of the fold.

Cold was the air and chill  
No pastures green in sight;  
None near to hear my cry  
Or see my dreadful plight.

On the jagged rocks so cruel  
My flesh was cut and torn;  
Thorns and briars bound me,  
'Till I was weak and worn.

Rank grew the weeds and high,  
But naught was there for food;  
Wild beasts at night came forth  
With all their evil brood.

Sweet visions of the meadows green,  
Beside the waters still,  
When by my Shepherd led  
I fed and drank my fill.

Come! and I cried aloud  
From hunger grief and fear,  
And laid me down to die  
Not knowing help was near.

Then a kindly voice beside me  
Fell gently on my ear;  
Oh! erring wayward one  
I'm with thee—do not fear.

I bought thee with a price,  
And shall not let thee go;  
The path that leads to death  
The way of endless woe.

I'll never leave thee—nor forsake,  
Mine eye was on thee still  
When straying from the fold  
I saw thee climb the hill.

In broad forbidden path  
By winding pleasant stream,  
That leads away to death  
From pastures rich and green.

I saw thee nor would call thee back  
'Till lesson thou shouldst learn,  
To trust not thy frail self  
Thy Shepherd's teaching spurn.

But walk beside the flock  
Of his most tender care;  
And feed in pastures green  
By the living waters there.

NELLIE H. ARNOLD.

## CORRESPONDENCE

(We believe the following article written by the late Elder Silas H. Durand and published in the Signs January 1, 1887 will be of special interest to our readers.—R. L. D.)

### CONTROVERSY

To a certain extent there is controversy in the presentation of any religious sentiment, for all opposing sentiments are controverted by it. The truth on any subject cannot be declared without controverting every erroneous view. In the discussion of subjects by brethren there must necessarily be controversy whenever different views are entertained, as there will be on many subjects while we are in the flesh. I cannot see any harm, but often much good, in controversy, so long as those engaged in it are directed by the right spirit. It is the sharpness and bitterness of personal allusions that worry and distress the tender spiritual mind, and cause many to regard controversy among brethren with dread. It is, perhaps, in our nature to resent any opposition to sentiments that we entertain; and when not under the control of the

meek and gentle Spirit of Christ, one is very apt to think it necessary to sternly rebuke those who hold views contrary to his own. When we are in that state of mind we ought not to write, but wait till we can feel sure that a kindly and loving spirit is prompting us, before we undertake to correct what we deem to be errors in the sentiments of a brother. The apostle uses the expression, "Speaking the truth in love" (Eph. 4:15); and I think, when the Lord calls one to speak or write upon these heavenly things, he gives him the spirit of love to control him. "The love of Christ constraineth us," says the apostle. We may feel very backward about claiming for ourselves such an exalted and holy motive, yet I am sure that if we cannot have some evidence that we are speaking or writing in love, we are out of place in attempting to discuss such sacred things.

It does not seem to me necessary that one should say offensive things to or of another, in giving a different understanding of a subject from that which he has expressed, only so far as the very fact of holding and expressing a different view may itself be deemed an offense. The object of one in any controversy should not be merely to defend his own view, and sustain his character as a correct thinker and a clear and deep writer or speaker, but to present the truth that has been made precious to his soul, with a humble desire to glorify God and comfort his dear children. If it is really the truth one is contending for, the real meaning of the Holy Spirit in the portion of Scripture under contemplation, there will be more than a mere array of proof texts in presenting and confirming that truth. It will have come unto the one who is speaking of it, "Not in word only, but in power, and in the Holy Ghost, and in much assurance;" and that power will be witnessed by those who have been taught in their experience the same truth, as they hear it from him, and the speaking of

such truth will be a comfort to such, although it may be the first they have ever heard it. The "form of sound words" which we heard from the inspired writers is to be held fast, and no experience can be regarded as genuine which is not in accordance with the letter of the word. But we are to remember that it is in faith and love which is in Christ Jesus, that the Lord's people hold fast the form of sound words to their profit and comfort, and not in the carnal mind. The mere arraying of proof texts in defense of a point of doctrine is dry reading for one who is hungering and thirsting after righteousness. One who knows nothing of grace, may take great delight in bringing forward the strong and clear declarations of Scripture concerning any point of doctrine, and may exhibit great skill and zeal in defending the doctrine; but his discussions will not feed the sheep. Although he may speak or write strictly in the letter of the truth, his words will not come into the hearts of the living family of God with the comforting, trumpet sound of the gospel. I have known a number of such, and I would have to say of them what a dear brother once said to me with reference to a sermon we had just listened to, "Well, if he said anything that was not true, I was too dull to see it; but he did not speak as though he felt it, and I did not feel it." The doctrine is not merely important; it is everything; but it is doctrine that has life in it to us; doctrine that is felt in the heart, not merely held in the mind. In salvation, the doctrine and experience cannot be separated. The doctrine is the foundation; it is also the house that is built upon the foundation. But what can we know of the foundation, unless we have been favored to rest upon it? What can we know of the house, if it has never given us the comfort of its shelter and protection? The doctrine is the rock; but what is the rock to us, unless it has poured out to us the water of salvation? unless we

have been blessed to suck honey and oil out of it? If the doctrine is the honeycomb, the experience is the honey; and when the Bridegroom comes into his garden, which is his sister, his spouse, he says, "I have eaten my honeycomb with my honey." In salvation, the honey is never separated from the comb, but they are eaten together. When either is exhibited separately, it may possibly be counterfeited; but when a piece of comb filled with honey is shown us, we know it is real. When the doctrine comes to us from God, every word is filled with sweet experience of love, and peace, and joy. We do not want one merely to tell us what the Bible says. That is not necessarily preaching the gospel. An infidel can do that as well as one of the Lord's servants. But when we are before the Lord, as Cornelius and his household were, we want to hear from the Lord's servant what is commanded him of God. We want to hear the word of the Lord that has come to him, and which is in him as a fire shut up in his bones, so that he is weary with refraining, and cannot stay. "Preach the word," writes the apostle to Timothy; but that word which he is to preach, is what he has seen with his eyes, and looked upon, and handled, of the word of life.—1 John 1-3. Preaching is more than merely giving one's views. When the gospel is preached, there is power, authority, in it; for "it is the power of God unto salvation to every one that believeth." I remember once at an association, when a dear brother who had never been there before, and whom very few present had ever heard preach, took a text that led at once into a subject upon which there were very different sentiments held by different ones present, and concerning which there had been much fruitless discussion. This brother, in the simplicity and power of true gospel preaching, went right through the controverted ground, preaching the word out of his own heart, and in humble confidence

opening the Scriptures, and declaring the doctrine of Christ; and all the brethren met together at once in the truth he proclaimed so boldly, humbly, and sweetly. All with one accord said, "That is the truth." They recognized and felt the authority of the word preached, and their differences of views were for the time so far below them as to be lost sight of. His text was, 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

On the day of pentecost, the multitude of them that believed were of one heart and one mind. But that one mind was the mind of Christ, the understanding of which the Son of God gives his people. That one heart was the new heart which is given them. In that divine life the saints are one. By one Spirit they are all baptized into one body. But they are as diverse in the flesh as they ever were. They all have yet a carnal mind, in which they are no more one than they were before born again. It is from this source that differences arise among the saints, bringing wars and contentions. This carnal mind strives to impose itself upon them as that mind in which all the saints are, or ought to be, one. It is because of this that the apostle more than once exhorts them to be of one mind and of the same judgment. It is not only not wrong, but it is their duty, to strive to bring all their differences of view, in regard to divine things, to the infallible test of the Scriptures, seeking in solemn humility and brotherly love to discover and hold fast only that which is truth. That which is of the flesh is easily known by many marks, if we are only made willing to acknowledge them. All the various passions and evil propensities, as anger, envy, wrath, levity, hatred, covetousness, and the like, are of the carnal mind, and that position in defense of which they are enlisted is very apt to prove the wrong one. The power of the truth and of the love of

God felt in the heart holds these fleshly propensities for the time in subjection, as the power of light causes darkness to disappear. The true weapons of our warfare are then at our service, which "are mighty through God to the pulling down of strongholds, casting down imaginations in our own minds, or in the reasoning of others, and every high thing that exalteth itself against the knowledge of God, and bringing into subjection every thought to the obedience of Christ."—2 Cor. 10-4. "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him." With this blessed privilege of access at the only source of true wisdom, it would appear that the dear saints might easily be of one mind.

In order to endeavor to be of the same mind and judgment in regard to the things of the kingdom of God, it is necessary that the saints should, as often as may be, speak one with another of these things, and not only present to each other that in which they do see alike, but that also in which their views are of any difference, in order to see if the Lord will show them which is of the flesh and which of the Spirit. This is controversy. But it really seems as though there is no need that there should be bitterness in it, or striving for the mastery, or angry, sharp or reproving words. Why should not brotherly love continue perfectly while each expresses simply and freely what he understands as the truth of the subject, setting forth such testimony as the Lord has, in his estimation, given him, and while each gives kind and careful attention to the views presented in opposition to his, ready and glad to acknowledge candidly any thing that appears well supported in those views? This is striving together for the faith of the gospel; striving to keep the unity of the Spirit in the bond of peace; striving to be of one mind. It should be our anxious desire that this one mind, when we find ourselves agreed,

should be the mind of Christ, rather than the mind of any one of us.

While many dear saints have been much troubled by controversy, because they fear that the asperities so liable to be indulged in by the parties disputing, will tend to interrupt brotherly kindness, and because any expressed differences among the dear saints hurt them deeply, others seems to be opposed to controversy because they are not willing that any position which they hold as correct should be disputed. Sometimes one will present his views very elaborately and positively, and then declare it as his opinion that controversy is not good, but rather detrimental to the cause; implying that the presentation of any view opposing his would be controversy. Such an one forgets that he who presents a point concerning which there is a difference of opinion among brethren, himself has begun the controversy, and would be doing injustice to himself, as a fair-minded man and christian, to wish to suppress such reasons as a brother might be able to present in favor of an opposite view. If he is absolutely sure that he is in the Spirit, and therefore right, he need have no fear; for whatever could be urged against the truth, would but set it out more clearly in the minds of those in whom God has shined, to give the light of the knowledge of the glory of God in the face of Jesus Christ. If he should happen to be wrong, it would be good to have the error shown.

If I should venture to give any advice to an editor of a journal of truth, which I would do with great hesitation, it would be to allow candid expressions of the views of brethren of good standing in the churches to be published, but never to allow one single word expressing reproof to one for holding different views from the writer, nor one acrimonious expression or unkind personal reflection to appear. Everything calculated to give personal offense, everything that intimated a desire to have dominion over the faith of



a brother, I would have rigidly expunged. One cannot always see what manner of spirit he is of while writing, but the reader can see very clearly; and almost any one, when in his right mind, would be thankful to the editor who should with a stroke of the pen prevent him from appearing before the multitude of readers with anger, contempt, jealousy, hatred, plainly expressed, as they most surely will be when they are rankling within him while he writes.

SILAS H. DURAND.

Route 3, Benton, Ky.

DEAR BROTHER DODSON:

Just a few lines to let you know I received the book in good order and many thanks for the same. I enjoyed your New Year's greeting in the *Signs* this January. I have read it over and over, again and again. With five sons in the army and navy—one somewhere in England, one somewhere in the South Pacific and three others in service I enjoyed your review of the year 1943, and these sons of mine just being *somewhere* I had a very bowed down heart for the Christmas holidays and the going out of the old year and into the new. Mr. Bowden asked me a few days before Christmas what I wanted for Christmas? Brother Dodson I do not know if I answered from my real heart of understanding, if indeed I do understand, but something was right there speaking out these words, "I rather have, could it be God's will, a double portion of his Spirit." I felt like I had uttered words too great for me, and days went on and instead of grace to endure I was left in the flesh without hope or seemingly without God. I began to see, without looking, these little boys of mine I had reared here, flitting over the lawn, down the lanes, cutting Christmas trees, dragging them in for the night before Christmas. I thought I had desired surely something good, but I was given only memories of other days, and I found my-

self begging to not remember things that were natural, but let me remember things that had substance to it—days of visitations of the Holy Spirit, if indeed I had ever had any of those visitations. So on a morning during the breakfast hour my mind was relieved of natural things and things present and this little text came to me, "By his neesings a light doth shine." I went to find my text and I was not sure that I knew what the word neesing meant. The thought came to me of an Old Testament case where the child needed. I looked up the word and it meant sneeze, and we all know what sneeze means. The word neese is obsolete. I saw too, "His neesings," mean as I saw by reading the forty-first chapter of Job, was leviathan, and when I read on and on I hope I saw with an eye single to the real leviathan the power that holds us and the thing we rely upon let it be our works, our goodness, our integrity or whatever it may be. It is that something that we think is light until the true light of our God shines into our hearts and makes us see we have, when depending on our own righteousness, uttered things too deep for us and things we did not understand. As Job said we find this leviathan. The great power represents to me the great whore of the earth, mystery Babylon, and I mean by that the many denominations and so-called churches of our land to-day. A light goes out from them, great flames of oratory, wisdom of the world and great swelling words. They stick together, they cannot be sundered and this satanic power or worldly error, which is spiritual wickedness in high places, cannot be drawn out by a hook or cords, but only by the power of our God, who speaks and it is done, commands and it stands fast. Job was tried by his friends when he felt they were poor comforters, but when God began to talk to him he showed him leviathan, what he was, king of all, pride, light and his eyelids are like the light of the morning. We

feel that Job saw, not only these lights of pride and worldly wisdom, but with the eye single could see the true God and without this light he could not have seen leviathan and his great neesings, or commotions, from their head and mouth where the light, pride and wisdom of which mystery Babylon claims to be full of, and we see, we hope, she represents the ones who believe the gospel that is not the gospel for there is only one and that is the power of God unto salvation to every one that believeth. Now, brother Dodson, all I have ever received was fully mine before I knew it. The visitations, the light, the hope, all were right there present, just like this text came when I least expected it, and I hope it is of God. I know it is not of man, not of pride or wisdom of this world. What a beauty that Job received twice as much as he had before when his captivity was turned. The fortieth chapter of Isaiah says, "She hath received of the Lord's hand double for all her sins." I sometimes think of this with pleasure, that in this life after regeneration we have twice as much as we had before. We have come into full fellowship with the church of God's own right hand planting. We find houses, homes among them, mothers and fathers in Israel, brethren and sisters. We receive these with persecution, and in the world to come eternal life. So Jesus says, Mark 10:30. Pray for me a very unworthy sister in hope.

EFFIE BLAGG BOWDEN.

N. A. B. D. Station Force, Barracks "B" 148,  
Camp Thomas, Davisville, R. I.

DEAR BROTHER DODSON:

I am sending you a letter that my wife received from cousin Henry Townsend, Sr., of Media, Pa. which I deem worthy of space in your paper if you have space to spare. It is very expressive of the fact that he has been through the same trials as many of God's people in all ages. While working he ruptured a blood ves-

sel leading to his heart and has been confined at home. I feel that his prayers have been prayers of the Lord and that the Lord has heard his cries. I have been to see him, cousin Susie and their son, Henry, Jr. several times and they always impress me very much. They have been taught of Jesus. His wife is my cousin, Elder Eubank's daughter. Their son is a lieutenant in the army and they miss him very much as he is their only living child. I feel his letter comes from the Lord as he is in the furnace and knows much of the afflictions of life even as Job of old. I beg God's mercy to continue with him for I feel that he has been thoroughly taught of the Lord. May the Lord bless his church from the rivers to the unknown ends of the earth, and at last save in that glorious mansion not made with hands, where sin, sorrow and disappointments shall never disturb our peaceful habitation. A sinner in hope of life eternal and in gospel bonds.

(Elder) O. J. CROKER, W.T.I.C.,  
U. S. Navy.

Media, Pa.

MRS. O. J. CROKER, HIRAM, GA.

My Dear Sister in the Lord:—Some time ago my wife passed over a letter she had received from you, and in this letter you said something about my past writing, that you thought I was such a good man. Oh, how the humblest of the dear Lord's children can be misled. In many places we read or see the works of others and judge them by this work, and we are made to think that they are truly God's elect or chosen people. There are in the world to-day so many that belong to the old Pharisee class that are seeking the praise of man rather than those that have a contrite heart. I hope I can clear this mistake with you. I know that there is no good in me or anything that I can do of myself, and I do not, and I hope that I never will, seek the praise of mortal man, but rather have you, and all that the

Lord has called, to ascribe to him all glory world without end. He said, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." If any man loves his life, he shall lose it, but if he hate his life he shall take it up again. If we seek praise of man what sayeth the scripture? "I will not give my glory unto another." "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." We read in the Scriptures how that Saul was on his way to torture the disciples of the Lord, when suddenly a light from heaven shined about him and he fell to the earth as he heard the voice saying to him, "Saul, Saul, why persecutest thou me?" This was not the act of the creature. Man in his natural walk cannot fall unless God has first chosen him to fall for he said, I have refined thee in the furnace of affliction. He must be brought down, he must be humiliated in spirit. Christ said, "I came not to call the righteous, but sinners to repentance." No man has ascended so high or been carried so low but what the Lord can and does direct his ways. You know when Jonah was cast into the sea he said, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." It is, my dear sister, true that one can be carried down to the very slime of hell and corruption, and if they have been one of the chosen of the Lord, he will hear their cry when they are made to call upon him. If I understand correctly, not in many cases do I remember reading where the Lord chose those that were on the mountain top, but he came to seek those that were lame, blind, helpless and the sick and fallen. Before the Lord calls one to repentance he is, or must first be sick—sick of sin. He is made to seek a refuge, a

hiding place. "I have refined thee, but not with silver." What price have we to offer? What can we render to God? Did he not say, "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." "The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise." In conclusion I have to say that God is all and in all. He will have mercy on whom he will have mercy and none can stay his hand. In this great conflict that is raging in the world to-day, God is ever present and has a purpose in it. Some of these men will be led down through the valley of death and through the troughs of hell and sifted as the sand, but the God of Abraham, Isaac and Jacob will sift out his own whither they go. I do not wish to think that there are not any of God's people who have fallen in this conflict for the number is great among the fallen, but if they have it was by his holy and wise providence and for his glory. The matter that concerns me most is that I may be given strength to fear God and keep his commandments, then I know all would be well with me. I hope the Lord will bless you with such earthly things as he knows you are in need of, and that you and your household shall not be tried in the furnace of affliction. When you write to Jewell give him my greetings in the Lord. Yours in hope of that glorious resurrection.

HENRY TOWNSEND, SR.

Route 2, Nauvoo, Ala.

DEAR ELDER DODSON:

I have received my February issue of the *Signs of the Times* which makes the first on my second year and I surely have

enjoyed reading them. I still have every copy and expect to keep them and all the balance if they continue to be as good as the ones I have received. I have read many articles in them that was worth each many times more to me than the full year's price. I had never read one of these papers until I subscribed for it one year ago. Never realized there was such a paper published. Mr. H. M. Bowden of Carbon Hill, Ala. had been telling me about what a good paper it was for a year or over and gave me your address, but I just kept putting it off as I did not think of it being such a good paper and containing all the good preaching and experiences that I have found in it. If I could only have an experience as I have read from so many in your paper. I would give the whole world for an experience like I have read in the *Signs of the Times* if it was in my power. I am forty-three years of age and have never offered myself to any church. I have never felt fit and feel less worthy now than ever. I have no experience to tell the church, there are always mountains of wrongs and faults roll up before me which make me know I am not fit to be with them, not even as I am just associating with them. The Primitive Baptists are the only ones that preach a doctrine hard enough to touch such a wreck and hard case as I am. They are the only people that preach any comfort to me and yet I am not worthy to be in their presence to listen to them. I have wished so many times I could slip in and hide where I could see the preacher and hear and never be seen. I have often wondered why I was ever born into the world, and wished many times it could have been the good Lord's will to have taken me out of this world when I was an infant or never suffered me to have been born as I only get worse instead of getting better. The very things that I think I will not do are what I do, and the things I think I will do I do not. I am a complete stranger to myself and

a complete failure. All of my deeds are against me instead of being in my favor. If I am ever saved and reach that happy home above it will not be on account of any good that I have ever done, but it will be altogether by the mercy and free, double free grace of the blessed Lord. If it was left to my works and good deeds I would never stop sinking. There would be no bottom of the pit for me. I do not feel worthy at this time to even ask the Lord for that happy home because I know, I do not deserve it, but yet I am so selfish that I am quick and ready to ask for mercy. I have no experience of grace but I do believe I love the people and the doctrine they preach and teach above all in the world. If I know anything at all about what I believe Elder W. N. Green of Altus, Okla. laid it out in the January issue. I surely would like to see him and hear him preach, and I do hope I may some time. Well, I have just written almost everything but what I intended to write, and ten times more than I meant to write. I meant a few lines to send in my subscription and a little more for you to distribute among some others. I will close hoping you will overlook it and pray for me. The following hymn fits me.

"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.

May the good Lord continue his blessings on you. From an unworthy sinner friend.

ROBERT D. McGOUGH.

(We are very glad to receive such letters as the foregoing. It is very encouraging to us in our work of trying to disseminate the truth among those who are truly taught of the Lord, to have some evidence from time to time that God is blessing our efforts. Being anxious to enlarge our field we are wondering if each one of our subscribers would speak to

some one who is not now taking the *Signs of the Times* regarding our family paper, as brother H. M. Bowden, of Carbon Hill, Ala., did to our good friend, if they would not be instrumental in making others feel towards them as he feels towards brother Bowden. We do not feel it is asking too much of our readers, if they really enjoy the *Signs*, to have them speak a good word for the paper to those of like precious faith. To all who will we thank you in advance.

If we can rightly judge the work of God's grace in the hearts of poor sinners, and we call upon those who have read the foregoing letter to bear us record, we sincerely believe that he hath sent forth his spirit into the heart of our friend and that he has beheld the glory of God as it appears in the face, or person, of Jesus Christ our Lord. Having received of the Lord's mercies, and having tasted and found that he is good and gracious beyond the deserts of sinful men, we believe an acknowledgment before men is incumbent upon him and would, therefore, strongly urge him to go home to his friends and tell them what great things the Lord has done for him, whereof he is glad. Only in obedience to the commands of God will he experience the removal of guilt and answer of a good conscience towards God that is to be found in walking acceptably before him. While he may feel that he has no experience of grace, we are confident our readers will agree with us that he has a wonderful experience, and the fact that he loves the people of God, and longs for the assemblies of the saints where the gospel is preached in its purity, is unmistakable evidence of his having passed from death unto life. May God give him strength to go forth in the performance of his duty by telling the brethren of God's dealings with his soul, that he may find that peace that passeth all understanding, is our earnest desire. R.L.D.)

Walnut Creek, California.

DEAR EDITORS:

Enclosed is money-order for two dollars to aid you in sending me the paper for another year which subscription is up in February. The Old Baptist papers I am blest to have, and the most wonderful book, the Bible, and other good articles I have to read is about all the preaching I get. I do enjoy reading the truly good articles from the true word of God. Nothing else is of any comfort to me. I have been blest with sweet visits of God's dear saints in my humble home recently, and from the depths of my heart I praise God for this blessing, he from whom all blessings flow. I am not worthy and do not merit any blessings he bestows upon me. In my many lonely hours I do get so hungry to hear the true word of God preached. It is comforting to be made to realize that God knows what is best for all his saints, and that his will at all times will be done. He knows them, knows where they are, and wherever they may be he will guide and watch over them and keep them as the apple of his eye. My greatest hope is that I am one of his little ones. So weak and poor, just a beggar with nothing to pay, yet I hope I pay him with praise from my poor heart. O to praise him more and more.

"The food our spirits want  
Thy hand alone can give;  
Oh! hear the prayer of faith, and grant  
That we may eat and live."

May I eat and live on thy sweet manna from heaven, and may he grant this to all his dear saints scattered over this world of woe. His grace is sufficient for them all. Of all the things that I want, Jesus is my all in all. If he is not mine then I have nothing. He was a babe in the manger, holy and pure. He came down from heaven to do his work, the work which his Father had given him to do. He suffered for our sins and completed his work, the end from the beginning. He went forth with the mob who crucified him knowing what would come to pass each

moment of time. All hail the power of his mighty name, our Lord and Saviour. The only one with the all power who art all in all. May God comfort the Editors. A little one in his faith I hope.

(Mrs.) MABEL LINDSEY.

Vanleer, Tenn.

DEAR BROTHER DODSON:

Can one so unworthy as I feel myself be permitted to address you thus? Enclosed please find \$3. Two to renew my subscription to the dear old *Signs of the Times* and one to help send it to the poor of the flock. I think it is the best periodical of its kind published. I have been a subscriber for a number of years and a reader almost as long as I can remember. My father, Elder J. R. Hatcher, preserved some old copies that were published in 1880 which are in my possession now. I often get them out and read them over and find the same precious truths taught by the writers now that were taught by those dear old soldiers of the cross sixty years ago. This gives us to understand that they were each taught by the same great teacher, all "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." He works and none can hinder, he speaks and it is done, he commands and it stands fast, he rules in the armies of heaven and among the inhabitants of the earth and none can stay his hand. "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!" Our little church has sustained a great loss by the death of our dear brother and deacon, J. H. Hatcher, who was called home on the morning of January 6, 1944 never to be with us again in our meetings. We feel the stroke deeply, but we feel sure our great loss is his eternal gain. He was a firm believer in election, predestination and the sovereignty of God. He was a faith-

ful member, always filling his place at our meetings, but his work on earth is done and we desire to meekly submit to God's most holy will. May we all be led by his grace to trust in him in all our bereavements and afflictions. A little sister in Christ I hope.

(Mrs.) KATIE RAGAN.

Memphis, Tenn.

DEAR BROTHER DODSON:

Find enclosed \$2 to pay for the *Signs* another year. I hope I love the truth that appears in this dear paper and believe it with all the believing power I possess which is given me to believe from God the Father if indeed I believe. It seems of late years my hope grows more precious all the time. I do not mean doubts and fears have left me, no, no. I do not mean I have become able to direct my steps, have not learned how to perform that which is good, cannot have one good thought of nor by myself. I am rebellious, sinful, ungrateful and often wonder why the Lord is so good to me, and if it is all vain imagination with me. I have passed through trials, sorrows and storms of confusion that would have sunk me beneath the angry waves of despair had it not been for the precious hand of God who is able to perform the work he hath begun if indeed he hath begun that work in my heart. It began when I was a child at the age of eleven. The sweetness of that day is the same I have felt many times since, but can only enjoy these seasons when it pleases the Lord to send the Comforter and restore unto us again the joys of his salvation. The future looks dark indeed ahead of us. It causes us to tremble when left to ourselves, but we know God is able to work all things after the counsel of his own will, and also able to uphold us and give us strength for our day. Remember me and mine when at the throne of grace. Yours in hope of eternal life.

(Mrs.) LUTHER CAMPBELL.

Oaks, Ky.

DEAR BROTHER DODSON:

I will write a few lines in answer to your letter. I have been in very poor health for about three years having a very weak heart. The doctor told me I was liable to die most any time. I told him that did not worry me as I was begging to die day and night. I kept on working trying to keep up my natural affairs until I got almost past going and I had to give up my farm and everything. I have a son and daughter living and am now staying with my daughter. My father has been taking the *Signs* ever since I can remember, and I have enjoyed reading them since I was about twenty years old when I hope the Lord began a good work with me. I would slip the *Signs* out and read them and would be enjoying them so much I would hate to hear them call me to my meals. I have been taking them for years myself and am now seventy-five. I still enjoy them and do not remember missing a single copy that was printed. In the last number I read an article from W. A. Brooks which was as sweet to me as honey, and I was blessed to read it in the same way that he was to write it. I did not take time to dry my tears but just let them drop. I read the article by Elder Hunnicutt in the January number and I do enjoy his writings. I can say of him as I have said of Paul, I love a man whom I have never seen for the truth's sake. I have always made it a rule to pay my obligations as soon as possible and feel I must give some reason for being late with my paper. It is due to the panic of the other war, and being poor both naturally and spiritually I decided to drop the paper, but the Lord made me to consider how much I had enjoyed reading it, then he pressed on my mind to write my experience and send it in for publication. I then had more desire for education than I had ever had before that I might be able to write the brothers and sisters, but the Lord would not release me for not being

able to write. I had to get some one to write for me and I could not send in my remittance without an article to go with it. I went on then as I have now, neglected to write and remit. I went to the office of a good friend but he made excuses about writing for me. I thought I would send it along and put in something extra but something said to me if you put in a hundred dollars extra that will not answer in place of the letter. Several other plans to get the letter written failed me and I got very nervous and weak. I was made to think of Moses when he viewed the promised land. I felt I had sinned away the day of grace and that there was no more mercy for me. The next Sunday I went to my uncle's and we went to the preacher's and he wrote the letter for me. I was greatly relieved. Felt like I had just made one step into a great ocean and I experienced what God tells us, "Draw nigh to God, and he will draw nigh to you." Happy are ye if ye do my commandments. Brother Dodson bear with me in my weakness and imperfections as I am unable to write and had to dictate this to my daughter to write for me. You can publish it if you feel to do so but if not just lay it aside. Your unworthy brother I hope. E. L. HOSKINS.

Freestone, Texas.

TO THE SIGNS OF THE TIMES:

Please publish this. I am writing some of my views and I want more information. The church is a spiritual kingdom, an ecclesiastical court of first and last resort from which there is no appeal. Her members must be governed by her own laws, her statutes are written in the Holy Bible. Witnesses for or against any of her members must be citizens of Zion. No strangers, foreigners nor uncircumcised persons shall take part in the government thereof. No other organization has any right to interfere with her internal affairs. Jesus Christ set up the church and all other organizations are set up by men.

The foundation of the church is Jesus Christ. The stone the builders rejected has become the head of the corner, though it is in the world in one sense it is out of the world because it is not of the world, but composed of chosen material, men and women, sons and daughters of Adam's race, and it seems to me that it would be something akin to spiritual adultery to go outside of the church to get witnesses to testify against our brethren, the children of God. When God separated the sons of Adam he set the bounds of the people according to the number of the children of Israel for the Lord's portion is his people. Jacob is the lot of his inheritance. So God had a typical people which set forth the idea that the antitypical people were to take up where the typical left off, and in the types there was something commanded them that was pointing to some things to do in the antitype, the church, and some things forbidden in the type that meant something to the antitype, and one thing that was forbidden was mixing and marrying with other nations. In other words, they were to be a separate people for God loved them above all people, then after he had separated them he gave them laws and ordinances that he did not give any other nation. He delivered them out of the cruel hand of their enemies; he went before them in cloudy and fiery pillars and delivered them; he went with them to the Promised Land; and in all the trouble that arose among them they used only witnesses of their own tribes. So far I am not able to find where outside evidence was authorized either in the typical church or the antitypical. I find where there were numerous outside witnesses used by the common courts of the country against God's chosen ones, but I have not found where the church has been authorized to use aliens as witnesses to testify against the brethren. These false witnesses killed Stephen, followed Paul around the compass and killed our Elder

Brother, Christ Jesus. I find no place where we are to take outside evidence against the brethren, and my judgment is that if we do that kind of business it would tear up every orderly church, and it would look to me like we were asking the devil when we go to do business for God. Ahab could not get Naboth's vineyard so Jezebel got some outside witnesses and had Naboth slain and took possession or Ahab took possession of the vineyard. Brethren, let us not allow the world to witness in Zion's courts. Read the narrative of Naboth in 1 Kings 21. I want to ask some one of the Editors of the *Signs* to write on this subject. I want some information as to whether or not there is any Bible authority for the church to use outside testimony against a brother and judge him disorderly and altogether on the outside? I am your unworthy brother in gospel bonds.

W. O. BEENE.

(So far as we are aware, no authority can be adduced from the Bible that will justify the church going outside for testimony against a brother and judge him exclusively upon such testimony. Paul in his writings concerning the qualifications of a Bishop (or Elder as we call them) says, "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil," but we have never yet heard of a church ordaining a minister purely on outside recommendations. No orderly church should accept members on the say so of outsiders. Why, then, should that kind of evidence be all-inclusive when the church finds it necessary to judge one or more of her members. To quote the great apostle once more, in writing to the Corinthian brethren, who appeared to be among the worst offenders and guilty of many departures from the proper course, he asked the following three questions: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not



know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" I Cor. 6:1-2. It invariably brings distress and sorrow of heart to the inhabitants of Zion when they hear of the brethren going to law over property and other earthly things, but we may rest assured that no earthly court can ever settle any of her spiritual affairs. While the people of God are in the world, they are said to be not of the world, having been chosen by Christ and separated from the world; therefore in their dealings among themselves they should not follow the practices of worldly men. We will leave the matter for some one or more of our Associate Editors to write more at length upon it, provided they have a mind to do so. R.L.D.)

Route 1, Hammond, W. Va.

DEAR EDITORS AND BRETHREN:

I will, if the Lord wills, try in my weakness to write some of my views as requested by W. D. Fooks on Math. 13:14. "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." This scripture has reference to the children of Israel after the flesh, who were born after the flesh and not after the Spirit, and those born after the flesh are not the children of God because if we have not the Spirit then we are none of his. Now let us notice. Abraham had two sons, Isaac was the child of God by promise. Rebekah bore Isaac two sons, Esau and Jacob, and when Jacob received the blessing from his father, Isaac, Esau mocked. He was not a child of God because he was called Edom and God said of him and his people, "They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever." They have ears to hear naturally and eyes to see naturally, but

they cannot perceive and hear spiritual things because the carnal mind is at enmity against God, not subject to his law neither indeed can be, so you see in seeing they shall see naturally but cannot perceive spiritually. Turning to Isaiah 6:9 we read, "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." So God speaks and it is done, he commands and it stands fast and here in Matthew is fulfilled the prophecy of Esaias. These being natural children they sought it by the works of the law, and they being dead in sin did not perceive and understand that the blessing came by promise. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" so man goes the hard way into death. Saul was on that way or in that way when the Lord called him, turned him about and called him and his name then was Paul, because he was a chosen vessel and he was to be a witness to bear Christ's name to the Gentiles so "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." In Isaiah 6:12 we read, "And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." The heart of this people is waxed gross and their ears are dull of hearing. Then comes in the tenth part, yes, the holy seed shall be the substance thereof. Yes, blessed are your eyes and your ears and hearts, in speaking to His disciples for it is given to you to know the mysteries of the kingdom, but unto them that are without, they are not chosen in Christ, they are not included in the promise made to Abraham nor blessed in Isaac, for in Isaac thy seed shall be called, but "when any one heareth the word of the kingdom, and understandeth

it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." This being the old stony, deceitful heart, this is he that receiveth seed by the wayside. Now we know that the wayside is not in the way, Jesus is the way to heaven. So they being near him, hear him naturally and at the time rejoice with natural gladness. They have not the root in them, no, not the root and offspring of David, the bright and morning star. No, not the star of Bethlehem to guide them for they are dull of hearing and they perceive not, but the holy seed, the blessed seed, the grain of wheat which fell into the ground and died, yea, it yields a bountiful crop because they were in the grain of corn when it fell into the ground. Like Jesus said to them on one occasion when they asked for a sign. He said, "There shall be no sign given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Now let us notice the difference between the seed that was sown and where the seed was sown. Notice the turning point—but other—not some seed but other fell into good ground. Yea, they were rooted and grounded in the truth, this being the holy seed under the gospel covenant and not the law covenant because he sent them prophets and Moses gave them the law that was God's word to them, but the law could not give them life neither could it give them a new heart, nor put them in the way that led to heaven, neither could it put them into the kingdom. So these were all without and that is why he spoke to them in parables lest they see "and should be converted, and I should heal them." His words to them were in parables, but his words to his children are in spirit and in truth. He speaks to them and it is done, he commands them and it stands fast. So to you, the holy seed, the tenth part is the

substance thereof, the law and the types were the shadows and patterns of better things to come. Yes, the substance is better than the shadow for Christ is the sum and substance of all things. By the deeds of the law no flesh shall be justified, but you must be justified by Christ from all things. O, the living seed. The other seed which fell into good ground for the preparation of the heart in man and the answer of the tongue is from the Lord. We know that God's word to the children of Israel under the law covenant was far different to them than it is under the gospel covenant. Yes, under the gospel covenant it is I will and ye shall. I will be merciful to your sins, I will be your God and ye shall be my people, and ye shall  
(To Be Continued in Next Issue)

1820 Martin St., San Angelo, Texas.

ELDER R. LESTER DODSON,

DEAR BROTHER IN HOPE:

Thank you for the *Signs of the Times* which I have been receiving for fourteen months, with special thanks to you for the continuation of same since my subscription expired with December 1943 issue. I enjoy reading this dear old paper which does not appear new, yet never grows old. It was read for many years by my father, mother and grandmother making it even more valuable to me. I am enclosing check for \$4 to cover renewal for 1944 and for a new subscriber beginning with January issue if convenient. I would also like a copy of your book on Predestination if you have one on hand. Please pardon delay in sending remittance. I ask an interest in your prayers. An unworthy little sister, if one at all, in hope of mercy.

(Mrs.) MARTHA SEALE.

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

Mrs. A. D. Hoyt, N. Y., \$2; Mrs. L. T. Genung, N. Y., \$1; Mrs. A. S. Hewitt, N. Y., \$3; J. N. Wageonheizer, N. Y., \$1; S. F. Buckner, Okla., \$5; L. D. Corn, N. C., \$1; Mrs. D. H. Holland, Md., \$1.

**EDITORIAL**

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EDITOR

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**ASSOCIATE EDITORS**

ELDER CHARLES W. VAUGHN - - Hopewell, N. J.

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Rutherford, N. J.

ISAIAH 61:1

"The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

The prophet declares "the Spirit of the Lord is upon me," and we would like to record why Isaiah was speaking. It was because God had made him a prophet to speak as a mouthpiece, and proclaim things as present and yet to be manifested, and all things proclaimed were testifying of Jesus, and he being moved by the Holy Ghost was testifying of the predestinated purposes of God. "The Lord hath anointed me to preach good tidings unto the meek." If we consider the individual to whom he was to preach, it was one that was humble, submissive, of gentle and long suffering disposition, and only those upon whom the Spirit of God rests have that, for the spirit humbleth and the flesh puffeth up. God hath sent his Son to bind up the broken hearted, and when a poor creature has been made to cry unto God for mercy, it is because he is lowly and has been brought to the end of his own strength, that is, he realizes his condemnation is just, and all

wisdom is fully aware of his guilt, and when Jesus is revealed as the one altogether lovely and one that can be touched with the feeling of his infirmities, it binds up his broken heart, liberty is proclaimed to his captivated soul, and the liberty and joy cannot be fully expressed. These realizations are special relations to the people of God, born of an incorruptible seed by the word of God, and no mortal can attain unto them by the wisdom of the carnal mind. The work of God in the heart of a poor sinner cannot be discerned until the Spirit of God shines upon it and manifests the workmanship. All the household of faith is God's workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:10. "He shall open and none shall shut; and he shall shut, and none shall open." Isaiah 22:22. This was the key to the house of David, and one to whom he openeth shall come in, and sup with him, and he with them. When those gates swing open of their own accord (as far as the sinner can discern) the prisoner is set free, but first we note there was singing in the prison. Paul and Silas, while in prison at midnight, prayed and sang praises unto God, and the prisoners heard them. "Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." Acts 16:26: Here was a demonstration of the fulfillment of the prophecy by which God's servants were made free to go and preach his glorious truth to those hungering and thirsting after righteousness. It is of much comfort to one that feels the need of strength, and they like to boast of the strength of Israel's God and his power to save. Jesus, the captain of their salvation when they are put forth, goeth before them and is with them, and the Holy Spirit openeth that they behold him and are made to rejoice and point to him. The words of truth

spoken in our text are fully quoted by our Saviour. "When the devil had ended all the temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Gallilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, this day is this scripture fulfilled in your ears." Luke 4:13-21. These gracious words prove that the prophet was pointing to Jesus and Jesus acknowledged the power of the Father in him. "This day is this scripture fulfilled in your ears." Continuing the reading of this chapter we find that those that heard him marveled at the gracious words that proceeded out of his mouth, "And they said, Is not this Joseph's son?" Jesus called his disciples and taught them in demonstration as he went about doing his Father's business, that they should be witnesses of him and the fulfillment of all prophecy of the Scriptures, and they have written a sufficiency for the man of God that he should be perfect and thoroughly furnished unto all good works. 2 Tim. 3:17. When the appointed time of God comes Jesus quickens the sinner appointed unto salvation, and he is made

alive from death in sin to life in Christ, and is directed by the Spirit in the way of truth. All the wording of our text is applicable to one individual in an experience of grace and should he be called to preach the gospel he is made to suffer the afflictions thereof for Jesus' sake, and not for the sake of filthy lucre, but of a ready mind, and that individual is recognized by those who know the truth as a planting of the Lord. They bear fruit unto God and are called trees of righteousness in which God is glorified. These are great and glorious truths, and we hope that we have been given to taste of these precious fruits, and smell the fragrance of the spices that pour forth from the garden of the Lord, and have been given the ear to hear the proclamation of the gospel trumpet expressing the power of God unto salvation, and feel to say I know that it is the truth. We feel, when these are witnessed, that One greater than any we could mention or think is here, and His presence is so precious that we feel our love for him in our soul. We feel, after having a feast of these precious fruits, we are mistaken in the whole matter, and are made to walk in darkness and have no light. Then when we are granted another refreshing we feel we would never doubt as we had before, but the more we try to retain them the farther away we get. All of our afflictions seem to have been mechanical—just the acts of the creature and not of the Spirit, but this world is not rich enough to purchase the evidences of the power of God that has rested with us along our life's pilgrimage, and the opening up to our sight the beauty of the Lord God upon his people. We are passing through perilous times, men are showing their love for self and willing to sacrifice multitudes of their fellow creatures to carry out their own fleshly designs, but it seems that the whole world lieth in wickedness. To hear one of the proselites talk one would think they could save the whole world, but you

who know the power of God know they are blind and cannot see or know the captivity in which they are held. Not until the one that is stronger than he that is holding them comes and binds him and casts him out will they ever be free, but when he binds him and casts him out they will be free, and when He makes them free they are free indeed and cannot be brought into condemnation for God hath anointed Him as Prince of Peace, the Saviour of sinners. Dear readers of the *Signs of the Times* he is your Saviour, and we hope he will give you beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that you may be called trees of righteousness, the planting of the Lord, that he might be glorified. C.W.V.

ECCLESIASTES 3:14-15

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been: and God requireth that which is past."

Sister Etta J. Norton, Rt. 1, Crewe, Virginia, has asked that we give our views through the *Signs* on the above scripture. We wish to preface such thoughts as we may offer with what Solomon said when he was made king of Israel. God appeared to him in a dream and said, "Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which

thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" We are given to understand that God was pleased with this desire for wisdom on the part of Solomon, which he granted and also blessed him otherwise. We are persuaded that no man, of himself, is sufficient for these things, and that he needs that wisdom which comes down from above in order to rightly interpret or divide the word of truth. In order to interpret the words or sayings of a wise man, one must of necessity be a partaker of the same wisdom, which can come from only one source, for Israel's God is one God, the same yesterday, today and for ever, and besides him there is no Savior. Our first thought is that to "*know that, whatsoever God doeth, it shall be for ever,*" is wonderful knowledge, indeed. The natural man does not know this, and neither can he accept the doctrine which is set forth in the text. Only the godly wise understand what Solomon declared, and they are made to rejoice in it. Moses was in thorough accord with Solomon, for he said, "Ascribe ye greatness unto our God. He is the Rock, his work is perfect." Deut. 32:3-4. To know that "whatsoever God doeth, it shall be for ever," is to have an understanding of the perfect work of God: so perfect in fact that "nothing can be put to it, nor anything taken from it." David would say, "Selah," which means that all has been said that can be said, and that it is full and complete in every sense of the word. John was in accord with this when he wrote: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if man shall take away from the words of the book of this pro-

phesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18-19. We further understand that the sovereign, eternal God has a purpose in all that he does and he will be inquired of, feared, loved and worshipped; therefore it is said that "God doeth it, that men should fear before him." The true Christian serves the God he loves, and loves the God he knows, and when he makes himself known unto his children, which is by revelation, they will worship and adore him for his wonderful works among the children of men and they will rejoice in him, the only true God, and Jesus Christ whom he sent into the world to seek and to save that which was lost. The ones under consideration here are those who were chosen in Christ before ever the world was, but in time were manifested in Adam and became lost, or separated from God, through transgression, which necessitated the coming of their Redeemer to pay the redemption price and set them free.

When God is pleased to draw aside the veil and permit us to get a glimpse of that which for ages he has hid from the wise and prudent of this world and revealed unto babes, then it is we comprehend something of the infinite wisdom which drew the wondrous plan of salvation and rejoice in the fact that our God "is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Isaiah tells us that 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: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:10-11. We would understand from this that his sovereignty extends to all creatures, clean and unclean, and over all worlds, principalities and powers,

visible or invisible. Even the wicked king Nebuchadnezzar had to confess, "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?"

"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." Believing this, as we most certainly do, we must also believe that "that which hath been is now." Of a truth, known unto God are all his works from the beginning, and Jeremiah asked the question, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. 3:37. If nothing comes to pass except that which God commanded, we must believe, and to us there is comfort in believing it, that all that is transpiring in the world to-day is according to the all-wise purpose and plan which inscrutable wisdom foresaw and designed in the counsels of eternity, and let us take courage in the fact that not only the beginning but all that intervenes even unto the *end* is ordered and sure and cannot fail. He who has purposed to try and refine us, has also purposed to save us with an everlasting salvation by and through his blessed Son, our Lord and Saviour Jesus Christ. Therefore, whatever storms we may have to encounter as we journey along life's highway, each step will but bring us nearer to our desired haven of eternal rest and nothing, absolutely nothing, shall ever be able to separate us from the love of God which is in Christ Jesus. He "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," hath foreknown and determined all things, and what his eternal mind has decreed must be accomplished, and there is nothing *new* with him. There is no such thing as past and future with God, but one eternal now

and not only is it true that "that which hath been is now," but also "that which is to be hath already been." Nothing can be altered or changed in any particular whatsoever so far as God is concerned. Time is only turning the pages in God's book and bringing into manifestation, and to our view the things which God has ordered and fixed. "And God requireth that which is past." When we, as Isaiah says, "Remember the former things," and see how God's word has been fulfilled in every jot and tittle, how all that the prophets foretold concerning Christ came to pass in the finished work of Jesus while here in the world, can we any longer doubt that He is God, and there is none else; that he is God, and there is none like him? And since he brought to pass that which his holy prophets of old were moved by the Holy Spirit to write beforehand concerning his only begotten Son, will he of whom it is said, "Great is thy faithfulness," be any less faithful in bringing us forth more than conquerors, through him that loved us and gave himself for us? Surely, God requires of us the same faith and trust in him that he did in Israel of old. Let us, therefore, as much as is in us keep the first and great commandment, which is, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Solomon, the Preacher, in the first part of the chapter containing our text says: "To every thing there is a season, and a time to every purpose under the heavens: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time

to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace." This is so complete and all-embracing as to permit of no omission whatever. Solomon also said, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." With him who is the I AM THAT I AM there can be nothing new, nothing different from what it always has been in his mind and purpose. He is perfect in all of his attributes, and nothing can be added to or taken from the work of his hand. We would that we might all be given to grasp and believe this. If so, we could join wholeheartedly with the Psalmist in saying, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." How truly these things set forth the sovereignty and perfection of our God. When in reality we contemplate the works of God and the purpose for which everything was made that was made, we can declare unreservedly, "All thy work shall praise thee, oh, Lord." Not only does the light or day in which they are revealed shew forth his glory, but the darkness, or night in which they are concealed "sheweth knowledge." As vegetation gets its main growth in the night time, so do the souls that trust in him behold his wonders in the deep as they go down to the sea in ships and do business in great waters.

When our finite minds are enabled to grasp even in part some of the wonderful works of God in nature, and we are made to realize that they are at best but imperfect figures, or types and shadows of that which is to come, we can but anticipate with amazement and wonder what it will be to be caught up with the Lord in the air, to behold him in his fullness and

to go out from his presence no more for ever. R.L.D.

### CHANGE OF ADDRESS

Elder W. O. Wammack announces his address has been changed from 3122 N. Lafayette Circle, Memphis, Tenn., to Pvt. W. O. Wammack, Platoon 449. R.D.M.C.B., San Diego, 41, California.

## OBITUARIES

**ELDER LONNIE ALONZO MOON** was born Jan. 4, 1876 near Brooksville, Blount Co., Ala., and died at Bremen, Ala., April 18, 1944, making his stay on earth 68 years, 3 months and 14 days. He married Miss Georgia Ann Shelton Nov. 14, 1897 and to this union were born seven children, five of them surviving, Homer, Leonard, Athalee, Cordes and Clydes. Also surviving are sister Moon, twenty-two grandchildren, two great-grandchildren and two brothers, Dr. G. F. Moon of Chandler, Texas and R. A. Moon of Yale, Oklahoma. He united with the Dorsey Creek Church the fourth Sunday in May 1903. One year later he was ordained to the full work of the ministry by Elders M. L. Sanders, R. Sanders, W. W. York and W. J. Morgan as presbyters. From that time until death his only theme was salvation by grace from first to last. Not only did he preach it from the pulpit, but he was a living monument of God's grace. High and low, rich and poor had a friend in him, and he was ever ready to help a needy character no matter what his creed or color. Elder Moon was gifted in many ways but I do not think he ever forgot the giver. In our section of the country he was considered as able in the pulpit as any man. He was small in stature, but when in the pulpit he was as large as any of the brethren. In God's providence Elder Moon did not do much traveling among the Old Baptists, but a few times he came as a correspondent to the Hopewell Association, and when he did come it was a time of great rejoicing. It has been our happy lot to have many visitors among us, and they always were delighted in our precious brother's personality and his rich gift in a preaching way. He was a sweet singer in Israel and when he arose to preach it was always in singing. In one sense we are sad at his passing, but yet we feel to know that our loss is his gain and that he is resting from his labors in the Lord. The Five Mile Creek Association has lost an able moderator and at this time we do not see any one to take the care of his churches. The children have lost a kind and precious father, sister Moon an affectionate husband and the county a good citizen. I would say to the grief-stricken family and to his brethren, mourn not for the dear

old father in Israel. His race has been run and he is at rest. May God give you grace to be reconciled to his will. The writer, with Elder George H. Fanning, was called to his funeral, using as a text Rev. 22:14, after which his body was laid to rest in the family cemetery to wait the call of Jesus in the grand and glorious resurrection morning.

(Elder) W. D. GRIFFIN.

**WILLIAM ALFRED MAY**, our precious brother and deacon, was born January 17, 1869, and was taken by death January 26, 1944. He was married to Miss Alie Frances House and to this union were born nine children of which eight survive. Seven sons and one daughter as follows: Lee F., Henry, and T. G. of Dallas, Texas; J. P. and W. E. of Ellisville, Arkansas; Curtis of Fordyce, Arkansas; Homer of the U. S. Navy and Myrtle Rothwell of Chambersville, Arkansas. His wife also survives and a great number of grandchildren and two great-grandchildren. Brother May united with the White Water Church of the Primitive Baptist faith near Tinsman, Arkansas on Saturday before the second Sunday in February 1901, and was baptized by Elder J. H. Draper. He remained a faithful member until the church was dissolved. He then seated membership with Pilgrims Rest Church at Fordyce, Arkansas where he remained until he departed this life. Our precious brother was blessed to serve his church as deacon for several years. He was ever found a faithful, firm believer in salvation by grace and was faithful in his duties to his church. He served his township as Justice of the Peace for several years. Brother May was widely known and highly esteemed among his brethren and friends who join his family in mourning his loss. Funeral services were conducted January 27, 1944 at the Watson Cemetery near Tinsman, Arkansas by Elder E. J. Lambert, assisted by his pastor, Elder W. W. Taylor, after which his body was laid to rest. Written by his pastor by request of the family.

(Elder) W. W. TAYLOR.

**Dr. W. R. PRESLEY** was born in Tate County, Miss., and moved his family, together with his father's family, to Texas settling in Bowie County near DeKalb. He began the study of medicine and practiced the remainder of his life. He passed away at Bovina, Texas Feb. 22, 1936 at the age of 79. He and mother belonged to the Old School Predestinarian Baptist ever since I can remember and were readers of the Signs for over fifty years. They were faithful and loyal to the church to the end. Father, mother, his brother, T. E. Presley, and myself were firm believers in the true and living God; the Father of Abraham, Isaac and Jacob; the God that works all things after the counsel of his own



will; who declared the end from the beginning; the One that made the earth out of nothing and hung it in an empty space; the One that has all power in heaven and earth; the God of all things. T. E. Presley never offered himself to the church but was a Signs reader. The three of us believed in the resurrection of our bodies at the last trump when our Lord and Saviour will come to gather up his jewels, and the graves will be opened and these vile bodies will be changed from a natural to a spiritual body as is so clearly stated in the Bible. I wish that I were as good as my dear father and mother seemed to me to be. I understand there are none good in the flesh, but in their walk they manifested their loyalty to their God. I am so weak, poor and sinful, but by the grace of God I am what I am. My Bible and my brethren are so much comfort to me, as well as my meetings. I can hardly wait for meeting times and I would admonish all lovers of the truth, especially members of the church, not to forsake the assembling of yourselves together to talk of the goodness and mercy of our God. He promises us where two or three are gathered together he will be in their midst to own and to bless. It is all my hope. A poor sinner saved by grace if at all.

C. M. PRESLEY.

JEFFERSON D. KEE, was born in Alabama, April 16, 1861 and died December 23, 1943. He came to Texas in 1874 and married Lorena Ann Noland July 10, 1879. She was also born in Alabama, May 9, 1863 and moved to Texas in 1887. She preceded him in death, having died December 16, 1938. Her obituary appeared in the Signs of the Times of June 1940. To this union were born fourteen children, eleven of which survive as follows: Mrs. T. E. Greer, J. N. Kee, J. A. Kee, Joe Kee of Olney, Texas; Mrs. W. G. Morris, Mrs. T. E. Boen, De Leon, Texas; Mrs. J. M. Watson, Goree, Texas; T. J. Kee, Newcastle, Texas; J. R. Kee, Brownfield, Texas; S. C. Kee, Caddo, Okla.; L. R. Kee, Bridgeport, Texas. There are sixty-five grandchildren and twenty-five great-grandchildren, also one sister, Mrs. John Robinson, Lamesa, Texas and a host of friends left to mourn his death. He united with the Missionary Baptists when he was sixteen years old but found later that they were not in agreement. They said he held Primitive Baptist or Hardshell doctrine which he did since I have known him, if I know anything about the doctrine. He never united with the Primitive Baptist Church. He told me that his unworthiness kept him from going to the church and asking for a home with them. His wife was a member and the brethren always found a hearty welcome in their home. He was a firm believer in salvation by grace from first to last also predestination and election. He be-

lieved in a God who has all power in heaven and earth, who works all things after the counsel of his own will. He believed the Lord and Saviour completed the work the Father gave him to do, which was to save his people from their sins, that of all the Father gave him he should lose nothing but shall raise it up again at the last day. So I would say to all the loved ones that mourn as Paul said to the brethren in 1 Thess. 4:13-18. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Yes, these words are comforting to the children of God that are still here in this world of trials and tribulations for Jesus has told us that in the world we shall have tribulation, but in him peace. Blessed thought that when these words of Paul have come to pass our troubles will all be over, and there will be no more sorrow, but we shall ever be with the Lord to live in his presence, and enjoy those things which no eye hath seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. Funeral services were held in the Baptist Church at Padgett, conducted by Elder S. L. Poiner. Burial was at Olney by the side of his wife. Written by request. One who loved him.

JOHN KIRKPATRICK.

Dr. THOMAS EDWARD PRESLEY was born in Coldwater, Mississippi, Jan. 7, 1870, moving to DeKalb, Texas, in 1886. He attended and graduated from the Memphis Medical School in 1896. He then moved back to DeKalb where he practiced medicine until 1902. He also practiced at Shive, Hamilton and Enid, Oklahoma. In 1917 he joined the armed forces, serving as a captain in the Medical Corps until the close of the war. He then practiced in Roswell, New Mexico, until 1917 when he moved to Clovis where he had resided since. Dr. Presley was first married to Mrs. Lizzie Peters, who preceded him in death about nine years. He is survived by four children, Mrs. Louis Falconi, of Roswell, New Mexico; Mrs. Eugene Hodge, of Tatum, Texas; C. P. Presley, of Tatum, and Kelsey Presley,

chief of police at Gallup, New Mexico. He later married Mary Etta Canthan, who also survives, also one brother, John Presley, of Mangum, Oklahoma, and a sister, Mrs. J. S. Singleton, of Dexter, New Mexico. Dr. Presley was forced to retire from active practice three months ago because of ill health. He died at St. Mary's Hospital in Roswell Jan. 6, 1944, where he had been confined for two weeks. Funeral services were held in Roswell with Dr. LeRoy Thompson, minister of the Presbyterian Church, officiating. Interment was made in South Park Cemetery in Roswell. Dr. Presley was a brother of Dr. W. R. Presley, deceased, father of Mrs. A. H. Sumerford, of Hamilton County.

MARTIN KINTNER, the son of Conrad and Phoebe Updyke Kintner, was born December 3, 1871 and departed this life February 8, 1944, making his stay on earth 72 years, 2 months and 5 days. Mr. Kintner grew to manhood in the vicinity of Pennington, N. J., and became a mechanic. Much of his work will be admired for many years. He found the maiden of his choice to be Miss Annie Vandyke of Pennington, N. J. and they were united in marriage by the late Elder Silas H. Durand of Southampton, Pa., December 13, 1894. To this union were born two children, Edgar of Hopewell, N. J. and Mrs. Marion Kintner Seidel of Trenton, N. J. and they each have two children, Richard H. and Nancy Kintner and Cynthia and Robert Seidel. All of them survive to share the great loss which we feel to share. Mr. Kintner had one infant grandson, twin to Robert Seidel who preceded him in death. Mr. Kintner was the youngest of his father's family of five children and all preceded him in death. He was kind and hospitable in his home and much esteemed by those associated with him. This was attested by the large gathering that assembled to pay tribute to his memory. The Conner Mill Works of Trenton, where he was employed for many years, expressed that it would be hard to fill his place, and the owners visited him several times during his illness and showed much concern. During the last years of his life he meditated much upon the working of God's mighty power, and often expressed his love for the preached truth of the doctrine of salvation by grace, and attended the meetings in Hopewell Old School Baptist Church. He expressed to Mrs. Kintner that he no longer enjoyed the lodge and social functions connected therewith, that his love for them had gone and spoke of severing his relations with such. His funeral services were conducted by the writer in the funeral parlors of the Blackwell Memorial Home in Pennington, after which his remains were laid to rest in his family plot in the Hopewell Old School Baptist Cemetery until the

fulfillment of God's purpose in grace, and Jesus comes to make up his jewels, when all the redeemed shall be caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord. We have indeed lost an esteemed friend.

(Elder) C. W. VAUGHN.

We are deeply grieved to report the death of sister MARGARET MIERS of the Middleburg Church, at Park Avenue Hospital, Rochester, N. Y. April 20, 1944. She was nearly 74 years of age. Death was due to a complication of diseases from which she had suffered since Thanksgiving 1943. She was tenderly cared for during her illness most of the time by her daughter, Mrs. Howard Ellsworth, Rochester, N. Y. who ministered faithfully to her needs with loving, thoughtful care. A few days before her death sister Miers was taken to the Park Avenue Hospital in Rochester for treatment but medical science was of no avail. She was born July 15, 1870, and was united in marriage to George Miers in 1887. Five children were born of this union two of whom survive, Mrs. Howard Ellsworth, Rochester, N. Y. and Walter of Albany, N. Y. Mr. Miers died several years ago. She united with the Schoharie Church in 1901 and was baptized by the late Elder John Clark. Her church life extended over a period of forty years during which time by precept and example, by faith bearing fruit and by her walk and conversation she exemplified the life of a christian. She was generous to a fault, charitable in her opinions of others and intensely loyal to the church of her membership. Sister Miers was charitable with those who differed with her in religious matters and dearly loved the assembling together of the brethren, always faithful in their church meetings. Her home was always open to the brethren and her hospitality will long be remembered. She was a neighbor who did not live for self alone and her passing is deeply mourned. In her last days she was much comforted by hymn 668, Beebe's Collection, which was read at her funeral services. She was a noble woman in every sense of the word, and the church is poorer by her passing. The funeral services were held at White's Funeral Home, Schoharie, N. Y. April 23, conducted by the writer. Interment was in Schoharie Cemetery.

(Elder) ARNOLD H. BELLOWS.

#### EDITORIALS WANTED

Would like to buy Editorials (Vols. 1 and 2) by Elder Gilbert Beebe. Please write to Frank T. Simpkins, 739 12th Street, S. E., Washington (3), D. C.

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**SPECIAL MEETINGS**

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The next session of the Staunton River Primitive Baptist Association will convene Friday, Saturday and Second Sunday, July 7, 8 and 9, 1944 with the Church at Mt. Ararat, Pitts. Co., Va. The location is about eight (8) miles from Danville, Va. on Mt. Cross road. All lovers of the truth, especially ministering brethren, are cordially invited.

W. R. DODD, Moderator  
 J. F. WILLIAMS, Clerk  
 Keeling, Va.

The Upper Country Line Primitive Baptist Association will be held, D. V., with the church in Reidsville, N. C. Services commencing at 11 o'clock Saturday, July 17, 1944 and continuing through Sunday and Monday following. We respectfully request our correspondence to represent with us and we will welcome visitors of our faith and order. We extend a special invitation to our Elders hoping that you may be able to visit us at this session. Excellent bus and rail facilities lead into Reidsville over leading routes. We understand the city of Reidsville has tendered one or more city high school buildings for the use of the Association.

J. W. GILLIAM, Asso. Clerk,  
 Route 1, Elon College, N. C.

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 Soldier's Creek Old School Baptist Union Meeting is appointed to be held with Zion Church, Graves Co., Ky. August 4th, 5th and 6th, 1944. This church is located in 7th Street in the city of Mayfield, Ky., in an old red brick building. Highways from all directions lead to Mayfield. Those coming by train from the North make connections with the "I. C." at Paducah, Ky., and those coming from the South will make connection with the "I.C." at Fulton, Ky. Those arriving on the 3rd should notify in advance of this date either Elder O. W. Perkins, Rt. 2, Mayfield, Ky., or Brother S. A. Cross, R.F.D., Mayfield, Ky., for conveyance.

WM. T. CHESTER, Church Clerk,  
 Murray, Ky.

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**MEETINGS**

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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.

Beulah Primitive Baptist Church meets each 4th Sunday at the end of old South Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor.  
 J. A. CURTIS, Clerk.

Salem Primitive Baptist Church meets each 3rd Sunday, Panama City, Fla.

F. A. COLLINS, Pastor.  
 C. H. BYRD, Clerk.

Mt. Pleasant Primitive Baptist Church, located 2 miles South of Dothan, Ala., meets each 2nd Sunday.  
 F. A. COLLINS, Pastor.  
 B. G. KINGRY, Clerk.

Ephesus Primitive Baptist Church meets each 1st Sunday and Saturday before in Slocumb, Ala.  
 F. A. COLLINS, Pastor.  
 J. W. BASS, Clerk.

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

Mt. Gilead Primitive Baptist Church, located 5 miles North of Hartford, Ala., holds services each 3rd Sunday and Saturday before. Order of preaching Elders F. A. and J. J. Collins on Saturday, and Elder J. J. Collins on Sunday.  
 A. E. SORRELS, Clerk.

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

Salem 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 St., Mayfield, Ky.  
 O. W. PERKINS, Pastor.

The Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
1626 Arch Street  
(GRAND FRATERNITY HALL)  
Philadelphia, Pa.**

Meeting First Sunday Each Month  
10:30 A.M.

Take Elevator to 3rd Floor  
ALL ARE 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. 112

RUTHERFORD, N. J., AUGUST, 1944

No. 8

## A HYMN

Blest Jesus, didst Thou die for me?  
Am I a child of grace?  
And may I ever hope to see  
Thy kindly smiling face?  
How would my fainting soul rejoice  
And lose all haunting fear,  
Could I but hear Thy pard'ning voice  
And feel Thy presence near!

But when I dare to look within,  
I meet with sore dismay  
To find a heart so prone to sin,  
And gone so far astray.  
Dear Lord incline my heart to pray  
Then lend a list'ning ear.  
Grant me that faith which drives away  
All unbelieving fear.

Dear Savior, let me find in Thee  
A welcome hiding place  
As from God's righteous wrath I flee  
To seek Thy sov'reign Grace.  
I would adore that matchless grace  
And worship at Thy feet  
The while I plead my urgent case  
Before Thy mercy seat.

In boundless mercy, gracious Lord,  
"With much long suffering" too,  
My waywardness Thou hast endured  
These four-score years and two!  
Do Thou my falt'ring footsteps guide  
Through my remaining days;  
And keep me ever at Thy side  
To render thanks and praise.

Unnumbered blessings undeserved,  
On me Thou hast bestowed,  
My fruitless life Thou hast preserved  
While on this rugged road.  
I must be patient now to "wait  
Until my change shall come"  
When I must leave this mortal state  
For my eternal home.

Then from this crumbling house of clay  
To one "not made with hands"  
My raptured soul would soar away  
To fair celestial lands.  
This precious hope my soul sustains  
Mid sorrow, toil and pain,  
And while this spark of hope remains,  
"For me to die is gain!"  
Riverside, Cal.

J. W. HAYNES

## CORRESPONDENCE

Johnston City, Ill.

DEAR ELDER DODSON:

On this fifteenth day of February and in the fifty-fourth year of my gospel ministry I am celebrating my seventy-seventh birthday, by taking some of the time to write you again. First of all I want to sincerely thank you for your commendation of what you recognized and acknowledged to be the admirable spirit I manifested in my article appearing in the February *Signs of the Times*. I pray God that he may never allow me to be motivated by any other kind of spirit in anything I attempt to do in his name. Where such spirit abounds an exchange of views among brethren need not be, and will not be cause for stirring up trouble for the household of faith. I have read and carefully noted with interest your comments upon my article, and I am glad you expressed your point of view though differing from that of my own. I trust that you will not conclude by this letter that I am seeking a long drawn out exchange of our views, though such might happily be of profit to both of us and to others. The apostle James has given us a timely admonition saying, "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and

shall hide a multitude of sins." I concede honesty and sincerity to all my brethren though they may, as I believe, err from the truth, but if God would have it so I would rather *convert* than to *hurt*. While I have received letters from brethren in different states telling me of having read my article, and though some have requested that I continue with a fuller exposition of 2 Peter 3:1-17 I only wish to speak of a few points on which we seem not agreed. The testimony of Jesus to which you referred me and found recorded in Matthew, Mark and Luke I have again examined carefully, and it is my candid thought that all three of these writers cover substantially the same ground. The record according to Matthew shows that Jesus was prophetically forewarning his disciples of the destruction of the city of Jerusalem, and particularly the temple of which he and his disciples were speaking. The first inquiry of the disciples, as I understand, was concerning the time when their temple would be thrown down or destroyed. The next question or questions are expressed with the following language: "What shall be the sign of thy coming, and of the end of the world?" The disciples could not possibly have been making inquiry of Christ's first coming, for he had already come and was at that very hour in their presence. This being true, I have to believe those disciples had in mind the second coming of Jesus when they asked the question above quoted, and inasmuch as the question concerning the sign of his coming, and the question concerning the end of the world are joined together with the conjunction "and," I have to believe that the disciples associated in their mind the thought of the coming of Jesus and the end of the world of which they inquired as taking place at the same time, that is to say, they believed that the end of the world they were thinking and inquiring about would be when Jesus had come the second time. I have mentioned the fact

that the first question the disciples asked Jesus was in reference to the destruction of the temple of which they and Jesus were speaking. As we know, the prophecy of Jesus as to that matter, was fulfilled in A.D. 70, when the Roman general, Titus, destroyed Jerusalem. And just here before passing, may I kindly insist, brother Dodson, that the destruction of Jerusalem in A.D. 70, and the ending of the legal, or law dispensation, were two entirely different, unrelated events. Inasmuch as you honestly believe and teach that the legal dispensation did not end until A.D. 70, I am going to let the apostle Paul decide for both you and myself, the correctness or incorrectness of your position. Let me say first, however, that the legal dispensation was not ended until it was completely ended. Upon the great persecution of the saints at Jerusalem and other places following the martyrdom of Stephen, many of God's people went to Italy and to the city of Rome. The apostle Paul was inspired of the Lord to write "To all that be in Rome, beloved of God, called to be saints," and Paul wrote the Roman epistle in A.D. 60, ten years before the destruction of Jerusalem, and in his epistle to the beloved saints in Rome, Paul wrote these words to them, "Ye are not under the law, but under grace." Rom. 6:14. If the saints in Rome were not under the law, but under grace in A. D. 60, the legal dispensation was already ended at least ten years before the destruction of Jerusalem, yes, in fact earlier than that. The legal dispensation was ended when Christ became the end of the law for righteousness to every one that believeth, and that was when he, the anti-typical Lamb of God, was offered upon the cross "to give his life a ransom for many" (the elect of God). Speaking of Jesus having been sacrificed for sins, and by one offering having perfected forever all them that are sanctified, Paul, in the Hebrew letter said, "there remaineth no more sacrifice for sins," (Heb. 10:26),

and from the time Christ died on the cross until now, no believing Jew has ever offered one sacrifice on a Jewish altar according to the law. But let me come back to the testimony of Jesus relative to the questions his disciples asked him concerning their temple, the signs of his coming and the end of the world. Jesus did not name any exact time or date when those things inquired about by the disciples should take place, but he told them of certain things that would be, and certain conditions that would be in evidence prior to the coming of those events of which the disciples inquired. As recorded by Luke, Jesus mentioned one thing that should be, which when it was seen, the disciples were to understand and know that the desolation of Jerusalem was nigh. Said Jesus, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20. As recorded by Matthew, Jesus went on to speak of a time of tribulation, which I have to believe began with the Jews when Jerusalem and their temple was destroyed in A.D. 70. Though the Jews had met with many reverses before; though in B.C. 170 the Syrian ruler, Antiochus Epifanes, entered Jerusalem with his army and even went into the temple and set up an altar to the idle gods of the Syrians, upon the Jewish altar in the temple and offered thereon swine's flesh; though all these indignities were heaped upon them and their sacred shrine; nothing so deeply troubled them as did the desolation of their beloved city, and the coming under the rod of God's righteous wrath and being dispersed among all the inhabitants of the earth. So I have to believe that the time of tribulation spoken of by Jesus and recorded in Matt. 24:29 is the tribulation that began with the Jewish nation in A.D. 70, and which will not end until shortly before the second coming of Christ. The words of Jesus, "Immediately after the tribulation of those days shall the sun be dark-

ened, 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" does not mean that these things would be immediately after the destruction of Jerusalem but immediately after the ending of the tribulation period of the Jews, and this period will end when God has fulfilled his promise to the Jews and gathered them back to Jerusalem and settled them again in their own land. In addition to this tribulation period that is still upon the Jews, God is now judging the Gentile nations, and so both Jew and Gentile are now passing through the great time of trouble that was prophesied as coming upon the whole world. It is my candid opinion, that God, by his providence, is now moving steadily toward the fulfillment of his promise to end the tribulations of the Jews and also toward the ending of the rule of the Gentiles. It was when Jerusalem was destroyed that it began to be trodden down of the Gentiles, and Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," or filled full. Jesus will end the Gentile times when he comes to sit upon the throne of his glory in the kingdom to come, or the new heaven and new earth which the beloved John saw when on the isle of Patmos. The "old world" or order of this present evil world of the Gentiles will have passed away as it is now doing before our very eyes, and then will come to pass the saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and

wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy (corrupt) the earth." Rev. 11:15-18. These things which John saw and heard, followed the sounding of the seventh trumpet which corresponds to the pouring out of the seventh and last vial of the wrath of God, as recorded in Rev. 17:17. The words of Jesus we have quoted from Matt. 24:29-30, and the words of John in Rev. 17:17, clearly describe, to my mind, the closing scenes of this present evil world and the "times" of the Gentiles, just preceding the second personal appearing of our Saviour Jesus Christ, and the setting up of the everlasting kingdom of God in all its kingdom, power and glory. According to my understanding of prophetic symbols, the prophecy of Daniel, and the Revelation of Jesus Christ that was signified to John, I am persuaded to believe that God, by the present dispensation of his Providence, is now pouring out the seventh vial of his wrath upon the Gentile nations of the world, and that but little remains to be done to bring the end of the Gentile times and the second coming of our dear Lord with his benediction of everlasting peace for his people. After the pouring out of the last vial of the wrath of God, John tells us that one of the seven angels that had seven vials, talked with him and said, "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." John gives us his description of the "woman" that sat upon a scarlet colored beast, having seven heads and ten horns and he says, "Upon her forehead was a name written, *mystery, babylon, the great, the mother of harlots and abominations of the earth.*"

The angel tells John in verses 16-18 what shall be the doom of the power or institution symbolized by the "whore" which John saw. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." There has never been but one city on this earth that reigned over the kings of the earth, and that city is the city of Rome in Italy. And there has never been but one "church" power on this earth that has ridden and controlled the political power symbolized by the "woman" John saw seated upon that beast. All who are familiar with the medieval history know, that after the union of the church and state under the Roman emperors, Justin and Justinian, in the fore part of the sixth century, the Roman Catholic Church, assisted by the political power of Rome, did finally get supreme control and reigned over the kings of the earth until 1870, when the Pope and the Roman Catholic Church lost every vestige of civil authority to rule over the Roman empire, and since that time she has had no empire to rule over. In view of what is taking place in the European theatre of war in Italy, south of the city of Rome, I give it as my candid opinion that the fulfillment of what is recorded in the seventeenth chapter of Revelations is drawing nigh. The valued and venerated Benedictine Abbey that once stood on the crest of Mount Cassino is now a burning, smoldering heap caused by the bombs and shells of the Allied armed forces fighting for their lives against Hitler's mad dogs of war who had made that antiquated monastery a fortress from which they were mowing down American and British soldiers by



the hundreds. It is reported in the public press and from broadcasting stations now, that the Pope's summer palace, Castel Gandolfo near Rome is being evacuated by Italians who had taken refuge at the estate and the supposition is that Hitler's troops will make the Pope's palace another fortification from which to continue their desperate efforts to stop the Allied armies. If this place should meet with the same fate as that of the Benedictine Abbey, then the city of Rome itself may be next, unless God may have ordered it otherwise. Not knowing what is in the future, there is one thing, however, of which I wish to speak before closing this article. Regardless of when or by whom the city of Rome is burned and destroyed, God's word being true, the next most important event will be the coming of the Lord and the marriage of the Lamb. I do not know how long it will be after the destruction of Rome that the marriage of the Lamb will take place, but here is the record. After John had been shown the "woman" and had been told by the angel of her burning, John heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 6-7. Let me now confide to the readers of the *Signs of the Times*, what I am constrained to think is a possibility, namely, that Jesus may come before this global war is ended, and that his coming back to earth will end it. If this should come true there will be no man made peace, but God's peace, and by a Jew, and the name of that Jew is Jesus. Remember that "as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. I have to believe that the present days and state of this present, evil world is very much like it was in the days of

Noe just before the flood, and I believe the true *Ekklesian* of God are "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:13-14. Even so, come Lord Jesus.

(Elder) C. M. WEAVER.

(See editorial comment)

2500 Kentucky St., Bellingham, Wash.

DEAR ELDER HUGHETT:

Just a few thoughts that have come to me that I must put down. If they are wrong please overlook it as I am so wrong anyway. I was thinking of what you said about having a drink when I was poured full and running over. I was thinking it over or may be I was meditating, and I seemed to see in my mind a large jar setting in the sun, and it was poured full of clear cold water and ran over. You know how sometimes water will sort of sit up over the top of the vessel. To me there is nothing more beautiful than God's clear cold water. I have always fought a fight to have sufficient water for my daily use, and I hate to see it wasted even now. I do not think I ever read or heard of it in this way and if I am wrong please forgive me. Grace given by God and the Son is water, the water of life. Water is something we must have to sustain our natural bodies, and any one who knows what it means to do without it knows how precious it is. It is the only thing there is that cleanses no matter what else we might use, it is something we cannot do without and live. Sometimes if we are journeying in a far country we find it in strange places. Sometimes we have to take it polluted when we cannot get it otherwise, but we must have it. When we have been laboring hard or have had a long, hot day (and that day may be weeks or years) how past comprehension is a drink of clear cold water? It is something nothing else can supply, and I think

we have all been there sooner or later, do you not? No wonder the Saviour used it so much in his illustrations. It just came to me that, that was the last thing denied him on the cross. When he said, "I thirst" they gave him vinegar instead. Oh, my soul, if I could be counted worthy to know him. Elder Hughett is it awful that I think I see a little of this? I somehow feel like you know it already and the rest of the Hardshell Baptists as well, but it only just came to me as being very sweet. If I ever read of this I do not remember it. Forgive me if I have said anything amiss. I received your letter and after writing what I have so far will try to finish it. I had to laugh when I read it. I sometimes wonder which is worse, to laugh or cry, when one feels so deeply. I do not know what you will think when you get my other letter. If I did wrong I am sorry but I cannot help it. I also cannot take it. (Things that were in a book that were too soft for her.—Elder Hughett.) It surely hurt me so, I was not hurt at you, just hurt, but I can see where it was very needful. I struggled and wandered around until yesterday afternoon. I received the book the morning before. I sat down depressed in spirit, took my Bible and prayed, if I ever did in my life, that God would show me just once and I would be satisfied. I thought I would do like the Hardshell Baptist preachers do, I will open it at random and read and may God have mercy on my soul. I read where the pharisee asked the Saviour to come and eat with him and he did. A certain woman that was a great sinner came and stood behind him and wept. The pharisee seeing it wondered and said, if he be a prophet he will know what she is and send her away, and the woman washed his feet with tears and dried them with the hairs of her head. The Saviour knowing what was in their minds said, "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" "And he said to the woman, Thy faith hath saved thee; go in peace." Read Luke 7. Once again I was poured full, I cannot help it, but I try not to rejoice too much knowing the day of rejoicing is set over against the day of adversity. Last night I awoke with the most awful dread and fear over me, it was storming hard outside and the wind was blowing fiercely. I surely believe I saw just a little of the wrath of God, may be it was because I condemned that book so, and may be it was what I fear it was. I received no relief and may never. (Written the day following my baptism). I am so weak and so upset I can hardly write. If God will be with me I will give a little more of the things that have happened to me. I want to say to whoever may doubt this that I doubt it myself, but we do not all doubt these things when they happen to such poor, weak mortals as ourselves. I have written of the first of my experience, and I believe it is God's work that these things be known, and may God direct them to be disposed of as he sees fit. I will start with where my burden of sin was removed. Oh, what a relief it had been. It seemed there was no more condemnation for me, and then I was taken hold of in an altogether different way. It stormed one night so hard it seemed as if the earth almost trembled. I slept through some of it awaking when it was at its worst. Oh, my soul how thou didst quake and tremble, and I surely beheld God's wrath or a very small part of it, but it was immense to me. Why? Because I had been made to feel lower, yes, lower than a worm of the dust. I fought all that day and knew that I must be baptized but I just could not. Oh no, I will not I cried out! It is the wrong time of the year, the water is too cold, and I had always had such fear of the water anyway, and then there was no place. But it grew and

grew in my bosom until I could scarcely breathe, and a pain, real pain as sharp as a knife, finally entered my heart. Please remember all that time before God had mercifully dealt with me, and I believe I had fully received the Spirit of Christ, though I tremble within now when I even think it could possibly be so. I took my Bible again and was very angry with God. I opened it and read the most bitter condemnation and it fell like lead within my heart. I thoroughly believe that God made me cry within my soul; if thou be willing thou canst make me willing, what am I to cry unto thee, O God? I fought for what seemed ages to me, but I believe it was the same day, I took the Bible again and the spirit said, open and read, "O thou of little faith." I took it and read John 11:28. "And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come and calleth for thee." I could doubt no more. I walked out in the rain that night and cried aloud, but in my soul, to that minister who had administered to me in the name of Jesus Christ and finish the part he had to do, and what he did do thou quickly. I was so afraid of the cold water. O how my soul shrank within me. I received a telegram the minister would be there Saturday. I could not sleep Friday night or had not slept for some time as it were. The cold water, how awful it seemed to me. We had meeting Saturday night and I could not sing. I could not love those people who were kindness itself to me, and yet I did love them, but I was so cold. Saturday night I was as a ship without a rudder, my soul was overcome but I knew I must do this thing. Now I am only going to tell my part in this. I seemed to be an instrument in some one's hands. I would have been baptized that night if the time could have been then. I was so cold that when my husband arose Sunday morning and looked out he came and told me it was snowing I had to rejoice just a little, it seemed

to be the only relief I had, but when I got up the sun was shining and it was nice. I told the minister I wanted to be baptized the first thing and not after dinner as had been planned. I said that when a man is under execution of death a reprieve is a terrible thing. I just could not stand it. I even told him it was all a mockery and I did not believe there was a God as I could not reach him. It seemed an eternity until they got ready and the time drew near. I was to be baptized in a fish pond on my sister's place. I told them, and I feel yet, that a mud puddle in the road would have been good enough for me. When I got ready I led them down to the water and I needs must walk alone. When the minister took my hand I said I cannot go in there. He calmed me I guess as I cannot remember clearly now, and I know it may soon fade any way. I believe it must have been at noon time. The minister went out into the water but I thought afterwards he did not like the looks of it. Now if I can just make my pen speak for me. When he came out I said, "I must pray," and he said allright, he would pray, and he did and I know it was good but I heard not a word of it. He took my hand and I tried to pull away from him, and at last I sank to my knees with a groan crying, "My God, my God, why hast thou forsaken me?" I know thou wantest me to do this fearsome thing, but why must you have fled to the uttermost part of eternity? I was made to cry, when the Saviour died he asked for water and they gave him vinegar instead, so I must go and if thou be not, in it may I not come out alive, and I was given strength to arise. There in the water was the reflection of the sun. Yes, I know that is what it was, but oh what a light, and it came toward me and said within my soul, follow thou me and I feared no more and went with a firm step and would have waded too far if the minister had not said this is far enough and constrained me. The rest

was only natural with me except that I did not mind the cold water at all. I was so cold that it felt warm to me. When I came out it was all I could do to keep from shouting aloud. Before I opened my eyes on shore I know, O God how do I know, I fear to say it for already I doubt, but I must have been filled with the Holy Ghost, but that is a secret only those who receive it can know, and they know it cannot be told by tongue or pen, and such a peace all the rest of the day. Oh, my Master I cannot tell it all here in this mortal life, but if I am ever allowed to reach that everlasting shore I believe it will take all eternity to do justice unto thee. As I was kneeling there I know that I had just a taste, though so small it sinks to nothing, of Him who hung on the cross and tasted that supreme agony. I could almost hear the angry mob surging around in the songs of the ones that were singing there. It was only a shadow but it was almost too much for a mere mortal to stand. I do not ask why I must write this, it comes from the One who has sent everything else to me, and has in loving kindness borne me through it all. Yes, now when I can see it I know his everlasting arms were underneath me all the way. Judge this as you may but remember that as ye judge so shall ye be judged. I can say from a heart that knows the fear of the Lord that it is a fearful thing to fall into the hands of a true and living God. May he have mercy on us all. Amen. (Mrs.) MARY L. ECKARD.

Geneva, Ala.

DEAR BRETHREN:

During this week all three of my Primitive Baptist papers have come laden with spiritual blessings from a far country, and I have greatly enjoyed their contents. I have read many excellent articles from the four corners of the world if I am able to judge correctly, and also been blessed to attend some very inspiring meetings in the four churches that I

try, in my feeble manner, to visit and serve regularly. During the last few weeks it has fallen to my lot to be called to officiate at many funerals, and also to see many of our fondest friends leave for active service in this cruel war. However, one bright event has come my way in the return of my youngest son from foreign service where he was blessed of that One who holds the issues of life and death—of worlds known and unknown to go on forty missions in the combat zone in Tunisia, Sicily, Corsica, France and Italy. Also twelve missions on sub patrol duty in the Mediterranean and return safely although he lost his pilot and on one mission alone his plane was punctured by one hundred bullets. Miracles occur today just as they did at Jericho, Jerusalem and Jordan. He speaks and there are none to hinder. He sits on no precarious throne nor borrows leave from any one to be. He alone is the God of the universe. Why should we quake and tremble when we know that underneath us, around us, guiding us, yes, directing us are the everlasting arms of God. Yet one has said that it is a fearful thing to fall into the hands of the living God. Yet I feel reconciled to follow whithersoever he leadeth, knowing that he is King of kings, yes, Lords of lords, the wonderful Counselor, the everlasting Prince of Peace, the Just One. Truly he is all that we have and I know that he reigneth wisely in all things. Oh, may our trust be in him in this cruel war, in distresses, in trials, famines, perils or tribulations. Your boy and mine can return safely if kept by his power from the air, sea or land battles. Jonah had to go on his appointed journey and so do our boys. The purpose of God shall be attained and he shall glean glory from each of his plans. Let us press onward, wavering not on this gloomy journey, looking unto Jesus, the author and finisher of our faith. May I be with you on the celestial plains.

(Elder) J. J. COLLINS.

Newport, N. C.

DEAR BROTHER EDWARDS:

I have been under the impression to write you a few lines ever since I came home Sunday, and it is still the thought uppermost in my mind this morning although how to put the thoughts on paper in a form to be understandable I do not know. The main point is I sincerely hope you were not offended at what I said. No offense was intended, neither am I trying to prove something. I realize, brother Edwards, that you have a great deal more experience than I have, and I also hope to see the day that I do not suffer for my sins. I not only suffer for them but I know there is a time appointed unto me to pay the extreme penalty, death, for "the wages of sin is death," but glorious thought, "the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. To me there is the whole answer in one verse of scripture. We suffer greatly for sin. Were we never to sin again and live many years we still have done nothing to bring ourselves into favor with God. Eternal life is a free gift through our Lord Jesus Christ. Do I believe when we get sick it is because we have sinned a certain sin? No I do not believe that applies to all cases. Little babies often suffer most and it seems like good people often are the most afflicted. Often we violate the laws of nature and it makes us sick, such as catching cold, falling and breaking our limbs and many other things, yet I believe this is all appointed to us. The worst sickness I ever had was because of my sinful nature. It was terrible and I love to think like Jacob who went halting the rest of his life after wrestling all night with the angel. It was surely a dark time to me when I was wrestling, and I love to think it was with an angel of the Lord and have felt a few times that he blessed me, and gave me a new name and put a new song in my mouth even praises to his name. Yet, brother Edwards, there have been but

very few moments that I could feel freedom from the law of sin and death. I have often thought that I have never experienced the deliverance that many of you have. If I had, then I could say that sin does not make me sick, but it does make me sick and has for nine years. You would say that I would stay sick all the time. Well, I do. Heart sick, sick of sin. I just cannot do the good I want to do, and I do so many mean hateful things that I have to grieve about. "O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:24. "But the gift of God is eternal life through Jesus Christ our Lord." Because I have not experienced complete deliverance has a few times given me to doubt my relationship with the church, but the church is often a great pleasure to me. So many times when I meet with the Lord's people I am given to escape from self a little while, and this is one of the greatest moments of peace I have, just to escape from self. I enjoyed your preaching Sunday even if I did disagree on one point. You answered a question to my consolation that had been giving me some trouble. Part of your sermon was just like you had come for the purpose of answering a question for me. Hope you and family are well and that you will be given a mind to visit us again. I so much enjoyed the day that you and your wife and brother Young and wife were here. I take Old Baptist visits as a little evidence of my acceptance with God. As I said in the beginning I hope you were not offended and I sincerely hope this letter is written in the right spirit. May the Lord bless you and family. Pray for us. In hope of deliverance,

ANNIE HIGGINS.

Jacksonville, N. C.

DEAR SISTER HIGGINS:

Just received your highly appreciated letter. So far as me being offended about you disagreeing with me I hope you have

more confidence in me than to think I would get offended at anything like that. I hope I am willing for you to have the right to believe that you can suffer for your sins. I believe we suffer because we are sinners as I told you at Newport, but for me I am yet saying that Christ is and was the only sin bearer that has been or ever will be. Not only do I believe that he (Christ) suffered for the sins of his people, but he (Christ) prayed for them saying, "Father, forgive them; for they (the church) know not what they do." So if they do not know what they do, let me ask you in love, how can they suffer for something they do not know anything about? To doubt this being true we would have to doubt the language or the Son himself for he says, "they know not what they do." I am glad you had a mind to write me and not some one else about it, so your letter is highly appreciated. Let me say I have only one thing to look to, and that is the blood of Christ that hath cleaned us from all sins. Your brother I hope in Christ.

(Elder) T. H. EDWARDS.

Phonocia, N. Y.

DEAR ELDER DODSON:

I am enclosing a letter written to the Olive and Hurley Old School Baptist Church, Shokan, N. Y., by sister Flossie I. Faulkner. We feel this is a good letter and would like to share it with those of our faith, and know of no better way than through the *Signs of the Times*. We hope you and your family are well.

(Mrs.) NEVA BROOKS, Church Clerk.

Allaben, N. Y.

TO THE BRETHREN OF THE OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH, SHOKAN, N.Y.

DEAR BRETHREN:

My thoughts have been turning to our meeting due Sunday, and as I was very ill in October and lost much strength which I have not regained I felt I would like to send a message to my brethren. I have

often felt thankful that we have an omnipresent God. No matter what our condition or place, we have a God who is always nigh and his ear is ever open unto our cry. He has told us in his word to cast all our care upon him for he careth for us, but I must confess that I am so vile and frail that I often forget him and find myself trying to plan and manage my own way. When in his providence he sends affliction it causes me to know my own weakness, and by his great mercy my thoughts turn to spiritual things and I feel he has again caused me to be clothed and in my right mind. This is the Lord's work and it is marvelous in my eyes. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes." To my understanding it is not only in our first experience, but each time the Lord appears for he is lifting us up from the dunghill to set us among princes, even the princes of his people. To my mind this world and all it contains is a dunghill and we profess to be dead to it, but, alas, we are often entangled in it and only the Lord can order our steps aright. When he enables us to see this, we see his wisdom in affliction for when we are walking without affliction we often do not think upon his name. Our God is a jealous God and he wants us to love him better and trust him more, and trouble causes us to cry out to him who is the source of all our strength. If so be we are the children of God, our cry is a cry of faith and he who clothes the lillies will heed his children's cry. Thus we cry to him in affliction and praise him for delivering our soul out of trouble and learn that there is none other name under heaven given among men whereby we must be saved. Saved not only with an eternal salvation, but saved from trouble and fear and the entanglements of worldly minds. Last Saturday evening there was a serious fire in our community and I could see the flames from my kitchen

window. As I watched the flames leap upward I wondered how often do I thank the Lord for a safe and comfortable home. I fear it is seldom, and how depraved is the heart of man that often thankfulness for our own blessings is caused in us by seeing the misfortunes or sufferings of others. Truly the heart of man is desperately wicked and if the Lord should mark iniquities no one would be able to stand, but the Lord is merciful and full of compassion, and he remembers that we are dust. He is the supreme ruler of the universe, and he has a right to do as it pleases him with his own for we who profess that we know him are all bought with a price, even with the blood of the precious Son of God.

Can we give thanks unto the Lord  
Who see our nature vile and mean?  
Only by taking salvation's cup  
From Him whose blood has washed us clean.

Let us then praise him and adore  
That he has stooped to worms so low;  
Thank Him for blessings and much more,  
He caused us here His grace to know.

One thing more and I will close. Years ago I stopped giving gifts at Christmas because the word does not tell us to celebrate the Lord's birthday, but to remember his death. Last fall sister Neva gave me a pamphlet written by Pink which expressed my own belief in regard to Christmas; but I never saw it in print or words before. He wrote that the world celebrates Christmas or Christ-mass, and it is a Romanish custom. We who endeavor to worship the Lord in spirit and in truth, are a peculiar people and are made free from the customs of the world, so I do not even intend to send any more Christmas cards, but I pray for you all that the Lord may appear for you and your cup may be filled with his goodness. His birthday (the day or the month) is not mentioned in the word, and why should we follow a heathenish custom? May the Lord, who is the source of all wisdom and blessing, be in your midst when you meet together. If the Lord

sees fit to restore me to health again, I hope to meet with you, but to me death is a glorious thing. It is stepping from this world to be with the Lord. With love to you all, your sister in hope.

(Mrs.) FLOSSIE I. FAULKNER.

Fayette, Ala.

ELDER R. LESTER DODSON,  
DEARLY BELOVED BROTHER:

I am enclosing a letter that was sent me by a dear sister that I recently baptized. May God be praised for his wonderful works to the children of men. Yours in a precious hope.

(Elder) W. D. GRIFFIN.

Millport, Ala.

WHY I AM, WHAT I AM

Why I am, what I am is a mystery indeed. However, regardless of my feeling of unworthiness and imperfection, I hope it is by the grace of God alone. I feel I have been taught this by him, the one great and divine teacher. His mysterious ways and wonderful performances have unfolded some with me, if I am not deceived, in the miraculous experiences that I have gone through. I say miraculous because there were some supernatural effects brought about by them. I shall begin with experiences with me of late, which are not by any means the first of his dealings with me in general for I feel that he has been with me throughout my life thus far, at least at times, and more especially since my teen age. About last October first my father appeared before me in a dream. We were in church. It seems there was no one else in particular present, though too, we were not alone in some sense of feeling and he said to me, it is for you to preach to-day. I told him that I did not think so for they do not have women preachers. He arose and walked out, and as he went he looked at me and said, well, it is for you to preach this one time. I heeded the command and stood beside the stand for my message. I said that I would say it if anything came to me, but I would

not pray publicly. I did not think much of this dream until a little later when other dreams and experiences came about with me. Since they have come I have concluded that it was a warning that I should tell my experiences to the church. My other dream, which was of a birth, was interpreted to me when my sister united during the Association in October. Some urged me to go then, since they saw my overflowing expression, but there seemed to be something telling me that the right one has not told me to go yet. I liked the "yet" part of it for I was as meek as a lamb, although my "self" was trying to fix it all up for me to live on the outside. At the close of the Association some of the visiting ministers seemed to marvel at my not being a member already, and said that they could not distinguish me from a member. This, along with the refreshing blessings I received during the Association and other meetings, brought to my mind several questions among which this one bore upon my mind most, am I doing my duty? I cannot stay from among them. There is just something that draws me to the front to mingle my voice with theirs, and every minister that enters the stand has my prayer for divine guidance. The story is always sweet. As a few weeks passed I was led to read more, and those questions in mind were being answered for me. Everything seemed to be pointing me to my duty. It was on the fifth Sunday in October that it appeared to my mind that I was fully persuaded to give up myself and be submissive to his will. Then my cry was, Lord what shall I tell the people? I have been a stubborn case and my story covers such a long period of years, it is so smattering and so scattering they will never accept me. This was my cry while preparing dinner and until it was finished and I walked into my room still lamenting and begging for more assurance and something to tell the people. The thought came to me to try to write down a

thought or two to meditate upon to see if I really had anything to relate. When I reached for my pencil and paper I picked up two sheets, and why two sheets? They were full when my story was finished, and this story in rhyme came to me as fast as I could write it. It is as follows:

Though unworthy I feel, I'll try to relate  
Some of the experiences of my estate.  
When I was yet in my blooming age,  
There was something within that began to rage.

I was warned of my belated condition,  
And I feared there could be no remission;  
The hours that lay in my rugged pathway,  
Seemed to grow darkness and banish all day.

But, all of a sudden, so it seemed, one morn  
There appeared a light that gave a new dawn;  
The whole world was bright and rang with song,  
I promised my God I'd ne'er again do wrong.

Delighted with a glimpse of this beautiful hour,  
I shouted! Is it He, showing his wonderful power?  
But sudden as it came, that sudden it went,  
I pondered to know from whence it was sent.

As the years rolled by I would mourn and cry,  
Still, like the prodigal son, on my goods rely;  
But that famine came, it turned about my feet,  
Back to the dear old place where we used to meet.

There I traded for just morsels of crumbs,  
And to continue to live on in the slums;  
But His will said, no, I'll not to that submit,  
Of a better lesson I'll teach you a bit.

In the midst of my work, the teaching profession,  
Began the work of this marvelous lesson.  
It was on February first, in the year—32,  
He lay me down with lobar pneumonia.

I lay in this condition for five long weeks  
Without realizing it was the Saviour who speaks;  
He guided every deed and all the medical aid,  
And all the prayers and kind words that were said.

Our pastor, as he stood beside my bed one night  
Spoke in hopes of giving one ray of light;  
But, alas! alas! it seemed to be all in vain,  
Before taking leave he was called to me again.

He, not being satisfied with all amiss,  
Approached me again, saying to me this:  
"Put your trust in Him, He is the one,"  
There came no reply, no not one.

But deep beneath my burning brow,  
Was being taught this solemn vow;  
It is all in His hands, all in His hands,  
No more depends upon those feeble hands.

This lesson like that of the prodigal son,  
Was being well taught as all His works are done:  
After all was administered and seemingly in vain  
All sat around my bed to await His power again.

When the doctor announced a little air in lung  
space,  
And the veil seemed to raise from my faded face.  
Loved ones rushed from the room weeping with  
joy,  
That a sister might live and His name employ.



I don't hire any more, but here is my estate,  
I try to feed on crumbs and on his will await;  
I don't say, I will if you do or if you don't,  
But I'll try, the Lord being willing, is my want.

Another experience occurred with me the second Sunday in November. When our pastor walked into the stand that day and knelt for prayer, I humbly said, Lord give him a message from on high. I was longing for the story. Before he had stated his subject or even finished prayer there was something that took hold of me. If a tight cord was drawn about my heart it would not have been more binding or more painful, so it seemed. I was completely spellbound. While our pastor related Job's trials and talked on the subject it became almost unbearable with me. When he stepped out of the stand and announced an open door I thought it the appointed time for me to go, but something said, no, you cannot go now. So I sat with my hands clasped and felt as if I would scream at the top of my voice if I moved. I could not shed a tear or do anything for a spell. I feel now that I was being punished for being so stubborn. That night I could scarcely wait until I was through with supper to read the entire book of Job. I had never seen it in this light before. All the next week I felt so happy, as if I had gotten my just punishment, for something — the debt paid and all was well. Since this experience I have read practically the entire volume of Scriptures with eagerness to see what else would be opened up to my very limited understanding. I feel that if it is not through grace I know no other way, not even in part. Then I am made to sing with the poet who so beautifully portrays Psalms 27:4 in these lines:

"In Sharon's, lovely rose  
Immortal beauties shine;  
Its sweet refreshing fragrance shows  
Its origin divine.

How blooming and how fair!  
O may my happy breast  
This lovely rose forever wear,  
And be supremely blest."

Humbly, (Mrs.) ROSA W. HUGHES.

(Continued from July issue, Page 158)

all be taught of the Lord. Ye shall know me from the least to the greatest. Yes, the least shall know me, like Paul, one born out of due time. He came in after Judas fell by transgression, being the son of perdition and not the son of God. He was a devil and he went to his own place. There are only two places prepared for the human race, the devil included. Prepared before the world began, one for the righteous and one for the devil and his angels, on the right hand and on the left. In them is fulfilled the saying of Esaias, the prophet, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." So, dear children of God, unto you it is given to know the mysteries of the kingdom, but unto others it is not given. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11: 25, 26. So then God is not the author of confusion, nor is he the author of sin because man sinned. Man transgressed God's holy law and sin is the transgression of the law, and the soul that sinneth it shall die. Adam sinned and died in sin, yes, you who were dead in trespasses and in sin hath he quickened and made alive. The tenth part of the children of Israel is the holy seed, the substance thereof. I have chosen you and unto you it is given to know the mysteries of the kingdom, but unto others it is not given, and, therefore, I speak to them in parables. My words to you are spirit and they are life, yes, eternal life. You are quickened and made alive, your eyes have been anointed with my eye salve and you come seeing the church, Christ, the brethren. You "see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for

every man." Not devils, swine, vipers nor goats, but every man, his brethren, in whom he became like unto them in partaking with them in a body of flesh, sin excepted. No angel ever became so low as to die between the two thieves. He was numbered with the transgressors, and when he was reviled he reviled not again, so in them, the children of Israel after the flesh, the sayings of Esaias are fulfilled because these people have closed their eyes and shut their ears, they are dull of hearing; wherefore, they only receive the word by the wayside, or in the old stony heart, or among the thorns where there is no root, where his word hath no place in them because they are not of my sheep. Ye go back, yes, draw back to perdition. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." I hope I have not darkened counsel, but have written in love and truth and in harmony with the Scriptures. I hope if W. D. Fooks reads this he will remember this poor, unworthy fellow I hope saved by grace and grace alone. Write and let me hear. Remember that Jesus spoke to these Israelites who were only the children of Israel after the flesh like Cain, Abel's brother. Abel was born after the Spirit and by faith he offered a lamb of the flock, a type of Jesus Christ, the Lamb of God, so Abel was accepted while Cain was rejected. That class Esaias spoke of as having eyes and ears which could not perceive and hear and with an old stony heart, so they could not bring forth fruit unto perfection, in hearing they understood not, for they said these are hard sayings, who can hear them. These are the ones that went back and walked no more with him, so Jesus said to them "ye are not of my sheep," "my sheep hear my voice and I know them, and they follow

me" for unto them it is given to know the mysteries of the kingdom, but unto them who are without it is not given because God sent unto them the prophets, and Moses gave to them the law and commanded them to hearken, but they would not because they were evil and had a corrupt nature and a carnal mind. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" so the sayings of Esaias were fulfilled in them. These words he spake in parables to them, the Scriptures must be fulfilled. They are not his children because they are only born after the flesh, and they who are born after the flesh are not the children of God. These go back because his word hath no place in them, they followed him for the loaves and fishes, they understood not his words, but the righteous shall hold on his way because they are led of the Spirit and like Peter when he said, "what was I, that I could withstand God," and like another who said, "the love of Christ constraineth us." I hope you will get some comfort from this letter. Fare you all well. Yours in hope.

(Elder) JAMES W. LINN.

Moreland, Kansas.

DEAR ELDER DODSON:

Enclosed find check for \$2 for the *Signs*. I have been reading the December issue tonight and find in it a "Feast of Fat Things". I especially like your editorial on "The Author of Sin" and Elder Schenck's article, also Elder Bellows' exposition of Matt. 13:45-46. Such articles as these and the good letters make the *Signs* worth many times its price. Respectfully your brother I hope.

U. S. LOYD.

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

Mrs. C. Arnold, Cal., \$3; C. B. Gordy, Mich., \$1; Mrs. S. W. Heitmuller, Va., \$2; Mrs. C. Horton, N.Y., \$3; Mrs. S. T. Walker, Va., \$1; Mrs. L. B. Eason, Tex., \$2; Mrs. O. E. Roberts, Miss., \$1; Mrs. A. Hastings, Md., \$2.

EDITORIAL

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EDITOR

41 Addison Avenue

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ASSOCIATE EDITORS

ELDER CHARLES W. VAUGHN - - Hopewell, N. J.

ELDER DAVID V. SPANGLER - - - - Danville, Va.

ELDER W. D. GRIFFIN - - - - - Fayette, Ala.

ELDER J. S. HUNNICUTT - - - - - Denton, Ky.

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

AN UNGRATEFUL, DISOBEDIENT  
WIFE

Some time ago brother Durand, writing through the *Signs*, made use of the expression that no wife ever had been so ungrateful and so disobedient as was the church, the bride of Christ, while no wife ever had so kind, patient and loving a husband as was Christ to the church. We are giving the substance, though not the exact language, as we are quoting from memory.

Since then our mind has often recurred to this expression, which at the time, seemed to us very striking, and most sadly true. We desire now to enlarge a little upon this thought, and show how it is and how it has been true all along since the gospel age was ushered in. It was true of the immediate disciples of Jesus. Though for three years they walked and talked with him, and heard his gracious words, and saw his wonderful miracles, yet they were unbelieving and headstrong and doubtful and self-seeking often. One of them betrayed him, and one denied him, and all forsook him. Often the Savior chided them for their unbelief. They were the visible followers of Jesus on

earth, but yet they were unbelieving and unmindful of his words. So little of his spirit did they manifest at times that they disputed which should be greatest in the kingdom of heaven. How unfit a bride were they for the meek and lowly Bridegroom! Yet they were his, and the object of his tenderest love and care.

We shall see how ungrateful and disobedient was the bride if we recall the record of the churches of Christ as given in the Acts, in the epistles, and in the book called Revelation. There was no church free from blemish. All needed the constant word of warning and exhortation and reproof. The church at Rome was divided and disorderly with regard to meats and days, and were inclined not to receive each other because of difference upon those things. Paul therefore wrote them with reference to these things to bear with each other. The church at Corinth was divided between men, each claiming to follow Paul or Apollos or Cephas. Some of its members had gone to law with others. One had his father's wife. Some denied the resurrection. Some had prostituted their bodies to evil, forgetting that they belonged to Christ; and as a body they had entirely perverted the Lord's Supper, and had conducted the administration of it after the pattern of a heathen feast. The apostle's testimony is that every one took before another his own supper, and one was hungry and another drunken. The churches of Galatia had given heed to Judaizing teachers, and had become perverted from the gospel of grace to the works of the law; and besides, a spirit of biting and devouring had grown up among them, against which they were expressly warned by the apostle Paul. Not to be too tedious, against all but one of the seven churches in Asia, addressed at the beginning of the book of Revelation, there were serious charges brought, coupled with the declaration that without repentance their visibility as churches should be lost. This is the rec-

ord of the first fifty years of the history of the church of Christ. Some have thought this the golden age of the church. We have not ourself thought so. But be this as it may, the record is sad enough. It proves how perverse the people of God were in the very dawn of the gospel day. It was thus shown that men had become no better in themselves than they had ever been. As the patience and forbearance of Jehovah were shown almost without limit to Israel in former ages, so now were the patience and long-suffering of the Bridegroom shown unto his spiritual Israel.

We feel like adding, still farther, that the record of the church of God in all ages has been the same. We mean not the record of the church of Rome, the mother of harlots and abominations in the earth, nor that of her Protestant daughters, but the record of the true churches of Jesus Christ. Of none of them could it be said at any time that they were perfect. Sometimes it has been one thing and sometimes another that has been wanting; but it is sure that there never has been a church perfect in her order nor in her doctrine. When we come to consider ourselves as individual members of the church of Christ, we all must confess to our coldness and luke-warmness and barrenness and ingratitude and disobedience to the One who is altogether lovely, and who is kinder than any earthly husband ever was.

Some reflections have arisen in our mind out of these considerations. First. If our heavenly Husband and King has been and is so patient and loving and forbearing, it is sure that we ought also to exhibit the like spirit toward each other. The Lord Jesus is not only our Redeemer, but he is also our pattern in all things. If each of us feels that it is true that we are so continually erring and headstrong and disobedient that it is sure that we need the patience and forbearance of the Savior more than any one else can, then surely we shall feel that we must bear and

forbear and forgive until seventy times seven, if need be. If it be asked where, with the believer, does forbearance cease to be a virtue, we answer that we have never yet been able to fix the limit. If others have found the limit they have gone further than we. What solemn words are these which Jesus taught his disciples to pray, "Forgive us our trespasses, as we forgive those who trespass against us." Did he not mean that our forgiveness should be without limit toward each other, even as was his toward us?

How ought we to be humbled beneath a sense of all his goodness and mercifulness to our unrighteousness! We not only have not deserved the least of all his blessings, but we have positively deserved his frowns and his chastisements. What can we then do but fall at his feet and confess all our sin and unbelief, and magnify his goodness toward us? It is because he is God, and does not change. that we are not consumed.

We ought also to be very slow to declare non-fellowship against a church or a brother, lest we do so toward one of the Lord's people, or a church of his planting and watering. We have long meditated upon the fact that Paul regarded the church at Rome, and the one at Corinth, and those of Galatia, as still being churches of Christ, and worthy of his fellowship, even though the grossest disorders existed among them both in faith and practice. Paul did not once intimate any loss of fellowship or confidence in them as brethren even when he rebuked them most sharply for their folly. We recall now and then an instance in which he gave direction that certain ones should be cast one side, to the end that repentance might be given them and their backslidings healed. When Paul rebuked his brethren he did it as their brother who loved them. He would not seek to cast them off, but rather to heal the wrong. In all his writing to the church at Rome, the

church at Corinth, and those in Galatia, he chided and rebuked them, but he never once intimated that if they did not mend their ways he should forsake them. In spite of all their wrong-doing he still loved them, and claimed them as his brethren.

We have long thought that it was a duty always when a brother or church goes astray to warn and to rebuke; but even though the fault should continue, it was not demanded in every case that we should cast that brother or church overboard. The expression, "Withdraw thyself from every brother that walketh disorderly," does not mean always a withdrawal of our fellowship from him, for one or two or a half-dozen offenses. If so, Paul would have at once withdrawn from the churches to whom he was writing. The word is "walketh disorderly," which means a continuance of such a course as a stated, constant thing; and neither is it every disorder that is included in this exhortation; for in the connection of these words in 2 Thessalonians it will be seen that the disorderly walk spoken of referred especially to the manner of their outward life before men. Such things as, if practiced, would bring reproach upon any man, whether a member of the church or not, were what the apostle alluded to. The apostle, while he warned and exhorted and rebuked, yet did not withdraw his fellowship from those even who had turned the Lord's supper into a drunken feast. Had he been present when they thus perverted the supper he no doubt would have withdrawn from them in the sense of refusing to partake with them in such a disorderly way.

It seems to us that forms, after all, amount to but little in such things. When we are actuated by the Spirit of Christ many things that now appear very important will appear but small, while things that now seem unimportant will appear chief. We may ourselves tithe mint, anise and cummin, and neglect the

weightier matters of the law, such as judgment and mercy. We all come short of the glory of God. Instead, therefore, of biting and devouring one another, let us strive to heal each other; and if a brother refuses to be healed, let us not imagine that it is our duty to kill him straightway. Perhaps the trouble may not be so much in him as in ourself. How important to remember the mercy and long-suffering of our Head and Husband!

(We regret to announce that our Associate Editor, Elder D. V. Spangler, has been ill and unable to send us his regular contribution for our editorial columns for this issue; however, we are glad to report that he is much improved in health. The foregoing editorial of the late Elder F. A. Chick is being republished at the special request of our Associate Editor, Elder W. D. Griffin. We believe it to be timely and that it is deserving of the serious and prayerful consideration of our good brethren. In our humble opinion there is entirely too much disposition abroad in our land to measure everybody according to our own little individual standards, and then read them either in or out of the camp of Israel. We find ourself in complete accord with what Elder Chick had to say on October 9, 1895, and join Elder Griffin in recommending it to our readers. R.L.D.)

#### COMMENT UPON

#### ELDER C. M. WEAVER'S REBUTTAL

Desiring to be absolutely fair we are publishing elsewhere in this issue of our paper Elder C. M. Weaver's rebuttal to our remarks following his article in the February issue of the *Signs*. While we prefer not to prolong the discussion too far, there are a few things in his last article which we would like to comment upon.

We are glad to find, as we understand him, that we are in accord as to Matthew, Mark and Luke covering "substantially

the same ground" in their records which "shows that Jesus was prophetically forewarning his disciples of the destruction of the city of Jerusalem, and particularly the temple of which he and his disciples were speaking." As we see it, the city of Jerusalem was definitely symbolical of the legal dispensation, and the temple typified their form of worship. It was these very things which Jesus was telling his disciples would be torn down until there would not remain one stone upon another, so complete would be their destruction. In our previous remarks, Matthew, Mark and particularly Luke was quoted at some length on this point. Most certainly the following inquiry from his disciples, "What shall be the sign of thy coming, and the end of the world," had to do with *when* these things should be accomplished, but they very definitely, in our opinion, did not have to do with either Jesus' first or second coming in the *flesh*, nor did "the end of the world" have any reference whatsoever to the literal destruction of this world in which we are living to-day. Brother Weaver says he is confiding to the readers of *The Signs of the Times* what he is constrained to think is a possibility, namely, "That, Jesus may come before the end of this global war is ended, and that his coming back to earth will end it." He also says that he is now seventy-seven years of age, and while according to nature he may not be expected to remain here so very much longer, we are convinced that the events of the next decade will show the fallacy of his theorizing. In less than six months time, and before we could even publish brother Weaver's letter, that part of his prognostication concerning Rome, seems to have vanished away before our very eyes, as the city has already been taken over by the Allied soldiers under more or less peaceable conditions and is no longer in the fighting zone. Whatever further coming or appearing the future may hold, our claim is that the *second coming* and the

*end of the world* about which the disciples inquired took place nearly two thousand years ago, and not that they are yet to take place at some indefinite time. Realizing that a simple statement by us of these facts will not satisfy our readers, we shall endeavor to bring forth scriptural proof by citing the words of our Lord himself and his disciples, and from these there can be no appeal. In his conversation with the woman at the well, "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; (representing the fullness of the law) and he whom thou now hast is not thy husband: in that saidst thou truly." He also said to her in this connection, "Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem, worship the Father." "But the hour cometh, *and now is*, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." He was here foretelling that these things were practically at hand. The woman at least must have believed him for she "left her water-pot, 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?" Jesus also comforted his disciples just before taking his leave into death by saying, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." He had reference to his going down into death, but set forth the fact that he could not be holden of it, and

that he would appear again in his Father's house, the gospel church, where there are many mansions, as can well be witnessed to by those who know what it means to be gathered together by the Spirit, and to sit together in heavenly places, in Christ Jesus our Lord. The prophet Isaiah, by faith, saw centuries before and inquired about this matter when he asked, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, Traveling in the greatness of his strength?" The answer was, "I that speak in righteousness, mighty to save," and it was our Lord who gave it. Jesus' first appearing was in weakness, in the likeness of a man, or as a priest under the law, and as such he said concerning himself, "I am not sent but unto the lost sheep of the house of Israel," and while under the law he commanded his disciples not to go in the way of the Gentiles, but when he appeared the second time as having conquered death and hell for his people, and came up from Edom, which means earthy, and from Bozrah, which means sheepfold, where he had been in the flesh one with his people, his garments were dyed with blood, which testified to the fact that he had fulfilled his mission in coming into the world and had *finished* the work which the Father gave him to do, and was ready to return to the Father from whence he came and receive the glory which he had enjoyed with the Father before ever the world was. Therefore, being exalted King of kings and Lord of lords, he appeared "glorious in his apparel, traveling in the greatness of his strength." After his resurrection he commanded the seventy to go into all the world and preach the gospel to every creature, Jew and Gentile alike. Since his kingdom, which he said was not of this world, was set up and established here on earth, nearly two thousand years ago, his people, by faith, have been beholding him in power and great glory. This required about thirty-seven

years, or from the time of his death here in the flesh until about the year A.D. 70, as far as we have been able to reckon the time. In the meantime the church was being weaned away from the things of the law and was growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Even the apostle Peter was so steeped in the things of the law that it required the opening of heaven, from which descended a vessel unto him and a sheet knit at the four corners, containing all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air, before he was made to realize that the things of the law were at an end. He could, therefore, then say to Cornelius, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Paul, the great apostle of the Gentiles, having been turned away by the Jews, could and did very properly write unto the Church at Rome, which was composed largely of Gentiles, in the year A.D. 60, assuring them that they were not "under the law; but under grace." How else could he preach the *gospel* unto the Jews, to say nothing of the Gentiles who had never at any time been under the Mosaic law, except by preaching Christ and him crucified, as the way, the truth, and the life? If Jesus had not appeared the second time, without sin unto salvation, as having fulfilled the law in every jot and tittle, how could they have known about deliverance from under the law and the bestowal of God's unmerited favor, signified by his grace through our Lord and Savior? It was by reason of Paul's having experienced these things for himself that he could admonish his son in the ministry, Timothy, in the following manner: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and

called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *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:* Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." Suppose we quote some of the "testimony of our Lord" concerning these things. Did he not say concerning the prophesy of Isaiah (see forty-second chapter) "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." Luke 4-18-19. We are told further that "he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened upon him. And he began to say unto them, *This day is this scripture fulfilled in your ears.*" What a momentous occasion that was for the gospel church. As he spake of the precious things of his kingdom and the fulfillment of the scriptures we are told that they "all bare him witness, and wondered at the gracious words which proceeded out of his mouth." More or less of a similar though greater event is reported by this same writer in the twenty-fourth chapter when he appeared after his death and resurrection to two who were on their way to Emmaus, when we are told that he began at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself, and their eyes were opened, and they knew him. They said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Precious

brethren, those of you who know the Lord indeed and in truth, have not your hearts been made to burn within you while he has spoken with you and opened to you the scriptures? How can one preach or hear the gospel without witnessing to these things? The same disciple, Philip, whom Jesus reprov'd when he was here with him in the flesh for his lack of knowledge concerning him and his Father, could after the death and resurrection of our Lord, who having appeared the second time without sin unto salvation unto him, could preach JESUS from the prophet's text: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." We may rest assured that none but those who are brought into the fellowship of his sufferings and death, and to the glory which followed, can bear witness to these things, or preach Jesus as the Saviour of sinners.

These things prove conclusively, to our mind, that life, liberty, joy, peace and happiness are experienced here in this world by those to whom Paul says Christ 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." We truly hope that we will never be ashamed of this testimony. To the Corinthian brethren Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified," and again to the same church, Corinth, he said: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Personally, we believe with all our heart and soul that the words of Jesus when he said he had *finished* the work given him on earth by the Father to do, were true in every sense of the word and that there is,



therefore, now no need for him to come again the second time in a body of flesh, blood and bone to carry on or continue the work further. Let us go back and present some additional thoughts from Paul regarding the Jews and the Gentiles. In his epistle to the Ephesians, which according to the notation in our Bible was written A.D. 64, or even later than his epistle to the church at Rome to which our brother has referred, we hear him telling the church, both Jews and Gentiles, who were quickened from their former state, that "God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He goes on to speak of the Gentiles who were called the "Uncircumcision in the flesh" and who were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world and says they were made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace? When they came together by and through the meritorious work of Jesus, they could well say, "For we know we have passed from death unto life, because we love the brethren." Nothing but the work of God can bring the Jew and Gentile together in true spiritual

worship. There is so much along this line that we would like to present, but we must consider our space and the patience of our readers, but we must go on and speak something concerning Paul's epistle to the Hebrews, which was also written about the year A.D. 64. He explained to them in the very outset that it was the same "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days (of the legal dispensation, which was not yet fully consummated, but would soon be, about A.D. 70) spoken unto us (Jews) by his Son, whom he hath appointed heir of all things, by whom he also made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." If language means anything, can there be any further doubt about Jesus having appeared in power and great glory. He was declared to be in the brightness of God's glory, and the express image of his person, and upholding all things by the word of his power, etc. It was these Hebrew brethren who for ages had been worshipping under the law to whom Paul said, "And unto them that look for him shall he appear the second time without sin unto salvation." Does the fact that this was addressed to the Jews mean nothing to our readers? Paul was trying with all the persuasiveness he could command to have them see and understand about this "new and living way," that the old covenant had been taken away to the end and purpose that the new might be established. He would have them know there was no real efficacy in the blood which was shed on Jewish altars. It was offered only once a year as an indication of their faith in something far better which was

now at hand. The apostle could well say unto them:

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Surely, we need not say more. It was by this "one offering (of himself) he hath perfected forever them that are sanctified," or set apart by God and there is, therefore, nothing further for him or anyone else to do to appease the wrath of God against the sins of his people. Of a truth then, "There remaineth no more sacrifice for sins." If Jesus has not for centuries been upon his throne of glory in his Kingdom, ruling in righteousness, then prophesy has not been fulfilled concerning him, and two of the gospel writers at least bear record to the fact "The law and the prophets were until John: since that time the kingdom of God is preached." We are not familiar with "medieval history" and, therefore, will pass over that portion of brother Weaver's article, but we hope we are somewhat familiar with the things set forth in

the Bible and, after all, that is our highest authority and should be the man of our counsel in things pertaining to the church of God. One of the major prophets said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Again, we would commend the spirit in which our brother has written and we hope, notwithstanding our zeal and enthusiasm for the truth as we see it, that we have kept within the bounds of the same brotherly spirit. We truly hope that our correspondence on this point has proved enlightening and that it will tend to cause the brethren in general to be more firmly established in the doctrine of God our Savior, to the end that we may all grow in grace and in the knowledge of our Lord and Savior Jesus Christ, and with this we wish to write *finis*. R.L.D.

#### TO OUR READERS

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

As we are anxious to enlarge our field of usefulness we are going to ask that each one of our readers make a real effort during the summer and fall months to secure for us a NEW subscriber. Remember, if you have not already received a copy of our 172 page book on the Resurrection of the Dead, we will send one FREE to every one who is not now a subscriber or to every old subscriber who will send us a NEW subscription at \$2 per year.

Your combined efforts in this respect will undoubtedly bring some real tangible results for the messenger which goes out monthly containing precious messages to the poor and needy of the flock of God.

The SIGNS OF THE TIMES actually costs less than four cents per week. If you feel that it is worth many, many times the price, will you not kindly speak with those of your brethren and friends who are interested in "these things" and try to get them to subscribe to our family paper.

Please be assured of our thanks in advance.—  
R.L.D.

**BOOKS WANTED**

By W. A. Moyers, Speedwell, Tenn.  
Volume No. 1 G. Beebe's Editorials  
Hassel's Church History.

By L. D. Duke, Bakerton, W. Va.  
Hassel's Church History  
Eld. G. W. Stewart's Faith and Order of Old  
School Baptists.

By Milford Hall, Sr., McDowell, Ky.  
Autobiography of Eld. Wilson Thompson  
History of the first ten churches in Kentucky, Eld.  
John Taylor.

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**SPECIAL MEETINGS**

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The regular annual all-day meeting will be held as usual, the Lord willing, with the Brookfield Church at Slate Hill, New York, on Friday before the 4th Sunday in August, which will be the 25th. Visiting ministers are expected and we shall be glad to welcome all who are interested.

R. LESTER DODSON.

The Delaware Old School Baptist Association will be held, the Lord willing, with the Rock Springs Church, Lancaster County, Pennsylvania, commencing on Saturday before the fourth Sunday in August at 10:30 A.M., War Time, and continuing two days (August 26th and 27th, 1944). To those coming by automobile, the meeting-house is located on Route 222, a short distance north of the Maryland-Pennsylvania State Line. To those interested in coming by bus, Trailways operate several runs daily, both north and south, over Route 222, Lancaster, Pa., to Conowings, Md., with service to and from Baltimore and Washington. Any person arriving during meeting hours will ask the driver to leave him or her off at the meeting-house, midway Md.-Pa. State line and Jenkins Corner. Those arriving at any other time, by either bus or auto, will go to Osbornia Farm, near Robert Fulton Birthplace, on Route 222, seven miles north of Md.-Pa. State line and about seven miles south of Quarryville, Pa., the farmhouse being one-quarter mile from the highway. Any person expecting to come by bus may write the undersigned of his or her intention to come.

Ministering brethren and brethren of our faith and church order, and friends, as well, are cordially invited to meet with us.

CHAS. B. OSBORNE, Church Clerk.  
Route 2, Quarryville, Pa.

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**MEETINGS**

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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.

Beulah Primitive Baptist Church meets each 4th Sunday at the end of old South Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor.  
J. A. CURTIS, Clerk.

Salem Primitive Baptist Church meets each 3rd Sunday, Panama City, Fla.

F. A. COLLINS, Pastor.  
C. H. BYRD, Clerk.

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

F. A. COLLINS, Pastor.  
B. G. KINGRY, Clerk.

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

F. A. COLLINS, Pastor.  
J. W. BASS, Clerk.

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

AMOS SELLERS, Clerk.

Mt. Gilead Primitive Baptist Church, located 5 miles North of Hartford, Ala., holds services each 3rd Sunday and Saturday before. Order of preaching Elders F. A. and J. J. Collins on Saturday, and Elder J. J. Collins on Sunday.

A. E. SORRELS, Clerk.

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 St., Mayfield, Ky.

O. W. PERKINS, Pastor.

The Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
1626 Arch Street  
(GRAND FRATERNITY HALL)  
Philadelphia, Pa.**

Meeting First Sunday Each Month

10:30 A.M.

Take Elevator to 3rd Floor

ALL ARE 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. 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. 112

RUTHERFORD, N. J., SEPTEMBER, 1944

No. 9

## CORRESPONDENCE

16116 Westview Ave., Cleveland-20, Ohio.

TO THE READERS OF OUR HOME PAPER:

In the March *Signs* Mary Cameron requests views on Matt. 22: 9-10. It does not seem the thing to speak of verses 9 and 10 without looking at the whole parable as a subject, and to take under consideration to whom the parable is addressed. First we find it to be to the Jews who were following Jesus trying to catch him in his sayings. Jesus knew they would not believe him. He begins by telling them that the kingdom of heaven is like unto a certain king, which made a marriage for his son and sent forth his servants to call them that were bidden to the wedding and they would not come. The kingdom of heaven in this parable represents to me the kingdom under the law dispensation, and Israel as a nation was the one to whom the oracles of God were given. The feast referred to represents the gospel which is indeed a feast to all those that have on a wedding garment. Under the law dispensation the servants spoke of this feast and wedding which was to come. Moses, a servant of God which typifies the law, was not allowed to come to the feast, his was to offer the sacrifice, slay the sheep and the oxen and lead the children of Israel in view of the promised land, but not take them in to the wed-

ding feast. His eye was not dim nor his natural force abated; he spoke about the king that was giving a marriage for his son as other servants who come after him declared it to the people, but they would not hear him; then in the process of time God sent another servant in the person of John the Baptist who came from the wilderness proclaiming to the people that the kingdom of heaven is at hand, repent, my fatlings are killed, all things are ready, come to the supper, and they would not come but persecuted and put to death these servants, and "when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." (verse 7). It was necessary that the gospel be first preached to the Jews, but seeing you count yourself unworthy of eternal life, lo I turn to the Gentiles. The law and the prophets were until John, all these things must be fulfilled, and brings us to the appointed time when the Son was born in Bethlehem, the one who was spoken of by the prophets, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. Also, "Behold, I will send my messenger, and he shall prepare the way before me." "In those days came John the Baptist, preaching in

the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand." The Jews rejected his saying, also rejected the sayings of the Son, saying, "This is the heir; come, let us kill him, and seize on his inheritance." Now we come to the place where there is to be a reckoning. It is no wonder that the king was wroth for the evil they had done to his servants. No wonder he destroyed the Jewish race and burned their city, and when all this was accomplished and the servants were killed he said, (eighth verse) "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy." The last sacrifice had been offered, the law fulfilled in every jot and tittle, but as yet the wedding had not been furnished with guests, and no one had tasted of the supper. Now we come to the verses in question, nine and ten. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." Jesus had told his disciples to go rather to the lost sheep of the house of Israel and this his servants did. Remember no one as yet had tasted of the feast, the gospel, and before they partook of the supper, the king himself looked over the guests and found one without a wedding garment. It would seem to me the servants had done a pretty good job, for only one was found without a wedding garment. The rest did not observe this one. I have thought that in our churches the servant has erred and the churches also. In some cases it may have gone on for years and no one detected anything, but in the parable as soon as the king saw the one without the wedding garment (grace and love) had him ejected and he did not partake of the feast (the gospel), but was turned out in outer darkness. I doubt very much if the true servants of God try to induce

people to the feast, or wedding, without first inquiring into their belief, like Philip in preaching Jesus to the Ethiopian. (Acts 8:27). The eunuch had an inquiring mind, he was thirsting for righteousness, and when he asked to be baptized Philip answered him, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." I have heard from the pulpit that Philip made a christian. This I do not believe. He was a child of God before Philip met him, and for this reason he baptized him. It was not the preaching that he had preached unto him that caused him to be a son. He could not understand what Esaias meant when he spoke about being led as a lamb to the slaughter. O how often have I, in the years of my ministry, wished for a Philip to come along and tell me what is meant by this and that. It may be an inquiring mind that has asked us about this parable and if I have in any way answered the question I am glad. I have often said that we do not baptize any one to make them a christian, but because they are a christian, and I do not think there is a gospel church on earth to-day that would take in a member without first inquiring into their experience. We now come to the last verse of the parable (verse 14). "For many are called, but few are chosen." Many are called to the wedding feast, but only a few are chosen to enjoy the mysterious gospel and sit under its sound like a rushing mighty wind, "the power of God unto salvation to every one that believeth." I would be glad if others would write on this subject. I know this is far from perfect. Teach us how to pray dear Lord and reconcile us in these trying hours. May we sit at the wedding feast and enjoy the still small voice in the church of God, the ground and pillar of the truth.

(Elder) GEORGE L. WEAVER.

Hartford, Ala.

## FAITH, HOPE, CHARITY

The above three words I shall use as a text to address you in the name of the Lord. These words are found in I Cor. 13:13. To more fully get the essence of the text we will begin at the first verse of the chapter. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." From those expressions we are led into this thought, that is, the insignificance of all things else speaking in the absence of charity. Speaking in the tongues of men and of angels is great, but void of charity it is empty speaking and worthless. This is one of the reasons Old Baptists do not educate their ministers. A man can be educated to speak but you cannot teach him charity, and without charity his speech would be comfortless to God's children. Although the speaker might be a possessor of charity, the hearer being void of it the accomplishment on the part of the hearer would be worthless. So we gather up and get an insight and see the beauty and smell the fragrance of both speaker and hearer being possessors of charity. In the second verse we read, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." We note here the apostle embodies faith, prophecy and knowledge as important. As these three factors or principles are of importance, allow me to say here that without faith it is impossible to please God. He that cometh to God must believe that he is. Is what? Is God and that he is a rewarder of them that diligently seek him. Not a rewarder of those that go to him (or say they do) with a fond expectation of being rewarded upon their arrival, but the very fact that they seek him evidences within itself they are rewarded. They seek not in order to be rewarded, but because of the fact they

are rewarded they are possessors not professors. In other words you have the cash in hand before you start on the job which makes it easy to seek the Lord. Therefore, I say seek him while he may be found for this is the medium through which he is sought, and the medium through which his children are rewarded, and the only medium, and in the absence of charity all of this rewarding and seeking is void. Verse three, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." This, my friends, is the limit. For a man to make disposition of all his goods to a worthy cause, and if given to feed the poor is not a worthy cause I do not know one, do you? But that is not all, then give his body to be burned. What more, O what more could be asked or expected? But all this sacrifice in the absence of charity is profitless. Faith is a wonderful factor, hope being an anchor of the soul (not to the soul) both sure and steadfast, "and which entereth into that within the veil; whither the forerunner is for us entered." But these two prime factors, or principles, are each void within themselves in the absence of charity. Well, what of charity you ask? Read on commencing with verse four. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. *Charity never faileth.*" Before I proceed with my elaborations upon this all important factor, or principle as you may please to call it, allow me, dear reader, to pause just here and look within and be blessed of God to search and see if I can find the least trace of charity in my own heart. Will you, as you read this, please do the same? "Charity vaunteth not itself." I find the spirit

of vaunting in my heart. "Charity envieth not." I find envy in my heart. "Charity suffereth long." I fall short here, I am lacking in patience, my endurance are weak, O so weak. "Charity seeketh not her own." I am so prone for possession, I want, I work, I wish for things of my own, have built many, many air castles and never lived in any of them, but I am still building. "Charity is not easily provoked." I am, are you? "Charity doth not behave itself unseemly." I do act so unseemly, my behaviour is far below par. "Charity thinketh no evil." I do, do you? Dear reader, my thoughts are vain and often, very often gone astray, and so on I go, but "Charity never faileth." Never is a long time, tongues fail, prophecies fail, knowledge vanisheth, talents and gifts cease, faith and hope go down into the grave with us and are no more. I hate the thought of the day when my Bible and hymn book will be laid away to be molested by me no more. They are now my constant companions. But with the blessed hope of charity that never faileth standing as a sentinel on guard while I sleep the sleep of death until the coming of my blessed Lord, then shall I awake in his likeness and be satisfied. Yes, I agree with Paul, "the greatest of these is charity," the pure love of God, it never faileth. Give me of thy love, O God, that I may all trials and tribulations meet; doubts and fears surpass; despondency restrain; gloom surmount and patiently wait and be qualified of sweet charity to say, let me die the death of the righteous, let my last end be like her. A trembling sinner, yet I hope.

(Elder) F. A. COLLINS.

Route 1, Box 21, Maynardsville, Tenn.

DEAR EDITORS AND READERS OF THE SIGNS:

"If you wish to know of me,  
What I am, or who I be;  
Here I am, behold who will  
Sure I am a sinner still."

"For now thou numberest my steps:  
dost thou not watch over my sin? My  
transgression is sealed up in a bag, and

thou sewest up mine iniquity." Job 14: 16-17. In reviewing our bundle of *Signs* on this rainy March day I have re-read your article on Psalms 127:1. Of course we readily agree that the building of the house and keeping of the city (church) is all the work of God and no part thereof to puny man. See P 65, March 1944 *Signs*. We note views wanted on P 70 of this issue and could it be our Master's will shall attempt a hint of what we hope we see to brother W. D. Fooks in Math. 13. Matthew says, "And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow." He says, "Who hath ears to hear, let him hear." He evidently does not say you all have ears to hear and it is your fault if you fail to hear. "And the disciples (His followers) came, and said unto him, Why speakest thou unto them (law worshipers, his children in law service) in parables? He answered and said unto them, (disciples) Because it is given unto you (disciples) to know the mysteries of the kingdom of heaven, (church) but to them it is not given." In the fifteenth verse he says, "For this people's heart (mind) is waxed gross, and their ears are dull of hearing, and their eyes they have closed, etc." He says, "He that soweth the good seed is the Son of man; The field is the world (his children); the good seed are the children of the kingdom (church); but the tares (fleshly worshippers) are the children of the wicked one." "The harvest is the end of the world (law service); and the reapers are the angels (ministers)" "The tares (fleshly service) are gathered and burned in the fire (God's wrath): so shall it be in the end of this world (law service). The Son of man shall send forth his angels (ministers), and they shall gather out of his kingdom (church) all things that offend, and them which do iniquity." Now



dear children of God everywhere, it appears clear to our mind that Jesus our Saviour is contrasting between the true worship in spirit and in truth, and the false, or fleshly, worship here in his kingdom (church) here in this present evil world, and not beyond this vale of tears. Here is evidently where his wrath is kindled against his children, and it is my mind to say all attempts at worshipping him will fall to the ground and perish with its using, not prompted by his holy and righteous Spirit. "The kingdom of heaven (church) is like unto a net, that was cast into the sea, and gathered of every kind" but "the angels shall come forth, and sever the wicked from among the just." "There shall be wailing and gnashing of teeth." It is God's way—his will not ours be done. It is our firm conviction Jesus is combating and hushing the natural mind. "How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die." I Cor. 15:35-36. Now, dear children, commending you to God and the word of his Grace which is able to build you up and give you an inheritance with all them which are satisfied. In hope of eternal life which God who cannot lie promised before the world began.

JOHN E. WALTON.

2500 Kentucky St., Bellingham, Wash.

DEAR READERS OF THE SIGNS:

I see there is a request from Mrs. J. B. White in the *Signs* for views on, "Is prayer involuntary?" While your request is to Editors, Associate Editors or minisiters and I am neither I will try to express my views on this. If I write it must be what I have received if that is possible, and if by the grace of God any one may receive of it, it will only be by his grace and through no effort of mine. I believe prayer is involuntary to the outward man. I also believe it is the spirit within that makes supplication unto God for those things

that are needful for the inner man, but I believe that spirit will cry unto God day and night until its needs are supplied for the particular trial it is being led through. Would you say this is involuntary prayer? And again, did you ask that this be brought upon you? Did you ask that the spirit of Christ be born within you? From my experience you did not. Could you keep that spirit quiet within you? No, it cried unto God of its own accord, and I did not utter one word that was not forced upon me with groanings that could not be uttered. Was it voluntary or involuntary prayer that made the Son of God cry out on the cross from the agony of his soul, "My God, my God, why hast thou forsaken me?" Would you call that voluntary? I believe it was forced upon him. Why? Because I was there. (See her experience in baptism in August issue). The Saviour said, the Father knows what we have need of, so he gave us a form of prayer, and when we are brought to nothing and less than nothing in the dust, which represents the dead, could you make a voluntary prayer? The prayer we groan within our spirit is just the same as the form he gave us, though not in words, yet it is complete, and that is what the spirit must have, that completeness in Christ. I believe with fear and trembling that every prayer from a sin sick soul that is breathed unto God is something that had to be given it first by the giver of all good and perfect gifts before it could be accepted, and could be a sweet smelling savor unto our Lord. What about the thief on the cross, was his an involuntary prayer? Look within thyself if you feel you might be one of God's little ones, and I believe you will find the answer. The thief looked within himself and all was as black as the depths of hell and the grave, and it was an abhorrence unto him, and he was forced, my friends, to cry unto the Lord, and that cry was perfect and complete because it came from God, and

it was accepted by Christ just as much and just as complete as if he had labored all his life in his Master's vineyard. In the Lord's prayer you will find all things needful for the life of the spirit of Christ in a child of God. Worship and adoration acknowledge unto God and his will, and the finish of his work within the soul and the church on earth, and the bread of life and the groanings for mercy and charity, and love to one another, and O, my friends, can you not see it is all there? But would you utter it voluntarily? I do not know that I have answered this to the satisfaction of any one, least of all my own. If it is acceptable it is according to the will of God. I am but a poor sinner and am not fit to address the saints of God. If I have a hope all I can say is, if there had not been light and still light, how can there be so much darkness? From one of the least if one at all.

(Mrs.) MARY L. ECKARD.

Box 383, Fayette, Ala.

DEAR BROTHER DODSON:

Do you remember as a younger man that you knew nothing of the deep things of the doctrine? But, my dear brother, I do remember how I enjoyed the sweet experiences. Here is one of that kind. How my poor soul is made to rejoice when I hear another child crying. May God give us grace to continue on preaching the gospel of the kingdom to his little children. My admonition to this young lady is to go to her friends and tell them. The whole church is composed of people with such a confession that they are sinners and beggars. Yours in a precious hope.

(Elder) W. D. GRIFFIN.

Steens, Miss.

DEAR MR. GRIFFIN: I am writing this letter because I have gotten to the place that I must, and yet I cannot say that I want to in every sense of the word. There is only fear and shame in this sinful heart of mine as I sit here trying to find words with which to express myself. Everything

is so mixed up that at times I do not know what to do nor what it is I have to do. It seems to me there is something I will have to do before there is ease to this painful and wretched soul of mine. My mind and thoughts are so shameful and sinful that I beg God at times to take them away. I have been made to realize how weak and helpless I am. At times I compare myself to a ship in a storm because I am so weak and helpless. I have heard you say that man is vanity and vanity is less than nothing. When you were saying those words my soul seemed to cringe and writhe for I saw myself for what I am. Believe me when I say that I have been made to admit to God my sinfulness and to cry out to him for relief to my tortured soul and mind, but that is not enough for I am still wretched. Something tells me that there is still a mountain to climb before there is rest I am afraid. There is something more I must tell you. I could never remember a verse or anything a preacher had read after church until you read for a text at Bethel one day the following scripture, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Math. 10:39. I have never forgotten it, and it seems I never shall for it comes into my thoughts so many times. You went on to explain and it seemed so plain to me. I thought I had a wonderful life and that I was living it, but it seems now that I had nothing but sin and was living it and am still doing so. I try to get away from sinful things and the more I try I seem only to get closer. It makes me cry out to God for mercy and forgiveness. At night there is such a conflict in my mind and heart that I am made to cry out and ask God what it is that he would have me do. I think I love the Primitive Baptist people and doctrine and yet how can I love them and be ashamed of them all before the world? That is an awful and sinful thing to say and think, but I cannot help it nor can I help admitting it to

you. It seems that I am a "can't help it," as I have heard you say, or am I? At times I think I have something and in the next thought I wonder if I have. I have a hope that I am a child of God but how can I be when there is so much sin and shame in my heart. I want to ask the forgiveness of you and all the rest for to me you are all his children and I do not want to hurt you. I have asked God, or I should say that I have begged him, to take this sin, shame and bitterness out of my heart. Because of it I suffer so much and there is such fear in my heart that I do not know what is to become of me. Sometimes I feel so low and sinful that I want to crawl off and hide. I do not want to go to your church and yet I cannot stay away. I do not know whether you will understand what I have written or not, but something tells me that you *will* understand. I have wanted to write you before now but I could not, and now that I have I wish I had not. Have you ever heard from such a creature as I? To me the thought that such a creature as I am is a child of God is hopeless. It seems the closer I come to the end the more wretched and doubtful I become. I thought that writing this letter would ease the pain in my heart and the sickness in my soul, but I only find that it is more. I have never felt so selfish and sinful as I do right now. I have had to write this and I have to send it although I also want to tear it up. I wonder if I ever will be able to face any of you again. The worst of sinners.

(Mrs.) BETTIE PENNINGTON.

DEAR BROTHER DODSON and precious brethren in hope of life eternal alone by the grace of Israel's God: After six weeks of training in the toughest outfit in the world I will again try to write some of my thoughts on the works of the only wise eternal God of the heavens and earth. I know that in me there is nothing but uncleanness, and I am made to feel that God

would be just to cast me into an eternal hell, yet my hope is in the mercy of him who is rich in mercy and love. Many of you, who I feel to be my friends, have been wondering why I am in the Marine Corps. I was called by my board and I asked them to give me this branch of the service which they did. I feel it is my duty as a citizen of this country to defend it against an enemy who is seeking to take what freedom we have to worship our God according to our own hearts dictation. Yes, I have a selfish desire to be with my little family and the little flock of whom I was the unworthy pastor in Memphis, Tenn. just as thousands of our sons and husbands have, but it has pleased the great God of all power to bring this war on to refine his people and try them as gold is tried. There is none who can stay his hand or say to him what doest thou? I believe he can care for his people wherever they may be. It is easy to say let the Lord's will be so when all is well with us, but when we are the sands of miles from those we love and wonder if we will ever see them again it is not so easy. Dear ones, surely our hope is not in vain for the God who works *all things* together for good to them that love him is able to carry the wives and children we left behind under the shadow of his wings and keep his people from all harm. Even though they be in shell holes of the jungles or on the waves of the sea which obey his commands, continue in what you have learned knowing what is clean and pure for the Lord knoweth them that are his. Dear brethren, pray for me in my tribulation and write me when you desire. May Zion abide in peace and continue sound in doctrine becoming to the saints of Israel's God. Your unworthy servant.

PVT. WILLIAM O. WAMMACK.  
Platoon 449 R. D. Marine Corps Base,  
San Diego—41, California.

MISS NANNIE SHELTON, DEAR SISTER IN HOPE:

I surely was pleased to receive your very nice letter. I am sure all the folks at Harmony would love to read your letter written to me for as surely as the sun does shine you and they speak the same language. I feel assured that indeed you have been taught of the same teacher, the teacher of all good things, even God, but am I an outsider? To behold goodly fruit of the same planting is royal joy, and this is joy indeed to a sinful creature such as I to be given at times a faint hope of joy that I perhaps have tasted a wee bit of that delicious fruit. If permitted I would become gluttonous. Rationing is not a new thing. Did not the Psalmist of old describe, by holy inspiration the meting of all things in due season? I think that covered all things of God's creation, natural and spiritual, but meant as a full measure of joy spiritually to the elect, but also that sure separation of nature and the holy Spirit unto the children. Are not the children true in comparing spiritual things with spiritual and knowing the dividing line of boundary of flesh and spirit? Christ sees to all their needs and supplies all for the feast seasons and the fast seasons. The well of grace is ever and forever flowing. All is ample from God, but of ourselves we have not earned one wee bit of it. If indeed I do joy in the praising of God, thanks be to Christ alone for this gift. His was the only holy sacrifice and do we not hope in him? The partaking of over abundance even in natural things tires ones taste, therefore, God has surely made the children fasters and feasters. The truly good things will not come to an end, day seasons and night seasons mature to perfection all things of God's creation. The corner stone brought to light the discerning of night and day to the elect, not that the day has dawned nor the day star risen in all their hearts, but surely will. The promises of God are sure, and

are not those who have the witness within of the ever faithfulness of God the only ones who know this? Their hope is sure making steadfast their soul. There need be no fencing of God's green pastures by man as so many declare. Should we not be thankful for the seasons of fasting? But we are not, we cry only for the feasting. With all this in mind will try to console, not chastise, you for your speaking of your loneliness in this world which I hope God has given me. Yours be indeed that joyous hope of the eternal prize. Take courage, oh helpless one, and know that your fastings are not unto death, nor indeed your feastings over abundant. Thanks be unto God for all things. Give my love to all that speak the Old Baptist language and my best regards to others. Convey my hope of love to brother Dodson if I am his brother and I hope I am. Yours in hope, an unworthy brother if one at all.

WALTER YOUNG.  
Co. A, 30th Inf., APO 3,  
Care Postmaster, New York.

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2211 Fifth St., Riverside, Cal.

DEAR ELDER DODSON:

Enclosed find money-order for \$3 for the coming years subscription for the dear old *Signs*. I have been reading it from time to time since 1876. I have not always been a subscriber, but through the kindness of others of the Lord's people I have had much comfort and encouragement from it as it has always stood for sound doctrine and the truth as it is in Jesus as I hope I have been taught it, not by man, but by the spirit. I am now nearing my eighty-third milepost on life's rugged road, and this precious little hope in Jesus and God's boundless mercy has been my only stay in times of deep affliction and distress. I deeply enjoy all the good letters from the dear saints, and can say amen, often with tears in my eyes, to every one, especially the one from brother Layton Wingfield of Draper, N. C., and the lovely poem by sister Coons on the

front page of last September issue. I do not get to meeting very often owing to crowded traveling conditions and my own weakness, but I get great comfort at times from my Bible and hymn book (Lester and Durand's with words and music). I know of no Baptist Church here in the west that uses it any more, but most of them use various song books by different Primitive Baptist publishers which contain many songs with choruses, very harmonious, but lacking the spirit of devotion and solemnity in both words and music that I have always enjoyed so much in the past. I hear so much in late years in our churches about a so-called "time salvation" based on obedience. As I see it all salvation is by grace. Paul claimed no credit for any good he did but said, "by the grace of God I am what I am." It is grace that inclines our hearts to seek the Lord and keep his commandments. He says, "without me ye can do nothing." Find herewith some verses I composed during my recovery from a major operation which I underwent last year. They describe my state of mind as I near my journey's end. You may publish them if you see fit. I am sending one dollar extra to send the *Signs* to some needy lover of the truth.

J. W. HAYNES.

(See poetry in August issue)

Box 1107, Brampton, Canada.

DEAR ELDER DODSON:

Am sending money-order for \$4. My mother, Mrs. W. C. Young, wishes her subscription for the dear *Signs* to be renewed and addressed to me. The *Signs* have always been in our home. Mother has taken them for over fifty years and we would not want to be without them. They have been as precious as dear friends to us. Your father's correspondence was greatly enjoyed by us. It is wonderful to have a spiritual unity as well as natural. We have enjoyed your writings as well as many others in the

*Signs*. You have seemed very close to us and we want you to know we appreciate the effort put forth to keep publishing the *Signs*. We are occupied with the cares of this world and like Paul "what I would, that I do not; but what I hate, that I do." Mother and I have often said we would like to hear you preach again as well as some other gifted ministers from the states. We moved to this town last June, a distance of twenty-five miles from Toronto. My husband bought a drug store here. We do not know of any Old Baptists here so look forward with much pleasure to Elder Ruston's preaching and the *Signs*. We are very much blessed to have Elder Ruston preach to us about once a month in Toronto and we have had many good visits from him in our home there. The other subscription is to be sent to my brother who wishes to be a subscriber. You might send your book on the Resurrection please if you still have one available. May you be blessed in your ministry and in the publishing of the *Signs*. Mother is very weak but her mind is on spiritual things. She longs for her eternal home and to be at rest. We send our love. Sincerely yours,

(Mrs.) VERNA CARSCADDEN.

Denton, Ky.

DEAR BROTHER DODSON:

I am enclosing a letter I received from brother A. C. Owens, Attorney-at-Law, Wilson, N. C. I wish you would publish it in the *Signs*. I obtained his permission to publish it, and I believe it will be a blessing to many of God's humble poor who are scattered far and wide over this land of ours. I trust everything is going well with you, and may the Lord continue to supply you with grace sufficient for every need as we travel through these terrible days of trial. Yours in hope of a glorious immortality.

(Elder) J. S. HUNNICUTT.

Wilson, N. C.

MY DEAR BROTHER HUNNICUTT:

I have just finished reading and re-

reading your very excellent article in the June issue of the *Signs of the Times*. It has made such an impression upon me that I should be derelict in my duty to you should I fail to comment upon at least a part of same. Therefore, I must pause from my regular routine of the hour and say that in my humble opinion it will long be remembered as one of the outstanding articles I have seen in recent months. It demands our serious, prayerful consideration and offers us spiritual food. The taste you used in the length of the article and the fact that you worded it in plain and simple language makes it even more to be appreciated. Sometimes our writers are, as you surely know, so far above our comprehension that we are lost in mystery to understand the thought they are endeavoring to convey. Oftentimes when we read those long and deep articles, as well as many times when we hear His servants treating on his word, we feel like raising our voices to the great God above and praying to him to bless the speaker or writer to come down nearer the earth where the little lambs of God can at least grasp a small quantity of the spiritual food that they are so much in need of to tide them over these dark and dreary days that we are now going through. I am so glad that you referred to Paul's letter to Timothy. I, too, agree with you that there is no other chapter in the entire Bible that contains more valuable instructions to the children of the great I AM than the one you refer to. Especially is that true to all those who attempt to give instruction to his believing children. Oh, may the time soon come when our folk will see the need of more careful study of the word of God! If we could only be blessed to study his word more carefully and prayerfully, then surely we would more rightly divide the word and be more tolerant with all those with whom we come in contact. As you state, it is only those ministers who have been given a mind to peruse the Scrip-

tures, and have had its deep mysteries unfolded to them by the Holy Spirit, and who have been made humble and loving and gentle unto all men, who are apt to teach. I pray that we at all times bear in mind Paul's words to Timothy wherein he says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Oh, may we all, therefore, pray to our God to give us minds to understand that a little well said and spoken in a way that will be understood by those who have come seeking truth and spiritual food is much more profitable than a great deal spoken with no coherence whatsoever. We all realize that these are very unusual days through which we are going, but though the skies are dark and the clouds black, as you know they are, there is one thing just as true as heaven is true—the heart and soul of man are still susceptible to the human touch. There is something within the bosom of man reaching out, hungering and thirsting, begging and grasping for a little act of kindness, a little friendship and a little bit of love. The majority of us appreciate those kind deeds when we happen to be the recipient. May it be within the providence of our God to bless us to build our house just a little nearer by the side of the road where we can be a better friend to man. May he bless us to do all the good we can to every one we can while here on this earth, for we shall not pass this way again. As travelers here below, we are moving along through life, bearing in mind that this is only a one way drive, that there are no roads returning, but we have a sweet hope that the toils of this life will be nothing when we reach the end of the way. I am aware of the fact that it is very difficult indeed for us to be bright and cheerful and have a smile for every one during such an ordeal as many of us are now undergoing, but it behooves us to strive to that end and make life that much sweeter. There is a little poem that I really do love

—the author's name I cannot recall for the moment—because it sets forth the sincere desire of all true children of God; not that we will ever be able to attain it in its fullest, but it gives us a goal for which to strive. It goes something like this:

Oh, what a lot of pleasure,  
Sweet smiling faces bring;  
And what a lot of music,  
In pleasant voices sing.  
The skies may meet in sadness,  
The blistering wind may blow,  
But if our hearts are cheery,  
There is sunshine where we go.

Something each day, a smile,  
It is not much to give,  
And the little gift of life,  
Makes sweet the days we live.  
The world has weary hearts,  
That we can bless and cheer,  
And a smile for every day,  
Makes sunshine all the year.

I am very sincerely yours, with a little hope that some day, somewhere, sometime, the veil will be removed from our eyes and all things will be made plain to us, and that then we will understand and be satisfied.

A. C. OWENS.

Route 1, Bailey, N. C.

DEAR ELDER DODSON:

While reading your view on Hiram, King of Tyre, and his servants in your editorial in March issue, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain," my heart was filled with joy and thanksgiving to the Lord. Three or four years ago I was thinking about a certain person, and how helpful and kind she was to Primitive Baptists and that scripture was presented to my mind concerning her, identically the same as you expressed it in your writing. It was a great comfort to me to have a witness. You are the first person I have even known to express a view on that certain scripture. I also enjoyed the rest of that article. Many thanks to the Lord for the comfort and

joy your writing brought to me. May the Lord bless you to write many more articles as good as that. Your sister in Christ I hope.

(Mrs.) GROVER C. COLEMAN.

167-56th St., Niagara Falls, N. Y.

DEAR EDITORS OF THE SIGNS OF THE TIMES:

Enclosed please find money-order for my subscription to the *Signs* for another year. I do so look forward to them and should really be lost if I missed an issue. If any of our Elders are passing through the Falls on their way to Canada we shall be glad to welcome them. With best wishes for another year, very sincerely,

(Mrs.) ROSS O. GODFREY.

State Hotel, Walla Walla, Wash.

ELDER R. LESTER DODSON, DEAR BROTHER:

I notice that it is time for me to renew my subscription so am sending \$2 in this letter. I surely do not want to fail to get a single copy. I am in bad health and cannot write much yet I enjoy reading the *Signs of the Times*. I hope to remain in love and under the watchcare of the brethren. Servants of God, feed his sheep and his lambs.

(Elder) PETER JONES.

(We appreciate hearing from Elder Jones and truly hope that his health will improve. The Lord is able to restore unto him his health as well as the joys of his (God's) salvation, but whatever may be the pleasure of our Lord concerning him, we hope he will receive reconciling grace and find that as his day so shall his strength be. R.L.D.)

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

W. R. Wallis, Miss., \$8; Mrs. E. Loeffel, N. J., \$3; H. W. Buckner, Okla., \$5; Mrs. M. Finch, N. Y., \$1; J. R. Johnson, Tenn., \$1; Mrs. R. S. Craig, Va., \$2; B. T. Murphy, Ark., \$3.50; J. F. Lax, Ill., \$2; H. R. Chester, Ky., \$2; Mrs. D. H. Baker, Wash., \$1; S. A. Souter, Mich., \$1; A. F. Jones, Ga., \$3; E. L. Gillum, Tenn., \$1; Mrs. J. T. Gilbreath, Tex., \$1.

## EDITORIAL

RUTHERFORD, N. J.

SEPTEMBER, 1944

## SIGNS OF THE TIMES

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only." Psalms 71:16.

In the Scriptures it is said that David was a man after God's own heart. "I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will." Acts 13:22. It is also said that he never turned aside from following any of the commandments of the Lord save in the matter of Uriah the Hittite, but this falling by the way was sufficient to teach him that he had neither strength nor righteousness of his own. We all know of the sad incident which left a dark stain upon the record of David's life, and of Nathan, the prophet of God, whom the Lord had sent to tell David of his great sin which he had committed. We note also the attitude of David toward the man who had done this great evil, as Nathan puts forth the parable of the poor man whose only possession was one little ewe lamb which the poor man loved as his bosom friend, etc., and also the words of the king, "As the Lord liveth, the man that hath done this thing shall surely die." But hear the words of Nathan, the prophet, "*Thou art the man.*"

These words brought a sense of guilt and a feeling of condemnation into the heart of David, and he was made to acknowledge his great sin, and to implore the Lord for mercy and pardon. (Psalm 51). It is noteworthy that such a sad episode has marked the history of the life, not only of David, but also many others of both the Old and New Testament times as well as in these, our days. According to the divine record, men of God who knew him experimentally and apparently strong in character have in a moments time fallen into the very depths of iniquity, and this fact should cause us no little concern, for how are we, as ministers of the Lord, to reconcile these cold facts with our doctrine of salvation for time and eternity alone by sovereign grace? And how are we to reconcile such cold facts with the doctrine of the absolute predestination of all things? We are well aware that men in nature cannot comprehend the truth which Old Baptists have been made able to rejoice in so long. We also maintain that even the Lord's people are not able to understand and love these great truths until it is given to them of the Lord to do so, and because of this fact, that none of us can know the truth apart from a revelation from God, it would appear evident that the Scriptures are a sealed book to all without enlightenment from the Holy Spirit, and are full of seeming contradictions. It is an undeniable fact that all men by nature are Arminians (conditionalists) and this explains the reason why there are so many different churches (so called) in the world to-day, and so many spurious beliefs differing so widely. Men are reading the Scriptures merely as history and trying to understand them with the carnal mind which is enmity against God. "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.*" Consequently we are getting no truth



from the natural mind of any man, not even from Old Baptists, and one would be compelled to say, from the variety of opinions that exist among us, that we are all more or less guilty, in some respects at least, of trying to interpret the Scriptures with the aid of carnal reasoning. How common it is to hear men discussing the Scriptures and saying, I do not see that point just as you do, when in fact he did not see it at all, and maybe neither of them could see the truth as it is in Jesus. Now beloved, this is not meant for criticism. We are simply relating the facts as to the various opinions prevalent among us, but of course on points of doctrine of minor importance, but they are with us, a variety of opinions, and for this very reason we should be both careful and considerate before condemning our brethren who cannot readily assent to our own views. However, we do love sound doctrine when speaking of the cardinal principles of our belief, and on these principles the Baptists are pretty well agreed. We know that no one ever believed with the carnal mind that God is an absolute sovereign; nor did any one ever believe with the carnal mind that whatever came to pass here in time was predestinated of God; and certainly no carnal mind ever believed that God can and does make all the evil of this world work for the good of his people. The Scriptures teach us "that all things work together for good to them that love God, to them who are the called according to his purpose," and also that God "worketh all things after the counsel of his own will." We must accept these Scriptures as divinely inspired, and unless we wish to turn Arminian and limit the "all things" here to "all good things," as many would have it, we are obliged to say that the *all things* include David's sin and all the rest of the falls which God's people have been guilty of here in this world. It is generally accepted among the Baptists, and I, too, most certainly believe, that God takes

care of his own here in this life. "Kept by the power of God," and being kept by the power of God none could possibly fall into such heinous evils as David was overtaken with until God withdraws his hand which is holding them up. That God does sometimes temporarily withdraw or hide himself from his children, leaving them to themselves, is a truth we cannot ignore. When the Spirit's keeping power is withdrawn, man can do but one thing, and that is to follow the bent of his human nature which is always sinful. But the question arises why does the Lord so hide himself from his people, knowing that they have no strength at all of their own to pursue a right course, and can do nothing without him but drift with the current of evil? This question has not often been answered, and we do not have the slightest idea that our answer will be satisfactory to many, nevertheless, it has been a solace to us, and we are made to rejoice in the understanding we hope the Lord has given us concerning this deep mystery, and we trust it may be a help to some humble soul who is burdened and asking to know the truth. The Lord's people have neither strength nor righteousness of their own; neither do they have any spiritual knowledge of their own; it is too high for them, they cannot attain unto it. Since it is purely an act of sovereign grace in revealing the strength and righteousness of God to his people, so it is sovereign grace in the experience of God's people which gives to them the "light of the knowledge of the glory of God in the face of Jesus Christ." We must all be taught of the Lord that we have neither strength nor righteousness, and that we do not even possess a knowledge that we are entirely without strength, until shown by the Lord by being subjected to severe trials and fearful falls. David, as king and prophet of the Lord, might have imagined that he had at least a little strength, but the Lord showed him that when left to himself he was nothing more

than a worm of the dust. And so with Peter who no doubt felt he was able to carry out his boast—"I am ready to go with thee, both into prison, and to death," but a little girl could scare him into bitter cursing and swearing and denying his Lord three times in succession. Do we still ask why does the Lord hide himself, withdraw his hand and leave his people to fall into such gross evils? Could David have said, "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only" if the Lord had not shown him that he had neither strength nor righteousness of his own by allowing him to fall into terrible sins? Could Peter have known that the Lord's people "are kept by the power of God through faith unto salvation ready to be revealed in the last time" if the Lord had not shown him that he was a coward and had not sufficient strength to acknowledge the truth in the presence of a damsel? Now beloved, if we are inclined to doubt that the fall of David and Peter were in the purposes of God and among the *all things* that work together for good to them that love God, and who are the called according to his purpose, then let us ask, was it good for David and Peter for the Lord to teach them that he was their strength and righteousness? If so, then their falls must have been included among the *all things* which God purposed, and works together for good to them that love him, for it was through their falls that God taught them that they were without strength, and the Lord is still teaching his little children that they have no ability tending toward any spiritual good by leaving them to themselves occasionally that Satan may even sift them as wheat. The wheat, as we all know, needs to be sifted and cleaned before it is fit to be made into food for man's use, and in like manner the Lord's people often need to be cleansed and made free from pride and haughty spirit which goeth before a fall, in order that they may know

and teach others that their strength is of the Lord. God may often leave his people amidst the evils of this world in order to do them good, and so our Lord taught us to pray—"Lead us not into temptation, but deliver us from evil." It is, therefore, evident that some good must come to all of the Lord's people for all the evils which are allowed to come upon them, and, dearly beloved, let us not doubt for a moment that our gracious Lord can and does work all things for our good. This was the very doctrine that Paul was preaching when his pharisee enemies brought a false accusation against him, affirming that he preached, "Let us do evil, that good may come? whose damnation (the apostle said) is just." We have no other idea but that the worldly minded and carnal bigot will bring the same accusation against this article should they read it, but we are writing for the Lord's people who are inquiring for truth, and we trust the Lord may make them to rejoice with us in these revelations. Beloved, let us not condemn our brethren for their weaknesses and shortcomings, nor gloat over our strength to do big things and refrain from the evil. To do so indicates that God has already sent leanness into our souls, and we may need to be taught, as David and Peter were, that our strength is of the Lord, and that we can do good only as he works in us *both to will and to do* of his own good pleasure. J.S.H.

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"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

This is the last verse of what is unquestionably the most universally known and quoted of all Psalms. We believe it is full of meat for the flock of God, and with the help of his Holy Spirit we hope to spread upon his table a feast of fat things—for those who are hungering and thirsting after righteousness. First, we would

like to consider briefly the significance of the word *surely*. To us it means something that is absolutely certain, unfailing, infallible, firm, stable, steady; not liable to failure, loss or change; thoroughly reliable, definitely dependable, and worthy of complete confidence; holding no possibility of disappointment, deception or being found faulty in any sense of the word whatsoever.

Second, we wish to note the significance of the words *goodness* and *mercy*. In the sense used here they can emanate from but one source and that is the everlasting God, who only is good and can show real mercy to poor sinners. In this instance, they denote kindness, compassion, pity or divine clemency and unmerited favor shown; pardon, forgiveness, and the like. The Psalmist says they "*shall follow me all the days of my life*." There can be no question about it. Then he adds, "And I will dwell in the house of the Lord for ever." Such blessings are, indeed, unspeakable and full of glory. They not only pertain to this life, but that which is to come as well.

We would also like to consider the basis or premise of their certainty, and why it is they cannot fail or come short in any particular whatsoever. As we examine into the situation, we shall very quickly discover that the human element does not in any way enter into or contribute towards it. It rests entirely and completely upon the work of the Lord. There could be no more certain or solid foundation to build upon than this. David begins the psalm by saying, "The Lord is my shepherd; I shall not want." Here in the very beginning he establishes a most wonderful relationship—that of the shepherd and his flock, or sheep. The prophet declares, "The Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in

his bosom, and shall gently lead those that are with young." Isa. 40:10-11. This relationship is one of complete dependence of the sheep upon their shepherd; they of necessity must look to him to supply their every need and they shall not look in vain, for he will withhold no good thing from them that love and fear his name. In the next psalm we are told something about the Lord, who he is and the might and dominion of his power. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." This is the same Lord who David said was his shepherd and, therefore, he confidently declared, "I shall not want." Paul said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" It is this same one who "maketh me to lie down in green pastures" who "leadeth me beside the still waters." It is not left to the whims and feelings or discretion of God's sheep as to where they shall feed and lie down, or whether they shall lie down at all, for he, the great Shepherd of the sheep, works in them both to will and to do of his good pleasure. He first prepares them for that which he has prepared for them, so that they are not only willing but anxious to be led and fed in the day of his power. He quickens them from the dead and makes them new, or living creatures, requiring living food, which is signified by green pastures. Green typifies life, and neither is it left as a matter of choice with them as to what they shall do, whether they shall obey or disobey, for David said, "He *maketh* me to lie down in green pastures," etc. We understand from this that he was not a free-will agent to do as he pleased, but he was made to lie down in green pastures, and neither do we believe that any violence was offered to his spiritual mind or will in so doing, for the word which God had

sent forth into his heart had prospered in the thing and had accomplished the purpose whereto God had sent it, and being weary and heavy laden his very soul leaped for joy at the thought of being able to lie down and rest in the pasture which the shepherd and bishop of his soul had in his infinite wisdom appointed for him. The people of God, having spiritual life, cannot subsist upon the doctrines which mankind formulate and proclaim, but must be fed with the gospel, which is the power of God unto salvation to them that believe. Goats can feed upon almost anything, but sheep are very particular about what they eat, and when they have feasted upon that which satisfies their hungry souls they are satisfied to lie down and chew over their cud. If perchance they have picked up something foreign to the truth, in chewing the cud or meditating upon what has been preached they will be seen to expunge that which might prove distasteful and indigestible. As only the truth can make them free, if they are to thrive and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, they must have the truth, the whole truth and nothing but the truth. In order, however, to become rooted and grounded in the truth, they will have to encounter the tempest and the storms, and it will not be left to them as to whether they will go down to the sea in ships and do business in great waters or not, for David declares plainly, "He leadeth me beside the still waters." We understand *still waters* to suggest deep trials and afflictions, which try men's souls and purify them though as by fire, and then they can say, with the great apostle, "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." How good it

is they are not left to travel alone, for the Psalmist says, "he leadeth me beside the still waters." They have one that is mighty to save who upholds and sustains them by the word of his power. David says further, "He restoreth my soul." It is quite evident from this that he had previously experienced what it meant to be brought up out of an horrible pit, out of the miry clay, and have his feet set upon a rock and his goings established, but now his feet had well nigh slipped and his soul fainted within him; therefore he needed to have his soul restored, and here again is something which the Lord, and not man, does for him. And "he leadeth me in the paths of righteousness for his "name's sake," says David. It was not for David's sake, or because of anything he had done or might do at some future time, but all for the glorifying of himself and the lifting of the name of Jesus on high, or in other words for his own "name's sake." This is a portion of that which makes for the certainty of the things contained in our text and, therefore, says David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." We are glad because of the word *through* in this verse, for it plainly declares that we shall not be overcome in the valley of the shadow of death, but that we shall be brought through, or safe on the other side, and this is due to the fact that it will be by and through him that loved us and gave himself for us. How comforting to think that though we walk through the valley of the shadow of death, we need fear no evil, for God will be with us, and will not leave nor forsake us even on that part of the journey. With such wonderful assurance as this even his rod of correction as well as the staff of faith which he gives us to lean upon, shall comfort us. We believe we have been made to know by experience what David meant by saying *thy rod* and thy staff they com-

fort me. If we are not mightily mistaken God's rod, though it laid heavily upon us, turned to us as a testimony of the fact that God was chastising and chastening us because of the love he had for us, and we could then kiss the rod that smote us. The next thing that is said in the psalm which we are considering is, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." Let it be noted that it is not said that God destroys our enemies, or drives them out or away from us, so that we might forget them or their presence, but it is in the midst of our enemies that he prepares a table before us, with our enemies all about us. When the old wicked king said mockingly to Daniel, as he was being cast into the den of lions, "Thy God whom thou servest continually, he will deliver thee," little did he realize that Daniel's God would prepare a table before him in the very presence of those devouring beasts. That night the old king could not sleep and he arose very early in the morning, and went in haste to the den of lions, and seeing that not a hair of Daniel's head had been harmed, he exclaimed, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" In Daniel's reply he said, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." The table that was prepared there in the midst of the kings of beasts for the servant of the most High God not only followed Daniel to the end of his earthly journey, but comes ringing like a clarion down through the ages of time to the present, reviving our hope and encouraging our souls to press onward and upward toward the mark of the prize of our high calling in Christ. "Thou anointest my head with oil; my cup runneth over." The Lord anointed his only begotten Son, our Lord and Saviour Jesus Christ, who is declared to be head over all things to the church, with oil, or

an abundance of grace, and "like the precious ointment upon the head, that ran down the beard, even Aaron's beard," which was typified by it, "that went down to the skirts of his garments," covering each and every member of the entire mystical body of Christ, which is the church of the First Born, until they are covered as with "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." Under such efficacious influences of the Holy Spirit one's soul being flooded with a sense of God's goodness and mercy, their cup of joy overflows and they are made to praise God from whom all blessings flow. Before concluding this article we want to give expression to some thoughts which recently passed through our mind regarding the subject of *oil*, which in the Scriptures signifies grace. In scanning through our daily paper some weeks ago we saw the picture of two ducks upon some water. One looked perfectly normal and contented and was gliding over the surface of the water without any difficulty whatsoever; the other one presented one of the most forlorn and pitiful sights we almost ever saw as it was struggling with all of its might, but, nevertheless, it was gradually sinking beneath the surface of the water with nothing but the inevitable outlook of drowning in the same water which was supporting the other duck perfectly. We were attracted to the picture and was much interested in reading the explanation which was that the duck which was so forlorn and in a perishing state had had the oil extracted from its feathers and, therefore, could not remain afloat on the water. In talking about this picture to a friend who proved to be a great hunter and student of all kinds of ducks and geese he told us of a true story which occurred only a few years ago on the south coast of New Jersey. It was during a time when the waters were heavily coated

with crude oil, making them untenable for human beings. The wild geese and ducks swimming in these waters soon became so covered with this crude oil that they could not navigate and struggled ashore. Many of them were caught and washed in gasoline, which while ridding them of the crude oil at the same time had the effect of extracting from their feathers the oil which nature had supplied for their protection and safety, and when they were released they made for the water again but sank as chickens in watery graves. In meditating upon these things we had a most beautiful picture of what *grace* does for the poor sinner. We cannot imagine a sadder or more pitiful sight than God's dear children struggling to keep themselves afloat on the sea of life by their own efforts. It is all of grace, if we know anything about the truth of the matter and, therefore, as says the poet,

"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."

Another poet has said,

"Grace all the work shall crown,  
Through everlasting days:  
It lays in heaven the topmost stone,  
And well deserves the praise."

We hope ere our reader has reached this point he will have gotten at least a glimpse of the reason for our rejoicing in the declaration by David when he said, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Not only shall God's goodness and mercy follow us all the days of our life here, but when the time comes for us to quit the walks of men and depart and be with Christ, which is far better, we have the same assurance, and it is based upon no other foundation than that "Salvation is of the Lord," we will "dwell in the house of the Lord for ever." Here we dwell, as it were in a tabernacle, which shall soon be taken down and crumble back to dust from whence it came, but, says the

apostle, "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." Our faith rejoices in the fact that after the turmoil and strife of this sin cursed world and life is over we *shall* "dwell in the house of the Lord for ever." Surely that will be enough and as those whose needs are supplied here by the great Shepherd of the sheep do not lack for any good thing in this life, we cannot entertain the thought for one moment that there shall be any lack in that "house not made with hands, eternal in the heavens."

R.L.D.

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### CIRCULAR LETTER

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*The Pocatolico Old School or Primitive Baptist Association, held with the Lost Creek Church, Carter County, Kentucky, Sept. 10, 11 and 12, 1943.*

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are must surely believed among us," dearly beloved, it has now fallen to my lot to address you by 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 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; but is now made manifest by the appearing of our Savior 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 be-

fore 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.

### CORRESPONDING LETTER

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

It is a blessed privilege to again be assembled in an associate capacity to again greet brethren and friends we seldom have opportunity of seeing, and to have heard the gospel ably proclaimed by ministering brethren who labor in the love of God, bringing glad tidings of joy and peace. We feel that we have been greatly blessed of the Lord to have been permitted to meet again on the shores of time to greet one another in the Lord, and we wish a continuance of your correspondence with us. May the God of grace bless us and keep us in love and peace for his name's sake.

Submitted in love.

J. C. HAMMOND, Moderator.

H. J. BIRD, Clerk.

### CORRESPONDING CIRCULAR LETTER

Written by brother Edward K. Adsit.

*The Lexington-Roxbury Old School Baptist Association, now in session with the*

*Olive and Hurley Old School Baptist Church, at Shokan, N. Y., Wednesday and Thursday, September 15th and 16th, 1943, to the churches of which this Association is composed, sends christian greetings.*

DEARLY BELOVED BRETHREN:—In these days of trying times, when people are in turmoil, upset by internal and external conditions, wars and rumors of wars, strife, hunger, and the pursuit of happiness and an ever-abiding need, it all brings us to a searching. The Word of the Lord says, "Search the Scriptures" (John 5:39), and having opened the pages of the Book, we come to the passage in the eighth chapter of Matthew and the twentieth verse, which says, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Because of our weakness and inability to write as others, to the edification of the dear lambs of the Shepherd, we feel very unworthy, but we shall attempt, trusting all to the Lord, to direct our mind and pen of the crumbs of spiritual manna.

We think we have troubles and worries in this world of wars and strife, but, brethren, NEVER like unto the sufferings of our Lord and Savior Jesus Christ. Just think of this, brethren, the foxes have holes to crawl into for safety and sleep in peace, the birds of the air have nests high in the branches of the trees, *but* the Son of man hath nowhere to lay his head. It makes us wonder how many times, with fear and trembling, how a just God could be so considerate of a sin-cursed people who have tried to destroy the Son of God. Why, even in his birth they tried to destroy him, and they have mocked him and rebuked him all through his life. He was betrayed and even his own doubted him. Then he was crucified, nailed to the cross, and they scourged him; and yet this same Jesus, who knew the true depth of suffering and affliction,



could say to the heavenly Father above, "Forgive them, for they know not what they do."

In Luke 2:7, it says, "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Think of it! The Son of God born in a manger, the humblest of all places; there was no room for him in the inn. Truly the Son of man hath nowhere to lay his head.

Then again, Joseph was told in a dream (Matthew 2:13), "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child, to destroy him." Think of it! Made to flee, to run and hide. Then in Luke 18:31-33, the word says, "He took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again." Here again we say the words, "The Son of man hath not where to lay his head."

Also in Luke 18:28-30, the word says, "Then Peter said, Lo, we have left all and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

Then Thomas, one of the twelve apostles, even doubted him, for it says in the book of John, twentieth chapter, twenty-fifth verse, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Surely these are sufferings for Jesus to go through, but what did Jesus

do? After eight days Jesus stood in the midst of his disciples (John 20:27-29), then saith he to Thomas, Peace be unto you. "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and My God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

Jesus in fulfilling the will of God was mocked by sayings such as, "He saved others; himself he cannot save."—Matt. 27:42. And, "If thou be the king of the Jews, save thyself."—Luke 23:37. What trials, what sufferings; truly the Son of man hath nowhere to lay his head.

We have spoken of some of the sufferings of Jesus all through his life as it is in the Word, that, "The Son of man hath not where to lay his head." We ask you if you, too, have not had similar trials in your spiritual walk? Were you not made to flee out of this world to attain comfort from above? For some this road is long and trying, and others come another way. Were you not ever mocked by those of the world because of your belief? And how many times have you been pierced in the heart and humbled and made to go into the garden to pray for His guidance and strength to bear your cross? We have been pierced and scourged for the truth's sake many times. And cannot you say like unto what Jesus said: "Forgive them, for they know not what they do"? And lastly, but not least, have you not been through trials that you can feel something of—"The Son of man hath not where to lay his head"? We feel you have.

We in our nature, in a measure, have to be broken as he was broken, made to suffer like unto his suffering. We have to handle and taste of the things of the Word of God to be given that blessed hope and to open our hearts and minds to Him, who is all in all; who has paid the re-

demption price. We have to be made to cry out to Him, who knows all things, and then to say, "Not my will, O Lord, but thine be done." And may the love God has for his Son and our Savior be shed abroad in our hearts so that we may dwell in that love, and praise his holy name, Selah.

We have been comforted by the under-shepherds, by your correspondence, by your love and fellowship. We hope to meet with you all again at our Association here at Shokan, N. Y. Farewell then until 1944.

ORVILLE WINCHELL, Moderator.  
EDWARD K. ADSIT, Clerk.

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## OBITUARIES

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Sister M. J. NATION was born June 19, 1857 and passed from this life May 14, 1944, living on earth 86 years, 10 months and 25 days. She was united in marriage to A. J. Nation, August 28, 1873 and to them were born fifteen children, six boys and one girl surviving her as follows: Jim, Jess, Tom and Henry Nation all of California; Fred and Jasper of Altus, Okla. and Mrs. D. G. Dishman of Hedrick, Okla. Fred, Jasper and Mrs. Dishman were present to witness the passing of a noble mother. Besides her children she leaves thirty-seven grandchildren and thirty great-grandchildren to follow on. Her husband, A. J. Nation, was a Primitive Baptist preacher and preceded her in death about thirty-three years. Eight children also preceded her in death. She, with her husband, united with the Old School Baptist church soon after their marriage. She had membership with the church of her choice, the people she loved, about seventy years. Truly a noble woman has fallen. She patiently bore the burden of a minister's helpmeet and companion for about thirty-seven years, laboring with her hands to raise a large family and do the many extra things that became the duty of a minister's companion, but by the grace of God she was made able to carry on and raised a family that reflects honor upon her, and that knows the burdens and hardships of a dear mother whom they so highly respected and so dearly loved. Surely the grace of God was manifested in her noble life. I have had the pleasure and honor of being her pastor for twenty odd years, and surely have sufficient evidence to say, this sainted mother had been with God and been taught of him; and the love of God with which we love the church, the brethren and sisters, and the gospel of God our Saviour was manifested in her. She was always

ready to acknowledge her faults, realizing she was not able within herself to have one good thought, but could say with one of old, "He performeth the thing that is appointed for me." Her hope was not in her own well doing but what Jesus did for her. She left that evidence that she trusted in Jesus and hoped to be among the many that were made righteous by his obedience. Sister Nation's greatest pleasure was to attend her meetings and mingle with her brethren and sisters. The last place she went to in this world was to her meeting. It was on a Friday, the first day of a three days meeting which she had been looking forward to for weeks. She seemed happy to be there but before the services were over she was taken ill and removed to her son's home. She grew worse hourly until early Sunday morning her Saviour called and no doubt she gladly gave up all to be with him where sickness, pain and sorrow can never enter. Weep not sorrowing relatives and friends, but rather rejoice that she is gone from the evil to come. Let us view her as asleep in Jesus. All the troubles of this life as we knew her are gone forever. God grant, if it can be his will, that we may view her in that sweet, peaceful rest and say, rest on precious mother you cannot be disturbed now. This is our confidence and hope. May God comfort those that mourn. Written by her pastor by request of the family.

(Elder) W. N. GREEN.

MRS. MARY VICTORIA ASHWORTH, widow of the late Benjamin W. Ashworth, Sandy Level, Va., departed this life on Friday morning, Dec. 19, 1941. She was confined to bed for only one week before her death. This was as she had often prayed, also remarked to her family on many occasions that she hoped it was God's will not to let her linger after she had become disabled to get about for she did not wish to be in the way. She said it was far better to be with the Lord. We all feel that she is with the Lord, and do not mourn for her as we would for one having no hope. She leaves the following children who have missed her so much since her passing: Laura B. Gilbert, Alice A. Davidson, Sandy Level, Va., Bessie M. McCrickard, Pen Hook, Va., Johnie B. Ashworth, Roanoke, Va., Leonard I. Ashworth, Covington, Ky., Posie W. Ashworth, Danville, Va. She also leaves thirty-two grandchildren and twenty-two great-grandchildren. Mother made her home with her oldest daughter, Mrs. Laura B. Gilbert, for about eight years preceding her death. Our sister, her good husband, Mr. Samuel I. Gilbert, and their lovely children did all they could to make her life comfortable in this world. They cared for her as though she were a child, answering to every call and contributing to every need as far as humanly possible. She was buried by the side of her husband to whom she was

so devoted during his life, fifty-four years of which they spent together. Of course we all miss mother, but when our Lord called we felt to say, bless the Lord, he has taken her home where she longed to be, there to join her beloved husband, together with God's children, to sing praises to his blessed name and forever to be with the Lord. Her greatest joy, especially during her later years, was to meet with her brethren and sisters in Christ, talking of heavenly things. She united with the Primitive Baptist Church at Ephesus many years ago, but her membership was at Chappell at the time of her death. She was well versed in the Scriptures, and wanted all who spoke in his wonderful name to have a "thus saith the Lord" for what they said. She was also gifted in writing. Many articles appeared over her signature in Zion's Landmark in years gone by. I believe it was only about two weeks before her death she visited Canaan Church in Pittsylvania County in order to meet with many of her friends whom she loved, and to hear Elder W. R. Dodd preach, he being one of her favorite ministers. In compliance with her request Elders W. R. Dodd, J. A. Brooks and J. F. Stegall spoke at her funeral which was attended by a large number of friends. We would not forget to say that her neighbors were very kind to her in memory of her thoughtfulness of them during her stay among them. We miss mother, but she is happy with her Lord and we feel she is so much better off than we. Written by her son. POSIE W. ASHWORTH.

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## SPECIAL MEETINGS

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The Lexington-Roxbury Ass'n. convenes with the Olive & Hurley O. S. Baptist Church, Shokan, N.Y., Wed. and Thur. Sept. 13 and 14, 1944. Meeting begins 10:30 a.m. Those arriving Tues. will stop at Mrs. Hazel Byrns, Ashokan Rest, for directions to places of entertainment. Those coming Wed. will go direct to meeting-house.

ORVILLE WINCHELL, Moderator.

The Maine Old School Baptist Association will convene with the Bowdoinham Church, Bowdoinham, Maine, Sept. 8, 9 and 10, 1944.

SANFORD S. BARTLETT, Clerk.

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## MEETINGS

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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.

Beulah Primitive Baptist Church meets each 4th Sunday at the end of old South Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor.

J. A. CURTIS, Clerk.

Salem Primitive Baptist Church meets each 3rd Sunday, Panama City, Fla.

F. A. COLLINS, Pastor.

C. H. BYRD, Clerk.

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

F. A. COLLINS, Pastor.

B. G. KINGRY, Clerk.

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

F. A. COLLINS, Pastor.

J. W. BASS, Clerk.

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

AMOS SELLERS, Clerk.

Mt. Gilead Primitive Baptist Church, located 5 miles North of Hartford, Ala., holds services each 3rd Sunday and Saturday before. Order of preaching: Elders F. A. and J. J. Collins on Saturday, and Elder J. J. Collins on Sunday.

A. E. SORRELS, Clerk.

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 St., Mayfield, Ky.

O. W. PERKINS, Pastor.

The Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
1626 Arch Street**

**(GRAND FRATERNITY HALL)  
Philadelphia, Pa.**

Meeting First Sunday Each Month  
10:30 A.M.

Take Elevator to 3rd Floor  
**ALL ARE 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. 112

RUTHERFORD, N. J., OCTOBER, 1944

No. 10

"BE STILL, AND KNOW THAT I AM GOD."

Has thy God appointed sorrow?  
Are thy tears unbidden fare?  
Look to Christ for He has bid us  
Cast upon me all thy care.

He walked here and knew no comfort  
Bruised, rejected, grief—His lot;  
Came a Savior to His people  
They—offended—knew Him not.

He was spurned and jeered and mocked at,  
The carpenter's son, is that not he?  
Can a good thing come from Nazareth?  
Philip answered, "Come and see."

He was sinless, faultless, holy,  
Yet He died upon a cross;  
Pleased not Himself but saved His people  
To present them free from dross.

Did His walk here please His Father?  
Hear the words, "Beloved Son,"  
Yet He needs must suffer anguish,  
Be touched by pain of everyone.

He bore the sins of all His people  
Sweat blood in Gethsemane;  
Saying, "Father, if thou wilt st it  
Let this cup now pass from me."

"Not my will but thine be finished  
For this, came I to this hour;  
Glorify thy son that He may  
Glorify Thee—Thine the power."

Soon they nailed Him, raised Him upward  
On His head—of thorns a crown;  
Wicked hands betrayed and slew Him  
E'en the sun would not shine down.

But foreknowledge and wise counsel  
All determined this should be;  
So Immanuel, Christ our Saviour,  
Through His death brought life to me.

Wondrous wisdom, love unmeasured  
Let us then His name adore;  
Still our murmuring, quiet our spirit,  
May we praise him evermore.

FLOSSIE I. FAULKNER.

## CORRESPONDENCE

919 Asheboro St., High Point, N. C.

SIGNS OF THE TIMES, EDITOR AND

BRETHREN:

From Abraham to the coming of Jesus Christ was forty-two generations. According to prophecy Jesus Christ was born of the virgin, Mary, at the appointed time of God, his Father. Joseph being warned by an angel of the Lord, while asleep, arose and took his wife. All this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" which is God with us. His name as was announced by the angel shall be Jesus for he shall save his people from their sins. Christ Jesus was the son of David, and spiritually Abraham saw the days of Christ and rejoiced in his day, while the chief priests were troubled. Jesus was born in Bethlehem of Judea. Herod was king and Jesus was born king of the kingdom of heaven. Wise men of the east came to Jerusalem seeking the king of the Jews saying we have seen his star in the east. When Herod heard this he was troubled and all Jerusalem with him. Why? Because they loved the honor of men more than the honor of God. After Herod had called the chief priests and the scribes together, and they informed

him that Christ, according to prophecy, should be born at Bethlehem of Judea, he then privately called the wise men and sent them to Bethlehem to search for the young child Jesus, and when you have found him bring me word so I can worship him, but he wanted to kill him because he was afraid he would lose his kingship, and the chief priests were afraid they would lose their places of honor. The decree of God saved his Son. The star led the wise men to the child, Jesus, who was with his mother, Mary, and they gave him gifts. Being warned of God in a dream they did not return to Herod, the king. Joseph and Mary, the mother of Jesus, were also warned of God to take the young child and his mother and flee into Egypt for Herod will seek to destroy the young child. After the death of Herod the Lord called Joseph, Mary and the child Jesus out of Egypt according to the word of the prophet saying, out of Egypt have I called my son. What is the difference in prophecy and predestination? Herod slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under trying to destroy the child Jesus who was born. This was another prophecy fulfilled, Rachel weeping for her slain children. Another prophecy was fulfilled when Joseph and Mary and Jesus went and dwelt in the city of Nazareth for he shall be called a Nazarene. John the Baptist came preaching in the wilderness of Judea saying, "Repent ye: for the kingdom of heaven is at hand." "Behold the Lamb of God, which taketh away the sin of the world." John was the voice of Elias, the prophet, crying in the wilderness preparing the way of the Lord Jesus Christ. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." His preaching was repentance and baptism, all pointing to the coming of the Lord Jesus who will baptize with

the Holy Ghost and with fire and he will thoroughly purge his floor. John the Baptist only baptized in the river Jordan those who confessed their sins and showed evidence of repentance. His baptism was from heaven. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." John saw this and heard it and hath born witness to the heavenly truth. "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." This Jesus could easily have done had it been the will of the Father, "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down." "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only

shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." "Leaving Nazareth, he came and dwelt in Capernaum which is upon the sea coast." This was done to fulfill a prophecy of Esaias. The Gentiles that sat in darkness saw a great light. From this time Jesus, being about thirty years old, began to preach and say, "The kingdom of God is at hand: repent ye, and believe the gospel." Now Jesus begins to call his twelve apostles, and of those twelve apostles he chooses one whom he calls a devil. All the twelve apostles were given power over evil spirits and to even raise the dead in the name of Jesus Christ. Jesus went about all Galilee teaching in their synagogues and healing all manner of diseases, and his fame spread like wild fire. Great multitudes followed him from Galilee, Decapolis, Jerusalem and beyond Jordan.

THOMAS W. KIMSEY.

Route 1, Hammond, W. Va.

DEAR EDITORS AND READERS OF THE  
SIGNS OF THE TIMES:

Seeing the request made for some of the brethern to help and that E. T. Loyd wants some one to write on John 10:7-8 I will endeavor to comply. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them." Christ, the Son of God, came into this world to do his Father's will, and then he tells them what his Father's will is. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." They are here called his sheep. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish." The second and third verses of this tenth chapter read, "But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep

by name, and leadeth them out." The door is an opening space to enter into a building or a gap is an opening to enter in at, so Jesus entered into this world by an opening. Yes, his name shall be called Jesus for he shall save his people from their sins. A virgin shall have a son. See the open door here, she shall have a son and thou shalt call his name Jesus for he shall save his people from their sins. Notice this son is the shepherd of his sheep because God's children are called sheep. David spoke of them as sheep. All that came before him were not the shepherds who own the sheep because God, the Father, gave the sheep to him and set his shepherd over them to keep them from being destroyed; he guards them by day and by night; he warns them so they know not the voice of strangers and follow not strangers, but to him the porter openeth. Yes, John was sent, he came in by the door, he was called and sent of God, the Father, to cry, yes, "the voice of him that crieth in the wilderness." He openeth the way for the sheep by opening up to them that this is the Lamb of God that stood in the mind and purpose of God as that Lamb slain for sin. Yes, he is the true shepherd of the sheep, "Behold the Lamb of God, which taketh away the sin of the world," the righteous world, not the whole world that lieth in wickedness like Cain whose sin lieth at his door; this sin is not taken away by this Lamb who is the shepherd of the sheep. See the type yonder on the mount where Abraham was going to slay his son, Isaac; look behind thee, the lamb was slain and prepared before the world was created; now look behind thee, see the type caught and held in the thicket by his horns and cannot get away; O see him, you let Isaac go free; here is the offering for sin in the type of the ram. All that claim to be shepherds of the sheep, but climb up some other way are thieves and robbers. The types and shadows only pointed out the way until the sub-

stance came which is Christ. He is the sum and substance of all things. Isaac was the child of promise, a type of the church, "in Isaac shall thy seed be called." Abraham was told to "lay not thine hand upon the lad." He "looked, and behold behind him a ram caught in a thicket by his horns." Instead of the lad, the ram was offered under the law until it is ready to vanish and decay in the end of the Jewish world. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel." Yes, a new covenant, the old law covenant is waxed old like a garment ready to decay. Keep the old wine in old bottles and put the new wine in new bottles. To the true shepherd the porter openeth. John was sent to the lost sheep, to open up to them the way. He was the fore-runner and said "I am the voice of one crying in the wilderness." I was sent to baptize you in water unto repentance, now He shall baptize you with the Holy Ghost and with fire, so I cannot give you repentance but He does, and when you bring forth fruits meet for repentance then I baptize you with water showing you have repentance given to you of Him whom He was exalted to give repentance and the forgiveness of sins. John's mission was ended as a porter because he said He must increase and I must decrease. John was beheaded for telling Herod the truth. When John's disciples heard Jesus they left John and followed Christ. Then said Jesus unto them again, verily, verily I say unto you, I am the door of the sheep; yes, I am the way: I am the resurrection and the life. All the false teachers, false prophets and anti-christs before me are thieves and robbers, but the sheep did not hear them because my voice gives life, they that hear my voice shall live. My sheep are taught by me and they know me for my voice quickens and opens up their heart. Yes, a new heart will I give them and I will write my laws there in their heart and

mind. I will imprint them and they shall be to me a people and I will be to them a God, yes, their God. John declared him to the people as "the Lamb of God, which taketh away the sin of the world," then Christ declared that he was the true Shepherd of the sheep; that he would give his life for the sheep, and he did; and they were his sheep by gift; and they were his sheep by redemption. He bought them with his own blood; he purchased them and they are his; he putteth forth his own sheep; he goeth before them and they follow him for they know his voice; a stranger they will not follow but will flee from him for they know not the voice of strangers; he leadeth them out from the kingdom of darkness, out from bondage, out from under the law, out from their dead state into his marvelous light; when he putteth forth his own sheep, he goeth before them and they follow him because they are led by the Spirit. Jesus said unto them again, I am the door of the sheep, yes, you enter into eternal life by me for I am the door and an open door is set before you now, run that you may receive a crown laid up for you. I am the door of the sheep, I am the life of the sheep, I am the way and I am the resurrection. Then, your vile body shall be changed and fashioned like unto my glorious body, and ye shall see me as I am and be made like me. When you awake in my likeness you will be satisfied. Dear Mr. Loyd, or brother Loyd, I hope that you will get comfort out of this article because there were false teachers among the Israelites in the days of Moses and the prophets but they were thieves and robbers; they fleeced the sheep instead of feeding them; they fed themselves so the sheep fled from them; cried in their distress like the Israelites did under the the oppression of Pharaoh. God opened a door in the Red Sea for the Israelites to pass through. They were saved from destruction and from cruel bondage, but Pharaoh and all his host were drowned in the Red Sea.



See God's plan of salvation by the shepherd of the sheep. He, the good Shepherd, gave his life for the sheep; He saved his sheep by the shedding of his blood which cleanseth us from all sin. When they were building the wall that king sent messengers to discourage the people, but they did not follow those messengers. They went right on with their work in building the wall. It was a time of trouble but God encouraged them and they finished the wall. Jesus Christ hath built his church. "I have finished the work which thou gavest me to do." All that were before me were thieves and robbers. I am the shepherd, the good shepherd, the only shepherd that owneth the sheep. There is none other that owns them. They were given to me and I own them. Others would steal them and rob me of my honor and glory if they could, but I gave my sheep wisdom and understanding and they would not follow them but flee from them, so I am the door. Yes, they enter into the sheepfold by me for I am the good shepherd. They turn not back but go on to perfection in the world to come. They shall see him, be like him and be satisfied. No divisions there, all will be as one for the shepherd and the sheep are one. They cannot be divided for they have the life of the shepherd in them, they have the mind of Christ in them, they are spiritually minded and mind the things of the spirit because they are taught of him and led by him. We are not of them that draw back, no they are thieves and robbers, they come to steal and kill so my sheep would not follow them. Those who are not my sheep they run in the way of Cain and Balaam after reward, my sheep run to obtain the crown and eternal life after death for their inheritance and treasures are in heaven. Paul followed him, yes, Paul asked, "Who art thou, Lord?" And the Lord said, I am Jesus whom thou persecutest," so put him forth in the way wherein Paul must journey, not to bind

and put to death those who called upon the name of the Lord; O no, but put him forth in the work of the ministry. Jesus went before him and led him to the Gentile sheep, made him, by the Holy Ghost, overseer of the flock and caused the Gentile sheep to hear him declare the true Shepherd to them. Paul said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." You see he led Saul out of the kingdom of darkness into his marvelous light and put him forth in the good old way. Yes, the way that God ordained for Paul to go. No more Saul, but Paul now. "I will shew him how great things he must suffer for my name's sake."

JAMES W. LINN.

(When we heard the following Church Letter read we felt it would be of interest to our readers, and we hope they will enjoy it. R.L.D.)

To the sister churches composing the Delaware River Association in session with the Kingwood Church at Locktown, N. J., May 30 and 31, 1944, the Kingwood Church sends greetings:

Dearly Loved Ones: It is an occasion of deep thanksgiving for this little church and its faithful friends to welcome you again, in the capacity of an Association, to our little Kingwood home. We hesitated long over extending the invitation, but since doing so have felt confident that He who provided the desire would show us the way to attain its accomplishments. We were aware also that more than the usual difficulties would have to be overcome by you who are in attendance. May it not be that the obstacles we all have met will be the means of bringing us nearer one to another in love and sweet fellowship? We feel now that no longer shall we timidly say, "We fear this is the last time we shall have this blessed privilege," but rather let our words be, "He loved us of old, and he loveth us still." He has blessed us to meet once more, so let us spend these precious hours together praising God for his mercies, past and

present, and in giving utterance to our faith that his loving kindness will not be taken from us, and though the future may hold sorrow and gloom for these churches, still richer and deeper mercies will accompany the trials. The rod is grievous. Its lessons make perfect. As a church we have no progress to report. We stand to-day tremblingly upheld by the same unchanging strength and might that were the anchor and support of our weakness when we met with you two years ago, and what is mightier than the power of God's unchanging love? Outwardly we seem to be dwindling to non-existence, but there is the quality of the Everlasting in the love that manifests itself among us, makes us desire to meet together and leads us in paths of unity and peace, and long after we as individuals cease to exist that same love will bless His children, if not in this place—elsewhere. Once again let your prayer mingle with ours that we may be given the strength that our days may demand. For each of us trials loom, and our natures are fearful. Life's sun seems to be setting in gloom. Pray that the spirit of better cheer may be ours. Ministering brethren, whom God has sent among us for our comfort and instruction, may you find edification for your own souls in unfolding the story of God's mysterious love to sinners, as it has been revealed to you, for erring and doubting children that we are, we need to be thus reassured. This church has continued its monthly meetings, except in the winters, during the past two years, but we have been sadly deprived of the presence of our faithful pastor, Elder H. C. Ker, who is physically afflicted and unable to make his regular visits among us. Once last fall we were blessed with his presence and that day became then and there a landmark of thanksgiving in the memories of those present. We have been graciously favored with the services of other dear brethren, chiefly Elders Vaughn and Dodson,

both of whom have been taught the Lord's truth and in turn bring to us the comfort of the gospel. Death has taken its toll from the ranks of our friendship and membership. Our valued friend, trustee and treasurer, who loved deeply and served so faithfully and cheerfully from without the gates, Oscar Rittenhouse, was the first taken. A few months later his wife, our beloved sister, Elizabeth Rittenhouse, followed. They seemed an essential part of our happiness and their absence from our regular meetings and this meeting causes many heart-aches among those who knew and loved them well, but the Healer is here and is teaching us to say, "Thy will, 'O God,' be done." Ministers, brethren and interested friends who are present to-day, may you not return to your homes unblessed, but carry with you the joy that you have comforted those who mourn, for your presence here has made us feel that you still remember, and we hope love us—frail weak and uninteresting creatures though we be. As once before, we quote in closing our letter these words as a parting thought.

"Children of the heavenly King,  
As you journey, sweetly sing;  
Sing your Savior's worthy praise,  
Glorious in his works and ways.

Ye are traveling home to God,  
In the way the fathers trod;  
They are happy now, and ye  
Soon their happiness shall see."

ALWILDA R. STRYKER.

#### MY LIFE PILGRIMAGE

Both father and mother taught school before they were married. Mother united with the Old School Baptist church when she was nineteen years old, and was baptized by her father, Elder Loren P. Cole. Father was a good disciplinarian though seldom punished. We knew we had to do what he said we should. I had a realizing sense that there was a God when I was quite young and that I must be a good girl. I remember praying for strength when I was in my teens, but went along until I was thirty. It seemed

I had more to contend with than I could possibly bear then. I was troubled with such terrible fear. It would take possession of me when it seemed there was nothing to fear, but I could not throw it off and it seemed to me I could not live and endure it. I felt more and more that I was a sinner and with all I could do I could not remedy that fact. All I could say was God be merciful to me, a sinner, and dispel this fear. I often read the Bible but could see nothing in it except God's dealings with the wicked. I was reading it one night just before retiring where it speaks of Jesus walking on the water and saying to the disciples, "Be of good cheer; it is I; be not afraid." Oh, I thought to be "not afraid" would mean so much. During the night I awoke with the worst fear I had yet had. It seemed I could not live and endure it, when it seemed some one stood at the foot of the bed and said, "it is I; be not afraid." The fears all left me and I never felt that fear afterwards; however, I did realize I was a sinner. The burden was there, I could not get away from that. About this time the New School Baptists were holding a revival meeting near us. One day my husband came in and said he thought we should go to the meeting and unite with that church. I demurred and told him there was no comfort for me there or anywhere else, but we went. I told them how I felt and they were sure if I united with the church all that would leave me, but it did not. One morning while reading the fifteenth chapter of John it seemed the words fairly raised up and were illuminated—"Ye are the branches." When I put the Bible down the first three verses of "Amazing grace" were given me. I had never had a hymn book but had heard hymns sung never giving them any special thought. Then I told how I had been delivered. All went well for we were to unite with that church and be baptized (I insisted on immersion) in the summer. When Elder Clark came out I

had a desire to go hear him and we went. I heard my first sermon. He told it all. After that when we went to the New School Baptists it all seemed dead. I saw I never could walk with them so withdrew. The ministers and others talked with me but I dared not change. In June of the year 1902 I was received and baptized at the yearly meeting of the Middleburgh Church by Elder Clark. I have always felt to be the least among them but they have borne with me well. I do not know how it would be if they saw me as I am. Surely I am a sinner but hoping in the mercy and grace of a God who gave his Son an inheritance of Adam's race before he spoke the world into existence. My hope is in Jesus. Oh, that I could praise him more. The one great desire of my life has been to go to meeting and hear the salvation of sinners by Jesus Christ proclaimed. I have traveled miles with that object in view and to meet his dear people though I felt to be less than the least among them. For some years I have been afflicted with not being able to hear all that was said, yet I have never attended but one meeting that I did not hear a part of the sermon. Often I have heard nearly all of it and it has stayed with me for years sometimes. Through all the many shifting scenes and trying things of this life, I have been given to know I had a Savior, and that the everlasting arms were underneath. I feel that all things do work together for good to them that love the Lord, to the called according to his purpose. I know he can speak and it is done, command and it stands fast, work and none can hinder: that he keeps his people wherever he sees fit to place them: that he will not tempt them to more than they are able, but with the temptation will make a way of escape that they may be able to bear it. Over thirty years ago he told me, "I'll strengthen thee, help thee, and cause thee to stand, Upheld by my righteous, omnipotent hand" and he has done it. At the

close of Elder Vaughn's editorial he asked that we write our pilgrimage so I have complied with his request. I have no complaints to make. The brothers and sisters have borne with me so well. I am sending this to you, Elder Dodson, to do with as you see fit. I do enjoy the *Signs*. Since it is not the will of God for me to attend the meetings of the Middleburgh Church or meet with the Elder and sisters it is so good to have the *Signs* to read. I see nothing in them to complain about and do thank the Lord that you are enabled to put them out so well. Yours in a precious hope.

(Mrs.) A. B. GOODRICH.

Box 703, Sharon Springs, N. Y.

2091 East Broadway, Vancouver, B. C.

DEAR ELDER DODSON:

I enclose \$5 to renew my subscription and assist in sending the paper to others. I was reading mother's Bible and it seemed so beautiful in 2 Cor. 12 where Paul was telling how he knew such a one above fourteen years ago. He was caught up into paradise and saw unspeakable things. It reminded me of hearing mother trying to tell of being comforted after her brother, Charlie, was drowned in Lake Erie. That dark summer evening, as she walked alone from the barn where my father was attending to the horse, she prayed, "Oh God, is Charlie all right?" She said some one (a presence) stood beside her quoting several lines about the ships and of all the company not one should be lost. I cannot give it accurately. She explained that it seemed like "whether in the body, I cannot tell; or whether out of the body, I cannot tell." Then I remembered about mother's mother who heard a quotation of scripture very plainly while she was alone. The last words of my grandfather before passing on were trying to tell my mother, "I cannot tell you the glory I expect to see. Ma's church (Old Baptist) is the Bible church." He was a member of the church of England.

Such reminiscences remind me of how God impresses people with the truth. I bowed my head in amazed humility upon reading my letter in the *Signs*, trying to tell in my crude fashion of God's watch-care. That is a good word. I am not familiar with proper phrases. I found the most beautiful letter written by Elder Dodson to mother about fifteen years ago or more. It tells of different churches and of the Invisible Visitor having been seen in the church ordinances. Old Baptists reach so far above human personalities. I did not intend to write a letter. I am apt to say too much, but there are beautiful symbols of God's perfection which we dare not see and live, though we do catch glimpses through a glass darkly and the half can never be told. In the October 1943 issue of the *Signs* Mrs. Campbell of Memphis wrote to Elder Griffin about his beautiful letter "Going down to the sea in ships." That was the February 1943 *Signs* which mother read during her last conscious hours on this earth. It seemed good to hear about it again from so far away. Humbly,

CATHERINE M. DUFFUS.

Hooker, Okla.

DEAR BROTHER DODSON:

As I am sending in my dues please allow me to quote Mark 2:17. "When Jesus heard it, he saith unto them. They that are whole have no need of the physician. but they that are sick: I came not to call the righteous, but sinners to repentance." To me, in these few words, Jesus has put all of mankind in two classes twice over. They that are whole are those that feel themselves without fault before the law so need no physician. The sick feel guilty and "sin sick". Then he puts them in two classes again by saying, "I came not to call the righteous, but sinners to repentance." The self righteous are not called to repentance, but the sinners to whom God has given them to see their own sinfulness, so we see the Lord's people are

here mentioned as being in two different conditions or relations to their Saviour. They are sick, not whole, and sinners, not righteous. We find in his going about to do good he healed many who were sick of various diseases and lameness, deafness, dumbness and even dead in the graves. All those were hard cases that man could not cure. Like the woman of twelve years of affliction and the poor man at the pool; and the blind, also the lepers. Then we find that he called some sinners to repentance. Of course the apostles were all of that class. The woman, at the well with five husbands, the woman taken in adultery and Mary with seven devils. Paul was a great sinner and also thought himself whole or righteous, so he bears both marks. Since he declared that Christ came to save sinners of whom he was chief, I feel that he was looking at his case about like the rest of us. We are chiefly concerned about our own personal case or condition, and our sins are the chief thought or worry. Religion or forgiveness is the chief concern of mortals here below. We are the chief of sinners in our mind. If we turn to Mark 2:7-12 inclusive we find the sick man with the palsy who we might consider as sick and also a sinner. Jesus asked the scribes, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed, and walk?" Then to show that he had power here upon earth to forgive sin he says, "Arise, and take up thy bed, and go thy way into thine house." Here Jesus teaches us that it is just as easy for him to forgive sins as to heal the sick, and he never failed in any case where he was asked or one brought to him. He never just partly healed or tried to heal. He never called a sinner half way to repentance but all the way. He speaks and it is done, he commands and it stands fast. I see no need for me to tell the readers things that they do not know. Would rather be able to speak what they do know to be true. I still

read three and sometimes four papers. I cannot say which one is the best, but I get more comfort from some copies than others, and enjoy some sermons more than others. We still have a good pastor at the church in Kingman, Kansas but I am nearly two hundred miles away. Brother Dodson I am not asking space in the paper for this. Just do as you like. Yours in Christ I try to hope.

E. G. WEBB.

1306 Cumberland Ave., Evansville, Ind.

ELDER R. LESTER DODSON AND ALL THE  
DEAR KINDRED IN CHRIST:

If I have an experience, and some times I even dare hope that I have, my hope is that of a sinner saved by the grace of God if I am saved. My first impressions I received when I was eighteen years old. I was in or near Wichita, Kansas. I offered myself to the Missionary Baptists but was never accepted. I went on in my troubles for several years finally uniting with the Methodists and lived there for a short period of months. I soon found there were no crumbs for a hungry soul to feed upon there and came to feel that I was not wanted. At last I quit going to church and still I was trying to justify myself by the deeds of this man of flesh. One night in the early part of 1939, whether in a coma or awake I do not know. I thought I was traveling the road as I had been trying so long to do to receive a crown for myself for the justification of myself. Oh, the disappointment that awaited me at the end of this road I had trodden for the end was unlimited space. I could but look, I did not have the power to move forward and it seemed that some one spoke to me, "It is a beautiful road why do you not go on?" Dear saints of God, the helplessness that I felt in that moment, yet it took more to convince me, so I turned to go back, but as I turned I was stopped by a pressure to my back. Looking up I saw, as it were, a solid

cliff of granite of all colors and I was left standing on the cliff as it was to me some eighteen inches wide by possibly three to six feet long, and it slowly crumbled away. Dear saints of God, I hope, if I have a hope, that I was made to be submissive to your Savior and I hope my Savior for I hope I saw my utter helplessness in that moment and was made to cry, Lord save me. Brethren, that wall of sin that was booked to my credit was more than a poor unworthy sinner such as I could atone for, so in the darkness of the next moment I was lifted by a gentle breeze and set down in the most beautiful pasture I ever saw and was rejoicing with praise to God when my dear companion took hold of me and shook me asking, "what is the matter with you?" It seemed that no sooner conscious than something said to me, "do not tell it for it might be a mistake," but I could never forget that precious moment if I would. I knew an old Hard Shell Baptist preacher in Kentucky (that is what they call us here), Elder J. N. Darnall, and I planned to go different times but just could not as I had made fun of his preaching before. He and his wife being personal friends of my wife I made up my mind, or was given a mind, to visit them at their Association in August 1941. Going home with these dear people after meeting, conversing as in every day life, I broke down in their presence, I could not go farther. Brother Darnall and I went to meeting that night and I offered myself to the church, begging a home, and was accepted and baptized the following day it being Sunday. Still my troubles seem to bear me down at times until I can hardly bear to face the people that I regard above all other people feeling to be a reproach to them. Yet at times I cannot explain the sweetness when I am given faith to believe in the promise of God to those that love him, to those who are the called according to his purpose. Am I one of that number is the greatest

mystery to me, but I know that it is by the grace of God that I am what I am. It seems at times that my life is being crushed within my breast and have no one to whom I can go so have taken the privilege to write it to you for it seems I do get relief just to write to the dear saints of God. Remember me when at the throne of grace. Unworthy though I be yet I trust in his grace.

WADE Y. CHANDLER.

Ponca City, Okla.

SIGNS OF THE TIMES, DEAR SIRs:

I am enclosing \$2 for the renewal of our subscription to your paper. We enjoy every word of it and always read it from cover to cover. We are not members of your church but find ourselves in complete accord with you. May the good Lord bless and keep you. Sincerely yours,

J. A. TURNER.

449 East North St., Du Quoin, Ill.

DEAR EDITORS OF THE SIGNS OF THE TIMES

If I mistake not my subscription to your valuable paper expired in March. I received the April number but it is not paid for until you get this remittance. I am well pleased with the paper and what it stands for. I have read it many years. I will soon be seventy-nine years of age and I hope I can continue to take the *Signs of the Times* the few remaining years allotted to me in this low ground of sin and sorrow.

(Mrs.) JANE McNABB.

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

Mrs. J. Gunn, Tenn., \$1; Mrs. F. Beene, Tex., \$1; J. A. Johnson, Tenn., \$1; Mrs. H. Ekkelkamp, Mont., \$1; T. J. Brock, Ala., 25c; Eld. W. D. Griffin, Ala., 75c; A friend, \$5; Mrs. E. Showalter, Wash., \$2; J. K. Buckwalter, O., \$1; Mrs. C. A. Parker, Ore., \$1; Mrs. R. C. Wright, Tex., \$1; Mrs. E. J. Clary, O., \$3; Mrs. A. M. MacPhee, N. J., \$1.

EDITORIAL

RUTHERFORD, N. J.

OCTOBER, 1944

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EDITOR

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

J A C O B

We enjoy the things that are applicable to us. Photographers tell us that few people can resist looking for themselves in a picture. This is true in a spiritual sense. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. Our Savior has brought many lovely pictures to us by his fitly spoken words. Oft times we have dark, lonely and despairing paths to tread. Many times sin seems to overcome; our anxiety mounts up and we fear our having a part in the "first resurrection." But a word is fitly spoken and becomes a wonderful picture to us, and we begin to seek comfort therein and to look for our likeness. Jacob is a wonderful character. He alone represents the entire family of God. The guilt, deception, struggles and misgivings that he had, belong to each one of God's humble poor. "The Lord's portion is his people: Jacob is the lot of his inheritance." Jacob was never heard to fight nor complain about the providential care of his Maker. Esau found fault with it, but not Jacob. "Portion" and "lot" is not the whole, they are part of the whole. It seems that "portion" and "lot", "Jacob" and "peo-

ple" are synonyms. Now the whole was to be divided. Some of the spoil must go to the great (see Isaiah 53:12) or strong. God loved Jacob in such a wonderful way that in all eternity he had been given to the Lamb, but that is not the full extent of God's love for Jacob. The choice and the approval of Jacob was fixed, and the balance of the whole had such a limit and bound set to them that it could not interfere. After telling us that Jacob is the lot of the inheritance of the Lord we find out how he is dealt with. None will dare deny that Jacob was a rebellious sinner. As far as the practice of the two boys Esau was the better of the two. Jacob was a sinner by nature and a sinner by practice. Does that describe you, dear reader? A sinner by nature, practice, omission, commission and every other way! He found him in a desert land and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him." Deut. 32:10-12. Let us notice this language, but before we notice it let us qualify the little word "us". None of Adam's folks can read this language with understanding except those the Savior mentions in Mark 4:11. Except to those that have been given to know the mysteries of the kingdom, they cannot understand God's way of speaking. Those that have not been born again have only carnality to look to for ability to read. Every gift is in themselves. To them all that God the Father, God the Son and God the Holy Ghost has done is void unless they co-operate with him — and they must begin the work! But to those given to know, they do not look within for ability to do anything, they look to Jesus Christ as the Savior. In him they see the Scriptures in a new light and in a new language. Looking

into a glass causes written words to read forward instead of backward. In nature's darkness and carnality it all reads backward, but we *think* it is forward. In the glass (Jesus Christ) it reads forward and we think and wonder and are amazed that it does not read backward to and for us. To these characters they look through a glass darkly. For a long time I thought that Paul said, we looked through a dark glass, but we look through a glass darkly, yet we see all things clearly. Here is a paradox and it cannot be understood but by the revelation of Jesus Christ. (1 Cor. 13:12; Rev. 15:2). Speaking of a paradox brings us back to Jacob. Have you noticed where the Lord found him? Have you noticed that God, the Lord from heaven, the quickening spirit, is the one performing all the work? Have you noticed that Jacob is on the receiving end of God's work? Did you notice that the order never was changed? Jacob never did get in front, but always the Lord was ahead. Unless God has reversed the order, he still leads and Jacob follows. I do not think that Jacob was dead in sin when this finding took place. It seems to me there must have been a conception ere this. The dead know not anything but those made alive see and realize that they are in a wilderness. The popular idea is that we must come out of sin and perform certain conditions (work awhile) before we become accepted by him, but the Lord found Jacob in a waste howling wilderness and in a desert land. Oh, what paradox! To inhabit two places at once and they as opposite as the poles. There comes a time to every one of God's people that they know this condition, living in a wilderness and a desert land at the same time. How long would Jacob have wandered in the wilderness before he extricated himself from it? To be hopelessly and helplessly lost produces such a confused state of mind that traveling in circles always follows. What a state of mind this produces none can tell save

those who have experienced it. Have you ever noticed the children of God bringing to remembrance the way they have been led? Their memory is vivid here and they cannot fall out about it. To one who has not been in this wilderness it is an idle tale, a foreign language. A wilderness is a place where things grow in wildest confusion. Rottening vegetation, mingled with the stench of dead animals brought about by the vehement heat, produces a horrible place of existence. I must say that my experience, and I believe that of my dear kindred in Christ, is that this wilderness is boundless to us. No place of exit has ever been found to anyone of God's children. Empty, miserable comforters say it is easy to find Jesus. They preached that to Job. He was in this place too and he could not get out. Some preachers told him how pleasant things would be if he would acquaint himself with God. (Job 22:21). He gives us a clear picture of trying to get out. Oh, how my poor soul responds to the cry of this dear servant. How bitter is the complaint (23:1) of every elect vessel of mercy. Does it touch a responsive chord in your heart and soul and mind? If so, you are a blessed character in a wilderness land, enjoying the sweet voice of your Head and Husband and walking in the light of his countenance and doing his commandments. (Psalms 89:15; John 10:27; Rev. 22:14). Job exerted himself to find the Lord. He had such a burning desire to see this King in his beauty that he laments his inability to find him. He does not know how nor where to find him. Oh, how little does Jacob know! The world, in her pomp and splendor, knows so much, they know they are saved; they know they are called to do God's will; they know the way they take and know that heaven is theirs at last. But how different is the way of the "lot of his inheritance." They go, not knowing where they go; they have a visitation from heaven and they are not aware of it; they seek



him whom their soul loves and know not how nor where to find him; they desire to live right but how to do it they just do not know, and to make it worse, they cannot find out. If Job could not find him in front, can we? At one time, before coming into the wilderness, we could look forward and see him in the future. There, at a distant date of our own choice, we expected to contact him, but the scene has changed. We look forward and he is not to be found. We have nothing to bring him to us, and on and on we may still look and never shall possess power to find him. Backward there is nothing but shame and disgrace. Instead of wanting people to know what we have done for the Lord, we find sin, degradation and shame as ours. We cannot find him there. On the left he is at work but our work of sin is before us and he does not and will not pass that by, it must be removed out of the way. Again we are cut off but surely we can find him on the right! No, no, not that. On the right he hides from us. Once he is not there; twice we cannot see him; once he hides from us. By this time we have come to the end of our strength. This wilderness has got us completely in its power. What darkness we endure; what loud thunder echoes in the dark and hidden recesses of this exhaustless wilderness; what vile reptiles lurk in every secluded spot; what poisonous vapors arise from the muck and slime to cause us to faint away. But reader this is not all. As awful as this is to a babe in Christ it is not all. Every vestige of power must go; every single thought of self must be removed; every fruitful limb must become withered so at the same time that all of this dwelling in wilderness occurs we are in a desert land. We are not in one for awhile and then have a change of scenery, but we are in them both at the same time. How far removed is a desert land from a wilderness? And yet when Christ found Jacob he was hopelessly lost in both. In this wilderness one thing is

found and in this desert there is another. In one no water at all, in the other floods; in one it looks like we have plenty of strength to sin, but in the other no strength at all for righteousness; in one dark and loathsome caves, and in the other no shade but the hot sun (law) continually beating upon us. No wonder that David had such a varied experience. Do you suppose that this modern religious world knows this? They know nothing of being an owl in the desert, or a pelican of the wilderness, but Jacob has found this out. It always causes a bitter complaint. (Psalms 102:6) Now after being found I suppose the Lord's work ends. Here (so I am told) is where man takes up the work, but not so, dear little children.

W. D. G.

#### Request Granted

"Sometime ago brother D. W. White, of Mount Pleasant, Texas, wrote us and added the following postscript: 'I would be glad to see an article from your pen on instrumental music in the church and also on the subject of 'Infants in Hell,' as the Old Baptists have so often been accused of preaching this doctrine.'"

As much as in us is we like to comply with the wishes of our brethren, but we hope they realize our dependence upon a higher power than our own to bring forth those things which are profitable to the household of faith. Therefore we cannot write at will upon any subject, but must tarry until the Lord is pleased to exercise our mind and give us light, otherwise we shall be unable to feed his flock. We cannot truthfully say that we have never had any exercise of mind upon the subject of *instrumental* music in the church. On the contrary, at different times, we have given the matter very serious concern. Generally speaking, we are particularly fond of good music and as a natural art or gift we think it ranks near the top. We know of nothing, perhaps, that is more soothing, uplifting and inspiring to the average human being than music of the right kind, but we feel there is a time and place for all things

and we are persuaded that in the gospel church, among the saints, is no place for musical instruments. Many have been the times when we joined others with great delight in the homes of relatives and friends, with a piano or organ to lead us in lifting our voices in songs of praise to God, as we were made to hope, and we commend this in the highest degree to others, but we cannot give our approval to either of these instruments, or any other, in our solemn and sacred assemblies where God is worshipped only in spirit and in truth. Our main reason for objecting to the use of such instruments in our churches is that neither our Lord and Saviour Jesus Christ, who is declared to be the head over all things to the church, nor any of his immediate disciples, who established the early churches, saw fit to make use of or reference to them in any way, shape or form as being necessary in churches of the Christian era. We prefer to adhere to the pattern which they gave us, and do not feel that we should attempt to add to or take anything from that which has been laid down by them. It is no doubt true that David, the psalmist and sweet singer in Israel, employed musical instruments in the worship of his day and perhaps they were used in other times under the law, or during the legal dispensation before the gospel day, but when Jesus came and fulfilled the law in every jot and tittle, he put an end to all other sacrifices and ushered in a new and better day or order of worship. He himself said to the woman of Samaria, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Our honest opinion is that wherever instrumental music is a part of

religious worship today it is indicative of legal worshippers, those who have not yet known by experience the liberty and simplicity of the gospel. Let us say further that it is our considered opinion that these things are employed by religious organizations for the purpose, in part at least, of attracting the young and others to their gatherings, regardless of whether they have or have not been born again and have the grace of God in their hearts. There is in fact quite a spirit of rivalry in some sections of the country as to which so-called church can supply the best music, and particularly at Easter, Christmas and other special seasons of the year, are elaborate and expensive plans made for a grand display of musical talent. At such times the musical program in many instances is by far the most important part of the service and people who seldom attend church services otherwise will on such occasions be found seeking the choicest pews and highest seats in the synagogues, and will go away feeling they have paid their obligations to God for a whole year thereafter. Little, if any spiritual consideration is shown in the selection of the musician, whether he be organist or vocalist, the main object being to get the best artist at the most reasonable rate, regardless of whether he knows anything about grace or not. We have known of more or less disreputable characters, because of having excellent voices, occupying prominent places as soloists in church choirs and singing before the people Sunday after Sunday. Apparently it never occurred to those responsible for engaging them that they should possess character in addition to musical talent or other qualifications. We have a friend in New York City who has had a fine voice and for years he was in great demand by practically all kinds of religious organizations, especially at their outstanding ceremonies. Jesus said to his disciples, "If ye were of the world, the world would love his own: but because ye are not of the

world, but I have chosen you out of the world, therefore the world hateth you." The great apostle admonished the church at Corinth in the following manner: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18. When Israel came up out of Egypt and was delivered by the high and mighty hand of God, they brought with them trinkets of gold as friendly tokens of the Egyptians, but these things proved a curse rather than a blessing to them. It does not pay for the church of God here in this world to copy after or borrow from the religious orders of the day. If the people of God are to maintain their identity as the visible church of the first born they must stand aloof from all that pertains to worldliness in their true spiritual worship and hold fast to the principles of the doctrine of God our Saviour as enunciated by his blessed Son and his chosen apostles. In concluding our remarks on this part of our reply to brother White, we wish to repeat that we think good music is one of the greatest blessings bestowed by a divine providence upon the human race, and in some respects it typifies more nearly and strongly the things of the spirit than anything we know of, for good music is music in any and all languages, breaking through race barriers and, to a large extent, makes for

unity of peoples on the face of all the earth, nevertheless, when Christ appears to his regenerated people, he becomes the chieftest among ten thousand and the one altogether lovely so that they desire none besides him, and when he speaks his voice is sweeter by far than any earthly dulcimer, and then there is a melody in the heart and soul of his people that earth knows nothing about.

We will now turn to the second part of brother White's request, namely, "Infants in Hell." He says Old Baptists have been accused of preaching this doctrine. Most of the Old Baptists preachers it has been our privilege to hear have maintained that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." So far as we have been able to learn from the reading of God's holy word he has never been pleased to make known to his people, except by faith, as to who are saved and who are lost. Personally, we have never felt it was within our province to say definitely who was or was not a child of God, whether infant or adult. We believe we have discovered in the most unexpected places those whom we felt convinced were his people, but to put our finger on one and say we knew he was saved, and another and say we knew he was lost, we have never felt to do. The apostle Paul said: "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." We do not feel authorized, nor do we even desire to go beyond the apostle in this matter. Recently we were quite astonished to find in a Church History of considerable note the following statement: "Bible Baptists have always believed that all children who die in infancy are regenerated by the almighty grace of God and go directly home to the loving arms of Jesus; and these with the adult believers compose more than one-half of the human

race." We very seriously question the accuracy or truth of this statement and we know of no place where it is authenticated in the Bible. We are reminded of what our dear old father said to us some years before he passed on. He was telling us of a certain man who was trying to figure out the percentage of the human race that would be saved. His premise began with all children under a certain age, and well do we remember our father saying: "If that could be established as an absolute fact, would not any man be justified in murdering all of his children before they attained the age in question, even though the man himself was sent to hell." We simply cite this incident to show the absurdity of such a speculation. Dr. John Gill, famous English commentator on the Bible says: "It was indeed a controversy among the Jews whether little children of the wicked of Israel (were saved)—some affirmed, and others denied." At this point we would like to quote from Romans 9:8-18, as follows: "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this

same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Further on in this connection it is plainly declared that God has made one vessel unto honor, and another unto dishonor; he hath fitted the vessels of wrath to destruction, while he hath afore prepared the vessels of mercy unto glory. This doctrine cannot be accepted by the carnal, or natural mind, for it is enmity against God: for it is not subject to the law of God, neither indeed can be. In the days of old we are told that before Pharaoh finally consented to let Israel go, God had his death angel to pass over Egypt and destroy the first born in every house where blood was not found upon the lintel and the two side posts. Moses had given instruction that this be done for the children of Israel, and the death angel passed over them, but the Egyptians, who had not faith in Israel's God, the death angel entered and took the first born from the king on the throne to the lowliest peasant. We would judge from this that there was no passing over or saving from destruction the infants of the Egyptians. On another occasion, Abraham drew near the Lord and said, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" Shall any presume to reply against God? We gladly leave all of these things in the hands of him with whom we have to do, who worketh all things after the counsel of his own will. We honestly believe that such accusations which are sometimes made against our

ministers are due to the fact that we do not believe in nor approve of christening or baptizing infants. When Jesus was here in the flesh he said on one occasion: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19:14. Christ's silence here about infant baptism certainly does not speak favorably of such practice, for he neither did nor commanded his disciples to do so. From the best information obtainable, this practice was not inaugurated until during the third or fourth centuries, and then it was instituted by idolatrous worshippers. This error has since spread out all over the earth, and Old Baptists are condemned for not participating in it, even though there is no authority for it in the Bible. The lessons which Jesus taught from this was that the characteristics of those who enter into the kingdom of heaven must be as those of little children: meek, humble, harmless, inoffensive and free from envy, strife, hatred and the like.

The record is that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Jesus said unto Peter as spokesman for his disciples, to whom he committed the responsibility of establishing his church on earth, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." They were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In our humble opinion, therefore, those who desire to remain faithful should stand firmly behind the Scriptures and refuse to accept anything which they do not authorize, and at the same time earnestly contend for the things which are approved and

authorized by Holy Writ. We are on solid ground when we have as our support the word of God as the man of our counsel. Since, therefore, neither instrumental music was used or advocated by Christ and his disciples, and also since neither of them practiced or advocated infant baptism, we should most certainly have nothing to do with them in our form of spiritual worship.

We realize that some mothers who perhaps have had the misfortune to lose by death their infant offspring would much prefer to have us state emphatically that they are in heaven, for naturally speaking it is most abhorrent to them to think that their little ones are lost, but is it not also distressing to all of us from a natural point of view to contemplate the absence of ourselves, most of all, but as well our loved ones, dear friends and untold millions of the human race. But Paul said, "I could wish that myself were accursed from Christ for my brethren, my kinsman according to the flesh," but when he saw God's plan more perfectly he could then say, "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!" We fear the great difficulty with many of us is that we are prone to think of these things in the light of and under the emotions and influences of earthly relations. Often we hear opinions expressed regarding infant salvation which are based upon their innocence, and with this we cannot agree. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," and we are told that we come forth from the womb speaking lies. Therefore all are guilty before a just and holy God, and we cannot agree that any can be saved on the grounds of their innocence. Jesus said, "No man cometh unto the Father, but by me," and our understanding is that he was referring to all of mankind. He also said, "I am the way, the truth, and the life," and

it is also written that he that entereth in by any other door is a thief and a robber. Our firm conviction is that Jesus is the only Saviour of sinners, whether by nature or practice, and that there is salvation in none other. Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." We are firmly convinced that all of the elect family of God were chosen in Christ before the foundation of the world, and we are persuaded that whatever God's will is it will be accomplished. If he designed to save all who die in infancy that is the way it will be, and nothing will be able to change it, but we do not feel that he has yet revealed this to be his plan and purpose. We are definitely settled in our own mind on one point, however, and that is that there will not be any to sing God's praise in the climes of eternal glory except those whose sins will have been washed and made white by the blood of Jesus. To say that one is not a sinner, in our opinion, is to automatically exclude them from that world of bliss which is beyond. Unless we are among that number for whom Jesus opened that fountain for sin and uncleanness and hath washed us from our sins in his own blood, we have no other basis for hoping to see him as he is and being like him.

Without divine favor we are but a poor, blind mortal at best and can know nothing as we ought to know it, but we are made to hope that God has from time to time made known unto us the riches of his grace as it appears in our Lord and Saviour Jesus Christ, and we trust that what we have written here will prove to the honor and glory of his own adorable name, and to the comfort and edification of the saints.

R.L.D.

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## C I R C U L A R   L E T T E R

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*To the Salisbury Old School Baptist Association, now in session with the Forest Grove Church, Greetings.*

DEAR BRETHREN:—Another year has now passed since we last met in an associated capacity. Many changes have taken place during this year. War rages over the earth. Many beloved are now on the battlefields. Others have left these mortal shores. The sword of God is over the earth. Yet there are times when each one whose trust is in him can say, He is a gracious God. In times of distress, trials, conflicts of soul and seeking the face of the Lord, certain principles of doctrine become more precious to one. I am reminded this morning of the word in Isaiah 52:7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" How often this doctrine is heard in the gospel of the Son of God: Thy God reigneth. What a comfort to the tempest-tossed during anxious moments, to be given to know that our God is Lord of hosts, the hosts of heaven, the hosts of earth and the hosts of hell. God does not try to reign, for he spake, and it was done; he commanded and it stood fast. Even Jesus speaks of the Father as Lord of heaven, and of earth. He upholdeth all things by the word of his power, doing 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? God is a sovereign. The all-wise disposer of all events. Heaven is his throne, the earth his footstool. His dominion is from the sea to the ends of the earth; his power unlimited. Working all things according to the counsel of his own will, so that all things work together for good to them

that love him, and to his own glory. The wrath of man praises him, and the remainder he restrains.

They that rule on earth often change their minds, their plans vary from day to day. That which they purpose they are often unable to perform; they are subject to err; whatever power they have is limited, as there is no power but of God, and the powers that be are ordained of God. Not so with the God of the whole earth. He is in one mind, and who can turn him? And what his soul desireth, that he doeth. He is the Father of lights, with whom there is no variableness, neither shadow of turning. In the reign of this God he often slays his own people. Though he slay me, yet will I trust him, says one of old. He kills, and makes alive; wounds, and makes whole. They that trust in him shall be as Mount Zion, that can never be removed. Assurances are given them from time to time that the eternal God is their refuge, and underneath are the everlasting arms. The sparrow cannot fall without him, and the very hairs of our heads are all numbered.

May it be the will of God that your ministers speak as the oracles of God, walking upon the mountains; that their feet will be beautiful, publishing salvation, and the weak, helpless and trembling hear the word, Thy God reigneth.

In hope, D. V. SPANGLER.

H. M. BENNETT, Moderator.

GEORGE F. ADKINS, Clerk.

### CORRESPONDING LETTER

*The Salisbury Association, to the Old School or Primitive Baptist Associations with which we correspond, sendeth greeting in the Lord.*

DEAR BRETHREN:—Another year has passed, with all its many sorrows, trials, bereavements and cares. Truly these are trying times, trying, as it were, to shake the faith of men, when the nations are at war; but our Lord is at the helm steer-

ing the boat through safe waters. Our God is even now ruling in the army of heaven and among the inhabitants of earth, and none can stay his hand, or say unto him, "What doest thou?" He will do all his pleasure. He works his sovereign will.

We are made glad, harmony persists, not a discordant sound has been heard, every one has been happy.

Our next session has been appointed, the Lord willing, to be held at the Nassaongo Church, near Salisbury, Wicomico County, Maryland, on Wednesday and Thursday after the third Sunday of October, 1944, when and where we hope to meet your messengers again. We desire a continuance of your correspondence. May grace, peace and joy continue unto the household of faith.

H. M. BENNETT, Moderator.

GEORGE F. ADKINS, Clerk.

### CIRCULAR LETTER

*We, the Delaware River Association, in session with the Kingwood Old School Baptist Church, at Locktown, New Jersey, May 30th and 31st, 1944, sendeth greeting, and love in the Lord, to the several churches that compose the same, and to all the churches and Associations with which we correspond.*

DEAR BRETHREN:—The time of the annual meeting has come to us, and our minds and hearts have been gladdened with the thoughts of meeting as an Association again, and the prompting motive is to meet with you in the love and fellowship we feel in our hearts for all of like precious faith.

Paul, writing to the Hebrews, said, "Let brotherly love continue." Heb. 13:1. Having love for our brethren, we have longed to meet with you, not with the thought by our coming together we would create brotherly love, but the continual love for the brethren, we feel in our

hearts. There being so many adversatives in our lives, to obstruct our way, we were fearful as to entertainment, and a way to get to the meeting, but our faith in our Shepherd caused us to feel, He will provide, and we feel to trust Him, and "Press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:14. And we feel, that all that are brought together, in the realities of such feeling, there will be an abundance, for our Shepherd fed about five thousand men, besides women and children, with five loaves and two small fishes. (Matthew 14:21; John 6:10.) John does not record that women and children were in the company, but the true worshippers of the Lord Jesus Christ were there, and they bore the manifestations of being as little children led by the Spirit, which we feel is the true testimony of an individual being born of an incorruptible seed, that they love the brethren, and have a meek and quiet spirit, which in the sight of God is of great price.

We are glad to realize the zeal of our sister church (Kingwood) to invite the Delaware River Association to meet with her, and we feel it a great pleasure to be given the opportunity to accept and participate with her during this meeting, and we feel it takes just such drawing to bring God's people to his Son, and Jesus ratified this statement by saying, He that hath heard and learned of the Father cometh unto me. (John 6:45). Jesus precedes these words by saying, "It is written in the prophets. And they shall be all taught of God," and the prophet Isaiah records, "All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isaiah 54:13. We hope these things abound in the hearts of all who are in attendance at this meeting, and all may hear in the tongue of the Spirit.

We are glad to assure our correspondents of the steadfastness of the churches of the Delaware River Association in the

apostles' doctrine of salvation by grace, and we are fully aware that except the Lord keep the city the watchman waketh but in vain that keep it. We have nothing to boast of, that is of the flesh, for we are in fellowship with Paul's declaration, "In me, (that is, in my flesh,) dwelleth no good thing."—Rom. 7:18. But we do feel the Lord has blessed us with spiritual blessings as an Association, for the ministers are favored to attend their appointments regularly, and realize much demonstration of spirit and power in their hearts. Our Association is being hedged about by immigrants from foreign lands, and mostly of other religious faiths, but the work of the Lord prevails, and some are brought out from among the world, and are constrained to go home to their friends, and tell them how great things the Lord has done, and all that have eyes to see God's kingdom are made to rejoice in Christ Jesus, for the manifestations of his work in his little ones.

Our invocation to God for this Association, and all of our correspondents, that God will keep us, and direct us and all our correspondents, that we may dwell together in the unity of the Spirit and bond of peace.

C. W. VAUGHN, Moderator.

M. W. RAULSTON, Clerk.

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### CORRESPONDING LETTER

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*The Delaware River Old School Baptist Association, in session with the Kingwood Church, Hunterdon Co., New Jersey, May 30th and 31st, 1944, to the churches composing this meeting, and to all with whom we correspond, sends christian greetings.*

DEAR BRETHREN:—We are glad to be able to report a good meeting, with favorable conditions prevailing in spite of the restrictions and difficulties incident to these times. Once again the Lord has visited us in mercy, giving us a season of reviving through the love and fellow-



ship prevailing in our midst, and through his holy unction accompanying the preached word.

The next session of this Association is appointed to be held, the Lord willing, with our sister church at Hopewell, Mercer County, New Jersey, date of the meeting to be announced later, at which time we hope to receive your messages and messengers again.

C. W. VAUGHN, Moderator.

M. W. RAULSTON, Clerk.

## MEMORIAL

Once again Little Flock Church is made to mourn for another of our beloved members, Sister M. J. NATION, who died May 14, 1944. Although almost eighty-seven years of age sister Nation was seldom absent from church services. She loved to meet with the members of Little Flock Church. Although it was sometimes inconvenient for her to attend, her place among the members was almost always filled. We all loved having her and miss her quiet, cheerful, smiling face. She, with her husband, Elder A. J. Nation, united with the Primitive Baptist church in their early years. He passed away many years ago and she has lived a long, useful and exemplary life. She is survived by six sons and one daughter to whom Little Flock Church extends heartfelt sympathy. We request that a copy of these resolutions be sent to the bereaved family, one to be made a part of our church record and a copy sent to the *Signs of the Times* for publication. Done by order of the church while in conference, June 10, 1944.

(Elder) W. N. GREEN, Moderator.  
(Mrs.) LOU KESTER, Church Clerk.

### RESOLUTIONS OF RESPECT

We, the Old School or Predestinarian Baptist Church of Christ, as we hope, of Yellow Creek desire to leave on our church records a memorial of our dear brother and deacon of the church, J. H. HATCHER, whom the Lord has seen fit to call from the shores of time and from our midsts to his eternal home where no sorrow, pain or death can enter.

Resolved, that the church has lost a faithful and useful member, his wife a kind and loving husband, the children a kind and indulgent father and the community a good and true friend. No words can express the loss we feel in his removal from our midst, but will say to his sorrowing loved ones let us not grieve as those having no hope for we feel sure that our great loss is his eternal gain.

Resolved, that we bow in humble submission to

the will of God who it is that has bereft us and can all our sorrows heal.

Resolved, that these resolutions be spread on our church book, a copy sent to the bereaved family and one sent to the *Signs of the Times* for publication. Adopted at our our union meeting June 17, 1944.

(Elder) R. L. BIGGS, Moderator  
(Sister) KATIE RAGAN, Clerk

We, the Old School Baptist Church at University St., Nashville, Tenn., feel to bow our heads in humble submission to the will of Almighty God in removing from our midst our beloved brother, J. C. WHITE. We feel that the church has sustained a great loss, and the realization that we cannot have him with us any more in our meetings spreads a mantle of mourning over us, but we should not weep for him as one that hath no hope for his faithfulness to the church gives us the assurance that our great loss is his eternal gain and would say:

"Sleep on dear brother, take thy rest,  
In Jesus' arms forever blest."

Resolved, that a copy of these resolutions be spread on our church record book, a copy sent to his family and a copy to the *Signs of the Times* for publication. Written by order of the union meeting Saturday before the third Sunday in June, 1944.

(Elder) R. L. BIGGS, Moderator  
(Sister) KATIE RAGAN, Clerk

Brother, J. S. ALDREDGE, age 78, died at his home in Sweetwater, Texas, May 1, 1944, after an extended illness. He was born in Bluntsville, Ala., March 1, 1866 and was married to Miss Margaret Jane Littleton, Oct. 23, 1887. To this union were born ten children. His widow and eight of the children survive him. He united with the Primitive Baptist Church at the age of nineteen since which time he has been a faithful contender for the doctrine of salvation by grace. He lived in Odell, Texas many years and the writer of this article knew him to be honest and upright in his daily walk and he was loved and respected by his many friends there. His three sons and five daughters remain a living monument to the integrity of their father and mother. He was a deacon in Little Flock Church and will be sadly missed by that body. Little Flock Church extends heartfelt sympathy to his bereaved family and requested that a copy of these resolutions be made a part of our church record, a copy sent to his family and one sent to the *Signs of the Times* for publication. Done by order of the church while in conference May 13, 1944. Altus, Okla.

(Elder) W. N. GREEN, Moderator  
(Mrs.) LOU KESTER, Church Clerk

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## OBITUARIES

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It becomes our painful duty to chronicle the death of our dear brother, JAMES H. HATCHER, son of Elder J. R. Hatcher and Mary Halbbrook Hatcher. He was born Jan. 16, 1890 and died of a heart attack Jan. 6, 1944, making his stay on earth 54 years, lacking 10 days. He was married to Miss Mamie Lomax, Nov. 9, 1913 and to this union were born five children, one of whom died in infancy. He united with the Old School Predestinarian Baptist Church on Saturday before the third Sunday in October 1936 at the Obion Association and was baptized the same day by Elder R. L. Biggs and his membership enrolled with the Yellow Creek Church, Dickson Co., Tenn., where he lived a faithful member until his death. He was ordained deacon of the church on the third Sunday in July 1941. He was rural mail carrier out of the McEwen office for a number of years and enjoyed the confidence, love and admiration of all with whom he was associated. He was a strong believer in salvation by grace and the sovereignty of God, gave all honor and glory to our Lord and Savior Jesus Christ and was ever ready to defend it when he had an opportunity. He leaves to mourn their great loss, his beloved wife, one son, J. Harvey Hatcher of Greenville, Miss., three daughters, Mrs. Millie Buckner and Mrs. Imogene Stringer of McEwen and Mrs. Gladys De Busk of Vanleer, Tenn.; also three brothers, Alfred Hatcher, Nashville, Tenn., Captain Ernest R. Hatcher in the service, Camp Tyson, Paris, Tenn. and L. H. Hatcher (minister) of Knoxville, Tenn.; four sisters, Mrs. Katie Ragan, Vanleer, Tenn., Mrs. Isabel Simpson, Mrs. Frances Hurt and Mrs. Mandie Greenwell, McEwen, Tenn. Funeral services were conducted at the McEwen Baptist Church by his beloved pastor, Elder R. L. Biggs, assisted by his brother, L. R. Hatcher, who spoke words of truth and comfort to a large congregation of relatives and friends who had gathered to pay their last respect to a loved one, a neighbor and friend. He was a devoted husband, a loving, tender father, a kind brother and a friend to all. He is greatly missed in his home, his community and his church, but we pray the dear Lord to give his royal presence to fill up the vacancy, and to shield his loved ones and keep them from all harm during their stay on earth. May he prepare us all to meet our loved ones where there is no sorrow, pain and death. His remains were laid to rest in the McEwen Cemetery amidst a bed of lovely flowers there to await the second coming of our Lord, when he shall gather his jewels home. May the Lord comfort all that mourn. Written by his sister.

KATIE RAGAN

Deacon, J. S. ALDREDGE was born in Blunt Co., Alabama, March 1, 1866 and passed from earth to his reward at his home in Sweetwater, Texas, May 1, 1944. It took him 78 years and 2 months to fulfill God's purpose in bringing him into the world. Brother Aldredge was united in holy wedlock on Oct. 23, 1887, to Miss Jane Littleton. To this union were born ten children. Two preceded him in death. Eight still survive to share the sorrow of his lonely companion and their dear mother while she waits in this sinful world for her Master's call. The eight living are as follows: Three sons, M. M. Aldredge, Post, Texas; A. B. Aldredge, Sweetwater, Texas; John H. Aldredge, Dimmit, Texas; Mrs. J. D. Vaughn and Mrs. J. R. Chance, Sweetwater, Texas; Mrs. M. R. Burnett, Grand Prairie, Texas; Mrs. Beanie Bibb, Sacramento, Cal.; Mrs. Mance Phillips, Vernon, Texas. They were all present to witness the end and attend the last rites of a dear father. I had known brother Aldredge some twenty years and was his pastor a greater part of that time. He was strong in faith, firm in his convictions, yet mild in his contentions, granting the other fellow the right he assumed himself, but would not compromise truth for error. He was a faithful deacon having the interest of the cause of Christ at heart, gentle in his admonitions but firm; reasoning for peace and harmony in the church and had a good report of them that were without; honest in all his dealings with his fellow man, yet he would say with Paul, "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." I thought I could see this evidence of God's grace in him. He esteemed his brethren better than himself and was always ready to confess to them his faults. Oh, for more of such God fearing and God honoring convictions as was found in brother Aldredge. His presence and godly advice will be greatly missed in the church and his community has lost an upright and honest citizen. Let me say to the church of his membership, he is no more your deacon but let us praise God for the memory of his peaceful labor as our deacon, and I would say to his many friends the honorable life that he lived should be an inspiration to you. Surely he was a man of God. To his immediate family and loved ones wish him not back in this world again, he lived his life and is gone from the evil to come, but rather rejoice in the memory of his life as you go over it with him again and again, and in that solemn meditation you may whisper to yourselves, and cherish above all things, his kindness as father and companion and his godly walk and conversation in your presence. Probably his life may be deemed as an example of the fruits of the Spirit of that God brother Aldredge believed in and desired to worship while in this world of sin and sorrow. May God bless

all that mourn. As it was not possible for the writer of this article to attend the funeral, Elder John Shipman was summoned to conduct the service, assisted by J. M. Sibley, pastor of the First Baptist Church. His body was laid in the Sweetwater Cemetery to rest in the ground from which it was taken until Jesus comes to earth again. Then brother Aldredge will receive the full benefit wrought on the cross for sinners in this world. He could only see through a glass darkly, but then the veil will be removed and he will see his blessed Savior as he is and be like him and be satisfied. Blessed assurance, that is enough. Written by his last pastor.

(Elder) W. N. GREEN.

BOOKS WANTED

Elder W. D. Griffin, Box 383, Fayette, Ala., will greatly appreciate it if any one having the following books to dispose of will communicate with him.

The Gospel in Shadows—W. M. Miracle  
 Regeneration and the New Birth—W. H. Crouse  
 Cayce-Penick Debate  
 Sovereignty of God—John Rowe  
 Ruth the Moabitess—T. J. Bazemore  
 Theodosia Earnest  
 Mt. Carmel Church Trial  
 Debate on Missions—Cayce-Taylor  
 Practical Suggestions for Primitive Baptists—Walter Cash  
 Life and Labors of Wilson Thompson  
 Potter and Yates Debate  
 Labors and Travels of Lemuel Potter  
 Rushton's reply to Fuller  
 Life's Journey and Lessons By the Way—Kate Swartout  
 The Trials of Job—Silas H. Durand  
 The Dealings of God With a Laborer—B. Greenwood.  
 Life and Other Works of John Kershaw  
 Life and Other Works of Wm. Gadsby  
 Life and Other Works of J. C. Philpot  
 Spiritual Education—A. B. Brees  
 Conflicts of a Poor Sinner—Lee Hanks  
 The Two Witnesses—G. W. Stewart  
 History of Primitive Baptists in Texas—Newman  
 Orphans Travels—J. D. McElroy  
 Autobiography of J. H. Oliphant  
 What Is Faith—Crouse  
 The Bank of Faith, Life and Others—Huntington.  
 Warburton's Mercies  
 J. F. Johnson's Writings  
 Footsteps of the Flock—Boonton  
 Church History—Owens  
 History of Gower Street Chapel  
 Memories and Letters of J. K. Popham  
 Life of Watts  
 Led By a Way I Knew Not—R. Anna Phillips  
 The Measuring Rod—G. M. Thompson  
 Griffin's History of Mississippi Baptists  
 History of Virginia Baptists—R. B. Simple  
 History of Baptists—J. V. Kirkland  
 History of New England Baptists—Isaac Baccus  
 History of Baptists—Benedict  
 Resurrection—D. Bartley  
 Early Religious Life of D. Bartley  
 Mercy Deering or Faith Against Infidelity—D. Bartley

Pictures of Ministers—Walter Cash  
 Spiritual Law Counsel in bound volumes  
 Wilson's Emphatic Diaglott  
 History of Church—Jones  
 Debate on Catholicism  
 Pingree-Waller Debate  
 Hume-Stimson Debate  
 Campbell-Purcell Debate

SPECIAL MEETINGS

The Salisbury Old School Baptist Association will be held with the Nassaongo Old School Baptist Church, near Salisbury, Md., the Lord willing, Wednesday and Thursday after the third Sunday in October, (October 18 and 19, 1944). We wish to extend a cordial invitation to all ministering brethren and lovers of the truth.

(Elder) D. V. SPANGLER, Pastor  
 M. E. FOOKS, 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.

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.

Beulah Primitive Baptist Church meets each 4th Sunday at the end of old South Three Notch St., Troy, Ala.

F. A. COLLINS, Pastor.  
 J. A. CURTIS, Clerk.

Salem Primitive Baptist Church meets each 3rd Sunday, Panama City, Fla.

F. A. COLLINS, Pastor.  
 C. H. BYRD, Clerk.

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

F. A. COLLINS, Pastor.  
 B. G. KINGRY, Clerk.

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

F. A. COLLINS, Pastor.  
 J. W. BASS, Clerk.

The Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
1626 Arch Street  
(GRAND FRATERNITY HALL)  
Philadelphia, Pa.**

Meeting First Sunday Each Month  
10:30 A.M.

Take Elevator to 3rd Floor  
ALL ARE 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. 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. 112

RUTHERFORD, N. J., NOVEMBER, 1944

No. 11

## THE TEMPLE

Rugged, hardened, fighting men  
Moved forward through the vale;  
Determined strong to onward go,  
Determined not to fail.

Ten thousand strong in numbers,  
And stronger in their minds;  
Their guns were polished for the kill,  
Undaunted were their lines.

Suddenly, loomed straight ahead,  
An Abbey on a hill;  
Ten thousand men slowed down,  
Ten thousand men stood still.

The orders came, "Hold fast your fire,  
The church must go untouched;  
To spare it is our main desire,  
For we are men of such."

For sixty torrid days and nights,  
A stalemate was their lot;  
They fought a hard and bloody fight,  
And fired a million shot.

Eight thousand of their brave men fell  
Stone dead upon the field;  
Eight thousand men — and they fought well  
Before their fate was sealed.

How blinded man is to the truth,  
Christ taught it differently;  
His word is simple, ample truth,  
What blundering fools are we.

He taught that houses were of men,  
Where men might worship still;  
But we — the temple cleansed from sin,  
Was what men should not kill.

We spare a church within a value.  
To harm it is a wrong;  
But what about our bodies frail  
Of which our God is fond?

Shall we go on — blind lead the blind?  
Shall man be doomed so simple?  
Blast to bits our structures fine,  
But spare the Master's Temple!

S/SGT. CHARLES ELBERT BROWN  
(Somewhere in Italy).

## CORRESPONDENCE

McDowell, Ky.

DEAR ELDER DODSON: I cannot refrain from writing to tell you how good it was and how much I appreciated Elder S. H. Durand's letter re-published in the *Signs* recently. It is very, very timely and should be re-published often, I think, to remind the brotherhood of their duty in writing as well as warn them against carnal criticism and sarcasm. It is one of the very best articles I have noticed in the *Signs* lately. I do truly hope we shall not all forget his kind words and good advice when reasoning together on the Scriptures. Of course, rebukes and re-proofs are sometimes necessary when contending for the faith (but not carnal) lest the house of God grow stagnant, yet it should be done in the spirit of love and of truth at all times. We are all so carnally minded and worldly in our ways so much of the time that we need very much to be often reminded of our duty by such spirits. Alas! alas! there is very little such meekness and wisdom in our Zion today.

"The little that we know,  
Which, children-like, we boast;  
Will fade like glow-worms in the sun,  
Or drop in ocean lost."

Today as I sat fasting and praying for the third day, viewing and "troubled about many things" that pertain to this life (I have four sons gone forth on the

field of blood) this scripture was applied with a loving power to my heart: "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." Isaiah 45:11. This dispelled the gloom so much that I broke my fast and began to read this scripture, and rejoice in God my Savior. The words "command ye me" shone with much brilliance and power upon my poor crippled heart as well as the words, "ask me of things to come concerning my sons." Immediately I began to think of, and to consider His eldest Son, and his finished work (and my brother I hope) Jesus Christ, and how he had taken the cup of the wine of the wrath of God, which was poured out without mixture into the cup of his indignation, and with one tremendous draught of love drank damnation dry. At this moment I am happy and I am asking him of "things to come" concerning his sons, and especially "things to come" concerning his disobedient son, Milford Hall, and his one and only obedient Son, Jesus Christ. Nowhere has the love of God been manifested as it was in the person of his Son. There was no other "way." You remember how he himself in the impenetrable darkness which was a bit of the outer darkness, cried out in anguish as it came upon him in the garden, deepening into the blackness of the cross, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." As though he would say, O God, if there be any other "way" find it, nevertheless not as I will but as thou wilt. What did he do? He drank damnation dry. For whom? All nationalities of men. Now no more is the message respecting the blood of the typical lamb sent to Israel only, but the message respecting the blood of the lamb of God is sent to all nations — every creature — whether Jew or Gentile. It is plainly stated in Rev. 5:9 and 7:9 that he has already redeemed to God by his blood, *many out*

*of and of every kindred, tongue, nation and people.* It is no longer "Go not into the way of the Gentiles" but quite the reverse, "Go ye therefore, and teach all nations," yea, and every creature; whosoever believeth (whether Jew or Gentile) shall be saved. This account gives us the true cause, and points out the intended use of such universal phrases as, "Who will have all men to be saved;" and "He tasted death for every man;" and "Who is the propitiation not only for our sins (the Jews) but for the sins of the whole world" (the Gentiles). These universal phrases are calculated to abate the pride of the Jews, to encourage the despised Gentiles, and by excluding none (no nationality) they give encouragement for all to come; because, though every individual person will not be saved, yet, "him (any person whether Jew or Gentile) that cometh to me I will in no wise cast out." By this interpretation the above phrases are neither inconsistent with other texts, nor does our church contradict herself. Jesus forever settled the question of power to come to him when he told the proud Jews "No man can come to me, except the Father which hath sent me draw him." So we see plainly, if we have been given light and power, that "Salvation is of the Lord," and that "Jesus is the author and finisher of our faith." Nowhere has the love of God been manifested as it was in his Son. There is no other "way." Oh no not in making of birds to sing; grass to grow and flowers to bloom has he shown supremely his love. No, ten thousands times ten thousand no!

"God in the person of his Son,  
Hath all His mightiest works outdone.

Now, I am happy! thank God! and in great faith and love I am asking of him "things to come" concerning his sons; yea, commanding him concerning the work of his hands.

"Creation proclaims the  
Great work of thy hand,  
All beings and things in  
The order they stand;—  
Productions of chance we  
Are led to deny,  
'Twas made for the lifting  
Of Jesus on high.

All things for his sake did  
Jehovah prepare,  
For of him, and to him,  
And thro' him, they are;  
All systems and worlds that  
Revolve in the sky,  
Were made for the lifting  
Of Jesus on high.

So, dear brother Dodson, we see in scripture there is no power but of the loving God, and that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth," and the inhabitants of the earth are as grasshoppers and why should we be afraid? Let us be of good cheer, knowing that he judgeth righteously, and is wonderful in counsel and excellent in working, delighting in mercy. Let us command him concerning the work of his hands. No, I do not feel this is bold presumption, but faith of the right sort. I am asking the Father, in the name of his obedient Son, to rebuke the devourer for our sake, in remembrance of ancient faithfulness and mercy, and to heal our Zion again. Nevertheless, not as I will but as he wills. Yours by divine mercy,

MILFORD HALL, SR.

Freestone, Texas

DEAR BRETHREN AND READERS OF THE  
SIGNS:

Today as I am confined to my room with a slight attack of rheumatism I have a desire to write a little of what I hope is the dealing of the Lord with me, a poor sinner. I was born and raised in the state of Mississippi. My mother was a member of the Primitive Baptists, my father was a strong believer and our neighbors were of the different religious orders, mostly Methodists. We children were allowed to attend their meetings and they took quite

an interest in us and gave us the usual instructions as to how to proceed in order to be saved. I went to work doing everything they told me to do. Finally they decided I had religion and wanted me to unite with them which I did at the age of fifteen. I started reading my Bible and going to Sunday school but I could not seem to harmonize even the letter of the Scriptures with the teaching of my friends so I quit them. I went on very well for a time until something seemed to say to me you are a vile sinner and this caused me to mourn. I went to secret places and tried to pray but my burden grew heavier until I became weary even of life. One bright sunny day there was not a cloud in the sky, but oh, horror of horrors, it was to my poor soul the darkest, stormiest day of my whole life. I felt that I must die that very day and that God would send me to hell. I felt that it was just, that God could not be just and save a wretch like me. I walked away from there never to return. I could not pray. I went down to the farm and stopped by an old dead tree and raised my eyes to look for the last time at the sun which was slowly sinking in the west. I saw no beauty there with my just condemnation weighing me down and the agonies of death upon me. I fell to the ground saying, Lord, thy will be done. Then my burden of sin and guilt rolled away and all the world seemed to be praising God. The leaves on the trees were praising him, the sweet little birds were singing God's praise. When I came to myself I arose and my first thought was I will tell mother, but before I got to the house this thought entered my mind, you may be deceived. Something impressed me to go tell the brethren. I spoke out loud, I cannot do it. I cannot go to old, wise and good brethren without more evidence. I would go over it time and again, night and day, but I could not have the courage to offer so I left the country. I was

not going to unite anywhere but I could not get away from God, and oh, how I suffered the rod. I felt that I would give all I had on earth if I could only be baptized, but I would only be refused if I offered myself without more testimony. I was suffering so much that I made up my mind that I would go the next day to a church of the same faith and order of the one God had directed me to in my deliverance. I got everything ready that night to go next day. I thought that they would reject me but maybe that would give me some relief. My wife knew that I was going but she did not know what for so I retired that night with everything ready. A deep sleep fell upon me and I was led in a vision or dream back to the place where I had been directed. I stood before the church-house door in my dream. I saw the brethren and sisters there and there was the form of a man in the pulpit. His clothing I thought were holy garments. He walked to the door, took me by the hand and led me to a table just in front of the stand. He sat me down at the most beautiful table I had ever seen, cloth snowy white and all the dishes and food on that table was spotless white. Then he said, here is where I told you to go so I told what little was given me and was received. After that I fully believed I would be received. I sold out, moved back, offered myself and was received by the little band I had seen in the vision. The next day I was baptized in a clear running stream. He brought me to his banqueting house where his banner over me is love. I am a poor sinner saved by grace if saved at all.

(Elder) W. O. BEENE

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

*TRIALS THROUGH LIFE*

*Written by Mrs. Maude Moran*

DEAR BRETHREN AND SISTERS IN THE  
LORD:

I am deeply impressed to write some

of my trials through life. I have been begging and pleading with God this morning to take this burden off me, but it seems I cannot get any relief of mind. I feel to know that God is telling me to do this. I realize that without him we can do nothing. His will not ours be done. I have been impressed for quite awhile to write but have fought against it. I have been confined to my home for a number of years and not able to attend church often which is a sad thing for me. I am in a very nervous condition, but if you brethren and sisters will excuse mistakes I will try to write of what I hope have been some of the dealings of the Lord with me. I was born in Franklin County. My father was not a member of any church but believed in the Primitive Baptist doctrine. My mother was a Primitive Baptist, being quite old when she united with the church. I was made to know she had a hope, for many years how often do I remember finding her on her knees in prayer. When I was only a little tot of five or six years of age I felt to know something about it as a different feeling would come over me. We realize the Lord does speak to his little ones in infancy. My mind goes back to a time that is sweet to my memory today. I was about six years of age and in my first year of school. I had been out playing, came in the house and ate my supper. When getting ready to retire something said to me, you are going to die, you will never see the sun rise again. I did not feel to be a lost sinner, I felt very happy and was not afraid to die. I did not want any one to know this. No I must not tell my mother. I wanted to tell all the family good-bye and all the furniture. I do not think I missed a little picture on the wall. I sat up in bed and told everything good-bye in my little, still voice. Then I would feel very happy but still knowing in my little heart that I would never see the sun rise again. When morning came I would run to the door



and open it to see the little golden sunshine come in, something I never expected to see. I would watch that sunshine until it left the door and then feel as though nothing had happened. This happened for seven nights and on the eighth night it was gone. I would think about it and wish it back. It was something I was not afraid of. Mother was attending Payne Creek Church at that time. She would often take me with her and I was always ready to go. I was made to love those people. Their preaching was so sweet to me although I did not know one doctrine from another, yet I thought it the most serious place on earth. Oftentimes I would meet my little schoolmates at church but I did not want to join them, I wanted to sit by my mother. Sometimes she would leave me at home which would almost break my little heart, and I would feel as though I could not wait until another meeting day, but I must not tell mother as there seemed to be a secret. Those things are sweet to my memory today while other things I do not remember. God puts these things in our minds and stamps them in our hearts. As I grew up these things would leave me for awhile but would always return. Oftentimes when quite young I would think, why do children say such things as they do? I would feel that I must not say them, that God knows what we say and do. I would try so hard to be good. I would not talk back to my parents and tried to respect them as much as any child could. A few months before her death mother said to me, calling me by name, "You were always such a good child and you are still good." Dear brethren and sisters I have fallen far short from being good, there is nothing good in me. I have often thought if my mother could have seen me as I felt to be she could not have spoken those words. If I could only be as good as the brethren and sister look to me I would not have so many doubts and fears. I feel

to be the least if one at all. In my flesh dwelleth no good thing. I was raised in the country and the only places of amusement were a few dances and parties during the fall and winter seasons. I would often attend and tried to enjoy myself, and did at the time, but when I would leave the place I would be made to think and wonder if it was right for me to be there, and a great burden would come upon me and I would promise myself I would not go again, but when the time came I would break my promise and go. I was married quite young and then my troubles became worse. There was a time in my life, I cannot give the exact date, I was crushed down with a burden. It came on me suddenly and seemed to crush me to the dust. I was unable to eat or sleep very much. I did not know what was the matter with me. I felt at times I was going to die and at other times I felt all the family was going to die. I begged the God of heaven to take this off me. My husband was away from home when this came over me. I was sure he would be brought home dead. It just seemed I could see them bringing him in as a corpse. I also thought my little children were going to die. I would look at them and think, you have but a short time to live. All I could do was to beg God for mercy and to remove this burden that was crushing me to the dust. The afternoon I was looking for my husband to come home I found myself in the back yard standing unable to move. It seemed I could not make a step. My husband came down through the yard and I did not know him. I stood there for a certain length of time, I do not know how long but I do know it was until God made me able to move. I went into the house, I was living with my mother-in-law at the time, and there was an old lady friend of hers had come to spend the night with her. I was so rejoiced knowing there would be some one with us when these bad things happen. I

just felt to know something sad was going to happen and I thought it would be that night. I went to bed but not to sleep though I must have slept some. Next morning I was feeling better. It seemed the burden had been removed. I did not know how it went and wanted to know more about it. I seemed to be feeling much better but after all I had an uneasy feeling. I felt it had only left to return again. I was made to know that God was not through with me and am made to know it at this very moment. He still is not through with me. I so often fear him and am made to beg for mercy. In the month of October 1909 a great change took place with me, in other words, a great trouble or burden. I had gotten up, cleaned my house and it seemed was feeling very well. I started to the garden, looked up at the sky as I went along and not a cloud in the sky, it was such a lovely day. The thought came to me this is October, bright blue weather, it was really beautiful to me. I went on and just as I got inside the garden something spoke to me in a still, small voice telling me I was going to die, that I would never see the trees bud in the spring. Everything turned dark and these words came to me, "Lord have mercy on me, Lord save me, please Lord help me out of this condition." I started back to the house, it seemed I almost felt my way. When I was in the house I laid down, took my Bible and tried to read. It seemed there was nothing in that book for me, still I kept trying. My baby came in my room and I hid my Bible under my pillow. I did not want my baby to see me with the book of God in my hand. I went on in this condition from October until March. It was present in my mind that March was the month of my death. My continual breathing was a prayer throughout the fall and winter months. The only thing I could say was, "Lord have mercy on me, Lord save me, without thee I can do nothing." We are made to

know in these trying times we can do nothing. I would go from one room to another trying to find a place to pray, but I could not bend a knee. I would go into the closet and close the door knowing I was hid from all humanity, but the thought would come to me, God has an all seeing eye, I could not kneel. I went with a prayer on my lips, the last thing at night and the first thing in the morning. I felt to be sinking down beneath God's righteous frown. I was made to see his power and man's nothingness. I felt to know I could do nothing except beg for mercy. I also knew God had an elect people and would think, am I one, which would make me fear and tremble, knowing if God cast me aside I would be lost world without end.

(To be continued)

1701 Randolph Ave., Greensboro, N. C.

ELDER R. LESTER DODSON,

DEAR BROTHER:

Our dear son, overseas, has asked me to remit for a year's subscription to the *Signs* for a brother in London. This is a brother Burch has met since he has been over there. He visits brother and sister Wallis often. I feel they have been taught in the school of God's grace. I am sending you three of their letters and one from brother Wayland Chandler's father which he wrote to our son. I would like to see them in the *Signs*. Do as you think best about it. I feel it is wonderful when we can be blessed to feel that God rules on land and sea and in war and peace. I feel that the battle field is a place of peace if the presence of Christ is with us. He rules all things and controls all things whether in sorrow or in joy. It is all under his mighty power for there is no power except it be ordained of God. I believe he controls all the devil's works. Feel I have written more than I should. Hope you and all are well, we are as usual. Had a letter from our son today. He is all right as far as we know. May

God continue to bless you to continue in the future as in the past. Yours in hope of eternal life.

O. J. WRAY

(We are glad to publish the letters brother Wray has sent us. Our readers have taken much interest in the letters of his son, Burch, and brother Wayland Chandler. One brother wrote us: "I read and enjoyed thoroughly the letters from Burch Wray. God has done something wonderful for that boy. I hope it is his will for him to return safely to us and that I may meet and talk to him some day."—R. L. D.)

London, England

My Dear Family: Just a few more lines tonight. Hope this finds you all enjoying good health. I am feeling well for which I hope I am thankful. Received and enjoyed three good V mails from you all today. Glad to hear all is well, but oh, dear family, I am so fearful that not only am I deceived, but that I have deceived you all. Oh for that blessed evidence that none but God can give. Dear family I do not know how or what to write you all. I felt that Junior would not be long in the insurance business. Please send money to the *Signs* to send the paper to Mr. and Mrs. W. E. Wallis in this country. Hope it will come over all right. I feel they will enjoy it. Just received the June issue and have already read it. I love to read the blessed writings of the saints of God. Love to all. Your most unworthy son.—BURCH.

Sgt. Burch C Wray, 34212182  
337th B Sq., 96th B. G.,  
A.P.O. 559, Care Postmaster,  
New York, N. Y.

182 Atkins Road, Balham, London, S. W. 12.

My Dear Friend: I was very pleased to receive your letter and thank you for sending the copy of the *Signs of the Times* which I was interested to read. I am enclosing a book for you to read which I hope you will find interesting. Kindly re-

turn when you have finished with it. I quite understand what a burden sin is as I have at times felt its load and powerful influence, and how it would, if God permitted, sink one almost into despair. How great are the hidden evils of the heart, and coupled with Satan's temptations seem too strong to cope with. I like those words in Lamentations, chapter three. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." It is his faithfulness and unchangeability which makes him so suitable to sinners who have been made to know and feel themselves as such. Isn't it wonderful that the Lord Jesus Christ has fulfilled the law in every respect, that sinners might be saved? There is hope in him, but we want to be made to know again and again that we are among his redeemed people. I do not know whether you know the words of the hymn writer, but I think they are good "Forgiveness 'tis a joyful sound to malefactors doomed to die." I expect you feel like I do, to need continual forgiveness. With regard to what you say about Sunday schools I agree that God alone can open sinners eyes to behold the truths in the Scriptures. There are quite a number of our churches which have no Sunday school and I must confess I am not at all happy about their usefulness. When you are able to get time off again my wife and I would feel it a favor if you would make yourself at home with us. I am sure you would feel more comfortable in staying at our home than with the Red Cross. With every good wish, Yours very sincerely,

W. E. WALLIS

182 Atkins Road, Balham, London, S. W. 12.

Dear Mrs. Wray: I feel I must write you a few lines to say how glad we are to have Burch's company, when he is on leave and comes this way. We love him

in the Lord and have had some sweet times singing your songs and ours. How good it is to find kindred spirits from far across the sea, who love the same blessed truths of the gospel and are taught by the same Spirit. Burch was here last week end with Waylon. They shared the same bed. We all retired early, that is our family, and left the two friends downstairs talking. It was good to us to be able to give them that privilege, and I hope they will feel free to come here and feel at home while they are this side of the ocean. What solemn times we are living in. We pray that it may be the Lord's gracious will to shorten tribulation's days for the sake of his dear people. He alone is able to deliver. I feel for you in having to part with your sons. I am sure you are glad that Burch is able to enjoy the preaching of the gospel. I expect he has already told you what a good time we had last Sabbath. Waylon is hoping to get leave tomorrow and, God willing, will travel up to Burch's camp. I feel so sorry for Waylon being in a fighting unit. It is so foreign to christians, is it not, to have to kill other human beings whoever they are, but our God can keep and protect him in this if it be his will. With all good wishes and christian love. Yours very sincerely,

(Mrs.) ROSE WALLIS

182 Atkins Road, Balham, London, S. W. 12.

Mrs. O. J. Wray, My Dear Friend:

How very kind of you to send us the beautiful book of hymns and tunes by Burch. We are so pleased with it, and have spent some good hours together singing and playing. Burch says that when he was at home he always kept back when friends were with you and would not join in the singing, but he does not do that here. You see his travel has done some good, he is perhaps not quite so shy now. It has done me good to hear him and Waylon sing together when we did not know

your tunes. Both said they could not sing but I assure you that is wrong, and what is more I could see there was melody in their hearts to the Lord. I am afraid Waylon has gone now, we have heard nothing of him for a fortnight, not even a 'phone call or a letter. I do hope he may be preserved if it is the Lord's will, and be blessed to return to you all, especially his dear parents. We have grown quite fond of your two boys. We English people are so different to you Americans in many respects, but I feel the same good Spirit has taught us all. We are passing through trying times here, but the Lord is so good to us and we are so unworthy. We saw Burch recently and hope to see him again, if the Lord wills, in about a week or two. I expect he has told you we have a small garden, and he has cut the grass and planted seeds so you see he feels quite at home. I am sure you will be thankful when this dreadful war is over and you are able to see your son again. I pray that the dear Lord will give you patience and make you strong in his might. We often think of you, and desire the Lord's blessing to be with you all who love the same truths that we love. With our united christian love, Yours very sincerely,

(Mrs.) ROSE WALLIS

Ruston, La.

Sgt. Burch C. Wray, Dear Burch:

Though a stranger in the flesh but hearing Waylon speak of you so often makes me feel like I have already met you, and after reading your good articles in the *Signs* I have a desire to try, in my feeble way, to write you, God being my strength. Waylon wrote me about you and he meeting in London and how he enjoyed it. I am so glad you could be together and I know it was a happy meeting. It is very hard for us parents back here. Waylon was my first boy to go but now I have three in the service. They

have taken them one by one and now they have them all. The youngest, E. H., took ship to go across about two weeks ago. We have not heard from him yet and do not know where he is. I am trusting in God, that is my only hope. I have had two or three letters from Mr. Wallis from over there telling me about you and Waylon visiting in his home, and how he enjoyed your visits. It made me shed tears of joy to think you had found a friend so far away that would take you in and make you feel at home. It is just wonderful. God works many wonderful mysteries and I believe is going to work many more before this awful war is over. God's people are going to be gathered together to praise his holy and wonderful name. Dear Burch, I do not believe you and Waylon are in any more danger over there than you are here. God will guard and guide you if it is his will, but it is sad for you all to be so far away and have to go through so many hardships. He is your keeper and his will must and shall be done. I truly hope it is his will that this war will soon end and that you boys can come back home where we can meet together and sing praise to his holy name. My remarks have been very scattering and I do not feel that I have written anything of interest. Will close and post this. If you see Waylon tell him "hello" for me. May the God of heaven be with you, guide and protect you wherever you may go is my humble prayer. Your unworthy friend.

ED. H. CHANDLER

Gantt, Ala.

DEAR BROTHER DODSON: For some time and from some cause or other my mind has been impressed to write you, and I do not know the cause unless it is for love. I have never seen you but I love the spirit you advocate in the *Signs of the Times*. Your letters and all your correspondence are filled with joy to my soul when I

hear them read. You may know that I cannot see to write or to read but I am blessed with some one to write and read for me. This letter is being written by my youngest granddaughter who will soon be sixteen years of age. I thank you for the little book you sent me treating on the resurrection of the dead. I enjoyed all of the letters and correspondence in it. I cannot say they were right neither can I say they were wrong for we all believe that which is given to us. I do believe in the resurrection of the dead, but what form we shall appear in I know not for Jesus says we do not know what we shall be. I believe we shall be like him, but I do not believe the fleshly body will be resurrected for he says, "flesh and blood cannot inherit the kingdom of God." Now I want to speak of love. Love is the fulfillment of the law. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." I do not believe any man has loved his brother in the flesh. I understand he was speaking of spiritual love for he said unto Nicodemus, "Except a man be born again, he cannot see the kingdom of God." I believe all children of God have to be born again before they can see spiritual things. He also said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." I hope I may become as a little child. I feel to be in my last childhood days. In my first childhood days I had a father to look to for my earthly needs. Now I have no earthly father and am trusting in God for earthly and spiritual blessings and I feel to know he is blessing me in both. Just a few words about what Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life," and he also said, "All power is given unto me in heaven and in earth." This covers more than I can express, but will say there is noth-

ing hid from him and there is nothing that moves without his power; there is nothing made that was made without his power; he made the bitter as well as the sweet; he gets glory out of all things. He never did try to do anything and fail, it was a perfect work from start to finish. He viewed it all before he fixed it. It moved when he started it and has been moving ever since just as he intended it and will continue to do so until he stops it never to start any more. That is the way I see it. This light and power covers much that I can think of but will not try to write about it. There is much at times I could speak of if I could only write my own letters. This letter seems very scattering and imperfect but I hope you will get what I am trying to explain. I want to say to you and all of your correspondents that I love the letters written in the *Signs of the Times*. I wish I could explain my thoughts as well as they do. I would like to meet with them and talk of this great power that I see manifested upon the earth. There is nothing so large or so small but that He gets glory out of it. Now, brother Dodson, I will have to close. This letter is to you only and not fit for publication as I see it. Do as you think best and it will be all right with me. May God bless you and all of your correspondents in writing of the powers of God. Your unworthy brother, if one at all.

J. S. SCOTT

(Our heart goes out in love and fellowship to our afflicted brother. He says he has had a mind to write us for some time and does not "know the cause unless it is for love." If there is a greater motivating cause on the face of this earth than that of "love" we do not know what it could be. We can but feel that he has been truly taught of God to know and love his precious truth, and although he may feel to be afflicted in a natural sense, yet God is able and we believe he already

has sanctified them to the good of his own soul, and that he has been brought into a more sacred nearness to his God than otherwise might have been the case. If we know the "pure language" our brother speaks it, and he is able to express through others that which must appear very clearly to his eye of faith which we hope will never grow dim. He is truly blessed to have others to put his thoughts on paper for him, that they may be sent abroad to other souls who are often famishing in a desert land. May God's richest blessings continue to be his is our prayer.—R. L. D.)

Goshen, Ala.

EDITOR OF THE SIGNS OF THE TIMES,  
MY DEAR BROTHER:

Enclosed is a letter from Elder Brock of Covin, Ala. We are in south Alabama, however we correspond with the Hopewell Association of north Alabama and have Elders H. M. Brock, W. D. Griffin and others of north Alabama to visit us many times and they are able and sound ministers. This is a precious letter to me and I think so much of it that I want all believers to read it. If you think it worthy of space in your paper you are at liberty to publish it as I have Elder Brock's permission to do so. I have been reading your paper for many years and it is a source of great joy and comfort to me. We are in Conecuh River Association and would like so much to have you Elders and others from your part of the country to visit us. Your brother in hope.

W. A. CARTER

#### HYMN AND TUNE BOOKS

We now have the Durand and Lester Hymn and Tune Books in shape note only. Prices: \$1.25 each or \$14.50 per dozen delivered. If you or your church need books please send me your order at once. P. G. LESTER, Jr., 846 Va. Ave., Va. Hgts., Roanoke-15, Virginia.

Covin, Ala.

MR. W. A. CARTER, GOSHEN, ALA.

DEAR BROTHER CARTER:

Your good letter of the 18th was received last night and was very comforting to me coming as it did with a letter from Elder Perkins of Kentucky in which he seemed to be very much cast down. He was lamenting over the fact that his boy had just been inducted into the army, this boy being the principal help upon which he could depend made it very sad to read his lamentations. However, he expressed one ray of hope that the boy, when leaving his father, manifested his faith in God, that if it was the will of God for him to come back then he would return. How wonderful to rest upon that great foundation stone. Then again I was not in such a delightful mood myself, my wife having been carried to the hospital last Sunday night for an operation. Naturally I was somewhat cast down. However, she has gone through with the operation and the doctor says she is doing fine, but will have to remain in the hospital for twelve or fourteen days if there is no setback, longer if there should be one. Again I am shaken loose from the lofty pinnacle of self determination, and thrust down upon that solid and sure foundation of God, "the rock that is higher than I," so says David of old. You, a precious brother, come in with your good letter telling me that you do not know what you are, and that you have never been able to get over to yourself just what you do believe. If indeed a good brother, one who has studied God's word all these years; one who has traveled experimentally for so long a time; one who has on many occasions no doubt melted into tears under the mighty dew droppings from on high; one who has been lead by the still waters; one who has been made to lie down in green pastures; one whose soul has been restored; (ah, surely I am not mistaken in my judgment when

I have, I hope, witnessed the evidence of these truths under my own observations) is not able to know what he is, or what he believes, then, oh Lord, how then can such a miserable wretch, whose every path leads to disappointments; whose every uprising is preceded by an horrible fall; whose outside may be washed and appear to others as clean, but inwardly all black and full of sin and degradation; whose travels and experiences have been and are still over one pitfall after another, where there are plenty of hills to climb, many deep chasms to cross over, and but very few plains, tell what he is or what he believes? For many years my meditations have been what am I or what do I believe. Yet I can only say as one of old, what am I but a dog? Then what would a dog believe? Only could he believe that out yonder somewhere is a dead carcas whose odor filled his nostrils and led him where it rested that he might eat to his fill. Yes, the odoriferous scent of the things of this world, which are the dead things, leads us poor sinners to the place where they are, and we eat a gluttonous fill of the perishable things of this world to find later, when and if it be God's will, we must, as the dog, vomit them all up. Then how dreadful is the odor and the taste left in our mouths. Like the poor dog with drooping head sneaks away to conceal himself from every living thing, so we desire to hide away from our family, our friends, our loved ones, yea even from our God, if indeed we could hide from him, but alas, we find as one of old "If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me," or if we descend into the bottomless pit as poor old Jonah did behold he is there, and then we must come to the sad conclusion after having exhausted our every wits end that we must declare as another of old and cry "God be

merciful to me a sinner," "Lord: save us; we perish." You mentioned what your friend had to say about the churches being highways to heaven, and it mattered not which one you were in they lead to heaven. I have often heard that expression but never has it given any comfort to this poor wretch's soul. In Isaiah 35: 8-9 we read: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." There is not a highway that leads to Montgomery but that if you were in that place would lead you out of it. There is not a highway that leads to heaven that did not come from heaven. Christ no doubt is that highway here mentioned by the old prophet, "I came down from heaven, not to do mine own will, but the will of him that sent me." He never came to be the way, he was the way when he came, he was the way when he was here, he is the way now. This way came down from heaven, therefore, it is a heavenly way. Now it is I in you, you in me and I in the Father. You did not go and get in the highway. No, how different, God chose you in the highway of his own dear Son. How wonderfully you were in that great and glorious way in God's mind, even when he did choose you unto salvation in Christ Jesus our Lord, so when and while you travel in this low ground of sin and sorrow or the wilderness of sin, my brother, Jesus is the highway for every one of the elect of God. It is in him that they live, move and have their being, then there are not many roads or highways that lead to heaven, but one and only one and that is Christ Jesus our Lord. He came from heaven and ascended back to heaven and is there making intercessions for you. This is the

way of holiness. Jesus was holy being without sin, yet the sin bearer for every one of the sins of every one of his people. Is it not wonderful that this highway is here in this wilderness, and not only that it is here but that it is so walled in or about with the wills and shalls of the only sovereign God who has all power in heaven and in earth? It is declared that no unclean thing shall pass over it. No, my brother, every one that passes over this highway must have the imputed righteousness of Jesus as his garment of salvation. "But it shall be for those: the wayfaring men." Yes, God's dear children are wayfaring men and women, travelers just passing through this wilderness of sin. "Though fools, shall not err therein," yes, fools for Christ's sake. "No lion shall be there, nor any ravenous beast," false prophets, if you please, are even excluded, but it shall be for the redeemed to walk in. Oh, if indeed I could just know that I was included in that elect number who walk in that highway, then I would know that I was clean and that I was no false prophet, but rather that I was one of the redeemed of the Lord. Then no wonder that David said, "Let the redeemed of the Lord say so." He never said let me say so, but the redeemed of the Lord. Certainly I can excuse you for what you have said in the letter as requested by you for I am persuaded that the reason you said what you did say was that you just could not help it, and the reason that you could not help it was because that you cannot direct your own steps or even your own thoughts, but for the comfort of my poor soul I trust that God did direct your thoughts and govern your touch so that your stammering tongue was loosed for the comfort of God's love that was given you to a wretched and sinful creature such as I. I never thought of writing such a long conglomeration of nothing when I began to answer your

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EDITORIAL

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Rutherford, N. J.

"This is the work of God, that ye believe on him whom he hath sent." John 6:29.

The time has come for me to write you again through the editorial pages of the *Signs of the Times* endeavoring to stir up your pure minds of the things of our salvation, and we must confess that we have no greater subject to write upon than the power of salvation. We are interested in the work of God and in the sons of men, and what are the evidences that we can discern them from the works of the natural creature. We note, as recorded in Genesis, the creation of all things, and how God took a rib out of man he had created and made woman for an helpmeet to man, and also how "Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him." Gen. 5:22-24. This gives expression as to the work of God among the inhabitants of earth as well as in the army of heaven. Note the work of God in Abraham and how he implored God, "O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant

with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Gen. 7:18-21. God's dealings with Abraham in establishing his covenant taught Abraham that God was able to do all things according to his purpose, and when God commanded him ("Take now thy son, thine only son Issac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Gen. 22:2-5) he rose up early in the morning to do as God had commanded though in his meditations he likely had a heavy heart and all the demonstrations God had given him were realized in his heart. His love for his son Isaac was as dear to him as his own life, yet all this could not turn him from doing the commandment of God. The demonstration of spirit and power was the constraining virtue that was in Abraham, and he went doubting nothing but feeling God was mighty to perform and do all his pleasure. Paul came with the same faith under the command of the Son of God who said to Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I

will shew him how great things he must suffer for my name's sake." Acts 9:15-16. These two witnesses were exercised in their hearts, which moved them to do the work of God which he had purposed before the world began, and at the time it was to be manifested. The preparation in Abraham caused him to stand steadfastly in God's faith, that he could take the lad and go yonder and worship and all the commandments God had given must be filled, but his love for his son (the only son of his wife, Sarah) made it a great cross for him to bear, but the God given faith that was in his heart caused him to stagger not at the promise of God that "in Isaac shall thy seed be called," and in this declaration he felt, though he should offer his son Isaac for a burnt offering, God could bring him back with him alive in the flesh. "He believed in the Lord; and he counted it to him for righteousness." Gen. 15:6. The demonstrations of God's power with Abraham gave him the faith that made him believe in the true and living God, also the demonstrations of Jesus Christ made Paul believe on him, and his going forth was of the Lord in which he could say, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:1-5. These two servants of God bear the same fruit. "Therefore it is of faith; that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

Rom. 4:16. By these two witnesses we have proved that God is the author and finisher of the faith of every one that worships God in Spirit, and the demonstration of spirit and power must exercise the very being of the minister of the gospel before he has the liberty of soul to preach, and it is given in the same hour when it is required of God's servant to publish the glad tidings of the kingdom of God's dear Son. It is sweet to be assembled with those who worship God, and the demonstration of his power is felt, and the proclamations uttered sound praises to God, and we feel them in our hearts, and we can almost feel him embracing us in his love; hear his voice and see his smiling face. How loath we are to leave the place, where Jesus shows his smiling face. It is then we are strengthened and built up in the most holy faith. Often we would glean in the abundance of these evidences, but we must walk in the valley of Achor, and in darkness and have no light, that we must know salvation is of the Lord. We could write much of our own experiences but we feel our readers would tire of reading them, but we have fellowship for Paul when he said, "O wretched man that I am! who shall deliver me from the body of this death?" He also said, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is a glorious salvation. Dear reader, are those things in your heart? Has the love for the kingdom of God, and the fellowship of the saints constrained you to go home to your friends and tell them how great things the Lord has done, and are you hoping he died for you? Our prayer is that you will be given strength to tell of some of the working of his mighty power and that he has made you believe on him whom the Father has

sent. We would appreciate having the evidences that God had worked in our loved ones, that made them take up their cross and follow Jesus in the ordinances of the church of God and the faith of Abraham, Paul and all of like precious faith be manifested. If you have these things in your heart you cannot hide it from those who have the same light shining in them. We would appreciate hearing from any of our readers, telling of their meetings and the travels of the church of God with which they are associated. This will close our writing for 1944. We truly hope some have had comfort in our writings, and we truly hope God has purposed to bless Zion and her undershepherds, that she will be as a city set on a hill, and the Lord the light thereof, and the glory round about.

C. W. V.

(Looking through the *Signs of the Times* dated Dec. 1, 1876, we read the following editorial by the founder of the paper, Elder Gilbert Beebe. It deals with a matter that is of such vital interest to every subject of divine grace that we are pleased to re-publish it. It contains truths which will forever be food to the vessel of mercy, and we are persuaded that our readers today will find them most helpful and reassuring. We earnestly hope that God will bless them to the comfort of those who read, if it be according to the good pleasure of his divine will, to the end that his adorable name shall have everlasting praise.—R. L. D.)

#### EVIDENCES OF A NEW BIRTH

There is no subject of more vital and thrilling interest to a poor tempest-tossed child of God than that which presents to his inquiring mind the reliable evidences of being in a quickened state. Subjected, as the children of God are, while here in the flesh, to manifold temptations from Satan, intensified by the infidelity of their own depraved nature, which

questions the reality of their hope, and contests and disputes every step of the way in which they have been led by the Spirit, how often and how terribly are they perplexed to decide the all important point, Have I indeed and in truth passed from death unto life? Am I truly born again, of an incorruptible seed, by the Word of God that liveth and abideth forever? If I am truly and experimentally born again, why do I find in me so much vanity and vexation of spirit? Why do I walk through so much darkness, coldness and barrenness, and why am I beset with so many cruel doubts and fears? Why are my spiritual enjoyments so few and so far between? Why have I carnal propensities to do the things which I would not, and to leave undone the things which I would do? Why do I find in me a law, that when I would do good evil is present with me? Why am I so frequently brought into captivity to the law of sin that is in my members, and why is there still a law of sin suffered to remain in my members, if I am indeed a subject of the heavenly birth? Such serious inquiries are not unfrequent with those who entertain, at least, a trembling hope that they are born of God.

Of those who are thus tried and perplexed, there are very many who are, and long have been, deterred from making a public profession of their faith, and from walking in the ordinances of the house of God, fearing that they have not experienced what is necessary, and hoping that by waiting they may have brighter and more reliable evidences of an interest in the Redeemer. And those who are followers of the Redeemer, who have publicly confessed by their allegiance to him as their King, by obeying his commands, are by no means free from the same distressing doubts and fears. Even they, too, by the light of life from Christ their Lord, shining in and upon them, see and feel so much depravity in their earthly or flesh-

ly nature, that, although they have in their new birth received the first fruits of the Spirit, still they groan within themselves, waiting for the adoption, to wit, the redemption of their bodies. It is consoling to know that the apostles of the Lamb, and the saints of all ages, have had the same conflict between their flesh and spirit, which settles the point affirmatively, that those who are truly born of God are subjected to all these bitter conflicts, trials and temptations. But neither from the scriptures nor our own observation have we ever found in all the race of mankind a solitary instance of these or similar trials and conflicts in any one who was not born of God. When therefore we meet with those who boast that they have become so spiritual (or sanctified, as they call it) that in soul, body and spirit, and in thought, words and deeds, they are free from all doubts and fears in regard to their acceptance with God, we unavoidably conclude that they are those who separate (or sanctify) themselves, being sensual, having not the Spirit, of whom we read, Jude 19. Dead fish float with the tide, but living fish struggle against the stream.

But our principal object in this article is to call attention to some of the scriptural evidences of a quickened state, or of having been born again.

Various and conflicting theories have been expressed by brethren as to what the new birth is, what is born again, etc.; but however much brethren may differ in theoretical speculations, we trust all will agree as to what are the evidences that we are truly born again.

The first scriptural evidence we will name is spiritual light, or perception. The Savior has said, "Except a man be born again he cannot see the kingdom of God."—John 3:3. And the apostle says, "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. But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. 2:14-15. All mankind in their natural state are in darkness, and under the power of darkness, in regard to the things of the Spirit of God; so dark that no man by searching can find out God. The things of the Spirit, God has hidden from them, because so it seemed good in his sight. But the life which is given in the new birth is light. "In him (Christ, from whom we receive spiritual life in our new birth) was life, and the life was the light of men,"—John 1:4. "Of his fullness have all we (who are born again) received, and grace for grace," He is the Sun of Righteousness, and in his light the saints have light. This light which is life can only illuminate us by the special power of God. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4:6. Whatsoever maketh manifest is light; and when the sinner is quickened, the first evidence of vitality is a light which manifests to him something of the purity of God, and of his holy law, and our justly condemned state as sinners. This we are made to see and feel, in a light which we never saw or felt before. And when the law has had its due effect in convincing us of our guilty, helpless and lost condition, then the same light of life, in greater refulgence, reveals or makes manifest to us the Savior of sinners as our Redeemer, who has put away our sins by the sacrifice of himself, and brought in everlasting righteousness for us, and by the quickening power of that life which is light we are made to rejoice in him, as being of God made unto us wisdom and righteousness and sanctification and redemption, and we rejoice with joy unspeakable and full of glory. This same light of life makes manifest to us the kingdom of God, and

all the things of the Spirit which we are permitted to know and enjoy. No sinner has ever enjoyed one solitary ray of this light, except by the quickening power of God. By the power of this light the scriptures are opened to our understanding. Even the quickened saints of God can see no farther in the scriptures, or in any of the things of the Spirit of God, than they are led and taught by the Spirit which is given to us in our new and heavenly birth.

If then we can see and distinguish the kingdom of God from every other religious organization on earth, we are surely born again; and manifestly the children of light.

The love of God shed abroad in our hearts is perhaps the most infallible and demonstrative evidence that we are born again. This witness is far more reliable than knowledge, zeal or benevolence. "Though I speak with the tongue of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and have all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. 13:1-3. If it were possible to possess all these extraordinary gifts, in the absence of the love of God they would fail to demonstrate a vital interest in the quickening power and saving grace of God; while, on the other hand, if we love God supremely, love his truth, his ordinances and his people, we are, beyond all possibility of failure, born of God. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into

the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." — 1 John 4:7-11. Here we have the emphatic testimony of an inspired apostle. First, that love, the love of which we speak, is of God. "Not that we loved God," or that this distinguishing love originated with us, for it is of God; therefore it cannot possibly emanate from any other source. "We love him because he first loved us." His love to us is the *cause*; our love to him is the *effect*. Secondly, this love is communicated to us who possess it by a birth. "He that loveth is born of God." It is not the mere passion of our fallen nature drawn into a new direction, for that is carnal and selfish; but this is heaven-born, and fixed immovably on things which are above. It is the special gift of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John 3:1. It is peculiar in its manner, as well as in its source and nature. In nature it is like its adorable author, eternal, immutable, sovereign and discriminating; and in its manner, irresistible, transforming and conforming those on whom it is bestowed to the image and likeness of the only begotten Son of God.

Neither the nature nor manner of the love of God is changed in the least when bestowed upon and dwelling in the hearts of God's children, from what it was in God before it was shed abroad manifestly in them. If we possess the love of God, we shall love the things which are approved of God; and as God has loved his people with an everlasting love, and for the great love wherewith he loved them hath quickened them together with Christ, and has loved them even as he loved his own dear and only begotten Son, whom he loved before the foundation of the world, (John

17:23-25) so we shall, if this love of God be perfected in us, love one another with a pure heart fervently. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20. The image of the invisible God is borne, at least to some extent, by those who are the recipients of his love, and who walk in his institutions. If we have no love or special regard for them in whom the fruits of his Spirit are developed, how can we love the invisible God, in whose righteousness they shine? "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." This is a solemn declaration. If we love the brethren, we are born again—have passed from death unto life, and however poor, weak and trembling we may feel, we are certainly born of God. But whatever amount of knowledge, zeal or works we may possess, if we have not this love we abide in death.

How fearful is the blind infatuation of those who cherish the delusive hope that if they can but slip into heaven even by stealth, they could there enjoy the blessedness thereof. If now they possess not the love of God, they cannot now endure his truth, they have no love for his people, they see no beauty or excellency in his institutions, how could they, without a change of heart, be happy there? We do feel fully warranted to believe and preach that every one that could be happy in the unveiled presence of the glory of God, and in the society of holy beings, will be found among the glorified in heaven. But if we do not love God and holiness, heaven can be no place of happiness to us, even if it were possible for us to get there. God is himself the center of attraction to all the saints in glory; but if we do not partake of his love, we cannot be happy in his presence.

Now the anxious inquiry of some poor,

doubting, trembling, tempted child may be, "Do I love the Lord or no? Am I his, or am I not?" Admitting the certainty that all who love God are born of God, have passed from death unto life, and shall never come into condemnation, but shall assuredly live and reign with Christ in everlasting glory, how shall I know or be satisfied that I truly love God, or that he has bestowed his love on me? We have proved by the scriptures that we have passed from death unto life if we love the brethren. Well, John says, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous."—1 John 5:2-3. If then his commandments are not grievous, if we love them, see a beauty in them, it is because he has written his law in our hearts and shed his love abroad in us, that we find his yoke is easy and his burden is light to us. If we love his service and delight to obey him and to honor him as our Lord and Master, by this we know that we love his children and are passed from death unto life.

Another reliable evidence of being born again is that we endure chastening. "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; but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12:6-8. It is a great mistake to suppose that uninterrupted joy and comfort attend the children of God while here in the flesh, and that sore trials, temptations, persecution and buffetings are indications of an unconverted state. The ungodly often prosper in this life, and seem to have more than heart can wish, so that their eyes stand out with fatness, while they set their mouth against the heavens, and their tongue walketh through the earth. While God's own dear

people return hither, and the waters of a full cup are wrung out to them. — Psa. 73:9-10. Could the saints always know that their sore afflictions are dealt to them in love, and as evidences of their sonship, they would indeed rejoice in tribulation, and welcome the chastening rod of their heavenly Father.

Still another comforting evidence of sonship is in being led by the Spirit of God. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8:14-16. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:9. The indwelling of the Spirit of Christ is an infallible evidence that we are born again. And if that Spirit dwells in us, its fruits will be to some extent manifested in us, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."—Gal. 4:22-23.

We might greatly extend this article, and from the rich treasury of divine inspiration recite many additional evidences which demonstrate the relationship of children in those who are born of God and are led by his Spirit; but we will now only speak of two more. "They (who deny that Jesus Christ is come in the flesh) are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."—1 John 4:5-6. They whose religion is of the world, hear not the apostles' testimony; but all who know God have an ear to hear and heart to receive the testimony of the apostles of the Lamb of God. Jesus testified to the unbelieving Jews, "He that is of God heareth God's words; ye therefore

hear them not, because ye are not of God." And again, "But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life; and they shall never perish," etc.—John 8:47, and 10:26-28.

The other evidence which we propose to name is that all who are truly born of God, without any exception find a law in their members, warring against the law of their mind, bringing them into captivity to the law of sin which is in their members, and like the holy apostle they exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom 7:23-24.

There are two classes of those whom we recognize as the children of God to whom we desire more especially to address the foregoing recital of scriptural evidences of a quickened state. In the one we would embrace those doubting, desponding christians, who write bitter things against themselves, because they feel so sensibly the depravity of their carnal nature, and find themselves coming so far short of what they desire, and of what they think all christians ought to be, that they are sometimes deterred from filling their places in the house of God and at the table of the Lord, from a deep and heartfelt sense of their unworthiness to be numbered with the children of God. We wish to say to all such that our acceptance with God is not on the ground of our own worthiness, but on being freely justified through the redemption that is in Christ Jesus. It is "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."—Eph. 2:8-9. The very light that reveals to you your own depravity is immortal life; and your very groanings after holiness is conclusive evidence that ye are born of God.

The other class embraces those who are bleating around, but outside the walls of

the organized church of God; who, though once slain by the law, and delivered from the burden of guilt which once they felt, are fearful that they have not yet received a sufficient amount of evidence to warrant them to take on them the yoke of Christ and walk in his ordinances. The voice of the Redeemer is not, "If ye feel worthy, if ye have no doubts or fears, no sense of short coming, no longings after more holiness; but it is, "If ye love me, keep my commandments." The evidences of a quickened state we have attempted to present. Dare you say that none of them have been developed in your experience? Dare you say you do not love the Lord or his people? Do you see no beauty in the ordinances of the house of God? Is there not a longing desire to mingle with and in the fellowship of the children of God? Do you believe that your feelings are a more safe and reliable guide for you than all the scriptures recited in this article? We would not encourage those who bear none of these marks to make a profession of religion; it would do them no good, nor could it benefit the church. But those who truly love God will deeply feel their own unworthiness to be called his disciples. But the more sensibly they feel their own unworthiness, the more sensibly will they appreciate the spotless righteousness of Christ, in which alone we can be justified before God.

(Continued from page 252)

good letter, but merely to let you know that I do very much appreciate your interest in my wife's recovery. We thank you from the very depths of our heart, and beg, when directed to the throne of God in prayer, that you remember us poor needy and sinful creatures. Your brother in much tribulation.

(Elder) H. M. BROCK

## OBITUARIES

WILLIAM ALNUTT STARTZMAN, eldest son of Elder William Martin and Cornelia (Bowen) Startzman, was born in Delphi, Indiana, August 25, 1878. Had he lived until August 25 he would have been 66 years of age. He came with his parents, first to Dover, Missouri, in 1886, later to Blue Springs, Missouri where the family home was established, and where he lived for about forty years engaged in the painting and paper-hanging business. His father and mother passed away a number of years ago. After the death of his father he assumed the responsibilities of a father's care of his sisters and mother. After the death of his mother he went to Enid, Okla. and engaged in business with his brother, J. N. Starzman, who, over a year ago, passed on from the cares of this life leaving Alnutt alone. After losing his brother, to whom he was much attached, he returned to Missouri locating at Pleasant Hill where he operated an antique and furniture repair shop, living a part of the time with his sister, Mrs. J. W. Taylor and family, but mostly alone. He was stricken in his room on a Monday night and not discovered until Tuesday when he was taken to the home of his sister, Mrs. Taylor. He was attended by three doctors but suffered the agonies of death and passed away Friday morning at 8:25 o'clock. His Bible was found opened at the Psalms, fourteenth and fifteenth chapters, which I read at the funeral service. Alnutt, as we all loved to call him, never made an open confession of a hope, but often talked of salvation by grace and the resurrection of the body from the grave. He often attended the Baptist meetings and seemed to be much interested in the gospel truth. He was one among my best friends and I feel assured that he was blessed with a hope of immortality and life beyond this vale of tears. He lived a moral, upright life which I never heard any one criticize, and was honest in his dealings with his fellow man. He leaves to mourn his departure, four sisters: Mrs. Elinor Wyatt, Oak Grove, Mo., Mrs. Margaret Taylor, Pleasant Hill, Mo., Mrs. Ada Thornton and Mrs. Ida Norvell, Kansas City, Mo., the last two mentioned being twins; six nieces: Mrs. W. J. Shives, Mrs. Tuel Moore, Mrs. Richard E. Moses, Mrs. Wm. P. Shields, Miss Elizabeth Taylor and Miss Frances Thornton; three nephews: Keith, Vernon and David Wyatt, all three in the service; one grandniece and three grandnephews. His body was brought to the home of his sister, Mrs. F. E. Wyatt and Mr. Wyatt, in Oak Grove where the funeral services were held Sunday at 2 o'clock. I was called and tried to comfort the be-



reaved family and friends in the promises of God, and the power of the resurrection. A large number of friends and relatives assembled at the home to offer words of sympathy and as a tribute of respect to the family which was much appreciated. His body was brought to the family burial lot at Blue Springs, Mo., and consigned to the earth to return to dust from whence it was taken, and we live in hope that when Jesus comes again it will be raised from mortality to immortality and shall see Jesus as he is. May God in his mercy comfort the family in that hope is my prayer.

(Elder) W. L. HALL

Sister CARRIE A. HORNER was born August 4, 1877 at Ord, Neb. She passed this life June 18, 1944 at the home of her son and daughter in Portland, Oregon at the age of 66 years, 10 months and 14 days. At the age of eight years she came west with her parents to Los Angeles, California, where they resided about four years, moving then to Oregon where she resided the most of her life. She became a member of the Primitive Baptist Church about the year 1897. She was married to William Garrett Horner, April 1, 1892 who preceded her in death several years. The writer does not have the date of his death. To this union were born six children four of whom are living. Her sons are Robert Horner, Sherwood, Oregon; Walter L. Horner, Portland, Oregon; Daughters are Hattie M. Stetler, Cleveland, Ohio and Willa with whom she lived in Portland. Mrs. Stetler was not present for the funeral services. The deceased children's names were Carl and Nellie. A few years ago she came to the vicinity of Weiser, Idaho, where she placed her membership with the Salem Primitive Baptist Church and here her membership remained to the time of her departure of this life. Her son purchased a farm near Weiser which he managed for a few years and then sold it and they returned to Portland, Oregon. She had been ill for some time yet death struck her unexpectedly. It was not known by seven different doctors what ailed her, but in the providence of an all-wise God it was her appointed time to depart. Our little church shall mourn the loss of this kind and affectionate sister, but we realize our loss is her eternal gain. Sister Horner was loved and cherished by all the members of the church and all others that knew her. She stood firm in the faith and doctrine of the Primitive Baptists. During the time that she lived near Weiser, Idaho she was devoted to her church and was always present at the services when it was possible. Her body, that must return to the dust from whence it came, was laid to rest June 22, 1944 in the Sweet Home Cemetery about one hundred miles south of Portland, Oregon. A short service was held at the place of interment by the writer.

We extend our love and sympathy to the bereaved family and relatives of our departed sister and friend. Written by her pastor.

(Elder) E. N. FIELDS

MARCUS D. EMERSON was born July 7, 1868 and died June 19, 1944, making his stay on earth 75 years, 11 months and 12 days. He was married Nov. 11, 1894 to Miss Eula Cooper who died June 15, 1928. To this union were born five children all of them surviving him: Mrs. Eunice Johnson, Akron, Ohio, Mrs. Anna Morris, Mobile, Ala., William A. Emerson, Water Valley, Ky., Joe. E. Emerson, Wingo, Ky. and James T. Emerson, Memphis, Tenn. He also leaves a brother, Joe Emerson, Jonesborough, Ark. and a sister, Anna Newhouse, Elkhaville, Ill., eleven grandchildren and three great-grandchildren. He united with the Primitive Baptist Church the third Sunday in July 1927 and was baptized by Elder T. J. Prince. He spent most of his life in Graves County, Ky. where he was born. In 1928 he became crippled and had to walk on crutches for almost ten years, yet I never heard him complain of his condition. He was cured so suddenly it seemed like a miracle and remained in good health the balance of his life and was sick only a short while before his death. In April 1937 he moved to Memphis to live with his son where I became better acquainted with him. Brother Emerson has been a great comfort to me as I would visit him often during his four years stay in Memphis. Often I would tell him why I came and he would tell me of the great God who made and upholds all things and by him all things consist. He verily believed in a sovereign God that works all things after the counsel of his own will and none can stay his hand or say unto him why doest thou. Brother Emerson was a deacon and became our leader and spokesman after the death of our pastor in 1937 and was an able contender for the truth. He always attended his meetings when possible and when called upon was always ready. In 1941 he moved back to Kentucky but would visit us often and in his talks would always make his confession. On his last visit he stated so beautifully that his hope was Jesus. I feel the church has lost a faithful member and his survivors a loving father and brother. We mourn his loss but what is our loss is his eternal gain. We find in his passing the true saying that when sin is finished it brings forth death and that he being delivered from death hath no more sorrow or trouble. His funeral service was conducted by Elder O. W. Perkins and his body was laid to rest in the cemetery at Cuba, Ky. The above is submitted in love and in the hope of a better world. May the great God comfort the bereaved ones.

H. G. BROWN

SARAH CATHERINE COPE was born April 24, 1864, and departed this life August 23, 1943, aged 79 years, 5 months. Born in McMennville, Tenn. to Thomas and Mary Kirby, soon after her mother's death her father with four of his younger children moved to Ft. Worth, Texas. Here she and James A. Cope were married Dec. 2, 1883. To this union two children were born, a son, Warren, who preceded his mother in death some few months, and one daughter, Mrs. Maud Landon. Seven grandchildren and seven great-grandchildren survive her passing. Her father was a Methodist minister and she was reared up in this faith, but in 1896 she united with the Primitive Baptists in Ft. Worth, Texas, Elder J. H. Fisher baptizing her. She was firm in her convictions and could not be moved. She was an active member of the church, serving as clerk of the church over twenty-five years until her health began to fail some few years back. Her home was ever open to her brethren and sisters and to her friends. She was good to the poor and to the sick. It can be truthfully said of her she proved her faith by her works, she was so kind to every one. To me she seemed like a mother, always ready to instruct and yet had that quiet and humble spirit. Her husband died Oct. 31, 1925. His obituary was published in the Signs in 1926. Too much cannot be said of these two worthy characters. The church here at Ft. Worth, Texas will ever remember their worthy deeds. Having known sister Cope since 1897 I feel like I have lost a precious counsellor. As the church appointed me to take her place as clerk I feel her counsel will be missed as long as I live. I hope by the grace of God the dear Lord will give me a part of the good graces that were found in sister Cope. I never heard an evil word spoken against her. She is gone from the evil to come and is at rest. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Her body was laid by the side of her late husband there to await the resurrection morn when, as she believed, these vile bodies shall be changed, fashioned like Christ's glorious body and raised a spiritual body, and so be ever with the Lord. The members of Ft. Worth Church keenly feel her loss but bow in submission to God's holy will, and extend our sympathy to her dear daughter and grandchildren who ministered to her so tenderly in her sickness. Written by the request of the church. One who loved her dearly.

MINNIE C. JAMESON

WINETTA MAY MORRIS, daughter of James W. and Delilah Vantrease was born near Galatia, Ill., May 31, 1878, and departed this life at her home in Benton, Ill., May 13, 1944. She was united in marriage to Byran Morris, May 24, 1918, with whom

she lived happily until her death. At the age of seventeen she received a hope in Christ, professed her faith and united with the Primitive Baptist Church. She continued a faithful and devoted member until the end. She had been in poor health for a number of years but bore her afflictions patiently. Her husband and other loved ones did all that could be done but to no avail. Her Master said enough, and she passed quietly away to be with him. Her father, mother, two sisters, and three brothers preceded her in death. Surviving are her husband, two sisters, Mary L. Tate, Thompsonville, Ill. and Myrtle Gregory, Plainview, Ill., also many other relatives and friends sorrow at her passing. I loved and esteemed her above everything in this world and her death causes a sorrow to enter my heart which words cannot express. Jesus said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." "I am the way, the truth, and the life: no man cometh unto the Father, but by me." We believe she has a place in her Father's house and will be forever with him. May God reconcile us to his dealings with us.

BRYAN MORRIS

Sister MARY ELLEN MOFFETT, more commonly called "Aunt Ellie" died at the home of her niece, Mrs. Lillian Gibbs, Jersey Shore, Pa., March 1, 1944 after a long illness. She was born at Cammal, Pa., March 6, 1860. Sister Moffett lived only to honor and glorify her dear Saviour and was a living example for the younger members to follow. She loved the doctrine of God's predestination. She and her husband, brother Samuel Moffett, had open house for all who came to meeting. Elder C. E. Benson, pastor of Cammal Church, conducted the prayer service at the undertaking parlor as well as funeral and burial services at Cammal Old School Baptist meeting-house. Her cousin and sister.

MABEL DAVIDSEN.

GEORGE W. HANEY died at his home, Allegheny Street, Jersey Shore, Pa., April 26, 1944, aged 68 years. He was born in Cammal, Pa. and spent nearly all his life in this vicinity. Although not a member of the visible church he had a strong faith in his dear Lord and master and always attended the services when possible. He suffered a stroke five years ago and never fully recovered from it, and again was fatally stricken on April 26. He leaves a widow, two sons, one a marine in the U. S. service, and two grandchildren. Services were conducted by Elder C. E. Benson at Kelchner Funeral Home. Burial in Jersey Shore Cemetery. His sister-in-law.

MABEL DAVIDSEN.

**AUTHORIZED AGENTS**

**ALABAMA**

Elder Lytle Burns, Florence, Ala.  
 Elder F. A. Collins, Hartford, Ala.  
 Elder W. D. Griffin, Fayette, Ala.

**FLORIDA**

Elder C. H. Byrd  
 Box 86, Panama City, Fla.

**NEW YORK**

Elder Arnold H. Bellows,  
 West Hurley, New York

**GEORGIA**

Elder H. O. Nash,  
 431 Hardendorf Ave., N. E., Atlanta, Ga.

**KENTUCKY**

Elder G. B. Bird, Canada, Ky.  
 Elder J. S. Hunnicutt, Denton, Ky.

**LOUISIANA**

Elder E. J. Lambert,  
 P. O. Box 55, Lillie, La.

**MARYLAND**

Elder Harold M. Bennett,  
 Mardela Springs, Md.

**NEW JERSEY**

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

**NORTH CAROLINA**

Elder T. F. Adams, Willlow Springs, N. C.  
 Elder E. L. Cobb, Wilson, N. C.  
 Elder T. H. Edwards, Jacksonville, N. C.  
 Elder M. F. Westbrook, Rt. 3, Dunn, N. C.

**OHIO**

Elder Geo. L. Weaver,  
 16116 Westview Ave., Cleveland, 20, Ohio.

**OKLAHOMA**

Elder W. N. Green, Box 654, Altus, Okla.

**OREGON**

Elder C. W. Bond,  
 Island City, Oregon.

**TENNESSEE**

Elder R. L. Biggs,  
 Rt. 6, Nashville, Tenn.

**TEXAS**

Elder L. D. Rose, Athens, Texas.

**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.

**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.

Beulah Primitive Baptist Church meets each 4th Sunday at the end of old South Three Notch St., Troy, Ala.

**F. A. COLLINS, Pastor.**  
**J. A. CURTIS, Clerk.**

Salem Primitive Baptist Church meets each 3rd Sunday, Panama City, Fla.

**F. A. COLLINS, Pastor.**  
**C. H. BYRD, Clerk.**

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

**F. A. COLLINS, Pastor.**  
**B. G. KINGRY, Clerk.**

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

**F. A. COLLINS, Pastor.**  
**J. W. BASS, Clerk.**

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

Mt. Gilead Primitive Baptist Church, located 5 miles North of Hartford, Ala., holds services each 3rd Sunday and Saturday before. Order of preaching Elders F. A. and J. J. Collins on Saturday, and Elder J. J. Collins on Sunday.

**A. E. SORRELS, Clerk.**

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

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

Salem 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 St., Mayfield, Ky.  
**O. W. PERKINS, Pastor.**

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

**L. L. SCHENCK, Moderator**  
**PHEBE CATES, Clerk**

The Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**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. in Municipal Auditorium, room 214, Oklahoma City, Okla.

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

**SALEM OLD SCHOOL BAPTIST CHURCH  
1626 Arch Street  
(GRAND FRATERNITY HALL)**

Philadelphia, Pa.

Meeting First Sunday Each Month

10:30 A.M.

Take Elevator to 3rd Floor

ALL ARE 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. 112

RUTHERFORD, N. J., DECEMBER, 1944

No. 12

Box 103, Romney, W. Va.

## THE BRIDE THE LAMB'S WIFE

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:9-10.

DEAR CHILDREN OF GOD: This morning I feel empty handed of all messages or subjects to give expression to, therefore, I have selected this subject, trusting in Christ to bless me with a knowledge of his truth to send a comforting message for his poor little children to feast upon, and direct my mind that it may reach some who feel the need of his great protecting powers and directing hand to trust alone in him for their many blessings both natural and spiritual, and also for their eternal happiness in that city of God which I will try to picture to you. This subject was spoken by an angel of God to John, a servant of God, who had been sanctified by the Holy Spirit of God to carry out this revelation of Jesus Christ to us, and left it on record for our learning and instruction, having opened to his sight that beautiful home in heaven with all of its inhabitants. It takes all of the inhabitants of heaven to make up that beautiful city of God. If one should be lost it would not be a complete city. It takes all parts to make up a complete

bride or wife, for that reason the apostle compares the children of God to a natural body in 1 Cor. 12:14-20 which reads as follows: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body." So, therefore, it takes every part of the spiritual body to make up the bride, the Lamb's wife. If one part was missing it would not be a complete body, and if one member could destroy itself from that body there is no certainty of any of the children of God making up that city, the bride, the Lamb's wife. If one member or even an enemy could destroy one member of that body of Christ there is no certainty of any of them being a member of that spiritual body of Christ. For that reason Christ's labor, great sufferings, death, atoning blood and resurrection would all be in vain and for naught. There would be no surety of a bride, or Lamb's wife; there would be no surety of there ever being a city of God,

a new heaven and a new earth; there would be no surety of Jesus Christ saving any one, but this is all a work of God which cannot be destroyed and is not left to any man or worldly people to carry out. God has set every member of that body in its place to please him and not to please us or any other sources of men. Each part of that body has a certain burden to bear, a certain duty to perform and is needful in its place but useless out of its place. For that reason no one can fit himself for a certain office in his kingdom, neither can one member fit another to carry out any other part which Christ has fitted him for. The foot cannot take the place of the hand nor the ear the place of the eye, it all has its proper place and is fitted for a certain purpose in the body. So every child of God is fitted by the Holy Spirit of God to carry out a certain purpose in his spiritual kingdom. Paul speaks about various gifts yet all for the same purpose and it is needful that the man of God be perfected, thoroughly furnished unto all good work. No two preachers can preach alike, no two gospel servants of God are given the same message to deliver at the same place and to the same people of God. No two preachers can express any subject exactly alike. For that reason it requires many different administrators to deliver the spiritual food from heaven to the comfort and encouragement of the children of God. Now I wish to express what is to me a comforting part. Paul says, "Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." So this is the way I look at it—the smallest toe or finger is just as needful as the head, legs or body; the poorest child of God that is not able to donate anything to the cause of

the church is as needful as the richest man or woman in the church and should be so considered, in fact they should be esteemed more important to the church for they may possess a great love for the cause yet unable to manifest or prove it. God knows us altogether and regards not the outside appearances but "trieth the hearts and reins." That poor member is not as highly respected by the world nor some of our preachers or high livers, yet is just as precious in the sight of the Lord as the most handsomely dressed or richest member in the church. Christ shows no partiality. I have seen much of such partiality and deceitfulness manifested, those highly esteemed members chosen for guests and lodgings and the poor slighted, then on meeting days shake hands with them and pretend to love them, but on any week day though they may be sick or afflicted or suffering from want of food no interest in them was shown or love manifested for them. Dear children of God, I have but precious little confidence in a Sunday religion with none on Monday or any other day in the week for our fruits are mostly marketed during the week. So the spiritual fruit blooms on Sundays and at meeting times and is marketed during the week, or in other words it is fruitful in the church or services of the Lord, as we serve one another of his dear children we are also serving the Lord likewise. Any charity favors we do to a worthy cause I feel to say will not be missed if done in a willing sacrifice for them. Besides I feel to say we will possess a happy conscience in the deed which renders double pay or double reward, not reaping eternal life for it but the reward of a happy conscience in this world and a dying peace with Christ on our dying beds for all of our christian labors, which will be worth more than all of this world at that time. So those that we consider least in the church are as needful as any to make up

the complete body of Christ and should be considered so and treated as such. The body of Christ is a complete body consisting of the bride, the Lamb's wife, the heirs of heaven. No power on earth can destroy a single one of them, neither can any power of other sources add a single member to that body. I have heard of physiatries taking a piece of fowl and grafting it into the human body and it took its place, but no source can graft a part into a spiritual body for it takes a spiritual physician to do that, and Christ is the one source that can perform a spiritual operation or make a spiritual body. Therefore, the apostle Paul could say to the saints of Corinth, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." If I understand this correctly it means, as we sin against one of the members of the body of Christ we also sin against Christ and are reproaching the whole body of Christ. It is bringing upon the body of Christ a disgrace for he says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." So our natural body is a temple with the spirit of God dwelling therein, and if we sin against it by committing fornications we are sinning against Christ and his dear children. Christ bought the body as well as the soul and paid the price of his life and great suffering to redeem it from sin so every sin we commit in the body, the body will suffer for some day in some way in this world. There are many different ways we can commit adultery or fornication against Christ. One cannot commit fornication against any but the one they are married to. It is not the world or ungodly that commits fornications against Christ but his bride, his wife. The world is com-

mitting blasphemy and persecutions against him, but those that have been married unto Jesus Christ, those that have been born of his Spirit, heirs of his kingdom and have buried their first husband which is the law, every time they go sporting with the world they are committing fornications against him. Christ will not divorce them as humanity does, but will chasten them and correct them with judgments for their disobedience. The apostle Paul says because you have been bought with the blood of the Lord and Savior Jesus Christ and belong to him both soul and body, you are a part of that temple of Christ and his spirit is now dwelling in you. For that reason we should live in a way not to bring reproach upon his cause or any of his dear children but live to the honor, praise and glory of Jesus Christ. For what he has done for us we owe it to serve him all our remaining days by shunning all evils of this world, putting our trust alone in him for all of our peace and many blessings. We are glorifying God in our bodies which are his and a happy conscience we will receive and peace of mind in the hour of death which will be emulated by others, and the Lord's name be praised after we have passed away. Another point I wish to mention is that there is no such thing as Christ buying or selling or exchanging souls or bodies with the world, and there is no such thing as his losing or denying them for he is unchangeable, the same yesterday, to-day and forever. He makes no mistakes or failures but what he does is done forever. Nothing can be added to it, nothing taken from it. (Ecc. 3:14) That purchase price was paid for all of his dear children over 1944 years ago but is now coming into fulfillment for them and will stand until every one he suffered and died for is born naturally and spiritually. The end of time will come then and not before. Christ is permitting this world to stand with all of

its evils going on until that time; then he will appear the second time without sin unto salvation to gather up his jewels and take them home with him to serve him in that beautiful city not made with hands forever and forever. Then that wedding supper will be served, and the bride will be ready to serve him, and after she has been shown her own wickedness and the goodness of Christ delivering her she is made willing to serve him with a heartfelt gratitude for it, can rejoice in his love and worship and praise his great name in no begrudging way or against her will for they will be a willing people in the day of his power. If we are so wonderfully blessed as to be among that number Christ purchased with his precious blood, what kind of lives should we live that would honor, praise and glorify his great name? What kind of lives would we prefer to be living when Christ comes to take us home to glory to praise his great name? What kind of company would we prefer to be keeping? What kind of conversation would we prefer to be engaged in? What kind of service would we prefer to be employed in? Is it not a fact we would rather be found on our knees in prayer to God for mercy for our sins? Or would we not rather be found visiting some poor, sick and afflicted one, carrying them something to relieve their sorrows or perhaps flowers to cheer their pathway? Would we like to be found harboring an unforgiving spirit, drunken on pride, styles and fashions, slighting some poor among us, cursing, liquor drinking, forging, persecuting some one for something wrong, or persecuting some one for worshipping Jesus Christ and casting them out of the church or our homes? We do not know what hour or minute the Son of God will come, therefore, we should live every day as though it were our last day. We do not know what minute we may be called to leave this world and for that reason we should

be ready to meet the Bridegroom with clear consciences. We should all strive for peace, love and esteem others better than ourselves and try to imitate the poorest little lamb of the flock, be patient, kind and friendly, forgiving, peaceable and charitable as much as we can and I am sure we will not regret it. The apostle Paul says to the church at Ephesus, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, for giving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31-32. The same example of forgiving spirit that Christ manifested to his dear children is the example that all of his children should follow, and the same examples of love, mercy, charity, patience and peace we should practice daily. After all their persecutions and bitter hatred toward him, and putting him to grief and great suffering he held not spite, revenge or malice against them but freely forgave them and left us this example to follow in this world. Yet some are too stubborn to forgive their brother or sister once in a life time. Oh, how disobedient we all are to him! None worthy of the least of his blessings, much less the peace and forgiveness of our many sins against Christ. How should we live to glorify his great name? How should we live to receive his smiles and peace when he comes to gather up his children to praise him in heaven? May God direct us all through life to live as becometh his children? May he keep us from evil and give us that forgiving heart and patience to bear with one another, and leave behind us a monument worthy of our children, neighbors, kindred and friends to emulate. Then they can truthfully say we sorrow not as others that have not that hope of meeting us in the paradise of God.

THOS. F. LEWIS.



3713 W St., N.W., Washington-7, D.C.

DEAR ELDER DODSON: It has been on my mind to write you a few lines again. I have been reviewing the past few weeks in my mind. The week before the fourth Sunday I seemed to be *hedged about*, and the prospects for my getting off that Sunday looked very dark. I thought perhaps I had done wrong in asking for a home with the church. I prayed that if this be true the Lord would hinder me from being present. When the way was opened for me to go I felt differently and could hardly wait for the fourth Sunday to come. The night before I was baptized I could not sleep, wondering again if I had deceived the Lord's people. It all seems like a pleasant dream to me now. The Lord certainly was good to us in giving us such a beautiful day. That Sunday was the happiest day of my life and one I shall never forget. It was a day I had hoped for since a child, but had wondered if it would ever come. Once again I have been shown that all things are possible with our God, and that he is no respecter of persons. I feel I did the right thing in obeying his command to "come out from among them," "take up the cross and follow me." My mind is at rest for the present at least. I am, oh, so happy and am enjoying such a wonderful peace. It is something I cannot write in words, but you who have tasted of this sweetness realize fully what I mean I am sure. I am on the "mountain top" now, but if I had not been in the valley for such a long time I could not enjoy the *mountain top*. I have a hard job keeping my mind on my work as it seems my mind is prone to wander to higher things. I thought I had been shown how much I loved the Ebenezer Church in New York City after I came to Washington, but I think now that I did not fully realize the extent of that love until the fourth Sunday. The word says, "We know that we have passed from death unto life, because we love the

brethren." I was so glad my mother could be present as she was so pleased when I wrote her that I had asked for a home with the church. Still I thought if the Lord might be present who could ask for anything more? Indeed I felt his presence both at the water and at the church afterwards. I was so carried away with your sermon I did not realize for a time where I was, I seemed to be out of this world. I wish I could tell you in words how much your preaching means to me. I am fearful that I do not praise my Lord enough for all the mercy he has shown me. Oftentimes I cannot even pray a prayer of thankfulness. This scripture comes to my mind with comfort, "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The 116th Psalm has seemed more beautiful to me than ever before. I feel I know something of these verses in my own heart. I had hoped that I might be able to attend the meeting this Sunday but I guess it was not meant to be as I shall have to work. I will be with you in spirit and I pray you will be given the unction of the Holy One. Pray for me when you feel so to do. Give my love to all at meeting and remember me to Mrs. Dodson. It seems now that I have not written what seemed to be on my mind to write, but please cast the mantle of charity over this poor attempt. If a sister, the least of all.

(Miss) GERTRUDE SECOR.

237 E. Central Boulevard, Palisades Park, N. J.

DEAR ELDER DODSON: All the week I have looked forward to attending the meeting but it is not to be that way. The heat of the last few days made me sick and I have had to lie down much of the time. Having to do so has given me much time for meditation. The Lord has been good to me, much more so that I deserve. Each day since my baptism has been a

sabbath to me. Surely he teaches his people to know he is their whole dependence and I hope I am grateful for a glimpse of his glory. It has not been easy for me to speak of my belief, fearful that I might be wrong, but I have prayed that God in his own time would show me the true way. I once heard you say that "all the fitness he requires is to feel your need of him." In the March issue of the *Signs* you wrote on Psalms 127:1 and how I did enjoy reading and rereading it. "Except the Lord build the house, they labor in vain that build it, etc." Surely we can in no way aid God in his work of building his house. I hope this God is my God. He is my all in all and I know that without him I can do nothing. He found me in a waste howling wilderness. I know I shall still have many troublous times for on earth there is no lasting peace. How very many times I think of my dear mother and her words to me. "Daughter you will come to know God through tribulations and sorrow, but his power endureth forever and one moment in his presence will mean more than all the world to you." Again, "Daughter I do feel you are one of his," but I doubted and told her I never could expect him to accept one as sinful and unworthy as I, but I was made to think more and more about it. As a child I often had troubled thoughts, but as time passed I forgot them, still this followed me through the years. I should not take your time relating more now. When mother was in such great pain I said "God you cannot do this to my mother," and I felt very resentful. It did seem that I could not accept it, but a voice said to me, "Be still and know that I am God," and it seemed from then on I was given to think differently. Mother improved somewhat and I was given the opportunity to have some sweet meditations with her, and I have been so grateful to my Lord for those few days of understand-

ing before she passed to the great beyond. I did not intend to write this way and please excuse my rambling words. My husband has not been well and we are leaving for a much needed rest. Going to Massachusetts this Friday and also a few days at Ashokan where I will doubtless be on the third Sunday. There is a scripture on my mind that I would be so pleased to have you speak from some time. Zech. 6; 1-9. I received a very sweet letter from Gertrude. She had expected to be here to-day but could not get away. Please pray for a very unworthy one, too unworthy for the love and fellowship of God's people.

(Mrs.) ANNA MAC PHEE.

(We are glad to share with our readers the foregoing letters from sisters Secor and Mac Phee. It was my blessed privilege to baptize them in July of this year also at the same time brother William D. Chapman. We hope brother Chapman will favor us with a letter setting forth the dealings of the Lord with his soul, and if so we are convinced that, too, will prove of special interest to our readers. Those who know sister Secor will agree that she has been deeply taught in the things of our Lord at her age. Sister MacPhee's letter will also find sweet fellowship in the hearts of God's poor and afflicted people. Her dear mother was a great sufferer with an incurable malady for many years but bore her sufferings with fortitude and resignation. She used to write and talk with us about her daughter, expressing the firm belief that God had begun his work of grace in her heart. It is regrettable that she did not live to see her a member of her own church, but we are persuaded that she no longer lacks for the joy of salvation, having entered into the fullness of it with her Lord whom she served so devotedly while here on earth. May God give us to praise his adorable name for his wonderful works among the children of men,

and at the same time prove to the world that we are his true disciples by manifesting our love one for another, is our prayer for Christ's sake. R. L. D.)

(Continued from last issue)

There were quite a number of old people, friends of mine, passed away that fall and winter. When I would hear of a death I would go off to myself and try to pray for them. I would think I can do them no good to pray for myself. I would often try to kneel, I would try at one side of the bed and then at the other but could not bend a knee. As the months passed by my troubles became worse. When the month of March came I felt just a short while and it would all be over, but I soon began to feel better. I would think why do I not feel as I did? I prayed for it back and thought I would watch more closely and see more of how it came and went. It was pictured in my mind so plainly that March was to be the month of my death, but instead it was a month of happiness for me, but I do believe I died to the things of the world. I felt that the things of the world were not for me. I had a desire to be with the people I loved and also the ones I felt to be God's people. I would go to church and try so hard to ask a home with them but could not. Elder Asa Short was the pastor of Paynes Creek Church at the time, my home church. Many times he came to me and asked me to come up and tell them something, but I could not go. I would only shake my head and go home with a sad heart and a burden that it seemed I could not carry. I would promise myself I would go next time and the least they can do is to reject me, but when next time came it would be the same. We are made to feel and know our time is not God's time. I believe he has a time for all things. I went on in this condition for some time. After awhile it would wear off to some extent and I would not think much

about it. We began moving about from place to place. There would be times we would not be near a church and could not attend, and it would seem I would forget, in other words, God would withdraw. Brethren and sisters, he does not leave nor forsake us, he always comes back and when he comes it almost makes us cry aloud and say, Lord why hast thou forsaken us so long, and we will be made to beg and plead for mercy and ask him not to forsake us again. It seemed at times I could never be with the people of God but in the meantime we moved where I could attend church and I felt then I could go and ask a home with them. I would go but could not talk to them. I would beg God to take this hard and stony heart and give me a heart of flesh. I would promise myself time and again I would go but something was holding me back. In the year of 1926 an evangelist was holding a meeting not far from my home. A friend asked me to go with her. At first I refused but she seemed to think I must go so I did. I went up for a reason unknown to me, but only known to God. I gave them my hand but not my heart. These words came to me, Lord what have I done? I just did not know what to do. I was just miserable and could not sleep. When the meeting closed the minister asked me what church I wanted my membership in. The thought came to me since I cannot have it with the people I love it does not make any difference so I told him the Methodist would do. I took my letter to the church but never entered there again. There was a little Methodist church near my home and I tried to attend for about one year. I would go at night and go to the Primitive Baptist on their meeting days. The thought came to me I should not have my name on one church book and attend another, and I promised myself I would not go to the Primitive Baptist church again, but I

could not stay away. Something was drawing me. God was telling me to go, there was nothing in the Methodist church for me but worry. I went one night and sat by a friend who was also a member. Something was telling me to go out. I spoke to this lady and told her I could not stay and I walked out never to go back. The minister visited me and begged me to come back. I told him I could not and asked them to destroy my letter which they did. I felt then I had another chance to be with the people of God. In the year 1936 I was stricken down with an illness which is holding me to-day. The thought came to me at different times during the first year of my illness, could it be God was punishing me for my disobedience, and again I was made to know I was traveling the path God intended.

"The steps that I tread, and the station I fill,  
My Father determined and wrote in his will."

I have had many seasons of happiness and rejoicing when all alone. I have been lying on my bed during my illness thinking about the things of God, and a sermon or a prayer would be presented to my mind which would be a great blessing to me, and I would think, am I sick or am I not? How well do I remember a time during my illness, I was very ill at that time, feeling I could not go on any longer and I felt if I could only pass out it would be a relief to me. Something told me to pray. I said, Lord I cannot pray. I have tried so many times and made a complete failure, but if you will be with me I will try. Dear brethren and sisters that was one time I did pray. It seemed every word went to God. When I finished I was feeling well. I got up feeling my illness was all gone. I walked around in my room feeling so happy, thinking perhaps this will stay with me. I walked around to the window. The sun was shining in the window. It was the same little golden sunshine I saw when I was

only five or six years of age. This feeling soon passed away. We cannot hold those things, they are with us for awhile and then gone. When this comes to my mind I still have a happy feeling deep down in my heart. Brother J. P. Helms visited me several times during my illness. A happy feeling would come over me when he walked into my room. I feel and know he is a man of God. When sitting by my bed one afternoon he asked me if I thought I would be better satisfied in the church than I was out? I told him I would and he told me I did not have to go to the church to unite. At that time I was unable to attend church. He also told me a few of the members would come to my home and for me to let them know if I wanted them. In about three weeks from that time I was at my daughter's home. I had her to call them for me which was Dec. 18, 1942. They came and I offered myself and tried to talk but feel I made a failure. It seemed everything was withdrawn. I felt so rejoiced to think maybe I can be with the people I love so they received me which was such a blessing to me. I so often think how could they receive such an unworthy one as I, and at other times I feel if I was called to die I would have a happy home, a home not made with hands eternal in the heavens. I was baptized April 4, 1943 by brother J. P. Helms which was the happiest day of my life. It seemed I could not wait to get into the water, a place I had so longed for, and when I came out it seemed that heaven was below, that everyone and everything was praising God. If we could only hold those things it would be heaven below, but they are with us and then gone, and we are made to wonder if it is all a mistake, but after all He does not forsake us always. He comes back. It seems my entire life has been a mass of sadness, sorrows and tribulations mixed with a little happiness. But I thank God

for every time I have been made to feel cast down: for every time I have been made to groan in sorrow over my sins: for every time I have been made to hang my head in sorrow and ask God to have mercy on my poor soul: for every sorrowful tear 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. I feel it is good for us to be cast down and made to know our sorrows 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. The church of God is the most I have to look forward to. It is the foundation of my hope. It is sad for me that I cannot be with the brethren and sisters often since I am cast down with an illness. I know if it is God's will and at his own appointed time he can take this off me. He is the only doctor I am looking forward to. His medicine always heals, he never makes a failure and I am hoping and praying for that time. Brother Dodson we are strangers in the flesh but I feel to know we are bound by a tie, that tie that cannot be broken. I hope to hear you preach sometime in the future. At times I feel too unworthy to claim relationship with God's people, but I do know if ever I reach that eternal home it will be by the grace and mercy of God and nothing that I have done. Please pray for me when it goes well with you. I feel to need the prayers of God's people in these trying hours of illness. You can publish this if you see fit, if not cast it aside and all will be well with me. Please do not let it crowd out something of value. If I have written anything that will be any comfort to the children of God it is only by and through the all prevailing grace of an almighty God. I am not writing because I want to but because I feel that I have

to. I have only sketched. Yours in hope of eternal life.

(Mrs.) MAUDE A. MORAN.  
1516 Patterson Ave., S. W.,  
Roanoke, Va.

Arkansas City, Ark.

DEAR ELDER R. LESTER DODSON: For some reason unknown to me I had the privilege of reading a copy of your May 1944 edition of the Signs, and am enclosing my check for which please enter my very humble name as a subscriber. I enjoy reading these precious truths and the sound doctrine portrayed by the writers of each letter. Sometimes I am made to wonder why and what it is all about. Sometimes wonder if any unworthy worm of the dust has to travel the same road and have the same experiences that I do in this low ground of sin and sorrow, never so much as able to raise my bowed head to do anything worthy of my precious Master's cause, knowing too there is nothing good in men and that we must depend wholly upon the staff and a most precious love for our very being. Then again sometimes I can find the sweetest comfort and consolation in delving into and communing with the most high God's divine presence, seems as though I can always find so much comfort I wonder why I would ever want to give it up and, being honest, make vows only to find myself so dependent and helpless. When I view the eternal plan as the precious Bible conveys it I am made to know that God's will is done, none can hinder and none can stay his noble hand. Sometimes I am so alone. Seems I seldom see any one who believes in salvation by grace or a God who works, his wonders to perform, or a God of love who loved us in trespasses and sin and gave his precious Son for us, and who died on the cross for the lost sheep of the house of Israel. I live a long way from a church of the Primi-

tive Baptist faith and seldom see any one who believes as I do. This is a much longer letter than I had thought of writing, in fact did not plan to write a letter so please pass by all the imperfections of mortal man of which I am its chief and give praise to his holy and righteous name and let praise of the Most High be forever in our poor hearts. May we sing praises to his Holy Majesty and ever know "Thy will be done." When we have spent the permitted time on earth we can claim no praise or glory to ourselves and it makes no difference to this old tabernacle of earthly clay we occupy what our lot in life may be, we are made to know that in the wind up all will be just and right, a promise is made and will stand that the God of glory will be just and truth will prevail. Please throw these rambling thoughts by. Your humble unworthy sinner and if saved at all it will be God's precious grace and favor and all the praise and glory shall be his.

BEN PARRISH.

505 Clark St., Earlington, Ky.

DEAR BROTHER DODSON: I have had a desire for some time to write you, but have been putting it off feeling so little and imperfect. Do not feel like I can say anything of interest. I will be seventy-five years of age next month. As I grow older I cannot see that I get any better. I am the same old sinner begging for God's free grace. O that I could walk in his footsteps but I feel like the great apostle, when I would do good evil is present with me. I receive the *Signs* regularly and I enjoy reading the good letters and editorials. I enjoyed the letters written by you and your father so much. I am like the dear old sister who wrote recently that she was ninety-six years old and could not write as well as she used to do. As you replied, I think she is blessed to write at all at her age.

I am not nearly as old as she, and I cannot write or read as well as I used to. I cannot write long at a time as I get very nervous. I enjoyed reading her good letter and many others. Dear brother, I love the doctrine the *Signs* sets forth ascribing all power and honor to our God, not claiming any merit of our own. Salvation by grace and grace alone. "Nothing in my hand I bring! Simply to thy cross I cling." How can we poor mortals claim anything in ourselves. If I am ever saved it will be by God's grace. I am in the dark most of my time. I feel sometimes the Lord has forsaken me, but I know if I am one of his children, one that he suffered and died for on the cross, he will never leave nor forsake me. Our Saviour cried to his Father, "Why hast thou forsaken me?" I love the book of Job and the Psalms. We read in the twenty-fifth chapter: "Unto thee, O Lord, do I lift my soul. O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me." "Shew me thy ways, O Lord; teach me thy paths." Yes, how I desire to follow my dear Saviour. I want to do his will, but I am so prone to sin. I feel I love the Lord because he first loved me. Dear brother, this is like the writer, very imperfect but I will mail it to ease my mind. May the Lord bless and spare you many more years to preach the wonderful doctrine. Pray for me a poor sinner. Your sister in hope.

ADAH CHANDLER.

Castle Rock, Wash.

SIGNS OF THE TIMES, DEAR EDITORS AND BRETHREN: Some time back I sent a renewal for my subscription but felt unable to write at the time. I am not always able to attend our meetings, in fact, I seldom am and feel that I would starve spiritually if it were not for the *Signs* and other Baptist periodicals that I receive and the many beautiful letters of

encouragement and cheer I receive from the saints who live both far and near. I do consider the papers and letters both a special blessing to me in my affliction, and I hope I am thankful to my heavenly Father for what seems to me a good gift. I have selected a group of verses from the Psalms and am sending them along. I consider them much more worthy of space than anything I ever sent. You may be able to use them. Use your own judgment and it will be all right with me.

#### My Prayer

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

"Look upon mine affliction and my pain; and forgive all my sins."

"O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee."

"Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." "O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart."

"Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen."

With christian love and fellowship.

EFFIE PARKE.

Route 1, Box 70, Winona, Texas

ELDER R. LESTER DODSON, VERY DEAR BROTHER IN HOPE: AS I wanted to send you a dollar to set my subscription up another six months my mind was on what I had just read in the last issue about the dear loving children of God. It made me want to say just a few words to the dear

brethren and sisters scattered over this war torn, confused world. It should make every heaven born child of God feel, I believe, this is all sent upon us by our dear Saviour Jesus Christ for the sins of the people, for our wickedness. It is just awful to watch the way people are going on and yet they call themselves christians. Most of them belong to some kind of a church and some are members of so-called Old School Baptist churches. Some go to all kind of movies and have their preachers to broadcast over the radio, but I do not believe any true God called Primitive Baptist preacher will broadcast God's word over those things. My Bible says, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." I think in the church or in the home is the proper place to talk of and tell the wonderful story of Jesus and his love, and, too, I believe we should employ a lot of our time writing comforting and cheering letters to one another. I know by experience I have received letters that have done my very soul good. I am crippled and cannot walk much and do not live near a church so my wife and I just sit and read the Bible and church papers. That is all the enjoyment we have. We had an old brother and sister to visit us Easter Sunday. We had not seen them in twelve years and I could never tell how it cheered me up. I want to beg one and all to please remember us poor shut in sinners, that is what I feel myself to be. We are sixty-seven years of age and while we are only twelve miles from church we have no way to go. We have reasonably good health. My wife is very active but I can hardly walk at all, but how thankful I am that it is as well with me as it is. I find in my Bible where it says God's people is a poor and afflicted people. Oh, dear readers, if I only knew I was one of his how happy I would be,

but all we can do is to live in hope and put all our faith in God. By faith the prophets of olden times went on their way; by faith Moses commanded the children of Israel to stand still and see the salvation of God; and by faith Abraham offered his son, Isaac, on the altar and I am sure that was a heart's test. O for such faith as that! When we fear evil if God be for us why should we fear what man can do? Let us all pray for more faith to fight the battle to the end, and we know of a truth it will not be for very long for some of us. Brother Dodson, please cast the mantle of charity over this and correct my mistakes, and one and all please remember wife and me when at the rich throne of God's free grace. Your little, humble brother.

S. E. REEVES.

1734 Harrison St., Paducah, Ky.

DEARLY BELOVED OF GOD: Will there ever come to pass one thing that God did not foreknow, foreordain and predestinate? If it is in accordance with the Lord's will permit a dreamer (some say it is delusions) to say a few words. If God knew all his works from the beginning (Acts 15:18) and he sends dreams (Job 33:15, 16) did he not know every dream and every vision he would send even before the dust of the hills were laid, or the first man Adam was made? He also knew every delusion he would send. (2 Thes. 2:11) Is it not to fulfill God's will that he sends dreams and visions to his people? (Eph. 1:11) Is it not God's will that he sends delusions to the devil's seed? (Gen. 3:15) "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 By the revelations of Jesus we can find in the written testament everything God has foretold coming to pass. (Math. 24. Luke 21. and many others) The book of Revelations was not

written until the year of 96—63 years after the resurrection of Jesus. When Jesus appeared unto John in the isle called Patmos (Rev. 1:9-18) to shew his servants things which must shortly come to pass, (Rev. 1:1) not already come to pass, John saw a door open in heaven and the first voice which he heard was, as it were, of a trumpet talking with him, which said, "Come up hither, and I will shew thee things which must be hereafter." Rev. 4:1. All the things John saw in heaven was come to pass after the year of 96. In the year 1916 I saw, in a dream, the blackest cloud I ever saw over my bed. The cloud parted and I saw the face of Jesus. The cloud came together again and for some time I felt a burden. I thought, as some say, I had been offered an opportunity and did not take it. I tried so hard to find my Lord, but that was something I could not do. Dear Jesus all my help comes from you. In the year 1932, words cannot express the sweet comfort and peace. I felt I could never suffer or sin again, but my battle had just begun. Sometimes my hope was so small I feared I could not survive the storm. Sometimes my anchor feels so steadfast it makes me feel that I can survive hell's fiercest blast. In October 1934 I had dreams and visions three nights in succession concerning the child that is recorded in Rev. 12. In September 1940 I was drugged and bound and carried to a so-called hospital for the so-called insane. The more they afflicted my body, also the bodies of the saints imprisoned there, the more the spirit that God placed in my sinful flesh cried. There was not a doctor nor an attendant strong enough to stop the cry of that spirit, neither were some of them strong enough to keep the tears from trickling down their faces at the things that spirit cried. The happiest hours of my almost half century of life were spent in that prison. My faith was made so strong



I felt sure there was nothing impossible with my God. "Faith without works is dead." James 2:20. Where does man get his faith? God gives it to man by measure. (Rom. 12:3) God knows all his work from the beginning of the world. (Acts 15:18). Why do God's people work? (Eph. 2:10) I am sending in \$2 for subscription to the *Signs of the Times*. Mrs. NORA CLARK.

Island City, Oregon.

DEAR BROTHER: I am enclosing a few thoughts inspired by your comments on the second coming of Christ. This is not to take issue with your ideas or those of anyone else but my belief on that subject. If you think this of any value to the *Signs* you may publish it, but I have no ambition to put myself before the brethren except to edify. I have seven children with homes and families of their own, none of them connected in any way with any church. I am thinking of sending each of them the *Signs* as one of the best gifts I can bestow, one which sets forth the truth as I believe it and as I would rejoice for them to be confirmed in. This is a very busy season and so few laborers. I have done almost double duty this fall which accounts for my not writing you sooner. We have a little church here and would welcome a young pastor. Have a parsonage home and business surroundings suitable for an Old Baptist minister to serve us and himself as the Lord may bless us all. This is a good country and every religious order is represented, but Baptists, are not so plentiful. Pray the Lord of the harvest to send us a helper. We shall surely welcome either a Timothy or a Titus or whatever the Lord may send. I shall do what I can for the *Signs*.

In the August number of the *Signs* your comment on Elder Weaver's article has covered me in a mist of doubt concerning the brightest jewel of my hope of fifty years of christian warfare, namely—"The Second Coming of Christ." With-

out any desire to criticize and feeling my inability to set forth the truth in a more able manner than you and Elder Weaver have already discussed it, I feel moved to testify to the application of certain scriptures relating to this important event. You brethren differ concerning the second coming of Christ, one looking for it in the future, the other claiming it already fulfilled. My faith points to it in the future and I shall give briefly some reasons for such belief. In whatsoever comments I may make I do not take issue with the application you make of the scripture quotations given, but simply so seek out the full meaning. You apply the second coming of Christ and the end of the world to have taken place nearly two thousand years ago, about the year A. D. 70. That is an important event you set forth there, but there is still another and greater in the future. This one applies spiritually to the church, the next one will effect the whole world. When Christ said on the cross, "It is finished," and yielded up the ghost there was still a lot to be revealed and the revealing of these truths were not finished. He said before, "No man taketh it (my life) from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again." In his resurrection and appearances between that and his ascension he proved beyond a doubt that he was the same who had died and now he had taken his life again. In the various appearances there was proof of all this sufficient to convince the most skeptical, even doubting Thomas must exclaim, "My Lord and my God." His presence was sufficient to convince every one and it was not necessary for Thomas to investigate as he had declared he must in order to believe. I have never viewed these demonstrations before his saints to be in any way the second coming "without sin unto salvation." His disciples were to be witnesses of his Messiahship and

this is the finishing of his work, or rather the confirmation of it. In his death he finished the redemption price, and in his resurrection and manifestations before his ascension he sealed the truth of it for his saints in all ages to follow. Paul speaks of this revelation to him as being the same as the appearing to the other disciples but as to one born out of season, the last appearing in this manifest evidence Paul afterward states that we knew him after the flesh but henceforth we know him after the flesh no more. Referring to his finished work we are told that he now sits at the right hand of God making intercession for his saints, and he shall thus reign until the last enemy has been put under his feet, which is death, after which he shall deliver the kingdom to the Father. This brings us to consider the resurrection of the dead, both of the just and unjust in which the just or righteous shall be raised first; all of this must be fulfilled after the last enemy, death, shall have been put under him. All these things must be at the second coming of Christ, and we cannot reconcile the meaning to be fulfilled in his appearing before his ascension. The saints are dying in every generation since then, so death still reigns and shall continue to reign until its power has been destroyed by his glorious appearing we are all looking for. When this shall take place "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." His glorious presence shall be such as to consume everything pertaining to sin, evil and unrighteousness, and in this conquering demonstration of his majesty and glory, the dread of death shall be forever banished and all his redeemed family shall be raised up and glorified together with him. This is what I am looking for and patiently waiting to realize. Paul evidently anticipated joy at such a second coming when he said, what profit to me in enduring these tribulations if the dead

rise not. He looked for a crown of righteousness to be given him after the trials of this life were over, and in the resurrection he lived in hope of. Much more could be cited to confirm my faith in the second coming of Christ to be yet in the future, but let this suffice. If that precious hope is destroyed, life becomes dark and burdensome, but it is stamped on my innermost parts, and Satan and the world cannot touch it. Something assures me I shall see him when he comes the second time without sin unto salvation and my joy shall be complete, and at his right hand with all the glorified saints we shall sing the songs of redeeming grace forevermore. To his name be all the praise.

(Elder) C. W. BOND.

(We are glad to grant brother Bond the privilege of expressing his views through the columns of the *Signs*. R. L. D.)

Sulphur, Ky.

DEAR ELDER DODSON: I am sending money-order for the dearest of all books outside of the Bible, and I want to take it as long as I can pay for it, and as long as the Lord in his mercy gives me sight to read. My sight is failing fast. I hope it will be the Lord's will to spare you to publish the *Signs* for the benefit of its many readers. I know the Lord knows best and he will provide a way as long as there is a needs be for it. I sometimes ask myself what would we do without our dear paper, and to read such articles as Elder C. A. Hunt wrote makes it worth the price for a year. The writers are all good and I do not mean to have any favorites and would not hurt the feelings of any one, but I thought what Elder Hunt wrote was wonderful and I will likely read it over and over. I have not heard any preaching since last October so do enjoy the *Signs*. Now we are looking forward to the third Sunday in this month to having Elder George L. Weaver with us, if the Lord wills for him to come

and for the little few to go, and for us to meet together once more. May the Lord give us a hearing ear and an understanding heart, and keep us all faithful and in that strait and narrow way that leads to life. There is no way to be saved except by the free and unmerited gift of God through grace. I feel this does not merit a place in the *Signs* so cast it aside I would love to write if I had the gift many others have. The Lord did not see fit to bless me with such a gift and I believe his way is best, but I do believe he gave me the spirit of love for the doctrine of the Bible and there is no comfort anywhere else for a poor sinful mortal. There is nothing we can do of ourselves to help ourselves, at least there is nothing good that we can do. I would be glad to hear from the soldier boys whose writings appeared in the *Signs* not so long ago. May the Lord keep his people in his filial love and fear, and to all the good writers, write on. You do not know who your good messages may cheer along life's weary way. May the Lord bless our Editor and the dear writers, and when all is over

Then my happy soul doth tell,  
My Jesus hath done all things well.

(Mrs.) ADDIE CHANDLER.

DEAR BROTHER DODSON: I am in receipt of your letter informing me that you had sent for the copy of Hassell's Church History for me which you had found for sale. I want to thank you again for your trouble in obtaining this book for me. I am sure you are kept quite busy with all you have to do and feel I have imposed on your busy time. I note in your letter that you would like to appoint me as an authorized agent to secure subscriptions to the *Signs* if I am an Elder, and you ask whether or not I am an Elder, since it has been your custom to appoint only Elders as authorized agents. My understanding is that when you appoint au-

thorized agents, that carries with it a commission and I feel that your policy and custom to appoint only Elders is right and proper. Viewed in the above definition of the term authorized agent, I think it is good and right to restrict it to Elders only. I am not an Elder. In answering that question in your letter, I feel that I desire to add that I feel myself to not only be too little, poor, weak and insufficient in spiritual knowledge and light, if I have been given any at all, for such a high, sacred and fearful calling, but on the contrary if I know anything about myself, I feel to be less than the least of the members of the little flock of God's poor and afflicted people if indeed one at all. However, if satisfactory to you it will be perfectly agreeable to me to act for you in obtaining subscribers as I happen to have occasion to do so, just to help you, the *Signs* and those that will enjoy the *Signs* when they become subscribers, without any commission. With reference to your request that I write an article for publication, will say that I hope I may be enabled to do that sometime. Elder W. D. Griffin of Fayette, Ala., was with us last spring and filled several appointments in our Association. While here he suggested that I write an article for publication in the *Signs*. I told him I did not feel to have any ability to write anything that would be worthy of publication, but I had felt, if not deceived, an urge to do so several times and that maybe sometime the Lord would enable me to do so. I have always feared that the urge I felt was of the flesh rather than the spirit. Of course, I humbly feel to believe, that unless the Lord should direct us and enable us to write something that would become sound doctrine, and in conformity with the truth from on high as it is in Christ Jesus, then it would not be of comfort to the household of faith and would not feed the sheep. I believe this applies to all that might undertake

to write concerning the unsearchable riches of God our Saviour and his righteousness, and of and concerning his love, tender mercy and grace to his poor, helpless and afflicted people. It is my humble belief that it would not redound to his honor, praise and glory, nor comfort his poor and afflicted children unless it be given unto the writer from on high by his divine revelation to write to their comfort and consolation, and to his honor, praise and glory. Sometime when I feel an urge I will try to write, and my feeling is that it will result in a failure, but even so I will be compelled to believe even that would be in accordance with the purposes of a sovereign and all powerful God that worketh all things after the counsel of his own will, and that he doeth all things well. Brother Dodson, I have written you too much at length, and have taken up your time with my long rambling writing. Sometimes when talking or writing I somehow forget to stop and I constantly find myself too long drawn out. Yours in a precious hope.

W. A. SPEER.

(When we read the foregoing letter we felt particularly drawn to our brother, who is a Chancellor in a Chancery Court, that he who sits in judgment over men in earthly courts should at the same time feel so "little, poor, weak and insufficient in spiritual knowledge" as to class himself as being "less than the least of the members of the little flock of God's poor and afflicted people." We have sometimes said publicly that if the light of God's glorious truth should shine into the hearts of those who are extremely wealthy in this world's goods, it would cause them to realize that their gold and silver is but sordid dust in God's sight, and now our dear brother reminds us of the declaration of Holy Writ which says, "the wisdom of this world is foolishness with God." How wonderfully blest we are if we know these things. We thank brother

Speer for his letter and hope he will write again soon. R.L.D.)

Route 1, Box 901, Auburn, Wash.

DEAR BROTHER DODSON: I would like to write you some of the things that are uppermost in my mind this morning. The first is—I believe if we are not chosen in Christ before the world began we never will be saved. We read in the Bible where many are called but few are chosen. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, 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; 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. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12: 1-3. Paul says in Eph. 4: 1-7. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. 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. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Gal. 5:16-26. Well I guess I am making this letter too long. I enjoyed brother Durand's letter. It sounded just like him. I have heard him preach many times. All the articles in the *Signs* are good. They are crumbs from the Master's table.

THE POWER OF FAITH

"Faith adds new charms to earthly bliss,  
 And saves me from its snares;  
 Its aid in every duty brings,  
 And softens all my cares:  
 Extinguishes the thirst of sin,  
 And lights the sacred fire  
 Of love to God and heavenly things,  
 And feeds the pure desire.  
 The wounded conscience knows its power,  
 The healing balm to give;  
 That balm the saddest heart can cheer,  
 And make the dying live.  
 Wide it unveils celestial worlds,  
 Where deathless pleasures reign;  
 And bids me seek my portion there,  
 Nor bids me seek in vain:—  
 Shows me the precious promise, seal'd  
 With the Redeemer's blood;  
 And helps my feeble hope to rest  
 Upon a faithful God.

There, there unshaken, would I rest  
 Till this vile body dies;  
 And then on faith's triumphant wings,  
 At once to glory rise!"

Your unworthy sister in love.

(Mrs.) JENNIE CLIFFORD.

Route 1, Box 177, Lind, Wash.

DEAR BROTHER:

I will send my money for my subscription which is out this month. I do not want to miss a copy as I get so much pleasure out of it. I do not get to meeting more than twice a year and sometimes only once. I went to Island City, Ore. and we had a most enjoyable meeting. Elders Hughett, Bond and Jones were there and the preaching was wonderful. This was my first visit there. So many of the dear children of God were present and it was hard to leave. I had to travel over two hundred miles but it was worth it. I am still enjoying it as some of the texts come back to me. I think we are the most wonderfully blessed people in the world and I feel so unworthy of it all. I can recall when I first went to an Association at Loveland, Harrison Co., Iowa at eleven years of age. I thought they got more pleasure out of it than any church I had ever seen. There were many members there and Elders too but most all of them have passed away. I have an aunt, Mrs. W. M. Jones, living in Loveland whose husband was an Elder. I was back there in 1929 and heard my uncle and another preacher named Jones, also an Elder, from Gardiner, Neb., who had a wonderful gift. This is the church where my grandparents, James and Sarah Deal were members. I also had an aunt and uncle at Logan, Iowa. I have one brother living who is of our belief but has never united with the church. These are sweet memories to me. Yours in humble hope.

(Mrs.) DAISY OLSON YEISLEY.

Route 1, Box 21, Maynardsville, Tenn.

DEAR EDITORS AND READERS OF THE SIGNS:  
 I notice my subscription expired with the September issue and I am enclosing \$2

as I do not want to be behind or miss an issue if it is in our Master's way and will that I shall not. In as brief a way and manner as I can find words to express it, I desire to comment on each article (omitting my own) in the September issue and mention the interest and love being manifest among His children on views wanted, and meekness, fear and love expressed. First comes Elder George L. Weaver, Cleveland, O., to sister Mary Cameron, Math. 22:2-10. "The kingdom of heaven (church) is like unto a certain king which made a marriage for his son, etc." The feast (gospel) to all having on a wedding garment, (faith, hope, charity) and this all of God, and no part thereof of puny man. Hope sister Cameron is edified with Elder Weaver's views. Next comes Elder F. A. Collins, Hartford, Ala. 1 Cor. chapter 13. "Faith, hope, charity." It is a most excellent article to me and is noteworthy of careful and prayerful attention. Next comes request from sister J. B. White, "Is prayer involuntary," replied to by Mary L. Eckard, Bellingham, Wash. I believe her reply is direct from God and hope sister White is now satisfied as I am. Next comes experience from sister Bettie Pennington, Steens, Miss. sent in by Elder Griffin. Next comes Elder W. O. Wammack, a very excellent article from over the deep. Is not God in heaven, in earth and on all deep places? Next comes a very comforting letter from brother Walter Young to sister Nannie Shelton and all of us. Next comes subscription from brother J. W. Haynes to dear old *Signs* from Riverside, Cal. He has been reading them since 1876 or about one year before this vile sinner writing was born. Read his poetry. Next comes sister Verna Carscadden and her dear mother, sister W. C. Young's renewal to the *Signs* from Brampton, Can. What a glorious thought to have a hope in Jesus. Next comes brother A. C. Owens' very interesting letter from Wil-

son, N. C. sent in by Elder J. S. Hunnicutt. Want to say to him—go on and seek to know the Lord, and practice what you know. Hope this little hope will be renewed as the days go by. Next comes sister Grover C. Coleman's commendation on your March editorial, mentioned in our feeble attempt herein which makes us hope we have a hope. Next sister Ross O. Godfrey of her renewal and a hearty welcome to all Old Baptists especially to Elders passing through Niagara Falls enroute to Canada. Surely He will find faith upon the earth when He comes again without sin unto salvation. Next comes Elder Peter Jones' renewal to the *Signs*, State Hotel, Walla Walla, Wash. The Lord has children in every nation. Next comes contributions among which brother J. R. Johnson's of Union Church in the Powells Valley Association of which this unworthy writer is clerk, which I do not feel to be. Brother Johnson is in poor health and does not believe he will ever be so well blessed as to be able to attend another Association. He has just returned from the 1944 session. He was church clerk at Hinds Creek in father's day. Then comes the very able editorials portraying the sore trials His children undergo here in this vile world below, but with the glorious thought that Jesus has paid it all for our sins and not even the slightest stain remains. Brother Dodson this may be too long and crowd the many good articles, if so do as God hath directed and all will be right. I have a mind to write it and renew my subscription until 1945. Your unworthy brother in hope. JOHN E. WALTON.

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#### HYMN and TUNE BOOKS

We now have the Durand and Lester Hymn and Tune Books in shape note only. Price: \$1.25 each or \$14.50 per dozen delivered. If you or your church needs books please send me your order at once.  
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## EDITORIAL

RUTHERFORD, N. J.

DECEMBER, 1944

## SIGN S OF THE TIMES

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

SIGN S OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Phil. 2:12-13.

Noting a request from Elder J. J. Musgrove that someone give their views through our family paper, the *Signs*, I will endeavor to give some thoughts regarding it, hoping to be guided by that unerring Spirit. The apostle addressed this admonition to obedient people, whom he speaks of as beloved. In the first of this epistle we note the letter addressed to all the saints in Jesus Christ which are at Philippi with the bishops and deacons. The church at Philippi was commended more than one time by the writer for their obedience, but in his absence he knew there would be certain things they would have to work out for themselves, their own salvation. The salvation under consideration could not have been salvation from sin, as something dead sinners could work out, because they were obedient people. Neither could it have been what is sometimes called, conditional time salvation, if so God would only have worked in them the will, and the matter of doing would have been left to them. The church

is reminded that whatever is worked out by them, it is God who worketh in them *both to will and to do of his good pleasure*. The working out of one's salvation with fear and trembling is more or less comparable to one working out a problem to find the sum. Something must be provided to work with and that something is the various experiences wrought in the life of a child of God, by the power of God, bringing them to one acknowledgment, that salvation is of the Lord. Without going into the mighty deep, being swallowed by a great fish and learning that he was beyond the help of man, Jonah would not have confessed that salvation is of the Lord. "A man's life consisteth not in the abundance of the things which he possesseth." One may talk much of God's grace and the way of salvation, but if he has not learned this in some way except hearing others tell it, the matter will never be worked by him with fear and trembling, "The kingdom of God cometh not with observation," but by revelation. The life consists not in what men behold in the outward man. The real life is in his prayer, praises, groans, sighs, hopes, fears, and trembling. "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." It is by these things men live. No amount of listening to another tell of his weakness, his doubts and fears, his unworthiness, crying unto God for the joy of salvation, or any other christian experience, will convince one that this is all a part of salvation. He must learn these things for himself before he has that fellowship for others of like experience. "All thy children shall be taught of the Lord; and great shall be the peace of thy children." No wonder the hymn says, "'Twas grace that taught my heart to fear, and grace my fears relieved." No one could have convinced the apostle Peter that he could

not walk on the water, except the Savior. His avowal that he would never forsake the Savior, though all others did was only to teach him how weak he was, yet in each new experience two things are learned—the weakness of men and the power of God. The power of God is never known until the weakness of man has been manifested. The cross and the crown are both willed by my God. That is what brings about that love and sweet fellowship among God's poor people today as in all ages of the world. The walking together in the things of God's spirit. Surely, "all thy works shall praise thee, O Lord; and thy saints shall bless thee." It is as if the apostle is saying unto them, in my absence you will be surrounded by many adversaries; there will be temptations, without and within; many things will befall you that you never expected, temptations that you never thought would be yours. You will find out for yourselves how weak you are, yet by these things you also learn that God is the only deliverer of his people, that he knows your downittings as well as your uprisings. All our times are in his hand. Deep calls unto deep, thy tears are thy meat. In all these things there is a working out one's salvation with fear and trembling, learning that it is God who worketh in you both to will and to do of his good pleasure, that no flesh should glory in his presence.

"Though storms his face obscure,  
And dangers threaten loud,  
Jehovah's covenant is sure,  
His bow is in the cloud."

This makes the children of God so dear unto one another. Often when they meet in the house of God, clasp the hand of one another in sweet fellowship, it is with that knowledge that the salvation of another has been worked out like their own, with fear and trembling. D. V. S.

### MILLENNIUM

So many of God's children are disturbed at this time regarding world conditions that I desire to write a short article using that as my subject. Many Old Baptists have listened to the radio and newspaper type of preachers until they have imbibed the modern doctrine that there is to be a return of Jesus to the earth to reign here as a king for a thousand years. In connection with this is the equally fantastic doctrine that the Jews are to return to Jerusalem about this time, become Christians, and receive Jesus to rule in the flesh over them, together with the Gentiles. Let me say that I find but just one kingdom spoken of in the Scriptures. I have never believed nor do I now believe that that kingdom comes by observation. It comes alone by faith to every subject of that kingdom. The eyes of the worldling never has nor ever will see this kingdom any more than the wisdom of this world has or can understand it. When Daniel was given to see the setting up, breaking in pieces and standing forever of this kingdom, I do not have the least idea that he was speaking of a kingdom by any name that came by observation. As far as the literal fulfillment of the prophecy is concerned, there has not been a single event or era that could be referred to as such. Even the triumphant work of Jesus cannot be used as proof because his own people, the Jews, did not believe by and because of it, although they were looking for a literal, worldly king. To me, the kingdom is set up in the hearts of God's children. I do not have any way of telling who has had that work done for them. The Old Baptists have some foolish traditions about this. I have heard some say they could pick them out in a large crowd. Some have said they could tell them by their walk, and some say that they were the ugliest of all people. None of these things do I believe. Some of the homliest



people in my town are anything but Old Baptists. Some that have nice, clear cut features belong to them. I want to emphasize the fact the kingdom of the Lord Jesus Christ is a spiritual kingdom, and that the work done for a sinner is a work in the heart. Some greatly fear the future and what it holds, some are afraid of this thing and some of that, but there is not a thing to be afraid of now any more than the time of the resurrection of Jesus Christ. Personally, I have always believed that God's children were clear of everything. Not only are their sins and iniquities covered by the blood, but everything is subject to Him now. To me, the devil has not had any power except that which was delegated to him. Apart from the power of God he would have become a nonentity. If the devil ever was able to be self-existent I am sure that he would have exercised that power on the Son of God. The riches of this world were in his hand. Did that prove effectual in harming Christ or his people? It certainly did not! I am sure that the riches of this globe are not in Satan's hands. But suppose they were, since he was in sufficient control of them to use them as a temptation to Jesus and failed, is there any room to believe that he ever could do any better? Since Christ received all of the evil treatment of Herod, Pilate, the Jews and the Gentiles and came out of the grave victorious over it all, how can anyone look for him to lose his power? Who is it to be lost to? Not to the devil, not death, not the grave, not the world. Well, let the skeptics say what they will! I just believe that Christ finished the work that he came to do. I do not think that he has any governments enlisted in furthering his kingdom. This idea that the christian (?) nations, and the anti-christian are to meet in conflict just does not ring true. Even if such a fantastic thing was taught in the Scriptures, things must have a terrible readjustment, because the world

has not a single christian nation on the horizon now. But, dear brethren and sisters let us not look for any such. The kingdom of Jesus Christ is not maintained by bullets, tanks and other equipment of war. If Jesus conquered the howling mob, the cross, the grave, death, hell and every other devilish trick, was he not then and there a reigning king? Just when will he have more than all power? How can the children of God have any more than they have now? If God takes that which he hates and makes it work for the good of his children, and all of their needs are supplied according to the riches of his grace, does it not sound fantastic to suppose that his kingdom, and the heirs of that kingdom have yet a great battle to fight with such things as money, guns, tanks and aeroplanes, and there is yet an era for that kingdom and the heirs of it, to enjoy more than plenty, fullness, completeness! W. D. G.

#### RESOLUTIONS OF RESPECT

Whereas, it was the will of our heavenly Father to remove from us by death on June 15, 1944 our beloved brother, AUBREY RAY SUIT, therefore be it

Resolved, that in the passing of this dear brother, our church has been bereft of a faithful, loving member to whom the church and its order and ordinances were a sacred trust. One who was glad to "go up into the house of the Lord."

Resolved, that we desire to bow submissively to this dispensation of God's providence whose ways are always just, and that his spirit may abide with those bereaved, be it further

Resolved, that a copy of these resolutions be made a part of our minutes, a copy be sent to our beloved sister Suit and family, and a copy be sent to *Zion's Landmark* and the *Signs of the Times* for publication. Done by order of the church in conference assembled, Saturday afternoon, Aug. 12, 1944.

J. H. Gooch Memorial Church, Stem, N. C.  
(Elder) D. V. SPANGLER, Moderator  
LAURA REED GOOCH, Church Clerk

Whereas, the Lord in his infinite wisdom and mercy has seen fit to remove from our midst, our dear brother and deacon, DE WITT ROUNDS, on Feb. 24, 1944, therefore be it

Resolved, that we bow our heads in submission

to His divine will asking that we be reconciled, and given grace and faith to ever look unto Him, the author and finisher of our faith.

Resolved that the Salisbury Church has lost a faithful member, but we feel that our loss is his gain.

Resolved, that he will be greatly missed by all who knew him, but his life should be a shining example as we journey on in the hope of a better world.

Resolved, that a copy of these resolutions be recorded in the church book, one to the family and one to the **Signs of the Times**. Done by order of the church, Salisbury, Md., July 29, 1944.

(Elder) D. V. SPANGLER, Moderator  
MAUD T. LAWS, Church Clerk

Inasmuch as it has pleased Almighty God to remove from us by death our much loved and highly esteemed brother, JOHN B. MILLER, of the Welsh Tract Church in this association of churches, therefore Be it

Resolved, that we render thanks to the Head of the Church, our Lord Jesus Christ, for having given to us such a precious and useful gift of service as our brother possessed, in that he served this Association for several years as clerk, ably and faithfully, and further, be it

Resolved, that we hereby extend our sympathy to the bereaved family, and also to our sister Church of Welsh Tract, and that this memorial be printed in our minutes and in the "Signs of the Times", and that a copy of same be sent to our brother Miller's family.

Done by order of the Delaware Association, August 27, 1944.

(Elder) DOUGLAS L. TOPPING, Moderator.  
CHAS. B. OSBORNE, Clerk.

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## OBITUARIES

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MISS ALTHA DRAKE was born Dec. 11, 1863, and departed this life Aug. 7, 1944 at The Primitive Baptist Home, Salisbury, Md., where she resided, making her stay on earth 80 years, 7 months and 27 days. She was a daughter of the late Enoch and Elizabeth Titus Drake. She leaves to mourn their loss one sister, Mrs. Elizabeth Conover, Hopewell, N. J., two nieces, Miss Fannie Drake, Hopewell, N. J., and Mrs. J. McKnight Williams, West Chester, Pa., many other relatives and friends together with the Hopewell Old School Baptist Church. She united with the Hopewell Church Aug. 29, 1898 and was baptized by the late Elder F. A. Chick. She lived a faithful member to the end, proving the abiding faith of her Savior, that faith which is the substance

of things hoped for. As a text for the sermon at her funeral she selected Psalms 23:4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." She also selected hymn 1247 Beebe's Collection, page 211, in the Durand-Lester Hymn and Tune Book.

"When lauguor and disease invade  
This trembling house of clay,  
'Tis sweet to look beyond our cage,  
And long to fly away."

We would ask you, dear readers, to read this entire hymn and note the sweetness of the joys of her salvation that was brought to her by the Comforter sent by her Savior. Her abiding faith was the substance of her hope which anchored her and kept her steadfastly contending for her inheritance that is reserved in heaven. Her remains were brought to Hopewell, N. J., her pastor conducting the services in the meeting-house where she had so often assembled with the church of God for worship. Her remains were laid to rest in the family burial plot to await the appointment of God through Jesus Christ, 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."

(Elder) C. W. VAUGHN

MRS. BERTHA BOGARDUS BEARD, widow of the late George H. Beard, was born March 3, 1873 and passed away August 11, 1944. Her husband passed from this life January 16, 1908. Mrs. Beard was the daughter of the late Elder Charles Bogardus, who was a minister of the gospel for forty years, and Mrs. Frances Lane Bogardus. After the death of her husband she resided with her parents and faithfully cared for them in their declining years. She is survived by her only daughter, Mrs. Victor D. Borst, Jr., of Forest Hills, N. Y., and two grandchildren, Victor D. Borst, 3rd and Evelyn Lucy Borst. She made her home with Mr. and Mrs. Borst for the past six years. After the death of her husband Mrs. Beard was engaged in many activities all of which were for the benefit of others. She was the first woman selected by Cornell University to organize and manage a Farmerette Camp for women during World War I. She was a practical nurse for many years and not only a gentle and efficient nurse for all physical needs, but helped every one she contacted with her keen, sympathetic understanding and wise counsel. When The Primitive Baptist Home was opened at Salisbury, Md., in 1929 she was selected as Matron and served faith-

fully for about two years. She retired in 1931, spending her summers thereafter at her home in Brooktondale, N. Y. and most of her winters with her daughter and son-in-law in Forest Hills. She never united with the church but was a strong believer in the Old School Baptist doctrine and attended meetings and associations whenever possible. Her health failed rapidly in the last three years and although she was always gentle and happy her one desire was to be with her Maker. We mourn for ourselves because we have lost such a perfect mother and friend, but we cannot mourn for her, believing she has entered into rest in that eternal home where there is everlasting peace and light. Elder R. Lester Dodson, pastor of the Ebenezer Old School Baptist Church in New York City where she last attended services, being away from home, Mr. Floyd Morris, pastor of the Federated Church, Brooktondale, N. Y. and a friend of Mrs. Beard was called to officiate. Services were held at her Brooktondale home. Interment in the family plot in Green Mound Cemetery, White Church, N. Y. Written by her daughter.

ESTHER BEARD BORST.

MRS. LUCY CHILTON VORIES, our dear sister in Christ, passed from this life August 30, 1944 at her home in LaGrange, Ky., after a serious illness of about ten days. She was born October 2, 1866, the daughter of Joseph and Martha Campbell Chilton of Turners Station, Ky. In June 1894 she was married to Deacon J. J. Vories who died October 15, 1941. To this union were born three children, Mrs. Hubert K. Brown, Cincinnati, O., Harry Vories, now in the Hawaiian Islands, Miss Evelyn Vories, LaGrange, Ky. There are two grandsons. Our hearts go out in sympathy to the son, who could not be reached at the time of his mother's passing, the lonely daughter at home and the daughter and children in Cincinnati. Our sister was a lovely person, always had a smile for every one, and better still was the faith she manifested in the Lord in her last hours, asking that the Lord would give her faith and come soon to take her home. I saw her on Sunday before she passed away, and she told me she felt perfectly reconciled to the Master's will, even to her son being away. Wherever he was she knew God would take care of him. She loved the church and what it stands for, having been a member forty-five years, and her brethren will miss her and her wise counsel. We pray the good Lord to reconcile us all to his will. Our pastor, Elder George L. Weaver, was not available, so a local New School Baptist minister spoke words of comfort. She was laid to rest beside her husband in the LaGrange Cemetery. The pallbearers were Mr. Elza, Mr. George Claggett and Leslie, Ed, Jesse

and Clarence Chilton. Four of them being double first cousins. How we will miss our sister, but we know our loss is her gain. May the Lord enable us all to say "Thy will be done." I was requested by the daughter of our dear departed sister to write the above, and have complied with the request though feeling unfit to do so.

(Mrs.) ADDIE CHANDLER

(This obituary was handed me with the request that I read it and send it to the "Signs" for publication. The family and brethren have my sympathy. May the Lord bless them all.

(Elder) GEORGE L. WEAVER.

#### REMEMBRANCES

Among the children of men, December is the outstanding month of the year for manifesting their good will. Is it not also an excellent time for the people of God to remember their kindred in Christ by sending them the *Signs of the Times*, which they will enjoy throughout the coming year? We are passing the idea on to our readers for their consideration.

Also, we would like to suggest that our readers send us, from time to time, the names and addresses of those whom they feel would be interested in subscribing to the *Signs*. We will be glad to send them sample copies of the paper in order that they may become acquainted with it.

Many of our readers well know how grateful they were to those who introduced them to the *Signs*. Now is the time for you to do your good turn by either sending the paper to a friend or at least having us send them sample copies.

We thank you in advance and wish for you all a pleasant Yuletide Season.

R. L. D.

P. S. Remember also that where \$2. is sent to us for a NEW subscriber, either the one sending the subscription or the one subscribing is entitled to a book on the Resurrection of the Dead. Please specify to whom the book should be sent.

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

R. R. Peters, Cal., \$1; L. N. Henry, Miss., \$1; G. E. Secor, N.Y., \$3; Eld. R. L. Biggs, Tenn., \$3; I. T. McIntyre, N.Y., \$6; Mrs. E. Radford, Va., \$1; A. J. Oden, Miss., \$3; Mrs. J. A. Levins, Va., \$5; A. L. Blankenship, Va., \$2; "H," Md., \$2; M. V. Thomas, Ill., \$22; Mrs. B. Haan, Wash., \$3 Middletown & Wallkill Church, N. Y., \$25; Mrs. R. Stevens, Md., \$1; A friend, N. C., \$2; A friend, Ala., \$3.

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**MEETINGS**


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The Lost Creek Church of Old School Predestinarian Baptists invites all lovers of the truth, especially ministering brethren, to meet with us first Sunday each month and Saturday before near Denton, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hitchins. Take graveled road to the church.

E. M. TACKETT,  
J. S. HUNNICUTT, Pastors.

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**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.

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.

**SALEM OLD SCHOOL BAPTIST CHURCH  
1626 Arch Street  
(GRAND FRATERNITY HALL)  
Philadelphia, Pa.**

Meeting First Sunday Each Month  
10:30 A.M.

Take Elevator to 3rd Floor  
ALL ARE 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.

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

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

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 Progreso 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.