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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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CORRESPONDENCE

FELLOWSHIP AND COMMUNION

For a time I have had an impression to address the household of faith on the general topic of fellowship and communion. To my mind there exists a very definite difference in the attitudes connoted by these two words, and it is a difference of great importance, the more so, no doubt, for Old School Baptists, than for many other believers. I have felt for a number of years that in much of our writing and discussion the important point implied in the difference has been neglected, to our spiritual loss. While I do not for a moment pretend that I can in some superior fashion dispel the uncertainty surrounding this question, it is my prayerful desire that the Lord will be in this matter and will enable us through the eyes of faith to see not this alone, but all aspects, of His glad evangel in clarity and peace.

Nonetheless, I approach this discussion with considerable trepidation and misgiving, fearing there will be many who will take exception to my views. I can only state at the outset that the discussion, like its imperfect author, will be only good and praiseworthy insofar as it pleases the Lord to favor it with His matchless grace.

The words "fellowship" and "communion" are frequently translated interchangeably from the Greek *koinonia* although it would seem that "fellowship" is the preferential rendering. Even the translators of the King James Version,

however, use the words with a common root meaning: the idea of a life-interest shared by several. That there is a genuine difference in the *attitude* implied is shown by a careful reading and examination of the scriptures. Since this method of approach is the only acceptable one for those who would desire to be numbered among the elect, we shall undertake to trace the divergence through examination of appropriate tests.

In the new Testament the word "fellowship" appears thirteen times; "communion," correspondingly, three times. Even if one makes exception for the interchangeability of translation it would certainly appear that the broader and more inclusive usage is that of "fellowship." From this alone is implied a seclusiveness which is proper of "communion."

Christian fellowship is most fully expressed in I John 1:3-7: "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. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The notion of Christian communion finds exact expression in I Corinthians 11:24-26, wherein our blessed Lord says: "And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. And after the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and, drink this cup, ye do show the Lord's death till he come."

Now in the two attitudes described in the foregoing texts there is a certain important difference. The point of this discussion is to show that *fellowship may be had by all believers*, while *communion may be done by only a few*.

1. Consider the first text. The apostle first states the grounds on which it is possible for believers to have fellowship, one with another. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us." The apostle has seen and heard, i.e., he has been given the eye and ear of understanding by the Holy Ghost; having been predestinated to righteousness, he can now respond to the gospel tidings with a joyful heart. To whom here does he speak? Evidently, to those of *like mind*. His rejoicing over the kingdom would be quite meaningless to those who know nothing of it. He does not say, "Now I have seen and heard of the Kingdom of Heaven and when I tell you of it my efforts will result in your seeing and hearing it and then we can have fellowship." There is no such implication in his language. ". . . declare we unto you, that ye also may have fellowship with us." In other words, when his message falls into their eyes and ears it is falling on eyes and ears *already actuated*, on hearts *already smitten*, on

consciences *already* inflamed like his own. Only to such is there a desire for fellowship with him. 2. The fellowship that these folk of like mind have is not merely a friendly gathering of people who have a sort of vague and tenuous relationship: they are united in, and because of, their common fellowship with the great Head of the Church: ". . . truly our fellowship is with the Father, and with his Son, Jesus Christ." With such a foundation their fellowship is sure, their hearts are one, their desire in one habitation and, as the beloved hymn has it

"Tears flow from eye to eye
and joy from heart to heart."

O the blessings they feel in their coming together, and in the peace of Christ, which passeth all understanding, which resides in the midst of them! Though they may ever be so different in their life work, in their stations, in their comings and goings in this temporal scene, in these blessed moments of fellowship what edification and comfort is in their walk together! This is true fellowship. 3. This glorious fellowship is totally without distinction as to *creed*, or *church*, or *class*. It makes no mention of any prerequisite for membership save that *one and only* requirement without which, indeed, there could be no fellowship at all: ". . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Each is conscious of that power whereby he is sustained to walk in the light; each knows that without the all-supporting hand of his Lord and Master he would sink back into the abyss of sin, and in the mutual adoration of their risen Lord, they walk in the brilliant light of faith. And this is true fellowship.

I have attempted to show in this brief analysis that the condition of fellow-

ship is an *universal* one for all *believing souls*. It should be amply clear that without belief there can be no fellowship and that without the intervention of the Spirit there can be no belief. Thus fellowship does not merely return to God as its proper object, but indeed has its *origin* in divine intervention in the human consciousness. The point of great importance to many Old School Baptists, should, however, be that of the *universality* of its application. Whom can we fellowship? Can we fellowship, for example, those of other church communions? Can we fellowship those whose doctrine is contiguous with our own . . . some Presbyterians, members of the Reformed Church, other Calvinistic churches? This vital problem cannot be answered by hot-headed human reasoning but must, like all questions of faith, stand or fall on *Scripture*. And the word of scripture is abundantly clear: ". . . if we walk in the light, as he is in the light, we have fellowship one with another . . ." Thus, in *fellowship* (please note well, we speak now of fellowship, not communion), the only question one believer need ask another is: What think ye of Christ? When two souls are brought together, each of whom has tasted the bitter dregs of sin, each of whom has been made to realize his unworthiness before a just and avenging God, each of whom acknowledges the power and the grace and the sureness of salvation of the Lord Jesus Christ, each of whom can say, with Toplady, "Nothing in my hand I bring, simply to thy cross I cling," then between these two souls, whatever their church, whatever their background, whatever the difference of their *communion*, there can and properly should be the purest Christian fellowship.

But now let us consider communion. From the words of the second illustrative test we see at once that this is an

entirely different matter. What are the circumstances under which our blessed Lord said these words? Even in that hour there were many who believed in him, many who had seen the power of his holy word, many who had been restored to health in body and soul through the ministration of his grace. But not all these were gathered together with him for the last supper. To my mind this as a type of the communion service which the Lord intended for his church, i.e., that in the communion there should be not only those of *like mind*, but those of *like order*. These disciples had followed the Master more closely than the multitude; they had partaken of his food, partaken of his sufferings. With him they had crossed perilous seas and sat in the calmness of the mount. They were of *like order*. ". . . Take, eat; this is my body which is broken for you. This do in remembrance of me." In this service, all were joined in a common method, a unique order of worship: each took of the bread, and each drank of the wine. In the communion service there is a seclusiveness in which not all those of like mind participate.

In the Old School Baptist Church we believe that our church order and discipline is most clearly prototypic of the apostolic church amongst all the existing churches of the present day. We believe that it is fitting and proper that a candidate for membership make a public confession of his guilt as a lost sinner and his dependence solely on the grace of God. We believe in believers' baptism as an emblem of the burial of the old reign of sin, and the birth in the consciousness of the love of Christ. We believe in the independence of our churches, in which each unit is a free republic of believers, unfettered by episcopatism or bishoprics. We believe in a free ministry of the Word, in which the qualifications of an

elder are not determined by the profundity of his scholastic background, but solely on how the Lord works in him, and this question in turn is solved by the united minds of his own, free church. This is our order, and we believe, from scripture, from experience, and from faith, that it is the fitting basis for the communion of our members. Therefore, we cannot *commune* with others who do not share this discipline. Were we to do so we would be out of order. We would introduce weaknesses, and deviations, and dissent, and finally open rupture, into our church structure. In the communion service we approach the great Head of the Church not merely as those of *one mind*, but those of *one order*, that we may claim with the beloved apostle "One Lord, one faith, one baptism."

I contend that we should hold these things dear, and persevere in the structure of our particular church community. For in it we have at times felt the overpowering blessing of the Son, and through it we have experienced the "joy, and peace in the Holy Ghost" which Paul rightly calls the kingdom.

But neither ought we to turn our eyes from those who, though they have not our discipline, yet have our *doctrine*. These cannot be our communicants, but they can be our fellows. We must mark well that *none but God knows who his elect are*. Certainly not all his elect will be gathered in these days from our own small communion! If any of us can experience the power of his grace, the beauty of his intervention in our souls, in correspondence or conversation with these other folk of like mind, whether they be communicants of the Reformed Church, or certain Presbyterians, or the Strict Baptists of England and Australia, or the Waldenses of Italy, if adoration to the triune God come from such commerce, then we may be sure that the Lord is

in the matter and our fellowship reflects to his eternal glory.

I must say in conclusion that I am by no means advocating that Old School Baptists go out from their own churches and seek out the services of other communions to the neglect of their own affairs: God forbid! In our particular church structure we must seek, with prayers and supplications, that grace which is our daily need. But it is a sad and dismal commentary on the failings of human nature that so many of our people fail to realize that there are many others who feel, as we do, the beauty of the grand old doctrines of salvation by grace, of eternal and unconditional predestination, of election, of resurrection, of the perseverance of the saints. From time to time each of us will come in contact, in spiritual conversation, with these folks of like mind. There is much good for our souls and much glory to God to be gotten from fellowship with them.

For when our blessed Lord returns to gather his sheep together, he will gather them from every kindred, tribe, and tongue, from every church, both large and small, from every race and clan. And there will be no more division, but one elect, predestinated from the foundation of the world to everlasting glory, praising him, Father, Son, and Holy Ghost, from whom proceedeth wisdom and peace everlasting. May the God of all grace have mercy upon us all and turn our minds from the carnality of our own minds to the unspeakable riches of the Kingdom of Heaven. HENRY TOWNSEND, JR.

Box 275, San Juan, Texas

MR. G. M. TAYLOR, DEAR BROTHER IN HOPE OF MERCY: We received your welcome letter and always glad to hear from the people that Jesus Christ died for whether I am one or not. Sometimes I do feel to know that I do love

the people of God. We have never met in the flesh, but I hope and believe we are brothers in the spirit.

Dear brother, I am going to give you a text and let you ponder over it. I have tried to preach from it a time or two and it might be that I have preached from it instead of preaching. You will find this in Deut. 32 beginning with the first verse: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Now he assigns the reason; "Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect." This is supposed to be the song of Moses to the children of Israel. This rock is Jesus and his work was a perfect work. Righteousness is the habitation of his throne. When God spake through the mouth of the prophets it was for some one to hear, and he did not speak to deaf, dumb and blind people. He speaks to people that have ears to hear and hearts to understand, so this is the earth under consideration, is his people and God speaking through the mouth of the prophet, Moses, said, "My doctrine shall drop as the rain, my speech shall distil as the dew." We know that rain on dead grass will cause it to rot quicker, but if there is life in that grass it causes it to spring up and come forth which shows the glory of God. This live grass is typical of God's children. When the little under-shepherd (the preacher) is permitted or allowed to speak of the wonderful works of God, it is the doctrine of God our Savior. Therefore, it comes from God to feed his children here below. That is the bread of heaven, that is the water of life, and it flows out from Jerusalem just as our Savior intends

for it to flow.

My dear brother, I do not know that I ever made a failure in my life, but I just manifest what is already there so I am a failure to begin with. I do know the little servant has to be given what to speak, and when the good Lord opens up his understanding then these showers are falling upon the live grass. It seemed though that the grass was dead so the live grass is God's people. Have you not been in a dormant state and did not think there was anything for you, and when the preacher would be given a gift of understanding it made you come to life and rejoice in God your Savior? Do you not feel many times that God has deserted you, and you mourn and pine and sigh for the return of the Holy Spirit, and then you cry like one of old, "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." It seems like he has forsaken us. How soon though when he returns, as it were, that grass comes forth in adulation and praise. A child of grace has to be fed just like the new born babe. When the little babe is born about the first thing it does is to cry. It shows there is life. Likewise the little spiritual child cries to his heavenly parent.

When the little child is born of the flesh, though it may be asleep, the mother of the babe can tell it is hungry by the sensation in the breast, likewise our blessed Savior can tell when his children need food, and he gives them food at the right time. He said he would never leave nor forsake them. He promised to be with them in the sixth trouble, and in the seventh he would not forsake them. This is just a part of the travel of a child of God. Yes, Jesus is the Rock in a weary land. He is the chief corner-stone, and that building was not complete without the

corner-stone. He is the cap-stone of our salvation.

Dear brother, I have never been satisfied with my preaching. Many has been the time when I have said some things that may be I should not have said, and left unsaid things that may be I should have said, but I have not shunned to declare the whole counsel of God. I have been preaching or trying to preach, for fifty years this month and I still have not learned to preach. I am just as dependent upon the independent God as I was when I first began to preach fifty years ago. You said you met a certain preacher in Texas. I do not think he was our kind. Four years ago I knew all the sound Baptist preachers in Texas. There are six Associations there and I know almost all of the preachers but I do not know of this man.

Please look over my mistakes for there are many. You have my consent to do as you wish with this letter. If you wish you can send it to the *Signs of the Times*. This is to the household of faith. If there be a crumb of food in it give God the praise. If you have a mind write me again. I am in such bad health that I cannot go on long trips any more. May God bless and keep you all the way is my humble desire. I have been in Hopewell Association in Alabama and would surely like to go again but I am getting very feeble physically. Only wife and I at home and we are getting old. I know Elders Brock and Griffin of Ala. I also know Elder Lambert. These are fine brethren. I bid you good night. In love for the truth's sake. Remember us when it goes well with you.

(Elder) JAMES B. REID and WIFE

Route 1, Box 2 D, Ione, Cal.

DEAR ELDER DODSON: After a little delay I am sending my subscription for another year to the *Signs of the Times*

which is a source of comfort to me. For several years at a time the *Signs* has been the only preaching I received for my church privileges have been few in the thirty-eight years that I have had a name among the Old Baptists of the predestinarian faith and order. The Old Faith Contender and many other good sound articles and books I have accumulated are a great comfort to me which never grow old. The editorials and other articles written by the Elders feed my hungry soul, if indeed I know anything about it all, and all other letters published are good. The May issue is indeed laden with good substantial food for a hungry soul. The dear Lord has his way with me, and he will give comfort wherever one may be. His eyes are beholding everything, both the good and the evil. I cannot say anything good of myself, but can say I am a poor sinner saved by grace if saved at all. I still seek more evidence to know if I am one of his chosen elect.

When I read about your illness and operations I felt so sad and my deep sympathy was for you and I tried to pray in my weak way for your recovery. I know what it is to be afflicted with severe illness, also operations. The last six months my husband and I have had a miserable time. He had pneumonia and peritonitis in a serious way and finally had to be operated on again in March. I suffered broken bones and a badly dislocated left ankle in Dec. and am just now able to get around slowly without the aid of crutches. My suffering was great, but bless the dear Lord who has been merciful to this poor sinner which I do not deserve. He knows all our pains and I do not believe we will suffer one too many. His body nailed and torn died on the cross and God's holy law was satisfied. He paid our debts and bore our sins. What a scene of matchless grace for poor

miserable sinners, so helpless, trusting and hoping in him.

I sincerely hope your recovery and strength will continue, and the Lord bless you to be able to continue your work as Editor of the wonderful paper *Signs of the Times*, and may you be enabled to write many more editorials. Of the books I have I do prize three, (though all are good) Elder Durand's "Fragments," "Predestination," and "Musing in Green Pastures," along with the blessed book, the Bible. In Christian love, feeling the least of all the dear saints whom God has chosen before the foundation of the world.

(Mrs.) MABEL LINDSEY

1670 Gaither St., Memphis, Tenn.

DEAR BROTHER DODSON: I do enjoy reading the letters in the *Signs* from the different brothers and sisters which give me so much comfort. Of course I know I am not worthy to think upon His dear name which is above all names, the God of heaven and earth who knows all things and upholds all things by the word of his power for we know there is no power but of God, and the powers that be are ordained of God who speaks and it is done, commands and it stands fast as he said, "as I have thought so shall it come to pass," ever knowing what has taken place and will take place. All wise and ever to be adored thou art God who makes the rain to fall on the just as well as the unjust; who purged our sins by himself and sat down at the right hand of His Majesty on high for ever and ever. "Surely as I have thought, so shall it come to pass." "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?" Do you not see how beautiful this is when one is made to see a portion of it as I hope I have at times. We know the ways of the Lord are as much

higher than our ways as the heaven is above the earth, but as we journey along here we desire to learn and are anxious to know more and more of his goodness. As it is written "Blessed are they which do hunger and thirst after righteousness: for they *shall* be filled," no may about it. Are we not glad that this is a certain fact, that there is no condition on the part of man who is as helpless as a new born babe. So we see when God said let there be light there was light, and the things that are to be done will be done. His doctrine drops as the rain upon the grass and accomplishes the things it is intended to do which is food to his little ones.

This food must come down from the Lord of hosts otherwise we are not fed properly. So we see and know it is not voluntary hunger, but we are made to hunger and thirst after the living food and God brings that about with his loving kindness. God is love, and by his loving kindness he draws his children to him. He is the good shepherd of the sheep. He calls and they answer. he knows them by name and they know him, a stranger they will not follow, and there is no may be about that either for it is written, "My sheep hear my voice, and I know them, and they follow me." He maketh them to lie down in green pastures by the still waters; he watches over them and keeps them by the word of his power. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Sometimes I wonder if we are not living in the last days, but that is governed by God and we should not be uneasy about it. Of course we are here in a wicked world as the wheat and tares grow up together, so when harvest time comes the separation will be made, the wheat will be put in the garner and the tares will be destroyed. Let us be submissive to what comes our way and realize the Lord rules in

heaven and earth, and we cannot question him about one thing. I did not intend to write this much when I began. I hope everything goes well with you and all the staff of the *Signs*. I need your prayers, please remember me. Unworthily yours.

HERBERT R. PRINCE

209 West Pine St., Palestine, Texas

DEAR BROTHER DODSON: For some time I have been impressed to write you another letter, but have put it off until a dear mother in Israel asked me to send in her subscription to the *Signs*. I am glad to read of your improvement in health and thankful that you have resumed your work with the *Signs*. I am sure that all the readers appreciated the work done by your able assistant while you were ill. I first learned of it while I was visiting in the homes of my sister and niece, Sisters Grace and Helen Jones, and Dr. B. F. Jordan (my brother) of Hollywood, Cal. We were all gravely concerned about your condition. I had just come back to Grace's after nine days in the hospital following an operation, but I was soon up and taking walks. It was so wonderful to be with my folks again, I had no worries or responsibilities and gained strength rapidly. I will never forget my first trip to California. Grace, Helen and Doctor and wife took me on several nice trips and drives in that section of the state. My soul was thrilled with the beautiful scenery—the handiwork of our God. The green hills, (in winter) the rocky mountains, some snow capped, fertile irrigated valleys where grew citrus fruits, nuts, vineyards and winter crops, and the Pacific Ocean. I enjoyed the palms and other green trees, and beautiful flowers in the yards and along the highways. Even learned to see beauty in the desert with its various forms of cactus and small shrubs.

I attended church with them every

meeting day except the Sunday I was in the hospital. I found the members of this church to be a friendly group of Primitive Baptists from many different states. I enjoyed being with them as they know how to treat a stranger in their midst. Their Pastor, Elder O. F. Dearing, is a meek and humble servant of God who is loved and respected by all. If I am any judge I heard sound doctrine preached from the pulpit. I saw all the rest of my close relatives—another brother, nieces, nephews and cousins—and was entertained in some of their homes. But the sweetest of memories were the days after receiving the *Signs*, or after meetings when Grace, Helen, Doctor and wife and I discussed the sermons and articles in the *Signs*, and communed together in Spirit, rejoicing in the evidences of our hopes and discussing the hidden mysteries of God which are revealed to his little ones for we are kindred in the Spirit as well as in the flesh. They all want me to make my future home in California. I long to be near them but somehow feel that my work is not yet finished in Texas. I feel that if God has a work for me there he will show me the way just as he did all of them.

Twenty-five years ago I was impressed from above to get my letter from Iowa and place it in a Primitive Baptist church near here. I loved these dear people and the doctrine they believed and preached, being a stranger I wondered if they would accept me. About this time a dear father in Israel, the clerk of Holly Spring Church, asked me why I did not get my letter and unite with the church. To relieve my heavy burden I sent for my letter and they took me in. There my membership will stay until God impresses me to move it. Though we are few in numbers, we cannot give up the old church, and hold services during the summer months as often as we can.

This spring and summer I have been blessed to attend church somewhere nearly every Sunday. The sermons give me food and strength to go on, and I am made to rejoice and thank God for his goodness to me. I have attended all of the five 3-day union meetings that have been held this summer in the Union Association and hope to attend more of them. I am glad to report that love, unity and sweet fellowship prevailed throughout. The attendance has been good everywhere. Some of the churches could not hold all who attended on Sundays. The singing was melodious, being sung with spirit. The preaching was harmonious—the solid doctrine of God which feeds the hungry souls who come for this food. I have witnessed the ordinance of baptism to one each at three different meetings. It is a beautiful sight to see one of God's little ones go home to his friends, to take up his cross and follow the meek and lowly Lamb of God through evil as well as good report. Baptism is the answer of a good conscience toward God. The burial signifies there has been a death—a separation from the things of this world—the raising up is a symbol of the resurrection, and the child of God certainly walks in a newness of life for a season, the old burden is gone.

It will soon be forty years since I was buried in the liquid grave. Time has wrought many changes since that happy day. I seem to pause for a moment on a hilltop and look back through the years at the path I have trodden. It has not been a flowery bed of ease. I can but give thanks to God for his kindness and mercy towards me all the day long. I can see how he has led me past many unseen pitfalls and snares during the days of my young womanhood. Sometimes the path was rough and stony, and I stumbled and would have fallen over the cliff, but the arms of my blessed Savior closed around me,

and lifted me up, and placed my feet on solid ground. Between the hills I see several beautiful green pastures where I fed to my hearts content and lay down by the still waters while I chewed the cud and digested the food. My Lord has safely led me through the deep waters and across the hot burning sands, but the heat only burned out the dross and I could appreciate the showers of rain far better than before. We cannot appreciate our blessings as we should without sorrows and troubles.

When young I dreaded the chastening rod for it hurt my pride, but through suffering we learn obedience and the flesh is subdued by the Spirit. That is why David could say, "Thy rod and thy staff they comfort me." We know when we feel the rod that we are the children of God as he only chasteneth those he loves—his children. We cannot walk by ourselves, we are lame and halt and must lean upon the staff—our precious Lord and Master—as we walk by faith. He is our strength and guide.

While on this hilltop I turn my eyes to the setting of the sun. I cannot see the ground in front of me. It is covered by a mist or fog, and I know not how soon I will be down in a deep valley crying for God to deliver me from the valley of this death. But now my eyes are fastened upon that beautiful sunset, the various hues of color in the sky thrill my soul, the beautiful promises of God in that world beyond enthrall me. I hope some day to realize the fulness of their beauty through the shed blood of our blessed Lord and Master, Jesus Christ.

Elder Dodson, Sister Grace gave me one of her copies of "Showers of Rain" which I appreciate very much when in the proper spirit. You may send me a copy of one of the other publications you give for premiums for new subscriptions, the one you have the most of. I

know both are good reading or you would not give them as premiums.

I promised Grace if I ever wrote another letter to the *Signs* I would reveal my identity. I have given excuses in the past but now have no more to render. I thank you for your kind cooperation in the past and apologize for any inconvenience I may have caused you or your helpers by withholding my name and address.

"I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross.

Jesus my God, I know his name,
His name is all my trust,
Nor will he put my soul to shame,
Nor let my hope be lost.

Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands
Till the decisive hour.

Then will he own my worthless name
Before his Father's face,
And in the New Jerusalem
Appoint my soul a place."

Your little sister from Texas.

(Mrs.) VELMA JORDAN FRENCH
(Many of our readers will no doubt be glad to learn the identity of our "Little Sister from Texas" whose letters have been most interesting. R. L. D.)

Geneva, Ala.

DEAR HOUSEHOLD OF FAITH: During my illness I feel that I have been taught in a clearer more explicit way the truth that "tribulation worketh patience; and patience, experience; and experience, hope." (Rom. 5:1-5) Truly we owe everything to Him and without him we are nothing. It seems that I can see him in the shining light, the rippling of the waters, the twinkling of the stars and the movement of each atom, molecule and satellite. Most assuredly he unfolds

each event, age and purpose. What a masterly hand it is directing you and me in every change and course. Truly our pains, distresses, trials, temptations and tribulations teach us that we are frail mortals without his directing shield. What a great friend is he indeed. One who will never, no never forsake. Be with thee in sorrows, pains and disappointments.

As a whole we feel that we have been wonderfully blessed this year in our Association. There have been several additions by baptism, much improvements made in our buildings, and peace and harmony prevailed generally for which we hope we are thankful. Our communion meetings have been soul stirring and the district meetings good. Elder J. W. McLeod preached the introductory sermon at the First District of the Western Primitive at Mt. Gilead, and the following also preached ably as well to our comfort and edification. Friday P.M. Elders J. J. Smith and E. R. Sorrells; Saturday A.M. G. B. Hicks and W. D. Griffin; Saturday P.M. C. H. Byrd and J. J. Collins; Sunday A.M. W. D. Griffin and F. A. Collins. It was indeed a blessing to have Elders McLeod and Griffin come preaching by grace and love the fundamental principles of salvation. May peace, love and unity abound everywhere in Zion. Yours in bonds of love.

(Elder) J. J. COLLINS

Box 2292, Roanoke, Va.

SIGNS OF THE TIMES, DEAR EDITOR: I am enclosing check to renew my subscription for two years. I noticed your words of thanks in the May issue, and as I thought of the love of God to his children I also thought of the children's love for their God and Father. I know I do not know as I feel I would like to know. To desire to do right and to know what is right is something to consider. I very often think of Jesus' words

to his disciples when they went fishing, "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." John 21:9 They had, at his command by fishing on the right side of the ship, caught many fish, but did they dine on what they caught even at the Lord's command? "Jesus saith unto them, Come and dine." It seems to me the only time we come is at his command. He draws us near by his love and we dine only on what he has done, what he has prepared. We rejoice in him only. He is the way, the truth and the life, and we are by reason of this glorious truth thankful to him. I also like to think of Peter's answer to Jesus when he said unto him the third time, "Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee." Although this is usually termed as speaking to preachers only, there is some consolation in it to me, especially the answer the disciple made, as well as the commands and questions of Jesus. Job also declared something that goes through and deep into my heart at times, "Then Job answered the Lord, and said, I know thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." My thought was, after Job had traveled to this point he then made this answer to the Lord.

In thinking of Jesus keeping the law to a jot and tittle for us, he fulfilled it but he said, "I am not come to destroy it," and in thinking of his leading, guiding and teaching his children I am glad of their experience, but we cannot experiment with his work. We experience, we are taught of God, but we cannot take hold of and try these things out. It does take hold upon us and we are made to observe these teach-

ings of his hand because being taught of God is to learn who he is and to rejoice in him. We learn something but how to perform I find not. We suffer, we endure, we go in the race set before us by reason of his suffering, his endurance and his running because he is before us and has accomplished that which we are unable to do.

I only intended to say I was renewing my subscription. It seems I cannot avoid expressing my feelings in part. I hope this will not be amiss and of no harm. I trust your charity in heart will bear with me. Hope you are recovering nicely and will soon be well again. Humbly.

(Mrs.) CATHERINE A. HOUCHINS

DEAREST NELL: In reply to the questions, "Who am I? What am I? Why am I? and What for?" I presume they are to be understood and answered in a spiritual sense; so in answer to your first question, "Who am I?" I must answer, I feel that I am the chief of sinners. "I was shapen in iniquity; and in sin did my mother conceive me." A natural man, of the earth earthy. Deserving God's wrath, yet imploring his love and forgiveness, and as he only can save such sinners as I, hoping I may find favor in his sight, *not* for works of righteousness which I have ever done, but through free unmerited grace, "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." (There is no boasting in His kingdom.) If I have received this wonderful gift of his love, then I must have been born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." A spiritual birth. If this be so then I may say I am;

"A child of Jehovah, a subject of grace,
I'm of the seed royal—a dignified race;

An heir of salvation, redeemed with blood,
I'll own my relation, my Father is God.

He loved me of old, and he loveth me still;
Before the creation he gave me by will,
A portion worth more than the Indies of gold,
Which cannot be wasted, nor mortgaged, nor sold.

He gave me a Surety, a covenant Head,
To live in my name, and to die in my stead;
He gave me a righteousness wholly divine,
And viewed all the merits of Jesus as mine.

He gave a Preceptor infallibly wise,
And treasures of grace, to be sent in supplies;
Yea, all that I ask for, my Father hath given
To help me on earth, and to crown me in heaven.

He gave me a will to accept what he gave,
Though I was averse to his purpose to save;
He wrote in his will my repentance and faith,
And all my enjoyments for life and for death.

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

My cross and my crown are both willed by my
God,
He swore to his will, and then sealed it with
blood;

'Tis proved by the Spirit, the witness within,
'Tis mine to inherit, I'll glory begin."

As to question number two "What am I?" I must say like one of old, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" I feel that I am merely a weak, helpless worm of the dust in His sight. Dependent as a little babe upon my dear heavenly Father for all I have and all I am, and all I ever hope to be or become. Only a little child in understanding and strength, unable even to cry to him in my distress without his help, but comforted to know that "of such is the kingdom of heaven." I am made to rejoice in my infirmities, feeling that it is to the weak and trembling he shows his tender care.

In answer to question number three, "Why am I," I can only answer because

it seemed good in his sight. "I am" for the same reason that the worlds were created; the planets placed in the firmament; the sea rolling restlessly from shore to shore; the beasts of the woods and fields roaming about at their pleasure, and all other created things. For the same reason that Daniel, David, Paul, Pharaoh or even the evil one we call Satan were placed upon this earth, and that good and evil both exist. All because "so it seemed good in his sight."

In answer to question four, "What for?" For his pleasure. We are told in Rev. 4:11 "for thou hast created all things, and for thy pleasure they are and were created." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." So I conclude that I too am among the all things created for their good—in some way which I am not permitted to understand—and His glory; and I long to serve him faithfully and submissively in whatever station he sees fit to place me, while he wishes me to serve him here, and then hear the joyful call, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

(Mrs.) ADELA PRICE JONES
June 7, 1919.

(The foregoing article was submitted by the daughter of our late Sister Jones, Miss Vesta M. Jones, 1 Edgewood Park, New Rochelle, N. Y.)

Memphis, Tenn.

DEAR ELDER DODSON: We regret being slow in remitting for our paper for we love the contents of this paper above any of its kind and hope to always be able to take it. Our life is a mixture of joys and sorrows as we journey along. So many tried experiences we undergo, and like John we often wonder and ask is this the way or do we look for another; and like John we are so gra-

ciously shown again these things. Life is so filled with many cares that crowd out better things; no time to read or think, but the thought came with the writing of these words, that the devil and all his assistants are not able to hinder God's little ones from getting every crumb that falls for them. If not restrained we would be striving to get our brethren's crumb also. Do we not see the perfection of God's work? In Christ all fulness dwells, our joys and comforts are all treasured up in Jesus and he supplies all our needs. He says *I will and you shall* and in these shall lies all our sufferings also. Ye shall suffer for my name's sake. If ye would reign with him in glory ye shall also suffer with him. The wills and shalls of God set our feet upon the Rock, (if we be one of his children) and establishes our goings. We had no part in this great preparation and we have no power to walk in the way, (of our own) it must be given us of the Father. When Peter declared, "Thou art the Christ, the Son of the living God," "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The battle is not to the strong or to the mighty, but to those who fear the Lord and trust in his name. Oh, that I knew I have done that, yet that would do away with our hope and it cannot be for the scripture tells us we are saved by hope. So may God who is rich in mercy renew our hope from time to time and cause us to trust in saving grace and hold firm to the end.

I am enclosing an extra dollar to use as you see fit, wish it could be more. I hope it will be God's will to uphold this dear paper to the praise and honor of his name, and to the comfort of his children that are scattered over this world. We beg an interest in your prayers, when at the throne of grace,

that we be kept by the power of God, ready to be revealed in the last time.
Unworthily,

(Mrs.) LUTHER CAMPBELL

Arkansas City, Ark.

DEAR BROTHER DODSON: "And it came to pass." No event since time was declared has been a happen so, or by chance system with the Maker of everything, or from the beginning or dawn of time down to the present 1950, and which now is no older than in the beginning. The cycle of time has run its course, and my subscription to the *Signs* has run out or is expiring. I am enclosing funds to renew for two years and the balance may be applied as you see fit. I do not want to miss a single copy as each one is full of gospel truth. Seemingly each writer and article governed by the divine hand of providence; meat and raiment to the hungering, famishing souls of the saints from the most high God, and may there never be a time when all the household of faith cannot find comfort through the columns of the *Signs*, and that it still can continue on governed by that everlasting covenant of love and truth.

May the love of God continue to guide, direct and watch over all the humble saints with that manifestation of his merciful love. Your very unworthy brother.

BEN PARRISH

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NEW YEAR'S GREETING

The subjects of love, mercy and grace have been consecutively employed in our *greetings* for the past three years. This year we have selected *faith* for our subject. We are told that without faith it is impossible to please God. This emphasizes the importance and value of faith. It is not an earthly product which can be produced or manufactured by the wisdom of this world. No, not even all the *theologians, evangelists* and *preachers* of our time combined can impart the least particle of faith to a poor hell-deserving sinner. Since it is the gift of God, it must come down from above, from the "Father of lights, with whom is no variableness, neither shadow of turning." This is very definitely one of those good and perfect gifts which God himself bestows upon those for whom it was designed. How mysterious is faith! It is declared to be "the substance of things hoped for, the evidence of things not seen." It is "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Abel

possessed this faith when he "offered unto God a more excellent sacrifice than Cain." Enoch had it when he walked with God and was translated that he should not see death. It was by faith that Noah, "being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." God gave this faith to Abraham "when he was called to go out into a place which he should after receive for an inheritance,****and he went out, not knowing whither he went." The record is that "he looked for a city which hath foundations, whose builder and maker is God." The parents of Moses were in possession of this faith when he was born, and seeing that he was a proper child, they were not afraid of the king's commandment, and hid him three months. It was by this same faith that Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." It was by faith the children of Israel endured during their sojourn in Egypt and passed through the Red Sea as by dry land.

In the eleventh chapter of Hebrews the apostle continues to enumerate those who, down through the ages of time, walked by faith, and then in the twelfth chapter he speaks of them as being "so great a cloud of witnesses." We like to think of this "great cloud of witnesses" as composing an innumerable company of saints who passed this way during the centuries preceding the coming of our Lord and Savior Jesus Christ in

the flesh. The apostle says, "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." We are persuaded that God's children here in this sin-cursed world are often heavy laden with many weights of sin, which easily beset them, and they need to lay them aside and run with patience the race that is set before them. In running the race that is set before them, they are reminded to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." This can only be done by looking unto Jesus the author and finisher of their faith. We are told that it was for the joy that was set before him that he endured the cross, despising the shame, and is set down at the right hand of the throne of God. This means to us that his bride, who fell in Adam and became separated from him by reason of sin, was to be fully restored and be all fair, with no spot, wrinkle or any such thing, by and through his sufferings, death and resurrection. When we are blessed with faith to look beyond the things which are seen, which are contrary to our spiritual life, and can "lay hold upon the hope set before us: Which hope 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," we can then take courage and press on toward the mark of the prize of our high calling as it is Christ. Paul said, "Therefore being justified by faith, we

have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." We also like that portion of the word where the apostle says, "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." It is only by the workings of the Holy Spirit that we are enabled to hope that we are among those whom God foreknew and predestinated to be conformed to the image of his dear Son, and then we can rejoice and feed upon the strong-meat doctrine of the apostle where he says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Again, Paul says in Hebrews 11:6, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Jesus said, "No man can come to me, except the Father which hath sent me draw him." Therefore, we must conclude that no man can come unto God, verily believing that he is God, and that he is a rewarder of them that diligently seek him, except by faith in the shed blood of the blessed Lamb of God, who was verily foreordained, before the foundations of the earth were laid or the morning stars sang together, to come in the fulness of time and make atonement for the sins of his people. In or-

der for one to come to God acceptably, he *must* irrevocably, unconditionally and absolutely believe that all things are possible with Him who had the wisdom, power and love to provide salvation by and through his Son. God himself spake by the mouth of the prophet Isaiah, saying, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour." It was his arm that brought salvation. He that cometh to God, then, must believe this, and must believe that he is able to do exceeding abundantly above all that we may ask or think. Such an one must be taught that it is by the work of God that we believe on him whom he hath sent. John said "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." One must, therefore, first be born of God in order to believe that he is verily God, with all that his name implies. We can but believe that however weak in understanding of doctrinal points a babe in Christ may be, that he comes into the world of the Lord Jesus Christ with the knowledge and firm conviction in his very soul that God's sovereignty extends over all worlds, principalities and powers, both visible and invisible, and that as Nebuchadnezzar so wonderfully declared, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" When one is born of God he is given a new nature, one that hungers and thirsts after the righteousness of God, and he

will long for the crumbs which fall from his Master's table. Being first taught that there is help in none other, he looks to God and him alone to supply all his needs.

To quote the apostle Paul once more, he says, "We walk by faith, not by sight." This has been brought home to us almost innumerable times during the past more than forty years as a member of the visible church and our experience in the ministry of more than a quarter of a century. How oft have we endeavored to make plans and map out the course of our life, only to be hedged in and about us with hewn stone, and made to know that man may propose, but it is God who disposes and executes. Surely, it is not in man that walketh to direct his steps. One does not hear his voice, saying, "Be still, and know that I am God," until he has beheld the works of the Lord and seen what desolation he hath wrought in the earth. But it is this same God who gives us to see in him "our refuge and strength, a very present help in trouble. Therefore (says the Psalmist) will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Such an one as this lives or walks by faith, and he is enabled to drink of the river, the streams whereof shall make glad the city of God. He beholds that God is in the midst of this city, and that out of her, the perfection of beauty he hath shined. He then sees that most wonderful sight which Isaiah described when he said, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall

gallant ship pass thereby." It is good, indeed, when we can "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

In addressing the household of faith on the subject of faith, such a treatise would be woefully incomplete and lacking; it would seem to us, unless it emphasized some of the experiences of Abraham, who was called the father of the faithful. Ever since we could remember, we have heard the faith of Abraham spoken of, that "he staggered not at the promise of God," etc. and it was not until recently, while studying about him in the book of Genesis that we discovered how weak he was in faith, at times. When he and Sarah entered Egypt, knowing that she was a fair woman, he was afraid the Egyptians would slay him if he told them that she was his wife, and therefore he said unto her, "Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee." Sarah was taken into Pharaoh's house and commended before him, but God plagued Pharaoh and his house that he should not touch her, and they both went on their way unharmed. It was this same Abraham who manifested exceeding great faith in offering his son, Isaac, on another occasion, as he sojourned in Gerar, said of Sarah his wife, "She is my sister: and Abimelech king of Gerar sent and took Sarah." In this instance, God revealed to Abimelech in a dream that Sarah was Abraham's wife, and commanded him to "restore the man his wife." There is a saying to the effect that "Misery likes company," and it may be that some of our readers, when they reach the point that their faith is almost gone, can take courage, seeing that they are only treading the path which our fathers have trod. While tra-

veling over the sea of life, we may experience seasons like Paul, when he said for fourteen days they were overwhelmed with clouds and rain, with not a single ray of light, nevertheless God's promise was sure, and there was no loss of life, even though the ship was destroyed. It is good to have brought to our minds the blessed assurance that God is faithful, "who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The world has been passing through perilous times, and as we stand upon the threshold of this New Year, gazing out upon an unknown horizon, it is good to take refuge in that God who in the beginning created the heaven and the earth, who hath made the universe with all that it contains, which our finite minds cannot grasp, neither comprehend, and commit ourselves into his care and keeping, being assured that he is still at the helm and that "he that keepeth Israel shall neither slumber nor sleep." It is truly "he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble." Isa. 40:22-24. Truly, our God upholds all things by the word of his power; he speaks and it is done, he commands and it stands fast, and not a single shaft shall hit, 'till the God of love sees fit. Not a sparrow shall fall without him, and his people have been assured that they are of much more value than many sparrows.

We greet our readers in the hope that we may all dwell in the secret place of the most High and abide under the shadow of the wing of the Almighty, that he will enable us to give thanks unto him for that faith which is spoken of throughout the world and, finally when we shall no longer need the staff of faith to lean upon here below, may he bid us to depart in peace and enter into the joys of our Lord, is our prayer for Jesus' sake. Amen.

R. L. D.

THAT WHICH ABOUND

My experience teaches me that there is such a thing as being bound. I believe and hope that I have been taught of God that what he binds he must untie if it is ever united. I do not have any desire to know anything about one of these little gods that tries to tie one of their subjects, nor that binds and leaves the loosening to the tied or to another.

In this experience I have been bound. I have not been nearly bound. I have had to wait until my captor was ready to loose me. It has been hard to wait. I have had times that I would try to loose the cutting, binding cords, but all I have done has not enabled me to become free. In this bound condition I have thought upon fair days of the past when I was blessed with freedom, and I have longed for a return of those days. I have tried to bring them about; I have tried to return to them; I have told myself that I would be free by my efforts, but none of my efforts, prayers (so-called), or resolutions, have availed me anything.

Our editor has wondered at my writing. He has often spoken to others that I was apt at getting in my editorials. I have wondered if he knew my feelings when I would hear of his commendatory remarks about my efforts with the pen. I have not desired eulogies

from my readers for what I have written. I have been glad when a poor downcast soul was comforted by my writing, as I have been made glad when my efforts in the pulpit were comforting. But I hope that I have felt and known for myself that all worthwhile writing, all my preaching, together with all other profitable labor in the kingdom was a gift of God. I would have conveyed that to one and all of you could I have done so. I had felt for years—even as long as I had had an impression to preach—a longing desire to write about the wonderful things contained in the will of God. I would not be honest if I did not tell you that oftentimes the feeling to write has been so strong that I have had to lay aside the pursuit of the day and write. Many times this writing has been presented to me as sweetly and with as much comfort as my preaching. I trust that I have been exalted above vain and transitory things to praise my Maker for so great salvation. Would I be called vain to tell you, dear ones, that I have not known long periods when something was not given me to write about? And I certainly would not want to give you the idea that I think all that I have written is of the Lord. No, no, not that, but I would tell you, that if I have been called to preach his unsearchable riches, that I have been called to write them, for my experience has been an impression to write as long as I have had one to speak in his great name.

I have known long dry barren times in preaching; I have known what it was to be closed and bound in such a way that I could not say one word in the pulpit, but to have my mind bound that I could not write was something new to me. I have sat down at my typewriter and stared at the sheet of paper; I have done that many times in the last several weeks, finally having to put the cover back on the machine

in the greatest sorrow a poor sinner ever knows.

Experience may not appeal to you dear one, but it is important to me. In this great darkness that came over me I was in trouble. I wanted to be out of it; I wanted to be free as I had been in the past to write to those that I loved; I struggled in my bounds; I even got so far down in despair that I wondered if the Lord was teaching me that it had all been of the flesh from beginning to end. I would roll in my bed at night and in my feebleness of soul would beseech the Lord to remove the barrier from before me. Nothing availed me any relief. But just the other night a welcome relief flooded my poor downcast soul. My sadness was turned to joy for I feel to hope that I was blessed to witness with Paul that "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." I was given to view my bound condition and then to feel the abounding of the Lord.

This abounding is a wonderful thing. All of the abounding of grace is in the hand of the Lord. I did not have an experience of works in this matter but an experience of grace. I did not find myself contributing anything to the abounding of my deliverance. My whole life was brought before me. It is my hope that I lived over again the way that I have been brought. It seemed that I saw myself dead in sin—actually knew something about the abounding of sin to a death in sin. As far as the result produced I was given to see that sin abounded in Adam's case to bring death to all his posterity, but I trust that I felt in my very life and existence, an experience of this abounding of sin. I do not have a stone to cast at those simple souls that declare they can cast sin from them; they say that they are not subject to its ravages from time to time. They are to be

pitied instead of censored, for it is sure evidence that they know nothing of the experience of a poor sinner. If, as I sometimes hear, the child of God now knows nothing of the abounding of sin, I must acknowledge that I am not in the children-of-God class yet. I find yet that sin abounds in me; I find that I am not able to cast it off; I find another law in my members that is warring against the law of my mind.

As my companion lay sleeping I wondered at this abounding of sin. I know that I am not able to keep from sinning. I do believe that I would if I could. Somehow (and yet, if I am the Lord's, one how) I have a principle in me that hates sin, and that I would be free from its ravages and encumbrances. Truly, as I lay contemplating the abounding of sin and that of grace, I did not have any desire to contribute to its abounding. I do not have any desire to continue in sin that grace may abound. I travelled with the Apostle Paul in his treatise upon that. By the inspiration of Jehovah God he declared that sin abounded unto death; that where it abounded grace did much more abound. Nor why did Paul take up the objection that is sometimes brought into the picture? He asks the question, What shall we say then? Since it is true that sin abounded, and that where it abounded, grace did much more abound, shall we continue in sin that grace may abound? I have heard the 'God forbid' trodden under foot many times. In the stillness of night I went over the times that I have heard brethren use excuses about sin. It seemed to me that they intended to convey that the same fountain sent forth sin abounding and grace abounding. If this is what it takes to be an Old Baptist, I acknowledged to God that I was not one, and now, as I relate to you my night experience, I reiterate that my desire is to acknowledge all my sins as mine, flowing from

a corrupt fountain, and that all my righteousness is of the Lord.

Now grace reigned by Jesus Christ in his personal ministry and death unto eternal life, but we must experience that reigning in our lives. Sin did reign in one, Adam, to death, but we must feel in our lives something of that terrible reign; and we must feel in our daily experience the reigning of grace. Sin abounded to death. It did not stop an iota short of plunging or bringing death. It did not abound close by for some, all the way for others, not at all for some, but it abounded all the way for all alike. Grace reigned unto eternal life. There is not any difference in the reigning and the abounding. It abounded all the way for the whole family of God.

Eternal life is something that the children of God have now. It is not enough to say that we have it in prospect; it is not enough that the Lord will come and marry his chosen after awhile; she is the bride now. As the bride of Jesus she has every good and perfect gift abounding to her. For anything to abound it must be started by a power sufficient to cause the abounding. This abounding grace is from God to us. As we did not need, and certainly did not get, any assistance from God in sin abounding in us to death, so, also, God does not need, nor get, any help from us to cause grace to abound to eternal life.

It may be that there is more than one kind of grace, but if so, the scriptures are silent about it. Men talk, it is true about two graces, one that saves us and one that we "let save us" but they do not find that in the Bible. That dear book tells about the abounding grace of God, but is as silent as the cemetery about a grace that we poor sinners cause or let abound. God is able to make all grace abound toward you; that ye, always having all sufficiency in

all things, may abound to every good work (2 Cor. 9:8), and how bright and glorious the doctrine of grace becomes as Paul is lifted up into the heights of glory and shows to us the abounding work of God. If there be more than one grace God is able to make it abound towards you, but there is but one grace, *the saving grace* of the Lord, and God is able to make it abound. That word 'is' tells it all. God is now able. He has not to wait until we make him able, but this abounding is true now. If this abounding had depended on me I would not be writing to you at this time. May the dear Lord be praised that God is able to do all things; that he is able to make *all* grace abound *always* that abounding gives you *all* sufficiency in *all* things to the end that you abound in every good work. *And then some say that Old Baptists do not believe in good works.*

There is nothing that is more becoming than walking in the examples and commandments of our Redeemer, nor is there anything more dishonoring to God than for us to say that walk is produced by the will of the creature. That walk that characterizes us as children, is of God. That is life—eternal life—in action, and it is a gift of God. The things of that life are a part of that life, and it is by the things or fruits of this life that we know the possessors of the life. It is one thing to say that these people have set down on the stool of do nothing, but is something else to prove it, They are abounding to every good work, and that abounding is the direct result of grace abounding in them; they are busy adding one thing to another; they are busy in that increase that is of the Lord. baptizing, walking in ordinances, preaching, singing psalms, yea, abounding in love that comes from the constraining love of God as it abounds in them.

The gift of God is eternal life (Rom. 6:23), and grace reigned or abounded through righteousness unto eternal life by Jesus Christ (Rom. 5:21). This is all our theme; it is our chief joy while here below to meet together and speak of this wonderful gift of grace that has already abounded in the travel of Jesus from the conception in his mother's womb to the hill of Calvary, when, by the one offering, he forever perfected them that are his. The knowledge of this perfection is by the revelation of our status in him. Listen to this fulness as Paul reveals in his epistle to the Romans; "Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). And his confidence continues for that very thing, for, hear him, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." (Rom. 15:14). Paul prayed that God would fill them. He was given an answer even while praying that they were filled. This is time salvation. This is right here while we live in the flesh that God fills us with *all* joy and peace in believing, that we may *abound* in hope.

But are you wrapped up in Paul that you will not, or cannot bring any other witness? No, I am not wrapped up in Paul. I do not desire to follow man any farther than he follows Christ, but I trust that I have been covered by the robe of righteousness that wrapped up Paul and all that truly love his appearing without sin unto salvation. And in that number is still another witness that gives us an insight to our travel while here in the world. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ; grace and

peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Now let me draw in the two phases of this salvation that abounds. 1st. We receive the precious faith through the righteousness of Christ. 2nd. We receive all things pertaining to life and godliness by his divine power. Now to continue, this is not all, beside this there is something else, "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, *and abound* they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:1-8). Now 3rd; we have these things pertaining to life and godliness abounding in us. Thus, from first to last salvation is by grace abounding toward and in us.

You may call this a night time reverie or a trance, but I do not find it strange to the experience of both Paul and Peter. I saw myself, as I had been for weeks, bound in spirit and unable to move hand or foot towards extricating myself from my bounds, but while down so low I hope that the dear Lord came to my rescue and lifted me up by showing me anew the things that I had once experienced that salvation is of the Lord. Truly it is of the Lord that we live and move and have our being, and on that strong

consolation I want to live and die.

W. D. G.

RESOLUTIONS OF RESPECT

WHEREAS, our heavenly Father has taken by death from our midst our dearly beloved sister, LYDIA R. NASON, whose loyalty and devoted interests in the Oak Woods Church, and whose faithful service during her long membership endeared her to the hearts of her friends and brethren, and

WHEREAS, we have valued her zeal and faithfulness and felt the inspiration and uplift of her fellowship and her sacrifices in attending the meetings of the church and ministering to her brethren be it therefore,

RESOLVED, that we give thanks to God for the gift of Sister Nason, for the example of her unselfish life in her walk and work among us, and that we humbly bow submissive to the divine decree, and be it

RESOLVED, that we as members and friends of the Oak Woods Church of North Berwick, Maine, extend our sympathy to the bereaved relatives and that a copy of this memorial be published in the *Signs of the Times* and in the *Old Faith Contender*.

(Elder) ARNOLD H. BELLOWS, Moderator
ROSILLA B. ALLEN, Clerk

WHEREAS, our holy God in his sovereign will and unerring decree has removed from life's activity and usefulness our dearly beloved friend and sister, MRS. ALICE M. HALL, whose liberality and devotion to the church of her membership testified of her faith, and whose life exemplified by precept and example the walk of a Christian, and

WHEREAS, we have appreciated her faithfulness to the cause of Christ, and have recognized the hospitality of her home and her zeal for the truth she loved, be it therefore

RESOLVED, that we give thanks to God for the gracious gift of our departed sister whose memory we cherish, and that we bow in humble submission to the will of God, and be it

RESOLVED, that we as members and friends of the Oak Woods Church of North Berwick, Maine, extend our sympathy to the bereaved relatives and that a copy of this memorial be published in the *Signs of the Times* and in the *Old Faith Contender*.

(Elder) ARNOLD H. BELLOWS, Moderator
ROSILLA B. ALLEN, Clerk

OBITUARIES

It is with deep regret that we record the passing of SISTER NANCY JANE MATHISON COLLINS, a true mother in Israel. She was born near Abbeville, Henry Co., Ala., Nov. 29, 1860, the daughter of John A. Mathison, who gave his life for the lost cause in the war between the states, and Mary Lowe Mathison, a native of Georgia.

Sister Collins was reared by a widowed mother during the awful reconstruction era but taught well and wisely as a maiden fair and beautiful. She married E. F. Collins, Dec. 8, 1881, and to this union were born seven children of whom the following survive: Mrs. Mary McCoy, Mrs. Mandie McCoy, Elder F. A. Collins, R. L. and J. G. Collins. Her family moved to Highbluff, Geneva Co., Ala. in 1900 and shortly thereafter she was baptized into the full fellowship of Mt. Gilead Church by the late Elder J. W. Collins. She served well and faithfully as the wife of a clerk and deacon and mother of one of the outstanding Elders of the Primitive Baptist Church. She taught her children nobly and wisely and lived a life to be well emulated in the community, church and Association. Her husband was called home on Dec. 21, 1922 and from thence on she lived with her beloved son, Elder F. A. Collins. During a lingering illness the writer visited her many times and found her ever cheerful and devoted to her heavenly Maker, and desiring the welfare of the church and believers in Christ.

She passed away peacefully Dec. 1, 1949 being 89 years of age. The remains were taken to Mt. Gilead for interment where Primitive Baptists from far and wide and an immense host of relatives and friends assembled to pay their last respects. Many beautiful hymns were sung in a heavenly manner, and Elder J. J. Collins spoke from Proverbs 31: 10-31 feelingly and consolingly to the children, grandchildren, great-grandchildren, and a host of other relatives and friends. Her mortal remains were placed beneath a mound of beautiful flowers, but her spirit wended its way to the heavenly realms. Truly a great mother and quiet spirit has passed from our Association, but her noble manner and peaceful walk live on.

(Elder) J. J. COLLINS

SPECIAL REQUEST

The Post Office Department will not forward second class mail. If there is the slightest change in the address the papers are returned to us and you may fail to receive your copy. If you anticipate a change of address please advise us as soon as possible and aid in getting your paper without delay.

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each first Sunday, 11 a. m.

W. A. WILLIAMS, Pastor.

Ramah Church, Cottonwood, Ala., meets each third Sunday, 11 a. m.

J. J. COLLINS, Pastor.

Mt. Pleasant Primitive Baptist Church, located 2 miles south of Dothan, Ala., meets each second Sunday and Saturday before.

F. A. COLLINS, Pastor.

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala. Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.

H. MATT BROCK, Pastor.

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

H. MATT BROCK, Pastor.

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

O. G. CARVER, Pastor.

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

F. A. COLLINS, Pastor.

Bethlehem Church, Malvern, Ala., meets each second Sunday, 11 a. m.

J. J. COLLINS, Pastor.

Hopeful Church, Ozark, Ala., meets each fourth Saturday, 11 a. m.

J. J. COLLINS, Pastor.

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

W. D. GRIFFIN, Pastor.

Ephesus Primitive Baptist Church meets each first Sunday and Saturday before in Slocomb, Ala 11 a. m.

E. R. SORRELLS, Pastor.

New Hope Primitive Baptist Church, Slocomb, Ala., meets each first Sunday, 11 a. m.

J. J. COLLINS, Pastor.

Wrights' Creek Church, Slocomb, Ala., meets each fourth Sunday, 11 a. m.

J. J. COLLINS, Pastor.

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

H. MATT BROCK, Pastor.

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

F. A. COLLINS, Pastor.

Seclusia Predestinarian Baptist Church meets 4th Sundays, 11 a. m., 9616 South Vermont Ave., Los Angeles, Calif. H. Y. BEAUCHAMP, Pastor, 137 Chestnut Ave., Long Beach, Cal.

Bethel Church meets every third Sunday and

Saturday night before at the home of L. H. Riley, 5265 Ardelle, Stockton, Cal. For information write Elder L. L. WILSON, 2627 North Tulare St., Bakersfield, Cal.

The Old School or Predestinarian Baptists meet for worship on fifth Sundays at 2:30 p. m., second floor Pythian Temple Building, 1012 Ninth St., N. W., Washington, D. C. Elder John D. Wood, Minister. For information write FRANK T. SIMPKINS, Sr., 5214 Harper St., Dillon Park, Washington 19, D. C.

Meetings are held each first Sunday and Saturday before at Little Flock Church, S.W. 29th Ave., and 6th St., Miami, Fla. We extend an invitation to any interested to visit us.

(Mrs.) J. M. FUTCH

7005 S.W. 21st St., Miami, Fla.

Salem Primitive Baptist Church meets each first Sunday, 11 a. m., north end Harrison Ave., Panama City, Fla.

F. A. COLLINS, Pastor.

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

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

L. L. SCHENCK, Moderator, Williamstown, Kans.

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

C. H. EVANS, Pastor.

New Hope Church better known as Lick Creek meets every third Sunday and Saturday before at 11 a.m., five miles north of Dawson Springs, Ky.

R. L. BIGGS, Pastor

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

O. W. PERKINS, Pastor.

The Ebenezer primitive Baptist Church at Baltimore, Md., meets every third Sunday at 11 a. m. in the meeting-house, 210 E. Madison St., near Calvert.

Q. A. GLADDING

5 Hill Top Rd., Baltimore 28, Md.

Black Rock Church meets every second Sunday at 11 a. m., Butler Md. on Falls Road about 20 miles north of Baltimore. J. D. WOOD, Pastor.

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a.m. in the meeting-house.

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

Meetings every first and third Sundays 11:00 a. m., 1:30 p. m.

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

Meetings every first and third Sundays at Parkside Hotel, 18 Gramercy Park South, one block east of Fourth Ave. and 20th St., near 23rd St. Sta. Lexington Ave. Subway. Take Elevator to Park Room second floor. 11 A. M.-1:30 P. M.

R. LESTER DODSON, Pastor.

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

D. V. SPANGLER, Pastor.

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

E. H. LANIER, Clerk.

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

The Old Orderly Mt. Zion (Cash) Predestinarian Baptist Church meets on Saturday before the fourth Sunday in each month, at the home of Bro. J. J. Darnell, Campbell, Texas.

Sister SIMMONS, Clerk.

Saints Rest Predestinarian Baptist Church meets first and third Sundays each month 11 a. m. 4614 Sylvester St., Dallas, Texas.

L. D. ROSE and W. W. TAYLOR, Pastors

Forth Worth, Texas, Primitive Baptist Church, 1211 8th Ave., meets first Sunday in each month at 11:00 a. m. and Saturday at 2 p. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting-house.

C. Y. OSTEEEN, Pastor.

Shepherd Fold Church meets each first Sunday 11 a. m., Saturday before 2:30 p. m., on Little York Highway, 4 miles north of Houston, Texas. One mile east of Highway 76.

W. O. BEENE, Pastor.

The original Pilgrim Rest Church of Lawn, Texas, meets every first Sunday and Saturday before at 10:30 a. m.

C. M. HAYGOOD, Pastor.
HOWARD EASON, 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.

C. Y. OSTEEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. in the Dr. Wood church-house. Those interested write Mrs. Lela Culpepper, Stockdale, Texas.

E. B. AULT, Pastor.

The Old Salem Church of Old School Baptists, 4 miles south from Teague, Texas, meets the first Sunday in each month and Saturday before.

MAGGIE ELMORE, Clerk.

Mt. Zion Church, Weslaco, Texas, meets every fourth Sunday at 10:30 a. m. and Saturday before at 11 a. m. at the home of E. B. Ault on Progreso Highway, three and one half miles south of Weslaco.

E. B. AULT, Pastor
BESSIE CHAMBERS, Clerk
Route 1, Box 88, Mission, Tex.

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

W. R. DODD, Pastor.

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

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3023 Cottage Toll Road, Norfolk, Va.

R. B. DENSON, Pastor.

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

R. B. DENSON, Pastor.

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

C. M. FISHER.

Bethel Old School Baptist Church, Riffe, Wash., meets every third Sunday, 11 a. m. in the meeting house.

I. F. COLEMAN, Mod.
ROSA COLEMAN, Clerk, Riffe, Wash.

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

PETER JONES, Pastor.

Pleasant Grove Church near Yakima, Washington, meets at 11 a. m. each second Sunday by appointment at the home of one of the members living at Naches, Wash.

A. D. HUGHETT, Pastor
BEATRICE HAAN, Clerk
Star Route, Naches, Wash.

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

HARVEY J. BIRD, Moderator.

PLEASE REMEMBER

1.—To renew your subscription promptly when due, if possible. The date on your wrapper cover will show to when you have paid.

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SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 119

RUTHERFORD, N. J., FEBRUARY, 1951

No. 2

The Passing of Elder Dodson

Seldom are we able to write as we feel about our dear brethren whom the Lord has taken unto himself. Much may crowd into our mind that is very precious, but, as of old, so now we sorrow most because we will see their faces no more. As I look over the past years in which all the ministers I first knew in the United States have passed away I feel very much alone, but the precious memory remains.

In the passing of Elder Dodson, the beloved Pastor of the Church in New York City, and Editor of the *Signs of the Times*, I have deeply felt, as I did when others were taken, how blessed it is for a servant of God to depart, loved by his brethren and by all with whom he had spiritual intercourse. The years in which Brother Dodson and I have walked together in love and fellowship as members of the same church at first, and later on in the service of the church, are full of memories that come back to me now. I remember well his ordination when it was my brethren's wish that I preach the sermon, and how at the last minute the words were given to me, "Hold that fast which thou

hast, that no man take thy crown." Rev. 3:11. Now I alone remain of the Elders who laid hands on him. Later we were on the *Signs of the Times* together for many years, and I know he always longed for my love as I did for his. On one occasion, as he was often in my mind, and knowing somewhat of his trying path, I wrote him commencing my letter with "Let brotherly love continue," and his reply showed that it still remained firm and strong! We must say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Brother Dodson has finished his course, whoever may follow him will not take his place, but his own. The cause of truth is still in good hands, and to his humble afflicted saints I would say, "take courage from the Lord. (Beebe's Collection 872) Truly God must have a controversy with Zion, in recent months three worthy Elders have been taken from our immediate connection, and churches are in mourning. May we all lay this to heart and not forsake the assembling of ourselves together. Dear Brethren, "Let brotherly love continue." These trying times have

come upon us and should cause great searchings of heart, and will in those who are alive and remain. Above all, may it result in a closer walk with God.

"Keep close to Me, thou helpless sheep
The Shepherd softly cries;
Lord, tell me what 'tis close to keep?
The listening sheep replies.

Thy whole dependence on me fix;
Nor entertain a thought
Thy worthless schemes with mine to mix
But venture to be nought.

Fond self-direction is a shelf;
Thy strength, thy wisdom flee;
When thou art nothing in thyself,
Then thou art close to me."

For those who have been taken home they have finished their course. "They are happy now and we soon their happiness shall see." I am here reminded of the last editorial written by our departed brother, Elder Vaughn, March 1949. "Blessed are the pure in heart, for they shall see God." Could we wish those lovely brethren to remain here in this sinful world? No, God forbid. May his blessed Spirit, the Comforter, comfort us all and bless us with his love shed abroad in our hearts, in which love we shall say, "It is the Lord, let him do what seemeth good." I felt it was the least I could do to go to his funeral, he would have come to mine. The large gathering of brethren and friends present showed the great esteem in which he was held by all who knew him. Our sympathy flows out to his wife, son, brethren and friends who cared for him so lovingly and tenderly during his long period of ill-health.

(Elder) GEORGE RUSTON
Dutton, Ont., Can.

Route 2, Annapolis, Md.

It will no doubt be a great surprise and shock to many of the readers of the *Signs* to learn of the death of our beloved Editor of our family paper.

Elder Dodson had been in declining health for about a year, and seriously ill for the last few weeks. He died Dec. 19, 1950, and his funeral was conducted from the funeral home in Rutherford, N. J., Dec. 21, 1950. The following Elders were present, each one taking part in the services. Elders George Ruston, H. M. Bennett, J. D. Wood, A. J. Slauson and the writer.

As Editor and publisher of the *Signs* Brother Dodson has written an editorial for almost every issue of the paper for a number of years. By the letters of commendation and encouragement received from many of the readers it is evident that God has been with him, and directed his mind in such a way that many spiritual crumbs have been received by the hungry souls who feed on spiritual things. I have never known a person who gave himself wholly to the cause as did our brother. His labor was a labor of love, and whether he agreed with all who wrote in our periodicals, there was always manifest in his writings, and preaching the spirit of forbearance and brotherly kindness toward his brethren.

His publication of the paper was for no financial gain as I have been informed that through the years he has published the paper he has refused to profit in any monetary way from its publication. His pen has been laid aside, and

I believe he has been called into the glorious presence of Him whom he loved and served. The blessed truths he has contended for will live on.

Since he began the publication of the paper it has been blest to have the services of Deacon Cyrus Rislér of the New York Church to assist in preparing the paper for publication. Through his untiring labors the paper has been sent out regularly even during the illness of our departed brother.

Some time ago Elder Dodson arranged to have the paper incorporated into a non-profit organization so it would continue to belong to the Old School Baptists when he died. A Board of Directors was appointed and in due time another Editor will be appointed, the Lord willing. In the meantime I am sure all who are connected with the paper want all the readers to feel that the paper in reality belongs to every one who receives comfort from its pages, and the Lord willing it will continue to come to you contending for the same doctrine and practice it has in the past.

(Elder) D. V. SPANGLER



Box 917, Danville, Va.

It was a profound shock to me when I read in this morning's paper that our beloved Editor, a servant of God, had passed away. Of course I knew his physical condition had not been good for some time, yet I did not expect him to be called away so soon. Known to the Lord are all his ways!

We know that you will miss him, not only as a yoke-fellow in

the ministry, but the wise counsel in many matters which the Lord hath blessed him with. He was much blessed to pass it on to others for their comfort and edification.

It does seem that our God is removing many of what we call leaders among the Primitive Baptists. Sometimes it causes us to stand in fear and trembling lest they all will soon be gone. But no, the Lord will not leave himself without a witness. He is able to raise up whomsoever he will, even though, as far as we can see, there are but a very few that he is calling to stand upon the walls of Zion, proclaiming the gospel of glad tidings to those that are weary and heavy laden. This is God's work and not man's, therefore he worketh all things after the counsel of his own will.

May it be his blessed will to give you the mind to carry on, that the old *Signs of the Times*, shall never die as long as the Lord lets this world stand, and may you ever contend for the "faith once delivered to the saints," and that the doctrine and discipline be declared in its completeness is my humble prayer for Christ's sake. Yours in hope of eternal life beyond the grave.

(Elder) POSIE

W. ASHWORTH



Mardela Springs, Md.

It is with much sorrow that I attempt to write a tribute to our departed Brother. Elder R. Lester Dodson, our dear Brother and Editor of the *Signs of the Times*, has been removed from this life. He was very highly esteemed by many

for the articles he wrote and the sermons he preached. He was one who stood firm in the truth of God's word, and to me he seemed to have been blessed many times by revelation from God which was manifested by his wonderful writings. Many readers of the *Signs* will miss his letters, but we hope to be submissive to God's will and we believe God is able to furnish material for the paper that will satisfy those that are hungering and thirsting after righteousness.

We extend our sympathy to the family and many friends left to mourn the loss of our dear Brother Dodson.

(Elder) H. M. BENNETT

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

I was very much saddened by the word of Brother Dodson's serious condition, and have just heard that he passed away. This is a great loss to you and to the Baptists generally. I never knew a man that I thought better of than Elder Dodson. He was a good Editor, a wonderful writer, and I am sure that every one loved him as a preacher.

I am sorry that he did not get to visit us in Georgia, so many here were looking forward to having him with us at our next Association. I admired his preaching because he seemed to have felt what he had to say.

May God supply your every need and look upon you in his loving kindness and tender mercy.

(Elder) H. O. NASH

Stem, N. C.

The shadow of your great loss and sorrow reaches and embraces me. It was such a surprise and shock. My heart goes out in deepest sympathy in the friend, brother and Pastor you have lost.

(Mrs.) LAURA REED GOOCH

47½ Park Ave., Flemington, N. J.

There are no words to express the sorrow and loneliness I feel over the death of our beloved Elder Dodson. I know the New York Church and all its members have suffered an irreparable loss. I cannot realize he has passed from us forever. His last text at Kingwood Church, as I look back, seemed so much like a benediction. "Cast thy burden upon the Lord, and he will sustain thee: he shall never suffer the righteous to be moved." He did not have to wait for words and preached a beautiful sermon. When I think of him I feel that he has finished the work that was given him to do and has slipped away into eternal peace and rest. Our need, now as always, is to be reconciled to God's will, knowing the Judge of all the earth does right.

(Mrs.) GERTRUDE PYATT

R.F.D. 5, Box 53, Baltimore 7, Md.

It was indeed a sad occasion when we met at Rutherford for Elder Dodson's funeral. Though we knew he was very ill, his passing came as a shock to Sister Wood and me. We had been hoping to hear that he was improving but he had finished his course in this world and it was time for him to

sleep awhile in death. I do not question but that he had completely filled the purpose our God had in his life.

Some years ago it was my privilege to be with Brother Dodson at a brother's home when he visited Black Rock Church. I had not known him before as I knew and loved him then. The evening was spent in godly conversation, during which he told some of the dealings of the Lord with him in bringing him into the knowledge and love of the truth and his call to the ministry. Ever since that time I have loved to be in his company and to hear him preach the unsearchable riches of Christ.

I greatly admired Brother Dodson for his faithfulness to his brethren. Leaving, as he must, his business and other activities behind, he served his churches devotedly, often going far and near to be with his brethren at associations and other meetings. His preaching always emphasized that salvation was by the unmerited grace of God to all who were chosen in Christ before the world began. He must have spent much time writing for and editing the *Signs of the Times*, and the brethren everywhere surely appreciate his foresight when he arranged some months ago that the paper should be in the hands of his brethren after his death. No doubt Brother Dodson had many trials and heartsearchings but he was given grace to overcome and

to pass onward. The Lord sustained him and he was not afraid nor ashamed to contend earnestly for the things he believed.

The brethren of the churches Elder Dodson served have suffered a great loss, the evidences of which was so plainly manifested at his funeral. May they be given grace to be assured that He who has provided will yet provide, and may the Lord enable the brethren to continue the *Signs* in the principles laid down and maintained for more than a hundred years. Yours in hope of eternal life.

(Elder) JOHN D. WOOD



904 Ogden Ave., New York 52, N. Y.

The foregoing articles as a tribute to our departed Editor are greatly appreciated. Personally we feel to be like a ship without a rudder. Our close association with Elder Dodson as Pastor for many years and in working with him for a long period on the *Signs of the Times* has formed a companionship, the breaking of which seems almost unbearable. He was more than a Pastor and companion, he was a true friend and counselor. Often when he felt physically unable to do so he gave up his time and strength to the service of his churches and the work on the *Signs*. His faithfulness was unexcelled and his home church in New York City will miss him sadly.

CYRUS RISLER

Redwood, Va.

ELDER R. LESTER DODSON, DEAR BROTHER IN A BLESSED HOPE OF ETERNAL LIFE BEYOND THE GRAVE. Precious brother, you set forth such able and beautiful declarations of the gospel both in writing and preaching, that is, if I have any zeal and testimony for understanding the gospel truth. I hope the Lord will enable me to speak to you some comforting thought that will be uplifting to your poor soul. If I be not deceived in my little experience and testimony, the Lord has so graciously set apart from the ancients of eternity the bounds, habitations and limitations of all things for and to the perfecting of his elect bride, his eternal heirs of his redeeming grace; they being chosen in Christ Jesus before the foundation of the world which makes them legal heirs of God, joint heirs with Christ, and he their covenant keeping God in all things. The Lord rules and controls all things, from the highest in authority unto the lowest in subjection. I believe that each subject of divine grace, after being born again, will render unto God all things required to love, praise, honor and glorify his great name. I have often wondered which of the saints have the most spiritual pleasure and enjoyment here in this life, those that hear the preached word of God by our ministers, or those that do not hear it. We realize his grace is sufficient for all of them, and that our God can comfort them in all conditions and circumstances that fall to their lot. Even the Lord prepares (as I feel it) for each individual of his elect bride, a separate table in the presence of their enemies, and annointest their heads with oil (his Holy Spirit). Their cup runneth over, surely goodness and mercy has followed them all the days of their lives, and they shall dwell in the house of the Lord forever.

Dear brother, we are not trying to tell

one another something we do not know, but to converse on the scriptures and exchange talents which is meditating on the things that we hope we do know. We hope our prayers and affections are for the welfare of Zion, wherein dwelleth love, peace, truth and righteousness, and wherein we believe our dear kindred dwell, the people that we love, esteem and prize above all others. They are the salt of the earth, there is no other people like this people that is saved by the Lord. They are the ones I long most to see and be with. We love them and cannot help it, neither do we want to help it. I feel so little, weak, ignorant and unlearned, vile, sinful and wretched to even hope for a little existence in this glorious theme of salvation by grace alone; and yet I hope the Lord in his mysterious works has wrought mightily in my heart, and implanted a little spark of grace for an anchor of my soul which makes the hope sure and steadfast. I believe it is true if once in Christ always in Christ. I may be an extremist although I hope not unto doubtful disputation. I believe the Lord has, from the ancients of eternity, absolutely foreordained and predestinated all things to be brought to pass just exactly as he purposed fixed and decreed it. (Not almost but exactly as he fixed it.) He is God and changes not. He works all things after the counsel of his own will. "As I have purposed, so shall it stand." It stands to reason if God could be defeated in the least iota (which Conditionalists say he can be) there would be a weak point, better say a broken link, in God's chain of events. The possibility is that the devil and his co-workers might by chance break through God's boundary line into his sheepfold and destroy many of God's sheep and lambs, which would leave him a poor, dependent, weak God with a broken kingdom, and perhaps many vacant seats in it, but away with

the chaff of hell's defeat. Our all wise, omnipotent God holds the keys to both his kingdom and also to the bottomless pits of hell, and Christ, his dear Son, has triumphantly gained the victory over death, hell and the grave. God has and will wisely rule over and control all things to the exact fulfillment and counsel of his own will and purpose.

Brother Dodson, some say we should not use the word absolute with predestination, that if you do it will make God the author of sin or confusion. Pray tell me how could the whole human generation make God the author of something that he plainly says in his Holy Writ that he is not. By the plastic hand of God the crooked serpent, the devil, was formed or created. I believe the devil was made or created very good for that for which he was made. He was made to torment God's saints, and is always seeking whom he may devour; he is the crooked serpent to do the crooked work; he is a liar and the father of lies, and is the author of all confusion. He works to the fullness of the bounds that God gives him as in the case of Job, the devil readily obeyed God. The scriptures set forth that the devil always obeyed God. When God commanded the legion of devils to come out from the wild Gadarene they obeyed him and came out. God, in giving the devil his commands, only has to say "Get thee behind me, Satan," or "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." We read in Holy Writ that our all wise God is the only being ever in existence who had the pre-eminence over all things. The powers that be are ordained of God. I believe our gracious, Almighty God has so wondrously set apart, in his determinate counsel, both good and bad, as some call it, and that he will bring to pass all things in perfect harmony, and in rotation like clock work which will be the perfection of

all things. Therefore, our perfect, all wise, eternal God can in no wise be made chargeable for anything whatsoever. He is free, independent, all wise and an unchangeable God. We little, weak mortals in our frailty can only hint slightly at the glorious height of the high exaltation that our dear Redeemer God deserves. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints." We hear our glorious, all wise, eternal Redeemer saying, "My grace is sufficient for thee." He has fought our battles, and has triumphed over the horse and the rider; he has gained the victory; he has put all enemies under his feet. Our glorious Redeemer suffered and died for the redemption of his imperfect bride, that she through him might be made perfect. Through Christ's righteous, sacrificial death his bride was rescued from eternal death, and set free from condemnation under the law of sin and death. Christ's imperfect bride, through the pure rich cleansing fountain of his precious blood, has been cleansed and set free from all incumbrances of that eternal death; and our dear Redeemer is now seated at the right hand of his Father, making intercession for his saints according to the will of God. He is their all in all things. He will safely lead his little flock through this lonely wilderness, even on to the realms of endless day. They can but patiently wait to wit: the glorious redemption of their mortal bodies in the glorious resurrection of our dear Redeemer God.

Dear Elder Dodson, I dreamed last night of meeting you, as I felt, in tender brotherly love. In the dream we were lovingly and peacefully meditating and conversing on the sacred sweetness of the glorious theme of salvation by grace alone, and to the love, praise, honor, and uplifting of our eternal God on high. Yea Lord, none on earth can

ever praise and exalt thy glorious name as thou deserveth. We in our frailty can but slightly hint at this sacred theme of salvation by grace. The thing I feel that most vitally concerns each individual of the household of faith is, am I in his covenant of grace or am I not? This causes much weary and anxious thought and all hangs upon God's eternal justice. He is a just judge, one that will do right.

In conclusion I feel this unworthy scribble is like the writer, very imperfect. I hope it is in line with our faith and doctrine. Do with it as you think best. May the Lord bless you and your good work, and also all of his dear saints is my prayer. A brother I hope in hope of life eternal. J. A. PERDUE

556 Harrison Ave., Panama City, Fla.

"My dove, my undefiled is but one."

Today I picked up August *Signs* and read for the second time Elder Dodson's "Identity of the Church." My mind went to the above scripture. I did enjoy reading this editorial. It seems that this expression, more than any other, started my mind to revolving, "They are introducing music, Sunday Schools, etc." In 1945 I attended an Association in Va. They used shape notes song books. I was indeed sorry to find this. It did not sound like the good old line hymn book music. In slavery times the negroes sang the old time spirituals just like they felt in their hearts and souls. When I was teaching in south Georgia I attended a church of a faction called Primitive Baptists. The piano, the shape note song books, the quartets, the testifying, the minister's sermon on repentance was to me in form like all other popular churches. Another mark, the house was full of people. They say they believe eternal salvation is of the Lord but we have the destiny of journey through this world in our grasp. Our church, the Old Line Absolute Predes-

tinarians believe in one salvation from cradle to grave and into eternity, if this is the right way to express it. In other words it is all of the Lord. By grace are ye saved. It is not on my mind now to discuss this salvation.

I have a good old friend here, a Missionary Baptist minister. He is getting old and for the most part has seen his day in the ministry. He is a fine old man, a jolly good fellow, a real prince. He likes me and likes to talk with me in jocularly. One time he walked into three of us. He had a wonderful story to tell of the great federated meeting in New York City. He had just returned and was much keyed up. To everything he said I replied, "that is fine." It was fine to them. He pointed straight at me and said, "Bro. Byrd, every denomination in the U.S. and Canada was represented in that meeting but the Hardshells." I asked that I might tell why the Hardshells were not there and told an experience of my childhood. Sometimes on Sunday mornings we boys would gather in old Aunt China King's mulberry orchard and shoot birds with our slings. One bird we did not shoot, that bird did not come there. That was a Hardshell bird. You folks in that federated meeting were eating mulberries. I want to tell you Hardshells do not eat mulberries. He walked off, waved his hand and with a chuckle said, "Bro. Byrd, you wont do." We just wont do when the truth is put to them. I do not know the source of all food for the dove. I do know that in some sections of the South the peanut, goober, and ground-pea are extensively raised. I have seen the dove in droves fly down in peanut fields. He does not scratch but picks up that already scratched. I think the lesson taught in this is when we scratch under the surface to try to dig up what God has not revealed to us we are in quicksand. I do hope our good old Absolute Predstinarian Bap-

tists will be satisfied to keep using the good old hymns, Lloyd, Beebe, Goble, etc. As sure as we introduce the new things we will begin to eat mulberries. Another diversion will be in the making, "My undefiled is but one." Let us keep the old church clean.

I desire to mention two incidents. A certain man lives here, he has never been in our church, he would not help us build the house. I have sat by his side, listened to him talk and asked him questions. I pronounced him a simon pure dyed in the wool free willer. And yet go back in the years, search the records of a church in Coffee Co., Ala. you will find that a presbytery of Primitive Baptist ministers ordained him to preach for the Primitive Baptists. A certain minister, not so long ago, asked me what I thought of Elder I said, "He has no ministerial gift." He said he had decided the same. I said, "Why did you help ordain him?" How careful we ought to be to not let our enthusiasm over balance our better judgment. Keep an even keel. The people chose Saul; God rejected him and chose David.

Our mind goes back to the first passover at Succoth. When it was God's time for Israel to emerge from Egypt it was an easy go. Not a dog could move his tongue to bark. On a deep sense of gratitude that the death angel passed over they observed the passover. "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt." Exodus 12:42. They were commanded to eat unleavened bread. "Put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel." Exodus 12:15. The ordinances of the passover were as follows; no stranger, no hired servant and no foreigner shall partake. "Seven days thou shalt eat unleavened bread, and in the

seventh day shall be a feast to the Lord." Exodus 13:6. Seven in the Bible denotes perfection.

If we have it right, in the natural realm unleavened bread is flour and water. The type is the spirit of Jesus. The seasoning puffs up which typifies the flesh. This is leaven. To my mind our Lord's supper is the anti-type pointing back to the passover at Succoth. I do not remember where or how long ago, but I do remember I was in a communion where soda crackers were used. I did not enjoy that communion because I knew that was not unleavened bread. Just this year I was in a communion, the bread had seasoning in it. It tasted more like hot cakes than unleavened bread. I think the wine should be 100 per cent fruit of the vine. Jesus says, "I am the vine." When we come to the communion table, partake of the bread and wine, the act says there is no malice, hatred or ill will toward anybody. Remember Israel was commanded to put away leaven out of your houses.

(Elder) C. H. BYRD

Route 5, Box 310, Rayville, La.

DEAR BROTHER DODSON: I have had a desire to write a little of what I hope is my experience for some time, but never could have the courage. I have felt that may be some little thing that I have experienced along the way might help some weak one like myself. Sometimes when my hope grows so dim I read one or more of the wonderful letters in the *Signs* and *Old Faith Contender* and they tell part of my experience better than I can tell it myself. Then I receive such joy and comfort and am so glad they wrote their experience.

I first saw my sinfulness and that Christ alone could save me when I was thirteen years old, but I was not brought to a knowledge of the truth then. I thought you could live above

sin if you tried and that you should work for the Lord. I united with the Missionary Baptists and tried for many years to live up to what they taught me, but I found I could not live above sin so was constantly backsliding. During revivals I would re-dedicate myself but soon fall away again and would be ashamed. During these years I moved far away from where I united. The Pastor of the church I was now attending wanted me to send for my letter and I agreed but, dear little ones, when the letter came I could not go up and be received as I knew I was not living above sin. About a year later at eighteen I married, and although my husband and his parents were Primitive Baptists and I heard their conversation I did not understand it, and as we were living far away from any church I never heard it preached.

In 1927 we moved to Louisiana and I attended a few meetings in the home of my father-in-law but it was as if they spoke in a foreign tongue to me, but I could see the love and fellowship they had for one another. In 1933 we moved back to Texas and I tried once again to attend the Missionary Baptist church, but it was not home to me and seemed to cause me more unrest to go than to stay away. About this time I had a dream on the resurrection. Always before in my dreams I wanted my husband and only child with me but this time I did not think of them or any one else. It seemed that it was cloudy with dark, low hanging clouds. In the East I could see the clouds part and oh, the brightest light would come through, and I could hear the sweetest music and was trying to go to it. All my neighbors were indoors and begging me to come in as they said I would be killed. It seemed to be raining hot rocks all around but I was not afraid, and when a rock would fall in front of me I would calmly go around it, ever hur-

rying towards that pretty music and bright light as I seemed to know that was where Jesus was coming down out of the clouds. I did not think of friends or loved ones. This dream stayed in my mind for a long time but I did not understand it.

We moved back to Louisiana in 1937. My husband became interested in the Old Baptist church again. He inquired around until he located one and their meeting day. He went several times before I would go with him and when I did go I was not interested, but I could not help noticing that love and fellowship. Once I saw a very dear friend baptized and it was all very sweet to me. Before the baptizing a wonderful old brother told me I might be the next and it made me very angry with him. I soon began to attend quite regularly with my husband. All the people treated me so nicely and sometimes I thought them the loveliest people I had ever met, but sometimes after meeting, when they had all seemed to get so much out of the preaching, I would hate them and long to get away. But oh, little ones, when I was allowed to taste just a crumb or two from the Master's table how wonderful it seemed to me! I soon reached the point where I hated for the meetings to close as I would have to leave those dear people whom I now loved so much.

I had never thought seriously of asking for a home with them until one day as they opened the door of the church a voice right over my head said so plainly to me, "That call is for you," but I was too stunned and weak to stand and I said, "No, no, I can't, I won't." Well I never spent a more miserable time than I did that following month. For two weeks or more there was a great war going on in my mind, something saying I had to ask a home with these dear people even if they refused me, but I kept saying, no I am

not fit, I would only bring disgrace to the people I was now led to believe were God's chosen ones. I would go to my garden and as I worked there I would try to pray for this burden to be lifted from me. I was brought so low until it looked like I could not bear it. Then and only then I was made willing to pray to the dear Lord to just give me one more chance to go to the church and I would ask for a home with them. Oh, little ones, the time passed so slowly for this poor wretched sinner. I felt something would happen before the next meeting day. It seemed I tried to pray almost constantly when alone for just one more chance. When meeting day did come and I was able to go the preacher was late and it seemed like old Satan was laughing at me saying that I was not going to get that chance. When he drove up I was so happy, and when the door of the church was opened I went up and asked for a home. I was received and seemed very happy, thinking I would never be troubled again, but how wrong I was. It was not long until I felt I had deceived the dearest people on earth.

In going among the Primitive Baptists I so often hear them commenting on such and such a scripture, and hear how much joy they get meditating on it. I cannot do that, which in the past has caused me much trouble and doubt. Being of an impatient nature I am not willing to wait upon the Lord. One day I was arguing with the Lord (as I call it) on this matter, when a voice seemed to say, "Who are you to think you deserve such a privilege? May be it was only intended that you should hear and understand as it is preached to you?" This humbled this ungrateful sinner very much. Now I am more patient to await the blessed Lord's time, and I have a feeling (if not deceived in it all) that there will come a time when I may be allowed to read the blessed

Book and meditate on at least a little of it. If not I will be content to feast, when allowed, from the sweet crumbs that fall as God's shepherds feed the little ones of whom, if one at all, I feel to be the least.

I would like to say in closing that I enjoyed Brother H. L. Rogers article on the resurrection so much as that is what I hope I believe. The resurrection preached that way is the only way this poor sinner can get any comfort out of it. May the good Lord bless you in publishing the dear paper as sometimes just one letter seems to give me strength to carry on when my doubts and fears are mountain high. Yours in hope of eternal life. (Mrs.) EARL WILSON

2513 S. 21st St., Philadelphia 45, Pa.

DEAR ELDER DOBSON: I have thought of writing you a long time, but I feel so unworthy to write any of God's children. So much of the time I am made to wonder if indeed I have had an experience of grace, when I am brought down into the valley and made to beg for mercy for such a vile one as I am. I feel so helpless and weak, then I find reason again for rejoicing for it is when we feel our own weakness that He visits us again by his Holy Spirit, and we are glad to have been brought down into the valley and made to look unto the Lord from which cometh our help. I hesitate to write you even now I feel so little and so unlearned concerning spiritual things, but I hope to be thankful for the little revelation God has been so merciful to give one so undeserving as I am. If I am one of his chosen ones I know it is only by grace and grace alone and I pray for faith to believe the wonderful promises he has given for our comfort. It is so good to be given a mind to meditate upon his word. He has said he will never leave nor forsake his own and his mercy shall endure forever. I find much comfort

from this scripture. "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

I can think back through my life, even to childhood, and at times I can see his hand guiding even me, and I feel it was all according to his divine purpose. As long as I can remember I was made to suffer for wrong doing. I kept doing things I knew were wrong, but many a night I laid awake and even wept at times and would try to pray for forgiveness. I remember when attending Associations with mother all of the younger folks wanted to sit in the cars and talk and not go near where the preaching was, but although I stayed with the younger ones I had a desire to sit with mother but would not be different from the others. For many years I had a longing desire to know Jesus and would try to pray in my feeble way to know which was his church I always, even in childhood, felt to be given the understanding that there was only one God, one faith and one baptism, and the new birth was on my mind so much of the time.

About five years ago I felt to be so sinful, and I recalled recently there were days I even walked the floor almost in a daze. I actually felt like I would lose my mind. I remember once mentioning it to my husband as I was worried about what would become of the children. Then I became so desperate, and so attached to certain friends that I united with a Missionary Baptist group and I was made to spend all my living as I humbly hope. Elder Wood was blessed to speak so beautifully on the parable of the prodigal son at Southampton. I was made to shed tears, and it did cause me to see a little evidence that I was one of that number. It was not until I came to the end of my own strength, and felt my own righteousness as filthy rags that

I was made to beg for His mercy. I do try to pray for a thankful heart to praise him as I desire to. I feel he has done so much for me.

I hope I have not tired you with this letter. I did not mean to write so much, but feel at times I must pour out my feelings to some member of that great family which I humbly hope I am not deceived in claiming relationship with. I greatly desire that you remember me in your prayers. I feel so weak and afflicted in spirit. May God bless you according to his will to continue to comfort his little ones. I feel so drawn to you for Christ's sake. I thank you for your letter which I enjoyed so much. I hope to be thankful for so many blessings. An unworthy sister if indeed one at all.

(Mrs.) CHRISTINE LINTHICUM

1030 Bruce St., Memphis 4, Tenn.

SIGNS OF THE TIMES, DEAR FRIENDS: I am reminded that it is time to renew my subscription for another year. I feel to thank God from whom all blessings flow that he has so blessed me to hear and read from the pen of his dear elect children such wonderful messages of truth as is found in the *Signs*. Some of them I have met personally and cannot help but see the mark of God's children in them, and those that I do not know by sight of face but from their experience and writing I feel to know them. They tell so much of the travel I am made to walk. How dependent they are upon God for all things received and how unworthy they feel of the least of God's consideration or the notice of one of his dear ones. They also tell of the greatness and goodness of God and of the feeling of their own nothingness: how they feel to be made to believe God is able to do all things that it is his good pleasure to do. Yes, even able to save such a vile sinner as I feel to know I am. He purposed all events and

brings to pass all things according to his will and foreknowledge; he chose his children in his Son, Jesus Christ, before the world began and brings to pass all things for their good and his glory. He makes his people to stand still in a time appointed and cry "salvation is of the Lord," singing praises to his adorable name for his mercy and love. He has given a sweet hope that we (I hope I am included) are of that blessed number, poor and afflicted not able to pay our way.

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

We hope we are clothed in that white robe of righteousness that covers every sin God's people shall ever commit in this world. The Lord our righteousness is he. God's people should, every day of their existence, feel thankful for the gift of God's love in sending his dear Son into this low ground of sin and sorrow to suffer, bleed and die for their sins, and in him do they all stand justified before God, he (Jesus) being the head over the church, his body.

I used to think the Old Baptists must be the only people of God, but not so for he has a people in every nation, kindred and tongue, and his children are just as safe in Jesus no matter what church book their names may be on. There is only one true church and that is Christ's invisible body, though I am made to believe the Old Baptists are the only people who declare the whole counsel of God. I hope in God's time and way he has brought me to love and believe the doctrine they set forth and preach, Christ Jesus and him crucified, the amazing grace he bestows upon unworthy creatures such as I.

May God bless you all and keep you to continue to publish the truth as it is in Christ Jesus our Lord. I am not

a member of the militant church as you have heretofore been told, but I do hope your God is my God, and that he will allow one as sinful as I to go, the balance of my life, among you and hear preached the only thing that will save to the uttermost as the Old Baptists preach. If only in pity, let me draw near to hear what I am made to love. It is not my desire, if I know myself at all, to hurt one of these dear ones. I hope to speak the truth when I say I am brought to love you all, to suffer with Jesus and not be ashamed to own him as my Lord and my God, though I feel if I am a sheep I have not where-with that I should boast save in him. In a precious hope, I am,

(Mrs.) LOUISE NEWMAN

ERRATUM

In Dec. 1950 issue, page 286, the last paragraph of Circular Letter of Delaware River Association should have read: Dearly beloved in the Lord, God will surely raise the dead, both the just and the unjust, for He has said it. And as His saints have borne the image of Adam, the first man, the earthly, so they shall in the resurrection, bear the image of the second man, the Lord from heaven, the heavenly.

BOOKS WANTED

The undersigned would like to buy a copy of the Editorials of the late Elder Gilbert Beebe.

FRANK T. SIMPKINS

5214 Harper St., Dillon Park,
Washington 19, D. C.

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EDITORIALS

RUTHERFORD, N. J.

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Rutherford, N. J.

BAPTISM

The subject of baptism has been a subject of great controversy throughout the centuries. Many false and erroneous theories have been advocated which have tended to confuse the minds of God's little children. This is due to the fact that theologians have attempted to supplant a theological meaning to the term that is foreign to the classical meaning in order to prop up their false theories in trying to hinge salvation on the volition and work of the creature. This has narrowed the conception of the term, baptism, to that ceremonial use of water to admit members into an organized body here upon earth termed the church. I do not believe the term is so narrow in its scope. When I think of baptism I like to meditate upon the classical meaning instead of the theological use of the term.

To baptize is to immerse, submerge, envelope, overwhelm or sink; to dip, wash, or drench; to consecrate; to completely subdue. This is the essence of the classical meaning. Even theologians who advocate sprinkling as the proper mode of baptism admit this. I think that

baptism in literal water is figurative and typical of the baptism that is essential unto salvation. The baptism in Jesus Christ and into his death is essential unto salvation. No man is able, empowered or authorized to do that. This is the work of God.

I want to call your attention to one scripture that will conclusively prove that water baptism is not meant every time the term is used in the scriptures. Jesus said as recorded in Luke 12:50—"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The word STRAITENED means PAINED. He was undoubtedly speaking of his baptism in death. He was speaking of the time when death would envelope him, when he would be overwhelmed with suffering and submerged into death. This statement was made approximately two years after his baptism in Jordan. (I think his baptism in Jordan was pointing to and figurative of his baptism in death.)

Now, let us consider Romans 6:3 "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Paul did not say or hint at water in this expression. If Paul had said; know ye not that as many of us as were baptized in WATER were baptized in Jesus Christ and into his death; then, the modern theorists would have something to base their arguments upon. Since he did not say this let us take for granted that he said what he meant and meant what he said. He said, "were baptized into Jesus Christ." Can any man immerse one into Jesus Christ? We may baptize in water in the NAME of the Father, Son, and Holy Ghost but man cannot baptize into Jesus Christ. I believe that God chose his people IN CHRIST in the annals of eternity before time ever began. "According as he hath chosen us IN HIM before the foundation of the world." Eph. 1:4. "Whom he did foreknow, them

he also did predestinate to be conformed to the image of his Son." Rom. 8:29. The entire family of God was baptized into the body of Christ by God, our Father. "For as the body is one, and hath many members, and all the members of that one body, being many are one body: so is Christ. For by one spirit are we all baptized into one body." Cor. 12:12-13. "We are his workmanship, CREATED IN CHRIST JESUS." Eph. 2:10. If we were chosen IN HIM, created IN HIM, and are baptized IN HIM WE WERE MYSTERIOUSLY IN HIM being bone of his bone as he accomplished the law to a jot and tittle while he sojourned in this world of sin and sorrow. I believe that as Jesus performed the law to a jot and tittle Jehovah could see the entire family of God performing it as they were members of his body, being baptized in him. The ONE BAPTISM spoken of in Ephesians 4:5 is that performed by God, the Father in the Son through the operation of the Spirit upon his children. This baptism is essential unto salvation but cannot be performed by man.

Yes, God's children were "baptized into his death." They went down with him into death because they were chosen, created, and are baptized in him. If we be children of God we paid the penalty of death IN HIM! We satisfied the just demands of the law IN HIM! But thanks be unto God we arose victoriously over death, hell, and the grave IN HIM! This being true, justice is completely satisfied IN HIM for each and every child of God. Nothing can be charged to them.

We have touched upon the subject of baptism relative to all the family of God being baptized at once together into Jesus Christ and into his death. Now, we want to meditate upon the experimental phase of baptism. We want to consider the individual personal baptism that is experienced by

each and every child of God. This experimental phase of baptism is progressive in its application as we shall see, the Lord willing. It begins in regeneration and ends in the immortalization of the body. John preached the baptism of repentance for the remission of sins as recorded in Mark 1:4. All those who made manifest that they were in possession of this baptism by confessing their sins he baptized in the river Jordan, (Mark 1:5) which was an outward manifestation of being in this condition. The rule is according to the words of Jesus as recorded in Mark 16:16, "He that believeth and IS BAPTIZED shall be saved." The form of the verb used shows that it is not water baptism that is under consideration. The present tense of the verb shows that it is a condition they are NOW in. They are overwhelmed, immersed, submerged, or enveloped NOW. Are they NOW enveloped in water by the administrator? No, they are NOW enveloped in repentance by the Holy Ghost! This being submerged in repentance affects the cry for deliverance or salvation from their sins. This salvation is promised in this statement by Jesus. The hope of each child of God, who is so baptized in repentance by the Holy Ghost, is salvation from their sins through the merits of God the Father, Son, and Holy Spirit. When one is baptized in water he outwardly manifests this condition and hope through the grace of the Father, the merits of the Son, and guidance, operation, and revelation of the Holy Spirit.

"John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." St. Luke 3:16. The effect of the Holy Spirit baptism is regeneration. The SOULS of God's people are baptized into

death and resurrected unto life here in time; and, the BODIES of God's people shall be baptized into death and resurrected unto life immortal into the great beyond—the end of this sphere of time. This is that for which we patiently wait and hope.

The natural soul trusts in natural man being inspired by the natural carnal spirit. This is the soul that sins. It shall die. (Ezek. 18:4) All people are born naturally in this condition. When it pleases God to baptize the soul of one of his people by the Holy Spirit he kills and makes spiritually alive the soul. Yes, the soul is overwhelmed, immersed, and submerged into death and resurrected into a new life. The soul that has been so wrought upon by the Holy Spirit shall never die. It is a new creature. According to Psalms 107 the experience of the redeemed is—"Hungry and thirsty, their SOUL fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." This is brought about by the baptism of the Holy Spirit. We read in Luke 3:3 "And he came into all the country about Jordan, preaching the BAPTISM OF REPENTANCE for the remission of sins." This does not say baptism of water but of REPENTANCE. This means that you must be overwhelmed, submerged, and immersed with repentance. It is a godly sorrow that worketh repentance unto salvation not to be repented of. (2 Cor. 7:10) When you are overwhelmed with repentance you abhor yourself; you repent in dust and ashes. When you abhor yourself you die to the love of self. You sink into despair; you are immersed in trouble and distresses. As he did not leave Christ in the grave he does not leave your soul in despair but raises it up a new soul. This is verified in Psalms 23:3, "He restoreth my SOUL." You are then a new creature motivated by a

spiritual soul. The mortal soul which is subject to death, has been baptized with immortality. This makes the soul immortal. Now, you are an immortal soul dwelling in a mortal body. This body has not yet been baptized with immortality. That will be the crowning work of the Holy Spirit.

Paul says in Romans 7:24—"Oh wretched man that I am! Who shall deliver me from the body of this death?" Paul realized the sinfulness and mortality of his body. All God's children are possessed with the thorn in the flesh and infirmities of the flesh. Our bodies are subject to weaken and die. We cannot do the things we would because of the evil that is present in our fast decaying bodies. The body becomes lame and tottery with age. Our bodies become weak because of disease. Our natural eyes become dim and our natural ears deafen. Our memory fails and our ability to comprehend is affected. Our natural minds fail to function as they once did. I feel that as we experience these things we become more and more desirous of the immortalization of the bodies. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. Yes, the bodies of the saints shall be baptized into death and shall be completely submerged, enveloped, swallowed up, or baptized with 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." 1 Cor. 15:54. This will be the answer to the prayer as recorded in 1 Thess. 5:23—"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."

The baptism in water is figurative of this baptism that is essential unto

salvation. This is not the putting away of the filth of the flesh, but the answer of a good conscience toward God; which is a figure of the resurrection of Jesus Christ. See 1st Peter 3:21. There are two kinds of conscience. There is a natural conscience and there is a Holy Spirit conscience. A good conscience is a Holy Spirit conscience. I believe that God's people are wrought upon by his Spirit and are made anxious to follow Jesus in baptism. They are desirous to outwardly manifest this faith in the Father baptizing them in the Son by the Spirit by submitted themselves to baptism in water in the name of the Father, and the Son, and the Holy Ghost. As the candidate for baptism is passive in the hands of the administrator in the act of baptism in water, so he manifests that he is passive in the hand of God in Holy Spirit baptism which is essential unto salvation. He manifests his faith in being in Christ as he went down into the grave and came up out of the grave. As baptism into Jesus Christ and into his death is the door of entrance into the church which is the one invisible body including all the children of God, so baptism in water is the door of entrance into the church in its organized form upon this earth.

John required those whom he baptized to bring forth fruit worthy of repentance. I believe such characters are the only ones worthy to be received into the organized church. When one comes confessing his sins and considering himself as the chief of sinners and less than the least of all saints, speaking of his unworthiness, my heart goes out to him and I am given to fellowship him. When such an one comes testifying that his hopes for salvation from sins is solely based on the grace of God and the merits of the Lord Jesus, I consider him as a proper subject for baptism in water into the fellowship

of the organized church. None but those who have been baptized with repentance would come bringing such testimony from the heart desiring a home with God's people. The church receives such into their fellowship and one properly ordained will gladly administer the ordinance to that character.

I realize that I have just hinted upon this grand subject. These thoughts are my earnest and conscientious convictions. If they be true—may God be praised. If they be false—charge them to my ignorance and vain imaginations. May God bless this to your comfort and edification, if it be his will, is my prayer for Christ's sake. E. J. L.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12.

Our esteemed brother and yoke-fellow in the ministry, Elder O. W. Perkins, of Mayfield, Ky., has asked that we present such thoughts as we may have on the above scripture. It is with some hesitation that we undertake to comply with requests sent in by our ministering brethren; however such as we have we desire to submit for whatever it may be worth to our readers, realizing at all times that we cannot shed true light on any scriptural subject unless it be given us from above.

As a starting point, we wish to call attention to the fact that Jesus was addressing his immediate disciples, the apostles, in connection with his forth coming departure from this world. He was saying to them, "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." At the time Jesus was speaking with them they only knew God as the mighty God, the creator of heaven and earth and all things therein, but as yet they had no knowledge of God as he is in the Trinity; they knew him not as God the Father, God the Son and God the Holy Ghost. Jesus was in effect saying to them, ye believe in God, therefore believe in me also for I am equal with God, or in the order of manifestation, God the Son, and he went on to tell them about his kingdom which was going to be set up here in the world. He likened it unto his Father's house which contained many mansions. In their association with him they knew him to be a man of truth, nevertheless he takes the pains to assure them that if what he was saying to them was not the truth, he would have told them, and he proceeds to tell them that the purpose of his going away is to prepare a place for them. Their separation was to be more than compensated for after he had prepared a place for them, by his coming again, when he would receive them unto himself, that where he was there they would be also. This would have been wonderful news had they been able to fully comprehend its significance, but it was very evident, from the testimony of both Thomas and Philip that they did not understand fully what he had said to them. To the question of Thomas, "Lord, we know not whither thou goest; and how can we know the way?" Jesus replied by saying unto him, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Philip then saith unto him, "Lord shew us the Father, and it sufficeth us." Jesus then said unto Philip, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

A bit later he said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." In order for them to understand the oneness, or unity, which existed between him and the Father, they must know of the third person in the Trinity, the Holy Ghost, whose work it is to reveal the Son. Jesus, therefore, tells them that he will pray the Father, "and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." After speaking further with them, he said "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."

As we proceed with our explanation, we hope our readers will keep in mind what we have said about God not having been known as Father, Son and Holy Ghost. While it is true that during the sojourn of Jesus here in the flesh, he performed many literal miracles, such as converting water into wine, feeding the multitudes with a few loaves and fishes, calming a troubled sea, raising the dead, giving sight to the blind, causing the lame to walk, etc., his disciples could not penetrate beyond the things of this world. They even thought that his kingdom was to be only the restoration of the throne of David, upon which he would sit and rule and reign over them. Jesus likewise had empowered his disciples to cast out devils, to heal the sick and cure the lame, as Peter and John did the one who waited at the gate of the temple Beautiful, to ask alms of them that entered into the temple. Peter said, "Silver and gold have I none: but such as I have give I thee: In the name of

Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God." The barbarians when they saw that the viper which fastened itself on Paul's hand had no harmful effect upon him said that he was a god. We believe it will be agreed that these works which the apostles did were the same as or similar to some of the works which Jesus had done while here in the flesh, and those who did such works were those who believed on Jesus. But Jesus went on to say, "And greater works than these shall ye do; because I go unto my Father." We have spoken of the literal miracles performed by both Jesus and his apostles, but now we wish to speak particularly of the "greater works," which we do not think could be compared to the literal works under consideration. We believe the "greater works" were those of a spiritual nature, which could only be performed after the death and resurrection of Jesus. In the twenty-fourth chapter of Luke we have some of these "greater works" recorded: (1. Upon the first day of the week as they gathered at the sepulchre early in the morning they found the stone rolled away, and as they were much perplexed, "behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth. they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven,

and to all the rest." (2) We have the account of the two who went to Emmaus, to whom Jesus appeared. The conversation culminated in Jesus saying unto them, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" We are told that he then began at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Before he took leave of them their eyes were opened, and 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?" This was a new experience, a new work, the like of which they had never known before, "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed." "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." After having convinced them that it was he himself who was risen from the dead, he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things, And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Following this, we are

told that "he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; And were continually in the temple, praising and blessing God. Amen." These experiences outweighed and far exceeded anything they had ever known before.

On the day when Pentecost was fully come, there was a further demonstration of the "greater works" than anything the apostles had known while Jesus was here with them. The record is that "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." We read, "they were all amazed" and while they marvelled, Peter, being moved by the Holy Spirit, preached with such power and conviction "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Peter replied by telling them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This meant that the middle wall of partition which had separated between Jew and Gentile had been broken down, and they were all brought nigh by the blood of Christ.

Paul, in writing to his Corinthian brethren, said, "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." In writing to his Galatian brethren, he said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews's religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went unto Arabia, and returned again unto Damascus." It was also this apostle who was caught up to the third heaven, and saw and heard things which were unlawful to utter. We believe these references should establish in the minds of our readers that the apostles after the Holy Ghost had come upon them were engaged in performing "greater works" than they had hitherto known anything about.

For many years, we have had the feeling that, regardless of how miraculous the things of nature may appear to be, at most they are but poor and imperfect types and shadows of spiritual

things. We have felt that the preaching and hearing of the gospel is one of the most wonderful works that the sons and daughters of Adam could ever engage in here in this world. We have no doubt but what there have been, at least, a few occasions when our beloved brother has experienced this in his own soul, and when he has been blessed with the tongue of the learned to speak a word in season to those who were weary, we are persuaded that they, too, have felt that the things which he was presenting were nothing short of heavenly and divine. We once heard the late Elder J. W. Wyatt say in the stand that he had been trying to preach for over forty years, during which time he had been ridiculed, persecuted and maligned, and that he had had to suffer many things, but there was one occasion which stood out above all others that he felt he had been blessed of the Lord to preach the gospel in demonstration of the Spirit and of power sent down from above, and he went on to say that he would gladly suffer all that he had had to undergo because of the afflictions of the gospel, in order to enjoy just one more time that liberty of soul and joy of heart which was his on the occasion referred to. We were made to hope that we were not altogether a stranger to such experiences.

Jesus gave as the reason why his apostles would do not only the works that he did, but even "greater works" was, "Because I go unto my Father." Having finished the work on earth assigned to him by his Father, he ascended to the right hand of the Majesty on high, and where as head over all things to the church, which is his mystical body, he gave gifts unto men. It was after his death and resurrection that he gave command to his disciples to go into all the world and preach the gospel to every creature, but he preceded

that command by first saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." We hope we know enough about preaching the gospel to know that no earthly creature is able to do it except he be wrought upon by some strange and supernatural power. Even in this day and time, when one is under the influence of the Holy Spirit, we believe he can, to a certain extent, engage in performing those "greater works" that Jesus referred to, that had ever been done before, under the legal dispensation. The gospel is declared to be "the power of God unto salvation to every one that believeth," and we earnestly hope that all who take the time and patience to read what we have here written can bear witness to the sweetness of that word which is spoken by the Spirit to the inner man of the people of God. Such as has been given to us has been presented for the consideration and meditation of our readers, in the hope that it will be helpful to them.

R. L. D.

CHURCH LETTER

To the Lexington-Roxbury Association now in session with the Olive and Hurley Church at Shokan, N. Y., Sept. 13, 14, 1950, the Middleburgh Old School Baptist Church, Inc., sends greetings in the Lord.

Regretting that it is not in God's providence for us to entertain the Association, and expressing thanks for the love and fellowship by those who are favored to entertain, it is all as a loving Savior who has all power would have it. He who laid down his life for sinners and was raised for their jus-

tification. In the beginning was the Word, and the Word was with God, and the Word was God. In the beginning all things were made by him, and in him was life, and the life was the light of men. We are dead in trespasses and in sins until we are given that light, or brought up out of darkness into that marvelous light. We know we could not obtain it by anything we could do, all surely is beyond the reach of human mortals, and these are times when that light seems very low, but we find:

"Though but a spark, 'tis heavenly fire,
May dwindle off but ne'er expire,
Till brighter than the solar rays,
It shines through everlasting days.

Earth, hell and sin, that hateful name,
Together strive to quench the same,
Yet still it burns his power to show,
In spite of all that hell can do.

God is its shield, he guards it well,
When tempests rise and billows swell;
'Tis his by God where none but he
By his omniscient eye can see.

'Tis that blest hope that never dies,
Beyond the realm of hell it lies,
'Twill flourish and immortal be
When death is lost in victory.

Shall this, oh Christian make thee say
I'll serve my lust and from thee stray?
Nay rather thus! my God to thee
Let every power devoted be."

We desire to praise our Savior, and realize it is all of his grace we are given faith that we are saved by grace through faith. That power must be manifest in us continually. We surely cannot keep ourselves but are very dependent on him who has all power to keep us; who can speak and it is done, can command and it stands fast; who can guide, guard and succor; has given to us his precious promises which we rejoice in.

We would like to add to our faith virtue, and to virtue knowledge, also be given great patience, knowing that

patience worketh experience, experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us. Do we always walk by faith and not by sight? Sometimes we consider our walk more than others. Like the horses in Pharaoh's chariots, if the reins were slackened they would deviate, but were brought back by the whip. We learn obedience by what we suffer, so much so that we surely feel to say:

"Guide me, O thou great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand."

We desire to be held and kept in that straight and narrow way. Paul said when writing to the church at Ephesus. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We believe the steps we tread and the station we fill were all determined before we came to them and we walk right there; that he brought us up and made us to sit together in heavenly places in Christ Jesus, that he might show us the exceeding riches of his grace, and may we realize that there our best friends our kindred dwell, there God our Savior reigns.

Possibly we should speak of material things. We must realize all things are as God wants them in the world to-day. Jesus said there would be wars and rumors of wars but the end was not yet, and though that was nearly 2000 years ago it is true to-day. Nearly 4000 years ago God said there would be a seed time and a harvest time as long as the earth stood. We believe that will be until he speaks it out of existence. When we see the beautiful things that grow from roots in the earth his power is manifest to us, knowing we cannot make

a thing grow. As we view the mountains in all their grandeur we can but think how great is his power. Then too the great ability given man in buildings and all things. Though they can go up they cannot reach the heaven which has stood in all its beauty since it was spoken into existence, and afterwards God rested, showing to us that he can speak and it is done, can command and it stands fast. We can but say with David, "The firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Thus we must realize that all things, both spiritual and material, are of him.

We have meetings usually every fourth Sunday. Our Pastor, Elder Arnold H. Bellows or Elder Amasa J. Slauson is with us. We are glad to have brethren and sisters from other churches meet with us. Our present membership is seven. No deaths or additions during the past year. Written as given by the Lord to the clerk.

(Mrs.) AGNES B. GOODRICH

MEMORIALS

During the last year God has removed from these mortal shores, our brother in Christ, Brother L. B. STRADER, one of the few left of our original membership. Brother Strader was blessed of God with a quiet, orderly life, adorning the profession he made in the Lord Jesus Christ. A good name is rather to be chosen than great riches and he bore that, being established in the doctrine of God our Savior. He for many years manifested that spiritual things were his meat and drink. Be it therefore

RESOLVED, that the Primitive Baptist Church at Dan River has suffered a great loss, yet we believe it is the work of him who makes no

mistakes. May we be given grace to emulate the example he has left us, and bow to his holy will saying, not our will but thine be done. Done by order of Dan River Church.

(Elder) D. V. SPANGLER

WHEREAS, it has pleased our heavenly Father in his infinite wisdom to remove by death our beloved brother and deacon, JOHNNIE WILSON, be it

RESOLVED, first, in the passing of Brother Wilson the church at Dan River feels sensibly her loss, yet desires to bow to him who doeth all things well and say, "Thy will be done."

Brother Wilson was faithful both as a member and deacon to which he was chosen and ordained a few years ago. His life was quiet and peaceable, adorning the profession he made in all godliness and honesty; second, even in our loss we are thankful to the giver of every good gift that our brother was given to us in love and fellowship here, and we desire to leave upon our records a token of our love and fellowship for him. May the God of all grace comfort all that mourn, and may we bow humbly before him who called him hence.

RESOLVED, further that this memorial become a part of our church records. Done by order of Dan River Church.

(Elder) D. V. SPANGLER

OBITUARIES

Sister ZILPHIA ADELL NEWTON was born Feb. 26, 1886, and died May 24, 1950, making her stay on earth 64 years, 2 months and 28 days. She was the daughter of John W. Jernigan, Elba, Coffee Co., Ala. She married Amos Newton, Oct. 12, 1904. To this union were born the following children: Leonard, Marvin, Earl, Mrs. Lillian Burt, A.A., and Mrs. Leah Grace Flowers all of Greenville, Ala., Lula Clay Shanks, Georgiana, Ala., and Hilton Love, Montgomery, Ala., Lena and Amos Carl are deceased. There are twenty-four grandchildren.

Sister Newton united with Mt. Carmel Church the first Sunday in June, 1916, and was baptized by the late Elder J. E. Skipper. She lived in Mt. Carmel Community all her life. Her funeral was conducted by Elder E. D. Gafford and J. C. Wilson in the little church-house where she loved to worship. The floral offerings were indeed lavish to bespeak love, confidence, and sweet fellowship. Her remains were tenderly laid to rest in the Mt. Carmel Cemetery to await the sound of the horn when the dead shall be fashioned like Jesus, and ushered into the realities of the glory of glories. Sister Newton was a bright and shining light in her church. She had a sweet,

treble voice and was the idol of everybody. The writer frequently visited her church and home. I never enjoyed finer hospitality and sweet fellowship. To the relatives and friends may I say weep not. Wife, mother and grandmother is safely housed in heaven. After my first visit to her church after her departure I missed her so much that my tears mingled with those of her husband, children and others.

(Elder) C. H. BYRD

ELDER J. J. MUSGROVE, a meek and humble servant of God, departed this life Nov. 19, 1949, being 90 years, 11 months and 10 days of age. He was born in Jones Co., Miss., Dec. 1, 1858, and married to Miss Emma Dillard, Aug. 28, 1883. Thirteen children were born to them, ten of whom survive. Ezell, Bastrop, La., J. F., Spring Hill, La., Ted, Beaumont, Texas, F., Mrs. Dora Davenport, Mrs. Julia Barkdull, Mrs. Lula Perry, Forest Hill, La., Mrs. Maggie Duck, Pineville, La., Mrs. Ruth Wilkinson, Gloster, Miss., and Mrs. Della Chancey, Alexandria, La. There are forty-eight grandchildren and sixty-three great-grandchildren, one brother, John, Jackson, Miss. also survives.

Brother Musgrove truly was one of God's noble men, a product of course of God's free unmerited, sovereign and almighty grace. Besides his soundness and faithfulness in the gospel ministry he was one among the most modest, quiet, upright, unassuming men it has been my pleasure to know. I truly recognized him to be a precious old father in Israel, and trust that I loved and honored him as such.

Brother Musgrove first united with the Missionary Baptist people and lived with them about ten years, after which time in 1897 he was brought to cast his lot with the Primitive Baptists and was ordained a gospel minister the following year. From all evidence I have been able to gather concerning his upright and useful life, I feel fully confident he was blessed of God to adorn the holy profession he had made with a noble and godly walk and conversation before others; that he truly and indeed was one of God's chosen people, and that now his soul is enjoying the blessedness and love of the adorable Redeemer, awaiting the great and final fruition of the Christian's hope, the resurrection of the body.

The poor, unworthy writer was called upon to conduct the services which he did as best he could in the presence of many relatives, together with a great host of neighbors and friends. May God comfort and bless, as only he can, all who sorrow and mourn is my prayer for Christ's sake.

(Elder) JOHN LEE SMITH

ELDER DOZIER L. PAULK, moderator of the Claybank Association, and Pastor of Bethel Church, Opp, Ala., the largest Primitive Baptist Church of the predestinarian faith in Ala., died, after a lingering illness, Nov. 19, 1950. He was Pastor of several churches at the time of his death, and had served numerous churches in Ala. and Florida. Although the time of his active ministry was short he was loved dearly as a friend, minister and Pastor. When Elder J. W. Thomas was called to his eternal home the mantle as moderator of the Claybank Association fell upon Elder Paulk, and this position he filled ably and well, ever seeking peace and order among the Baptists.

He was a member of Bethel Church and had lived near Opp, Ala. for many years, being survived by Sister Paulk and several children. The remains were taken to his beloved Bethel Church for interment, Nov. 20, and there in the presence of many Primitive Baptists, Elders, relatives and friends several most appropriate hymns from Lloyd's Book were sung by a picked choir in a most feeling and touching manner. Elder Johnie Aplin opened the services, Elder E. R. Sorrells conducted prayer and spoke in Elder Paulk's memory, and by special request of the deceased Elder J. J. Collins came, using as a text, "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. For in this we groan, earnestly desiring to be clothed upon with our house which is in heaven." Also using, "We know that we have passed from death unto life, because we love the brethren."

An immense throng attended the funeral. Truly a great man in Israel has been called to rest but we remember that, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Elder Paulk will truly be remembered as a firm believer in the fundamental principles of the resurrection.

(Elder) J. J. COLLINS

Please check the figures on the wrapper of your paper. They indicate the date your subscription expires. If it is in 1950 you will oblige us very much if you will renew your subscription now at \$3 for one year or \$5 for two years. We thank you in advance for your co-operation in these matters.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 3

CORRESPONDENCE

Denton, Ky.

MY DEARLY LOVED BRETHERN: "And the Lord said unto Gideon, The people are yet too many." Judges 7:3. It seems that the Lord has never done his work through great numbers of people, but has always chosen the few to perform his miracles. It seems to-day he still chooses just a few to fight the battle. The Lord appointed Judges to rule over Israel, his chosen people under the law, after the death of Joshua, and when they would go away after idle gods he would give them over to their enemies to rebuke and correct them. On this occasion he had given them over to the Midianites and Amalekites, and the children of Israel cried unto the Lord by reason of their oppression and suffering, and the Lord chose Gideon to deliver them out of the hand of the Midianites; but he (the Lord) told Gideon, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Judges 7:2 To vaunt means to brag or boast as we see the great numbers do. They love to stand on the street corners and boast and to be called of men Rabbi, but the Lord says I have not called you because you are the most of all people, but because you are the fewest. So the Lord continues talking to Gideon in the 7th chapter of Judges by saying, "Now therefore go to, proclaim in the ears of the people, saying, Who-

soever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the Lord said unto Gideon, Everyone that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man unto his place." Judges 7:3-7. I think that God chose national Israel as a type of spiritual Israel, and all the things that took place with national Israel under the law that was given to national Israel by Moses in a material way, are taking place with spiritual Israel to-day under the gospel dispensation. That law shadowing or typifying something to come afterward as the apostle says,

"For the law having a shadow of good things to come." So the Lord said to Gideon let the people who are fearful and afraid return to their places. It seems many of the Old Baptists are fearful to stand for the absolute sovereignty of God; they fear the criticism and the losing of their popularity of the world, so they return from fighting the battle; some bow down to drink of the things of the world and lose sight of the God that bought them. We see out of thirty-two thousand only three hundred were chosen to fight the battle, about one out of every hundred. I have wondered if that might compare with the number chosen to-day to fight the battle for the whole truth of our blessed Lord. Dear few, I pray that you be not discouraged for the promise is unto you; I pray that you stand erect with your eyes turned toward heaven as you drink of the water of life and not bow down on your knees to drink of the beggarly things of the earth, for when we lose sight of our God we are filled with fear of the things of the world instead of the fear of God. Our blessed Lord says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If he had said big flock the world would have had it on us, but the promise has on all occasions been to the few. He says, "Where two or three are gathered together in my name, there am I in the midst of them."

I have thought it was not a good sign to see churches get too large in membership. I have noticed in such cases they usually get into trouble, and in a few instances where this has been the case I have known churches to go down and out of existence. The people become too many, and become fearful, some of them, of the doctrine. Some want to bow down to the things of the world, some would want the doctrine softened down so it would not be so offensive

to the world, some want to bring in the traditions and customs of the world; so the people are too many for the Lord to deliver the enemy into their hands lest they vaunt themselves saying, look what we are doing. The carnal mind is so apt to get the upper hand of us and cause us to feel like we are having something to do in the matter of bringing them into the church. In Acts 3:47 it reads, "And the Lord added to the church daily such as should be saved." It is also written in Eph. 2:9-10 "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." The above scripture cuts short all boasting as the apostle says in another place, boasting is excluded. He has chosen the weak and foolish things lest any boast or glory in themselves. The apostle says, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31. In another place he that worketh hath whereof to glory, but not before God. He may glory in his work before men but he has no glory before God. It is a blessing indeed for this chosen few to dwell together in peace and understanding. Solomon says, "It is better to dwell in the corner of the housetop, than with a brawling woman

and in a wide house." Prov. 25:24. Then again he says, "Better is a dry morsel, and quietness therewith, than an housefull of sacrifices with strife." Prov. 17:1. We need not look for the presence of the spirit of our blessed Lord to be in every wind that blows, nor every quaking of the earth or every fire that is kindled by men. Elijah looked for the Lord in the wind that blew and shook the mountains and broke in pieces the rocks, but the Lord was not in the wind. Elijah said: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." 1 Kings 19:10-11. So we do not look for the blessed Lord in these great winds of doctrine which shake the earth of the ungodly, neither the fire and hell which they make so much fuss about. Our God works within the inward part of our life and soul by a still small voice which none hear but he to whom he speaks. Elijah had fled into the wilderness and into a cave, and thought that the worshippers of Baal had killed all of the Lord's prophets but himself, but the Lord told Elijah he had reserved seven thousand men in Israel who had not bowed the knee to Baal. Jezebel, Ahab's wife, seemed to have introduced unto Israel the worship of Baal. Israel as a whole had gone into idolatry under the reign of

Ahab, who I believe was the seventh king over Israel. He is said to have reigned about the years from 918 to 897 B.C. He seemed to have followed Jezebel, his wicked and idolatrous wife, and all Israel with him into idolatry, and when Ahab met Elijah he asked Elijah if he was not the one that troubled Israel, "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17-18. So it is today- we are the ones that are accused of troubling spiritual Israel by many of our brethren because we contend for the absolute sovereignty of our God over all things; but as Elijah said unto Ahab, thou art he who troubleth Isarel by trying to introduce conditionalism into the Baptist ranks; but as in the days of Elijah and in all generations God will reserve unto himself a chosen few that will not bow the knee to drink of the idolatrous things of the world; but I fear that many of spiritual Israel are to-day following Jezebel into idol worship. Nevertheless it all has its place in the purpose of our God and he will take care of it to the honor and glory of himself; there is nothing going wrong with him, everything is fulfilling the purpose that he made it for, so that our God is not and never will be disappointed in any-thing for he declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure."

I cannot say at this moment that I have been led by the blessed Spirit of God in writing what I have written. I fear I have not been led by the Holy Spirit, I only hope I have, yet at the same time I do not feel to make any changes in it. Our blessed Savior 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." Matt. 11:25. I hope that I am one of the babes, and feel that if one I am the least of them all. I am at times afraid to even speak, fearing I will say something wrong. I have written to relieve my burdened mind not knowing whether it will be of value to any one. The result is with my blessed Lord. Your unworthy brother in Christ I hope.

H. L. ROGERS

"I am Alpha and Omega, the beginning and the ending." Rev. 1:8.

These words came to John while in the isle of Patmos on the Lord's day. I do not know that I have any light as to why John was in the isle of Patmos (or condition), but it appears to me that he was there that he might be shown some wonderful things spiritual in order for us to understand anything about what John saw. We, too, must know something by experience about this isle of Patmos that he was in. The first thing John was told to bear in mind was that God is God, the first and the last.

I visited a meeting here in the community a few nights ago. The preacher tried to talk on Revelation, but if he has ever known that God is God he forgot it in his excitement. I was afraid he was not in the isle of Patmos, but was out in the world trying to scare people into being Christians; they are successful in frightening a lot of poor little children, and I feel very sorry for them, and for the poor deluded parents who do not know how to teach their little fellows not to get upset over such uproars. The book of Revelation was written for the seven churches of Asia, "And is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of

God may be perfect, throughly furnished unto all good works."

In Rev. chapter five we find John saw a book in the hand of him who sat on the throne; no one on earth was able to open the book and satisfy the requirements of a just and holy God. His law had been broken and nothing but death could atone for this disobedience. When this search was made we all had sins. I think we were all visible to God's all seeing eye. No wonder poor old John wept. If I have ever seen the deplorable condition of Adam's race I, too, wept; but what rejoicing when this elder told John to "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." This preacher I heard preaching on these seals, poor fellow, had a lot of horrible tales to tell about awful calamities coming in the loosing of those seven seals. Of course he would much rather they were not loosed, but to the little child of God it is necessary. This Adamic man must be subdued, he must go through the furnace of affliction. Paul said, "We glory in tribulations also: knowing that tribulation worketh patience." I am afraid I do not glory in tribulation to the extent that Paul did, but that is because I am weak.

Well, I could go on and on writing these things I see in this precious book, Revelation, but others have so much more light on spiritual things. In chapter seven, verse two we read, "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." I wish some one who feels to have spiritual light on any part of

Rev. would write me. I feel like it all knits together into a perfect picture of the church from the beginning of time until the present which I think is the seventh day of time, the day of *rest* from *works*. An unworthy sinner.

(Mrs.) M. G. HAND

Saragossa, Ala.

SIGNS OF THE TIMES AND ASSOCIATE EDITORS: My heart has been made to mourn ever since I heard of the passing of our much beloved Editor. He was indeed a precious brother to me. Many times I have been comforted from his preaching, also many others that were blessed to hear him. Truly he was an inspired man of God. He loved the flock of God and fed them with spiritual food of which he was made overseer. I was thankful to have him visit in my home, and preach at my home church, Falls Tar River, N. C. Many came to visit with him while in our home in June 1949. He wrote me so beautifully how he enjoyed the trip and especially the singing. I believe he is with the heavenly angels enjoying the everlasting psalms of joy and righteousness.

"Servant of God, well done
Thy glorious warfare's past;
The battle is fought, the race is won,
And thou art crowned at last.

Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy.

The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
Thy soul is found in peace."

We shall greatly miss his editorial writings. His New Year Greeting in the *Signs* was very beautiful. His faith depended on the very things he wrote

to us about in the greeting. I often wondered how blessed he was that his mind could dwell on spiritual things, being a man of so much importance in the corporation that he so faithfully served, yet with the responsibility that rested upon him in his office he never referred to it in any way during his preaching in all of my hearing him.

To those of the flock that he loved and served as a true Pastor your loss is great, but so much better for him to depart and be with Christ, to sleep that sweet peaceful sleep from which none ever wake to weep. May the God of grace send you another that you may love and esteem as you did this one. From one who mourns with you.

(Elder) ROBERT B. DENSON
Rocky Mount, N. C.

46 Cedar St., Kingston, N. Y.

DEAR BRETHREN OF EBENEZER CHURCH, NEW YORK CITY: Almighty God has called from the shores of time and his labors in the vineyard of our God on earth, from your midst and our midst, your beloved Pastor and undershepherd, and our beloved brother and undershepherd in the ministry, Elder R. Lester Dodson, Pastor of Ebenezer Church, New York City, Warwick Church, Warwick, N. Y. and Middletown and Wallkill Church, Middletown, N. Y. He also served annually the New Vernon Church, New Vernon, N. Y. and the Brookfield Church, Slate Hill, N. Y. and was also Managing Editor of the *Signs of the Times*. This brings much sorrow and sadness to the hearts of those of us who loved him because we saw the love of God in him, and because of the comfort of the gospel of Jesus Christ that he preached to comfort, strengthen and encourage the sheep, lambs, and little children in the gospel kingdom of Jesus Christ that hunger and thirst after the sincere milk

of the word of God. The above named churches have lost a very faithful under shepherd and Pastor who was willing to spend his energy, strength, time and money, if needs be, for the cause of Christ and his gospel.

Brother Dodson will be greatly missed in many states because of his writings and aid in keeping the *Signs of the Times* in circulation so that many who had preaching through the medium of this paper could be fed by the riches of the gospel from the pen of those who write for publication. We happen to know that Brother Dodson, when Mr. Beebe had to discontinue the publication, arose from a sick bed and drove to Middletown with much effort to arrange for the transfer of the *Signs* to Rutherford, N. J. Had he not taken a deep interest in the *Signs*, as far as we can see, the paper would have ceased to be published some time ago. We hope all the writers will continue to submit their articles for publication that this paper whom our forefathers put into circulation will not die after its establishment for 118 years.

We sincerely hope that God will strengthen and give courage to those who have done so well to keep the *Signs* in circulation during Elder Dodson's illness. May God reconcile us all to our loss, especially to the flock whom he had the oversight of and enable them to feel their loss is his eternal gain and for him to depart and be with Christ is far better.

So willing was Brother Dodson to be of service to his brethren that in the last year in serving the brethren at Ebenezer Church when he felt unable to stand he preached for them in a sitting position. "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." We believe Brother Dodson will be among those at the King's right hand when the King shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Submitted in love I hope. Your brother in Christ.

(Elder) AMASA J. SLAUSON

"What have I now done? Is there not a cause?"—1 Samuel 17:29.

ASSOCIATE EDITORS, AND ALL MY KINDRED IN SPIRIT WHEREVER YOU MAY BE: If you can spare the space, I would like the privilege of writing some things about myself and family, and on the subject given above. I read so many good articles in the *Signs* along this line of thought that for some reason, best known to God, I feel impressed to mention a few things. I hope my mind does not deceive me when I say that I believe I can see the hand of the Lord so vividly portrayed in these articles that I believe they are ordered of our great Jehovah. Why do I say that? To deny such would be admitting that the whole thing would be of works, or based on the free will of man. We hear the apostle Paul and the Holy Writ tell us that he was chosen, or called to be an apostle of Jesus Christ saying, "Not of works, lest any man should boast."

On Dec. 17, 1903, so that the purpose of God should not be made of none effect, but rather the thing he (God) had foreknown from before the foundation of the world might be brought to pass, I Homer W. Kennard, was born of a natural birth of natural parents into this world. On July 27, 1929 I was united in matrimony to Beatrice Elom and we truly had a struggle through several lean years, not being able to find enough employment

to earn a decent living. Neither of us had gone through anything like that, and we were probably each blaming the other while truthfully it was not our fault. I am sure we had nothing to do with bringing about those memorable days of depression. When our first child, Harry B. was about twenty months old it pleased our great and merciful God to take him from us, but prior to his death God gave us a baby girl, Shirley Mae. With this ideal pair and both of us young and strong we had not a worry in the world save to earn enough to provide the necessities of life. All this was according to the will of God. Our ways were not his ways. (Isa. 55:8) Our third child was a girl and also the fourth—Rose Ann and Joyce Rea. The fourth one did not come until God had removed from us little Rose Ann. So here we are to-day, mother and I with two very lovely daughters. The eldest graduated from High School and of course the baby is two years behind her.

We must get back to our subject but I felt first to mention something about our family affairs. "What have I now done? Is there not a cause?" I believe I have been given an understanding whereby I can see the purpose in the cause. I see myself as a very rebellious, stubborn, hard hearted type of Pharaoh. But this great God, this great Master Builder, this God that has made all things that were made, this same great God that is so full of grace, mercy and truth, he that through his infinite wisdom was able to declare all things from the beginning to the end has set the bounds of his people that they should walk therein. (Deut. 32:8) This same just and merciful God about twelve years ago began or set up a work in this vile man, (that was in keeping with his eternal will) that his purpose might stand sure and stead-

fast, and at his (God's) own appointed time, I, this hard hearted Pharaoh type of creature, might be brought down in humbleness and be made submissive to his eternal will and purpose. I was given a tiny portion of understanding which enabled me, through the divine grace of God, to see myself, and what I was, according to nature, and what he (God) was eternally or spiritually. Yes, precious, heavenly Master, "What have I now done? Is there not a cause?"

In looking back a few years, as I lay here in bed, a subject of flu, pleurisy, and virus pneumonia which has kept the upper hand of me since May 17 until now which is July 16, and God alone knows how much longer, I recall making some promises after the death of our first baby, but after a period of time had elapsed, and the many little things that were in my mind that our baby would do which were to us hard to forget, but the only wise and merciful God saw fit to remove these memories from before me, and I began to be the old stubborn, hard hearted type again.

One day as I was working quite some distance from home I beheld a neighbor boy coming toward me and as he appeared he spoke briefly and said, "Your baby was found dead in the bed to-day." This was Rose Ann. Well, more vows and promises were made, and after going through the same process as above mentioned I failed miserably to keep any of them. Then came the death of my mother, and the same thing again only worse and more of it. I began to get nervous, troubled and losing weight, yet never dreaming that perhaps the hand of God was in the arrangement. All I had any knowledge of was to see a physician and for about four years they really got my wages. By then I had lost weight from one hun-

dred ninety to one hundred forty-five pounds. Not being able to keep any food in my stomach in sufficient amounts to give me energy to move, yet I tried every day to do my work, feeling in my own mind that I could not afford to lose any time in order to meet my obligations. But God was not through with his work in this vile man as yet. I must be made to suffer more. For this cause I have raised thee up, yes, my heart was to be hardened once again in order that his name (the blessed name of God) might be declared throughout the world. I must suffer until I became mindful of the fact that I was clinging to the last straw. Nothing else in the world that I in nature could think of that would in any way ease my mind. Yes, dear reader, whoever or wherever you may be my mind was to have thoughts on this wise. Why, O why, did God in all his goodness and loving kindness call from us the two babies that I had held out so strongly that their names should be such as I had chosen, when I am sure that I can truthfully say that my love for them was no greater than the love I have had for the two girls that God has permitted to be with us until the present time. It must have been his will to call from our presence our first child also our third one even if it was I who selected their names.

Here comes the thing that was to typify the last plague. It was the death of my dear father. If space and time permitted I believe the things I could write for your consideration would be very ample as to the kind of this super natural love that I have or had for the dearest man that I had ever known in this world. People who are older than I tell me they surely believed I would never see the beauties of this world, but thanks to God who was able to

inspire dear Dad with a mind to keep trying until he found the eye specialist that was able to do the very thing which I am made to believe that God himself had purposed and sealed that should be done in order that I might see, and not have to spend all my days here in nature in total darkness. Please allow me to say love for my mother was abundantly sufficient wherewith I loved her, but the manner and way that my father (in nature) petted and cared for me, and would always defend me against all others, perhaps I needed the hand of correction as we sometimes feel in nature is the proper way of teaching our children obedience, but the approach that Dad would pursue was just the opposite. Thoughts on this wise are the thoughts which occupy my mind to this day. Is it any wonder then that I have been made to believe that the purpose of God was on this wise that the death of my earthly father was the very cause which produced the effect in me that I, in my weakened, sin sick condition, was made to realize that all hope, so far as I knew, was gone, and that I was sinking down to everlasting torment. In this depraved and sinful condition I was made to cry God save or I perish, and when the saving grace of God had turned me around I immediately saw the ram securely fastened by the horns in the bushes.

Yes, dear reader, this great and merciful God that had wrought all manner of affliction and suffering upon me is the same great God that, through his loving kindness, was mindful of the necessity of a remedy or cure for all these sufferings and afflictions, and not stopping at that but going on in his perfection brought to pass the one and only remedy that would be acceptable with him (God) which was nothing less than his only begotten Son which

is our Lord and Savior, descending to this low ground of sin and sorrow, mounting the cross with the whole of your sins and mine, casting them into the sea of forgetfulness to be remembered no more. This is the one and only Son of God that spoke these words, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:38-39.

My dear friends, I could have inserted many scriptural references as to why I believe as I do, but be that as it may, if any one has a doubt as to any part of what I have said I will be glad to try and find the cause of my belief in the thus saith the word of the Lord. I firmly believe I can substantiate all of it, and I will not have to try to change or enlarge upon any scripture that these blessed writers have been inspired to write. May it be the blessed will of our heavenly Father that his grace may keep and shield us from harm or danger to the end is my humble prayer. My eyes are dimmed with tears, my hope is so strong I feel that my heart will melt. I cannot write more at this time. May the grace of God be with you all. Affectionately yours in hope.

(Elder) HOMER W. KENNARD
510 Blackburn Ave., Ashland, Ky.

Hopewell Road, Route 16, Fairmont, W. Va.
DEAR CHILDREN OF THE TRUE AND LIVING GOD: I am old and feeble and besides this I am a poor, helpless sinner, I do hope a sinner saved by the grace of God; as God showed Paul when he felt his own wretched condition and he (Paul) cried out, "O wretched man that I am! who shall deliver me from the body of this death." Paul said I die daily. Yes, the flesh must be slain to

live by Jesus Christ. The new life for Christ lies in his children and his grace is in them. Dear children, one and all, I may never address you again, but I hope I love you and I wonder why I do as there are many of you I have never seen. When I read your articles it seems like there is love, and a burning begins to spring up within my bosom and you begin to draw near to me as though I almost know you. This is peculiar but God's children are a peculiar people, yes of good works not wrought by us but wrought in us of God as Jesus hath said, I love you and then you love me "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This cuts out man's work altogether because he is the stronger man who hath the right for his own house. "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." He binds him and casts him out leaving him with no goods and no armour. What can that strong man do when bound and with no goods and no armour? He cannot get loose, and the stronger man rules and has the title for his own house. Yes, his house is the household of faith, and it was given to him in the covenant of grace before the world began. He had the first claim on them, redeemed them and freed them from the strong man's dominions. As one of old hath said of them, "Other lords besides thee have had dominion over us: but by thee only will we make mention of thy name." Yes, by thy name forever; other lords can have no right to rule over us we are his forevermore. This strong man did not just go out, but he was cast out bound. He cannot enter any more for the house is

not his in which to enter. He is bound out for the stronger man hath entered and taken possession of his own house. When the unclean spirit just goes out it can return to its own house and take seven more spirits with it for it is empty, swept and garnished to relieve them, and they dwell there together.

Dear little children, see the difference between those two houses. See the true house, or the true church, and the counterfeit. I hope I have a place in the body, and I hope I am one of those members though it be the little finger. If I am ever saved it will be by the grace of God alone for it is in him our fruit is found; "Christ in you, the hope of glory." "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Yes, by my spirit. I will put my spirit within you, and my spirit shall lead and guide you into all truth, and its fruit is love and peace in the Holy Ghost. No wonder we love one another. "By this shall all men know that ye are my disciples, if ye have love one to another." So let us not love in word only, but love in truth and in deed. I hope in that day we will all see each other, and know each other as we are known. God knows all things and sees all things just as they are. Make the tree good and its fruit will be good. This shows me that the tree was not good for if it was it could not have been made good. What did David say about himself? "I was shapen in iniquity; and in sin did my mother conceive me." So as the child grows up it gets no better: it needs to be better before it enters into the kingdom, and it can enter into the kingdom but one way; that way is by the door and the door is Christ. He is the door, the way, the truth and the life. He is the resurrection. They enter into the kingdom by the new birth for it shall be said of this man and that man that he

was born in her, yes, born in Zion, the kingdom. We were born into this world by birth by our mother, so we must be born again to be born in Zion, and that birth is called the new birth, the spiritual birth. Ye must be born again, then the fruits are good because they are fruits of the Spirit and they are good. Let us run the race which is set before us and not try to run the race of another. Fare you all well in the Lord. (Elder) JAMES W. LINN

Kinwood, Texas

DEAR READERS OF THE SIGNS OF THE TIMES: For some time I have had an impression to write some of my experience and call to the ministry if I am not deceived. When in my seventeenth year as I was standing under an oak tree, while hunting in the woods, something seemed to speak from the top of the tree, you are a condemned sinner. I felt like I would die before I could reach home and tell my parents. Upon reaching home this feeling left and I did not tell any one. I traveled on in this condition until I was in my nineteenth year. I went with father, to another county about thirty miles from where we lived, to hear an Old Primitive Baptist preach. If father professed any kind of religion I did not know it, and why he asked me to go with him I did not know. I heard this Old Baptist preacher, his name was Ben Young, on Sunday. He told so much of my experience that I left the house for which father reprimanded me and told me not to do that again in his presence. This was in May and in August I visited my uncle, who lived near this church, and on Saturday I went with his family. When the opportunity was offered for membership I could not keep my seat so offered myself, and to my surprise my uncle and wife, another uncle and wife, and a girl, who became my wife, all came and

were received and baptized Sunday morning. Two years later my father and mother became members of this same church. There are only three of us left the others have passed on. My uncle is now in his eighty-ninth year, my wife seventy and I in my seventy-third year.

I was near twenty-seven when I first had an impression to preach. I could not understand why God would lay such a burden on me, one so unclean as I, and not having education enough to read well. I had only reached the third grade in school and had never experienced public speaking. This bore on my mind so heavily day and night that I quit my work as a carpenter and obtained a job on the police force thinking that a different environment might give me relief. I first took up detective work and then applied-science in connection with it, then became an employee of the Federal Government. This took me into various states and among strangers. In the early spring of 1931 I was assigned to a mysterious government job, and while working on it I and two other men were walking on a road some distance from where I had been staying with the man whom I was after. I fell to the ground on my face, the men picked me up and said I had fainted or they thought I had. I finally got to my feet and told them I was all right, but did not tell them what was the matter, but felt that I could witness it with Jonah. I left the man with whom I had been working on the case with what evidences I had and tried to resign but found I could not do that. I did succeed in getting local officials not to call me after I was licensed by the church to preach, but I made such a failure of it I decided I would rather be dead than to try it again. When I read the scriptures I could get no light on them, and told my dear mother I would rather go to hell than to try to

preach again. I said I would never read another verse of the Bible. I was in such misery that I did not know what I was doing a good deal of the time. My rest and sleep were gone, no one was any comfort to me; I seemed to realize Job's affliction, but how could I compare mine to his. That night after retiring and could get no sleep, having heard the clock strike every hour until one, I heard, as it were, a deep rumble of thunder, and a ball of fire came through one window and went out at the other not breaking the glass. I called my wife and mother, father had passed on three years previously, we examined the windows and went out to see if there was a storm coming. There were no clouds to be seen. Wife and I returned to bed, leaving mother sitting at the fire place. The clock struck two and the same ball of fire passed through the same windows only down close to me on the bed and barely missing mother. She asked if I was hurt. I said, no, and then she went to her room and laid down. That was the last natural thing I recollected until next morning. I did not lay down any more but sat in a chair by the fire place. My mind was gone and I was permitted to see only, as I hope, that which was in the future for me. I was led between two rough and rugged high mountains by a man whose face shined so brightly I could not look to the top of these high mountains. I looked and there appeared a beautiful, white church-house. I was led into it and up to the stand. There I was permitted to view three old Primitive Baptist preachers that had passed on shortly after I united with the church. I was handed the closed Bible and I fell to the floor. The one that led me into the house lifted me up and handed me the open Bible, and I saw a small congregation of people all dressed in white. I

was left standing before them with the Bible in my hand. At that time mother announced breakfast was ready. I again realized natural things and sure enough I had my open Bible in my hand, but O how little I know of it. There are times it is a sealed book to me and I cannot come forth, then again if I only had language to express some of the beauties I hope I have been permitted to see. O that I could know that I could speak words of comfort to God's little lambs then I feel all these trials of the flesh are not in vain, but how can I know it. Do I love the brethren as I should? How can I know that I love the Lord? I only hope I love the Lord, I do not *know* it. I only hope I love the brethren and the church. I can only see my corruptness and short comings.

I have written in as short a manner as I can, as I hope some of the Lord's dealings with me, if indeed it is of the Lord. If not then I am deceived and have no experience or call to the ministry. The brethren are the judges. Yours in much tribulation.

(Elder) BEN B. WALSTON

Route 2, Chewelah, Wash.

DEAR BRETHREN: I just received my *Signs* and have read most of it. I do not know why I am writing this letter for to be honest, and I hope I can be, I do not see why it should make any difference to you what I think; but really and truly there are so many older Baptists that are going, I feel so feeble and fearful that the younger ones will not be able to bear the light of truth as they have. Still it is my only hope that, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

We all have lessons to learn and I must learn them over and over, stub-

born individual that I am. It would seem that after while I would be able to trust in the Lord and not myself, but no I have to stumble along in the same old way thinking I can do these things. I am reminded of the old prophet that was riding upon the ass, and when she refused to go he got off and beat her. The ass spoke to the prophet when the Lord opened her mouth saying, "What have I done unto thee, that thou has smitten me these three times?" "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face." We go along in our natural way determined that it is right, and we get so vexed, at least I do, when we can go no farther and begin to beat the beast of burden. Yes, I blame it all on the natural way of life, but in God's own time when I see, if by God's grace I see, I am made to know that I had to walk some other way and not as I chose to go.

It has been my prayer, especially of late, if I can only defend the truth. That is what my old mother used to say, and I believe now I know a little of what she meant; but what an awful undertaking that is for Christ said, "I am the way, the truth, and the life." How I would like to go to meeting again, hear some one preach on that and be able to feast on it. May be I should be like one old minister told me (he is dead now and I surely loved that old man) it was his desire to live that the name of the Lord might be magnified. I am so nothing and less than nothing that I am afraid I will be a failure at anything, but the blessed Lord said God was able to raise up sons unto Abraham out of the very stones, so I guess if it is his will for me to be a witness to his truth it will

be or is that way. I surely know it is not of myself, and O I am glad of this for I would contaminate it if I touched a part of it.

I enjoyed Elder Dodson's article in May 1950 paper and would like to say just a word about fear of God for "The fear of the Lord is the beginning of wisdom." I believe when we have been awakened to the glory of God, and see him in his brightness and glory, he so far exceeds anything we have ever anticipated him to be that we fear; yes, tremble and fear, and our joints become as water and we are like the ones of old who fell down as if they were dead men. I know I fear God and am not ashamed of it, and there are times that I am so thankful that I fear his rod; glad that I have felt it and know it is a fearsome thing. "It is a fearful thing to fall into the hands of the living God." The Savior said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." I am trying to bring out that there is a godly fear and I think it is a good thing.

I wrote this a long time ago and as I feel to write now will add a few more lines. Every time I receive the *Signs* I have a feeling to talk with each one I have read after, maybe to disagree with them if they do not agree with all I profess to believe. There are many others that I do not read after that I would like to visit with also. I have thought a lot about God's saints being referred to in the scriptures as stones. It says ye are lively stones and yet a stone is an inanimate object. It has to be moved and placed where it is needed. It surely cannot move of itself. It says Christ is the chief corner stone, and in Revelation "I will give him a white stone, and in the stone a new name written, which no man

knoweth saying he that receiveth it." I have wondered if that did not mean our hope, for try as we will we cannot put in words just what it is or where or how we got it; we surely hope we have it but we cannot give it to another, or tell them where to get one; we think we can lay it down, and I know I have been sure I would never have a hope again, but surely God moves in a mysterious way for I find to my utter astonishment it is with me whether I know it or not.

I would like to tell of a little experience I had some time ago. I had been greatly worried for it is hard to be poor and in debt, and that is the way I have always been both naturally and spiritually. I was so depressed and just cannot tell how my mind was darkened, and how far away from God I was. I thought he should help me if no one else in this world. How selfish we become at times. I went for a walk after sundown, thinking it might relieve me, and as I walked over a little hill something made me raise my head and look into the sky, and there was the most beautiful rainbow I had seen for many a day. It was between me and the blackest cloud. I went down on my knees and such a sweet peace came over me that I was almost overcome by it. It seemed God told me he would take care of me naturally and spiritually, that these things we have to endure here are for our own good. How can we see the rainbow if we cannot witness the storm? It was a wonderful help to me, surely salvation is of the Lord.

I remain a sinner saved by grace, ten thousand times and more in debt and not a farthing to pay, and yet he says come buy without money and without price. Blessed be the God of our fathers, Abraham, Isaac and Jacob for his great love. (Mrs.) MARY L. ECKARD

Route 2, Brantley, Ala.

DEAR BRETHREN: I am enclosing money-order to renew my subscription to the *Signs of the Times*. The paper is such a wonderful blessing to me and I feel to believe it is to all the household of faith. I am getting old and unable to go to preaching and be with the brethren which is my hearts desire. I read and reread the *Signs* many times and get good news each time. The editorial in the September issue was a spiritual blessing. Elder Bynum's letter was also good, in fact all letters were good and the inspiring note in them so much loved by one who hopes to have a little spiritual understanding.

I believe in the foreknowledge and predestination of Almighty God, the Father of all things, with all my soul. That is what the Spirit has taught me and no man. Predestination is the act of foreordaining the doctrine that God has, from all eternity, decreed whatever comes to pass, especially by an unchangeable purpose, the eternal life or death of man, and there is no condition in it, whatever he decreed will stand forever. I do not believe in conditionalism, salvation is sure and without conditions.

When God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep, God created man and he created that darkness in him, and that darkness is in all of Adam's posterity. At the appointed time, by the predestination and decree of God the Father, Mary conceived of the Holy Ghost and at the appointed time according to the foreknowledge of God, the Savior was born to bring light, life and immortality to all of God's chosen people that were chosen in Christ Jesus before the world was. "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." Matt. 3:1-2. John the Baptist baptized Jesus in the river Jordan, "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." Matt. 3:16-17. The dove was an emblem, sign or symbol, of God's everlasting love for his people, that Jesus had come into this world to redeem out of Adam's transgressions, and to bring light to that darkness that was created in them before they were born. We were all born into this natural world without our knowledge or consent; as we grew up we learned the things of this natural life, or world, with that darkness still embodied in us, but when one is regenerated and born again by the Spirit of God that darkness begins to fade away, and light takes its place; the light and life of the eternal decree of God, predestinated and ordained before this child of grace was ever born into this natural world or life; we are saved by the grace of God, and the grace of God is the unmerited favor, and love of God toward man in Christ Jesus. He loves his people with an everlasting love and there are no conditions in it. When Judas betrayed Jesus he did just what he was born to do; it was God's eternal will and purpose for his beloved Son to die on the cross to redeem his people, and bring them from darkness into light and life everlasting. When Jesus was hanging on the cross his last words were, "It is finished." His work was finished, it was a finished product, nothing can be added to or taken from, and there was no condition in his work. Jesus

is our salvation, and salvation is a deliverance from sin and death. We are saved by the eternal love and mercy of God and the crucifixion of Jesus Christ, by grace and the salvation of Jesus Christ our Lord.

When Jesus was here preaching to the people, he was preaching and teaching the gospel truth and there were no conditions, it was an eternal truth from God the Father through Jesus Christ. It was predestinated and foreordained in the determinate council with the Son and God the Father. I do not see where conditionalism originated; I do not see how any one that believes in predestination can believe in conditional salvation. I do not believe one word of it myself.

Before closing I want to mention our Association that convened with Cold Springs Church. It was pleasing to the soul to be there. I only went one day as it was some distance from my home, and I not feeling very well. Elders Nash and Buford of Atlanta were there and several other ministering brethren. Elder Nash spoke from the 13th chapter of 1 Cor. I have heard that spoken from on several occasions but he gave the best explanation I have ever heard. He rightly divided the scripture. That love that is embodied in our hearts and souls is what makes charity worth while. Charity without the manifestation of love is as sounding brass or a tinkling symbol. Elder J. J. Richards was next and was also very good, both preached the truth as it is in Christ Jesus. Elder Gafford followed with comments and remarks on what had already been said. He is a wonderful speaker, full of the grace of God, and deserves congratulations for the good things he said. It was like sitting in a heavenly place with Jesus there. I desired so much to go another day but my health and the trip did not permit.

I have many trials and afflictions to bear, but I am traveling the path that was prepared for me before the world was. I am traveling that path under the rod, but I have the blessed Savior to lean upon which is a great consolation to a poor wretched sinner as I feel to be.

I must bring this to a close. Could keep writing but it might not be of value. I trust it will please the Lord to carry on the publication of this grand and much treasured gospel news. A sister I hope by the grace of God.

(Mrs.) J. J. McNEAL

2211 - 5th St., Riverside, Cal.

SIGNS OF THE TIMES: I am enclosing \$3 to pay for the *Signs* another year. I am glad it is now incorporated. I love to find so many good letters in it telling of the Lord's dealings with his dear children in their travels from nature to a precious hope in Jesus. I did enjoy Elder Lytle Burns' article on predestination. I believed in that doctrine from a study of the scriptures, even before I ever experienced my precious little hope in the Lord. I find very few, even among my best friends and brethren, who can see eye to eye with me on the absolute sovereignty of God over all events that come to pass.

God is infinite in wisdom and foreknowledge; how could anything be foreknowledge if not determined before hand? Some writer has said, "Man's accident is God's purpose." I am now in my ninetieth year, near my journey's end. That can account for these poorly written pages. The Lord has been good to me all these years—better than I deserve. Although I have many bodily afflictions I try to be duly thankful as they could be so much worse. Long may you live to wield "The sword of the Lord and of Gideon." If I am one at all I am your most unworthy brother in the hope of immortal glory.

J. W. HAYNES

EDITORIALS

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“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.”—2 Thess. 2: 3-4.

I have had two recent requests to write on the above scripture. Evidently false teachers had taken a wrong meaning of the words of the first epistle, chapter 4:15, of the coming of the Lord and were led then to conclude that that day was at hand; such a conclusion of course produced confusion in the church, and to correct this wrong interpretation he wrote them again.

People have been prophesying the coming of Christ ever since I can remember. Some had it as far back as 1914, and others in more recent years. I remember reading in one of the daily newspapers a few years ago of a religious sect who predicted that on a certain morning the Lord was coming about 2:00 A.M. and they sold their furniture and retired to a mountain to watch for him, but they arranged to

get their furniture back if it did not come to pass at the time predicted. This shows that they were dealing in something of which they had no knowledge. They must have had some of our kind of prophets in the days of the apostles. Paul therefore, comes to them the second time and says, “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,*****shewing himself that he is God.”

I have never heard any one preach from this subject, and all that I have read of this man of sin, either the Pope or Stalin of Russia have been referred to. I want to confine my remarks to one who is closer than either of the two mentioned; one that is more subtle than any beast of the field; one that “as a roaring lion, walketh about, seeking whom he may devour,” and with whom I have had to contend every moment of my life. Some say that this man of sin, this adversary the devil, is an independent, self-existent and visible being. This man I know nothing about, but I do know that there is one who speaks to me, that leads me, influences me; I cannot see him, I can only feel his presence with me. The man of sin is never seen or felt until he is fully revealed. The only good thing that I know of sin is the knowledge of it. The man in his nature does not know that he is a sinner. Paul, in the 6th chapter of Hebrews, speaks of those who fall away, but he means

those who are destitute of the grace of God. He says, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." These characters were once enlightened, but he did not say that they had spiritual life. The light that they had, evidently, was the same for which Eve sought and that the serpent told her she would have; but this kind of light does not make one wise unto salvation. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:22-23. The children of God do not fall away from the grace of God to the extent that it is impossible to renew them again to repentance, for this would be contrary to the teachings of God's word. The light (wisdom) of their world is the greatest darkness there is when it comes to the teachings of God's word and applying it to spiritual things. There is much in the scripture which can be understood and relished by the wisdom of this world, quite independent of any application of the truth to the heart and soul by the spirit of God. Those who can pick up religion at their will, can lay it down at their will. This falling away, I think, simply means that there is such a denial of the essential principles of Christianity, or such a corruption of its doctrines, as renders the whole system completely inefficient to salvation. I think there has never been a time when a denial of

the power of God, and the wisdom of God has been more prevalent than it is to-day.

This man, this spirit, this principle that conveyed itself in the serpent and talked to our mother Eve is the same spirit that was in Judas Iscariot, and to whom Jesus referred when he said, "Have I not chosen you twelve, and one of you is a devil," Yes, this old man can talk, and his arguments are cogent and convincing. I remember a conversation he had with me just after I united with the church in 1908. The pastor of the church was not present on Saturday of this meeting, and I was not sure that he would be with us on Sunday. As I wanted Brother Jordan to baptize me I asked that the baptizing be put off until the next month. Brother Jordan did come on Sunday, and after learning that I had come before the church the day before he said to me, "Henry, the devil is coming to you before the next meeting, and tell you that you have deceived those people and that you had better not go back to the church, for if you do they are going to ask that you tell your experience over again, for they are not satisfied with what you told them." But he did not come to me just that way. He changed his approach and came up on the other side and said, "Henry, you have not deceived those people, they know there is nothing to what you told them, and do not go back any more." This was just exactly the way I felt about it. Brother Jordan told me to tell him (the devil) that he was a liar and the father of it, but it did not seem like a lie to me, but the truth. So I started out at night asking the brethren why they did not ask me some questions when I united with the church. All of them said that they were satisfied with what I told them. I did not see anybody but I felt his presence. I did not

hear an audible voice talking with me, but this speaking was to my inward feeling and intellect, and I have never been able to tell him that he was a liar. If this man has any shape or form I never have seen it, but I have felt his invisible presence with me as he walked with me, talked with me and went to church with me. I find him everywhere I go for his work makes himself manifest. This man "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." "And with all deceivableness of unrighteousness," and with every art that cunning can invent, and unrighteousness suggest in order to delude and deceive. A temple is understood to be a building set apart for the worship of God, but it does not mean that this temple is built of wood, brick or stone. "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." In this temple is where I find him dictating the form of worship, the doctrine to be preached and believed. I think we often mistake gifts for grace. God has given wonderful gifts to men, but gifts are not grace. It is said of Judas, which was guide to them that took Jesus and was numbered with the apostles, he had obtained part of this ministry (gift) but not grace. Men with the spirit of Judas in their hearts sitteth in the church of God, shewing himself that he is God. Gifts puff men up and make them boast of what they are, gifts are of short duration, but grace is everlasting. A man, for instance, may pray and preach most feelingly, and touch the passions of even God's people, yet it would be nothing

more than sounding brass or a tinkling symbol. This spirit always works on the feelings and passions of men in such a way as to put confidence in themselves, and to deny the power of God. Some might think that this spirit of denial is in others, but not Old Baptists; but not so, Peter doubted when Jesus told his disciples how he would suffer many things of the elders and chief priest and scribes, and be killed, and be raised again the third day. "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men."

This Satan, this man of sin, is in us all for the thoughts of foolishness is sin. Peter did not understand how Jesus was to suffer all these things that he told them he would, and be raised again the third day. This doubt constituted a denial of his power to raise himself from the dead, and therefore Jesus said get thee behind me Satan. Jesus said, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness." We may wash our hands, and dress up in our own righteousness to appear before men as something that we are not, but God knows what spirit it is of. The first record we have of this man of sin that secreted himself in the serpent, which was more subtil than any beast of the field which the Lord had made, came to our mother Eve in the garden. This great orator said to her, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst

of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." If there is one thing more desired to-day than another, it is the wisdom of this world; but it is also God's glory to pour out contempt upon such wisdom and bring it to naught; to lay low all that man idolizes and exalts in himself. When man is full of the wisdom that makes one wise in the things of this world, he feels then that he is also wise in the things of God. When a professor and not a possessor of religion gains much of this knowledge, he will be found setting himself up as a great man of God. There is nothing which blinds man more to the power of God than introducing fleshly wisdom into divine truth, and this satan, the God of this world, will do by teaching for doctrine the commandments of men. God has promised "that the seed of the woman shall bruise the head of the serpent," and God is not slack concerning his promise. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." By the merit of his own death making atonement for sin; rendering ineffectual the work of him who had the power of death, and would have brought

final ruin to the human family, thus becoming the means of their exaltation and endless glory; and thus the death brought in by Satan is rendered ineffectual by the death of Christ.

H. O. N.

"Dear Elder Dodson: I would be glad if you would give your views on Adam as being the son of God. I read in the Bible that Jesus was the only begotten Son of God. I have always believed that Adam was a creature of God, but not a Son of God. Hoping I am not asking too much of you, your brother,

(Elder) C. Y. OSTEEEN."

The late Elder P. D. Gold, of Wilson, N. C. frequently responded to requests on the scripture from his ministering brethren by saying, "That is your text—you preach it." We wish that Elder Osteen had felt to go into his subject in more detail than he did for he has undoubtedly had some meditation upon it.

The expression, "The Fatherhood of God" is frequently made by many so-called religious leaders. The implied meaning is that God is the spiritual Father of all mankind. According to our understanding, the relationship of father can only exist by one of two ways, either as progenitor or by adoption. The scriptures are very clear on the point that God is the Creator of all mankind, as well as everything else that was made. According to the account found in the first chapter of Genesis, following the evening and the morning of the fifth day, God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it

was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." We have at times thought of God as presenting to us in the first chapter of Genesis his blueprint of creation, with the details as to when and how everything was made recorded in the second chapter of Genesis. It is in this second chapter of Genesis we find it recorded, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here we have God presented as man's Creator, but thus far nothing has been said about God being the Father of man. There are those who will claim that when God "breathed into his nostrils the breath of life" that man then and there became a son of God. Their reasoning appears to be that by so doing God imparted to man eternal life. We do not believe the scriptures will sustain this line of reasoning. In the fifteenth chapter of first Corinthians Paul very definitely and clearly says, "The first man is of the earth, earthy: the second man is the Lord from heaven." He goes on to enlarge upon this theme by saying, "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." From these and other scriptures it is quite evident to us that there are two kinds of families in this world: (1) natural and (2) spiritual. "Howbeit that was not first which is

spiritual, but that which is natural; and afterward that which is spiritual." "The first man Adam was made a living soul; the last Adam was made a quickening spirit." The first Adam was the federal head of all human kind, and every human being from Cain, his first born, to the last one to be born to this family was or will be either a son or a daughter of Adam. Of all the untold millions who have or may yet be born into this family, not a single solitary one had anything to do about choosing either the time or place of his advent into this world, or becoming a son of Adam. This same line of reasoning applies with equal force to becoming a member of the heavenly or spiritual family. Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." And by way of explaining how this birth could come about he said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Between these two families there is an impassible gulf which no man can possibly abridge or pass over. To begin with, the natural man is carnally minded, and the great apostle said "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." His conclusion is, "they that are in the flesh cannot please God." This same apostle in writing to the church at Corinth declared "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." We would like to emphasize the point, as we see it, that the only possible way of becoming a member of the family of God is by adoption and the new birth, and Paul in his epistle to the Ephesians

blessed "the God and Father of our Lord Jesus Christ" for "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." We heard a man say over the radio recently that being "born again" is a very simple thing, that all that is necessary for the sinner to do is to say "Come into my heart, Lord Jesus." The record is that the man in nature will not have this man, Jesus, to reign over him; therefore instead of inviting him to come into his heart he will invariably bolt the door against him. The Stronger Man must first bind the strong man, before there is any dwelling together, and even then there is a continual warfare. God must first send forth his Spirit into our hearts before we will cry "Abba (our) Father," otherwise we can never know anything of that relationship. It is by the word, or power of God, that we are born of that incorruptible seed. He who holds the wind in the hollow of his fists must bid it blow upon his chosen garden before any choice fruits will be borne. On the day when Pentecost was fully come, we are told that "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In response to the prophet Isaiah's query as to what he should cry, he was told to cry "All flesh is grass, and all the goodliness thereof is as the flower of the field," and this knowledge was gained "because the spirit of the Lord bloweth upon it." We understand from the scriptures that no man can, in truth, say that Jesus is the Christ, but

by the Holy Ghost. John was under the influence of the Holy Spirit when he was writing to those whom he termed as "little children," saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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."

Adam as he was formed of the dust of the ground was evidently not a son of God. When he transgressed God's law God drove him out of the garden of Eden and pronounced a curse upon the ground for his sake. "But God, who is rich in mercy, for his great love wherewith he loved us," made provision in Christ for the redemption of all that were chosen in him before the foundation of the world, and we feel that the fact that God clothed Adam and Eve with coats of skins was evidence that he was a son of God by adoption through our Lord and Savior Jesus Christ. It matters not that Adam's creation took place, according to man's reckoning of time, some four thousand years before Christ's advent into the world. The covenant which God the Father entered into with his Son in the counsels of eternity was ordered in all things, and sure, embraced every subject of divine grace throughout all time. David said on behalf of Christ, "in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." It was from beneath the throne of God and the Lamb that the water of life flowed, both toward the former and the hinder sea. This means to us that by the shedding of the precious blood of the blessed Lamb of God the sins of all his people, whether they

came into the world before or after the advent of Christ, was remitted, or put away. There is but one Savior for all nations, creeds, tribes, kindreds and tongues, for there is none other name given under heaven, among men, whereby we must be saved but the name of Jesus.

Before concluding our remarks, we wish to say something on the point of Jesus being the only begotten Son of God. It seems to us there is a sense in which that is peculiarly and definitely so. Many scientific minds will deny that the Son of God was born of a virgin, but this does not mean that it was not absolutely true. It is befitting, we think, that it was Luke, the physician, who gave us the most complete account of the birth of our Lord, and to the people of God it should be conclusive. We will quote from his record, Luke 1:26-35: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And

the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." This supernatural conception and birth of a son to a sinful woman was something which had never occurred before, nor has it ever occurred since. God, by the Holy Ghost, begat his Son, whose earthly name was JESUS, of a virgin named Mary. Mary was not holy, the record nowhere says that Mary was holy as is claimed by some, but the record does say, "that holy thing which shall be born of thee shall be called the Son of God." Only God is able to bring a clean thing out of an unclean, and this is what took place when the holy child Jesus was born of Mary. The angel also informed Mary of her cousin, Elisabeth, having conceived a son in her old age, who was called barren, and the angel said to her in this connection, "For with God nothing shall be impossible." We are told that Mary then went into the hill country to see Elisabeth, who was in her sixth month, and when Elisabeth had heard the salutation of Mary, the babe leaped in her womb for joy, and Mary herself said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." We believe that every manifested child of God can witness with Mary in her experience. They are made to know that the conception which precedes the new birth is altogether of the Holy Ghost, and that man has no part in the matter, for it is all the work of grace, and when they in their low estate are assured that the Lord has been mindful of them, they feel to say with Mary, "My

soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

(The late Elder) R. LESTER DODSON

Route 2, Ringgold, Va.

READERS OF THE SIGNS OF THE TIMES: I feel to write something regarding my dear brother, R. Lester Dodson. My son and I were the only ones present at his funeral from this part of the country. I wanted to write something for our daily paper, since he was well known here and had many relatives and friends, but was so grief stricken I could not quiet my mind to do it and am still in a very nervous state. As one lady put it who has known the family all our lives, she just thought the world could not go on without him, and this expressed my feelings when I first knew of his serious condition on Saturday night before his death on Tuesday. I hurried to see him leaving Monday night. I dreamed of going to his funeral and to the cemetery. I arrived in New York about 11 A.M. and waited to go to the hospital with brother Raleigh but when we arrived he had just passed away. I instantly thought of my dream and was so saddened because I had not gone before, but perhaps it is as well since he suffered so much and I would have broken down in his presence.

Beulah, his wife, said that last January when he entered the hospital he requested that Elder David V. Spangler conduct his funeral services. As many have heard, he was in Florida and was delayed six hours enroute arriving only in time to pronounce the benediction at the grave. Elder George Ruston of Canada was requested to take charge and was assisted by Elders J. D. Wood, Baltimore, Md., H. M. Bennett, Mardela Springs, Md., and A. J. Slauson, Kingston, N. Y. The family was much impressed with the services.

Elder Ruston spoke so sweetly of laying hands on Lester during his ordination 29 years ago. He was all to me that a brother could possibly be. The older brother, Raleigh, of New York City and he loved each other as much as it was possible for brothers to do. He was so heart broken it was pitiful. May God reconcile us all to his will.

The services were held in the Collins Funeral Home in Rutherford, interment in Hillside Cemetery there. At times we feel he is better off than we who are left and that he is at rest. What a glorious exchange for him as we feel he is in paradise. The separation seems unbearable. His devoted and only sister. (Mrs.) W. L. FERGUSON

Topeka, Kans.

EDITORS, SIGNS OF THE TIMES: I am enclosing some lines composed by Elder L. L. Schenck (with his permission) with the thought they may be of interest to the many readers of the *Signs*, the most of whom are familiar with his writings for the paper, if you feel to publish them.

I had the happy privilege of attending a three days meeting in July, held with the Little Flock Church near Pleasant Hill, Mo. There I met once again many of the dear old saints of the household of faith, and heard the glad tidings of salvation by grace proclaimed, which is both meat and drink to all lovers of the truth. Elder Schenck is Pastor of this church, and the visiting ministers were Elders L. H. Hardy, Clevenger, Harper, and Licentiate Sapp all of Mo. Among the visitors were Sister Mabel Lindsay from California, and Sister Opal Pounds from Tenn. who came many miles to be at this meeting. It was truly a "Feast of Fat Things," and will be long remembered by those who were privileged to attend. May God bless and prosper you in your good work.

(Mrs.) DELLA DAVIS

MY PETITION

Should the spirit give me utterance just to breathe
a silent prayer,
I should ask in my petition that the Lord would
me prepare
To endure my lot with courage, for my burden
bends me low,
And for reconciliation to this devastating blow.

I have lost my dear companion but 'twas her
eternal gain,
Yet my selfish disposition leads me often to
complain.
I am lonely, broken hearted and my future is
so dark,
And at times I wish the Lord would take away
this vital spark.

For I find I'm prone to murmur when I come
beneath the rod,
And I need a power to keep me lest I wander
from my God.
I would pray the Holy Spirit come and lodge
within my breast,
And give me strength and wisdom till I enter
into rest.

Yea, I ask in my petition for submission to
his will,
And for grace to run with patience till I shall
my lot fulfill.
But without my blessed Savior there is nothing
I can do,
So I ask in my petition that he lead, the journey
through.

It is hard indeed, to know that I must travel
on through life,
And bear the toils that once were shared by my
devoted wife.
So in my feeble prayer I ask the Lord to be
with me,
And keep me till in wisdom he shall set my
spirit free.

Should the spirit give me utterance and teach
me how to pray,
I should ask in my petition for my brethren
by the way,
That the fellowship of kindred souls may ever-
more abound,
And the banner of the kingdom in every heart
be found.
That each may feel his brother's sigh, and with
him bear a part,
And love and harmony prevail in every throbbing
heart.

(Elder) L. L. SCHENCK

Williamstown, Kans.

RESOLUTIONS

WHEREAS, our heavenly Father has removed
by death our dear friend and Pastor, ELDER
R. LESTER DODSON, we desire to record the
sadness that is in our hearts over this loss.
Words fail us at this time to fully express our
sadness and sorrow.

WHEREAS, Brother Dodson's passing has left
a vacancy that will be difficult to fill, his memory
will always be cherished by the church.

RESOLVED, that we give thanks to God for
the gift of our dear friend and brother whose
ministry these many years among us has brought
hope and comfort to us all. We desire to bow in
humble submission to the will of God, believing
he has entered into that rest that remains to the
people of God. We hope and believe he has entered
the presence of the dear Savior where
there is fullness of joy, and at whose right hand
there are pleasures forevermore.

RESOLVED, that Ebenezer Church extends
sympathy to Mrs. Dodson and her son, and that
a copy of these resolutions be forwarded to
them and published in the Signs of the Times.
Written by W. D. CHAPMAN.

(Elder) A. J. SLAUSON, Moderator
CYRUS RISLER, Clerk

SPECIAL REQUEST

The Post Office Department will not forward
second class mail. If there is the slightest change
in the address the papers are returned to us
and you may fail to receive your copy. If you
anticipate a change of address please advise us
as soon as possible and aid in getting your paper
without delay.

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. A. McDaniel, Cal., \$1; Mrs. D. Deal, Mo.,
\$2; Mrs. M. C. Little, Tex., \$2; Mrs. L. F. Requa,
N. Y., \$5; L. C. Spikes, Ore., \$1; J. T. Hinson,
Cal., \$2.50; T. W. Robertson, Tenn., \$2; J. A.
Johnson, Tenn., \$5; Eld. W. D. Griffin, Ala., \$2;
Mrs. D. S. Reid, N. C., \$1; Mrs. S. L. Taylor, Pa.,
\$2; Mrs. L. Campbell, Tenn., \$1.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 119

RUTHERFORD, N. J., APRIL, 1951

No. 4

CORRESPONDENCE

PREDESTINATION OF GOD, AND HIS
COUNSEL AND CONTROL OVER
ALL THINGS

TO ALL THE HOUSEHOLD OF FAITH: I hope it is by the divine spirit of God I desire to write on the predestination of God. Has anything ever taken place on earth that God did not know what was coming to pass? And I believe it was in his purpose for it to be so. If not then how did he do his will? Did God know before he created Adam that Adam would take of the forbidden fruit? Did he not know what man would turn out to be before he made man? Did he have to wait to see what man would do before he made his laws against sin, and purposed that he would send his only begotten Son in the world to save his chosen seed from their sins even before Adam was made? And all that are his chosen were chosen in Christ Jesus from the foundation of the world? Could not God have kept sin out of the world if it had been his will to do so? Did he not have the power to do so? I believe that God controls all things, and that "all things work together for good to them that love God, to them who are the called according to his purpose." Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. This reminds me of a scripture in another place that one of our preachers used for his text. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that

no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3. And so I say that we could not love God except his loving Spirit first be given us.

In the back part of my Bible is found four thousand questions and answers on the Old and New Testaments, intended to open up the scriptures for the use of students and Sunday School teachers. Those questions and answers were not written by Primitive Baptists, and are far from the truth if I ever knew any truth at all. I give here for example three of them: "Were there any restrictions to this permission? An exception was made of the tree of knowledge of good and evil, under the penalty of death. (Gen. 2:17) Thus was a trial made of obedience and love, and a gracious warning given." "Were they forbidden to eat of the tree of life? They were not." (Here is the answer to this that I object to.) "What do we conclude from this? That they were intended to live forever." I say, if God had intended that Adam and Eve should have lived forever, and not have taken the forbidden fruit it would have been so, or else God did not have his own will, and Satan had the greater power? This could not be so for we read that God formed the crooked serpent with his own hands. The devil can do nothing except the Lord gives him power. "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his

power can understand?" Job 26:13-14. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Prov. 16:4. "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me hath the greater sin." John 19:10-11. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isa. 45:7. Has God ever been frustrated from anything that has ever occurred on the earth? such as the world's war, and was it not all in his purpose? The Lord has power and control over sin, instead of being in any sense controlled by it. It could not have entered into the world if it had been his will and purpose that it should not. After sin came into the world, and ever since, his control over it has been absolute. Men of the world and wicked men are his hand and sword. (Psalms 17: 13-13) The wicked can go no farther in executing their wicked designs than will be for the fulfilling of his decrees concerning them. The natural man is still saying, as in Paul's day, "Why doth he yet find fault? For who hath resisted his will?" Rom. 9:19. And Paul is still replying with authority and boldness; "Nay but, O man, who are thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore

prepared unto glory." Rom. 9:19-23.

Our Adamic carnal nature is strongly opposed to this doctrine of personal election and of predestination. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The scripture mentioned above, the potter hath power over the same lump of clay, I understand we are the clay, all the same nature, and of the Adamic family, and God the potter has chosen a part of this lump of clay to make some to honor, and some to dishonor. He is the potter. God had a purpose for all of the lump of clay, and to make part to honor and part to dishonor. He had as much for the vessels of dishonor to fulfil his purpose as he did for the vessels of mercy to prepare unto glory. Did not God put a mark on Cain that he would not be destroyed? Was it God's purpose that Peter should deny the Savior three times, and could he have kept from doing so? Suppose he had not denied him, then would Christ have been made a liar? Did Peter sin? Yes, though it was purposed of God, yet God did not make Peter deny him. God only had to leave it to Peter without the Spirit, and when the cock crew Peter remembered what Christ had told him and was very sorry for his sin. Peter remembered the words of Jesus which were said unto him, "Before the cock crew twice, thou shalt deny me thrice," and he went out and wept bitterly. Peter did not try to get behind the predestination of God and justify himself, for he knew that he had sinned and not God. He took all the blame on himself. Peter had to be shown that it was not in himself to follow Christ without the Spirit of Christ leading him. "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water,

to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Matt. 14:28-31. I believe that every child of God has just as much faith to believe in God and Christ as God has purposed that they shall have, and all their doubts and fears are appointed unto them. "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest 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." Psalms 139:1-4. I believe I have a little faith, but there are times that I fear I haven't any more than Peter had when he cursed and swore, and said that he knew not the man. I believe in a God of all power if I believe in a God at all, and now, when I look back on my past life in my experience, I feel that God has demonstrated his power to me; yet I cannot say that I will come forth from the grave with the saints at the last day, when Gabriel blows the trumpet, but I have a hope that I will.

Was there any chance that Adam and Eve could have kept from taking of the forbidden fruit? If so and they had not, would there have been any increase? Would they have multiplied and replenished the earth? "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1:27-28. What was the curse that was put on Eve? "Unto the woman he said, I will greatly multiply thy sorrow and thy

conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Was this not God's purpose from the beginning? And out of this multitude of people God chose his people from the seed of Jacob, and they were chosen in Christ Jesus from the foundation of the world. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Eph. 1:18-19. Chosen in him before the foundation of the world. Was this before Adam was made? If it was not God's purpose when he made man that the man Adam would sin, then how come that it was prophesied that there would be a Savior born that would be crucified for the sins of his people? "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living, for the transgression of my people was he stricken." Isa. 53:7-8. Those scriptures were written long before Christ came into the world, but who dare say that it was not Christ that it refers to? The same scriptures in THE ACTS OF THE APOSTLES.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He

was led as a sheep to the slaughter; and like a lamb dumb before his shear-er, 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. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down, both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." It must have been great joy to the eunuch to see the wonderful power of God demonstrated to him.

The three Hebrew children were cast into the fiery furnace heated seven times hotter than needed to be. I believe it was God's purposes that all that was done, as well as Daniel cast into the lion's den, that he might show his power, his wonderful mighty power so much superior to the king and all his princes, governors, captains, judges, treasurers, counselors, sheriffs and all the rulers of his provinces. Their power was nothing compared to Daniel's God. "The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Dan. 2:47. "Therefore because the king's command-

ment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did we not cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, (It seems that by this time the king knew that the God of the three Hebrew children was a powerful God, the only God, the true God.) walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. (Do we not believe that it was the Lord Jesus Christ with them that redeemed them from the fiery furnace?) Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-

nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." Dan. 3:22-29. "I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Dan. 4:2-3. "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:34-35. God's wonderful mighty power had been demonstrated to the king, Nebuchadnezzar. Then the king commanded and they brought Daniel, and cast him into the den of lions. King Belshazzar was the son of king Nebuchadnezzar who threw the three Hebrew children into the fiery furnace. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three score and two years old." Dan. 5:30-31. Darius is the king that put Daniel in the lion's den. "Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee." "And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his an-

gel, and hath shut the lion's mouths, and they have not hurt me: foreasmuch as before him innocence was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in God. And the king commanded and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Dan. 6:20:27. This same God, the God that delivered Daniel from the lions den is the only true and living God who has all power that I believe and hope I put all my trust in. I believe that this God, Daniel's God from the beginning, predestinated all things. (and I mean all not just a part) and has power to bring all things to pass just as he has purposed for the good of all his elect that love him because he first loved us, and to his honor and glory. He will be unto them a God, and they will be unto him a people, and will sing praises to his holy name in that holy city, New Jerusalem, for ever and ever. Amen. From a brother in hope of eternal life.

F. L. COX
1330 Mt. Holly St., El Dorado, Ark.

Newton, Ala.

SIGNS OF THE TIMES, DEAR BRETHREN. I have just learned of the passing of dear Elder Dodson on Dec. 19. So many had expressed a fond wish that he would recover, but the great Giver of every good and perfect gift had need for him on the Celestial Strand. I had just sent him an article which he may or may not have received on the eve of his heavenly call. The general theme of that article was my trip to Ebenezer Church in Baltimore three years ago, and the fact that of those present that day Elders Walker, Topping, Vaughn and Leferts had all gone to their eternal home. Little did I dream that dear Brother Dodson would join them so soon.

I first met Elder Dodson at Gretna, Va. in 1940 and was blessed to hear him preach at Durham, N. C. and other places. I shall never forget his theme, "Faith, Hope and Charity," but the greatest of these is charity, and how I love that latter entity. There is nothing like charity, the perfect love of God. One of the greatest shocks of my life was when I received a letter from Miss Naomi Williams, teacher in Danville, Va. stating that Brother Dodson had passed on. Wherever I was associated with him I always found him saintly, Christ like and endowed with spiritual wisdom. I shall continue to treasure my fond association with him. Just a few weeks ago I received an invitation to be with him in his services in the New York Church, and now on earth I shall see him no more, but I feel assured that he lives on. The spirit returns unto God who gave it, does not die, lives on so is it true of all the heavenly host. Believing children live on. Within recent weeks I have been called to speak in memory of two dear ministers and I am sure each of those live on in spirit and in truth.

I think it most fitting that Elder Dodson used faith as the basis of his

"New Years Greeting," and that he had used "Love, Mercy and Grace," during the last three years. He was wonderfully blessed in giving us the fundamentals of faith for 1951. Never was a pen more spiritually used as he pointed out to us the cardinal principles of that heavenly theme. We can almost stand on lone Nebo's Mount and cast our spiritual eyes on Canaan's fair and happy land where our dear brother has gone. May his writings continue to embellish our spiritual realms and guide us into the ways of all truth. None of us could believe that Lester Dodson was always free from error. All make mistakes, but we do feel to know that he was most certainly inspired in the 20th century to guide us on in heavenly paths. Truly his pen gleaned unfathomable truths for mortal man. The natural man receiveth not the things of the Spirit of God: neither can he know them unless he be spiritually discerned.

During 118 years great men of God have written for the *Signs* and we feel that he will never leave himself without a witness. Who will bear Elder Dodson's mantle time alone will tell, but we surely believe He will continue to inspire writers who will garnish the pages of the dear old *Signs* with ilimitable thoughts from the God of love. Yes, he will continue to feed us with that blessed heavenly manna reserved alone to the sons of grace. There may not be a Beebe, Durand, Chick, Ker, Leferts or Dodson, but he will raise up a prophet who shall continue to cry out salvation is alone of the Lord, and underneath are the everlasting arms. Yes, he guides on, he never makes a mistake. Perfect in everything. How wise and wonderful is he from times ancient until the unfolding of the last drama on the screen.

(Elder) J. J. COLLINS

Lillie, La.

ELD. J. E. BURGESS, DEAR BROTHER IN

HOPE: I received your good and very highly appreciative letter with contribution enclosed. I appreciate your very encouraging and helpful remarks, concerning the little book, "Gospel Comments." I am very unworthy of the encouragement that the brethren have given me regarding it. I hope and feel in my poor heart that it is the gospel truth, at least in a measure. I know that it is not perfect and that nothing is that pertains to this mortal existence, but I hope I have been brought to believe in a God that is perfect in every respect, and is the sovereign Creator, Ruler and Disposer of all things both visible and invisible. Such a belief is to me a great consolation, as unworthy as I feel in this confession I would not exchange (if I could) this hope that I trust God has given me in this glorious, eternal, sovereign, unchangeable and all powerful God for all this world and ten more like it if it were possible.

Our blessed Savior is soon to come and will not tarry, and I long for his coming, if I know my poor heart, when we shall be changed, formed and fashioned like to his glorious body, be like him and with him and all his redeemed saints out of every kindred, nation, people and tongue under heaven. What a wonderful association that will be. Then we will not take the parting hand as we do here in this dying mortality; there will be no more sin, sorrow, pain, trouble or death; no cares, poverty, or mortgages to harass us. What a wonderful thing it will be! Most glorious is my thought that there will be no more sin to cause His poor cast down ones to fall, cry and beg in sweat, tears and agony, but wonderful thought when he shall say come ye blessed, inherit the kingdom prepared for you from the foundation of the world; enter thou into the joys of thy Lord, and these shall go away into everlasting

life. The anticipation of it is too wonderful to describe; what will the reality of it be? David said, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

I only intended to thank you for your good and encouraging letter, and the contribution you sent. May it be the will of the precious and blessed Lord to comfort, keep and preserve us blameless unto his heavenly and glorious kingdom (which is soon to come) is my prayer and desire for Jesus' sake. Please pray for me if you find it in your heart to do so, I feel to be one of the most needy, sinful and unworthy.

I am not sure but I may have met you. I was in Martinsville and among churches close around there several years ago with Elders Sikes, Wyatt, Hutchens and others, and have been through there once since. I have been to several Associations all through that country several times. I went to the Salem Association near Winston-Salem this year (1950) but did not arrive until Sunday or did hear a little of one discourse Saturday evening.

May God bless you and lead you on through this world of sin and sorrow, and by his matchless love, mercy and grace enable you to look to him for all both here and hereafter as he is the source of all our benefits, comforts and consolations. Your very unworthy brother in hope of continued mercy.

(Elder) R. W. RHODES

Route 1, Lambertville, N. J.

DEAR EDITORS OF THE SIGNS: It is past time for me to renew my subscription. Hope I am not late for my December issue of the *Signs of the Times*. I have been blessed with much good reading through "Zion's Landmark," "Fragments" and numerous copies of the *Signs* for three or four years. When I have finished reading them I can re-

read as they seem not to lose their savor, and are often more profitable after re-reading.

If the Lord wills I would like to write some of my many blessings. Sometimes I feel I should keep them within, and at times I would just rejoice in telling the world what wonders the Lord has done for me. I have no gift to quote scripture, but I feel I have seen many beautiful acts in God's creation, and also have been given to feel and see where I was once much afflicted and at the time very painful to me. Now I am blessed beyond knowing how it has all come about. Yes indeed, I struggled and wished within myself, but to-day I could never wish for any better than my Lord planned and directed. In his way there is everlasting strength, but in my way (the flesh) I could not even exist without him. I find myself in the valley at times and the rivers seem to be dried. "He giveth snow like wool," etc. Psalms 147:16-18. Then I feel to bow down in thankfulness and praise. Often when I wonder if ever he will come to me again I am given a dream which raises me out of the depth, and opens my heart to the blessed truth, then again I seem to live. I might say, if I should write all the dreams I have been given, it could leave an opening for doubts, but I have not a doubt for they are all marked in my forehead even though they may leave me for awhile I am often reminded of them and feel to give them consideration.

In early April of '49 I awoke one morning by feeling the presence of a dove on my bedpost. My first thought was a messenger, but what for? A few hours later I got a call from Hopewell that Elder Vaughn was very low. Not many days after his death I saw in a dream two graves side by side and covered with pure white snow in the north-east corner of Hopewell Cemetery. I awoke calling Elder Vaughn twice.

These dreams brought me down in the valley as I was very heavy of heart to think I had not gone as I might have done to Hopewell Church. I had a mind and desire to go before the church, but it was not for me to do so. Now I was remorseful and that seemed to carry me on for I was given strength to go before the church in early June 1949 after attending the Association at Southampton. Elder Bellows came to Hopewell the Sunday after the Association. I felt that I was not worthy to be accepted, but that was and had been my desire for sometime. Shortly after I was baptized I awoke one morning seeing the Bible open to the fifth chapter of Deuteronomy. I was startled for so little did I know of Bible scripture or even the commandments—shameful me. The first thought was honor thy father and thy mother which I am sure now is the fifth one. Later on another morning on awakening (or it woke me) I heard it said, thou art the seed of Abraham. Each and every dream seems sweet to me, and to me are worth considering. Three nights ago Elder Vaughn was again with me. I was resting my head against his forelegs just above the ankles. They seemed so big and strong and crossed at the ankles. That took me to the 147th Psalm again, verses 9-11, "He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy." I am given to feel God's strength or food was given through Elder Vaughn. Legs are a foundation, pillars and means of going forth of which I was lifted up through him by God's mercy and grace. If this all seems small to you I hope you will forgive me for taking your precious time from the good that God has given

you to do. A sister in precious hope.

[Mrs.) MARION H. MULHOLLAND

3347 Tutwiler Ave., Memphis, Tenn.

DEAR BRETHREN: I feel I must write you again and try in my weak way to express the joy I received while, and a long time after, reading your editorial in the June issue of the *Signs* on a certain nobleman. (Luke 19:12-13) Oh that I had words of expression to praise our God for the great love he hath bestowed upon man, even before he was ever brought forth this great precreation was made, and how he so wonderfully makes himself known to his little ones along life's way; how gently he leads and guides them into all truth; how we do tremble and rejoice when he opens the secret chamber of our hearts and bids us look away from this world and see the salvation of the Lord. What a glad surprise it was to Zacchaeus when Jesus seeing him, bid him "make haste, and come down; for to-day I must abide at thy house." The day had come, the appointed time for him to take up his abode in the heart and soul of Zacchaeus. Do we not all climb just as high as our imaginations will carry us when we hear about Jesus, with a desire to see him? We immediately begin to get out and above the place we are in so we may get where we can see him, not realizing where he is to be found; and to our surprise when he finds us we are brought down and look up to see him; and that is not the last time we have to come down, this old nature we have to contend with so long as life lasts, is ever ready to rise and reason against the truth, and confuses us until we are trying again to climb the sycamore tree, feeling we are so hidden with the surroundings that we must make amends and do something about it, or he might leave us there to die. Finding we cannot do that, we wonder if we ever saw him at all; even

wish for our burden back that we might watch and see more closely when and how it left us. We now have a burdened mind, but not the one we were carrying at the beginning, no it is gone and we cannot find it, neither can we find who said he would abide with us, he is gone also and we cannot find him. Alas! we begin to read our Bible and find it to say, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We find where the poor publican could not even raise his eyes toward heaven, but smote upon his breast and said, "God be merciful to me a sinner." He went down justified rather than the pharisee that stood praying and thanking God that he was not even as this poor publican, not realizing that in this very creature was hid the most precious thing that ever came down to earth. Oh, the blessed Son of the Father, standing as a lamb slain before time began. Jesus was to come in due time to redeem it.

Back in the beginning when Adam and Eve partook of the forbidden fruit, and became wise to know good and evil, lest they also partake of the tree of life and live forever, they were put out and that is not all, there was a flaming sword placed there turning every way to keep the tree of life. Notice the all things working for the good of his people. They are the only ones that will ever be allowed to partake of this tree, and they cannot reach forth and take it of themselves, but as time unfolds he works his sovereign will.

Look what is found in the two first boys that were born, Cain and Abel. For Abel's offering God had respect, but for Cain's he did not. The great work of God was making its appearance in this world and had ever been. Who can deny this truth, and on down to the present time it cannot be proved he is still not working all things for the good of his people. We do hope to

agree that faith without works is dead, as the Elder used to say, but we believe it is God working in you that exercises that faith to produce the works that are well pleasing in his sight. We often, when examining ourself, are wondering if we really have the faith we claim to have. When trials come upon us in unexpected ways how we feel to stagger at them, and until something is done for us we cannot find a way to exercise that feeling we had called faith. We find it is sealed.

I will quote a very dear brother when he was here for a serious operation not many years ago. He said he had tried to pray for God to give him a reconciled mind (which I feel would really mean faith), before time for the operation. He said the day drew near, the morning came, and he did not have the peaceful mind he had desired the Lord to give him. They came to take him to the operating room and he was thinking, it is time to go and no answer to my prayer, but he said when they placed him on the stretcher it came. Oh, the joy and peace of that exercising power that overshadowed that precious brother was indeed wonderful, and was still shining in his countenance so sweetly as he tried to tell us who had gone to see him. We felt it was good to be there for he was declaring Jesus the way, the truth, and the life, our all, our every help in time of need, and that according to his own purpose and grace.

I do not enjoy or feel comforted to say, unless we exercise faith as other gifts it will shrink, to leave it that way casts a shadow on the perfection of the Lord. In one place the scripture reads, have you anything you did not receive? It is a beautiful thing to see brethren exercised in different gifts that have been given them. We are told not to covet our brother's gift which I sometimes fear I do, but that does not seem to mean we are able to do

these things as we desire, nor do I believe one who has the more serving ability can fail to exercise the gift and honor the great God of heaven. He does not want to lay claim to a part of it for surely he has been taught long before this that all the glory belongs to God, for we have learned by tried experience how we are sure to fall if we think we have learned a way to help.

I hope I have experienced at least some of these things that I have tried to write about, although I have thought I would never burden you or any of the brothers or sisters with my poor scattered thoughts again. I wish to say my husband and I get much comfort from reading the *Signs*. The many writers and the editorials from all the staff are wonderful indeed, and we hope we feel thankful to God for the many gifts he has in store for his children. We feel undeserving and unworthy of it all, but his grace in tender mercy bestows such manifold blessings on our heads, who can refrain from saying a little in praise to his adorable name. Oh for a thousand tongues to praise him. I have not written this for publication so do not hesitate to cast it into the waste basket. May God bless you in basket and in store and all who think on his name.

(Mrs.) LUTHER CAMPBELL

233 Monroe St., Camden, Ark.

DEAR EDITOR AND READERS OF THE SIGNS: My mind to-day is in sweet meditation of the things of the spirit of the true and living God, if indeed it ever has. I feel to know, if not woefully deceived, the sins and transgressions of the descendants of Adam is what has brought us all into the chaos we are now in, and all that we have done or ever can do of ourselves can never bring relief in any way whatever. But the holy sacrifice He himself hath made in

the complete sacrifice of his only darling Son hath forever sanctified them that are his. Something wants to have us believe there is something we can do, something we can perform, since we have been born of the Spirit, that will merit and bring God's blessings down upon us if we will. Such reasoning as this is indeed so plausible to our carnal minds we are not able to reject it, but while I do so truly believe in the obedience to the commandments and statutes of our God, I understand the testimony of the spirit and power of the holy God to bear witness with the spirit of him who has put his spirit within his spiritually born children is what gives us to understand and believe on his name, and to call them out of darkness into the glorious light and liberty of his dear Son. Oh how completely has this holy sacrifice freed us from the law of sin and death, and now to keep the commandments as taught us is to sacrifice praise and thanksgiving to his blessed name for the free gift of his love and leadership, not into sin but out of it and in the path of righteousness and obedience to his commandments and bless his dear, sweet name. He says he calls them out, he puts them forth, and he goes before them and they follow him. Nowhere have I ever found within the testimony of his living word where he has said he would do this if his children would become willing and let him; but to the contrary I see and understand in my meditations of his blessed testimony, and a sweet consolation in my soul and mind, bearing witness to the things as he takes them and shows them to me. Oh, is not this the work of our God? It is marvelous in our eyes, and it lifts our souls and minds to praise his holy and blessed name instead of our wanting to go on into sin and the evils of the old satanic nature; it causes us to see the exceeding sinful-

ness of sin in our members, warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members. How wretched we feel and do so often inquire "who shall deliver me from the body of this death?" Again let me say in my sweet meditations that all deliverance is through the death and sufferings and final resurrection of my blessed Lord, who sits on the throne of his majesty at the right hand of the Father where he is alive forevermore, and maketh intercession for the saints according to the will of the Father.

Dear reader, in my feeble way I have tried to set forth a very progressive work of faith and good works, and Christian duty all performed by Him who has begun the work in his dear people who were given him in covenant of redemption before the world was, and they are his workmanship, and his work is perfect, working in his people to will and to do of his good pleasure. These things are the works so clearly set forth to me in his dear people, and I long and try to see if I have right to lay claim on such sweet and precious promises. My God has allowed me a little, sweet hope through faith and by grace and God's electing love, and not in any wise through any merit of my own that my name is written in the book of the life of the Lamb slain from the foundation of the world. Therefore, I find a deep and longing desire to praise him for his manifold and unspeakable blessings in giving me to hope and trust his grace. May he give us faith, light and understanding to look up to him from whence cometh wisdom and understanding that we may do his commandments and depart from evil is the prayer of one of the least among the little ones who profess his name. (Elder) J. T. EVERITT

Merryville, La.

SIGNS OF THE TIMES, DEARLY BELOVED OF THE MOST HIGH GOD: I have just returned from the South Arkansas Association, and am still feasting upon the precious promises of God proclaimed by his able ministers, two of them Associate Editors of the dear old *Signs*. There were fourteen ministers present, ranging from North Carolina to Houston, Texas. All gave evidence of having been taught at the Jonah School. I failed to hear any backbiting or evil speaking by any one. I never saw a more affectionate band of believers in my life. I am down here almost in a desert, and like old Elijah thought the Primitive Baptists were nearly all gone, but the Lord showed me a large house crammed uncomfortably full on the first day of the meeting. My cup was made to run over, and tears of joy ran down my cheeks.

If not crowding out sounder matter I would like to pen a few thoughts that have come to my mind. This may be a fleshly desire, but as I am surrounded by a working people would love, the Lord being my director, to try to identify the only ones that are able to work. "Work out your own salvation with fear and trembling. For it is God which worketh in you to will and to do of his good pleasure." Phil. 2:12-13. The above is quite an Arminian text, especially after leaving off the most important part. Now let us see to whom this was addressed—to the SAINTS. Phil. 1:1. Very well, we are convinced that they were a people that had been regenerated and born again. Now let us see where the ability to work comes in. The apostle goes on admonishing the brethren to their duty saying, "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you (a token) of salvation, and that of God. For unto you it is given in the behalf of Christ, not

only to believe on him, but also to suffer for his sake." Phil. 1:28-29.

I am persuaded that the natural mind is separated as far as the East is from the West when it comes to knowing how, or having a desire to worship God. "God is a Spirit: and they that worship him must worship him in spirit and in truth," John 4:24. Knowledge must come by revelation. Now where does revelation come from? "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And 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." Matt. 16:15-17. Peter had been blessed of the Father before he received the knowledge of revelation. How any spiritually minded person can say that obedience merits blessings, when blessings produce obedience, is a mystery to me. It is said by some, who can give evidence that they have passed from death unto life, that if we are obedient there will be no chastisement. There is no evidence that one is a child of God without chastisement. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*****But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:6-8. Do not understand that I do not believe that the carnal mind can please God, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

It is a pleasure to this hell deserving creature when, I hope, sometimes I am made to distinguish between the sovereignty of God and the weakness of man. We should not fall out with those who do not see as we do. They have no power to search and grasp knowledge; neither have we anything that

has not been given us. May the God of all grace keep and guard us into the day of his second coming; then house us in heaven where we can sing praise throughout endless days. The least of all if one at all. J. PAUL McMILLIAN

RFD, Freemont, N. C.

SIGNS OF THE TIMES: Again I must admit I have been very careless in not sending in my dues for the dear old *Signs of the Times*. I do enjoy reading your paper. I get so much comfort from the editorials and letters I deem it a great privilege to have the paper to read.

I enjoy reading the experiences of God's people all over the United States, and it is a comforting thought that no matter where they are they proclaim the same old doctrine of salvation by the grace of God. This doctrine that drops as the rain, the speech that distils as the dew, as the small rain upon the tender herbs and plants, as a shower upon the grass has stood the test of all times; it is as refreshing, soothing and consoling to-day as it was when these beautiful expressions of God's everlasting doctrine was proclaimed.

Those of you whom God has qualified to preach his unsearchable riches are a blessed people and suffer tribulations for his name's sake. These wonderful gifts bespeak the beautiful expressions of love and fellowship of the Lord's people throughout the world for all time. They never grow old or tiresome to those who are the called of God. It is sweeter than honey and the honeycomb. It is like the shadow of a great rock in a weary land. This wonderful and glorious doctrine makes rivers in high places, fountains in the valley, the wilderness pools of water and the dry land springs of water. Your brother in hope of a better immortality.

H. B. BALLANCE

2513 S. 21st St., Philadelphia 45, Pa.

ELD. R. W. RHODES, DEAR BROTHER IN CHRIST: I feel led to write you after reading your book "Gospel Comments." When I received the book I was made to shed tears, I was so happy to get it. Your good letter was received and I was made to rejoice in sweet fellowship of that heavenly hope God has given to his little ones. I am so unworthy of so many blessings. I have read the book twice. Surely God blessed you in having you write these precious truths as contained in the Holy Scriptures. The Holy Spirit truly enabled you to rightly divide the word of truth, and the Lord has been pleased to comfort his children according to his kind mercies. I feel so drawn to you in spirit and can but by his grace rejoice in thanksgiving and praise for the comfort he was so gracious to bring to me. I have never met you in the flesh but have read much of your writings and have tried to thank our God for the sweet fellowship with the dear saints I have been made to love. I feel to be the least of all if indeed one of you at all. I am so glad our Lord has so wonderfully blessed you in drawing close to him in prayer. That is indeed what I desire most of all though I feel so helpless and hope to realize he does all things his own way and gives gifts to his children according to his own will. Only he can give the spirit of prayer. What a comfort it is in our helplessness to be given a hope that Jesus is at the right hand of God making intercession for his saints. I only hope I am among that number. The evil one is so strong and would indeed devour God's little ones if they are left alone, but he has said he will never leave nor forsake me. I know the Lord only can humble his children and give them a love for one another. That love truly maketh not ashamed. Unworthy as I am I feel so happy to be allowed in the household

of faith; to be given a hope that when this earthly house is dissolved there is a house not made with hands reserved for those whom the Father prepared it. How I do desire to praise our Lord and Master for this hope. If even I can in the least degree, it is Christ in me, my old nature could not even have any such desire. It is like a heaven below to gather with God's little ones and hear their wonderful experiences of grace. One reason I have often hesitated to write to his children is the fact I cannot talk like I write, and, therefore, I have been afraid I was deceived about this burden to write. May the Lord have mercy on me and direct me always in my very thoughts, and may he be given the praise for all things.

I shall never forget (I hope) the way in which he humbled this unworthy one at the Staunton Association last July. I did feel as if I would be satisfied about being there if I was not seen. They all looked so dear to me and I felt so unworthy of so great a blessing. The meeting house was so full on Sunday afternoon that many were standing. An elderly lady was standing in front of me and as much as I wanted to give her my seat I felt if I stood up I would be seen by every one. I did give her my seat but I actually wanted to sit on the floor just so I could hear Brother Finch. I felt so rejoiced and wanted to praise our God for this spirit of humbleness, but oh the hours of darkness I go through, and how low I have to be brought at times. May it ever please Him to let that little hope survive and give me a thankful heart. This too is a gift given by his grace alone.

I hope I have not tired you but I wanted to tell you how much comfort the Lord was pleased to bring me through your good book "Gospel Comments." I have only been among this dear people since last March and have

been given such little understanding of his wondrous ways; I have learned that patience that I so much desire comes through tribulations. If we are to reign with him we must suffer with him. Oh! to be counted worthy of that suffering. Please pray for me I feel so prone to stray. If I am blessed to write anything that is of comfort to God's little ones he is to be praised for it and may it be used accordingly. May he continue to bless you in comforting his humble saints. In sweet fellowship from an unworthy sister.

(Mrs.) CHRISTINE LINTHICUM

MY TRIP TO THE WEST COAST

I left home August 3, 1950 and attended meetings near Hartford and Greenville, Ala. I was with Memphis Church in their annual two days meeting second Saturday and Sunday. This was a great meeting. The Memphis brethren are salt of the earth. Elder H. G. Brown is Pastor. The visiting ministers were Elders W. O. Perkins, Wert McCool and Harrison. All preached well. On Aug. 16, I reached the home of Elder I. F. Coleman and Sister Rosa, Riffe, Wash. I have never had a heartier welcome, I felt to be at home sweet home. How God can bring around the unthought of. I read the experience of Sister Lillie Blystone in the March 1949 issue of the *Signs*. It was very touching. Somehow I had a feeling that prompted me to ask if I would ever see her. When I alighted from the bus Sister Lillie saw me, then came Elder Coleman and Sister Rosa, also Sister C. M. Duffus of Vancouver, B.C., Canada. Sister Duffus told me she was baptized into the fellowship of the Ebenezer Church in New York City by Elder Dodson. She had many nice things to say of him and other Baptists in the East. Sister Duffus is a school teacher.

On Aug. 18, 19 and 20 we attended the annual three days meeting with the church at Riffe. The fine little church house is nestled among duglos fir and some cedars entirely surrounded by nature. The sweet spirit of the meeting and the beauties of nature gave me a thrill and a lifting on high that will live in my heart and soul until time with me shall be no more. It was a wonderful meeting. Elder I. F. Coleman is Pastor. Mr. Joe MacKenzie of Marshall, Saskatchewan, Canada came down about 1800 miles to be at the meeting. Joe is salt, a real prince, I did enjoy his company. He has not had ritual baptism but is a sound Old Baptist. If you read these lines Joe I say, "God bless you, I love you." My hope is anchored we may meet again. Sister Effie Parke and the widow of Elder C. H. Bond were at the meeting.

On Sunday the 27th we went to Little Zion Church at Chehalis. This church meets at the home of Elder C. H. Fisher who is the Pastor, and Elder J. W. Cameron is Assistant Pastor. Elder and Sister Cameron came from England at about the age of twenty-eight. It was interesting to hear them talk of the Strict Baptists in England. They call themselves Friends. I shall always remember Elder Cameron. He has a sweet, mellow voice for singing. After he raises a tune he shifts to baritone. Elder Fisher is very feeble, but he is salt, a real prince.

On Aug. 31 we left Riffe and journeyed to Elgin, Ore. to the annual three days meeting Sept. 1, 2 and 3. This was another glorious meeting. They were so good to poor me. At this meeting I witnessed an unusual custom. The meeting was held in a schoolhouse. They used an unused dwelling house in which to serve the meals and many slept there. This house was about two miles from the schoolhouse. After the morn-

ing service we went to this house for lunch. After lunch we returned to the schoolhouse for afternoon preaching, then back to this house for supper and night preaching. In this way the entire congregation remained together from the time we gathered for morning service until after evening service. It was indeed a wonderful time. Elder R. R. Wolfe is Pastor of Elgin Church. He baptized his wife at a regular meeting before the three days meeting. They were both very happy. The Washington and Oregon Baptists are indeed a great people. Sound as the Rock of Eternal Ages. At the Elgin meeting several came from Idaho. They, too, were sound. Elder T. R. Jefferson of Marysville, Cal. was at the Elgin meeting and took me home with him. We had meeting in his home Sunday, Sept. 10. This was a sweet meeting. Elder Jefferson and Sister Grace are fine people. To be with them is home sweet home.

September 17 we had meeting with Bethel Church in Stockton, Cal. Elder Seth Bynum is Pastor, and Elder L. L. Wilson, Assistant Pastor. This was indeed a sweet meeting. On Monday night we had meeting in the home of Brother and Sister Snider at Bakersfield, Cal. where Elder Wilson lives. He is another great old man. I went from there to Los Angeles, Cal. to visit my children, and on to Tucson, Arizona. We had meeting here on Sept. 23 and 24. This church is new. Elder T. J. Robinson lives here and is Pastor. On Sunday we ordained Brother J. H. Day and Sister Day to office of Deacon and Deaconess. I spent three nights with Elder and Sister Robinson. It was home sweet home. Elder Robinson is a strong preacher. His church is named Little Flock. The nearest church to them is Seclusia in Los Angeles. Although they are far away they seem happy. They have a little meeting house

in which to meet and worship. I heartily recommend them to any minister passing that way. The ordination service was sweet and impressive. I never heard a better charge than Elder Robinson gave. Thus concludes my trip to the West Coast. To me it was glory all the way. The ministers I met are as follows: Elders T. R. Jefferson, Marysville, Cal., R. R. Wolfe, Elgin, Ore., A. D. Hughett, Selah, Wash., C. W. Fisher, Chehalis, Wash., I. F. Coleman, Riffe, Wash., L. L. Wilson, Bakersfield, Cal. They are all sound, all old line predestinarians. They are ours, no they are us. The odor of Mary's ointment filled the room. The odor of the sweetness of this trip fills my house full to overflowing. May God bless all of you, I love you. You were so good to poor me. I do not deserve it but you did it any way. (Elder) C. H. BYRD

R. 1, Box 2440, Marysville, Calif.

I have been requested to write an account of a meeting held over the fifth Sunday in December, 1950 at Chowchilla, California. This meeting was not held by any particular church but in the interest of all Predestinarian Baptists in California. We are indebted to Brother Wm. Echols and his good wife for being taken care of so well.

The Elders in attendance were C. H. Byrd of Florida, R. R. Wolf of Oregon, L. L. Wilson and T. R. Jefferson of California. Due to illness in three or four families, the attendance was small, but this did not mar the sweetness of the meeting. God's presence was manifest in each session and his little children were fed manna from on high. I am not a member but I believe some crumbs were dropped even for me. Could it be they were dropped as those "handfuls of purpose" were dropped for Ruth to glean among the sheaves?

If there are any readers in California

who are interested in attending services of the old Predestinarian faith, we would be glad to hear from them.

(Mrs.) T. R. JEFFERSON

Box 335, Kingman, Kans.

ASSOCIATE EDITORS AND WRITERS: Another year has passed with a new one beginning. I have surely enjoyed the *Signs* and may the great God of the universe continue to bless all those who write for the *Signs*. What a joy it is to get it, one can hardly wait to read it over. May it ever be kept sound and in the ways of truth as it is in Christ Jesus our Lord is my prayer. In humble faith and bonds of love.

(Mrs.) E. E. CATES

RADIO BROADCASTING

The Lord willing I will preach over radio station X.E.G. The Voice of North America, 1050 kilocycles on the dial, beginning March 11, 6:30 P. M. Central Standard Time. As long as the Lord sustains me to do so I will continue on this station every Sunday night.

Lillie, La.

(Elder) R. W. RHODES

DURAND & LESTER HYMN AND TUNE BOOKS

We expect the books to be ready for delivery sometime in March. If you want books please send your order at once to insure delivery.

Since the proclaiming of a national emergency we may not be able to have more printed for some time. Round or shape notes \$1.65 each or \$18.50 per dozen delivered. Mail orders to P. G. Lester, Jr., 2246 Memorial Ave., S.W. Roanoke, Va. or F. D. Long, Roxboro, 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 2:00 in the afternoon. Those interested will be welcomed. W. D. CHAPMAN.

AID FOR SENDING "SIGNS" TO INDIGENTS

I. McIntyre, N. Y., \$2; H. L. Gloer, Ga., \$5; J. L. Butcher, Va., \$3; Mrs. I. P. Froude, Mich., \$2; Mrs. C. E. Tacey, N. J., \$5; Mrs. H. D. Hewitt, N. Y., \$2; M. E. Welch, Tex., \$6; Mrs. E. H. West, N. Y., \$2; Mrs. T. L. Rakes, Va., \$1; Mrs. M. L. Lucas, Ala., \$4; A. W. Glass, La., \$1; Mrs. D. O. Yeisley, Wash., \$1; B. McIntosh, Va., \$5; Miss C. M. Duffus, B. C., \$4; F. H. Richardson, Ia., \$17; Mrs. M. H. Bond, Ore., \$4; W. Black, Neb., \$2.

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APRIL, 1951

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THE BODY OF JESUS

In presenting some thoughts about the body of Jesus, first of all I would like us to keep in mind that whatever kind of body he had God prepared it for him. In Hebrews 10:5 Paul, referring to Jesus, says, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." It is shown that all the offerings of the bodies of various animals under the law was not sufficient to put away sin, that only the sinless offering of the body of Jesus Christ, as the sin bearer of his people, could atone for sin. Jesus came from heaven according to John's testimony for Jesus. "I came down from heaven, not to do mine own will, but the will of him that sent me;" hence he was with the Father as the eternal Son before he came down from heaven and took on him the body prepared for him. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." "For verily he took not on him the nature of an-

gels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people." "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons."

In the offering of the body of Jesus once for all, taking part of flesh and blood it was all to the end that we might be sanctified by his body as offered to God, and receive the adoption of sons; hence he is not merely a substitute for his people, but they are in him in the sense that they had a spiritual standing in him from eternity. They were created in him unto good works before the world began. Jesus was not any other man for he was the incarnate Son of God. Therefore, we cannot think of the blessings that flow from him as all because of what he did, but also because of what he was: the offering for sin that God himself prepared.

The church of God was blessed with all spiritual (not part of them) blessings in him, according as they were chosen in him before the foundation of the world, that they should be holy and without blame before him (God) in love. "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?" In the giving of Jesus in covenant unto his people, included in him was all their spiritual needs; and his offering himself, without spot to God was through the eternal spirit. No wonder he is called, the man Christ Jesus. When we behold Calvary let us remember it was God in Christ reconciling the world unto himself. When we view the cross let

us remember that without the shedding of blood there is no remission of sins; that we are justified by the blood of Jesus from all things which we could not be by the law of Moses. "For by the works of the law shall no flesh be justified."

Let us now pass on and consider the body of Jesus in death, the grave and after his resurrection. The price of redemption for his people was his own blood; the laying down of his life as the Son of God in the likeness of sinful flesh, dying the just for the unjust that he might bring us to God. By the mouth of the prophet it has been said, he would not leave his soul in hell; neither would he suffer his Holy One to see corruption. His body was different from ours. Our body will see corruption, his body saw none. Though it was in the heart of the earth three days, it saw no corruption for God would not suffer it. After three days he came forth from the grave. He was raised for our justification by the glory of the Father. There was unmistakable evidence given to the disciples of Jesus after his resurrection, that it was the same Jesus that died that was raised from the dead. He was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once, witnesses chosen before for this very thing. After that he was seen of James, then of all the apostles, and last of all Paul says, he was seen of me. He ate in their presence, and commanded Thomas to put his hand in his side and behold the print of the nails in his hand to behold him saying, "handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Here he presents to them the proof that the same body that was buried had been raised from the dead; yet there is no evidence that any unbeliever ever saw him after his resurrection from the dead. His disciples only recognized

him as he revealed himself to them. There must have been some difference in him as to recognition, as unbelievers saw him many times before his death. When Mary appeared at the tomb, as the first witness of his resurrection, she did not recognize him, thinking the one she saw was the gardener. Only when Jesus said to her "MARY" did she recognize him. When the disciples were journeying to Emmaus, Jesus went with them yet they knew not who it was until he revealed himself to them. At times he would appear in their midst when the doors were shut and say, "Peace be unto you."

All these things seem to show that Jesus was revealed to them in such a way to prove to them it was the very same one that was buried had been raised from the dead, yet the difference was such that he must be revealed each time to them. When he arose from the dead it was by the glory of the Father and he entered heaven by his own blood. (Not with his own blood.) He could not enter himself until after his blood had been shed, for he must enter by it. Heaven was shut to him until his blood was shed, for by it access to heaven is provided according to the covenant of redemption. This covenant provided for redemption through the shedding of his blood, and he as heir and joint-heir with his people must fulfill this requirement. The apostle reminds us in reference to the resurrection that flesh and blood cannot inherit the kingdom of God.

Jesus asked the Father before he died that he might receive the glory that he had with him before the world was. It was one of his prayers that he might receive, or enter into the same glory. When he returned to heaven God glorified him by crowning him with glory and honor, and seated him on his own right hand. As to his appearance in heaven, I cannot say, but Paul says,

though we have known him after the flesh, henceforth know we him no more. He has received the glory of the Father, the same glory he had before the world was. On the mount of transfiguration, before his death, he was shown to three witnesses. His raiment was white as the light, and his countenance was as the sun, and God shewed these three witnesses his pre-eminence over the law and the prophets, giving them a view of him in his glory. They were told not to tell any about the things they saw until after the Son of man be risen from the dead.

D. V. S.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10.

A brother in Texas writes us as follows: "I am writing to ask if you will give your views on Isaiah 35:10. The main thought in this is the returning and coming to Zion. Do they in this get back to where they fell from in the garden of Eden, or where do we locate Zion behind the gospel day?"

We are not certain that we clearly understand our brother's query in its entirety. We believe we do understand it sufficiently, however, to realize that we are likely to find ourself in very deep water, so to speak, in attempting to comply with his request, unless the Lord undertakes for us. There have been occasions when our mind has been led to consider the significance of this scripture, but we have never undertaken to enter into the depth of the subject, and it is with fearfulness and trembling that we do so now.

Unquestionably, the prophet of the Lord was inspired by the Holy Ghost to look down through the centuries of time, by faith, and see some great and notable event taking place. He first de-

clares that "the ransomed of the Lord shall return." It might be helpful at this point to ask a couple of questions: (1) Who are the ransomed of the Lord? (2) Where were they originally, and where had they been that it might be said of them "they shall return," In attempting to answer the first question, we believe the apostle Paul had "the ransomed of the Lord" in mind when he was writing his epistle to the church at Ephesus. He said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1: 3-4. And in the tenth verse of the second chapter of the same epistle, the apostle says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Our understanding is that these ransomed ones are the true spiritual church of God, the Lamb's wife, who was created in Christ. Therefore it was said after God created the world and the fulness thereof and was ready to create man, or Adam, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26-27.

The record shows that Eve was created in Adam, and it is said that God caused a deep sleep to fall upon him and he took out one of his ribs and made a woman. And when they had partaken of the forbidden fruit, God called unto Adam and said, "Where

art thou?" This sets forth in type the church of God as she stood in Christ before ever the earth was, and also showed that God only looked to his Son as the responsible head for the sins of his bride and, therefore, it is written, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:4-5. We have been reading something along this line of late in the *Signs* under the topic of Adam being the figure of him that was to come.

As we have already said, the church of God was chosen in Christ before the foundation of the world. Like Eve, at first she was not manifested, or did not appear separate and apart from her head. David, speaking on behalf of "the ransomed of the Lord" 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 imperfect; 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. God seeing the substance of his Son, saw his bride as she stood in him, and she was perfect in him, though not yet manifested. It is to be noted it was said she "being imperfect," not imperfect, but *unperfect*, or not fashioned, for as yet there were none of his members manifested. In due time, however, they were to be manifested in Adam and take on flesh and blood, and through the transgression of Adam, their federal earthly head, were to become involved in sin and come under the condemnation of death, thereby being separated from God, who would

hold his Son, their Spiritual Head, accountable; and who in the fullness of time would come in the likeness of sinful flesh to suffer and die to ransom or redeem and deliver them from under the curse of the law. Therefore Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Hebrews 2:14-15.

In trying to answer the second question, we wish to say that "the ransomed of the Lord" stood originally in Christ, but as we have already indicated, when they partook of flesh and blood and Adam transgressed they all fell from their first estate and died, or became separated from God by wicked works with Adam in the transgression. We read in 1 Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive." Therefore when Christ came and gave his life as a ransom for them, they were redeemed, which means they were his before they sinned, otherwise he could not have redeemed them, for to redeem means to buy back that which was possessed before, and having redeemed and delivered them from the bondage they were under, they became free and reinstated, or restored in favor with God. And when Jesus said, as is recorded in John 17:1-8, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest

me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me," they stood complete in Him and as perfect as though they had never sinned. In Romans, eighth chapter, verse thirty-two, Paul says, "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?" He then asks some questions and shows conclusively in the answers which he gives that nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord. While our readers have doubtless read and heard them many, many times before, they cannot be said or repeated too often.

Here they are: "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. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things 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 certainly reassuring to poor sinners.

Our brother asks, "Do they in this get back to where they fell from in the garden of Eden, or where do we locate Zion behind the gospel day?" If they do not get back beyond their standing in Adam in the garden of Eden, may God pity them still, for their standing in Adam was only an earthly standing. It is written, "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." Adam in his first state was not a subject of salvation, being upright and not having sinned. To return to that state, or condition, would mean little, comparatively speaking. When Adam transgressed, the calamity which came upon "the ransomed of the Lord" was that their standing in Christ was jeopardized, but when Christ came and stood and suffered, the just for the unjust, in their stead, their sins were imputed unto him, and then they became all fair and without spot, wrinkle or any such thing before God in love. Let be noted it was not said the ransomed of the Lord shall return to Zion, but rather that they shall return and *come to Zion*. The same prophet in the seventh verse of the fifty-fifth chapter says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." It is this returning unto the Lord which is so vital and so all-important to the people of God, and the prophet not only tells of the highway by which they shall return, but also what would take place

when these things should come to pass. He begins the thirty-fifth chapter by saying, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." This was foretelling what would come over both Jew and Gentile when the Lord Jesus Christ would appear in his glory in the gospel day. It is in this day that the weak hands need to be strengthened and the feeble knees confirmed, and that it should be said to those who are of a fearful heart, "Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Let us take courage and be comforted in all things. The prophet continued to tell of the blessings that would accompany this day. He said, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Herein is set forth the fruitful condition of Zion. Then he says, "And a 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." He is here exalting Christ who said of himself, "I am the way, the truth, and the life." It is the way of holiness which was cast up in the wilderness, when Jesus came

and was manifested in the flesh, Nothing unclean shall pass over this way; no lion or any ravenous beast shall go up thereon, neither has the vulture's eye seen it, but it is for those, the wayfaring men, though fools shall not err therein, and the redeemed shall walk there. The truth is gloriously beautiful when seen in its simplicity, and the humblest may behold it when it is revealed unto them. Then it is that Zion is seen as a city set on a hill, which is beautiful for situation and the joy of the whole earth, and those who have returned unto the Lord do desire to come to Zion, and when they come it is with songs and everlasting joy upon their heads, and they do obtain joy and gladness, and sorrow and sighing flee away.

We trust the Lord has guided and directed us in our attempt to comply with our brother's request, and if so it will redound to His own praise and glory, and we most certainly would not have it otherwise.

(The late Elder) R. LESTER DODSON
(**Republished from May 1942**)

RESOLUTIONS

WHEREAS, our all wise Father has been pleased to remove from the scenes of this mortal life our much esteemed friend and brother, ELDER R. LESTER DODSON, and

WHEREAS, Elder Dodson took a most active part in the establishment of the Primitive Baptist Home, and supported it in many different ways, and

WHEREAS, we shall keenly miss his wise counsel in conducting the affairs of the Home, therefore be it

RESOLVED, First, that we give thanks to our heavenly Father for the gift of Elder Dodson as an able minister of the gospel, and for the humility and concern for the aged and infirm among his brethren. Second, that we extend our deepest sympathy to his loved ones. Third, that we record this memorial in our annual statement, cause it to be spread on our minutes and publish it in the **Signs of the Times**.

Done by unanimous voice of the Trustees of the Primitive Baptist Home, Inc. at their annual

meeting at Welsh Tract, Jan. 13, 1951. Written by (Elder) John D. Wood with authority of the Trustees.

QUINCY A. GLADDING, Pres.
CHARLES S. OSBORNE, Sec'y

IN MEMORY OF R. LESTER DODSON

Dearly beloved, brother of mine,
Through whose life the light of God did shine;
My heart is heavy each passing day,
This world is poorer — with you away.

I see you once more, a little boy
For whom to care was my pride and joy;
I watched you grow to man's estate,
And give yourself to things true and great.

When in times of trouble, stress and need
I often looked to you to lead,
I found you ready to aid and cheer,
And help me to conquer doubt and fear.

I thank God for your love — strong and true,
And your counsel when I needed you,
Your steadfast loyalty to the right
Was like a star — shining in the night.

The way you lived will show me still,
How better to do the Father's will,
By following Christ, who gave his life
To deliver us from sin and strife.

In our Father's home where now you rest,
Sharing the fellowship you love best,
United with dear ones gone before,
Know that I love you — forevermore.

RALEIGH W. DODSON

OBITUARIES

ELDER R. LESTER DODSON, Rutherford, N. J., Editor and Manager of the Signs of the Times, Inc., was born May 12, 1886 at Ringgold, near Danville, Va. He departed this life Dec. 19, 1950 at the age of 64. He was the son of Robert Leonard and Eliza Shelton Dodson. Surviving are his widow, Mrs. Beulah R. Dodson and one son, R. Lester Dodson, Jr., two brothers, Raleigh W. Dodson, New York City and C. Willard Dodson, Danville, Va., one sister, Mrs. W. L. Ferguson, Ringgold, Va., and a number of nieces and nephews. He was united in marriage to Miss Beulah Robins of Richmond, Va. on Nov. 24, 1909 in Washington, D. C.

In early life he united with the New School Baptist Church, but was later persuaded by experience that they were not his people. He was drawn by experience and the doctrine they preached to unite with the Old School Baptist Church at Cane Creek, near his boyhood home, and was baptized in August 1908 by the Pastor, Elder J. M. Lewis. Later on he moved his mem-

bership to the church in Richmond, Va., the place of his residence. Moving from Richmond to New York City in 1911, he was received by letter into the fellowship of the Ebenezer Old School Baptist Church in that city March 29, 1914, and remained a member there to the end.

The Ebenezer Church seeing a gift in him licensed him to speak in Aug. 1918, and he was ordained to the full function of the gospel ministry Nov. 8, 1921. In less than one year after his ordination their Pastor, Elder John McConnell, passed away and he was called as Pastor of the New York Church Oct. 1, 1922. This call he accepted Jan. 7, 1923 and continued as their Pastor until death came. He also served the Middletown and Wallkill Church, Middletown, N. Y., and the Warwick Church, Warwick, N. Y. about 19 years. After serving for several years as Associate Editor of the Signs of the Times, on Jan. 1, 1941 he purchased it from the owner, Mr. Gilbert Beebe and from then on until his death was the Editor and Manager.

His funeral service was conducted from the Collins Funeral Home in Rutherford, N. J. Dec. 21, 1950 by Elders George Ruston, J. D. Wood, H. M. Bennett, Amasa J. Slauson and the writer. Interment in Hillside Cemetery, Rutherford, N. J.

It has been my privilege to be associated with him as an Associate Editor of the Signs practically the entire time of his ownership, and mere words fail to express the love and esteem in which he was held by me. The many letters received from the readers of the Signs speak for themselves as to the esteem in which he was held by the readers. Many who never heard him preach have been comforted by his able editorials, and though his pen has been laid aside, and his voice heard no more, the truth he preached will continue to live. It can truly be said that his labor was a labor of love always manifesting a spirit of brotherly kindness, forbearance and charitableness toward his brethren. Truly the reproaches of Christ were greater riches to him than the treasures of Egypt. When the word came that he had passed away this scripture stayed with me for days, he has kept the faith. This was manifested by love to his brethren, being the manifestation of the love of God for by this you may know you have passed from death unto life, because you love the brethren. His widow, son, and other members of the family, his church and many friends have suffered a great loss yet it is his eternal gain for the apostle says, for me it is far better to depart and be with Christ. He has fought a good fight, he has kept the faith, and finished his course. Surely he is numbered among the ones mentioned by John, "Blessed are the dead which die in the Lord from hence-

forth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the God of all grace comfort all that mourn, and enable us to emulate the example he has left is my desire.

(Elder) D. V. SPANGLER

MR. HOPKINS DEAN HEWITT was born near the village of Halcottville, N. Y., 1868, and departed this life June 21, 1950. For several years he had been in failing health, during which time he was under the constant care of his devoted wife, Sister Amy Hewitt. Occasionally he was able to go with her to meeting, until, through bodily infirmities, he was confined to his home. The Sunday before he died he fell in his home and fractured his hip. He was taken to Margaretville Hospital but gradually failed and the best medical skill was unavailing to stay the hand of death. He is survived by his dear wife, Sister Amy Hewitt, a half-brother, Harry Hewitt, and a number of nephews and nieces. As a business man, friend and neighbor he was greatly respected. To those who knew him as an adherent of the Old School Baptist cause he was a worthy man, ever ready to aid and never ashamed to show where he belonged. For over thirty-three years we knew and loved him for the truth's sake. Many were the times, when living in that section that we knew he was more than just a hearer of the Word. He and his dear companion showed by their interest where their hearts were. None in the Catskill Mountains felt it more than H. D. when I was called away from them to serve the Covenanted Baptist Church of Canada, and though it distressed him for us to go, he never lost that love and affection for us. While attending one of the Lexington-Roxbury Associations at Halcottville, N. Y., we were in his home and a number of Baptist friends came in and we were favoured to sing a number of hymns together. He was deeply touched, his heart was warmed and tears fell from his eyes. He never forgot that occasion and would often speak of it. As one who believed in Jesus, he knew how to express his unworthiness and unfitness for such a profession, but he knew there was salvation in none other name. The writer was called to his funeral to fulfill a long-standing wish of the departed. He was assisted at the services by Elder A. H. Bellows. We tried to comfort those in sorrow from the words found in Psalm 127:2. "For so He giveth His beloved sleep." Interment was in the Hubbell Cemetery, Kelly's Corners, N. Y.

(Elder) GEORGE RUSTON

MRS. EMMA GALENA HASTINGS McGEE

departed this life March 1, 1950 at her home in Bethel, Del. She was born near Whitesville, Del. May 18, 1872, the daughter of the late Benjamin B. and Sarah E. Hastings. She was married to Jacob B. McGee, Dec. 14, 1892 by the late Elder A. B. Francis.

In the year of 1897 she united with the Little Creek Old School Baptist Church, and was baptized by Elder H. C. Ker. A few years later, having moved near Broad Creek Old School Baptist Church, she moved her membership there where she was still a member at the time of her death. She was very faithful to the church and attended the meetings as long as her health permitted. She dearly loved all the people of Old School Baptist faith and was always happy to be in their midst. Her home was a welcome place to all her friends, and she especially enjoyed having those of her faith visit her. She was never more pleased than when she was making plans and preparing to entertain some of the Elders or people of her church. She had been a subscriber to the Signs for many years.

Besides her husband at Bethel, Del. she is survived by one son, Alfred B. McGee, Laurel, Del. and seven daughters: Mrs. Theresa Roberts, Baltimore, Md., Mrs. Estella Gary, and Mrs. Sarah West, Laurel, Del., Mrs. Sallie Mae White, Delmar, Del., Mrs. Martha Morris, Wilmington, Del., and Mrs. Elsie Huston, Seaford, Del. One son, William B. who had been in poor health for a number of years, died March 10, 1949. She also leaves twenty-seven grandchildren, twelve great-grandchildren, one sister, Mrs. Martha Holloway, Newark, Md., and one brother, Mr. Ananias Hastings, Salisbury, Md.

The funeral service was conducted by her Pastor, Elder H. M. Bennett in the Little Creek meeting-house, and her body placed in the adjoining cemetery. Written by her daughter.

(Mrs.) ELSIE HUSTON

MISS EVA ASHBEY passed away suddenly at her home in Noank, Conn., Feb. 8, 1951. She united with the Ebenezer Primitive Baptist Church in New York City and was baptized by the late Elder R. Lester Dodson in June 1925. Many will remember her having attended the Warwick Association. She was quiet and unassuming and dearly loved by the members of her home church. While able to travel, she came frequently to the meetings in New York, but on account of a fractured hip had not been able to make the trip for several years but was in correspondence with us. In her last letter she manifested her love for the church and was grieved at the passing of Elder Dodson.

CYRUS RISLER

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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CORRESPONDENCE

"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country." Ezek. 34:11-13.

READERS OF THE DEAR OLD SIGNS: By your permission, and if you think it worthy of space, I desire to write but a few thoughts of my understanding of the above scripture. By the mouth of two or three witnesses every word is to be established, and here the prophet Ezekiel agrees with Isaiah and Jeremiah as to the gathering together of the church of God under the gospel, and the certainty of their being the Lord's people before they are gathered, and that their being his is the cause why the Lord will bring them home to himself. Let us examine Jeremiah 31:10. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." The prophet Jeremiah and Isaiah agree perfectly in the doctrine and faith of the gospel church for we find here not only the certainty of the Lord gathering his scattered Israel, and keeping them when gathered, but also that this is

not to be kept secret, it must be published to the distant isles, and declared to be the Lord's work, for as certain as he had scattered them, because of their sin he would gather them for his own glory. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him (the power of darkness) that was stronger than he."

We now understand the cause why this declaration was made for he that scattered Israel for their sins has redeemed them by the sacrifice of his Son Jesus Christ; and we understand the cause why the gospel is sent to all nations. It is because there are some of the Lord's sheep scattered among them, and the Lord will bring them home. Facts are truth and will not yield to error. If we, upon examination, should find that the Lord's people are not spoken of as being his before they are converted, and that they do not bear the application sheep until changed by grace and brought into the fold, then the arminian doctrine is true; but if we should find it a fact that the Lord's people are spoken of as being his before they are converted, and that they actually do bear the application sheep before they are changed by grace and brought into the fold, then the arminian theory is false and should be exposed as an enmity of truth. It is wickedness of a criminal nature to believe a lie and undertake to enforce it as the truth. If God's word will not or does not settle the point one way or the other we should drop the controversy. I maintain that God's people

are spoken of as his sheep before they are brought into the fold or church. Thus keeping in view the scriptural facts already brought to view we shall now examine a few more points.

"All we like sheep have gone astray; we have turned every one to his own way." The whole flock of God's people is certainly here spoken of as being like sheep that have strayed off, not like sheep turning to goats by straying off, but they are like stray sheep, wandering or turning to his own way; and the Lord laid on Christ, the glorious Shepherd of his sheep, (not goats) the iniquity of us all—yes all, not a part. The iniquity of the whole flock was laid upon Christ. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2:24. Notice Peter said to these strangers that were scattered in these different provinces that they were like sheep scattered, but are now returned unto the Shepherd and Bishop of their souls; and just as certain as I am correct in this fact, the arminian system must fall, and the doctrine of election and predestination is a Bible truth. Peter is here absolutely in accord with the prophet Isaiah in the suffering of Christ, as well as the cause, why; and that of the children of God being as sheep gone astray. The scattered brethren he was now writing of were of those sheep who were now returning to Christ as the Shepherd. The same may be said to and of every child of grace brought home to the fold. "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. If the Savior is to be believed in this pointed statement, and can be correctly understood, I think it

will settle the point in hand. Thus they are called sheep while in their scattered situation. John 10:1-2 proves that there is a sheepfold, there is a door into it, and that Christ, the real Shepherd, entered into the sheepfold by the door, and that all who had come before Christ, climbing over the wall, were thieves and robbers. The third verse proves that the door into the sheepfold was guarded by a porter who would not open to any but the shepherd of the sheep who came in by the door. The porter I believe to be the cherubims and flaming sword which turns every way to keep the way of the tree of life which is the truth and justice of God, and will not acknowledge satisfaction of any nor admit of any being the shepherd of the sheep but Christ the head and husband of the church, the good Shepherd who came in by the door of prophecy according to the plan of salvation as secured in the covenant of grace. The shepherd and owner of the sheep, having made good all damages, the law being fulfilled, magnified and made honorable, truth and justice acknowledged and said, let the prisoners go free. Thus the sheep, though dead in sin, can by divine power be quickened and made to hear the voice of Christ and live. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." God's national Israel, as his chosen people, he had treasured up as his distinguished people; the covenants with all the rich treasures of his house and nation is here spoken of as the fold, and the sheep which the Savior claims as his were not of this (Jewish) fold, but were evidently those of whom

the several prophets spoke of as being the scattered chosen of Zion of Israel which were scattered in different isles among the Gentiles, not of the Jewish nation or fold, yet they are his sheep, he brings them home. "Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—not two. Positive language. The Savior said they are his sheep and he must bring them. You say, they may become his sheep if you will accept him and come. The Savior says, they shall hear his voice. You say, that if you will become obedient you will hear his voice and become his sheep. Jesus said, the good Shepherd knows his sheep, speaking of them as already being his sheep was the reason why he gave his life for them. You say, the good shepherd gave his life not for sheep but for goats, alien sinners, to make them sheep provided they will accept him as their personal Savior and obey him.

You may now see the point at issue between the Savior and the arminian theory of religion which is popular with the world. How do you think the controversy will come out between you and the Savior? The cost must be paid. Let us hear one sentence more on the part of the Savior, but ye believe not because ye are not my sheep. The Savior shows here the cause why those wicked Jews did not believe in him. It was because they were not of his sheep. "For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" The Savior here expresses the object of his coming into the world. It was to save that which was lost. Can any man in truth say he has lost that which he never had? I think not. "And Jesus said unto

him, This day is salvation come to this house,*****For the Son of man is come to seek and to save that which was lost." We now understand why the Savior called Zacchaeus down and went to his house. It was because he was a son of Abraham, or one of the lost sheep of the house of Israel and must be brought home. "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" Here we find is a daughter of Abraham, and she must be loosed, even if it be on the sabbath day, from Satan. He is not to keep her always bound under her infirmities. We might quote many more passages of divine writ which proves that Christ came, suffered and died for his people, not to make them his but because they were his. Respectfully submitted. (Elder) B. B. WALSTON

1101 Seale Drive, Dallas, Texas

TO ALL THE HOUSEHOLD OF FAITH: For some time I have had a desire to write what I hope was the blessed Savior's will in leading this poor sinner from nature's darkness into the glorious light and liberty of his dear Son. My father and mother were baptized into the old church, when I was a mere child, by Uncle Ben Parker as he was lovingly called by all who knew him. He, with others of the Baptists, spent many nights at my father's home and would sit and talk for half the night about the wonderful works of God in watching over his little ones. I would slip into an unnoticed corner and listen for hours. I do not know why for I did not understand what they were talking about, but it was sweet to me. Not long afterwards I became deeply interested in my soul's salvation. I saw myself a wretched sinner, undone and lost without God and without hope in the world. Oh! what a wretched and

undone sinner I was. I began to read the Bible and search for something that might give me a little comfort, but instead of obtaining any comfort I sank deeper into the belly of hell. This went on for several years. In the meantime a brother of mine, Walter Neel (known by many of the Baptists in the South) united with the church and immediately became impressed and burdened with the knowledge of having to preach. He, in his trouble, was a great comfort to me. He would help me wash the dishes at night and we would confide in each other about our troubles. When I felt that my days were few upon the earth and I was sinking down in woe, he told me that I was just beginning to live and to read Galatians 5:17. I did and was comforted to some extent. I found that Paul said, "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." The apostle Paul must have been experiencing this state of warfare when he said, "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:22-23.

I will hasten along to the first sermon I heard my brother preach. It was at an Association. I do not remember whether he took a text but I will never forget how he so beautifully pictured the birds in their nests in the cedars of Lebanon. When he finished I felt that I would be bound to go down in torment. I arose and started to leave the room for I thought every one could see what a sinner I was. When I reached the door I looked back. My brother was coming to me, he took me in his arms and spoke words of comfort to my poor heart. He asked me why I did not come home to my friends and tell them what

great thing the Lord had done for me. I felt that he was mocking me, but no he would not do that. I thought he had never realized what an undone wretch I was. Some time after this I felt that I was dying and I knew hell would be my portion, that it would be impossible for God to save such a sinner as I. I arose from my bed for I was smothering and knew I would soon be gone. I was afraid and did not want to die alone so I started to my mother's bed to tell her but turned and went out the back door. There was a large tree in the yard and I fell down at its roots thinking in the morning they will find me and bury this lump of clay, but my soul will be burning in torment. "O wretched man that I am! who shall deliver me from the body of this death?" Then I heard a voice, a soft still voice, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." I can never tell of the joy and beauties of that night. My mind was directed to the church, and after breaking many promises I finally went, but before the day was gone I was sorry I did for I felt I had imagined it all and decided I would not be baptized.

I was just a young girl of twenty-two years and felt that my young friends would make sport of me and not like me any more for the Old Baptists were not a fashionable church, in fact they were looked down on by the world. I went to spend the night in the home of one of my married brothers and had fully determined not to be baptized, but the next morning my sister-in-law began packing my clothes for baptism while I dressed, and sent the suit-case to the wagon (we traveled in wagons then) by one of her children. I was ashamed to tell her what was in my mind so let it pass. I felt this bur-

den and this terrible dread until I came up out of the water and then I felt so light and happy. The congregation on the bank was singing the old hymn, "The blood bought mercy seat" in Lloyd's hymn book. I wanted to shout and praise God for what he had done for a poor wretch like me, but I soon stopped thinking the people would think me crazy. The old prophet said, "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it," yet it is said that "fools shall not err therein." Could it be possible that I found it? and

"Now, my remnant of days
Would I spend to his praise,
Who hath died my poor soul to redeem;
Whether many or few,
All my years are his due,
May they all be devoted to him."

I have had a name with these dear children of God for fifty-two years, and if possible I love them more and more as time goes on. My whole desire is to live in a way acceptable to them and my heavenly Father. God knows my heart and knows there is no good in it, that it "is deceitful above all things, and desperately wicked: who can know it?" I often get out of the way and have to be chastised, but it is good for me. The scriptures say, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole." I feel that I know something about this. He has been so wonderfully good to me after binding up my wounds. My dear companion was a member of the old church many years, being baptized by my brother, but I was baptized by Elder S. P. Pipkin now deceased and my brother is also deceased. My

dear companion passed away in 1936 and I have spent many lonely days without him, but I have two wonderful sons. The oldest lives next door to me and is such a comfort. He looks after me so carefully and is the only member of the Old Baptists anywhere near me. We have many pleasant conversations which is a great consolation and pleasure to me. My youngest son lives in California. He went there for his health. He never united with the Baptists but is a strong defender of the faith. I see him about once a year.

I have had so many strange things happen to me, (I say happen but they did not happen) no they were fixed things and had to be. The God of the universe has shown me some strange things. I know it was he for I have the evidence, but why he is mindful of me, a poor weak, sinful creature I do not know. I would like to tell of a few, if you can bear with me, for the benefit of my children and grandchildren, and generations on down the line. My oldest son was across the waters in the last war almost two years. I suffered many long sleepless nights on account of it. The God of heaven showed me many wonderful visions. I will say visions for I know they were. I will tell you of the last one first. It was in the early summer of the closing of the war. I was alone with the shades down and the door closed and was reading the Bible. I turned a page and looked up, my eyes fell upon the mirror and lo I saw the most wonderful picture. It was awe-inspiring and to this day I cannot think of it without the same unexplainable feeling. I saw a beautiful grove of green trees in a smooth, level, green, meadow, and a troop of soldiers in uniform leisurely moving about. In the foreground were two white flags rippling in the breeze. While I looked the larger one came to the ground in a soft, white heap. I

kept staring and later the small one came down and bunched around the pole. I then noticed a very large man, he being visible from just above his knees down, pass on out of sight. He was just back of the flags. This was about 9 o'clock. I wondered what it was and finally decided it must be a reflection from outside, but I kept gazing in wonder knowing there was no opening to the outside, but I looked to make sure and when I looked back the picture was gone. I sat for hours wondering what it meant. I knew it was supernatural and that God had a purpose in showing it to me, but could not arrive at any solution. About 12 o'clock I went to bed still puzzling about it. Just at 3 o'clock something wakened me. I wondered what it was for I could not hear a sound, but I felt so calm and contented. Finally I opened my eyes and they fell on the same mirror and the same beautiful picture. I looked and wondered, finally I decided to put my hand on it to see what it was. Then remembering that before when I took my eyes off it it disappeared I was careful to not let that happen again. When my foot touched the floor I stepped on one of my shoes which threw me off balance and when I looked up it was gone. I thought and wondered about it so much I decided to write my son and ask if he could explain it. I also wrote my brother and they both answered with the same interpretation that the war would close before the grass and trees turned brown, and the large man just back of the flags was the blessed Savior watching over and caring for his people. He said he would be with them in the sixth trouble and in the seventh he would not forsake them.

I have had several other visions just as wonderful and strange as this that I may write about some other time. My letter is getting too long. If this is not

an experience of grace then I have none. It seems to me there is not much to it, but I would not take ten thousand worlds like this for it. Examine it and if it is worth anything you may use it as you see fit, if not cast it aside and all will be well with this old sinner. I am fast going down the hill of time. I have but one more river to cross, and may it please the Almighty to be there and waft me over to the other side where we will sing praises to the Great I Am, where there will be no more sorrow nor sighing; where we will ever be with God and the holy angels, singing the song that no man knoweth. A little sister saved by grace if saved at all. (Mrs.) SALLIE NEEL LUCE

Route 6, Hopkinsville, Ky.

ELDER D. L. CLARK, DEAR BROTHER IN A SWEET HOPE: I received your letter some time past and have thought to answer it, but could not bring myself to do so. Now if God will give me a mind to write I want to write of the mercy bestowed upon a certain people of God and precious. For a text I want to use Ezek. 20:37. "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." No chastisement seems good for the present, but afterward works the peaceable fruits of righteousness. First, we desire to consider to whom this is addressed. It is being addressed to the house of Israel only. God in olden times spoke to national Israel by the mouth of the prophet. These same words are now applicable (to us) to spiritual Israel, or to the elect according to the foreknowledge of God, spiritual Israel being now scattered through the whole earth for not all Israel is of Israel, but "in Isaac shall thy seed be called." "Jacob is the lot of His inheritance." God is not speaking to every man of Adam's race, but only to Israel wherever they may be. The Old and New Testa-

ments are not addressed to all of Adam's race, but to those chosen of God in his Son back in eternity before the world was. His children are the only ones that can receive it for it is of the Spirit and the world cannot receive the things of the Spirit.

Brother Dan, you wrote of your afflictions and of being alone at that time, (and I know that they are great) and of your son's accident and the seriousness of it. I have meditated on this in this text as it is applicable to all of us. The New Testament is written to a certain characteristic people, and they are a special people elected according to the foreknowledge of God, and there is not a command, exhortation or promise recorded in the Bible without a certain descriptive character being applied. I feel that I would be guilty of high treason before my God if I should try to apply any part of the scriptures as applying to the whole Adamic race.

We will consider to whom he was speaking. First, we will take the *you* in the text, and that *you* applies to all those that were chosen in the everlasting covenant, all those who will be finally housed in heaven and immortal glory. I do not want to bore you as I sometimes think I do those who sit under the sound of my voice when trying to speak in His name, and I hope His honor, but I want to stress the fact that all scripture is written to and for the consolation of God's children only. Second, we will consider the *I* included in the text, and consider who the *I* is that is here speaking. It is the great God, the one who created the heavens and the earth; the one who cast, as it were, the stars into the ether of the heavens and causes each and every one to swing in its own orbit and not hinder the others at all; the One who speaks and it is done; the One who works all things after the

counsel of his will and none can stay his hand; the One who declared "it (my word) shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." It is God who has spoken, who has declared this thing. He commands and it stands fast, he has spoken it, he will also do it, he has purposed it he will also bring it to pass. That great and ever to be adored God speaks saying, "I will cause you to pass under the rod." O my soul what does he mean by this statement, and may I ask what is the rod? When I think of the rod I think of my dear old father, whom I believe is now resting in blessed rest where no mortal or earthly trouble can ever disturb that rest, when he would chastise me; how sweet it was afterward to rest in his sure mercy when he would take me in his arms and solace me. "He that spar-eth his rod hateth his son: but he that loveth him chasteneth him betimes." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." I believe that troubles, trials, temptations, afflictions, tribulations, all things that so sorely oppress God's little ones are the smarting of the rod. They are not by accident, they do not occur by chance, but God in his wisdom causes you to pass under them.

Brother Dan, you cannot escape them for they are laid in your way by the will of a just and all wise merciful God. Life here is only a shadow with persecutions to endure for the shadow of time, but think of that all eternity in which we shall live in the joys of praising that just and holy One. I know that these things do not seem good to us now but they are good for us. Some people would have you believe that all troubles are of the devil, but I affirm that it is not so. God has ordained them to your cause and they are a blessing purposed of God.

The Psalmist says he makes the clouds his chariot and it is in your deepest distress that he appears to you as your deliverer; and when in your deepest distress you feel him, and see him as your deliverer you are made to feel the bond of so great a deliverance. We would not, could not appreciate the bond if it were not for the rod, so to speak, neither could we appreciate the staff if it were not for the rod for David said, "Thy rod and thy staff they comfort me." The rod beats us down and makes us to lean upon the staff which is Jesus Christ our Lord. The rod of God makes us to see our unworthiness, our filthiness in unrighteousness, our inability, and how destitute we are, thus fitting us to be able to call upon his holy name. So when we are given to trust in him our past troubles then become a comfort to us for we learn that God used these means to bring us to this trust in him. Paul says, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope," and that hope makes us not ashamed of the blessed gospel of Christ Jesus, but rather makes us declare it even to the world, just as Noah did in his day. The rod is not applied to bring us into or punish us for our sins. No, no for Christ paid it all when he hung between the heaven and the earth and declared "It is finished." So it is not applied to those who are included in that covenant, it is applied to lead us by experience into the right path. Paul said Jesus learned obedience by the things that he suffered, so if Jesus learned obedience by the things that he suffered is it a terrible thing that we should learn obedience by the things that we suffer here in this time world? Surely it is a blessing to be covered by that great and ever to be adored God to pass under the rod of afflictions.

Now Brother Clark, we have passed under the rod, (and notice that we were already in the covenant otherwise it would not apply to us) and I will bring you into the bond (not into the covenant) of the covenant, so we must pass under the rod before we can be brought into the bond of the covenant. Oh blessed hope! when you were hungry, thirsty and tired, and life felt a burden to you, and you felt that hell was your certain doom, and felt yourself stuck in the mire sinking deeper and deeper without a hope, God restored your soul and was gracious in that he spoke peace to your soul; so the bond must be that stamp of mercy and grace that is implanted in your heart; it must be the fruits of the spirit that separates God's children from those of the world such as love, joy, peace, longsuffering, gentleness, goodness, temperance, etc., the wills and shalls that make the covenant certain to all those embraced therein. I like to think about Jehovah's promises, his wills and shalls. "How unsearchable are his judgments, and his ways past finding out!" "I will be to them a God, and they shall be to me a people." "I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life I will satisfy him, and shew him my salvation." There is not a single condition left for man to perform. Time and space will not permit me to speak of God's wills and shalls that are flooding my mind, but will just say that time salvation was trampled under the law covenant, and our Savior came to establish that which would (and has already) save. "I will put my laws into their mind, and write them in their hearts." "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of

the countries wherein ye have been scattered; and I will be sanctified in you before the heathen." God does the scattering, the gathering and the sanctifying, and poor man is left out of the whole thing, and I am glad it is so for "If God be for us, who can be against us?" I fear not Satan with all of his wiles for he is a limited character, but can the bond be the full fruition of the covenant, could it be heaven and immortal glory? Could it be the final fulfillment of the obligations expressed in the covenant that will be experienced in eternity after this time here? I am persuaded that the bond of the covenant is the earnest of the inheritance that is experienced by God's children here in this time world, and the many deliverances experienced by us here. Oh, how wonderful! and when we are given a mind to pray how sacred is this privilege; how sublime is the joy of his sweet fellowship; the tie that binds us together in love and fellowship one with the other. These fleeting moments of enjoyment make us yearn and look forward to the high calling of God when we shall quit the walks of men, and be received into the full fellowship of God and all the dear little ones that have gone before.

Will bring this to a close by saying, may the grace of our Lord and Savior Jesus Christ, the sweet communion of the Holy Spirit be ours to grace us in a godly walk here in time, choosing our changes according to his will, making us submissive to his choice, comfort us across the chilly waters of death, and finally receive us in heaven where there will be no more sorrows, sufferings or death, where it will be just one eternal now with the saints, rejoicing in the presence of a loving Savior. All glory and honor to his precious name. In hope,

(Elder) WADE Y. CHANDLER

3452 E. McDowell, Phoenix, Ariz.

DEAR BROTHER AND SISTER ROBINSON: I was very glad to hear from you again. Have waited a good while to answer but news is not plentiful. I am also busy and night time finds me tired and in no mood for writing. I am glad indeed to hear you and the people there are having meetings as a few together can have a unity of spirit, and it is pleasing to God that we should do so. I have attended church each Sunday that they have had meetings. I took Brother Bartlett the first Sunday. I am not very old as a member, but according to the teachings of Paul we find in Colossians 3:1-17 enough advice for all to study and pray over. How can we have humbleness, longsuffering, meekness and forgiveness if we are stiffnecked? I attended church again last Sunday. There were thirty-three present. Several new faces at least to me. I took some of my *Signs* and gave to one of the ladies. Apparently it is a paper very few know of here. In the February issue "The Cleft of the Rock" was an inspiration and help to me.

Brother Robinson, I want you to read Isaiah 51. It is a part of my experience before I ever heard a Primitive Baptist sermon. In 1933 my husband was very ill, and taking a turn for the worse he asked me to send for his brothers and made me promise never to leave him as long as he was with us. He felt he was going to die. I promised him and as he lay in a light slumber I knelt near his bed. Picking up the Bible I whispered, "O God give me comfort and help that I may be able to do what I have promised and give me hope." I opened the book and it seemed to fairly speak to me, "Hearken to me, ye that follow after righteousness, ye that seek the Lord." Was not that a marvelous answer to my prayer? My husband was very low for four weeks after that and every day his peo-

ple and friends would think it was the last; many said to me "Mary, how can you go like you do, and how can you believe he will get well?" Nearly all who said this to me were church members. I always said, "I will never lose faith, he is going to live." I never told any one of my experience at his bedside. To me that is a chapter of chapters. I can never read it without wanting to cry and praise God. "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!"

I must close as I must write my father. I had a letter from him to-day. He always writes a little scripture. To-day it was on predestination. He longs to be near his church people, he is much improved in health for which we are very thankful. I am writing you as though I had known you for years, hope my letter is not too tiresome. I know you will understand what I am talking about. Give my best regards to Brother and Sister Day and daughter. We enjoyed your visit in our home. If you can come to Phoenix be sure to come here. Yours in hope.

(Mrs.) MARY SMITH

Stewart, Miss.

SIGNS OF THE TIMES, DEAR BRETHREN: As I am confined to the house I cannot do much but read, write and meditate. I have wanted for some time to write you and all the precious writers to the dear old *Signs of the Times*. All winter I have been reading back numbers, some of them I have read several times. Dear ones, write on as it sounds like that dear old bell that I first heard nearly fifty years ago—salvation by grace and grace alone. Conditionalism was preached only among other orders of people, but how sad it is now, claiming that regeneration is by grace and after regeneration all our blessings de-

pend on what we do, I cannot see how one that has tasted that the Lord is gracious; one that has grown up in grace and knowledge could want to exchange some of their filthy rags to the Lord for a blessing. My experience has taught me to have no confidence in the flesh. I know there is a blessing in an orderly walk and conversation. One is blessed before, after and while doing this for it is God that works in them the will to do, and then by his grace enables them to do that which is in harmony with the will. If this is not true my experience has been wrong. God has before ordained that some are going to walk in that strait and narrow way, but they have to be shown that way and kept in it. Yes, kept by the power of God unto salvation, without Him ye can do nothing. No doubt the Lord allows or permits his children to make their bed in hell to teach them something, but he is there as David said, "If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there." No doubt it will be with the rod, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." "Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." Peter had to learn by sad experience to have no confidence in the flesh. Jonah had to learn in the belly of hell that salvation was of the Lord. How good it is when we cannot go forward or backward, and know not which way to turn or what to do, to be able by the grace of God to stand still, and see the salvation of the Lord. "Be still, and know that I am God."

It is useless for me to tell you of my weakness, and what a poor writer I

am. For some reason the dear Old Baptists have borne and overlooked my weakness for forty-five years. Please let me hobble along after you a few more days, and be able to read the good writing in the *Signs*. Your unworthy brother I hope. J. F. JACKS

Goldonna, La.

DEAR BRETHREN: I would like to say I was somewhat surprised and happy to get a card thanking me for the part concerning the Lamb's Bride. I am sending \$3 to renew my subscription for another year.

If I am blessed by the God of Israel to do so I will write a few lines starting with Heb. 8:10. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Let us notice the wills and shalls in this verse and those following, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Remember he was talking to the house of Israel. Some may think we are trying to teach one another by or through an Old Baptist paper, but to me it is a comfort. The scripture says, "Comfort ye, comfort ye my people, saith your God." Then, too, it says, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished."

I do not believe any child of grace writing the articles published in this paper has it in mind to try to teach another to know the Lord. I do believe the new covenant has given them a desire to comfort one another, in fact the scripture says they shall not teach

every man his neighbor, and I believe it would be just as impossible to teach them to know the Lord as it is to go to heaven. I am not saying they are not trying all over the world to teach one another how to get to heaven, but dear little trembling child of God not the Old Baptists, at least we hope we are not.

I have let some people have part of my papers that perhaps thought that was the way we had teaching one another. I have told several that was one way we had comforting one another, but I am going to say if that is the only way for me to learn anything about the Lord I would never have known him for I am too dumb to learn, no not if I am one of those chosen in Christ before the world was in the covenant by God the Father, the Son and the Holy Ghost, the three in one. If we have one we have the other two also for they are so perfectly blended together until you cannot have one without the other, at least that is the way I see it. Somewhere in the council the Bride was chosen in Christ Jesus before land and sea were divided, before there was man to till the soil, before there was a tender herb to feed on, and all God had to do was to speak and it was done. All things that were agreed on in the council, and at God's appointed time were and are being manifested, and all things work together for good to them that love the Lord, whether it be thrones or principalities visible or invisible. All things were made for him and by him for there is no power but of God, and the powers that be are ordained of God.

If we had to depend on one's self to get to heaven, who would be the weaker God or mammon? If we have a home beyond this vale of tears it was given to us before the world was, and some sweet day at God's appointed time his beloved and his dove will reach

that beautiful city of gold that the Lord has prepared for them. Jesus, our blessed Redeemer, 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." I believe that he is coming again to carry his beloved home to that sweet home that has no end, and so shall we be ever with the Lord. There will be no night there, stars and moon will not be needed to give light for God is light, there is no darkness in him. There will be no more seeing through a glass darkly, no more pain or sorrow, no more crying Lord have mercy on me a vile and helpless sinner for they shall all know him as he is.

We poor worms of the dust can only hope, while others say they know they are saved. Dear little child of grace, if we did not have our chastisements, a cross to bear, we would not be a follower of the Lamb; we would be bastards and not sons. Let us be thankful we hope we have a hope. May the good Lord enable us with his rich grace to bear our cross patiently and hope for a better world to come. Please overlook my mistakes for I am full of them. Do not publish this unless you see fit. Your brother, if I be worthy, in hope of a better world to come. If you have gotten anything out of this give God 'all the honor and praise. A sinner saved by grace if at all.

W. D. GODWIN

Route 5, Box 858, Visalia, Cal.

DEAR EDITORS IN A PRECIOUS HOPE BEYOND THIS VALE OF TEARS: I am sending a money-order to renew my dear old *Signs* for another year. Wish it could be more as it is a great comfort to my weary, hungry soul. I so anxiously wait from one issue to the next. I read and reread them with tears of joy the world

knows nothing about. I have been reading the *Signs* for fifty years and do not want to miss a copy. I hope I will be blest to read it as long as I stay in this world of sin and sorrow. I did not know there was such a people or paper until I met my dear companion. At the first meeting I attended I united with the church and have always loved the dear Old Baptists. If not deceived I believe God predestinated my roving feet to tread the heavenly road to meet my dear companion and the Old Baptists that are hated by the world. How sweet and comforting the words of our dear Savior, "Marvel not, my brethren, if the world hate you." "If the world hate you, ye know that it hated me before it hated you." The world has always hated the true called servants that earnestly contend for the faith once delivered to the saints.

Dear brothers and sisters, I have always loved the doctrine of absolute predestination of all things, and the resurrection of these bodies of ours. Take that away from me and you have destroyed my hope if I have a hope. Sometimes it seems so little I almost lay it by, and sometimes it seems sufficient if I were called to die. My Baptist papers mean so much to me. I read the writings of dear ones I have never met in the flesh but I do hope we are joined together in that blessed spirit that can never be separated. They tell my experience and what I believe better than I can tell it myself although thousands of miles apart. I hope the dear old *Signs* will keep coming with food from the Master's table that feeds the sheep and lambs that are scattered over this world of sorrow and trouble.

I did not mean to write so much. It has relieved my wearied mind to write these rambling thoughts with fear and trembling, and I trust you will overlook my weakness and many mistakes.

Please remember this lonely sinner when at a throne of God's rich grace. The least of all if one at all in hope of the resurrection beyond this vale of tears. (Mrs.) W. G. SLUSHER

and a prosperous one for the dear old *Signs*. May the Lord make us reconciled to his will in all things is the prayer of your unworthy sister.

(Mrs.) MARTHA H. BOND

Island City, Oregon

630 Sherwood Road, N. E., Atlanta, Ga.

SIGNS OF THE TIMES, DEAR OLD FRIEND AND FELLOW TRAVELER: Again the time has come to renew my subscription. I cannot afford to miss a number. I have been reading it since my earliest recollection, more than half a century ago. At that time it was folded and had to be cut apart. Mother always had to do that, otherwise it might be torn. I liked to spell and stammer through the lines because the print was so large and clear. Sometimes I wonder if that is the reason I believe in predestination and salvation by grace because I never knew anything else, but when I try to find something else it is not there, not if you read it as it is written. Sometimes I listen to a talk over the radio and my only comment is "consistence thou art a jewel."

DEAR BRETHREN: I am sending check to renew my subscription as I notice it expires with this issue, I have just been reading the editorials of Elder Dodson and Elder Lambert in the September issue which are wonderful. O the joy of being privileged to read such edifying, soul lifting and comforting writings. I feel that the dear old *Signs of the Times* is certainly written by inspired men and women, and if I may say it (without sacrilege) it is as true as the Bible itself, and the writers no less inspired than the prophets and apostles of old. Yes, there has ever been men inspired to write of the things of the Spirit of God. From Moses down to this present day poets and profound thinkers have and are writing of the things which they have received, not of the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God; which things also they speak not with words which man's wisdom teacheth, but which the Holy Ghost teacheth comparing spiritual things with spiritual.

Our belief is such a comforting, restful belief. Why do some go to such great length to try to prove it is not true. O if they could only know the peace and joy we feel when we can say the Lord knows what is best. They can believe God rules the cyclone, the earthquake and the storm, but as for war that is man made. He says, "without me ye can do nothing," and I believe that means exactly what it says, nothing, not any thing. E'en though I walk through the valley of the shadow of death, (just where we all walk every day, and where our army walks in Korea) thou art with me. Though I make my bed in hell, he is there. Then, "Why art thou cast down, O my soul?" "If God be for us, who can be against us?"

O if I could find words to express my joy and appreciation for God's wonderful plan of salvation, if I could only praise and adore him at all times. I do feel that I am not altogether carnal or natural for I do feel at times to know and understand, and do desire some of the things of the Spirit of God. They are not foolishness to me, therefore my little hope and what faith I may have, which is given me, is very precious to me. Yes, it is not meet to give the children's bread to dogs such as I, but I do feed of the crumbs that

I did not start to write a sermon, but only to wish you a Happy New Year,

fall from the Master's table. I am not always thankful to God for his wonderful blessings, and I do trample his goodness and mercies under my feet, and am not mindful of him at all times, but I do have seasons of meditations, and have a desire to come before him with praise, songs and gladness making a joyful noise. If I am your Christian brother it is only by the mercies of God that I am. W. W. JACKSON

Box 10, Route 1, Shirleysburg, Pa.

DEAR EDITORS: Only as the dear Lord reveals it to us can we say anything worth while. How I wish I could say the right thing but I seem to be tongue tied. Sometimes I am cheer and sunshine to others and then I feel happy, but most of the time I feel like one in a prison, condemned, forsaken, without a friend in the world. Yet I know better for did not Jesus cry on the cross, "My God, my God, why hast thou forsaken me?" and he knew he was not forsaken and would soon rise again. Why, oh why does one get in such a mood? Is it, too, for good? I hate to be like that but cannot help myself. I try to read and find myself staring at the pages, (seeing nothing) my mind far away on something else. I try to pray and words fail, my mind far away on something else. I try to pray and words fail, my mind is a blank. All I can say is Lord be merciful to me, a sinner of whom I am chief. I can understand Paul when he said, "O wretched man that I am! who shall deliver me from the body of this death?" It seems the things I hate most I do, and what I should do I do not. Can one help himself? Can the leopard change his spots?—no.

Lately I have been in the "Slough of Despond." Only God knows the misery in the heart of a poor sinner, and only he can comfort them. Why the *if's* in modern preaching? Oh for a faith that

will not shrink, for a hope that will never die. I find myself in such perplexities at times, I know not what to do or where to turn, then his word condemns me, "O ye of little faith?" I truly want to wait upon the Lord for in my soul I know all his ways are best, and that all things work together for good to them that love him. I find myself wondering if this is his way and if I do love him. Just a conflict all the time. Tell me, do you ever have such feelings? I have no one to talk to that understands. That is why I have taken the liberty to write this. I will appreciate letters from those who have understanding hearts. Respectfully and in hope of life eternal.

(Mrs.) FLORA BOOHER

103 Livingston St., Salisbury, Md.

SIGNS OF THE TIMES, INC., DEAR FRIENDS: I am reminded it is time to renew my subscription for another year. I feel to thank God from whom all blessings flow, that he has so blessed me to hear and read from the pen of his dear elect children such wonderful messages of truth as are found in the *Signs*. I am enclosing remittance to cover my renewal. Sincerely yours,

JAMES E. WEST

TRIBUTES

306 Richardson St., Winnsboro, Texas

It was such a shock to learn of Elder Dodson's death. I so much enjoyed our visit together in Virginia. His preaching was inspirational. I appreciate our correspondence and association together more than words can express. His writings have been, and I trust will continue to be, as I re-read them, a great source of comfort to me. I feel that our God graced Elder Dodson with such glorious gifts that his memory will be held sacred in the hearts of God's afflicted people for years to come.

(Elder) E. J. LAMBERT

556 Harrison Ave., Panama City, Fla.

I am deeply grieved at the passing of Elder Dodson, He was my friend and he was indeed a great benefactor to our blessed cause. Another great tree of the forest has fallen. May we bow in humble submission to thy will O! God. My most sincere condolence goes out to the family, the brethren and his host of friends.

(Elder) C. H. BYRD

Box 4, Covin, Ala.

What a shock to hear of Elder Dodson's death. I had not dreamed that his trouble was that serious. May the arm of the Lord be revealed in raising up one to carry on the rigid duties of editing and caring for his churches. My wife was in the office a few minutes ago and exclaimed, "Just to think that we have desired so much to see him and now we never will!" This shows the high esteem that he was held by the readers of the paper in this section. I know that our brother delighted in spending and in being spent for the good of Zion. I would, if blessed to thus approach a throne of abounding grace, ask for the like measure of godly zeal in the cause of our Lord's organic body. (Elder) W. D. GRIFFIN

64 West Randolph St., Chicago 1, Ill.

I deeply regret the passing of the Editor, Elder R. Lester Dodson. He had expressed a desire to visit with the brethren of the Obion and Soldiers Creek Associations, and Elder Biggs and others had looked forward with hope for such a visit. While I had never met him, he had invited me to visit his church if I ever went back East again. He was liberal minded and I am sure loved his calling much. I enjoyed his editorials, and hope his successor can keep a similar balance and show both the prudence and wisdom that he has done.

JOHN FRANKLIN LAX

525 Holloway St., Durham, N. C.

I feel so lost in trying to find words to express some of the meditations I had in the loss of our much loved Elder Dodson. What a strong and noble man, yet so tender in his manner and dealings with his fellow man; what a love he had for the cause he so much defended; what a shepherd that fed the sheep of his Master's pasture; what a ready writer to fill our poor hearts. We shall miss that dear man of God. Bless the Lord O my soul, bless his holy name. What a promise the Lord's little children have. May the Lord bless me to remember Elder Dodson. Yours in the bonds of Christian faith.

J. J. WHITLEY

Route 3, Providence, Ky.

DEAR EDITOR: Enclosed find a money-order to renew my subscription for another year for the good old *Signs of the Times*. I do not feel that I can do without it. I am getting old and all the preaching I get is by reading. I was grieved to hear of the passing of Elder Dodson. I never met him but I have read so many of his wonderful articles that I had learned to love him. Besides reading so much from his pen I have had several personal letters from him written when my wife passed away over four years ago. They were so sweet to me and gave me so much comfort and relief. To think that a man I had never seen would write such a sinful wretch as I such comforting letters.

I wish to send my sympathy to his loved ones and friends who are left to mourn, but their loss is his eternal gain. Yours in hope of eternal life.

MANCE BROWN

CHANGE OF ADDRESS

Elder C. E. Benson from Clarks Summit, Pa., to 1512 N. Jackson St., Wilmington, Del., effective April 5, 1951.

EDITORIALS

RUTHERFORD, N. J.

MAY, 1951

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Rutherford, N. J.

"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.

More than seven centuries before the birth of Jesus in the city of Bethlehem these words were written by the prophet, Isaiah. There can be no doubt in the minds of true Bible readers that Jesus Christ is the character under consideration. We pray God will bless us to consider this text in such a wonderful way that we may be comforted and edified. May we be blessed to gloriously rejoice upon some of the beauties contained in these thoughts. We desire to consider the text by phrases in the order in which they are written.

"UNTO US A CHILD IS BORN." Who is included in the term "us?" Isaiah is writing to the Israelites, the chosen people of God. National Israel is a type of spiritual Israel. Spiritual Israel is in existence to-day. Paul was an Israelite as he stated in his letter to the Corinthians. (2 Cor. 11:22) I believe

that all God's children who are chosen into eternal life are members of spiritual Israel. True Israelites are the only ones who are included in the pronoun us in this text. If you are a child of God you are included in this term. Isaiah did not say unto each and every Adamic creature, but "unto us a child is born." He is born unto a specific people. Yes, he is born to you. He was born of the virgin, Mary, in the city of Bethlehem almost two thousand years ago, and people have set a date to annually attempt to celebrate his birth; but when did you and do you actually celebrate the birth of Christ? You actually celebrate his birth when he is born in you as your precious hope of glory. (Col. 1:27) When God knows a person by the direct operation of his holy spirit in individual relationship there is a conception. The result of this conception is a birth, the birth of Christ in you as your hope of glory.

"UNTO US A SON IS GIVEN." This son is peculiar in the fact that he is the son of God as well as the son of man. He is both human and divine. There are two erroneous theories concerning Jesus Christ prevalent to-day. One theory is that he was solely divine which would deny him as being the son of man. The other theory is that he was solely human which would deny him as being the son of God. Jesus, as the son of man, was acquainted with grief, was tempted, wounded and bruised, and did suffer and die on the cross. Jesus Christ, as the son of God, performed miracles, was glorified, overcame temptations, accomplished the law, conquered death, and is at the right hand of the throne of God making intercession for the saints of God according to the will of God. This son is GIVEN. He is not offered subject to acceptance or rejection of the creature. If it be necessary to raise a hand, say a word or do anything in order for the

creature to receive this son it would not be a gift—it would be an offer or reward. I believe this son is given to each and every one who has learned through sad experience appointed to them that they are unworthy, unable, and that it is utterly impossible to do anything to merit any favor or mercy of God. Paul said, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is GIVEN unto us." Rom. 5:3-5.

"AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER." This one who is given unto us is our King. The preacher said, "Where the word of a king is, there is power." Eccl. 8:4. This King has all power in heaven and upon the earth. This being true, when he speaks it is done, when he commands it stands fast. The word that goeth forth out of his mouth shall not return unto him void; but it shall accomplish that which he pleases; it shall prosper in the thing whereto he sends it. (Isaiah 55:11) We, being creatures who are created equal, believe in the democratic form of government as being proper in our political and earthly organizations. Even in our organized churches we do not believe that one creature should have the authority to lord anything over others with exception of that One who has the government upon his shoulder. We maintain that Christ is the head of his church. He calls, qualifies, sends and uses each and every one of his subjects when, where and how he pleases. He never makes a call in vain. He never fails to qualify, when he sends they go. Each and every one fits and functions properly. You show me any church that places the government of that church upon the shoulder of any mortal man or group of men, and

I will show you one that is not the church of Christ. You show me a church that has to have boards, auxiliary societies and many organizations to assist in the business of the church, and I will point to that one as not the church of Christ. The government of Christ's church is upon his shoulder and he is sufficient to attend to its business. No business is good business when it concerns the church. Some think that gathering sheep into the fold is the function of the church. This is the work of Christ as he said. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice." John 10:16 If the government be upon his shoulder and his words are true—do you think he needs any assistance in this work? They tell us of a person who is begging, pleading and trying to get people to accept him; thousands of people and organizations who are assisting him and holding him up; notwithstanding all this he is unsuccessful to the extent that the devil gets the majority of them. This person is not the One under consideration in the text.

"HIS NAME SHALL BE CALLED WONDERFUL." He is wonderful. When I think of wonderful I think of something astonishing and singular. Words cannot express the amazement I experienced when I was given to trust in the work of Jesus Christ as accredited to my account. I was astonished that he should have compassion upon a hell deserving wretch such as I felt myself to be. His name is above every name. It is the only name given whereby we must be saved. He is the way, the truth and the life of each and every one of God's children. It is wonderful that he is God manifest in the flesh. It is wonderful that he could accomplish the law to a jot and tittle for his people. It is wonderful that he could pay the penalty and satisfy justice for his peo-

ple's sins by dying on the cross. It is wonderful that he could conquer death, hell and the grave and come forth from the tomb and walk and talk with his disciples. It is wonderful that he could ascend into the heavens and leave the comforting thought with his disciples that at some future time he would come again without sin unto salvation to gather his people into that eternal home. It is wonderful that he is so acquainted with all your temptations and troubles that he can intercede to God for you as your Counsellor.

Yes, his name is to be called COUNSELLOR. You hire and pay your counsellors in earthly courts, but this Counsellor is given to you. He is the one who pleads your case before the judge. He is in a position to tell the judge that he sat at all the requirements in your stead. Earthly counsellors do not agree to pay the penalty assessed against you by the court, but this Counsellor paid the penalty assessed. When you look for one to represent you in the courts of the land you want one who is thoroughly acquainted and experienced with your type of case. Here is the Counsellor who was tempted in all points like as we. (Heb. 4:15) He was forsaken, grieved, suffered and was tempted with poverty. He also experienced inability as he said, "I can of mine own self do nothing." John 5:30. When you give all the facts in the case that you can think of to earthly counsellors at their inquiry you find later that you have left out something vital to the case that you wished you could have told them. This Counsellor already knows your every trouble and has all the facts in your case. Earthly counsellors may be busy and you have to wait for your time before you can talk with them, but this Counsellor is not neglectful and has ample time and ears to hear your cries and beseechings. You

may have tried to tell your troubles to your friends here and pour out your heart to them, but have you every experienced the relief of mind and peace in your heart as you did when you poured out your heart and was blessed to pray through this Counsellor to Almighty God? As long as you are capable of handling your affairs, even as long as you think you are capable, you have no use for a counsellor. When things get beyond your knowledge and power you seek a counsellor. I maintain that as long as a person feels capable of pursuing any distance toward gaining eternal life upon his own merits he does not feel the need of a counsellor. He is acting upon his own strength and self-righteousness and will not call upon this Counsellor. When a person learns by sad experience that he is nothing and all his seeming self-righteousness is but filthy rags in the sight of God, he feels the need and desires the aid of the Counsellor. Jesus Christ is officiating as Counsellor when he is at the right hand of the Father making intercession for the saints of God according to the will of God. He is officiating as the Counsellor when he is speaking words of comfort to the trembling child of God. He is officiating as the Counsellor when he is calling, qualifying, sending forth, and using each child of God to the praise of his glorious name. Dear trembling child of God, do not put your trust in any man upon earth, or any set of men to give you wisdom. James was inspired to say, "If any of you lack wisdom, let him ask of God." May God grant you grace to trust all to this Counsellor!

This same character is also to be called "THE MIGHTY GOD." The scriptures affirm that the three in the Godhead are ONE. God the Father; God the Son; and God the Holy Ghost; these three are ONE. Jesus Christ was once without power but now he has all

power in heaven and on earth. If Jesus Christ be the MIGHTY GOD he has all power in heaven and on earth. He worketh all things after the counsel of his own will. "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." Isa. 46:10. If he be the MIGHTY GOD do you think he will fail in bringing any of the subjects of his grace to the knowledge of the truth? Do you think that any one for whom he gave his life will fail to be saved in heaven and immortal glory in the end of this timely sphere? I cannot conceive the idea that any of his purpose will fail in the least degree.

His name is rightly termed THE EVERLASTING FATHER. He is Father because he is founder and builder of his church. Jesus Christ is Father because he is the chief ruler of his people. He is King of his kingdom. He is the author and finisher of our faith. The term EVERLASTING signifies unchangeableness. We change but his care for us never wavers. He loved us even when we were dead in trespasses and in sins. When we are cold and careless he is interceding and caring for us. He is the everlasting Father because he finishes anything he begins. Our earthly fathers may forsake us but he knows what we need and gives us exactly what is best for us even though we may not think it best. He keeps each and every one of his people from falling finally away and saves them eternally from the dominion, power and presence of sin.

His name shall be called THE PRINCE OF PEACE. Those of you who have been in severest of troubles, and have experienced that deep soothing calm that came from no earthly source can rightly call him the Prince of Peace. I heard a soldier once relate an experience concerning this peace. He said he was in the midst of one of the

severest battles of World War II where bombs were exploding all around. Every one of his comrades had been critically wounded and killed by falling shrapnel. He was so afraid and distressed that there was indescribable throbbings and surgings of his troubled and depressed mind. All at once there was such a wonderful, deep, calming influence that affected him that he was not afraid or troubled even though the bombs were still exploding, and shrapnel still falling all around. He was made to know that God absolutely controlled everything and that nothing could hurt him. This Prince of Peace caused this boy to peacefully rejoice in the midst of battle. This Prince of Peace causes his people to be content with their lot and gloriously reconciles them to his will. Is it not a peace that surpasseth all things else to realize that God cares and is mindful of you? He takes care of sparrows and not one falls without his notice, and even the hairs of your head are numbered. He understands your thoughts afar off and there is not a word in your tongue that he does not know altogether. He becomes your Prince of Peace when he causes you to feel that his providence will protect and his grace will direct you aright. He becomes your Prince of Peace when he takes your feet up out of an horrible pit of self-dependence and places them upon the Rock, Christ Jesus, as your hope for eternal life. He becomes your Prince of Peace when he puts a new song in your mouth which sings praises unto God instead of the old song of praise of yourself. He comes as a Prince of Peace when he picks you up on the balmy wings of his love while you are hopelessly falling down—down into the abyss of destruction and ruin. That wonderful peace that you experienced when you are blessed to pray, sing, speak, write and meditate upon his wonderful goodness

to the children of men is inexpressible. What a calming peace when you are blessed to speak kind words to some cast down individual. What a blessed peace when you are given to assist some fallen creature and do deeds of kindness to the less fortunate.

May the Prince of Peace be pleased to soften the hearts of the political leaders of the countries of this war-torn world that lasting peace be the result. If this be contrary to his will may he cause us to be content with our lot and make us reconciled to his will for he knows best. May God direct the words that have been written to the comfort of some poor soul is my desire. Pray for me because I feel to be the chief of sinners and less than the least of all saints so much of the time.

E. J. L.

"Remove not the ancient landmark, which thy fathers have set." Prov. 22.28.

This is undoubtedly a real proverb. A proverb is said to be a "brief pithy saying." In other words, a concentration or wealth of meaning in a few words. We believe this one to be all of that. Literally speaking, it was a well-nigh-sacred custom for our fore-fathers in the days of old to fix a landmark as the boundry line between their lands, properties or estates, whichever we may choose to call them, to separate or distinguish them apart. With all of the new inventions of this modernistic age, our surveyors are still making use of a landmark, corner stone or slab to determine the point where one man's ownership ends and another begins. In the fourteenth verse of the nineteenth chapter of Deuteronomy we read, "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it." And

in the seventeenth verse of the twenty-seventh chapter it says, "Cursed be he that removeth his neighbor's landmark." They were in honor bound to strictly observe, generation after generation, such markers, otherwise they established a bad reputation or name for themselves. Solomon, no doubt, had reference to that custom when he said, "A good name is rather to be chosen than great riches." One main trouble with the world to-day, in our opinion, is that man and nations, because of selfishness and greed, have shown an utter disregard for the rights of others. Honesty, however, is still a pearl of great price in the sight of honorable men, and a man whose word is as good as his bond is much to be preferred to the one who resorts to unscrupulous methods for accumulating his wealth. Character has been said to be better security than gilt edge bonds. When we consider the meaning of a "GOOD NAME" to the Lord's people, yea the best name in all the world to them, even THE LORD OUR RIGHTEOUSNESS, for it is by this name that the church is called, it is indeed, rather to be chosen than great riches. Diamonds and pearls, gold and silver, and the greatest honors that can be bestowed by mankind, are but sordid dust compared with this good name.

Coming back to our text, we wish to call attention to the fact that "landmark" is spoken of in the singular, as ONE, and not in the plural, as though there were many. Also, we would like to stress the fact of its being said to be "ancient." Sometimes we hear brethren speak of it as though it meant the modern writings of more or less recent men. Without turning back the pages of history too far, we may well esteem very highly such men as Dr. John Gill, J. C. Philpot, William Gadsby and others of England, and Samuel Trott, R. C. Leachman, Gilbert Beebe

and others more recent in our own country, nevertheless we must at all times keep in mind the fact that at most they were but fallible men. Personally, we are fearful that there are some who regard the sayings of such men too seriously, or as the very last word of authority. In this connection, we might do well to consider the writings of some of the apostles. Paul said, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." Gal. 1:11-17. This same apostle admonishes the church even unto this day, in saying, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily." Col. 2:6-9 Peter comes along and reminds us that we were not "redeemed with corruptible things, as silver and gold, from your vain conversation received

by tradition from your fathers, but with the precious blood of Christ." In the ninth article of the Original Prospectus of the *Signs of the Times* Elder Gilbert Beebe said: "The Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God." The "ancient landmark," which is not to be removed is that which God himself hath set by the fathers between right and wrong, between the true and the false, between his own possession and that of the Mammon of Unrighteousness. God by his Holy Spirit inspired holy men of old, being linked together in succession, although in many instances having no knowledge of each other, but nevertheless steadfastly contending for the same glorious truth, even down to the days of Jesus Christ and the apostles, thus plainly showing the unerring influence of the ONE mind of that I AM THAT I AM, who called and sent them forth as sheep among wolves. Do we need any greater evidence of the divine inspiration of the scriptures than the fact that men who graced the stage of action at different periods of the world have consistently taken up the banner of truth, where it was lain down by those who had gone before, and borne it aloft as a standard for the elect of God in all ages of the world to rally around. Though Moses wrote of the creation of the world and events which took place long before he was born, and others prophesied of things a thousand and more years to come, we have such an abundance of proof as to the accuracy of their testimony that none of God's children will dare question his word. The prophets foretold of the coming of Jesus and his mission on earth, and he came and sealed it with his own precious blood, fulfilling in every jot and tittle all that was prophesied of him. This was followed by the apostles who were a unit in bearing

witness to the fact that Jesus finished the work of redemption in every detail and by declaring that the church is "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 into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The doctrine of God our Savior has been clearly set forth for the foregoing divinely inspired authors, and we will do well to regard them with reverence and stand firm for the truth as it is in Jesus. Let us, therefore, seek for the old paths, and inquire "wherein is the good way, and walk therein," "For other foundation can no man lay than that is laid, which is Jesus Christ." Paul, writing to the Corinthian brethren said, "I determined not to know anything among you, save Jesus Christ, and him crucified." This is good, sound and wholesome doctrine. The flock of God can feed, feast and thrive upon this without suffering any ill effects. We wish we might all realize that we owe our allegiance to God, that we are accountable to him for what we preach and teach, and may we be given to look for him, and him alone, for wisdom, for knowledge, for understanding and guidance in the way that we should go, being careful not to remove the ancient landmark which he hath been pleased to set by our spiritual forefathers, in moving them by his Spirit to stake out the bounds of eternal truth.

(The late Elder)

R. LESTER DODSON

(This article was found on his desk and is believed to be the last one he wrote.)

RESOLUTION

WHEREAS, it has been the will of Him who doeth all things well to remove by death from these mortal shores, our beloved editor of the **Signs of the Times, Inc.**, ELDER R. LESTER DODSON, we desire to bow to his holy will.

WHEREAS, the Board of Trustees of the **Signs of the Times, Inc.** feel deeply their loss in the passing of our beloved brother, who as editor of our family paper, has for many years manifested so great a love for the truth, and an untiring interest in the welfare of Zion realize he has left to us, who are intrusted with the carrying on of this work, an example worthy of our emulation. May the spirit of him who guided the pen of our beloved brother guide us as we undertake this work, that we may ever be mindful of the spirit of brotherly love, and his great zeal for the truth in all our deliberations, is our humble desire, and further

RESOLVED, that we leave upon our records an expression of our love and esteem for him who was blessed to minister to God's humble poor, both by pen, and word of mouth, to the glory of God, and the comfort of the household of faith, and be it further

RESOLVED, that a copy of this resolution of love and esteem be sent to his widow, Mrs. Beulah R. Dodson, and son, a copy recorded upon our minutes, and a copy published in the **Signs of the Times**.

Done by order of the Board of Trustees of the **Signs of the Times, Inc.** in session this March 9th, 1951.

(Elder) D. V. SPANGLER, President
CYRUS RISLER, Secretary

OBITUARIES

It is with much sadness I relate something of the life and death of my dear mother, EMMA HINES GILBERT, age 77. She was born Nov. 16, 1873, near Wake Forest, N. C. Her parents, William Taylor Hines and Rebecca Jane Powell Hines were Primitive Baptists, members of nearby Cedar Grove Church. She united with Cedar Grove Church during an Association in Sept. 1893 at about 20 years of age, and was baptized by the late Elder J. T. Edgerton of Pikeville, N. C. She and her father have served as clerk of Cedar Grove; her father having been a Deacon there also.

She taught school for 12 years and during that time met and married Albert R. Gilbert of Benson, N. C. He was an Old Baptist also. They settled on their farm near Benson. She then moved her membership to Hannah Creek Church. She remained through life a good Old Baptist

and a faithful member of her church. They had seven children, two dying in infancy. Those living are as follows: Ovid B. Gilbert of Merchant Marines, Houston, Texas, Mrs. Elsie G. Brockman, Salisbury, N. C., Mrs. Virginia G. Woodard, Kenly, N. C., P. N. C. William H. Gilbert, U.S.N., Key West, Fla., and Mrs. Velma G. Sullivan, Milwaukee, Wis. There are eight grandchildren.

My parents moved to Petersburg and Hopewell, Va. in 1930, and lived there until father died in Jan. 1936 when she made her home with her daughters. She was given a beautiful spiritual promise when she was 17 years of age while she lay very low with typhoid and pneumonia, after the deaths of her sister and parents. "How Firm a Foundation," every word of this song she felt was her promise in her future pilgrimage. In viewing her life, the fulfillment of that promise continued with her, even in death. The following is a poem she composed at her home, Pernell, N. C., July 5, 1893, soon after her parents died. It so fittingly speaks my feelings now.

"Oh God, be my guide, my help, my all,
And lead me through this life of care;
And when in Satan's snares almost enthralled,
Be thou my strength and succor there.

Oh Lord, I'm ignorant, weak, unskilled,
But thou art full of strength and power,
Thou the fear and sting of death can still,
Will thou be with me in the inevitable hour?

Lord, thou hast snatched away from me,
My earthly help and fairest hope,
Thou hast called them up to thee,
Alone through this dark world I grope.

Oh Lord, on my dark pathway shine,
And give me courage, let me not faint,
At last lead me to thy home divine,
And up there crown me as a saint."

Many times when troubled or perplexed, she would say, "Our times are in thy hands," and then she seemed to relax and be patient and submissive to her longings and sufferings, yet so weary and tired of the cares of this world. She was so very patient, loving and kind. She would often exclaim, if I reign with him, I must suffer with him.

Having been a good mother, neighbor, friend and Christian was attested in part by the beautiful flowers, the many messages, visits and acts of love and kindness bestowed on her and her children during her illness, death and following her burial. Since 1942 she was a semi-invalid,

and suffered several critical illnesses. She became very ill Thanksgiving week, and continued critically ill until she died on Thursday, Dec. 28, 1950, at her daughter's home in Salisbury, N. C.

Her funeral was conducted at Hannah Creek Church, Sunday, Dec. 31, 1950 by Elder T. F. Adams of Willow Springs, N. C. She was laid to rest beside her husband and two babies in Benson Cemetery. Written by her daughter and sister of her faith I hope.

(Mrs.) VIRGINIA G. WOODARD
Kenly, N. C.

With deep sorrow we note the passing of Brother THOMAS R. STARR, who departed this life at his home in Pomona, near Chestertown, Md., Jan. 24, 1951, after a brief illness following a heart attack while engaged in cutting wood. He was past eighty-three years of age. Among the immediate surviving relatives are three sons: Russell of Chestertown, Md., Sherman and Walter of Pomona, Md., four daughters, Mrs. Minnie M. Grussing, Mrs. Rose S. McMullin, Chestertown, Mrs. Ruth S. Lucht, Pomona, and Mrs. Daisy P. Saathoff, Denton, Md. One son, Elmer, died in 1949. Also surviving are twenty-five grandchildren and ten great-grandchildren.

Brother Starr was born near Needmore, Pa. in 1868 where he spent his early life following the avocation of farming, and at times being engaged in the lumber business. He was married in 1895 to Miss Rachel C. Mellott of Whips Cove, Pa. who died in 1938. He moved to the vicinity of Chestertown in 1905 where he conducted a truck farm and also followed his trade as a blacksmith, being successful in all his pursuits. He was a man of marked industry and inflexible honesty, and was highly esteemed as a neighbor, citizen and friend. His pleasant manner and willingness to be helpful appealed to all who knew him. He was baptized into the fellowship of the Welsh Tract Church by Elder J. G. Eubanks and was always faithful to his church, and present when possible at the church meetings. He was sound in doctrine, firm in his convictions, unassuming in manner, and failed in no respect as a husband and father. He will be greatly missed by his neighbors, friends and the members of the church of his faith.

The funeral services were conducted Jan. 27 at the Bond Chapel in Pomona. The writer officiated, assisted by Elder Harold M. Bennett of Mardela Springs, Md., as the regular servant of the Welsh Tract Church of which Brother Starr was a member, Elder D. V. Spangler, was in Florida. Interment was in Chester Cemetery, Chestertown, Md.

(Elder) ARNOLD H. BELLOWS

It is with a feeling of sadness we chronicle the passing of Sister MARY CATHERINE WHITTINGTON, who was born in Taylor County, Georgia, Dec. 21, 1857. She remained in the state of Georgia until Dec. 10, 1884 at which time she moved to the state of Florida where she spent the remainder of her natural life. The Lord had beautifully brightened her pathway thus far, but soon after moving to her new home in Florida the goodness and mercies of God became more and more evident to her, and the brilliancy of a blessed hope in the Lord Jesus Christ began ripening fast, so on Nov. 24, 1890 she was led by the Spirit of God to Washington Church where she related her hopes and fears and expressed a desire to be baptized. She was joyfully received into the fellowship of Washington Primitive Baptist Church and baptized by the late Elder George Ray with all the graces of the church bestowed upon her, the beauty and graces of the church she revered and loved the remainder of her life.

On October 30, 1950 in the serenity of the eternal purpose of God, while all nature seemed to tell us in its own language it was fast withering, the leaves, grasses and other vegetable material was in its golden hue, proving so truly that it was withering and going back to the earth, and then it was that our eternal God, who is our refuge, spoke in no uncertain terms, yet in a still small voice to his child, our sister and mother, and said it is enough, child come home. On Nov. 1 the remains of our precious sister and mother were placed in Washington Church Cemetery to await the coming of her blessed Lord, peace to her memory. The services were conducted by the writer in Washington Church house in the presence of a large host of close relatives and kindred in Christ, friends and neighbors from far and near. The Brake funeral home of Panama City, Fla. very efficiently took charge of the arrangements, and the immense number and beauty of the floral offerings bespoke in their language the high esteem in which this great mother and sister in Christ was held by all.

Seven children are left to mourn her passing; W. R. and B. F. Whittington, Chipley, Fla.; J. E. Whittington, Scotland Neck, N. C., J. T. Whittington, Bogalusa, La., R. R. and C. O. of Panama City, Fla., and Mrs. P. L. Noles, with whom she made her home in Panama City, Fla. There are sixteen grandchildren, twenty-five great-grandchildren and five great-great-grandchildren. The writer takes great pride in saying the above named children are very outstanding, and numbered among our best citizens. Evidently the teachings of this great and good mother is bearing fruit in these fine children. May the great

lesson she taught never grows less. "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." Rev. 14:13. Written by the request of the family. (Elder) F. A. COLLINS

SPECIAL MEETINGS

The Delaware River Association will convene with the Hopewell Old School Baptist Church, Hopewell, N. J., Wed., Thurs., and Friday, June 6, 7 and 8, 1951. Services will begin at 10 o'clock D.S.T. Wed. morning. A cordial invitation is extended to all ministers and brethren of our faith and order in fellowship with us, and all friends of our faith will be welcome. Those arriving by car or bus on Tuesday please go to the home of Mrs. George Genther, 25 W. Broad St., or Mrs. Letha Blackwell, 9 Princeton Ave., Hopewell, where they will be cared for. Those arriving by train, Reading R.R., from N.Y. or Phila. will be met Tuesday evening. All arriving on Wed. morning should go directly to the meeting-house.

(Mrs.) LETHA BLACKWELL, Church Clerk

The Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, near Newark, Delaware, Saturday and Sunday, May 12 and 13, 1951. Services to begin on Saturday at 10:30 A. M. Brethren, sisters and friends are extended a cordial invitation to meet with us.

(Elder) D. V. SPANGLER

ENDOWMENT FUND

J. M. Shockley, Md., \$100; Minnie Lee Williams, Tex. \$15.

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. H. A. Strube, Tex., \$2; A friend, N. Y., \$10; Miss B. McLachlin, Can., \$1; Mrs. A. T. Jones, Mich., \$2; Mrs. J. Clifford, Wash., \$2; A Love, La., \$2; M. E. Kuns, Cal., \$2; Mrs. J. W. Free, Tex., \$2.

PRICES FOR EXTRA COPIES OF THE "SIGNS"

We will furnish extra copies of the Signs of the Times at the following prices: 1 copy 25 cents; 3 copies 75 cents; 6 copies \$1.50; 12 copies \$3.00. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 119

RUTHERFORD, N. J., JUNE, 1951

No. 6

IMPORTANT ANNOUNCEMENT

The Trustees of the Signs of the Times, Inc. are pleased to announce the appointment of Elder D. V. Spangler, Route 2, Annapolis, Md., Editor, and Elder J. D. Wood, Route 5, Box 53, Baltimore, Md., Assistant Editor, commencing July 1, 1951.

On and after that date (July 1, 1951) all mail for the Signs of the Times, Inc. should be addressed Annapolis, Maryland, P. O. Box 86. All money orders should be made payable at Annapolis, Md.

To many of our subscribers both Elder Spangler and Elder Wood are well known, and we are confident the Signs will be continued on the same high standard it has been in the past by Elder Dodson.

SIGNS OF THE TIMES, INC...
CYRUS RISLER, Sec'y

CORRESPONDENCE

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2:2.

If God in his wonderful wisdom, and supreme power over all things will reveal to this unworthy speck of dust, this less than the least of all saints if one at all, I am in his hands like clay in the hands of the potter. I realize there is a cause that produces the effect and no effect can be produced without a cause. I am reminded of a hymn, number 8 in Beebe's Collection.

"Eternal God! Almighty Cause
Of earth and seas, and worlds unknown;
All things are subject to thy laws,
All things depend on thee alone."

How completely all the details of every thing was worked out in the six

periods, or days. All were worked out in the unseen. His decree of all things from the smallest microbe to the largest being that has life, to the still life of grass, herbs and trees, the sparrows, the hairs of your head, the air we breathe, the water we drink, the rain that falls, the ice and snow, the life that we live all is dependent on Him. We might say, in our times, the drawing board with all its sketches is blue printed. His work is over, and on the seventh day he is resting from all his work which is now being fulfilled according to it, the blue prints. His will in all things is coming to pass. It is not a chance world, not by unreliable works of man, not by fate or uncertainty, but the work of an omnipotent God according to his will and for his purpose as he hath decreed, and is coming to pass bringing glory to his name. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

I have spoken in a general way and now we look at the written word which he hath left upon record, "that we through patience and comfort of the scriptures might have hope." Rom. 15:4. They were written for our learning. It is our try-square for in all things they must be a witness, it is light that makes manifest. Some of the things in the Book we do not understand, nor can we understand the simplest quotation unless he reveals it to us; they must be a witness, and there is a witness within when God by his spirit takes

the things of Jesus and shows them unto us. (John 16) In the absence of testimony there is no belief. One must be quickened by the grace of God, and be born of an incorruptible seed before he can fathom, or know, the things of God and God resting from all his work which he declared was very good. "Declaring the end from the beginning." Isa. 46:10. Let us examine the blue prints which records before the world was made, for there is recorded in the book of life the names of certain ones that God had chosen, and his choice was before the world was made. The Lord's chosen people is believed a truth. It is eternal and unconditional according to the record. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5. His own words prove to us that Jesus Christ was one with the Father when his people were chosen in him. Speaking of the second death, "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

Brethren, I did not start to preach election to you for I know the readers of the *Signs* believe it, but merely to call your attention to the scriptures of truth as the blue prints have gone out and see that you make it according to the pattern. Remember that God is resting from all his work. I believe it is yet the seventh day with him and all his work is done. Here it is now being fulfilled, and the power of God is still being declared by his chosen watchmen, and it is as foolish to-day as it was to the Greeks, and the wisdom of the world still stumbles at it, but to them

that are called it is the power of God, and the wisdom of God.

I am thinking of the passing of the former Editor. It was a shock to me. Many are the times I have heard him preach the wonderful works of God: I have been entertained in his home and at the churches that were under his care and of the promptness in which he would answer one when written to. He spared no pains in entertaining his brethren; many of his Editorials are a matter of record, and the good Lord, according to his decree, has another who will stand in his place that the *Signs of the Times* will still go on proclaiming "The Sword of the Lord and of Gideon." Elder Dodson has now fulfilled the part of the decree concerning him, he is now resting from his labors as God did from his. May God reconcile us all in our loss for it is his gain. We are left to endure a little longer but God will not leave himself without a witness. All that we have has been given to us, and how small it makes one feel, how little, how we are broken down in tears when 1 John 3:1 is revealed unto us, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." Take courage children for your names are written in heaven. "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isa. 26:4. He that is resting from all his work hath decreed it so. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." 2 Tim. 2:19.

I first dedicate this imperfect writing to Brother Cyrus Risler, who has been such a help to Elder Dodson during his sickness. If approved by him, providing there has been no Editor appointed, then to the readers of the

Signs, asking for your prayers that I may be kept faithful. I beg to remain your brother in Christ.

(Elder) GEORGE L. WEAVER
2802 Marcum Terrace, Huntington, W. Va.

Lillie, La.

ELDER J. E. BURGESS, DEAR BROTHER: I received your highly appreciated letter to-day and was glad indeed to hear from you again in reply to my recent letter. As to publishing it in any of the papers it will be all right with me only I do feel so much my unworthiness and unprofitableness. I do not remember what I wrote you, but if there is anything in it that you think will be of comfort to the Lord's people I freely give my consent for it to be published.

Yes, you are right about my being at the Pig River Association. I remember it very distinctly and remember hearing your name, but I do not recall you in mind as seeing you. I remember the meeting and several things that took place there. My wife remembers your wife at this meeting. I am about fifty-eight years old and have been going among this people about thirty-six years. In one sense of the word it seems as of yesterday. I was only twenty-two years old when I started. Though I do feel so unworthy and unprofitable among them, if I am not deceived, I love them and their experiences and travels. It has been very comforting evidence to me as one I trust has been blessed with a sweet hope in Christ Jesus the Lord and Savior, otherwise I have no hope.

If Jesus is not my hope, my great desire and my salvation then I have none at all. Everything that I do, hear, see and feel would completely condemn me, and ruin me forever and ever were it not for my hope in Jesus who is the way, the truth and the life, the only salvation of his people either for time

or eternity. If people were saved in any sense for well doing then who can do well? Paul said when he would do good evil was present with him, and how to perform that which was good he found not. Not only this but we find that Paul in another place says there is none that doeth good, no not one.

I truly wish that I could do good, and not only so, but if it could please the Lord to enable me to be so. I wish I were perfect and sinless altogether, and would remain that way the rest of my pilgrimage here below, but alas I am vile and sinful and often made to weep and mourn, sigh and cry because of this fact. But, dear brother, I am hoping and longing for that time when our blessed Redeemer will come and change us from mortal and sinful creatures to immortal and righteous beings like unto himself, where there are eternal joys and pleasures forevermore.

I am glad you are sharing Gospel Comments with the brethren and sisters. If you find any who would like to have a copy of their own tell them to write me and I will send one. May God bless and comfort you, yours and all the household of faith in your section as well as elsewhere. Pray for me and write anytime you feel to do so. I am always glad to have a letter from any of the Lord's little ones. Your very unworthy brother in hope.

(Elder) R. W. RHODES

1158 Falls Terrace, Union, N. J.

DEAR BROTHER AND SISTER RISLER: I wish I could put on paper all the thoughts I have written to you in mind for the past three months, hoping I could speak some words of comfort to you in your saddened and bereaved condition at the loss of our dearly beloved pastor, but I hesitate to say anything knowing there is only one source of comfort to those of a broken and con-

trite spirit. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Though we feel deeply our loss, so deeply that our hearts are too heavy to even speak of it when we see each other, yet we would not wish him back in this world of sin and sorrow for we feel that he is now at rest in peace where there are pleasures forevermore; where joy awaits those of like precious faith. At first it seemed as if we could not go on without the ever loving, watchful care of Elder Dodson, but we must be submissive to the will of God for we know "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?" For he has all power and has promised that all things work together for good to them who love the Lord.

We feel sure that the above statement is true yet we stop and ponder "Do I love the Lord or no? Am I his, or am I not?" Be our faith and hope ever so small we would not exchange it for ten thousand worlds like the one we are living in to-day. Though our faith may waver and seem smaller than the smallest grain of mustard seed, yet we would not have the courage to press forward toward the mark for the prize of the high calling of God in Christ Jesus, if it were not for the faith and hope of a brighter world than this. "If in this life only we have hope in Christ, we are of all men most miserable." Sometimes we feel that we just cannot go on our way, our load seems so heavy and there seems no way of escape from the many trials and tribulations of this world, but his everlasting arms are underneath us every step of the way; he has promised never to leave nor forsake his people regardless of what man may say or do against the redeemed

of the Lord. Not one will ever be lost, his grace is sufficient for each and every one whose names are written in the eternal book of life. May it be his will to give us strength and courage to stand fast in the faith of our fathers, looking unto Jesus at all times as the author and finisher of our faith, the one altogether lovely, the first, the last and always the great omnipotent who rules and reigns in this great universe: whose hand is mightier than any two-edged sword; who speaks and it is done, commands and it stands fast. What a blessing it is to be able to see the hand of the Lord in all things be they great or small. If he takes care of the sparrow, or the blade of grass that withereth and falleth by the wayside, you may rest assured that he careth for his precious flock, regardless of where they may be in this world, and he needs not the help of poor, helpless, puny man to do the work which he foreknew and predestinated before man was formed of the dust of the earth. I would not want to worship a God who would not be able to do what he has purposed. If one single act could fail what assurance would we have that the entire plan of salvation would not be hopeless. Oh no, not that for me, I want to worship a God who has all power, then I know that if my name was ever written in the book of life it cannot be erased, and some day the call to enter into the joys of the Lord will be sounded, and great will be the rejoicing in that world beyond this vale of tears. "We know that we have passed from death unto life, because we love the brethren." That is our greatest assurance of being numbered with those of like precious faith; without the love we hope we feel for the brethren, we would have given up in despair long ago as that seems to be our only evidence of being one of that number whose

hope the Lord is. We love him because he first loved us, and gave himself a ransom for his people. "Greater love hath no man than this, that a man lay down his life for his friends." How many of us would pass that test of our love, yet we would not be the redeemed of the Lord if the life had not been given to redeem us from the everlasting torment of this world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Our minds are too finite and weak to comprehend the full significance of the above, yet there is a sweetness beyond measure of expression in words when we are able to gather a crumb of mercy from reading such blessed words of comfort and joy.

A peace that passeth all understanding comes over our tired and weary souls, and for a few moments we are grazing on the mountain top amid the joy of light and love which we could never convey to any other, yet there is something inexpressible in words which tell us that we are traveling in the same way as others whose hope the Lord is. Traveling in the straight and narrow path that leads to heaven above where the joy and expression of that great love is more than we are able to conceive at this time. What a wonderful blessing to even be able to think of such precious things. If we were not given this by the grace of God I am sure we could not think one good thought of our own as our minds are as prone to sin as the sparks are to fly upward. If left to ourselves we would have gone in an entirely different path, but thanks be to God, he, for some reason unknown to us, saw fit to direct our minds to thoughts concerning his great and marvelous plan of salvation alone by the grace of God. We are saved by grace, through faith

and that not of ourselves. We are his workmanship created in Christ Jesus, unto good works, foreordained and predestinated in all things before man had the breath of life breathed into him. We had nothing to do with our natural birth, neither do we have any part in our spiritual birth. If left to ourselves we would be helpless, hopeless, lost and ruined forever. We could not even see our ruined condition unless given the eye of faith to see and understand what has been done for us. He has done it all, all to him we owe. Nothing in our hands we bring, simply to the cross we cling, hoping we are for whom the precious blood was shed on Calvary. We live by hope, hope of an eternal world where we will no longer need hope, for then our joy will be complete; and when we awake in thy likeness, O Lord, we shall be satisfied; satisfied to see him and share in the joys prepared for those that love him because he first loved us. "He that loveth not knoweth not God; for God is love." "Beloved, if God so loved us, we ought also to love one another." If it were not for the love that God had for his people, sending his Son into the world to be the propitiation for our sins, there would be no way of salvation for any; no hope of heaven and immortal glory; no joys beyond this world of trouble. Words fail me when I try to express the great overwhelming love that the Father hath bestowed on those whose sins were washed away, and their robes made white in the blood of the Lamb.

So many times I would like to sit down and discuss with you or others of like precious faith, the great truths of the Bible, but I always hesitate as I feel to know so little, and am always afraid I might say the wrong thing, or my words might betray ignorance and lack of knowledge of the scrip-

tures. There are so many things I would love to have talked to Elder Dodson about, but my weakness prevented it and, alas, it is too late now. My heart becomes heavy and I feel sad when I think that we shall see his face no more nor hear his voice. We miss his wonderful words of wisdom and spiritual advice he gave us from time to time, sometimes he was not able to be there, but he was so faithful to the little flock at all times, ever giving praise, honor and glory to the Giver of every good and perfect gift.

It was the Lord's will to call him home at the appointed time, and I am sure the Lord will take care of the little flock left behind. He will never leave nor forsake his people. Though the way may seem dark and gloomy he is watching over and caring for us at all times. "Though he slay me, yet will I trust in him." Be not dismayed, he has a purpose in all things be they great or small they will all work together for his good.

I am sure we all appreciate the work you have done carrying on the *Signs* since the passing of Elder Dodson. I did not mean to write so much but these thoughts have been on my mind continuously for the last three months. In bonds of love.

(Mrs.) ELSIE LOEFFEL

Route 3, Chestertown, Md.

SIGNS OF THE TIMES, DEAR BROTHERS AND SISTERS IN CHRIST: Tonight it seems very lonely to me for some reason. I have been sitting in Dad's old rocker reading the latest *Signs* with all the beautiful letters from the writers, and one with the letters of tribute to Elder Dodson's memory was very sweet to me. Every one loved him so much. He had a firm place in the hearts of all the brethren who had worked constantly with him, even as he did with those who

had never met him except through his writings. Dad and I always enjoyed hearing him preach, but now both he and Dad are gone, and we other poor, humble ones are left to mourn their passing. We are not desiring them to return but feeling lost without them here on earth.

Tonight I have been meditating over the years as I have lived them, not wisely nor too well. I find as far back as I can remember that Dad always was a sort of steady rock in the midst of a large family of children. Mother was a Methodist and we went regularly to church about one quarter of a mile from home from the time we were old enough to go. Dad never went and often at night I would hear them talking, and mother begging him to go with her, and he telling her he just could not go in a church and listen to preaching that he did not agree with. Being a child I never could understand it, and as Mother and Dad always got along very well, and raised a family of eight children I did not think too much about the conversations. Sometimes Mother would cry and beg him to go just for her sake, but after going once or twice he did not go again. He was always friendly with the ministers and entertained them in the home. Every one who knew Dad respected him all through the years.

When I was nearly eighteen years of age I had met the man I later married. Mother did not approve of him because she had been told that he drank, but I did not think that was correct and I did love him. The day I was married Dad took me on his knee and asked me why I wanted to leave home, was I not happy? I told him I was but loved the young man so much, He said sadly, "Well I guess that is human nature and I hope you get along all right," I never forgot that talk as the years

went by. We had our family of children and our ups and downs. My husband did drink, but somehow as the years went by, and when times were hardest, a sort of hidden strength was given me not to complain, but I found myself many times unconsciously praying for faith enough to carry on, and keep me going until there was a way shown me that would bring us out of our troubles safely. Once when the going was nearly unbearable I sat down and poured out my heart to Dad nearly one hundred miles away. He answered at once in the only letters we ever exchanged, and one of the many beautiful things he told me was, "Keep your chin up darling, and hold fast to your faith, and everything will turn out all right in the end." After that I seemed to feel better and felt as though I had gained strength from somewhere.

I had always known Dad was an Old School Baptist but at that time I did not give it any special thought except to wonder why he never spoke of it. I knew that every so often he made trips to Needmore and Sidling Hill, Pa., and to Newark, Del. but he never spoke of those trips at home. My husband died in 1940 and I was left with seven children. The oldest a boy nearing fifteen and the youngest a girl three. In two years the war called my son into the Navy. Dad made visits to my home after the death of my mother in 1938. Sometimes he would stay two weeks at a time. I then lived only about ten miles from his home. The sweetest hours of all to me were after the children were in bed. He and I would sit on the big porch of the farmhouse in which we then lived, and he would speak of Him and how dear he was to Dad. He would speak of the meetings he attended so often and expressed the wish that some day I would go with him when he went. He often brought copies

of the *Signs* for me to read and I thought some of the letters were beautiful, but it was a different language than any I ever heard among the people I knew. The things they spoke of believing were the same things I knew something of, but I had never felt that love and fellowship they spoke of.

In 1943 when Dad was ready to make his trip to Needmore, Pa. for the October meeting he came and asked me if I would go along, saying he did not want to go alone. I had had a nervous breakdown that spring and our boss felt I should take the vacation it meant. My six girls all declared they could take care of things for a week, but I took the youngest with me. It is a trip I will never forget. We spent wonderful evenings in the home of a dear brother and sister in Christ, and at meeting that Saturday and Sunday I was made to feel the warm love they all had for a stranger in their midst. A goat among the dear sheep of God I felt to be even then. When we returned home I often thought of that warm feeling of love I had felt. It made me wonder what manner of love was this! I had listened to Elders Lefferts, Vaughn, Walker and also Elder Herndon. He was nearly blind then, and his wife and I became good friends. We corresponded until his death.

The following May Dad asked me to go to Welsh Tract for their Saturday and Sunday meeting. I did not hesitate long. I wanted to mingle with the only people I had ever known who had made me feel at home with them even though I was a stranger. After that I did not need to be asked twice to go, I heard such sweet preaching, and Dad continued to leave copies of the *Signs* for me to read. I could understand the language better now and re-read many letters I had not understood before. Dad never spoke of me going to the church

for a home. He was wise as he knew if it was of the Lord I would be led there eventually. In 1945 I made my home with him and in 1946 he fell and broke his hip.

Elder Lefferts had been corresponding with me for over a year and I was beginning to long for the good things which only God could give me. Elder and Mrs. Lefferts visited us in our home once while Dad was in the hospital and spent the night with us. Then in the spring after Dad had returned home they came again and spent a night here after the meeting at Welsh Tract. Needless to say we were going to meeting pretty regularly, but after Dad was hurt we missed a lot. Then on Dad's 80th birthday, three years ago we started going again. The hunger in my heart for the blessed food and drink which could only be had at His banquet table was nearly unbearable, and I felt untold misery how sinful I was in my own sight, not to mention how I must have seemed to Him, knowing He could see me as no one else except as I could see myself. I felt I was facing a merciless Judge and that I surely could not win in any event I felt so low. Dad only knew how much I meant to him because I always found a way for us to go to Welsh Tract once a month, and to Pennsylvania in the spring and fall. Then I found I had a great desire to go to the Virginia and Salisbury Associations. Oh, what feastings we did have and have had ever since. It always seemed that at the last it was the most beautiful. I often felt it so not knowing how others felt until last fall I was talking with a dear little sister in Salisbury and she said the same thing wondering why. I told her I thought it was the sweetest because it was the last Association I would be attending for a long time, and each time I never knew if Dad would

be with me next time, making it doubly precious to me. Elder Lefferts seemed to read something between the lines of the many letters we exchanged that year. In August after the third Sunday meeting he surprised me with a letter that told me better than anything else, that he had known for a long time the fight I had been having with myself, and he asked me what I was waiting for. He said he felt his time on earth was short and that before he left he wanted to be given the privilege of calling me Sister Ruth. It was such a beautiful letter and it filled me full to overflowing with a great desire to tell every-one how much I loved the Old Baptists and how much I longed to be one of them, but I felt I was not fit, and again I sat down and poured out my aching heart to Elder Lefferts. Needless to say my nights were filled with unuttered prayers. He answered by return mail quoting scriptures from the portions of the Bible where others were baptized in His dear name, Lydia, the eunuch, etc. The whole letter was portions of such scriptures, and he finished by telling me if I could find one instance in the Bible where any-one was baptized because they were worthy he wanted me to tell him, and that he wanted me to kneel and pray earnestly for guidance. That night was a night that still remains vividly in my mind. I was so worn out I thought sleep would come easy but it did not. I thought once I would get up and write to a dear brother in Christ, telling him how torn up I was, hoping to find relief in that manner, but I could not write nor could I pray. Finally I seemed to fall into a sleep, yet I was not asleep. I was in a long hospital corridor with cots on both sides filled with patients. I suppose I was there to sing and cheer them, at least I was walking up and down, hands behind my

back, head bent and my load too heavy to carry it seemed. I was trying to sing "Rock of Ages" but I could not sing in tune no matter how I tried. The patients remarked on how I sounded. One raised up and said, "Is she supposed to be trying to cheer us up?" Another said "Is that supposed to be singing?" And through it all I kept pacing back and forth trying to sing, not looking to either side. Gradually my heart began to feel lighter, my head seemed to raise and I found the tune. I awoke singing those sweet words, "Nothing in my hand I bring! Simply to thy cross I cling." That whole verse was so clear to my mind and I felt I had my answer right there. The blessed Savior had shown me. "Could my zeal no respite know, Could my tears forever flow, All for sin could not atone; Thou must save, and thou alone!" I was able to fall asleep after that, but the next day doubts began to arise. I began to think again how miserable I would be if I was in any way deceiving the dear brothers and sisters. I felt I was sure, but was I? God alone knows how I felt. This was Friday and meeting was Sunday. I went to bed Friday night praying silently again for reassurance. This time my answer came in a different way. I awoke after a time with the words of an old song we used to sing in church on my lips, and it seemed these words came so plainly to my mind.

"Helpless I am and full of guilt,
But for me thy blood was spilt,
Oh, cleanse and make me what thou wilt,
But take me as I am."

I felt so light hearted then and all my doubts left me. I knew what I wanted to do.

Dad had been spending that week with my sister and returned Saturday night. He knew nothing of all my troubles. I had wished many times he was there to talk it over with, yet I knew

no one could help me or advise me. It was all in His hands. When Dad came home and we were alone after supper I got one of Elder Lefferts' letters and showed it to him. Then I pulled a footstool up to his side and rested my arms on his knees while he read the others. There were four letters in all came that week. Precious, sweet letters. Tears were running down Dad's cheeks when he got through. He asked me what I was going to do. I told him if the Lord allowed me to live another day I wanted to go tell them all how I felt. He only said, "That would make me the happiest man on earth." The next day was beautiful, warm and sunny. We left for meeting with my cousin and her husband, I put a change of clothing in the car saying nothing to any one. Elder Lefferts came and met us as we left the car. His eyes asked me how I felt and I told him. He and Dad both let their tears flow freely. I thought I was the only one that would be happy, but I found that others shared that happiness too. That made me love them all the more. The sermon Elder Lefferts preached was much on the same order of one of his letters except stronger, and how any-one desiring a home with the church could ever sit through it without going forward was a mystery to me. I could not find words to tell them how much I loved them, but I tried. No words can ever tell what we feel, it is too deep in our hearts. We can only try. Jesus told those whom he healed "See thou tell no man," knowing full well that every-one could tell by his actions that the hand of the Lord had been at work in that life. No words needed. His love shines all around. I was accepted and that afternoon I was baptized. That sounds plain and ordinary as I say it but it was far from that. I was so happy I could not express any thoughts or feelings for a long time. I

felt like shouting and singing, "Praise God from whom all blessings flow." But it was such a deep, humble feeling of sweetness that I could not express it audibly. Even now when I think of it I still feel an unreality about the wonder and beauty of it, knowing that I do not deserve such great things as he has promised to his loved ones. I still go on daily hoping and praying he will have patience with me, and uphold me in my weakness.

Just one year to the day from the time I was baptized Elder Lefferts lay ready to be put to rest. I thought then that I never wanted to go to meeting again, that I had lost the only precious link I had with the church. I did not yet realize that regardless of who preached, as long as it was Christ and him crucified, I would long to hear it. I found that out when next meeting day came. I felt that same strong desire to be there regardless of who preached. Elder Berry preached that Sunday. I had never heard him before but he preached the gospel and that was what I had come to hear. I have heard many dear saints preach and loved most of them, for what they stood for was what I believed and wanted to hear expounded in all its truth and beauty. Some I could not get as much from as others but that is not in the speaker, it is I. I have come to learn that, and I know that regardless of who is the speaker if he has something for me the Lord will enable me to hear it, but if not I will hear but not feel. I have often thought of the words used somewhere in the scriptures, saying not to glorify the man who is speaking but God who is in him. They are not the right words but that is what they mean, and as I think of the way some ministers always seem to have a beautiful message for my empty and hungering heart, I try to analyze my feelings. Is

it the man or the message and I am sure it is only the precious truth which the dear Lord has blest the speaker to speak upon so plainly and humbly.

I have written much more than I intended, but tonight just seemed to be one of the times I feel too full to rest without unloading a great burden from my heart and mind. Dad has gone to his rest now. I will have him no more to go with me to meetings. The Lord let me have him and allowed me to take care of him for the past six years. I am thankful for that. He died knowing my faith was the same as his only he never knew how weak I am at times. His faith was a deep abiding faith, and he told me I should not worry for all was well with him. I knew that. If I can gain a small measure of the faith and peace of mind he had I will be happy, but that is only God given and by his grace and mercy. May be some day I will feel as though I can stand any test he will send to me. Right now I can only say humbly, Thy will not mine be done. Many times in the past I have been brought up short in my wanderings and made to realize that he said, stand still and know that I am God! Then for a time all goes well with me and life seems so bright. I will always miss Dad for he and I were both alone. My children growing up and gradually being self sufficient. He depended on me and I always knew he was there to be loved and cared for. It seems strange to me not to have to think of him first, but as I said before I will miss him most when I go to meetings for he loved to go so much even though sometimes it was hard for him to hear everything. I must end my ramblings or my letter will be far too long. Please think of me, dear ones all, as you kneel at the throne of grace for I do need your prayers and his

mercy. Your sister in hope of salyation
by grace. (Mrs.) RUTH LUCHT

MEDITATIONS

To-day is May the seventh
The year of our dear Lord;
A few did meet together
To worship in his word.

To praise his name most holy,
His ordinance to keep;
Took bread and wine to show his death,
And washed one another's feet.

The time did pass so pleasantly,
My mind now on it dwells;
The memory of each dear face
I wish I now could tell.

Dear Sister Stowe was with us,
Though quite ill and weak,
By the grace of our Lord Jesus
Her actions, of him, did speak.

Our precious sister Wisenbaker
A pillar in the church,
Would in his strength, and by his grace
For his people ever work.

And sister Beene, so very dear,
In the spirit of love so calm;
Ever ready to help God's poor
And encourage them to press on.

The three dear sisters, (Walston, Berry,
Anderson) absent,
Left places that could not be filled;
We hope they may return to them,
It being the dear Lord's will.

Our brethren, Lindsey and Foster
In meekness to us came,
Their faces shone with love to God,
As hymns of praise we sang.

Our visiting brother Chandler,
With countenance humble and meek:
His writings in the Signs we read,
'Twas good his face to greet.

Three Elders there were with us,
Each dependent upon our Lord
For food to set before us
As set forth in his word.

Elder Walston opened the service,
In prayer and hymn did beseech

The spirit of our Savior
To abide in our midst.

Then our visiting brother, Elder Ault,
Read from God's word most true,
About the holy child Jesus,
Who came, his Father's will to do.

Then Elder Walston again did speak,
Continuing on this wise,
How the Savior grew to manhood,
On the cross was crucified.

Then brother Beene, our beloved pastor,
Almost eighty-five years old,
Spoke of the riches of God's love
So great it can never be told.

And as our Lord did enable him
The little flock to feed,
The spirit in us was refreshed
Who felt a Savior to need.

There were others with us also,
And though they bear not the name;
We feel 'twas love for Jesus
And to hear the truth they came.

This writer most unworthy,
In fellowship was received;
Felt to be a deceiver
And these dear ones to deceive.

Does beg their prayers and forbearance,
And a home with them to keep;
No worthiness or merit in the flesh,
But a crucified Savior to plead.

These poor afflicted people I love,
Rich in God's pure grace,
Do hope in his Son, Jesus,
At last to view his face.

And now this day is ended,
The day that God hath made;
We would thank him in dear Jesus name,
For these blessings we received.

And may his loving countenance
On this little church continue to shine;
And his dear people who find rest here,
Be kept by his love divine.

To witness for our Savior,
Who in all things rules supreme;
And a crucified Savior, holy in love,
Forever be the theme.

Written in love to all God's people everywhere, and especially to the dear people at Shepherd Fold Church. A sister in hope.

(Mrs.) R. C. Wright

3801 Amherst St., Dallas, Tex.

* * * *

Our sister who wrote these lines
Is so faithful and true,
She walks and she talks
Of his grace and mercies too.

She has written so lovely and so well
Of the riches of His grace and glory,
We would be unmindful of our love for her
If we did not include our part in this story.
(Elder) W. O. BEENE, Pastor

Premier, W. Va.

DEAR EDITORS: I am subscribing for the *Signs of the Times*. It seems I like to read it more than anything I know when I can feel the spirit with which to read it. It seems these dear people whom I trust are the people of God can write my experience, if I have any, much better than I can myself. I love to see my wife walk over to the table and pick up one of the *Signs* and start reading and the tears begin to roll from her eyes. It seems I have been blessed with a companion that is of the same mind as mine but we feel at times that our hearts are so prone to sin.

I often wonder if I will ever be able to write my experience and be able to speak as those I have heard. It seems that when I would I don't, and when I want to I cannot. If what I think is hidden is made manifest then I could be made to rise up from under tons of weight in spite of the sins wrapped around me. I promise to do that which is good but am made to be a liar, and if I make a vow it is sure to be broken. My prepared feast always flees away when I would speak to anyone about my thoughts. When I would do good evil is present, and when I think I have done something good I have digged a pit and fallen into it. The only time I can cry for mercy is when I am in

great distress and I am often in that condition. When I judge myself by the the law I am under full conviction of my awful sins. Tracing back to my childhood days, as I walk this life trying to live upright, I find I have never been able to live without sin, yet I believe if not deceived I have a hope in Christ and that obedience is in him.

I hope I am not altogether a deceiver to the people of the Primitive Baptist Church, but I was baptized by the Free-will Baptists. I was never united with them in spirit I found by the will of God. I could find no fellowship with them because they served idol Gods. I was called on to testify but was speechless and counted void because of not being able to say anything good about myself except I believed in worshipping God in spirit and in truth. If I have any experience at all I believe that salvation is of the Lord and that all understanding is from him. I am now called a backslider by the "Free-willers" but I realize that God has all power and "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." I have never slipped back from what was taught me by grace for it taught my heart to fear. If I have a hope at all my faith is in Christ for I have no confidence in the flesh. I am not a member of the church but I do desire the prayers of the saints of God.

LEMUEL C. BRANCH

Route 3, Benton, Ky.

DEAR BROTHERS: Elder Dodson had two articles in the *Signs* in December, but when he wrote that the year 1950 was not all he might have desired in bringing good fortune I could go along with him there. Then when he wished that he might be able to stand still and know that He is God, or whatever he said about it, the *made to stand still* is what I wanted so much to be made to

do in the adverse things I had been undergoing this fall for three months. Then as he further stated, *to know no other will but His*, it seems I have fought so often for my will before I am made to stand still, willing to stand still and wait for what does come about and then feel reconciled this must be God's will. Surely we all are fearful at times that his mercy will not reach out in that way and place where we want it to extend. We grow fearful, I say, in fear that we are afraid of ourselves, and, too, we get afraid it will not turn out to please us. Oh, we are so poor, so miserable, so undone, we never know just why. The long dark shadows creep in and threaten us in such devastating ways. We search for experiences to bear us up; we read in His word to find just a few consoling words that seem to be dropped down for us, and when we fail we cry out as David did, "Hath God forgotten to be gracious?"

This fall I have attended meeting after meeting, my heart so crushed, my health so impaired by worry and long impatient waiting, trying to forget everything but the sound of the minister's voice; searching through the discourse to find a place to rest and study his words; find comfort, find peace. Then in listening I have been almost to the point I could not listen being so burdened with worldly circumstances, then may be a little word would come and help me to forget all for a few short minutes.

We had a wonderful Association at the Old Soldier Creek Church. We were blessed in so many ways. The Lord had blessed the ones who felt a will to help take care of the visitors and our homes were open to our friends. I hope in no way trying to out-do some one else, but to do the best we could and in the manner that was orderly and decent in

everything commendable to our God and to the church of the firstborn. We did rejoice that God was mindful of us in keeping us humble before him in love to our friends. We had preaching in our homes at night and felt to have had messages of love, truth and God edifying and man abasing. We hope God will continue to be gracious to usward.

Glad Elder Dodson said what he did in the closing of volume 118 as it touched a very responsive cord in my heart and mind. I do so hope I desire no other will but God's, yet I fight for every incident to turn out as I want it to, I feel very stubborn and ugly and my views very slanted. I was moved many times within the last few months to say, surely I am not His. Then a few little crumbs would be dropped I thought probably for me—thanks to his name. May he keep us is my wish.

(Mrs.) EFFIE BOWDEN

Route 2, Box 36, Hickman, Ky.

DEAR CHILDREN OF THE ALL POWERFUL GOD: He is the only one to help a poor sinner who tried to save himself and only got worse. Thanks to his holy name when the time came he spake and relieved me of my burden. Seemed that I had a new road to travel at times. Do not feel worthy to call you brethren for at times I get so low down I see no light to guide me, but I try to beg Him for mercy for he said he will not forsake us.

I am enclosing check to renew for the best paper I have ever read. Use the balance as you see fit. May God bless you in his work.

W. G. ANDERSON

CORRECTION

On page 84 in the April issue near the bottom of the second column a line was left out. It should have read: "Now do not understand that I do not believe in obedience, but I do not believe that the carnal mind can please God."

EDITORIALS

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SHEEP.

Many times I have written and said that the New Testament was directed to the children of God. Until I began researching for this article I did not realize that the word goat was used in reference to men but the one time in Matthew Chapter 25. In every other place some other word is used, but in all instances it is always by way of condemnation.

The Lord's people are reckoned as sheep. The children of the devil are reckoned as goats. The sheep are like their shepherd; the goats are like their father. The sheep hear the voice of Jesus; the goats hear him not because they are not sheep. The sheep follow their shepherd; the goats follow their father. The Shepherd is the leader of the sheep; the devil is the leader of the goats.

A passing reference to goats is enough business for sheep to have with them. The Savior forever sounded the death knell of any goats getting to be sheep. They tempted him by their persuasion to come out plainly and tell them whe-

ther he was the Christ or not. Hear his answer: "I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you." John 10:25, 26. And, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do." John 8:43, 44. Let us leave the goats right here. Unless the Lord was mistaken in what he said, they will still be in the same condition should we want to refer to them in the future.

I like to think upon Isaiah's message about the sheep. He says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6. In this there is a going and turning away that belongs expressly to the family of God; and there is a laying on him the iniquity of all involved. These dear little ones are not glad that they nailed him to the cross; no, no, not that, for it is with shame faces that they must acknowledge that they are the guilty wretches that nailed the glorious Redeemer to the cross of Calvary. The elect family of God all fell or went astray in Adam, and are helpless to recover themselves from their fallen condition. It may seem trite to go over again the fact that man is unable to recover himself from under the condemnatory sentence of death that is upon him in a two fold sense. He died in Adam, that is, the whole human family came under the passing of death upon men, (Rom. 5:12, 18) and then he is involved in the death sentence that sin brings. (Ezek, 18:4, 20) This was inclusive and conclusive. Every son of Adam was included in this decree of God; every one of them passed from a state of natural felicity

to state of perpetual and total depravity.

Can the elect get out of this condition? Not if they died. If they lack a little of being dead, then they did not die in Adam at all. It is a sure doctrine, founded on common intellect, that a thing dead cannot act in order to have life. Paul, in writing to the brethren at Ephesus, tells them that they were quickened by the Lord. This quickening into divine or eternal life is God giving or imparting life where none existed. Until this life was given them, they were not unlike all others of the Adamic family, being dead in sin, following in the exact footsteps, *yea, making footsteps just like the children of wrath*. God and godliness was as foreign to them as anything else is to a dead thing. It was not a case of them knowing God and not able to get out; it was not a case of them desiring to get out from under death and not able to do it. But it is a case of them being dead to any knowledge of the existence of God. The first inkling that they get of the existence of God, is after they are born of God.

The sheep are not different from the goats in their fallen nature. They fell into whatever condition the goats or non-elect did. They do not hold any superiority over the goats as far as possession of qualities that would enable them to hold communications or gain favors from God. The Scriptures are silent in showing any difference in the behaviour of the elect and non-elect before a new birth, but rather is to the point in showing the walk and talk to be natural, carnal, and in all instances the same. The whole family of Adam enjoyed the walk in fulfilling the lusts of the mind. The god of this world was only the kind of god that any of them know, or cared to know, anything about. They all, one as much

as the other, believed in an arm of flesh to bring about whatever changes that they desired.

In the purpose of the King of glory the time unfolds for the chosen vessel to be born again. This great and paradoxical event is the work of a sovereign wrought in the person. In this performance the sovereign works alone and independent of him that is being wrought upon. There has not been any improvement on the Saviour's likening it to the wind. It is not my intention to tell you that the sheep are not conscious of something taking place; it is not my desire to tell you that God's people do not know that a work has been performed for them and in them that was never done before; it is not necessary for me to tell you, who have experienced the blowing of this mighty wind, that nothing has happened to you. There is too much impression left by the sovereign movement of this wind; there is such a change in the demeanor of one thus wrought upon; there is such a difference in what they now relish and what they formerly did, that it can be readily known that the wind has blown.

Do you mean that the children of God, the sheep of his pasture, can know that they are born of the Spirit? Do you mean to set aside our being saved by hope? Are you relegating to the past, as being out of date, the little children's testimony of a precious hope that they have been born again? No, dear pilgrim, nothing of that is in my mind. But I would comfort those that have such a hope, by telling you that you do know something overcame you: that some almighty and irresistible power swept away your dependence on an arm of flesh; that, as a thief in the night, a mighty rumbling, devastating power seized hold upon you, bringing terror into your soul, tossing you from

wave to wave, up, down, to and fro, finally to land you broken and bruised into the arm of a rest that you have often desired that you might experience again. But there is a question in your mind that will stay there as long as you tabernacle in this frail body of clay. That question you would give a world like this to have answered. It is, What was this power that dealt with me? Was this the Lord? Was this the change that so many speak about? And perhaps the questioning turns to another form, and you ask yourself if this is the work of the carnal mind? Am I deceived in the matter? Did I fix this up in my own mind? Now to these serious queries that all the sheep know in some degree, let us apply the reasoning and power of the statement of the Saviour. The necessity of the new or second birth is clear. Verily, verily (so be it, so it is, I say unto thee, "Except a man be born again, he cannot see the kingdom of God." John 3:3. Personally, I have not accepted a difference in what Jesus taught in the third and fifth verses, but that in the first reference he clearly teaches the necessity of the second birth, and the second reference is from what source he is born again. Technically, I would not make any difference in seeing and entering the kingdom, but we are not dealing in technicalities, but with being translated out of darkness into the kingdom. Another solemn experience comes into our spiritual existence just here. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. Oh, how often have the little lambs come to the conclusion that they are nothing but vile hypocrites; how often, how often have they cried out, "O wretched man that I am;" how many times have they decided that they have misled the Old Baptists, and that they do not have any right in the dear

sanctuary of the saints. Ah, me, little lamb here is the truth exemplified in your experience; here is truth shown you in your daily travel. It is one thing (and that is a good thing) for the truth to be laid in the Bible, but it is of more value to the sheep when they have it manifested in them. Yes, me thinks, that I hear you saying that you would lay aside the hypocrisy of this mortal body; it seems that at the glorious appearing of your Shepherd that you would lay aside this wild olive tree nature and live in the life of that new birth. But again and again you find that that which is born of the flesh is flesh. It may get religion; it may practice so-called good works; it may go through the form of displaying the body to be burned, but it will be the flesh in action.

To these twice born characters he brings in the wind. The sovereignty of the wind; you hearing the sound of it; your inability to tell from where it comes and goes, are all a part of the whole to you. At one time I thought that the lack of knowledge was limited to the first of that work. In other words, I thought that it had reference to regeneration, and to that alone. Many years later I hope that divine power gave me to understand the present tense of the language that Jesus spoke. So is every one that *is* born of the Spirit.

Now, dear child of God, we have found that all the sheep were totally depraved in Adam; that none of them were able to extricate themselves from their fallen condition. That is Bible doctrine; that is Baptist doctrine; that is the experience of all the sheep. These two points of doctrine are incorporated into the harmonious whole of every Old School Baptist association in America. The most, if not all, of our people have agreed that the elect are effectually called; that the calling is

always effected; that the work of the Spirit in this calling is always irresistible. But is that our experience? Have we so learned Christ? Has he taught us that? Have we felt the power overwhelming us and bringing us into sweet submission? Has he taught in the Bible, *and in our souls*, that this is so? Somebody has been claiming to be sheep shepherds before his day, but he labels them thieves and robbers. He that enters by the door is the shepherd of the sheep. It is not asking too much for us to remember what those promised and purported to do for Israel, that came before him. They preached a conditional doctrine based on the creature, did they not? Did they not tell the Israelites that if you do thus and so, that you will get the full benefits of the good of the land? If there had ever been any able to have kept that doctrine, the Jews would not have been ready for the coming of Jesus, but it was a failure from the beginning, and it will always prove a failure to every sheep that tries it. He is the Shepherd of the sheep. Is that gospel? Is that true? Have you, dear pilgrim, experienced his guiding and leading you into green pastures and beside still waters and to the banqueting house of the Lord? Now let us take another step. The sheep hear his voice. Is that gospel? Will that do to preach? Will that do to rely on? Is that enough? Do we have any authority to divide the sheep? Can we scripturally say that some of the sheep hear his voice? Can we say that some of the sheep hear his voice part of the time? Now another step into this glorious doctrine that the throng of sheep are taught. He calls them by name. What are we to believe about this? He calls them by name, and if language means anything to the sheep, it means that he calls them by name. He does not call *at* nor *to* these sheep, but he calls them. He leads them out.

How many does he call? How many does he lead out? Does he try to get them to hear him? Does he try to lead them out? He puts them forth. How many does he put forth? Well inspiration did not say that he puts forth as many as he can, but it says that he puts them forth. He puts them *all* and he goes before them. *All* that he goes before he declares that they follow him. How far do they follow? How often do they follow? The flesh asks such questions, for it doubts all that God has promised.

God is the Sovereign in the calling, putting forth of the sheep, going before them, in their following. He makes or causes them to hear. They know his voice. They do not know the voice of strangers and will not follow them. They flee from the strangers. May the dear Lord bless us with a fruitful mind to think upon the goodness and mercy of God in sending the Good Shepherd into this world to take upon himself the herding of every poor lamb of the fold into a place of safety; in giving to them eternal life: in keeping them in such a way that all the wiles of Satan shall never be able to rob them of that inheritance; that no matter how lowly and sinful and poor they may feel that he is the faithful Shepherd ever looking to his own everlasting righteousness to feed and succor them; and that whatever charges the world may think to bring against them, that it was brought against him first, and having been brought against him, and he their day-man and Redeemer, that he paid the penalty for them all, and that they shall never, *never*, come into condemnation.

W. D. G.

THE WORLD SAVED

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16-17.

Opposers of the doctrine of the particular and personal election of the subjects of divine grace, sometimes refer to this expression of our Lord as authorizing the conclusion that God has endeavored to save all the world of mankind; some claiming that this effort of the Almighty has made it possible for all sinners to save themselves by complying with conditions, while others hold that the will of God is fulfilled in the universal salvation of all the children of men. This latter theory is in itself more consistent than the conditional system, since it does not involve the gross absurdity of the omnipotent God being unable to accomplish his will. But the falsehood of this doctrine appears from the direct testimony of the inspired record, wherein the final and everlasting destruction of the ungodly world is definitely stated. "The wicked shall be turned into hell, and all the nations that forget God." Psalms 9:17. See also 2 Peter 2:6; Jude 7-13. And John the Baptist testifies of the two opposite characters in the close of the chapter in which our text is written: "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

It is not necessary to argue as to the truth of the words of Jesus under consideration, for we are not writing for the purpose of convincing infidels; believers of the inspired Scriptures accept the truth of all that our Lord taught, however it may be beyond the power of their finite minds to comprehend the mystery of his doctrine. In the text the Lord assigns the reason for his declaration immediately pre-

ceding these words. He must be lifted up, as Moses lifted up the serpent in the wilderness, "that whosoever believeth in him should not perish, but have eternal life." In the illustration to which he refers there is the pattern of the matter in which the love of God is displayed in the lifting up of the Son of man. By considering the type we may find something of the doctrine here taught, The literal circumstance is recorded in Numbers 21:4-9. There is no account of any except Israelites being bitten by those fiery serpents which the Lord sent among the people; and not even an Israelite was in a condition to be relieved by looking upon the brazen serpent unless he had been bitten by those venomous flying serpents which the Lord had sent among the murmuring people. It was not a remedy which Moses had devised by the wisdom he had learned in Egypt, but it was by the express command of God that the serpent of brass was lifted up; "and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived." This was precisely what the Lord had said unto Moses should "come to pass," when he directed that the serpent should be lifted up. Now, let it be remembered in the antitype that it is just "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." If there was nothing left to the discretion of Moses in the type, then in the antitype all is settled by the inflexible purpose of God; as he said to his disciples after his resurrection, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:46-47. The object for the accomplishment of which this suffering behooved our Redeemer,

who is here called the Son of man, was that the objects of the election of grace might be ransomed from the power of the grave; and there is no reason given for this provision of grace but that stated in the text. This is also by Paul assigned as the consideration for which the saints are saved. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)." Eph. 2:4-5. This declaration of the perfect work of God in the saints, whose life is in Christ, is true of all them on whom his love is fixed. If he loved every sinner with that same love, then they are all saved by grace. So Paul says, "I am persuaded that neither death, nor life, nor angels, nor principalities, 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." Rom. 8:38-39.

The love of God was fixed upon the world which is mentioned in our text in such a way that the eternal purpose of that love is accomplished in the salvation of all that world. The artful device of the tempter would mislead the saints by caviling over the word "world," as if it must mean that all the family of Adam were loved of God. In thus wresting the Scriptures we know of no reason for limiting the word to the race of man, for in some cases the word includes all things animate and inanimate. But it is not our wish to contend against those who dare to wrest the language of Scripture so as to change the truth of God into a lie; if we could even succeed in convincing them of the truth, it is not possible that they should do more than "believe and tremble," for they could not love the truth of God without the Spirit of Christ in them to produce that di-

vine fruit. If the Lord will give grace to enable to expose the sophistry by which some little child of God is robbed of his rest in the sweet assurance of the gospel, it is all we wish to accomplish. In order to show the saints that our Lord did not seek to convert them who were not of his sheep, it is only necessary to refer to his own declarations. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I shall in no wise cast out." "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:35-37, 44. "But ye believe not, because ye are not of my sheep, as I said unto you." John 10:26. "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine." John 17:9. It is clear from these expressions of Jesus that they who believe not the truth were not included in the world which God loved. Of that world, Paul says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Romans 5:8-9. It will be seen that there was no condition for us to fulfill in order that the love of God might embrace us; but it was the everlasting love of God which prompted the gift of his only begotten Son for the salvation of all his people, that is, "whosoever believeth in him." As all believers in Jesus have everlasting life, so all who have everlasting life believe in him. Well might John call attention to this wonderful revelation of divine favor, saying, "Be-

hold, what manner of love the father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1. It needs no argument to show that this world which knew not God, and knows not his sons, is not the same world for whose salvation God sent his Son into the world. It is easily seen by the plain record of the Scriptures that the love of God does not embrace that whole world which lieth in wickedness, (1 John 5:19), and which hates the saints as it hated their Lord. John 15:18. The world which God loves is that world to which he giveth life, which cometh down from heaven as the bread of God. John 6:33.

The sending of the Son of God into the world, as we understand it, is not merely the manifestation of Christ in a body of flesh as the son of Mary, although this is included in that work for which he was made flesh and dwelt among us. In every member of his body, the church, he is come in the flesh, and dwells in them and walks in them. 2 Cor. 6:16. In this unity with the members of his body he is the very life which inflexible justice demands of them as sinners; and he came in compliance with that demand, not to offer a substitute for the life of the sinner, but to give himself as that life which was justly forfeited by the sin of his body. He had power to lay down his life and to take it again. John 10:18. It was by this power that he was qualified to finish the work which by the commandment of the Father was given him to do. John 14:31; 17:4. No other being in earth or heaven could satisfy the requirement of divine justice; therefore, his own arm brought salvation unto himself. Isa. 63:5. It is very significant that the Deliverer says that

this salvation was brought to himself exclusively. This accords perfectly with the inspired judgment of Paul, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Cor. 5:14. Since all whose sins were borne by our Redeemer were included in his body, the justice of this judgment is evident, so far as the death of all the members is necessarily involved in the death of the Head. But the glorious display of life and immortality which was brought to light through the gospel of his resurrection, is too wonderful for reason to comprehend. This crowning glory of the work of Christ can never be received in any other way but by the revelation which is given by the Spirit to them who are born by the Spirit.

To the finite judgment of man it would seem right that the Son should come to condemn the world whose transgressions had brought on him the awful load of suffering by which he satisfied the demand of justice which was against his members, who are the world saved through him. But he was not sent to condemn. Divine justice poured forth just condemnation in the law of sin and death. This is found in the experience of the saints. Before they see Jesus as their Redeemer they have painful knowledge of sin by the revelation of justice in the law. "Grace and truth came by Jesus Christ." Every believer is qualified to bear witness to this truth; having experienced the knowledge of sin by the law when the commandment came and sin revived, and death reigned by sin, until Christ was revealed as the end of the law for righteousness to every one that believes. This revelation always carries such conviction in itself that every one to whom it is given is a believer. So all the unbelief of Thomas vanished at the ap-

pearing of the risen Jesus. It is not said in the text that the gift of the Son of God was that whoever will believe in him should not perish. Observe the definite character specified, "Who-soever believeth in him." Words could not be more definite in describing the people whose salvation shows how God loved the world. Every one who has ever felt the burden of sin, knows how utterly destitute of this belief he was until Christ was revealed in him the hope of glory. Without the evidence of living faith he could no more believe in the Son of God as his Savior than he could see the natural sun at midnight. When he believed in Jesus as his Savior he already had everlasting life in his own personal experience. So Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27-28. There is as much difference in one who believeth in Jesus and one who believeth not, as there is between light and darkness; and there is as much consistency in trying to persuade the darkness to glow with the radiance of noonday as in urging an unbeliever to believe in Jesus. On the other hand, the believer can as easily blot out the noonday sun as to cease to believe. This assertion may startle some dear doubting child; but without belief there can be no doubt. The hypocrite does not doubt; for he knows that he is wilfully pretending to be what he is not. They who are deceived are not tempted to doubt, for their deceiver would not thus expose his own devices. It is necessary for the followers of Jesus to be tried by doubts, that they may learn the strength of that faith on which their comfort rests. As our Lord was tempted

by the suggestion of doubts when the devil presented those fearful proposals in the wilderness, so all his disciples must meet the same in that measure which God gives to each one. Thus their very doubts attest the genuineness of their hope in Christ Jesus. Herein the believer has the witness in himself; and indwelling darkness gives assurance to the saints that they are "the children of the day." Having experienced the power of faith in delivering them out of all their trials, they can testify from personal knowledge that "Salvation is of the Lord."

There was no need that the Son of God should come into the natural world to condemn it, since that world was already under the curse for the sake of sinful man. Paul says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." If it remained for condemnation to be brought upon this natural world by the coming of the Son of God in his being born in Bethlehem, then death had reigned thousands of years before that condemnation came. But it was to save that which was lost that the Son of man came. He finished the work which was given him to do; and therefore the world for whose salvation he was sent, was saved when he gave up the ghost on the cross of Calvary. The purpose of God in sending his Son into the world was not to give the world the opportunity of choosing whether to be saved or lost. If that world is not saved then the design of God is defeated. But if in one case the will of God is not done, then there can be no certainty that it may not fail in all his designs. This would utterly destroy the hope of salvation, since no assurance can remain that God is able to save. Such awful blasphemy against the per-

fection of God is not worthy of a place in the thoughts of a redeemed sinner. As it was the design of God in sending his Son into the world that the world might be saved, that design must have been fulfilled. His truth requires it, for he says, "My counsel shall stand, and I will do all my pleasure." Isa. 46:10. "Whatsoever the Lord pleased, that did he in heaven, and in the earth, in the seas, and all deep places." Psalm 135:6.

If it had been the will of God that the wise and prudent of this world see the things of Jesus, then they would have been qualified to receive them; but they are and ever will be hidden from the wisdom of men, and revealed unto babes. So, doubtlessly God is able to have given the testimony of truth in words which could not be perverted; but he has been pleased to confound the wisdom of man by showing his truth to babes, while they who would by searching find out God are held under everlasting chains of darkness; and to them the plainest statement of divine truth is unsearchably concealed, for so it seemed good in the sight of God. Like all other points of revealed truth, this word discriminates between those who are led by the Spirit of God and such as have not that Spirit. The believer in Jesus shall not perish, but has everlasting life. The verse following our text says, "He that believeth not is condemned already." It is not for failing to believe that he shall be condemned; but his unbelief proves that he is already condemned, and therefore it is evident that he is not included in that world which is saved through the Son of God.

The world which is saved through the Redeemer is that world which John includes with himself when he says, "We know that we are of God," in distinction from that "whole world"

which "lieth in wickedness." 1 John 5:19. It is very essential to a correct understanding of the letter of the Scriptures that the distinction be observed between natural and spiritual things. Otherwise the Bible will seem to present a mass of irreconcilable contradictions. But when the light of revelation shines in those who read, the sacred pages glow with celestial radiance, while every ray of their heavenly light is bright with the testimony of justification through the blood of Jesus, by the sovereign grace of God, secured to all the world of his redeemed, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

Editorial from Signs of the Times. Nov. 1, 1885.

Route 1, Box 901, Auburn, Wash.

DEAR SIGNS EDITORS: I received the February *Signs* with the notice of our beloved Editor's death. It surely filled me with sorrow. I wish to extend to you and to his wife and son my deepest sympathy. I would like to dedicate this hymn to his passing.

SUBMISSION

"Jesus, while our hearts are bleeding,
O'er the spoils that death has won,
We would at this solemn meeting,
Calmly say, "Thy will be done."

Though cast down, we're not forsaken,
Though afflicted, not alone;
Thou didst give, and thou hast taken,
Blessed Lord, Thy will be done."

Fill us now with deep contrition,
Take away these hearts of stone,
And make all with true submission,
Meekly say, "Thy will be done."

Though to-day we're filled with mourning,
Mercy still is on the throne;
With thy smiles of love returning,
We can sing, "Thy will be done."

By thy hands the boon was given,
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore, "Thy will be done."

I am near my 79th birthday and am not well. It is hard for me to write but I did want to dedicate this hymn to our dear brother. I wish you all the love that passeth understanding. Your sister in hope of the resurrection.

(Mrs.) JENNIE CLIFFORD

OBITUARIES

Sister NANNIE ELIZEBETH LANDERS was born in Sabine Co., Texas, Sept. 29, 1871, and passed away March 5, 1951 in Lawn, Texas where she resided, aged 79 years, 5 months, and 7 days. She leaves to mourn their loss her husband, C. F. Landers; four daughters, Mrs. R. W. Borden, Portales, New Mexico; Mrs. C. R. Harrell, Browns-ville, Texas, Mrs. J. C. Baker, Dallas, Texas, Mrs. Truett Hipsher, Coleman, Texas; two sons, Elder C. U. Landers, Coleman, Texas and A. W. Landers, Lawn, Texas. Two daughters passed away in infancy. Two sisters, Mrs. Lorena Hulsey, Stamford, Texas, Mrs. Hannah Johnson, Quanah, Texas; two brothers, A. L. Grant, Oklahoma City, Okla., and J. W. Grant, Stamford, Texas. There are twenty-three grandchildren and nineteen great-grandchildren.

She and brother Landers were married April 27, 1893 at Snyder, Texas. They united with the Predestinarian Baptists in 1910 and have been in good standing ever since. She was ever ready to give a reason for her hope in Christ as being of faith and by grace. She will be missed at our meetings. No one can take her place but our loss is her gain. May God reconcile us and enable us to go in the faith that we saw manifested in Sister Landers.

In my weakness I tried to speak a few words of comfort to dear Brother Landers, setting forth to him that God has all power in heaven and earth, and needs not the help of man because his work was complete in Christ Jesus before the world was made. Elder W. A. Little of Ft. Worth, Texas and I conducted the service March 6, 1951 at Dewey Church near Lawn. My prayer is that God will raise us from the grave and fashion us like his own body, and we will see him, be like him and be satisfied. May the Lord bless all that mourn is my prayer, and may he lead us in paths of love and fellowship. Your brother in hope.

(Elder) J. W. SHIPMAN

Route 12, Box 535, San Antonio, Texas

SISTER EMMA ELIZABETH HURST DAVIS was born May 26, 1852, and departed this life Jan. 24, 1951. She was married Nov. 17, 1870 to

George W. Davis, who died July 16, 1924. Ten children were born to this union; four boys and six girls. She is survived by two sons, Mr. Clarence Davis, Americus, Ga., and Mr. Roy Davis, Lexington, Ky.; four daughters, Mrs. Leila Cannon, Barwick, Ga., Mrs. Bernice Wallace, Rutledge, Ga., Mrs. Vessie Harwell, Covington, Ga., and Mrs. Winnie Phillips, Buckhead, Ga.; one brother, Mr. W. B. Hurst, Mansfield, Ga.; also thirty grandchildren, thirty-five great-grandchildren, and twenty great-great-grandchildren.

Sister Davis united with the church at Harris Springs, June 15, 1872, and was baptized by the pastor, Elder Isaac Hamby. She remained a devoted member as long as she lived. I think there never lived a more sincere and faithful Baptist. She attended all services as long as her health permitted. She was afflicted with paralysis and unable to walk several years before her death, but bore her affliction with remarkable fortitude, very cheerful and happy, her mind continually on the scriptures and the many hymns she loved.

The funeral was conducted by her pastor, Elder H. O. Nash, who was assisted by her grandson, Mr. George W. Davis, at the Davis Family Cemetery, Jan. 26, 1951. The fourth chapter of 1 Thessalonians was used as a foundation for the discourse, beginning at the ninth verse. Two hymns requested by her "Amazing Grace" and "How Firm a Foundation" were sung by the congregation. The floral offerings were very beautiful. She was a great lover of flowers. She was continually reminding those around her that all our blessings come from heaven. Be it

RESOLVED, first that the church bow in submission to God's will, feeling our loss is her eternal gain, second

RESOLVED, that the church extend to her bereaved family their heartfelt sympathy, hoping that God will reconcile them to his holy will, third

Resolved, that a copy of this memorial be sent to the family, a copy placed on our church records, and a copy sent to the Signs of the Times for publication.

Done by order of the church while in conference at her March meeting.

Written by her son-in-law, J. O. Adams.

(Elder) H. O. NASH, Moderator
W. F. ADAMS, Clerk

In perfect wisdom and mercy our heavenly Father has taken his servant, ELDER BENJAMIN CUBBAGE, from his field of service here — the Primitive Baptist churches, Cow Marsh and Wilmington in Delaware, and Harford in Maryland — in which he worked as faithfully as he knew how, feeding his Master's sheep with the deep, precious things of the doctrine of Jesus Christ.

His earthly parents were Deacon Benjamin C. and Elizabeth (Meredith) Cabbage. It was a pleasure to Elder Cabbage to recall his childhood days when he lived near the Cow Marsh meeting-house and played about the grounds and house as his father was busy with his duties as sexton. He married Miss Fannie Marvil whose parents were members of the Primitive Baptist Church at Delmar. To that union three sons were born: Byron Marvil, Walter Stuart and Gilbert Meredith. He is survived by Byron M. and Walter S. His wife passed away in 1942 and Gilbert preceded her.

Elder Cabbage and his wife were baptized by Elder Whitely W. Meredith (then substituting for Elder E. Rittenhouse who was physically unable to be present) in 1902, and received into the Cow Marsh Church after the baptism. He soon began speaking in prayer meeting which was still being held in that locality, and he was ordained to the ministry in 1904.

In 1945 and 1946 he underwent surgical operations from which his nervous system did not recover, and his house of clay continued gradually but steadily falling down until September 1950 he was stricken with a cerebral hemorrhage and taken to the hospital unconscious. He remained unconscious most of the time until he passed away October 1. Only twice he tried to speak but could not articulate. The second time, Sept. 12, he reached out his hand in greeting and his grip was firm. Although he could not convey thought by speech it is a comfort to recall the expression of love and appreciation as he looked at us, and that he was calm and undistressed as he lay there waiting his Master's time. "God moves in a mysterious way his wonders to perform." What part of God's great purpose required that twenty-nine days of hovering between time and eternity we do not, and will not know, unless God sees fit to reveal it, for revealed things belong to man, hidden things belong to God. Let us humbly leave it in his keeping, taking comfort in the belief that whatsoever his purpose, it has been, or will be gloriously performed.

Elder Cabbage was a descendant of Job Meredith, Sr., who came from Wales with several brothers, and who, with some of his brothers and some other Baptists constituted the Cow Marsh Church in July 1781. He was also a descendant of Job Meredith, Jr., who was one of the First ones baptized at Cow Marsh, and who gave the first acre of ground upon which the meeting-house was built. In Christian love.

(Miss) BERTHA M. FRASER

Sister Bertha has written so beautifully, the memorial of our beloved Elder and Pastor. I can only heartily endorse all she has said of him as a man, and as a minister of the gospel of Christ.

His body was laid in the cemetery surrounding the church building of his ancestors, and among whom he had loved and associated his entire life in a most godly manner, that showed himself approved unto God, a workman that needeth not to be ashamed. Text used at the funeral, 2 Timothy 4: 6-8. God bless and comfort all who mourn his passing.

(Elder) C. E. BENSON

The Lord in his infinite wisdom saw fit to call from our midst; our precious sister and mother in Israel, Sister MAGGIE WATSON, who was born in Calhoun Co., Ark., March 2, 1864. She was left an orphan at the age of four, and reared by Elder R. N. Rice in Bradley Co. Sept. 17, 1879 she was married to Brother William Levy Watson of Calhoun Co., Ark., near the old Dob Post Office where mail was brought from Pine Bluff, Ark. on horseback, enroute to Camden, Ark. This community is now known as Watson Town where Sister Watson made her home for nearly seventy-two years, near Tinsman, Ark. To this union eleven children were born of which three preceded her in death. There are eight grandchildren and three great-grandchildren. Her husband passed away Sept. 7, 1907, leaving her a widow for more than forty-three years. She is survived by eight children. Five sons: W. R. Watson, Hampton, Ark., Frank, Rufus, Ray and Deacon Ross Watson all of Tinsman, Ark.; three daughters, Mrs. Joe Brown, Tinsman, Mrs. Effie Hopper, Lake Village, Mrs. O. B. Johnston, Hampton. There are thirty-five grandchildren, forty-one great-grandchildren and one great-great-grandchild, a total of eighty-five.

She united with White Water Primitive Baptist Church in Dec. 1909, and remained a faithful member for nearly forty-two years. Sister Watson was highly esteemed by the brethren, sisters and friends. She was strong in the faith, well established in the doctrine, and faithful and true to her church family and friends until her death occurred at the home of her daughter, Mrs. Joe Bowen, Tinsman, Ark., making her stay on earth 86 years, 11 months and 28 days.

Our hearts are saddened by her passing yet rejoicing in the spirit in the realization that she is better off than we. She being at rest and peace, waiting for the time of the resurrection when the saints shall arise from the tomb in the glorified image of Christ forever to bask in the sunlight of God's eternal love on the sunny banks of sweet deliverance through Christ the redeemer of all saints. Amen.

Funeral services were conducted by the unworthy writer, Elder W. W. Taylor, assisted by Elder R. W. Rhodes and Elder W. A. Speer, March 1, 1951 at the Watson Cemetery in her home community. (Elder) W. W. TAYLOR

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 119

ANNAPOLIS, MARYLAND, JULY, 1951

No. 7

SALUTATION

On March 9th, 1951, I was appointed editor of the Signs Of The Times, Inc., by the board of trustees. This board was appointed by Elder R. L. Dodson to carry on the work of publishing the Signs after his death. The Signs was incorporated, as a non-profit corporation and belongs to the Old School Baptist.

I approach this work with fear and trembling. I do not feel capable to carry on the work that has been assigned to me. May he who makes no mistake be my guide is my humble desire, and the paper continue on the same high standard it has in the past.

Our readers are invited to write for the paper when they are so directed. Your support is solicited in getting new subscribers, and circulating the paper among the brethren, and friends.

May you dear reader be given to pray that the paper will continue to go forth as a periodical worthy of the name "*Signs Of The Times*," devoted to the Old School Baptist cause.

Deacon Cyrus Risler, of the Old School Baptist church of New York, together with his wife, have been getting out the paper for many months. They deserve much credit for their untiring efforts in getting out the paper, and I am sure the many readers appreciate their good work.

I am favored to have an assistant Editor, Elder John D. Wood, who is well known among our people. I am sure

he will be of much service to me.

Our policy shall be to continue the paper, as published by our deceased Editor, Elder R. Lester Dodson; To allow our brethren to freely express themselves through the paper, so long as there is manifested a brotherly spirit, and the sentiment expressed is in accord with the principles of Grace.

D. V. SPANGLER

* * *

The personal experience of Elder Gilbert Beebe, founder of *The Signs of The Times*.

Republished from April 30th, 1834 issue of the Signs.

We are acquainted with an individual whose history we will give in the following words:

He was, like all the race of which he is a member, conceived in sin, and shapen in iniquity. He was born in the Eastern part of the State of Connecticut. He was a religionist from his birth, yet an enemy to God, and a stranger to Grace during the first seven years of his natural life; for he was alive before the commandment came. He had at this period been taught to say his prayers, but had never been taught to pray; he had made some progress in the Westminster Catechism, and in short, as touching the religion of the Pharisees, he excelled many of his equals. It would have terrified him exceedingly to have gone to bed at night without counterbalancing all the sins of the day by a repetition of his forms of

worship; but on all occasions, when he had "paid his vows," he had peace offerings at home. Up to about this period of life he was led to suppose that as touching the righteousness of the law he was blameless. We cannot describe to our readers the mortification and disappointment of this young lad, when being suddenly arrested by an arrow from the quiver of the Lord, he was summoned to stand before the dreadful bar of divine justice, and give the reason, if any he had, why the tremendous sentence of the law of God should not be executed upon his guilty soul.

Great was his consternation when he cast his eager glance around in search of those fancied treasures of personal holiness which he had believed himself to be in possession of. Alas, his stronghold failed him in this very critical moment, he felt he was ruined. But like Edom he said "I am impoverished, but I will return and build again my waste places." Great were his efforts, his labors, toils and pains to mend again that holy law which he had broken. He would have prayed, but he could no longer view the great, the dreadful God as a being that might be trifled with, or pacified by what he could do. He struggled, but the harder he struggled the deeper he seemed to be involved in a horrible pit, and in miry clay. These exercises continued for many days and weeks. Sometimes he meditated a retreat from this awful wretched state, but whither could he flee? If on the wings of the morning he should fly to the uttermost sea, God was there, everywhere present, beholding the evil and the good; there could be no retreating from God, before whose flaming eyes all things are naked and open.

At length the day seemed to arrive when the dreadful sentence of the in-

exorable law of God must be put in execution. Now blackness and darkness and tempests gathered around his frightened soul. Hell yawned before him; justice stood with uplifted arm, and the flaming sword of vengeance was drawn from its scabbard, and brandished over his guilty head. The books were brought. The arch accuser was also there, and what was to him more dreadful still than all, the piercing eyes of God brought the black crimes of years to light, and what had been transacted in midnight darkness was now exposed upon the housetop. Chilled thus with horror, and pressed down to death with intense despair, remorse, guilt and keen anguish throbbing in his breast: tell us, dear reader, did he need an anxious bench, or knives, or lancets, to secure his conviction? Or would it have comforted him to have been informed by some Universalist that there was no hell, when the very pains of hell got hold of him? As well might he be told, when writhing on a bed of embers, that there was no heat in fire. The spell of such delusion was now broken. The spirit had now moved upon the face of the great deep of his inmost soul, and although all had been without form and void, yet God had said, let there be light; and light broke in upon him; and in this light, that heart which he had thought was a temple meet for the Holy Ghost to dwell in, was now manifestly the habitation of dragons, of every unclean and hateful bird. It was thus, when in or about his seventh year, he went to a distant barn, under an impression like that expressed by the poet:

"I can but perish if I go,
I am resolved to try;
or if I stay away, I know
I must forever die."

He fell upon his bended knees, but he could not pray; a rustling leaf, a turning straw, frightened his guilty soul, and chained his speechless tongue; awful apprehensions and fearful forebodings pursued him back to his chamber, when despairing of mercy he threw himself upon a bed to die and meet his nery doom. Worn out with labor and want of rest, nature sank beneath the load, and he fell into a sleep. Unconscious of what passed while sleeping, he awoke himself singing these words:

“How glorious is our heavenly king,

Who reigns above the sky;

How shall a child presume to sing

His dreadful majesty?”

He seemed indeed in a new world, his load of guilt and sin were gone, the love of God shed abroad in his heart.

“His tongue broke out in unknown strains and sang surprising Grace.”

At the age of eleven years and four weeks, on the second Sunday in December, 1811, he was permitted to be buried with his precious Lord in Baptism, in the river Thames, in the city of Norwich, Connecticut, by Elder John Sterry, who has since fallen asleep.

After remaining eight years a member of the Baptist church in Norwich, he removed his relations to the church in the city of New York, then under the pastoral care of that champion for the truth, Elder Jonathan Van Velsen, who also has fallen asleep. While a member of the Ebenezer church in New York, the subject of our narrative, when in his twentieth year, was licensed to preach the gospel. The peculiar circumstances of his call to the work of the ministry our present limits will not admit. Let it suffice to say, that being experimentally, he could not help being doctrinally a predestinarian. For more than fourteen years he has been lisp-

ing the name of Jesus with such abilities as the Lord has been pleased to bestow, without any of the polish of Gamaliel's school; and although it has been his privilege to suffer some persecution, yet he has not resisted unto blood, striving against sin. He finds by every day's experience that he is a sinner yet, his nature is still as evil as it ever was. “To will is present with me, but how to perform that which is good, I find not.” He is still the chief of sinners, and if a saint, the least of all.

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Denton, Ky.

Elder J. S. Murphy, Elkins, W. Va.

DEAR BROTHER MURPHY: I feel very unworthy to address you as brother, yet I hope I have that same love for you that the beloved apostle had when he said, “We know that we have passed from death unto life, because we love the brethren.” That is a thing that gives me much comfort for it is one thing I am sure about. Whether I am one or not I love them for some cause, and if it is not for that cause I do not know why it is so. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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.” The time with you and me, Brother Murphy, is drawing nigh when we will leave this troublesome world. Our silvery hairs will soon be silent in the tomb. That is a sad thought in nature. Nature dreads the thought, but the spirit rejoices in the blessed thought of being clothed upon with that house which is from heaven, or above, or in other

words where in spirit we rejoice in that thought. I feel that it will be me, myself, that will be raised from the dead. The scriptures, if I know anything about them, emphatically teach that it is the dead that are raised, and if there is anything except the body of man that is dead or dies I do not know what it is. We have no account that the spirit or soul dies. The apostle Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 18-21. The apostle says the creature itself, not just something about it. The same apostle says in another place, "It is sown in corruption; it is raised in incorruption." The apostle is saying that the same *it* that is sown in corruption is raised in incorruption, that is if I know anything about the meaning of language. The creature meaning a created living thing, which the scriptures say was made subject to vanity, or subjected to vanity. I do not recall that a spirit is ever called a creature or that it was ever made subject to vanity; but the creature was made subject to become proud, deceitful and empty of all good, born in corruption. So this vanity shall follow the creature to the grave. "And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts." Isa. 22:14. When blessed in the spirit we look forward with joy for

the time when we shall be purged from iniquity and corruption of this vile body and be made like Christ's glorious body. The apostle says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22-23. The same apostle says, "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. 8:11. He also again says, "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." 1 Thes. 5:23. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 19-20. "Therefore, let no man glory in men. For all things are yours. * * * And ye are Christ's; and Christ is God's."

These are indeed blessed thoughts. It is I, myself, that feel I need redemption from the bond of corruption. I also feel that the above scripture is sufficient to prove that it is the man that is redeemed for that blessed spirit of Christ was never lost. It was the man that God created in his image and formed of the dust of the ground and placed in the garden; and he said their name shall be called Adam in the day that he created them male and female and blessed them saying, "Be fruitful, and multiply, and replenish the earth, and subdue it," and have dominion over

all of his creation. It was not just a spirit that he created for a spirit is neither male nor female; so it must have been of this created and formed family of Adam that he made choice of a definite number which was chosen in Christ, to create within them the spirit of his Son and to redeem them from the bondage of corruption which they by transgression fell into; it was this man that was created and formed from the dust of the ground that he gave the law to, not a spirit. It was that man that transgressed that law; it was the same man that suffered the consequences of that violated law; he was the man that died and was cast out of the garden; it was he that became dead in trespasses and sin, and became totally passive and alienated from God in a lost condition and deprived of all ability to make one step back to God. He lost all communication and knowledge of God; he sold himself for nought and had nothing whatever to restore or redeem himself with. Now if he ever has any communion or knowledge of God he must be recreated or regenerated and born again, again means a second time. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

So we see that Jesus says a man. If there is anything else called a man except that which God created and formed of the dust, or ground, I do not know what it is. The first birth gives knowledge of the earth and earthly things, the second birth gives knowledge of heaven and heavenly things. We do not think that the spiritual birth changes the carnality or nature, but in the last birth he is given a spiritual mind which leads in a different direction from the carnal mind. Many things that he once loved with

the carnal mind, he now hates with the spiritual mind as he was then rich, proud and boastful. Now he is poor, humble and a beggar; before he hated the humble saints of the blessed God; now he loves them with that love of God which is shed abroad in the heart; before he felt to be as good if indeed not better than any man; now he feels to be the most wretched man of all the earth; before he stood upright and said, as he thought to God, I am not unjust, I am not an extortioner, I pay tithes of all I possess, I fast twice a week. The only thing that he thanked God for was that he was better than other men. The above is a description of man in his first birth, but how different is his second birth. He feels that he is standing afar off, and feels unworthy of looking toward heaven or even opening his eyes. And as I see the tears running down his cheeks almost in a stream he smote his breast with his hand saying, "God be merciful to me a sinner." It is I that is suffering, it is I that is hoping, it is I that is longing, it is I that is waiting. Will I be disappointed? I am not hoping or desiring to be raised natural with a natural body as I am here, but my hope is that I, myself, will be changed and made spiritual. I do not think God will disturb the old earth in bringing us up. He will only call and we will come forth as Job says, "Thou shalt call, and I will answer thee." The grave that is spoken of in the scripture does not, as I think, mean a hole in the earth all the time, but is a grave of death which is the last enemy to be conquered. "So when this corruptible shall have put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor.

15: 54-55. David said, "I shall be satisfied, when I awake, with thy likeness." "We know that, when he shall appear, we shall be like him; for we shall see him as he is." It is enough. Your brother in tribulations and hope.

H. L. ROGERS

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THE MIRACLE AT BETHESDA'S POOL

John 5: 1-8

The miraculous healing by Jesus at Bethesda's pool of a man helpless for thirty-eight years possesses typical significance in the redemptive work of Christ in the gospel dispensation. The typology of scripture is not impaired by the fact that all types must necessarily fall somewhat short of their antitypes. This miracle was performed when Jesus attended a feast at Jerusalem, which seems by implication to have been that of the feast of Pentecost, one of the three great annual feasts which every male Jew was obliged to attend at Jerusalem, respectively the feast of Passover, the feast of Pentecost, and the feast of Tabernacles.

The feast of Pentecost under the law dispensation came just fifty days after the Passover lamb was slain, and the Holy Ghost descended at Pentecost just fifty days after the crucifixion of Christ, the true Passover lamb, when the visible gospel church was established at Jerusalem, when the hearts of those converted there were troubled by the word of the Lord as the Holy Spirit wrought upon them. They believed, confessed, and were baptized. All believers must be troubled by the angel of the Lord's presence before they can know Christ savingly. At Bethesda's pool an angel came at a certain season and troubled the water and whosoever was able first to get into the water was made whole

of his disease. All of the diseased people evidently could not comply with the necessary condition and receive healing. The helpless in nature must remain without help just as people dead in trespasses and sins must remain in their hopeless state so far as self aid or human help is concerned.

Water is often used in scripture to represent the word of God which must be applied by the Holy Spirit in the work of the washing and regeneration of lost sinners. The water at Bethesda's pool had no healing virtues unless first troubled by an angel. The word of God has no experimental saving value until the sinner is troubled by the angel of the Lord's presence. Unless a man be born of water, that is, the word of God, and of the Spirit he can not see the kingdom of God. The word of faith must be applied to the quickened sinner in his experience, and a soul must first know trouble because of sin before it can know the peace of God.

It is the work of God in the Trinity that the individual believes upon the son of God. The feast of Passover typifies the redemptive work of Christ the son; the feast of Pentecost signifies the office of the Holy Ghost in quickening dead sinners into spiritual life and manifesting their salvation; the feast of Tabernacles adumbrates the work of God the Father in predestinating all things and in the gift of his son by which God tabernacles in man through the work of his son on earth and in heaven and through the work of the Holy Spirit in man here and his intercessory work in heaven.

In considering the healing of the impotent man at Bethesda's pool, it is to be noted that this pool had five porches of approach. No one could reach the pool except by passing under one of these porches which represent the five

books of Moses known as the law. The justice of God is revealed by the law, but there is no manifestation of mercy in it for it was a ministration of death, written and engraven on stones, and could only exact obedience to all its precepts as it testified to the righteousness of God and brought terror to the guilty conscience because of failure to render full obedience. Law is necessary to manifest the sin that is in man before grace can manifest the love and righteousness and mercy of God in salvation. By the law the sinner is slain and rendered spiritually as helpless as the impotent man was physically at Bethesda's pool. The word Bethesda means house of mercy and may well symbolize the church as the house of mercy for all helpless and penitent sinners to whom Jesus comes as the helper of the helpless as he did to this poor invalid under consideration. Bethesda was a sheep market and doubtless sheep used for sacrificial purposes were washed there. The word also has reference to a sheep gate, and Jesus is the door or gate through which all the sheep of God purchased by the blood of Christ must pass before they can feed in the gospel pasture.

The helplessness of a condemned sinner to save himself is typically set forth by the statement that under the porches of this pool lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water by an angel that came at a certain season and troubled it. The invalids under these porches or near the pool had no power to hasten the appearance of the angel any more than a child of God has to bring about the work of the Holy Spirit. The blindness of the afflicted ones represents lack of spiritual sight to discern Jesus and the way of salvation. The numerous impotent people men-

tioned emphasize the inability of the unquickened sinner to exercise spiritual life or accomplish his own spiritual birth. They were by nature just as helpless to earn a natural living as the Lord's people are spiritually unable to deliver themselves. Salvation of the creature by any effort of his own is therefore an utter impossibility.

The subject of this article had lain thirty-eight years on a portable bed without receiving physical help or cure. This was the time in length of years that the Israelites occupied in journeying from Mount Sinai to Jordan in which they were homeless in the wilderness, unable to care for themselves and dependent upon food and water miraculously provided before they entered the promised land. But in due time deliverance came to them and they passed over into Canaan. For upwards of two thousand years the Jews were a scattered people in the wilderness of this world without a home nationally and without a temple, helplessly waiting for a Messiah that has not come unto them in the manner they believed to accomplish their expectations. But now prophecy is being fulfilled as set forth in the scriptures and Israel has again become a nation. There is much yet to be fulfilled regarding the Jew. He is returning in unbelief as far as the Christ of the scriptures is concerned, but when the fullness of the Gentiles shall have come in, all the Jews that belong to the Israel of our God will believe savingly on the Lord Jesus Christ and acknowledge him as the true Messiah. This is prophetically set forth in the thirty-seventh chapter of Ezekiel, when all the dry bones seen in that wonderful vision representing the whole house of Israel, lay scattered in the midst of a valley and were very dry and dead. But all these bones came together, each in

its proper place and flesh came upon them, but at first there was no breath in them. Breath here signifies the Spirit of God, for at the command of the Lord, breath typifying spiritual life came from the four winds and they lived and the spirit of the Lord was in them, and they recognized the work of God. Through the work of the Holy Spirit the called of Jesus Christ among the Jews in the four quarters of the earth will in the restoration believe in Jesus. As Jesus came to the impotent man and restored him, so will he come to helpless Israel when the appointed time comes.

In the eleventh chapter of Romans Paul says of the Jews: "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

But in dealing with Israel we must not forget that Israel under the law dispensation typifies the church of the gospel dispensation. As Christ will come savingly to the saved of Israel as he came to the helpless cripple at Bethesda's pool, he will come to every believer. Jesus did not converse with any other invalids at Bethesda's pool nor heal any other of the afflicted ones there. Nor is it recorded that on this occasion that any of the other helpless ones reached the pool. The man whom Jesus approached in mercy replied that he had no man to put him into the water, in

other words, that he was helpless. This is the condition of every poor subject of grace to whom the Lord reveals his salvation and ministers a spiritual cure. The man who was cured by the word and power of God was waiting for the troubling of the water. We do not receive Jesus until our consciences have been troubled because of sin. This man did not know Jesus when he first saw him and was cured. The Jews who return to Palestine will not know Jesus until he is revealed to them. This man later confessed that Jesus was the Christ.

We see in the cure of the lame man a mark of distinguishing and sovereign grace. None of the other helpless ones mentioned under the porches who depended upon themselves or other human means received restoration to health. There was a confession of utter impotency in the reply to the question asked by Jesus, that no man could give him aid. Jesus told him to rise and take up his bed and walk which command was instantly obeyed, in which we see the experience of a saved sinner. The bed represents the body of flesh, the natural man with whom he lived and walked and slept. We carry a body of death from which none but Jesus can deliver us. Before the man could walk, he must rise. So the child of God rises to newness of life before he walks after the spirit by which he mortifies the deeds of the body. We also note that there appeared no natural reason why Christ singled out this one person as a recipient of divine mercy. The man before he was healed did not approach Jesus, but Christ took the initiative and came to the man. This proves that salvation is of the Lord and not of man.

The miracle of healing the paralyzed man occurred on the sabbath day, showing in figure that the Lord's people find

themselves cured on the gospel sabbath of the disease of sin with its terrible penalty and enter into that rest that remains to the people of God, Jesus having finished the work of salvation for them for time and for eternity. We read that later on the man whom Jesus healed was found in the temple and that the enmity of the Jews had been aroused against Jesus. After the healing balm of God's grace has been applied to sin-sick souls, they are found in the church, the anti-type of the temple, and the enmity of the world is against them. But thanks be to God, they have the victory through Jesus Christ.

(Elder) ARNOLD H. BELLOWS

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Route 1, Box 2440, Marysville, Cal.

Dear Readers of the Signs of the Times:

By request as well as a personal desire, which we hope is not prompted by the flesh, we are giving an account of some meetings among the Predestinarian Baptists of the Pacific Coast, and especially those of our little church located at Sacramento, Cal.

On the first Sunday in November, 1950, our church was organized and we were made to feel that the mighty hand of an all wise God of love and purpose had brought us together. Though we are few in number it seemed that the good Lord passed this way and removed every obstacle. The church chose Elder Seth Bynum as Pastor. We feel that the Lord has wonderfully blessed him in the knowledge of the truth.

Elder C. H. Byrd, of Panama City, Fla., was with us at the January and March meetings. His text at our last meeting was "Come and see," and every one present seemed to rejoice in the Lord. In the afternoon two Deacons

were ordained, brethren Hammons and Echols. Elder C. H. Byrd was chosen moderator of the Presbytery, and Elder T. R. Jefferson, clerk. Elder Byrd delivered the charge, and Elder Jefferson offered prayer, Elder Bynum acted as spokesman. We feel that the dear Lord has wonderfully blessed the church with these two Deacons.

On Monday night following our meeting we were invited to hold services at the home of Mrs. Marion Brooks at Chico, Cal. This dear old sister in Christ is seventy-six years old and had never heard an Old Baptist preach. Her Bible and the *Signs of the Times* are her reading matter. Elder Dodson had written her several letters and she treasures them very highly. She wrote her experience in a letter to Elder Dodson in 1943 and it was published in May issue that year. Elder Byrd was blessed to bring her and others present the good news from "Go ye into all the world, and preach the gospel." This old soul seemed to enjoy every word and she has invited us to come again. In hope.

(Elder) T. R. JEFFERSON

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3347 Tutwiler, Memphis, Tenn.

DEAR BRETHREN: It is with fearfulness I address you or call the *Signs of the Times* our paper, nevertheless I hope I will always be blessed to receive it and have it coming to my home as long as I live for in its pages my experience I hope is written from all parts of the world. Yes, my dark and gloomy days are told, also the times of joy and sweet meditation. The scriptures are so beautifully set forth and explained; the great work He performed, the riches of his grace is so sweetly told by those who are gifted to do so. Our Lord gave

gifts unto men. Some are gifted in preaching, others in prayer and others in singing; some with deep understanding and meekness and kindness are always ready to hold up the feeble knees as much as in them is; while some are gifted to watch over the care and needs of the church and see that such things are taken care of. It is so pleasant and comforting when we are enabled to view the great preparation God made for his people while traveling this low ground of sin and sorrow. Had it not been for his keeping power, love and mercy this poor one would have been swept off this earth long ago. I hope I have been killed and made alive, if not my hope is in vain, but oh my soul, there are times when we feel to view our whole life in a moment, and feel to say we know our Redeemer liveth. Most of my time seems so long and full of darkness and sin until I wonder why my life has been spared. I feel so fearful that yet I will feel the awful stroke of God's anger. We, such helpless creatures, cannot do one thing to help ourselves, standing before a just and holy God. The awful weight of such feelings only those know who are brought through such fiery trials for no one will voluntarily subject themselves to it; but the joy and sweet peace of a child when the storm is over, and we feel the warmth of God's love flowing into our hearts, joy unspeakable is then felt, and sweet words of love singing to our Beloved; our minds are taken from the cares of this life and centered on Jesus, the one altogether lovely; love fills us to overflowing and goes out to our brothers and sisters far and near, we feel to encircle them in our very arms of love, though they be miles away; we feel to be lost in amazement and love that passeth understanding it is so marvelous.

Then these seasons soon fade away, and so quickly sometimes we wonder at the sudden change and think am I losing my mind? So short a time ago all seemed well with me. I feel in these pleasant times I can go on a long time in the strength of it and it does prove sufficient to keep me. We cannot go back to the flesh pots of earlier days where we fared sumptuously every day, but we do want to go back where we could view the handiwork of God. We long to press on to the prize of the high calling where all is joy, peace and love, but so suddenly we lose sight of it all and find ourselves unable to think a good thought and darkness hovers around us. We are afraid it was only imagination and would go back where our souls were at ease but cannot.

I enjoyed the article on "The rich man and Lazarus." I never had gotten that picture before and it was good. How wonderful indeed God fixed everything for the good of his children. Not one thing left undone, but all made sure in his wills and shalls. Some find so many things to do for the Lord until their entire time is taken up raising funds for their great work. One asked the Lord at one time, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." In another place he said, ye have seen and believed, but more blessed is he that hath not seen and yet believe.

We enjoy the whole paper and especially the editorials. We have heard Elders Lambert and Griffin preach and hope Elder Spangler will have a mind to come. We looked for him once but he was hindered. The many privileges along the way are so sweet and comforting. Such as being settled where

we get to attend services each month, and sometimes we are blessed with visiting brethren in between for which we hope we are thankful, and doubly thankful for our little church and our beloved Pastor whom we feel is a wonderful gift to us. We desire to be kept by the power of God that we remain in peace one with another as long as we live, and that we will feel to realize the sweet effect of His promise "where two or three are gathered together in my name, there am I in the midst of them." Remember me when at the throne of grace, and may the dear old *Signs* be carried on for many years to come in honor and glory to our blessed Lord. In love of the truth.

(Mrs.) LUTHER CAMPBELL

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Trenton, Tenn.

Mr. W. F. Stafford, Greenfield, Tenn.

DEAR FRIEND: This belatedly acknowledges your very nice letter sent to me in which you express your thanks for the recent article published in the *Signs*. Naturally I am glad and encouraged that our Lord enabled me to write anything that is any encouragement or comfort to the household of faith, but my chief joy is not that I have written anything acceptable, but that I am encouraged to hope that my name is written in heaven. Therefore, if there is any praise or glory derived from the article the praise and glory all belong to him who doeth all things well. I am not a minister, neither am I worthy of that exalted office. I am a member of the sect that is everywhere spoken against. My membership is with the old order of Baptists, and is with the church in Memphis.

Speaking of the *Signs*, I have been a reader of the *Signs* more or less since

1896, and have read it regularly since 1916. I also have taken the Old Faith Contender since 1933. I was reared by Old Baptist parents but as you probably know that does not make one an Old Baptist. I went the way of the *prodigal son* and hired myself out to the taskmasters; tried to feed the swine and lived on husks for several years until, I hope, the Lord arose with healing in his wings and revealed himself to me as my Savior. Since that time I have never lusted after the flesh pots of Egypt, but have been fully persuaded that he is able to keep that which I have committed unto him against that day. Sin is ever present with me and I am as prone to sin as the sparks are to fly upward, but my hope is that Jesus is my mediator and advocate and that

"He has paid it all,

All to him I owe;

Sin had left a crimson stain,

He washed it white as snow."

The church at Mud Creek, near Hickman, used to have a dearly beloved, Sister Stafford as a member. After the Mud Creek Church was disbanded she moved her membership to Boaz Chappell, two miles east of Felton, Ky. Are you related to her husband? I moved to Trenton from Memphis last July, purchasing a business here, but I have been so discouraged with the business that I have not been able to go anywhere to church this summer. I want to go to Cane Creek over near Rives to meeting next fourth Sunday if I can. If you want to hear the old line preaching you will hear it at Cane Creek.

When I am passing through Greenfield and have time to look you up I would like to meet you. In the meantime may the grace of God that bringeth salvation, rest upon each and every one who calls upon his name according to

his will. In bonds of Christian friendship I am, unworthily yours.

H. M. BOWDEN

* * *

1168 High Ave., Topeka, Kansas

SIGNS OF THE TIMES, DEAR EDITOR: I am enclosing remittance due on my subscription. Sorry for the delay. I do enjoy reading the dear old *Signs* which seems to be the only Primitive Baptist paper to have survived so long a period of years.

We deeply regret the loss of Elder Dodson, not only as Editor and publisher, but feel his death is a great loss to the Baptists both far and near. It was one time my happy privilege, years ago, to visit the church in New York where he was Pastor, and hear him speak, a pleasure which has ever remained outstanding in my memory. Our deepest sympathies are extended to his companion and son whose loss is indeed great.

May it be the gracious will of Divine Providence, who has seen fit to remove him from our midst, to raise up those who are able to carry on the work he so long and faithfully performed to the comfort and edification of the household of faith, and may we be given a spirit of reconciliation in all things to Him who is "too wise to err and too good to be unkind." Unworthily,

(Mrs.) DELLA DAVIS

* * *

Route 2, McDonough, Ga.

SIGNS OF THE TIMES: Please renew my subscription for another year. Many times I feel one article is well worth the price of the paper. I was saddened to learn of the death of Elder Dodson. I am truly thankful that the *Signs* will continue to be published for the edifi-

cation of those, especially, who are unable to meet with the saints in worship. I desire to be associated with the humble poor who claim no worthiness of their own, and seek to worship God in spirit and in truth. The prayer taught us by our Lord should be evidence enough for us to know to whom all the honor should be given. "Thy will be done in earth, as it is in heaven. * * * For thine is the kingdom, and the power, and the glory forever." If we pray otherwise it is for naught, if we act otherwise than rendering to Him all honor, that is for naught. Praise him for bestowing unto us the knowledge of honoring him who died on the cross, and even in that hour of suffering prayed for us unto the Father.

The grace of our Lord Jesus Christ be with each one who contributes to the *Signs of the Times*, and to all the household of faith in every nation, who have been given a knowledge of the truth as it is in Christ Jesus. Yours in hope of eternal life beyond the grave.

(Mrs.) HENRY ROMAN

* * *

Box 275, San Juan, Texas

DEAR SIGNS OF THE TIMES AND ASSOCIATE EDITORS: It is with a sad heart I thus address you as I cannot address our dear Brother Dodson any more. It fills my heart with sadness to think he has gone from us. He was so good to me, a poor unworthy worm of the dust, in sending me the good family paper, *Signs of the Times*, as a token of love as I am financially unable to pay for it. He surely was a man of God that we believe is now enjoying the realities of a better world. Though it makes us sad to think his love and kindness has ended here, we believe he is at rest and his good works have gone on before him,

and all his sins were forever put away in Jesus Christ.

Dear people of God, when we believe all is well when one has passed out of this sin cursed world, we should rejoice to think that they have gained the victory. Yes, he has fought a good fight and now his trouble and suffering is over and he is at rest.

“Asleep in Jesus! blessed sleep,
From which none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes.”

This beautiful hymn comes into my mind when I look for the last time on earth at the departed one who has fallen asleep in Jesus. We do hope and believe that God will provide one that will take up where he left off in the publishing of the *Signs of the Times* to the honor of God, and to his people who look forward to the *Signs* each month. It is a source of comfort to me. I never lay a paper down until I have read it through, and I am careful to take care of every one. I sometimes pass them out to friends to read, but they always return them to me. I know that you who were associated with him are sorrowful, but we weep not as though he had no hope, but rather praise Him who has kept him as the apple of his eye.

May God in his love and mercy guard and guide us all to walk in the right way, and may his richest blessings be with us all we ask in Christ's name.

(Mrs.) J. B. REID

* * *

Box 154, Woodward, Iowa

KIND FRIENDS: Enclosed you will find check for two years subscription to the dear old *Signs of the Times*. I had a letter ready to mail when the announcement came of Elder Dodson's passing. It stunned me so and seemed such a loss that I just could not collect my thoughts

enough to write anything about it. I never had anything to upset me as much in my life except the passing of my wife three years ago. Since then I have not been the same person. I seem to be so alone and desolate. I go on alone and forsaken by the world, and am glad it is so for I would rather spend one moment in the presence of the Lord and his people, than to enjoy the pleasures of this world for a season.

I do not seem to know any of you people as I did Elder Dodson, but I love you and hope to get better acquainted as time goes by. May the Lord guide and direct your mind and hearts to the cause that the paper has stood for all these many years. I have been reading it since the *Gospel News* published by Elder John Perkins of Mayfield, Ky., was discontinued many years ago. I see no difference in it now and then. Yours in a precious hope.

W. J. KIMBRO

* * *

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. L. M. Beebe, N. Y. \$25; J. F. Davis, La., \$5; G. A. Paul, Ala., \$2; N. Crawley, Ala., \$2; Miss V. M. Jones, N. Y., \$7; Mrs. M. Simmons, Tex., \$4; W. E. Beene, Tex., \$1; A. S. Robertson, N. C., \$2; J. T. Bratten, Md., \$4.50.

A SYMBOLISM

More beautiful than robes of state
That kings and princes wear,
Of more import than thrones and crowns
Are roses in their leaf-laced gowns,
Whose fragrance is so rare;
More precious than the priceless gems
By monarchs worn, or diadems,
The lilies are the sweet emblems
(The Scriptures so declare)
Of Christ's redeemed; no other thing,
Not even ancient Israel's king,
In glory can compare.

(Elder) ARNOLD H. BELLOWS,
West Hurley, New York

EDITORIALS

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"And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3:12

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." The Lord thought it not good that man, this man, should be alone. There were angels above, and brutes beneath, and he between them; yet there being none of the same nature with whom he could converse. Therefore, "The Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Out of this rib taken from Adam there was made of the same nature, but of a different sex. This was necessary

in order that man, as well as beast, should multiply and replenish the earth. "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." This perhaps, is argued as reason for the submissiveness, humility, and modesty of that sex in general, and particularly the subjection and reverence which wives have to their own husbands.

After Adam was formed and placed in the garden, "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But the serpent comes up and said, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent. We may eat of the fruit of the trees of the garden: But the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Ever since that crooked serpent was formed, men have been working, and I suppose in an earnest effort too, to make straight that which God made crooked; but thus far they have not succeeded, for it is not in the power of man to straighten that which God has crooked.

When the woman saw that the tree was good for food, and that it was

pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. If there is any one thing on earth that men desire above another, with possibly the exception of filthy lucre, it is wisdom. Eve desired this wisdom, and this lust and desire is in all of Adam's race. There is nothing which binds men more to the power of God, than introducing this fleshly wisdom into divine things. Eagerness in Eve to possess and enjoy that which was pleasant to the eyes, brought death upon her. James tells us, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished bringeth forth death."

Now the question arises, what kind of fruit was it of which Eve ate? Some say it was an apple, some one thing and some another. Frankly, I do not know the color, shape or form of the tree, or its fruit, but I trust that I know what this fruit represents. Paul says, "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The law stood in the midst of these three dispensations, just as the tree stood in the midst of the garden. The tree of knowledge of good and evil, then must represent the law; for by the law is the knowledge of sin. Eve listening and believing what the serpent said, instead of what God said, manifested the lust conceived in her; and thereby brought sin into manifestation, the result of which was death. Thus she gave Adam, and brought him under the same sentence with her, because she was bone

of his bone, and flesh of his flesh. God gave Adam the woman to be with him, not separated from him. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Adam left his maker and Father to be with his bride, and to cleave unto the woman whom God gave to be with him.

When this was done, the eyes of them both were opened. What eyes? Certainly not the eyes of the body; these were open before, for every beast of the field, and every fowl of the air were brought unto Adam to see what he would call them. He was not blind, and the woman saw that the fruit was pleasant to the eye, and it is obvious she was not blind. But they did not see the folly of transgression, and themselves naked before God, until there had been an opening of the eye within, and felt a disorder in their own soul of which they had never before been conscious. They were in no worse condition after their eyes were open than they were before, they were no more naked before God than they were before, but by the opening of their eyes they could see that which they had never seen before; and felt something they had never felt before.

I have heard it said that God made man in the likeness of himself, and that he (Adam) should not have followed Eve into the transgression, but let her go her own way. I will not speculate upon what would have taken place if Adam had not gone with his bride into the transgression, but he certainly would not have been a figure of Him that was to come. The man, the woman, and the serpent were arraigned before their maker to receive their respective judgments, and after they had been pronounced, God said, "Behold, the man is become as one of us, to know good and evil: and now, lest he

put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." After the transgression, "God said, Behold, the man is become as one of us." Here we see the figure complete as a type, or a figure of Him that was to come, which was the one of us referred to. He was driven from the garden, and forbidden by divine decree to return; and put forth his hand and take of the tree of life; and this decree has never been repealed.

Adam received from the woman, who was deceived by the serpent, that which brought him under the law with her. So the second man, "The Lord from heaven" received from the woman (Mary) that which brought him under the law with her. "He was made of a woman, and made under the law." As divinity did not possess flesh and blood, it was necessary that Christ should derive flesh and blood from another source so that he could satisfy the law that demanded the shedding of blood for the remission of sins. "The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." In this conception a child was born, receiving from the woman that which was necessary to satisfy the law to every jot and tittle. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

There is a religious sect who claim that this child (Jesus) is holy, and uncontaminated, only, because his mother from whom he received his flesh and

blood was holy, and free from sin. This, of course, is a denial of God's word, for he said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Mary could not of herself produced any offspring that was not of her kind. When she was informed that she would bring forth a son, she said to the angel, "How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Mary in her nature was as much of a sinner as any one else, under the law and the sentence of death, and stood in need of a Savior just as all the rest of the human family. Though she gave him his flesh and blood, his conception was not of man, but of the Holy Ghost. Well could the apostle say, "Without controversy great is the mystery of godliness: God was manifest in the flesh."

The church was given to be with Christ, just as Eve was given to be with Adam. Jesus said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." The church was with her husband in His travail on earth, she was with him in his death, and triumphantly speaking, she was with him in his resurrection, and she shall be with him in glory.

The word marriage is used first, literally; and second, figuratively to represent the union of Christ with his church. Paul says, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: * * * For this cause shall a man

leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." His children being partakers of flesh and blood, He left his Father, came to earth and likewise took part of the same; that he might be with the woman that his Father gave to be with him. Although she had fallen under the law by reason of transgression, He says, "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." A betrothal is not a marriage, but an engagement or a promise to take one in holy wedlock; and God is not slack concerning his promise.

I am persuaded that a ceremony performed by man does not in the true sense of the word, giving men and women the legal right to live together, constitute holy matrimony that cannot be sundered by man. But that which God joins together no man can put asunder. The Father gave his Son a bride, they died together, rose together, and will live together throughout an endless eternity. Paul says, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written. For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." But some will say that

this does not mean that you cannot separate yourself from the love of God. I think it does, self is included with "any other creature." May it be the happy lot of the reader, together with the writer, to be in this number.

H. O. N.

* * *

Route 3, Box 176, El Dorado, Ark.

DEAR ELDER RHODES AND WIFE: I have thought of writing you for a long time but have neglected it. John and I both enjoy your sermons over the radio. I am sure it is a great privilege to the dear ones who are not able to meet with their churches. I pray in my feeble way that God may see fit for you to continue to tell the truths which I believe the Old Baptists to do. I am not a member and do not feel worthy to ever be, but sometimes I do feel to want to ask a home with you people. I know the Old Baptists are the people I love and feel more at home with them than any other denomination. I enjoyed reading your book, "Gospel Comments," very much. We also take the *Signs of the Times* and get much consolation from it. So many can tell just the way I feel better than I can tell it myself. Elder Lambert preached to me today if to no one else. I beg you to remember me and mine in your prayers if it be God's will. An unworthy friend.

(Mrs.) ANNIE LEE DAVIS

* * *

COVETOUSNESS

DEAR BRETHERN: My attention has been called of late, more than ever before, to the frequency with which this sin is mentioned and denounced in the word of God; and some very solemn reflections have rested upon my mind with regard to it. Perhaps we are all in danger of this sin, as much as of any other, and so it may be profitable to spend a little time in speaking to one

another about its nature and sinfulness and consequences. This is all that we can do. The Holy Spirit alone must reveal this sin in us, give us repentance for it, and help us to crucify it.

By the Scriptures themselves must the exceeding sinfulness of this sin be judged. They declare its deformity, as it appears in the view of infinite holiness. They declare it to be idolatry; that is the setting up of the temporal before the eternal, of the creature before the Creator, of the gift before the giver. (Col. 3:5). Idolatry is the most arrant exhibition of the folly and rebellion of fallen man. It is not only turning away from God, but it is a turning against him. It is not only a careless indifference to his claims, but it is a transferring of our allegiance to another. Idolatry says, "These be thy gods, that have saved thee, that brought thee up out of the land of Egypt." Idolatry is base forgetfulness and black ingratitude; and covetousness is idolatry.

The Scriptures also call it the root of all evil. (1 Tim. 6:10.) It is not only an awful thing in itself, but it is a prolific source of all other sins. They also declare it to be a bar to the kingdom of heaven. No covetous man shall inherit the kingdom of heaven or hath any part in it. (1 Cor. 6:10; Eph. 5:5.) They associate it with murder, theft, falsehood, fornication, and the vilest of sins. (1 Cor. 6:10; Eph. 5:5.) According to these Scriptures, a man may say, "I have done no murder, I have committed no theft, I have declared no falsehood, I have not been guilty of fornication," and yet, if he has been a covetous man, he is just as vile and guilty in the sight of him who searches the heart as though he were stained with all these crimes. Yea, if he have coveted his neighbor's ox, or house, or land, or wife, he has been guilty already of all these crimes. They are in

his heart, and, if unrestrained, they will all be brought forth.

Covetousness was the cause of Laban's churlish treatment of Jacob; of Jacob's deceit in supplanting his brother; of Baalim striving to curse Israel; of Achan concealing the golden wedge and Babylonish garment; of Saul reserving the best of the flocks and herds of the Amalekites alive when God had commanded him to destroy them; of Judas betraying his master; of Ananias and Sapphira lying to the Lord; of Felix keeping Paul in prison after he was well assured of his innocence. From all this Scripture testimony may we not judge that it is a most grievous crime against God, a most daring blasphemy of his name? See how David, when his conscience was probed by the heaven inspired and heaven directed words of Nathan, after his covetousness of his brave captain's beautiful wife had led to murder and adultery, cries out, in the fifty-first Psalm, in words of the humblest contrition for pardon and cleansing, and confesses his sin. The root of it all was covetousness. O that we all may see its heinousness, its exceeding sinfulness, as did David then! Would we not all be compelled to say, as did he, "I have sinned."

But perhaps it is well to define covetousness, that we know just what this thing is that is so vile in the sight of God. There is hardly a word relating to the passions of men used in the Bible but what is susceptible of a double meaning. There is a good and bad anger, hate, love, jealousy, etc. Even so the word "covet" is sometimes used in a good sense, as, "Covet earnestly the best gifts." 1 Cor. 12:31. This is a lawful, a heaven-inspired desire to be in that place wherein we can be of the most service in the house of God. This the apostle commands. But the

most common sense in which the word is used is evil. Covetousness is not merely to think a thing lovely or desirable; it is not merely to desire the possession of a thing. This may be lawful, because the thing may be lawfully desired. It is not merely a spirit to diligently labor for a competency. This may also be lawful and right. But it means to have a desire in your heart for the very thing that belongs to our neighbor; it means a spirit to take it from him; it means greediness or avarice.

Thus we see how evil the Scriptures declare it to be, and what evil company it keeps, and what an evil meaning is in its very name. Its exceeding sinfulness will also appear when we consider its source. It is the child of unbelief, of worldly mindedness, and of self love. It is based first upon a lack of confidence in God; for if we fully believe in the providential care of God over us every day and hour, we shall be sure that he will provide all that we need, and so cannot see any reason to covet that which he gives to another. Covetousness denies to God the right to distribute his bounties as he will; and therefore, though we covet and rob the goods of our neighbor, and cause him suffering, yet the sin is against God. This is what David meant in the fifty-first Psalm when he said, "Against thee, thee only, have I sinned, and done this evil in thy sight," etc. Covetousness denies that God is all-wise, almighty and good, and refuses to believe that he is our friend. It buffets Jehovah in the face, and declares all his faithful promises to be lies. Again, an underestimate of the things of this life, and an extreme worldly mindedness, incite and arouse covetousness, the world, this present evil world, is all and in all to its sin-bewitched gaze. Another source of covetousness is a Satan-born desire to

excel others of our fellow-men in riches, reputation, honor, power, pomp and ostentation, which is the very reverse of that meek and lowly spirit which becomes creatures and sinners. All these things are condemned in the word of God. An improper fear of want by-and-by, also often characterizes this spirit of covetousness. I say improper fear, because we are bidden not to be careful concerning this, as our Father knows that we have need of all these things. Surely if we may know a thing by the company it keeps, there is not one redeeming trait about covetousness, not one word to be said in its favor, when it fastens upon the things of the world.

Since its sources are so evil, and it is so evil in its own nature, and its associates are so evil, may we not justly conclude that its results must be evil, and only evil, and that continually? It robs God and man. It robs God in that it denies him the honor that is due him; it refuses to trust him or to praise him; it defies human power and wisdom and worldly riches instead of God. When we covet, we do these things. It robs man, in that it is the parent of all theft, and of all slander and lying and cheating. It also robs our fellow men, in that it withholds from the poor and needy that which God has committed to us for them. By reason of it we embezzle the Lord's goods committed to our trust for others, and the voice of our brother's distress cries to God against us. It causes the heart to be hard, and shuts the eyes and ears to every call of distress. It stupefies the conscience, and kills every generous emotion. It leads to sins of omission and commission. It is the first parent of all wars, persecutions, debates and robberies. It fills all our jails, and support all our judges, courts and lawyers. In the house of God it is the chief cause of all

dissensions, coldness and alienations. To love our neighbor as ourself is the law of God; but covetousness loves self first, last, and all the time, and the neighbor's goods rather than himself. It is the rebel of heaven and earth, the deadliest foe of God and man, and the most fearful weapon of the prince of darkness himself. Because of covetousness the poor are hungry and naked and cold and shelterless, often the pastors of churches suffer want, our houses of worship are not made neat and comfortable, and the ways of Zion languish. (Mal. 3: 8-10.) It insinuates its subtle form everywhere, often under the garb of an angel of light, calling itself "prudence," "foresight," "economy," etc. These are all good things, but let us beware of being deceived by this child of the arch-deceiver.

These are some of its outward effects, as regards our relation to others; no less fearful are its effects upon a man's own soul. No one of us, can harbor wrong, or do wrong to others, without it reacting upon ourselves. The covetous man is a poor man. He is poor in his own estimation of his goods, for he thinks he has not all that he needs. And this is to be poor, though his riches can be counted by the million. He is of necessity poor in happiness or contentment. What does the covetous man really have, even of this world? Poor as his neighbor may be, yet if he can say, like Paul, "I have coveted no man's gold or silver," he is happy. He has what his covetous neighbor cannot buy with all his riches. But this is all purely natural, and is as true of the natural as of the spiritual man. The spiritual man who falls under the dominion of a covetous spirit meets with greater loss still. From such a man it cuts off all growth in knowledge, love and peace. It shuts its deluded slave away from all his rightful and blood bought privileges,

both of communion with God and with those who love him. It cannot be otherwise. What child of God is there but that knows that this is true in his own heart? Who has not witnessed its truth in the life of others? Some did run well, whom you and I have known. Where are they now? Afar off, backsliden from God, and alienated from his church. They neither speak of Jesus nor enjoy the theme. They are not dead, but they sleep, and have lain down among the dead. The love of money they have indulged till they have coveted after it, and have pierced themselves through with many sorrows. May God bring such ones back, and heal their backslidings, and remove the covetous spirit. If the soul be filled with covetous practices, it cannot be filled with the love of God. If we seek the friendship of the world, we cannot have the tokens of the friendship of God at the same time. If we trust in uncertain riches, we cannot be sensible of the sustaining power of the everlasting arms at the same time. If we are studying by every craft to increase our worldly wealth, we cannot expect to increase in the true riches. God's bounty felt in the soul will produce riches of literality, not the poverty of covetousness.

"Thou shalt not covet" was one of the first revealed commands; and afterward, through all the pages of inspiration, by precept, warning, reproof and example, God put the seal of his condemnation upon this sin. This same law has he written in the hearts of his willing people, so that they abhor it, and pray to be made free from it.

Since it is such a fearful, God dishonoring sin, ranking in the catalogue with murder, lying, theft and adultery, ought it not in our pulpits to be rebuked, and dealt with in our churches, just as is the case with these other crimes? Ought not those members of churches

who, while equally able with others, yet bear none of the burdens, which therefore fall doubly upon the rest, to be re-proved and rebuked, and dealt with as though they had been guilty of these other crimes? We should start back with horror at the thought of robbing our brother; and yet are we not doing so when we bear none of the expense of the church, while he bears a double share? This is covetousness. May God, for his own name's sake, for the sake of his cause, for our own soul's sake, remove from us this grievous sin. I remain, as ever, your brother in hope of life.

(The late Elder) F. A. CHICK
Reisterstown, Md.
Feb. 18, 1887

OBITUARY

MRS. ROSA WEST GORDY was born May 20, 1871, and passed away at her home on the Ocean City Road near Salisbury, Md., Feb. 26, 1951. She was the daughter of Burton and Hettie West. On Dec. 24, 1890, she was married to Charles F. Gordy who preceded her to the grave. To this union five children were born. Three surviving are Charles B., Ann Arbor, Mich., Herman W., Salisbury, Md., and Mrs. Lawrence Adkins, Salisbury, Md. One child died in infancy and Sister Effie Givans, a member of the Nassaongo Church, died several years ago.

Sister Gordy was baptized by the late Elder T. M. Poulson, of New Church, Va., into the fellowship of the Nassaongo Old School Baptist Church, April 21, 1894. She dearly loved her church, having been a member for about fifty-five years. She will be missed very much by those who knew her. Her home was an open one to her brethren and many friends. She was well versed in the word of God, and the gospel hymns. Most of the hymns she could sing from memory.

In her last days she lived alone part of the time, yet she was not alone as the Lord was with her. A short time before her death she became ill during the night, and as she was alone in the house became dreadfully frightened at the thought that she might die with no one with her. Suddenly the scripture was given her with much comfort that I am not alone, the Lord is here. The writer conducted the funeral service using the above mentioned

scripture. He was assisted by Elder H. M. Bennett, of Mardela Springs, Md. Written by her pastor.

(Elder) D. V. SPANGLER

OBITUARY

SISTER ALICE M. LUPTON, daughter of the late Allen and Abigail Hamilton, was born July 25, 1865, and died Feb. 4, 1951. Surviving are her daughter, Mrs. Lydia L. Taylor of the home, Sea Level, N. C.; three sons: Elmer H. Lupton, Edward M. Lupton, both of Baltimore, Md., and Dr. Charles H. Lupton, Norfolk, Va.; two sisters: Mrs. Mary Etta Taylor and Mrs. Allen Taylor; one brother, Mitchell Hamilton, all of Sea Level; six grandchildren and seven great-grandchildren.

This beloved sister united with the Primitive Baptist church the fourth Saturday in December, 1883. She was a wonderful gift to us all. Often have we enjoyed her conversing on many scriptures. Her faith was abiding in the mercy of God.

What a wonderful God we have that he should highly favor the dear ones left behind with the abiding evidence that their dear ones shall awake in his likeness and shall be forever with the Lord. God knew in mind and purpose his people before they were created or formed, and their names were written in the Book of Life from the foundation of the world. "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."

The funeral services were conducted by our pastor, Elder Eddie Humphrey, and Elder R. W. Gurganus, who preached with much power and sweetness at the home of the deceased. Her mortal body was laid to rest beneath a mound of beautiful flowers in Styron's Cemetery until the blessed time shall come—the glorious coming of the Lord to raise from among the dead those who sleep in him. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? * * * But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Written by the request of Bay Sea Level Church in conference Feb. 24, 1951. One copy to be sent to the **Old Faith Contender**, one to **Signs of the Times**, one recorded on the church book, and one to her family.

(Elder) EDDIE HUMPHREY, Moderator
LULA T. MASON, Church Clerk
NELLIE WILLIAMSON, Asst. Clerk

OBITUARY

EVAN SILAS FRASURE was born at Dowell, Ky., July 30, 1870, and departed this life at Pocatello, Idaho, April 14, 1948, making his stay on earth 77 years, 8 months and 14 days.

Brother Frasure united with the Primitive Baptist church in Kentucky in 1897. Sister Frasure united in 1896. Both were baptized by the late Elder Robinson. Jan. 6, 1888, Brother Frasure and Mrs. Frances Brown were united in holy matrimony. To this union were born the following children: Bert, Mrs. Rosa Howell, Elijah, Mrs. Una Newsom, Mrs. Martha Akers, Mrs. Margaret McColl and John. All of them live near Pocatello, Idaho. Mrs. Mary Bell Hall lives at Amba, Ky., there are sixty-eight grandchildren, ninety great-grandchildren, and one great-great-grandchild. Mrs. Rosa Howell is deceased.

Brother Frasure was a member of the Old Line Predestinarian Primitive Baptist church fifty-four years. He was a great fireside talker, and his was a home for Old Baptists. He loved their sweet Christian fellowship to mingle tears and blend spirits. A good neighbor, good father and husband, loved by all who knew him. Sister Frasure is about eighty. The Frasure clan live close together and are indeed a great people, including in-laws. It was the writer's happy blessing, with Elder A. D. Hughett, to spend a week with this clan in February. We held meetings every night and on Sunday in Sister Frasure's home. It was a heaven below.

Elder A. D. Hughett, Selah, Washington, conducted the funeral service for Brother Frasure, and his peaceful remains were laid to rest in Morland, Idaho.

(Elder) C. H. BYRD

OBITUARY

MRS. NAOMI LEFFERTS ROUNDS passed away suddenly at the home of her son in South Yarmouth, Mass., November 20, 1950. She was born in Southampton, Bucks Co., Pa., Aug. 24, 1881, the youngest of four children and only daughter of George W. and Sarah P. Lefferts. Her three brothers, Howard H., Henry T., and Elder Horace H. Lefferts having pre-deceased her. September 2, 1902, she was married to Edward F. Rounds, of Salisbury, Md., and to this union two sons were born. The eldest son, Paul L. Rounds, passed away several years ago in Honduras, the younger son, E. Stuart Rounds, survives.

On April 4, 1926, she was received into the Old School Baptist Church in New York City, and was baptized the following Sunday by the late Elder R. Lester Dodson. After the pass-

ing of her husband she lived for a number of years in Warwick, N. Y. Later she served as matron of the Primitive Baptist Home in Salisbury, Md., for several years.

Sister Rounds was a lovable person, manifesting a love for the truth as it is in our Lord Jesus Christ, and for all who love Him in sincerity. Her passing is truly a loss to the many who loved her, yet we must say, Thy will be done. It is far better for the blessed in Jesus to depart and be with the Lord. The Ebenezer Church of New York City has suffered a great loss in her passing as well as her family.

Because of the illness of her pastor, the writer was called to officiate at her funeral, reading and commenting on the twenty-third and twenty-fourth Psalms by request. The funeral services were conducted in the Welsh Tract Old School Baptist meeting-house near Newark, Del. Interment in the cemetery adjoining.

(Elder) D. V. SPANGLER

RESOLUTION

WHEREAS, since our meeting last fall, the church has suffered by death the loss of our dear friend and Pastor, ELDER R. LESTER DODSON, and

WHEREAS, his death has plunged our members and friends in deep sorrow, so much so that it seems almost too much for us to start our meetings this spring without his care and guidance, remembering his labor of love among us these many years. We recall his trips to Warwick and Middletown each fourth Sunday, except the winter months, many times when he was not able to make the long journey, therefore be it

RESOLVED, that the Middletown and Wallkill Church record its feeling of grief at the loss of Elder Dodson, bowing in humble submission to God for his removal from the scenes of his earthly labors. We desire to record our thankfulness to God for the gift of him to us, and sorrow not as others having no hope, but believing our departed Pastor has entered into the presence of the dear Savior, and is enjoying the rest that remains to the people of God.

RESOLVED, that a copy of these resolutions be forwarded to Mrs. Dodson, and a copy to the *Signs of the Times* for publication.

Adopted by the Middletown and Wallkill Church, Middletown, N. Y., at their meeting April 22, 1951.

(Elder) A. J. SLAUSON, Moderator
W. D. CHAPMAN, Acting Clerk

Pleasant Valley Primitive Baptist Church, Kingman, Kansas, meets the first Sunday and Saturday before, every second month (Jan., March, etc.) at the home of Sister Verda Machesney, 516 East Ave. C., Kingman, Kans.
(Mrs.) PHEBE CATES, Clerk

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

New Hope Church better known as Lick Creek meets every third Sunday and Saturday before at 11 a. m., five miles north of Dawson Springs, Ky.
R. L. BIGGS, Pastor

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

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every third Sunday at 11 a. m. in the meeting house, 210 E. Madison St. near Calvert.
Q. A. GLADDING

Black Rock Church meets every second Sunday at 11 a. m., Butler, Md. on Falls Road about 20 miles north of Baltimore.
J. D. WOOD, Pastor

Hopewell Old School Baptist Church, Hopewell, N. J. meets every Sunday 10:30 a. m. in the meeting house.

Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.
Meetings every first and third Sundays 11:00 a. m., 1:30 p. m.

Salem Primitive Baptist Church meets each first Sunday, 11 a. m., north end Harrison Ave., Panama City, Fla.
F. A. COLLINS, Pastor

APPOINTMENTS FOR ELDER H. O. NASH AND D. V. SPANGLER

Bush Arbor, Monday night, July 2nd, 7:30 P. M.; Lambs Grove, Tuesday, July 3rd, 11 A. M.; Raleigh, Tuesday night, July 3rd, 7:30 P. M.; Willow Springs, Wednesday, July 4th, 11 A. M.; Roxboro Wednesday night, July 4th, 7:30 P. M.

The Upper Country Line Primitive Baptist Association is appointed to be held with Dan River Church, July 14, 15, and 16, 1951. The church is located about fifteen miles from Reidsville, N. C., on what is known as the Mayfield Road, and about five miles north of Ruffin.

All lovers of the truth are invited.

D. V. SPANGLER (pastor)

Bethlehem Church, Malvern, Ala., meets each second Sunday, 11 a. m.
J. J. COLLINS, Pastor

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

Hopeful Church, Ozark, Ala., meets each fourth Saturday, 11 a. m.
J. J. COLLINS, Pastor

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

Ephesus Primitive Baptist Church meets each first Sunday and Saturday before in Slocomb, Ala., 11 a. m.
E. R. SORRELLS, Pastor

New Hope Primitive Baptist Church, Slocomb, Ala., meets each first Sunday, 11 a. m.
J. J. COLLINS, Pastor

Wrights' Creek Church, Slocomb, Ala., meets each fourth Sunday, 11 a. m.
J. J. COLLINS, Pastor

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

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

Seclusia Old School Baptist Church meets each 4th Sunday at 12812 Williamson, or write A. J. Taylor, 932E Monterey, Pomona, Cal.

Hopewell Predestinarian Baptist Church meets at 10:30 a. m. each second Sunday in American Legion Hall, 1119—21st St., Sacramento, Cal. All lovers of the truth invited.
SETH BYNUM, Pastor
WM. ECHOLS, Clerk
Chowelilla, Cal.

Bethel Church meets every third Sunday and Saturday night before at the home of L. H. Riley, 5265 Ardelle, Stockton, Cal. For information write Elder L. L. WILSON, 2627 North Tulare St., Bakersfield, Cal.

The Old School or Predestinarian Baptists meet for worship on fifth Sundays at 2:30 p. m. second floor Pythian Temple Building, 1012 Ninth St., N. W., Washington, D. C. Elder John D. Wood, Minister. For information write FRANK T. SIMPKINS, Sr., 5214 Harper St., Dillon Park, Washington 19, D. C.

Meetings are held each first Sunday and Saturday before at Little Flock Church, S. W. 29th Ave., and 6th St., Miami, Fla. We extend an invitation to any interested to visit us.
(Mrs.) J. M. FUTCH
7005 S. W. 21st St., Miami, Fla.

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

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3023 Cottage Toll Road, Norfolk, Va.
R. B. DENSON, Pastor

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

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

Bethel Old School Baptist Church, Riffe, Wash., meets every third Sunday, 11 a. m. in the meeting house.
I. F. COLEMAN, Mod.
ROSA COLEMAN, Clerk, Riffe, Wash.

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

Mt. Zion Church, Weslaco, Texas, meets every fourth Sunday at 10:30 a. m. and Saturday before at 11 a. m. at the home of E. B. Ault on Progresso Highway, three and one half miles south of Weslaco.
E. B. AULT, Pastor
BESSIE CHAMBERS, Clerk
Route 1, Box 88, Mission, Tex.

Pleasant Grove Church near Yakima, Washington, meets at 11 a. m. each second Sunday by appointment at the home of one of the members living at Naches, Wash.
A. D. HUGHETT, Pastor
BEATRICE HAAN, Clerk
Star Route, Naches, Wash.

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

Mt. Carmel Church, Coffee Springs, Ala., meets each first Sunday, 11 a. m.
W. A. WILLIAMS, Pastor

Ramah Church, Cottonwood, Ala., meets each third Sunday, 11 a. m.
J. J. COLLINS, Pastor

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

Old Union Primitive Baptist Church meets each Saturday before fourth Sunday, near Dozier, Ala. Harmony Church meets each fourth Sunday at 11 a. m., ten miles S. W. of Fayette, Ala.
H. MATT BROCK, Pastor

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

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

Ebenezer Old School Baptist Church in NEW YORK CITY

Meetings every first and third Sundays at Parkside Hotel, 18 Gramercy Park South, one block east of Fourth Ave. and 20th St., near 23rd St. Sta. Lexington Ave. Subway. Take Elevator to Park Room second floor. 11 A. M.-1:30 P. M.

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

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

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

The Old Orderly Mt. Zion (Cash) Predestinarian Baptist Church meets on Saturday before the fourth Sunday in each month at the home of Bro. J. J. Darnell, Campbell, Texas.
Sister SIMMONS, Clerk

Saints Rest Predestinarian Baptist Church meets first and third Sundays each month 11 a. m. 4614 Sylvester St., Dallas, Texas.
L. D. ROSE and W. W. TAYLOR, Pastors

Fort Worth, Tex., Primitive Baptist Church, 1211 8th Ave., meets first Sunday in each month at 11 a. m. and Saturday at 2 p. m. Take South Summit car to All Saints Hospital, get off and go one block North to meeting house.
C. Y. OSTEEEN, Pastor
W. A. LITTLE, Asst. Pastor

Shepherd Fold Church meets each first Sunday 11 a. m., Saturday before 2:30 p. m. on Little York Highway, 4 miles north of Houston, Texas. One mile east of Highway 76.
W. O. BEENE, Pastor

The original Pilgrim Rest Church of Lawn, Texas, meets every first Sunday and Saturday before at 10:30 a. m.
C. M. HAYGOOD, Pastor
HOWARD EASON, 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.
C. Y. OSTEEEN, Pastor

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a. m. at the home of M. J. Culpepper. Lovers of the truth invited.
E. B. AULT, Pastor

The Old Salem Church of Old School Baptists, 4 miles south from Teague, Texas, meets the first Sunday in each month and Saturday before.
MAGGIE ELMORE, Clerk

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

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 119

ANNAPOLIS, MARYLAND, AUGUST, 1951

No. 8

THE HIGHWAY OF HOLINESS

ISAIAH: 35

There's a glorious, blood-bought highway
Narrow and strait is the road,
The redeemed of the Lord shall walk therein
For Jesus is their abode.

- 2 -

No unclean thing shall go this way
This highway that leads to God,
It is called the Way of Holiness
Which saints in all ages have trod.

- 3 -

This highway is closed to the public
Man hasn't the price to pay,
None but God's chosen have passes
To travel this holy highway.

- 4 -

The Father made this provision
On the merits of His dear Son,
And freely places the sinner there
When the work of grace is begun.

- 5 -

The wayfaring men on this journey
Tho fools, shall not err therein,
For Jesus, Himself, is their shepherd
His blood paid the price for their sin.

- 6 -

This highway is paved with sacrifice
And bloodshed, mingled with gall
And those who travel this heavenly road
May stumble, but never fall.

- 7 -

Their soul is stayed on eternal things
Their hope is anchored above
Their eyes are fixed on their risen Lord
Who redeemed them in wonderful love.

- 8 -

Along this highway are branches
Yielding fruits so rare
Meekness, love, joy and longsuffering
Are some of the fruits they bear.

- 9 -

At the end of this glorious highway
We are told is a county so fair
Where the saints shall see Jesus, their Savior
And be satisfied in Him there.

- 10 -

I love this blood-stained highway
Which saints in all ages have trod
Lord, plant and keep my straying feet
In the road that leads to God.

MILDRED DYKES

EXPERIENCE

DEAR BRETHREN: I have wanted to write my experience but have put it off, thinking it not fit to be classed with the many sweet ones I have read. I cannot remember the date when I felt I needed the help of something to save me from destruction, but I was small. I would wonder how I would ever be saved. It was on my mind when at work or at play. I had never been a really bad girl, but I knew I was not fit for heaven. One day I had strolled off into a field away from anyone. All at once I heard some one call me. I looked around, but could see no one, so I decided I was mistaken. I heard the same voice again, and again looked around, and seeing no one I began to feel bad and uneasy. Then I hear my name called out plainer than before. I started for home in a hurry. I went to mother and asked her if any one had been calling me. She said they had not. I did not tell her about what had happened, but it stayed on my mind and made me fear more than ever. I would be restless at night and could not sleep. I would go to preaching to hear all I could. I went to hear the Primitive Baptists, and it seemed they were the hardest folks I ever heard. I could not understand them at all. I thought their doctrine would never do for a dead sinner like me. I felt like I had to work, and work hard, but did not know how to begin. I loved all their members, and they seemed to love each other better than self.

I went to the Methodist meetings and joined their Sunday School. It seemed that they were more interested in my soul than others. They and the Missionaries could preach so that we who were in the world would understand them. Father would call me his little Methodist, and I thought if I were ever anything I would be a Methodist. Father and mother were both Primitive Baptists, and strong in the faith, but they never tried to make us children be Baptists. When a protracted meeting was held near I would go. When they would call for mourners I could not stay away, and it seemed the more I went the worse I got. I could see my playmates and others go to the altar, and it would not take them long to find their Savior, but I felt that I was doomed and there was no chance for me. So I decided I was one who had sinned against the Holy Ghost and people were losing time praying for me. By this time I was nineteen or twenty years old. I asked Father what sinning against the Holy Ghost was. He said he could not tell me just what it was, but he did not think there were many who had ever committed it. He was a Primitive Baptist preacher, but I would not tell him why I asked that question. I remained in this state of mind until I was twenty-two years old, then I was married. My husband was a Deacon in the Missionary Baptist Church. I went to preaching with him all the time. When they held "big meetings" all the good ladies would come to me and beg me to make a start and let the Lord save me, for I was grieving the Savior, and that he was waiting for me to come home. I did not tell them that I had tried all my life and he would not have me. I began to go again and try, I thought, with all my heart, for I did not know what would become of me. By this time I had one or two little boys, and thought

I was not fit to raise them, that it would be better if I was taken away from them, that they would be better off with their good Christian father than with me. I had tried all I knew how—had every one I could to help me. I would slip out at night and try to pray, but my prayers seemed to go no farther than my lips. All I could say was, have mercy on me and help me. I would have my husband pray for me at night, but all seemed to fail. I felt sure that I was lost, that I was doomed, and hell was waiting for me. I got to where I did not want to go to preaching. I felt too mean to be with any one. That was on my mind day and night.

One day I was at home ironing and the thought came into my mind that the great God of heaven had placed me here and I was his, and he had the right to do with me just as he pleased, that I was helpless as a new born babe, and if he sent me to hell it was just, I was helpless and no one else could help me. It was left to him, I had nowhere else to go. The first thing I noticed, with all these thoughts, and more too, rising up in my mind, I felt the burden had left me, and all my trust was in the Savior and not in mankind. I united with the Missionaries, thinking it would do, for my husband belonged to them, and was a deacon; but he never did ask me to unite with his church, although I knew he would be better pleased. Now I thought my troubles were over. In a year or two my troubles began to come again. I would go to their big meetings and would help them sing, and a few times went up to the mourners and tried to speak to them, but never could say the right words to them. The thoughts kept coming faster and faster, one after another, "who helped you?" How did you get what hope you have? Who led you through the wilderness? With many such thoughts coming up in

front of me I had to drop out and take a back seat. I felt like I was a hypocrite and was betraying the Savior as Judas had done. I thought I would stay in the church and let the other fellow do the work, but that did not last long. The trouble began coming again. I could read my Bible with more understanding than ever before. It did not seem like the same book I had read in Sunday School. It seemed like it was showing me to where I was drifting. I cannot describe my feelings while I was in this church. By this time I had six sweet babies—four boys and two girls. One night I dreamt there was going to be a double burial. We had all gathered around the grave, which was already dug. The preacher was standing there with song book and Bible in his hand. Some one asked, "Where is the corpse?" Some one answered that they had come to life and that we would have no burial this time. When day came all was well and I did not think much about my dream. This same day my sister was going home. She had been here on a visit from Oklahoma. I tried all morning to go to mother's to see her leave, but something kept me from going. After dinner my husband went to Alma with a load of cotton, and I thought I would take the little children and go to his nephew's—it was in sight. I stepped to the door and saw they were gone. I made two or three efforts to leave that day but all failed. In a few minutes I stepped out of the house, but told the little girl, aged four, where I was going and for her to watch the baby. Just as I passed the corner of the house, I heard her crying, "mama, mama," in distress. I turned and saw her coming to meet me, and a blaze was higher than her head and no one near to help me. I cried out, "Lord, what must I do." I ran to her, caught her by her clothes, gave her a quick sling, like a man pop-

ping a whip, and all her clothes tore loose from her except her pants. I picked her up and had a doctor called. She looked up and said to me, "Mama are you going to bury me?" I said, "No you are not burned much," but I knew she was badly burned. Soon the doctor came, and the house was full of men and women. They all told me I had just as well give her up, that she could not live; but I told them she was at the edge of the grave but would not be buried. I did not tell them why I had such strong hopes, although they asked me. I was looking for a newcomer in about four months, and I was uneasy about it, as much so as the one that was burned. Both made it through after all, but it seemed it was to show me that His will was to be done and not mine, that he would work and none could hinder nor stay his hand. As time passed and things kept coming up before me, the more I longed to be out of the Missionary church. I got so sick of it I thought I could not live. I did not want to hear them preach, but still I thought how would it do for me to leave and my husband a deacon. These thoughts would come to me, "Take up your cross and follow me;" "He that is ashamed of me, of him will I be ashamed." "Come out from among them, my people." I wrote the church a letter asking them to take my name off the book for I was not one of them. The first opportunity I offered myself to the Primitive Baptists. I told them part of what I have written and they took me in. I know I love the Baptist Church and her members. I do so much enjoy being among them, though unworthy I feel. I want to live with them, die with them, and be buried by them. If anything be said or sung over my dead body I hope it will be done by the good old Primitive Baptist members and ministers. Some may think I am a

Primitive because my parents were. I do not think so in the least, thought I am thankful that my fore parents were Baptists, for I feel and trust that I am an heir and did inherit the faith and love I have. A sinner saved by grace, if saved at all. Dyer, Ark.

(Mrs.) KATE COTTRELL

* * *

1506 Morning Glory Ave.,
Durham, N. C.

Elder R. W. Rhodes, Lillie, La.

DEAR BROTHER RHODES: Your letter came in due time and was very glad indeed to hear from you again. I notice that you mention being cast down, etc. I feel like I know how to sympathize with you in such a condition, for such has been my condition for four weeks. I awoke from my sleep about 2 o'clock in the morning of Monday after the first Sunday in February crying out, "Lord have mercy," and for about two hours I could not sleep, but did lay on my bed feeling that I was mistaken in what I hope the Lord has done for me. How miserable I was! I felt that surely I had never known anything about a call to the ministry, and even though I had spoken in public, and while doing so, that I had preached a false doctrine. I could not help meditating about the matter, and there were times when I felt that I would never make another public attempt to speak in the name of the Lord. However, when I would get to talking with those I came in contact with about the scriptures, I would find myself making endeavors to vindicate the doctrine of sovereign grace. One day while talking with a man on the subject of religion I felt some power taking hold on me, and the next thing I knew my eyes were dimmed with tears, and there again I found myself standing before him affirming the fact that Jesus Christ came down in this sinful world, not to do his own will but

the will of the Father; and that he fulfilled every jot and tittle of the law, and was finally crucified for sin, because the sins of his people were laid upon him; and while he was on the cross he cried out saying, "Father, forgive them; for they know not what they do." Somehow I felt that this prayer of our dear Lord reached the Father's ears, and that the spirit had now made the application of this truth to me, that I was remembered in that prayer. Once more I found myself rejoicing in the unspeakable gift of God for the dry bones had come forth with the preparation of the Lord, and I felt that I was his, and that he was mine.

But how short was the duration when again I was cast down, and had to go with a bowed head. Yes, lamenting my case as I felt the chilly winds blow upon me. I take it for granted that this is the way of the Lord, the way that he foreordained to bring this poor sinner. It is in the winter season with the ice, so to speak, heavily hanging upon us that we are caused to consider, where we came from, and how we have been brought. We do not bring these seasons upon ourselves, but God who knows best brings them, that we may know how weak and frail we are, and to realize that he is God, and know there is none like him. Unto him we are caused to look, for it is written, "Look unto me, and be ye saved, all the ends of the earth," etc. We like to think of our God as being as high as the heavens and as deep as hell. From hell he has delivered, and when we have soared high upon the wings of his love, we still know that he is higher. It is indeed a consoling thought when we are made to know that wherever we go God is there, and how sweet the thought when he so gently says to his little children, "Lo, I am with you always, even unto the end of the world."

The other day when talking with

some brethren, and feeling all out of joint, and surrounded with darkness, I remembered an experience I had in the year 1918. It was when I thought that I was at death's door. I was exceedingly low with double pneumonia in connection with the "flu." I remember asking my father if he thought I would recover from my sickness. His answer was "the Lord is able." I knew that but I wanted to know what he thought about my case. I asked him a second time what he thought about me recovering. He looked at me, and I noticed that he was choking, and that he was in a strain holding back tears. However, he did answer me, and when he did he said, "We have done all we can." I remember that I was given strength to turn from my right side over on my back, and when I had done so I looked up in the room and asked myself this question, "How will it be on the other side of the river?" O, my soul! Heaven came right down in that room and everything was as light, well, the sun does not give such a light as that was. I told my father how to give out the little possessions I had. I told him who to give this to, and who to give that to. I had in my mind brothers and sisters. As I think of this I know that I certainly must have thought that I was going to leave this world. But how sweet the thought of going to a better home than can ever be found on this earth. It was just a little more than a year past when the Lord in the person of the Holy Ghost visited me and gave me a precious hope of heaven and immortal glory. That hope which he gave me then was sufficient when I was so low down at death's door. That hope is all I have to-day. It has been, and I feel it will ever be, "an anchor of the soul, both sure and steadfast." Thanks to God for this most wonderful hope.

Brother Rhodes, I have said, and I

still say that I do not dread death, but the thing I do dread is what I must endure between here and death. Somehow I cannot help but rely on the promise of our God that he will be with us when we must quit the walks of men; I feel the Lord will be with us when the death angel comes to take our spirit away; that when he does come the Lord will open the curtains of heaven sufficient for us to see our heavenly home. Who will want to remain here in this sinful world with such a view of a home far better? I feel that we get a glimpse of this while we live, and when we do we can say, it is far better to depart and be with the Lord.

I seem to have gotten away from what I first was talking or writing about. However, the words of Jesus must be proven true, "In the world ye shall have tribulation," etc. So while we live we must know something about sorrow, conflicts and trials. The conditionalist will tell us that we must remember that it is written, "be of good cheer." Yes, but the conditionalist cannot make it so, but when the Lord speaks through the medium of the Spirit and says, "be of good cheer; I have overcome the world" right then and not until then are we lifted up in our feelings, and given fresh courage to press on. We then know that he has delivered, and are given faith to believe that he will continue to deliver us through all the toils and trials that he has appointed that we shall endure here in this life. He gives us the treasures of darkness although we would not have it this way. Nature must be crucified and set in the background, and when it is so then cometh forth that which endureth forever—the perfection of the spirit. How true did the poet express it:

"Trials make the promise sweet;
Trials give new life to prayer;

Trials bring me to his feet,
Lay me low, and keep me there."

When we are blest to see, we can say with David, "This is the Lord's doing; it is marvelous in our eyes." And again, "Let the redeemed of the Lord say so," and it is only the redeemed of the Lord that can say it is the truth. They know it, not from reading, but instead they know it from experience. Then having experience, they have hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts.

I hope I have not worried you with my many statements. I had no idea that I would write as much as I have, but take what I have herein stated and consider the poor, unworthy feeling writer, and if it is possible cast the mantle of charity over me. O my soul, how could I get along if it were not for the grace of my brethren which God alone gives them. I want to ever live at their feet. I feel that I can see that the Lord has anointed them, and I love them for this cause. They are, I trust, my kindred, even you my precious brother whom I hold in the highest regard, one who God has called to stand on the walls of Zion to cry unto spiritual Jerusalem, "that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Yes, I love all those who walk meekly before him, and how precious are those who have to bear "the burden of the word of the Lord." May the dear God of our salvation keep us and bless us to "earnestly contend for the faith which was once delivered unto the saints." May I say press on and fight the good fight of faith. The Lord has come and he will come again and make our souls glad, and fill us with the spirit of thanksgiving, and to his name shall be all the praise, honor and glory. Let me quote the language of the servant of God, Moses: "Happy art thou, O

Israel: who is like unto thee, O people saved by the Lord."

Kindly remember me to the many dear and precious brethren, and give my regards to your family. With best wishes to you, and begging that you remember me when at a rich throne of grace. Write me again. The Lord be with you. Your little brother in hope.

(Elder) F. W. RHODES

* * *

Route 1, Box 78, Smithfield, Texas
DEAR BROTHERS: If you will allow such a worm as I to thus address you. I am not gifted by words or by pen to express my poor, lowly feelings. I was reared by good Old Primitive Baptists. My mother and dad would go to church ten or twelve miles by wagon and mules as that was fifty years ago and the only mode of travel. Being small, of course they carried me, and for some unknown reason after I grew up they quit going and of a surety at that tender age no one taught me the way I believe.

When nineteen I married a fine girl and to our union there are two fine boys and they have families of their own. At twenty-one I united with the Missionary Baptist Church. I was scared into it by the religion they preached which is so prevalent to-day and was in the days of old. "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: (the people) whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool:

but while I am coming, another step-peth down before me. Jesus saith unto him, Rise, take up thy bed and walk." Realizing I was with the wrong people I quit going to church. I moved to Ft. Worth, Texas in 1941. It had been many years since I had heard a Primitive Baptist sermon. In 1948, my eldest brother who is an Elder, asked me to go to the Association. I went and was baptized by my oldest brother in the good old faith. I did not have any one to teach me or coax me into that. John 3:8 says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." I feel so unworthy to even try to mix and associate with the good people I have met, but that does not lessen the desire I have to be with them.

I get great comfort and rejoicing in reading the *Signs* which was sent to me by my Elder brother. Reading the good writings and experiences of the dear brethren and sisters of the faith that was delivered to the saints is about all the comfort I get. I feel I have been crucified to the love and lusts of the world for I have no desire to mix and mingle with them.

Wishing, if not in vain, all of the children of God the best in everything that the dear Savior sees fit to give, I am a sinner desiring your prayers. Your lowly brother I hope in Christ.

T. T. REID

2085 East Broadway,
Vancouver, B. C., Canada

SIGNS OF THE TIMES, INC., DEAR BRETHREN: The thought in mind is Zion's joy and the hymn,

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

A back number of the *Signs* has filled

me with joy, a joy which the world cannot take away. Oh, the beautiful letters. I am now reading the fifth one. These writers repeat thoughts and fears which have also been in my mind, and a holy love for Christ's sake reaches out to Zion. Then ere I am aware my cup fills up as I feasted on the light given to Brother H. L. Rogers. I thought of my aged mother just before she died. She had been reading about the resurrection and decided that there is no one who knows what that change is. But oh, how sweet when some light comes shining into our understanding which enables this writer to explain it to us.

Sister Campbell repeats so much which I have experienced from time to time. I believe I once saw her in Ontario. So we reach out in love and joy when the waters of life flow toward us. I appreciate Brother Perdue's inspired view of the pure truth down through the ages, and I know something about Brother Lawson's feeling as he reached eagerly for the *Signs* from the mail box. He expresses my fears and need for the prayers of Zion. Often have I feared about my silent tongue when perhaps I should have been confessing my Savior before the sons of men. I must not get started with all this flowing joy from that river that flows past the city of God with trees on either side, the leaves of which are for the healing of the nations, because I want to copy letters from other people who have been led down into deep waters in Zion. But I must tell you that this very morning the busy world has receded to give place to that shining armour in Ephesians. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the

preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I have before me a hungry, joyful letter from a predestinarian Baptist who loves the *Signs* and repeats that there is nothing else like the church meetings and three day associations. The writer is C. P. Hunter, Route 1, Marion, Ill. The clear view of some light in Zion reminds me of the pure gold and the clear crystal. I must pause with sweet mediation lingering in the midst of Brother Roger's vision and Sister Slusher's humble heaven-born thoughts. I wish I could visit with some one this morning about Christ before Pilate, Paul before Agrippa, the beautiful prayers of Christ, Paul, David, Solomon and so much more than that. I did have a bleak, lonely experience lately but that has left. Humbly,

(Miss) CATHERINE M. DUFFUS

* * *

Cascade, Va.

DEAR BROTHER ROGERS: Your circular letter in the Pocatalico Minutes you sent me was so complete, I can't help wanting to write, and tell you that's exactly what I believe, whatever I am, and ably written, so much so that it was God through you, by His Spirit, that wrote. No man of himself could do this.

Oh! how can it be possible, that so vile a wretched sinner as I, could know the truth, whether spoken or written? Yet it is so. Whether I'm embraced in it or not. I believe in a covenant, and in a covenant-keeping God. Said covenant being held in the annuals of Eternity, between God the Father, God the

Son and God the Holy Ghost, Three in one God. In which great covenant all the whole Church was chosen before the foundation of the world, and the Church was given Christ, and Christ was given the Church, and He was made the Surety for each member of His body, the Church, covenant-bound to safely land each of these chosen ones on the blissful shores of Heaven Eternal some sweet day. Just as the law of our land makes the husband responsible for the debts of his wife, so is Christ responsible to God for His Bride, made of God unto her "Wisdom, righteousness, sanctification and redemption."

Jesus has paid the whole sin-debt. Nothing stands against the Church today, nor ever any more will stand against it, in God's sight, for He sees the Church as She stands in Christ, "Holy and without blame before Him in love" as She shall manifestly stand on that last and final day. Resurrection Morn. With all my very soul, I believe this, Brother Rogers, whether I'm embraced in it or not, it stands forever the truth.

We were not born of earthly parents to become their children but because we *already were* their children. Birth only made it manifest. So it is, Spiritually. Like Elder Hammond said at Elkhorn Association, several years ago. "Brethren, if a child is born in your home, if it ain't your child *before* it's born, I'll swear it ain't afterward!" A blunt expression but undeniably true.

I have not always believed this doctrine, Brothers Rogers. I was a bitter enemy to it once. I can't say I hated the Old Baptist *people*, but I hated the doctrine of Electing Grace. To me, then, it appeared unfair, unjust. Yet, I'd take the Old Baptist papers my Daddy subscribed to (when I got old enough to read) and go off to myself, and read the precious experiences written therein, and cry, feeling "O how good these peo-

ple are, they have a home in Heaven, and I, poor sinner am doomed to hell!" Picture to yourself a poor little boy, who began grieving over his sins when too small and too young to go to natural school. Feeling to be a lone stranger, a homeless one, black sheep of my father's family, and, when old enough to go to school, felt to be one alone, a target for other children to make fun of, and scorn and ridicule. Making all kinds of promises to God, as I wandered in the foothills of the Blue Ridge mountains of Virginia, begging for mercy, and broke every promise I ever made, thus seeming to make my damnation all the more sure, for I had lied to God. How I would dread to see the evening sun go down! Bringing on the dark shadows of night, and I would go to bed, cry myself to sleep many a time, fearful I'd never see the dawning of a new day in this world any more, that hell was my awful doom. Mother or Dad would hear my muffled crying, and would ask, "Layton, what's the matter with you." I'd say, "nothing." Thus lying again. That's how most of my childhood was spent, Brother Rogers. I have been a mourning stranger almost all my days. It used to be the sins I had committed that grieved me. Now it's what I daily commit.

On Sept. 16, 1911, I first saw the light of day in this natural kingdom. On Aug. 4, 1939, I first saw the light of day in the Spiritual Kingdom, I hope, when peace was spoken into my soul by these words coming into my very heart of my soul, in *felt power*. "For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians, 2-8:9.

This is the manifest reason to me, *why* I believe as I do today. For ever since *that* day, I have never feared hell nor satan anymore, and I have had a hope of Heaven Eternal, dating from

Aug. 4, 1939, until now. If I am a child of God, now, I have *always* been one, in His mind and will. My experience is evidence to me. Born again, not to *become* a child, but because I *am* a child of the most High God. This is my hope. I find with the poet.

"Mixtures of joy and sorrow,
I daily do pass through."

One verse reads:

"Sometimes it (hope) grows so
little

I almost lay it by,
Again, it seems sufficient
If I were called to die."

I *know* I'm a sinner by nature and practice. I'm *fearful* I'm a deceived deceiver, and I *hope* I'm a child of God, all at the same time.

Another poet expresses my feelings, as much as possible to be done in this world by mortal words:

"'Tis seldom I can ever see
Myself as I could wish to be;
What I *desire*, I can't attain;
From what I *hate* I can't refrain."

With all my very soul, these words contain a word picture of this poor grieving, mourning soul.

Farewell, lest I weary you.

When driven to your knees by the knowledge you have no where else to go, won't you please try to remember this poor, unworthy sinner?

Humbly submitted in hope.

(Elder) LAYTON WINGFIELD

* * *

Bloomburg, Texas

DEAR SIGNS OF THE TIMES: I am sorry to be late in sending in my subscription. I greatly desire to continue reading the *Signs*. To my understanding it is the best Primitive Baptist paper I ever read. I began reading mother's paper many years ago. It stands firm in that saving grace. God saves his people by sending his spirit of love and great mercy into the hearts and lives of poor sinners

such as I. It is comfort and peace in your heart when you can hear that small voice saying, if God is with you no man can hinder.

I am deeply saddened to know of the passing of Elder Dodson. I never met him in person, but I was drawn to him in that sweet spiritual love God gives his people to love one another. I felt to know him by his writings. They always brought much comfort and peace in my heart and mind. I believe he is at rest and crowned with joy and peace forever.

I am enclosing my remittance for renewal for one year, and the balance to be used to help the *Signs* carry on. I remain a very little sister in that blessed hope in God if included at all.

(Mrs.) MAGGIE SIMMONS

Stella, N. C.

DEAR BRETHERN: I am enclosing remittance to advance my subscription date to 1952. I hope, if it is the Lord's will, that I may be able to take it what time I live here in this world of trouble. I do enjoy reading the *Signs*, and if I know my heart I love the doctrine it sets forth. I am seventy-three years old and have had many troubles and trials, yet I feel the Lord has been good to this poor sinner, and has given me a sweet hope, though at times it seems so little I think I will throw it by, but at other times it seems sufficient if I were called to die. I am so often made to lament and mourn, feeling surely I have never known anything about the goodness of an all wise God, and say if I was one of his little ones surely my troubles and trials would not have been so great. But, dear people of God, when I am made to look over my past life, and see how he has delivered this poor sinner, and am made to know there is no help in man, but only One who could deliver me, then I am made to rejoice in the midst of my troubles. I am made to know that there is a merciful God that

has all power in heaven and earth, and none can say what doest thou great Jehovah for in him is everlasting life.

Oh, if I could only live in honor to his dear name what time I have to spare in this unfriendly world, but

"I find myself out of the way,

My thoughts are often gone astray;

Like one alone I seem to be;

Oh! is there any one like me!

From an unworthy sister.

(Mrs.) NOMA A. RHUE

Route 1, Indian Valley, Va.

DEAR BRETHERN: I received "Showers of Rain" which I enjoyed very much. I also enjoy reading the *Signs of the Times*. I have been a member of the Old School Baptist Church for almost two years. I believed the doctrine as far back as I can remember and longed to be in the church many years before I united, but felt too unworthy to be among God's people. I believe God's will shall be done, and when the right time came I united with the church at Indian Creek, Floyd Co., Va. and was baptized by our pastor, Elder Landon Harris.

The doctrine the Old School Baptists preach is my food and my drink. I was blessed to attend six associations and two union meetings last summer and fall, and heard some wonderful preaching. I feel like God's people are made to sit together in heavenly places in Christ. By their love one for another they are brought together by the will of God and I hope I am one of his little ones. I believe I have an ear to hear and a mind to understand when I hear the truth preached without any effort on my part.

My husband was killed in action in World War II leaving me a widow for six years with three daughters. In my sorrow and trouble, which felt I was unable to bear, the Lord was my only comforter. My husband was a believer of Old Baptist doctrine but not a mem-

ber of the church.

His aunt, Sister Minnie Turman's experience was in the *Signs* of April 1950. She was an invalid for almost twenty years and passed away Dec. 2, 1950. She bore all her sufferings with patience. Elder Golden Harris preached at her home one month before she died. She told me that sermon did her more good than any medicine she could have taken. The week before the meeting she was blessed to sing "Amazing Grace." At her request Elders Golden and Landon Harris preached her funeral at Indian Creek Church. She leaves her husband, Miles Turman, two daughters, four sons, and two granddaughters. Five children preceded her in death. Before she died she remarked that her grave would be covered with flowers and they would be frozen. It was very cold the day she was buried. Her last words were that she wanted to go to her heavenly home. I feel that she is sweetly resting, awaiting the resurrection of the saints where there will be no sorrow or suffering. How wonderful to meet our loved ones, be like our blessed Jesus and be satisfied. To be satisfied is something we do not experience in this world of sin and sorrow except for a few moments at a time. Your little sister in hope.

(Mrs.) EDITH E. TURMAN

* * *

1650 E. Polk Street,
Paris, Texas

Mr. & Mrs. C. E. White,
Winnsboro, Texas

DEAR BROTHER AND SISTER:

In a precious hope of eternal life from God, through our Lord and Saviour Jesus Christ, if indeed it has pleased God to ordain a weak sinful creature like I see myself to be to ever be prepared by the preparation of God's perfect wisdom and mighty power to be a son subject to redemption from sin and everlasting destruction, which

cometh only through the poured-out blood of Jesus Christ, the only name given under Heaven and among men whereby we must be saved:

Being due you an answer to two of your recent letters I feel it my duty to try to answer them as they both brought to me a feeling of sweet fellowship and, I hope, led my mind into some degree of meditation as well as a heartfelt nearness to one of God's highly blessed pilgrims along the way of life.

I hope that God may bless me with the guidance of His spirit that I may not be a burden and annoyance by boring you with my weak and stammering effort.

In St. John 3:14 we find this language: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in Him should not perish but have everlasting life." Now, before we are able to grasp the sum and substance of this scripture or to be able to understand what is under consideration, or how it can come to pass so it will benefit God's humble poor to their comfort and edification it is necessary for us to go to the 21st chapter of Numbers and get the history of why Moses lifted up this serpent which is under consideration in this scripture. We find that Moses was leading the Children of Israel out of the land of bondage to the Land of Promise by way of the Red Sea, and that they had become discouraged and spoke against God and against Moses, their minds having gone back to their life of bondage and to the flesh pots and to the bread which they had eaten to their full. So they murmured against God and against Moses, saying, "Why have you brought us out of Egypt to die in this wilderness? There is no bread, neither is there any water and our soul loatheth this light bread." We will notice this word "Loatheth," meaning extreme dislike, and as we begin to

take a spiritual view of this picture we find the light bread here spoken of to be the heavenly manna which God sent down from Heaven, and we find that the man who stands in the state of nature receiveth not the things of the spirit, for they are not spiritually discerned, neither indeed can be. Also we see these people as National Israel and as a whole represent the whole Adamic generation before the Gospel Covenant or the new birth, and who, on this journey, were under the covenant God made with Moses for the Children of Israel, which covenant is referred to as the Mosaic Law and served as a school master to bring God's children unto Grace, but had not the power to give them eternal life by their complying with its conditions.

So when they had murmured against God and Moses the Lord sent fiery serpents among the people and they bit the people and much people of Israel died. Now, we will notice it does not say all the people were bitten, neither does it say all the people died. Notice the language as spoken in Numbers 21:7 and see who this language represents. I believe it will have a familiar tone or sound to any of God's humble poor who have been called out of the Land of Darkness into God's marvelous light. When they have received life to move and feel, sight to see, and hearing to hear through being an infant of spiritual life and able to survive only on the sincere milk of the word, and they come forth confessing their sins and showing a desire to seek knowledge and help from mother, father, brother, or sister, or from the nearest and dearest friend on earth in whom they can put confidence, what do they say? Just as the Children of Israel in Numbers 21:7—"Therefore the people came to Moses and said: we have sinned against the Lord and against thee. Pray unto the

Lord that he take away these serpents from us." Is not this the desire of all of God's little ones when they come forth repenting and confessing their sins, not realizing from whence deliverance comes?

"And Moses prayed for the people." We feel here that Moses stands as a figure of our Lord and Saviour Jesus Christ, as he is the mediator between God and His people. "And the Lord said unto Moses, make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten when he looketh upon it shall live" (Num. 21:8). So often we hear this scripture spoken of with the application thereof "Look and Live" and with the interpretation that all who desired by the will of the mind of man could look and receive life. Now, let me ask this question: even in those days of Moses where did this power of life lay? Was it in the serpent of brass which Moses made at the command of God, by which life was sustained for those who were bitten; that is, those who stand in the curse of sin? We notice in Numbers 21:6 where much people of Israel (I believe this means National Israel) died before Israel was brought to her knees and came forth confessing her sins and asking for prayer by Moses that these serpents be removed from among them and before the remedy for sin, that is, the remedy for the serpent bite, was ordered by God and before the serpent was raised up on the pole. Now dear ones, God being all wise and all powerful and declaring that He doeth all things after the counsel of His own will, why did these people of Israel die? We must admit that God, being the source of all life, both natural and spiritual, and that neither can come from any other source other than from the great Fountain Head, God, that the power of life

demonstrated in those days through the brazen brass serpent must have come to them by the power of God manifest through the brazen serpent.

Again we will notice that only those who were bitten by the serpent had access to look upon the serpent and live. This brings to our mind the scripture which says: "Come unto me all ye who are weary and heavy laden and I will give you rest (this being the language of Christ): take my yoke upon you and learn of me, for I am meek and lowly in heart and I will give you rest." To whom is this spoken? Is it the whole world (or the whole nation of Israel)? No, it is only to those who are weary and heavy laden, to those who have been made alive to see their sins and to mourn over or because of them and them that are burdened because they see no way of escape from destruction: those people who died of the serpent bite in the wilderness from the journey from Egypt to the Promised Land which flowed with milk and honey, died only a natural death and so beautifully typifies the class of people known as the children of wrath, or the non-elect, or children of the Evil One, who, though being alive naturally, still stand in the region of darkness, not having been called out of darkness into the marvelous light and liberty of God.

Again we have this scripture: "Death reigned from Adam to Moses, even over those who sinned not after the simultitude of Adam's transgression." I do not understand that any of God's chosen generation ever died a death from or to loose eternal life, because God ordained his only begotten son to stand before the foundation of the world as though He were a lamb already slain for the sins of his people. Christ tells us that no man can come unto Him except the Father who sent me draw him. We again see God's power here mani-

festated through the brazen brass serpent, yet it was not the life FROM the serpent but from God THROUGH the serpent.

In St. John 10:9 Christ tells us he is the door. "By me, if any man enter in he shall be saved and go in and out and find pasture." St. John 5:30-31—"I can of my own self do nothing." "I hear; I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself my witness is not true." Therefore we see the power being manifested from God through His dear Son.

Again we hear Christ saying the Father gave Him power to give eternal life to as many as the Father hath given Him. Our mind again goes back to the brass serpent which Moses made and which the people of Israel looked upon according to the command of God that life might be saved or that they might continue to live, which so beautifully figuerates that eternal life which God ordained before time that it should not come to an end but be everlasting.

Now, what became of that brazen brass serpent? And why? In II Kings 18:4 we read that when King Hezekiah, a righteous king, had come into reign, and here I quote: "He removed the high places, and break the images, and cut down the groves, and break in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it (the serpent) and he called it Nehushton (which is translated, a piece of brass)". So we see that the children of Israel had gone off into idolotry and false worship, in that they were worshipping things which had not life, knowledge, or life-giving power and had not been given to see God's marvelous light but were still sitting in the shadow of death and in the region of darkness.

In I Cor. 13:1 Paul, in speaking to the Corinthian brethren says: "Though I speak with the tongues of men and of Angels and have not charity, I am become as sounding brass or a tinkling cymbol." As we understand Paul's language here, without charity, which is necessary to possess the love and spirit of God, and without the presence of God's spirit and love it is impossible to serve God and to please Him. So then we are dead to spiritual life and things and therefore we become as sounding brass or tinkling cymbols because we have not the power of God working through us. Again we see this brazen serpent in its day of originization or the time it was made and raised on a pole to be used in the type of religious worship common in that time and circumstances has been referred to as an example of our Lord and Saviour Jesus Christ, and points to the broken body of our Lord who, according to God's ordination before the world was must be broken on the cross to pour out His blood to supply the fountain which washes white the souls of the entire blood-bought host of God, and whose body, after He had conquered all the foes that God had ordained should be conquered, even death being the last foe, should be put under His feet, and being raised by the spirit of God, who raised Him up, came forth victorious over all, and should ascend to sit at the right hand of God the Father to make intercession for the saints unto the Father until the time when He shall come to receive the whole blood-washed host of saints and present them unto the Father. I hope I feel so glad that the salvation of man does not depend upon the weak, feeble conditions which man can perform.

Just a weak, unworthy sinner saved by God's Grace if at all.

(Elder) S. O. TATUM

ORDINATION OF A DEACON

MINUTES OF THE PRESBYTERY

Pursuant to the call, heretofore sent out, by New Hope Church for a Presbytery to be organized on the above date for the purpose of the ordination of Brother Ed Chandler to the office of Deacon of New Hope Church the following Elders and Deacons to wit: Elders R. W. Rhodes, John Lee Smith, John T. Everitt and W. A. Speer; Deacons T. J. Smith, S. J. Slaughter, L. S. Hill, W. J. Pilgreen, M. F. Smith, and Hilton Goodwin, met and organized themselves into a Presbytery by electing Elder R. W. Rhodes as Moderator and W. A. Speer as Clerk. Brother John L. Smith was appointed as spokesman for the Church. Whereupon said spokesman then presented Brother Ed Chandler to the Presbytery. After due examination of Brother Ed Chandler as to deportment, qualifications and evidence of God's gift to him as a Deacon to the satisfaction of the Presbytery, the Presbytery proceeded to ordain him as follows:

The Presbytery selected Elder John T. Everitt to word the prayer and Elder R. W. Rhodes to deliver the charge. Then proceeded with the laying on of hands of the Presbytery and in prayer by Elder John T. Everitt and the delivery of the charge of Elder R. W. Rhodes.

Then the Presbytery returned Deacon Ed Chandler to the Church as a duly ordained Deacon and commend him to all orderly and orthodox Primitive Baptist as being sound in doctrine, careful in deportment and humble in the display of God's gift to the office of Deacon.

The right hand of fellowship was given Deacon Ed Chandler by the members of the Presbytery, New Hope Church and other Brethren, Sisters and friends.

These minutes of the proceedings

were then read and approved, and the Presbytery having finished the duties called upon to perform was dismissed in order with prayer by Elder John Lee Smith.

* * *

ORDINATION OF A DEACON MINUTES OF THE PRESBYTERY

Pursuant to the call, heretofore sent out, by Rehobeth Church for a Presbytery to be organized on the 6th day of May, 1951, for the purpose of the ordination of Brother A. L. Rowell to the office of Deacon of Rehobeth Church, and the call was further made that for the convenience of all concerned it was by motion, second and unanimous approval in Conference at Rehobeth Church on Sunday, April 8th, 1951, directing that said Presbytery be organized and held at New Hope Church in South Ouachita Association, thereupon the following Elders and Deacons to-wit: Elders R. W. Rhodes, John Lee Smith, John T. Everitt and W. A. Speer; Deacons T. J. Smith, S. J. Slaughter, L. S. Hill, W. J. Pilgreen, M. F. Smith, and Hilton Goodwin, met at said time and place and organized themselves into a Presbytery by electing Elder R. W. Rhodes as Moderator and W. A. Speer as Clerk. Brother Hilton Goodwin was appointed as spokesman for the Church. Whereupon said spokesman then presented Brother A. L. Rowell to the Presbytery. After due examination of Brother A. L. Rowell as to deportment, qualifications and evidence of God's gift to him as a Deacon to the satisfaction of the Presbytery, the Presbytery proceeded to ordain him as follows:

The Presbytery selected Elder John T. Everitt to word the prayer and Elder R. W. Rhodes to deliver the charge, and proceeded with the laying on of hands of the Presbytery and in prayer by said Elder John T. Everitt and the de-

livery of the charge by Elder R. W. Rhodes.

Then the Presbytery returned Deacon A. L. Rowell to the Church as a duly ordained Deacon and commend him to all orderly and orthodox Primitive Baptist as being sound in doctrine, careful in deportment and humble in the display of God's gift to the office of Deacon.

The right hand of fellowship was given Deacon A. L. Rowell by the members of the Presbytery, Rehobeth Church and other Brethren, Sisters and friends.

These minutes of the proceedings were then read and approved, and the Presbytery having finished the duties called upon to perform was dismissed in order with prayer by Elder John Lee Smith.

(Elder) R. W. RHODES, *Moderator*

(Elder) W. A. SPEER, *Clerk*

* * *

ENDOWMENT FUND

Some time back a reader of the *Signs* suggested that an endowment fund be set up by the *Signs of the Times*. The party who made the suggestion was not a member, but a very good friend, and we approve of the suggestion, believing it to be one of the ways a fund can be built up through the years to help send the paper to those not able to pay for it.

There are several ways this fund can be contributed to:

By a direct gift to the fund for your self; by a gift in memory of some loved one who loved the paper, and by leaving something in your will to the paper for this fund. In what better way could you dispose of part of what the Lord has given you than by leaving a part to help carry on the work of our family paper.

ENDOWMENT FUND:

Miss B. R. Fox, N. J., \$100.00 in memory of her mother, Mrs. Ella M. Fox.

EDITORIALS

ANNAPOLIS, MD.

AUGUST, 1951

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EDITORIAL

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. 1st.

John Verse I.

According to the word of divine truth the evidence of the new birth in the heart of a person is evidenced by two things; believing that Jesus is the Christ, and a manifest love for God, and the children of God. These two things are clearly set forth in the scriptures and are closely related one with the other. One cannot be a believer and not love God. Neither can one love God, and his children, and not be a believer. We cannot consider one without the other for they are manifest by the spirit.

Let us notice closely the reading of the text. It does not say that whosoever believeth that Jesus was the one to come, but whosoever believeth that Jesus is the Christ, is born of God. There is a difference in believing in

Jesus, and believing he was the Christ. To believe he was the Christ one must be favored to see him as the anointed of God, the one who was full of Grace and truth.

There never seemed to be much disputing about the word Jesus. It was given to him before he was born. An angel appeared to Joseph telling him not to be afraid to take the Virgin Mary as his wife, for that which was conceived in her was of the Holy Ghost; that she would bring forth a son, and his name would be called Jesus, because he would save his people from their sins. When he was born this name seemed acceptable to the Jews, his own nation. To accept him as the Christ was another matter.

The name Jesus means Jehovah, saviour, the one able to save. The word Christ means anointed, the Messiah, the promised one and the one that was willing to save.

Jesus Christ appears in the prophecies as the one both able and willing to save. If the word Jesus could have perfectly described him he would not have been also called Christ. One could be able to save a person and yet have no desire to do so. Also one might desire to accomplish something and still not have the power to do it. Jesus as the Christ manifested both a willingness to save, and the power to accomplish his desire. It was his delight to do the will of him that sent him. "I delight to do thy will O, God." For the joy set before him he endure the cross, despising shame, and is set down at the right hand of the throne of God.

In John 15-11 Jesus says "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. Jesus desired that his followers might have some knowledge of his joy in saving them, and as his joy remains in us so our joy is full.

If one should give us a precious gift and we had no knowledge of the great love of the giver, and the joy they received in the giving there would be something lacking. So it is in Salvation. Much of the joy of salvation comes from the knowledge of the great love he had for us, and the offering of himself without spot to God for us that we through him might live.

When Jesus went forth to be taken to be crucified He went forth to meet His enemies. He never drew back, but when the enemy told Him that they were looking for Jesus, he said "I am he." Here we see that his sacrifice required a cup of suffering he was ready to drink it. No wonder it is said that in him we have peace; through the knowledge of him as the Christ.

David as a type of Christ offered to fight the battle for his brethren when they faced the giant Goliath. They did not send for him, yet the love he had for them caused him to offer to battle their enemy who had challenged the armies of the living God. In offering of his own accord to fight their battle he was a symbol of Christ in his willingness to save. When he slew him, and cut off his head with his own sword he appears as the promised one who was able to save.

Solomon in his desire to build the temple as a type of the Church shows the willingness of Jesus Christ to save his heart's delight. I will build my church says the saviour. In the erection of the building without the sound of an iron tool being heard shows Jesus as the one able to bring the timber, and erect the temple.

Where Jesus Christ was presented in the Old Testament by type he is the fullness of all the needs of his people. In the life of Solomon as a type he is presented as the wisest of all; in his riches as being rich in mercy. Job is

the patient sufferer, and Sampson as the one who slew his enemies in his death. This not only presents him as the willing one, but one who was able to save; who overcame and destroyed his enemies so far as their power to destroy one of his little ones.

In pointing out one born to God, and the evidence of it the apostle shows that one is not just a believer in Jesus, but he must believe that Jesus is the Christ; That he has all power in heaven, and in earth and the work of salvation was a work of Joy.

The Jews as a nation looked for a Messiah to come, and the spirit of Jesus in the prophets signified his suffering, and the Glory that would follow. Yet it was an earthly looking, and the desire for an earthly glory. When he appears as the humble carpenter's son; telling them that the foxes had holes and the birds of the air nests, but the son of man had no place to lay his head they were disappointed in him. He to them had no resemblance of the Christ they looked for.

What a wonderful blessing to you, as subjects of God's Grace to see him as the Christ. He is the chiefest among ten thousand, and one altogether lovely. The Joy of Salvation is imparted to you by his spirit. For joy he sold all that he had and bought the field for the pearl that was in it. The pearl is of great price; the blood of him who died that we might live. How glad we are that he is described as the one anointed to preach good tidings unto the meek; to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prisons to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that

they may be called trees of righteousness, the planting of the Lord, that he might be glorified.

My beloved friends if the experiences of the one benefitted, and described above apply to you, he has said "come unto me all you that labor, and I will give you rest." He bids you come boldly to the throne of Grace to obtain mercy, and find grace to help, and you can only come as you are given to believe that Jesus is the Christ.

D. V. S.

State Road, Delaware
August 2, 1881

BROTHER BEEBE:

I have been requested to write something for your columns on the subject of the Sabbath day; or, I may suppose what is desired is, how far the obligations of the old Jewish Sabbath are binding upon Christians under the gospel dispensation. The subject has been written upon, discussed through the columns of the *Signs*, preached on and talked over, until I suppose all Old School Baptists were thoroughly posted and of one mind.

As the term Sabbath was first used to designate days and times set apart for observance by the Israelites of old, and always used in reference to those days and times, we of course must understand the term in that sense, as it was understood, and as those days were to be kept by the Israelites. When people talk about keeping the Sabbath, and enjoin the press on each other this keeping of the Sabbath in these days, we have nothing else to go to to find what is intended, and what this keeping of the Sabbath is, but to the law given to that people. To all readers who are not read up on this subject, and have been more or less in doubt as to whether the obligations of the Jewish Sabbath continued binding upon New Testament saints, I would call attention first to

the fact that no Sabbath day was observed, or commanded to be observed, before it was given to Israel. Neither Enoch, nor Noah, nor Abraham, nor Job, mention anything of a Sabbath day. Not only is there no mention anywhere from Adam to Moses, either among the sons of God or the sons of men, of a Sabbath day, but from Moses to Christ we do not find such a day known or observed by any nation or people on earth except Israel; neither do we find among all the list of their crimes, and the judgments upon them (the nations of the earth), any mention of Sabbath breaking. We have then the Sabbath definitely located, both as to time and place, and it need not to be difficult to fix both its character and design. This cannot be better done than it is done by the pen of inspiration, and by the word of him who appointed the days and years, and himself declared the design of their appointment. "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the seventh day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Ex. 31:13, 15-17. It will be seen that this setting apart of the seventh day was not a day of worship or of assembling together, but simply of abstaining from all manner of work, and devoting the time to absolute rest. As a sign, the observance of certain days and times as seasons of rest showed that the Lord had sanctified them in giving them rest from the bondage and servitude of Egypt; and

as a memorial of their deliverance these Sabbaths were instituted, and enjoined to be observed throughout their generations. It was not a question, in this observance of the Sabbath day, as to the amount or kind of work, but whether it was work at all. As its observance was rest, any kind of work, even the most trifling or the most benevolent, was a violation of it. In the mere matter of resting, abstaining from all exercise whatever, it might seem difficult to see any worship or religious service about it; but as a memorial of what the Lord had done for them, and a perpetual thank offering, we can see the design and force of it. If it was a perfect rest that the Lord had given them, the picture or memorial must present it perfect, and the least particle of work would mar its beauty, and spot and destroy the perfection of it. The Lord is jealous for his name's sake, and for his own honor and glory; but he needs nothing at the hands of his creatures. It is for their sakes, and not for his own, as they can be benefitted by it as he cannot, that it is enjoined upon them. His goodness and faithfulness to them were such that there was always comfort and profit to them in the remembrance of them. But such is the legal bent of the minds of men, that even the seasons of rest and of feasting appointed unto that people each of them memorials of some great display of the love and faithfulness of God to them, became in their hands a mere round of unmeaning legal duties, constituting a bondage only less galling than that from which they had been delivered. In this view of the subject, of what possible interest, or to what possible profit could these Sabbath days, or these Jewish feast, be to any other people? What would the feast of the passover be to Moabites or Assyrians, or to any other people except those who had experi-

enced what they represented? We need not wonder that there was a vail upon the heart of national Israel, and that they could not see the design and emblematic character of those sanctified days and times; for with all the light of the New Testament dispensation there are multitudes now upon whose heart the same evil remains untaken away. How unsparingly the apostle denounced the Galatian brethren, for that they had got to observing days and times as a religious service. After that Christ has come, as the end of all the law and the prophets, and brought to everlasting righteousness, we would suppose that those who had faith in him would not feel any need to go back and dig up out of the law some religious duties. Keeping the Sabbath day is one of the most common phrases among religious people in this day that I could name. It is a prominent theme of pulpit discourse and of Sunday School teaching. Not only is the observance of the Sabbath day enjoined as a Christian duty, but its very strict and rigid observance seems in the estimation of multitudes of religious people to constitute a prominent, if not the most important, part of their religion. Have so many people failed utterly to understand that Christ is the end of the law? Or is it because Christ has not become the end of the law to them? You that desire to be under the law, do you hear what the law saith? If the Jewish Sabbath is binding at all upon disciples, it is binding just as it was originally given. No fire was allowed to be kindled, no victuals cooked, no horses or oxen driven, but men, women and servants, as well as beasts, were to rest. The penalty for violation was death. Every seventh day and every seventh year was to be so observed. Who among all the advocates of Sabbath keeping but have broken God's holy Sabbath? Who but

has incurred the penalty? Have they not all made void the law through their traditions, or rather, perhaps I should say substituted their own traditions for the law? Instead of keeping the seventh day, and resting from all their works, they substitute a different day, and make all imaginable uses of it, engaging in a multitude of works and duties, such as they deem to be charitable or benevolent, or such as necessity or mercy might seem to require, and call this keeping the Sabbath. Without meaning to say a word to the disparagement of any commendable action that may be done on the first day of the week, or on any other day, it cannot consistently be claimed that in this way the Jewish Sabbath is kept.

From what I have already written it will be understood that I believe the Jewish Sabbath, and all obligations to observe it as such, have passed away, with all the feasts, sacrifices, and other ceremonials of that dispensation. As Israel was a typical people, so they were also carnal or temporal people; and the deliverances wrought for them, and the blessings and gifts conferred upon them, were all temporal, but they typified and looked forward to spiritual things. So the celebration of those temporal blessings and deliverances looked backward in acknowledgment and gratitude, and forward in faith and hope, God having reserved better things for Israel under the gospel. If they had spiritual understanding, they might look through the shadow to the substance, and from carnal to spiritual things. To those who know what it is to labor and be heavy laden, it must come, I think, as a welcome idea, that the Lord has provided a rest for his people. Redemption work is finished, the curse is borne, the law is fulfilled and satisfied, and all that was against them and contrary to them is taken out

of the way. So "we which have believed do enter into rest." And the rest is a perfect one. No works left unfinished, but all done. "His rest is glorious." The finishing of the works of creation, and the everlasting and unbroken rest from creation work, is but a type or illustration of the work of salvation which the Lord should finish for his people. So "He that is entered into his rest hath ceased from his own works, as God did from his. Whoso believes in Christ as a Savior must necessarily enter into rest. If we do not believe in him as he is, we do not believe in him at all. We have not known him. Those who act upon tradition are not apt to examine the word to see what it teaches. But those who go to the word for instruction will find nothing in the preaching of Christ or the apostles in regard to keeping a Sabbath day. Never once are they taught to observe the seventh day, or the first day, or any other day as a Sabbath; neither in all the letters to the churches, nor throughout the acts of the apostles, do we find an instance of admonition or reproof touching the observance of a Sabbath day. Once in the New Testament do we find the term *Lord's day*, but I have no idea that any particular day of the week is intended by that term. It was a day that the presence and favor of the Lord had made. What, then, some will inquire, are Christians not required to keep any Sabbath? O yes; Christians keep Sabbath all the time. Their day of rest *remains* to them; and it must remain, because it remains that the work is finished. And they who believe in a finished salvation must continue to enjoy rest. Those who violate and desecrate the Sabbath are those who have not ceased from their own works, but insist on conditions and other works to be performed on the holy Sabbath of rest that God hath appointed for his

people. He heard their groaning and saw their affliction by reason of the hard bondage wherewith they were made to serve, and came down to deliver them. The apostle speaks of their "coming together on the first day of the week"; and this seems to have been their practice from the first, as it belonged to the gospel order to meet at stated times for worship. But he did not tell them they must meet together on that day, or that the first was any better or more suitable than any other day. As Christ had risen and opened the gates of paradise on the first day of the week, assembling together on that day ever afterward was like bringing an offering of the first fruits. Nevertheless, they were "daily in the temple," etc.

The attentive reader will readily understand that the assembling together of those that love and fear God, to worship him and show forth his praise, is an entirely and different thing from the mere observance of stated days of rest. While we hold to keeping inviolate perpetual Sabbath, holy unto the Lord, we do not expect to make the days on which we meet for worship any more holy or sacred than they already are. If we do not observe the day to the Lord, our observance of it is vain. Now, if any readers should fail to appreciate this view of the subject, I would inquire of them, What can you see in merely abstaining from work and sitting still in your houses? Can you see anything of devotion or spiritual profit in it? Is it not rather work than rest, a round of religious duties and services, that constitutes the charm of the traditional Sabbath? Are not those who so fondly hug the idea of a Sabbath day to themselves, and are so zealous of its observance, giving evidence that they are building upon these and other duties, and making a savior of them?

One inquiry more. What religious duty or service can you see in the restriction in regard to the fabric of your garments? Israel might not mix the fabrics, as linen and woolen. Do we know that this literal injunction upon Israel is one of perpetual obligation upon us? Not that God takes care in regard to our literal garments, or the teams we drive to the place; but his righteousness must not be mixed with creature works, and the faith of his people must be a pure, unmixed faith. The Lord requires the whole heart, and all the law and the prophets are fulfilled in that faith that recognizes its obligations to God and loves him supremely. As the first day of the week has so generally been adopted by the churches as a day to assemble together for worship, I think it is well that the governments have generally set apart this day to preserve the worshippers from interruption and annoyance by the busy, working crowd, whose chief concern is for the things of this life only.

(The late Elder) E. RITTENHOUSE

SPECIAL MEETING

The Border Union Churches of Idaho and Western Oregon will hold their union meeting the 4th Sunday in August, the Friday and Saturday before. All preaching brethren and members of our faith and order and all visitors are welcomed.

The meeting will be held with the Salem Church located at Weiser, Idaho, on East Park St.

(Elder) R. R. WOLF, *Moderator*
MRS. A. L. TURNIDGE, C.C.

* * *

INDIGENTS

J. E. Lemons, Tenn., \$1.00; J. A. Johnson, Tenn., \$1.00; Mrs. W. N. Green, Okla., .75; H. Bailey, Del., \$2.00; Mrs. M. Finch, N. Y., \$2.00; G. Sears, O., \$1.00; Mrs. Annais Hastings, Md., \$5.00; Miss Gertrude Secor, N. Y., \$10.00; D. W. Holland, Md., \$2.00; Robert D. McDough, Ala., \$3.00; Sherman Buckner, Mo., \$2.00.

ASSOCIATION NOTICE

The annual meeting of the Lexington-Roxbury Association will be held at the Old School Baptist meeting house in Halcottville, Delaware County, New York on Wednesday and Thursday, September 12th and 13th, 1951. All lovers of the truth are cordially invited to meet with us. The services will open Wednesday morning at 10:30 daylight saving time. Those who arrive on Tuesday afternoon, unless previous arrangements have been made otherwise, will meet at the Grange Hall in Halcottville near the post office where supper will be served and arrangements made for the entertainment of the guests. Those who come Wednesday morning will go directly to the meeting house. It will be greatly appreciated if those planning to attend the Association will notify Mrs. Prudence Hinkley, Halcottville, New York. The village of Halcottville is on the Catskill Mountain branch of the New York Central railroad and there are bus connections with Halcottville from Kingston, Oneonta, and Margaretville.

ARNOLD H. BELLOWS, *Moderator*

The annual meeting of the Brookfield Old School Baptist Church of Slate Hill, Orange County, New York, will be held on Friday, August 24, 1951 before the fourth Sunday of that month. The meeting will start at 10:30 A.M. daylight saving time. All members and friends are invited to attend at this historic old meeting house.

WILLIAM D. CHAPMAN, *Clerk*

* * *

OBITUARY

With a felt sense of my own weakness I make the feeble attempt to write of the life and death of our dear Sister in Christ, MRS. MALINDA MAE (SPEARS) BIRD. The subject of this notice was born Nov. 13, 1887, and departed this life Jan. 31, 1951, making her stay on earth 63 years, 2 months and 18 days. She was united in marriage to Joseph

Addison Bird, Aug. 19, 1905. To this union were born twelve children, four sons and eight daughters. One son, Kenneth, preceded her in death several years ago. She leaves to mourn, her husband, Joseph Addison Bird, Route 3, Hurricane, W. Va.; three sons, Everett and Clyde, Hurricane, W. Va., Willard of Nitro, W. Va.; eight daughters, Mrs. Elizabeth Johnson, Mrs. Mrytle McCallister, Mrs. Lena Mae Johnson, Mrs. Mary Thornton, Hurricane, W. Va., Mrs. Lottie Edwards, Mrs. Ida Edwards, St. Albans, W. Va., Mrs. Violet Bird, Huntington, W. Va., and Mrs. Selma Bird, Culloden, W. Va.; one brother, Ward Spears; three half-brothers, Wilson Spears, Alfonso Walls, and Otto Walls; one sister, Nona Walls; thirty-seven grandchildren and two great-grandchildren; the church, the neighborhood and a host of relatives and friends. We grieve not as those who have no hope, we feel in our very heart for her to die was gain.

To rightly chronicle the life of this dear sister in Christ would be beyond my limited ability. Sister Bird was quiet, unassuming in her manner and beloved by all who knew her. She was not given to idle or foolish talk, still she had a very pleasant and loving personality. She was a neighbor indeed, and a mother in the neighborhood. She united with the Providence Primitive Baptist Church, April 23, 1933, and was baptized by the unworthy writer of this sketch May 28, 1933. She was one of the first to whom I administered the holy ordinance of baptism, and the baptismal scene is as fresh in my memory as if it had been but yesterday. It is quite indescribable as I recall in memory my feelings, as I led this humble saint of God into and immersed her in the grave of baptism, and witnessed the seal, as it were, of God's good pleasure in the serene and peaceful expression radiating her face as I raised her up from the water.

She was faithful in all things to the church, always filling her seat when not providentially hindered. I wish to say this, as one who humbly tried to serve as her pastor, that she was to me one of the rare jewels of the Lord; one blessed with deep spiritual discernment and understanding of the deep things of God; her rejoicing was great under the sound of the preached word. Often under my feeble ministerial labor (when the gracious Lord was pleased to manifest the letting down of his holy land in the turning of his hand unto the little ones in the power of the Holy Spirit) have I see her countenance radiate and shine like a polished diamond. I feel, if indeed I have a calling of God, that my God who is husband and head was pleased to set this humble mother in Israel to be a very blessing to me, as it were, in the upholding of my feeble hands, and faith answering to faith in the

strengthening of my feeble knees in this holy calling. Her convictions and love for the doctrine of truth was deep indeed. Salvation by grace was the theme of her song, the joy of her heart and the boast of her tongue. Jesus blood and righteousness was her bread of life, and the manna to the inner man of her heart.

She had been in failing health for several years, but the end came quite unexpectedly being smitten with a cerebral hemorrhage or stroke from which she never recovered, but thanks be to Thy name O God, it was Thy manifest good pleasure to spare her from long hours of suffering. She died in the full triumph of a living faith. The funeral was conducted in the church-house (the place where she loved so well to attend) by the unworthy writer, her pastor. I used as a text 2 Tim. 4:7-8 and Rev. 14:13 with an humble desire possessing my soul to try to speak words of comfort to the bereaved family and friends, feeling some weight of assurance that what I said in much weakness was the very doctrine our dear sister wholeheartedly believed. With very bad roads and inclement weather there was a large attendance attesting to the high esteem in which she was held. The floral offerings were beautiful. Her earthly remains were laid to rest in the family burying ground not far distant from the old church-house. May God reconcile the bereaved family. Written by request.

(Elder) H. J. BIRD

OBITUARY

BROTHER THOMAS WILSON BOWERS was born to John and Nancy Bowers Feb. 17, 1874 in Leon Co., Jewett, Texas. Departed this life April 22, 1951, making his stay on earth 77 years, 2 months and 5 days. He suffered a paralytic stroke on April 17th from which he never regained consciousness.

He was married to Ida Jane Yarborough Oct. 24, 1897. To this union were born seven children. Two have preceded their father in death. Those remaining are Wilson, Harvey, Radford and Mrs. E. M. Barnes, Levelland, Texas and Mrs. Berford Badgett, Canon City, Colorado.

Brother Bowers joined the Old School Baptist Church at the age of 16 years. Was baptized by his uncle, Elder J. W. Bowers, of Fairfield, Texas. He was a subscriber of The Signs of the Times for over a half century. Was also a subscriber of Old Faith Contender. He loved the precious truths they stand for.

Brother Bowers was a deacon of Pilgrim Rest Church of Lawn, Texas, and a very faithful member.

Surely, we have sustained a great loss, but we trust and believe his eternal gain. His blessed Master perfumed the grave and made even death gain. Now he is quietly resting.

In viewing his remains, it seemed I could

almost hear him say:

“Forebear, my friends, to weep
Since death has lost its sting
Those Christians that in Jesus sleep
Our God will with Him bring.”

Some sweet day, we hope not far off, we may hear our blessed Master's voice “Come forth, you that sleep in Jesus, rise to die no more, rise to endless bliss.”

Funeral services were conducted by the writer, assisted by Brother Howard Eason and Rev. J. H. Hallford.

C. M. HAYGOOD

In respectful memory of **MARY W. CRAWFORD**, born Feb. 21, 1868 in Titus Co., Texas, and whose earthly life was finished Feb. 17, 1951 at her home near Cash, Texas, where she moved at an early age and remained the balance of her life. Survivors are: two sons, Bertis Crawford, Cash, Texas and Dee Crawford, Wichita Falls, Texas; two daughters, Mrs. Jewell Caldwell, Cash, Texas and Mrs. Tyra Martin, Van, Texas; one sister, Mrs. Sam Hauck, Altus, Okla. Her husband preceded her in death several years ago.

In 1888 Sister Crawford united with the Primitive Baptist Church, and until ill health prevented was an attentive member. She was also a conscientious wife, mother and friend, and few are blessed with that motherly helpfulness she so readily rendered to those who are in need.

Though we are saddened by her absence there is consolation in the feeling that she is at rest, awaiting that resurrection through Christ, the Redeemer of all saints. Funeral services were held at the Mt. Zion Primitive Baptist Church under the direction of Elder George Sagen. Interment in Simmons Cemetery.

(Mrs.) MYRTLE SMITH

In memory of **MR. L. J. DANIELS** who was born May 12, 1862, and passed away April 12. He was born in Georgia and came to Arkansas at an early age, being reared near Camden and Stamps where he spent the remainder of his life. He was married to Julia Kennedy, May 1892, and to this union were born seven children, one boy and six girls. Three of them preceded him in death. His wife died June 29, 1926. In addition to the four children he is survived by many relatives and friends.

Mr. Daniels was a hard working man and made the living for himself and family mostly at farming. He was not a member of the church but a strong believer of the doctrine and loved to attend the Primitive Baptist meetings. The writer knew him for a long time, and knew that he was deeply moved with joy at the preaching of the gospel. He was very

plain and outspoken in his belief. While in his last days he gave great evidence of a very gracious state, and said that he would soon go home to that beautiful and glorious city of heaven and immortality. His family and loved ones told me of the last and gracious words when he was on his death bed or near the time of his death. The things he was blest to say at the last leaves no room for doubt that the Lord took him out of this suffering and troubled world, having a more glorious place prepared for him above.

To his dear family and bereaved ones I would admonish in the language of inspiration to weep not as those who have no hope, as the evidence is sufficient to warrant us in believing that he is much better off than we who are still struggling on in this sin cursed earth.

We believe his spirit has returned to God who gave it, and that his mortal remains will rest in the tomb till the bright and glorious day of the second coming of Christ Jesus our blessed Redeemer who will raise the vile bodies of his saints and form and fashion them like to the glorious body of Jesus, that King of kings and Lord of lords, and carry his loved ones high in the heavens to that great and precious city whose maker and builder is God; there where there will be no more sin, sickness, sorrow or trouble, pain or death, but where all those who love the Lord, and those called according to his purpose will ever shout, sing and praise that precious God and Redeemer forever and ever more around that great white and glorious throne with all the holy angels, and all the saints out of every nation, kindred, tongue and people.

I believe it was at the home of his daughter and son-in-law, Mr. and Mrs. C. E. Copeland, Norphlet, Ark. where he passed away. The writer conducted his funeral service in the presence of a sizeable congregation of relatives, friends and loved ones. The burial was in a cemetery about four miles north of Buckner, Ark. May God bless and comfort all who mourn their loss. Your very unworthy brother in hope of life everlasting through the grace and atonement of the Lord Jesus Christ.

(Elder) R. W. RHODES

In memory of our beloved Brother SAMUEL L. ROBERSON of Haile, La. Brother Roberson was born May 5, 1873, son of John E. and Sarah Salissa Davis Roberson. He was married to Orphy C. Haile, and to this union were born eleven children two of which preceded him in death while they were small. He is survived by his dear wife and nine children, and one aged brother Tom L. Roberson who lives in Monroe, La. His surviving children are as follows: S. T. Roberson, Mrs. N. A. Pace, R. S. Roberson, and R. W. Roberson of Haile, La.,

Mrs. L. R. Ross, Miss Ruth Roberson, W. H. Roberson, Monroe, La., J. L. Roberson, New Orleans, La. and Mrs. O. M. Parks, Delhigh, La.

Brother Roberson united with Union Primitive Baptist Church in Sept. 1911 and was baptized by the late Elder J. T. Walsh. Brother Sam, as he was so widely known among the brethren, was greatly loved and esteemed among the brethren everywhere he was known. He also was so looked upon among his home brethren and was elected church clerk, serving in that capacity for several years until he became feeble in health. He was a very firm believer in the doctrine of God our Savior, and an interesting talker on the contents and teachings of the Scriptures. His doctrinal and experimental conversations were enjoyed by the brethren far and near. The writer was called to serve the church of his membership in 1915, and I have only the fondest memory of him. He was very considerate and kind to God's humble and poor ministers, and was outstanding in the entertainment of the brethren and sisters in his home, which I think is very great evidence of his heart's desire and treasure of that holy and true gospel, and the God who teaches, and his people who love it.

He died Dec. 24, 1950 after a long and suffering illness. All was done for him that kind and loving hands could do. The writer and Elder J. L. Smith conducted his funeral at Liberty Church near Linville, La. in the presence of a large congregation of sympathetic relatives, friends and brethren. May God bless and comfort his bereaved widow and family by the light of his holy and blessed Spirit, and make them reconciled with the precious thought that our loss is his eternal gain. He left abundant evidence of a very gracious state, and that he possessed that hope that is an anchor of the soul both sure and steadfast, looking by faith to the reality of the final immortalization of our vile bodies. I feel that that perfect and glorious day awaits all of God's children when the Lord comes and calls them from the sleeping dust, or tomb. Then they will arise and sing the worthy and glorious praises of the blessed Redeemer and Savior. Your unworthy brother in hope.

(Elder) R. W. RHODES.

BE SURE TO NOTE THE CHANGE OF ADDRESS OF THE SIGNS OF THE TIMES, INC. OUR PRESENT ADDRESS IS BOX NO. 86, ANNAPOLIS, MD. CHECK THE WRAPPER ON YOUR PAPER FOR EXPIRATION DATE PLEASE. YOUR PROMPT REMITTANCE WILL BE VERY MUCH APPRECIATED.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 119

ANNAPOLIS, MARYLAND, SEPTEMBER, 1951

No. 9

LORD OF ALL

Oh Lord of all! Oh Lord of all!
Who holds me close, nor lets me fall;
Who sees my sins, my wicked ways,
Yet loves me well through all my days;
Through seasons dark in days gone by
He led my mind to things on high;
He held me close, nor let me go;
Oh Lord of all, who loves me so!

Oh Lord of all! Oh Lord of all!
Who loved me first and sent His call,
Who made me hear and come to Thee,
And gave me hope Thy face to see;
Then kept that little hope alive
Until at last I shall arrive
There to be known as I shall know.
Oh Lord of all, who loves me so!

Oh Lord of all! Oh Lord of all!
Laid in the manger of a stall;
Though greatest of the great Thou art,
Yet oftentimes comes into my heart;
This heart so proud, sinful and weak,
It needs Thy love to keep it meek.
And so Oh Lord to Thee I go,
Oh Lord of all, who loves me so!

EFFIE PARKE
Castle Rock, Wash.

* * *

DEAR BRETHREN;

With an unexpressible feeling of inability and unworthiness that I shall, God granting me the liberty, try to write something of the glad tidings of great joy to my weary, hungering and thirsting soul. John 14:18 "I will not leave you comfortless: I will come to you." A blessed assurance even in these times when man's heart is failing for fear of the devil and his hosts but the Lord's word is sharper than a two edge sword and cuts to the innermost parts, giving us as the Apostle Paul gives us in the 8th Chapter of Romans, a blessed assurance in Christ, no condemnation and ends with no

separation to them which is in Christ Jesus our Lord.

Looking at the world from the view point of the Holy Scriptures, which teaches us that God is a Spirit and must be worshipped in Spirit and in Truth. Yet, the deep shadows of sin and its consequences hang over the world until even the wrath of man trembles for fear.

Looking back through the annals of time, which the Lord has given man, we see, by the disobedience of one man, that is, our Federal Head Adam, we find all have died in trespasses and in sin. God being a perfect God and him being perfect He demands perfection in every detail and for lack of perfection man was driven out from the Garden of Eden, from the presence of the Lord. God being perfect gave a perfect law and He demands a perfect fulfilment, and for the lack of one we are guilty of all.

If we but go back and view the travels of the man of God in the Old Testament we are given to see how man in every instance was disobedient to the one and only God who created heaven and earth. The Old Testament the type and shadows of things to come, we see building up and tearing down of kingdoms and nations. Why were these torn down? Simply because what is termed riches and honor here in this world is ignominy. The highest attainment of mortals here, is all vanity, and vexation of the spirit. The glory and honor was not given to the creator as the law clearly demanded. Man changed the glory of the uncorruptible God into an image made like to corruptible man,

and to birds, and four footed beasts, and creeping things. Yes, man has changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.

We see where all the kingdoms of the world was destroyed until there was only one kingdom and that dominated the known world as far as man was concerned and man even the Jew, the children of Israel, was under bondage and had to pay. The decree had gone forth from Caeser that all the world had to be taxed. In all the vast empire of Rome this enrollment was going on. Under this edit from Rome every one must go to his father's city to be enrolled as there they kept the record, and among the many travelers we find the poor and lonely carpenter and his wife. A couple persuing their way to Bethlehem carrying out the command of Caeser. Whether this was to increase the revenue or minster to pride of the empire we are not told, but we know that the mighty Caeser was but an instrument in God's hands to carry out His long promised plan that Christ should be born at Bethlehem, born under the law, to redeem them whom the Father gave him, out from under that which they could not of themselves, as they are weak in the flesh, but God sending His own Son in the likeness of sinful flesh to redeem them out from under the curse of the law, taking upon himself in all their sin and has bore it for them, now giving them to live by grace through faith, which is in Jesus Christ our Lord.

The world would have us believe that Christ died for everyone, but that can't be found anywhere in the Bible. Modern theologians follow the line of human assumption, what the crowd wants to hear. Is not that what our country is following the precepts of man? Just a

short time past in our country the United Nations was formed by man. Christ's name could not be used as it might offend some that do not believe in Christ. What does the Bible tell us of the house which is built on sand. Today our country is acting as an agent of the United Nations. The papers tell us that the president of our country is an agent of the United Nations, a country which was founded by our forefathers upon Christian principals, as Christ the author and finisher of our faith. Now our country is the agent of the United Nations and is carrying out the military objectives of an agent of baal.

What do we have the world over in our day, do we have wars and rumors of wars, in fact, we can over the past few years see where the Bible is being fulfilled as there used to be numerous kingdoms and powers. What do we have today? Only two. When Christ came the first time there was only one. Now we have two. What does this signify? The Scripture tells of gog and magog. Gog having a sounding name as if it might be God. There is a people today who profess to be Christians, but what is a Christian? A follower of Christ, giving God the praise and glory. Magog having a sounding name of no God. Isn't this what the Communists believes in no God. These are two evil forces of which we have today. I believe them to be gog—Catholicism, this embraces all arminanism. Magog—Communism, they shall gather their forces together to battle, the number of whom is as the sand of the sea. To our sorrow we are a part, that is our country. The Federal Counsel of Churches for Christ in America as well as our armed services have only one creed. All chaplains have to take orders from one head chaplain as well as these United Churches they

are going to take orders from higher echelon (another man). We equally have all kinds of organizations, political, and social and religious, and through all runs the spirit of war, each striving to master the other. Combinations of churches of different orders and combinations of preachers, politicians, etc., striving for more power and more money, in fact, the church has fairly entered the political area with its many man-made institutions which money is begged for, but in the back of their minds, and some are openly saying that taxes should be enforced to keep up the churches and many institutions. All this is contrary to teachings of Holy Writ, as Primitive or Old School Baptists have stood for Election, Pedestination, Vital Unity, Redemption, Justification, Resurrection, and Salvation wholly and solely by grace, separation of church and state, an orderly walk individually and for New Testament order in the Church.

From the present indications, it looks to me that the time is drawing near, that there shall be only one power the world over and as in the time, the coming of Christ it shall again be the Roman Empire, of which we shall be submissive. Today we see them doing, as in Caesar's time, a decree has gone forth from the Pope that all shall visit Rome. Paying taxes to the church. Going to their father's city as in the time of Christ, looking to man as the finisher of their faith.

These are times of sorrow on this earth as in the morning of time an object casts a large shadow, so does it in the evening of time. The shadows of sin and its consequences hangs over the world and if I believed as the world I would fear and tremble but thanks be to God who gave us Christ, His Son as our Mediator, one who works and none can hinder. All things, not just a

few, but all is in His great and mighty hand. When all whom the Father giveth the Son has been called out from under nature's darkness into his marvelous light, but until then no man knows the time, but from the signs of the times which we are given to see the clouds are beginning to gather.

My most imperfect letter has grown rather lengthy, and I fully realized that I have only hinted at some of the things but a hint to the wise is sufficient. I, myself, fear that like my many imperfections I catch myself murmuring, and can this be the thoughts of my foolish mind. I hope that you will cast the mantle of charity over this and if not in accord with Holy Writ cast it aside.

2430 Lincoln Avenue
Granite City, Illinois

JOHN F. SIMPSON

* * *

Route 1, Troy, Ala.

SIGN OF THE TIMES: Please find enclosed \$2 to pay on my subscription, I notice it has expired. I want to mention articles I have read that are so comforting to me. Brother F. L. Cox's in the April issue, also Sister Campbell's, Elder C. H. Byrd's on his trip to the West Coast, D. V. Spangler's and Elder Dodson's. In fact, all of the issue is very good. In the March issue, Sister J. J. McNeal sure wrote what I believe better than I can tell it. Elder H. O. Nash's article on 2 Thes. 2: 3-4 was good.

I have not read all of the May issue, but what I have read is good. Seeing Elder Wade Y. Chandler's text used from Ezek. 20:37 makes me want to mention a fifth Sunday meeting we were privileged to attend with Brother Nuck Darnall from Ky. and Brother Wade was there. There were five visiting elders and five home elders. It was a sweet place to be.

We, the Flint River Association, would like space in the *Signs of the Times* to invite all our Primitive Baptist friends everywhere to come to our Association in Sept. 21, 22 and 23, 1951, at Old Kelly's Creek Church. Would like all your presence. We have met quite a few Baptist in our travels and love to see them as often as possible.

Hope to be able to subscribe for the O. F. C. and the *Signs* as long as we live, and may God enable the Associate Editors with the Editor to continue as in days gone by, to publish as sound a doctrine as has been published. I can not say that I endorse all that is published; yet, I love to see the *Signs* in my mail box and I love them lying around to read when I do read, and I hope to be recognized with the Old Baptist when the Lord comes. A little sister, I hope.

(Mrs.) REANER REECE

* * *

Mardela Springs, Maryland
October 12, 1950

Signs of the Times
P.O. Box 70
Rutherford, New Jersey

DEAR BROTHER DODSON:

It is time to renew my subscription for the *Signs of the Times*, the dearest paper I have ever had the pleasure of reading, for it, if I am not deceived, contends for the previous truths that I believe and love. I have known for years since my early girlhood days that if I was saved, it was by grace and by grace alone, for in me there surely dwells no good things and I am just a vile sinner. I am dependent upon my dear heavenly Father for everything and I treasure the precious promises of my God above all earthly treasures; for they have never, nor will never fail. So if it is written in His

divine will that I may be one of his chosen ones, I am comfortingly persuaded that nothing can snatch me out of His hands, Satan, Hell, things present nor things to come. Oh, what sweet consolation to a poor lost sinner.

So many with whom I talk and come in contact with, believe and say that we have to work for God and refrain from sinning. But they never are able to tell me how to do it, and so far as working for God, I feel He is too far above me and any mortal sinful man to need any help from me or anyone. What strength have I to do anything, or a will to do anything good? But, what He in all His great power, love and tender mercy, sees fit to give me; so it is I hope in much humility that I do desire to give Him all the praise, honor and glory for everything. For it is truly where all praise belongs. I desire to be made reconciled to His holy and righteous will and may He have mercy on this poor sinner. I would not exchange the little hope I have for the riches of this wicked world.

Your Sister in Christ, I hope

MRS. MINNIE E. GAMBRILL

* * *

Route 3, Wadesboro, N. C.

DEAR BELOVED IN A PRECIOUS HOPE:

I felt this morning that I must write of God's goodness and mercy to such a weak sinful one as I. After such a "feast of fat things," as I was blessed to enjoy Saturday P.M., March 3, I have been lifted up and made to rejoice in God's wonderful love and mercy. I hope and believe that these two dear servants of God, Elder Sam Curlee and James T. Jones experienced the same, as we talked of God's saving grace and mercy to his poor little flock. How I did thank God in my feeble way for sending these two brethren, his witnesses, to speak

words of comfort to such an undeserving wretch as I, just when I needed them most. I felt to be so burdened down with sorrow and troubled on every side before their visit; and afterward I felt like a plant after a refreshing rain. With all my troubles, trials, and sufferings, how could I go on without such visits from God's humble poor. As some of you know I have been afflicted with tuberculosis for about eight years, though I have been up and about for two years and nine months, although during this period I was not too well.

I am not a member of the Militant Church in one sense of the word yet, but I have asked for a home at Pleasant Grove Primitive Church around three years ago and was accepted. I have not had the sweet privilege to be baptized yet by water baptism but hope that I have been baptized by fire and the Holy Ghost. When my son was small and before I asked for a home in the Church, he said to me once, "Mama, why don't you join the Church?"

I said, "I don't know son, I don't feel fit."

He asked, "Are you a Primitive Baptist?" I said, "I don't know, I don't guess I'm nothing, but if I am anything, I am a Primitive Baptist."

I know that I am nothing if I am anything spiritually speaking, I am what I am by the Grace of God. I don't feel that I am nothing to the Old Baptists but what a rich blessing they are to such an unworthy worm of the dust as I.

My mother and my father were Old Baptist. I have one brother who is a member, and also one sister-in-law. I don't feel this is the reason I am an Old Baptist, for their language was just as new to me as it was to anyone in Missionary Baptist family or any other

denomination before they joined the Old Baptist.

I have caused my dear, old, white-haired mother and father, especially during my younger days, much trouble and heartaches. No one on earth knows how much sorrow I have felt over it all and how many tears I have shed since I have been made to know that God is God and there is none else beside him. I had a dream about my dear father who is dead now. I dreamt I was in a pretty place with flowers all around me and he came up and sat down beside me. He looked so well and happy. I truly believe he is at rest. Not long ago I had another dream which has impressed me very much. I dreamt my Mother, myself and some others were up on a high hill and down at the bottom of the hill two men were standing. One was Elder Stanfield (deceased) and the other was a black headed man whom I believe was Elder W. J. Berry. It seemed that they were holding a two page letter from me reading it. I went down on the hill a little farther from Mama and the rest and squatted down. When I did the hill began to crumble just enough for my foothold. A small rock rolled from where I was and landed right against one of Elder Stanfield's feet. When I went down on the hill and squatted down and it began to crumble some, Mother said to me, "Are you not afraid you'll fall?"

I said, "When a person's feet is planted on a firm foundation there is no danger of falling."

* * *

Dear Editor and Publishers of the *Signs*, I thank you so much for sending me the *Signs*. I am unable to attend church and the Primitive Baptist editorials are much comfort to me, as I lie here on my bed of affliction. At times when my hope of glory grows so

dim, I am prone to murmur and complain my lot. If I could help myself I'd get up from here and never be sick again, but dear ones, puny man can do nothing. God holds everything in his hands. He knows best for us. I don't know what is good for me but he does. I have to be brought down by the Chastening rod over and over again to rest on his staff. I often get puffed up and think I'm something. I have to be shown that I am clay in the potters hands. I have so much dross, I need a lot of refining.

Your unworthy little Sister in Hope of rest beyond this vale of tears.

MRS. EARL VAUGHN,
Route 3, Wadesbora, N. C.

* * *

Malachi 3:17.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

The above scripture was written by Malachi in a very graceless age when Judaism was at a low ebb and Israel's house of worship was almost deserted, which corresponds to the present age when there is such a notable falling away of interest manifested in the church of God and coldness and deadness prevail where there should be life manifested with zeal and interest for the things of Zion. Yet there were those who feared the Lord and spoke often one to another of His goodness and lamented the low estate of Israel. Motivated by Godly fear, they did not lose faith. And the Lord hearkened and heard and a book of remembrance was written for them that thought upon his name. It is heart religion that has true value, the word of God being in the heart that confession may be made with the mouth unto salvation. The Lord spoke of them as his jewels, those that shall be a diadem of glory in the hand of our God.

Various objects in nature are used

in Scripture to represent the Lord's people, such as lillies of the field, the stars of heaven, and the sheep of the pasture; but here most fittingly jewels are used in reference to the subjects of grace. Jewels are obtained in the earth in most cases and have a lowly origin in nature, having to be taken from the mines and polished and fitted and made meet for the purpose intended. Man is born in nature before he is born of the Holy Spirit and has to be cut and polished by the work of the Holy Spirit through trials and reverses and tribulations and made to see his lost state in nature before he can comprehend the mercy and grace and goodness of the Lord Jesus. The justice of God in passing sentence upon him must be realized experimentally before he can know the meaning of the sweet deliverance that comes when Mercy's angel form appears.

It is fitting that a jewel should be employed to denote an heir of grace and glory, for jewels are generally considered of great worth and kings have paid fabulous sums to obtain them. So the church of God is well spoken of as the pearl of great price for King Jesus gave all that he had to purchase his bride and bring her off more than a conqueror over death, hell, the grave, the eternal wrath of a sin-hating God, and make her forever free from the condemnation of a holy law, that He might clothe her in his own spotless righteousness and crown her with fadeless glory. Jesus suffered on the cross all the pangs of hell, all that His people would have had to suffer through eternity if He had not redeemed them, being made to partake of the flesh of His bride, sin excepted, that He might condemn her sin in the flesh and answer for her transgressions as her surety. He being finite as man in that he was subject to death could pay the full penalty and bring her from the

grave victorious, because being infinite as God, the man Christ Jesus in whom dwelt the fullness of the Godhead bodily could suffer on the cross the infinite consequences of her sin, so that there is now no condemnation against those that are the chosen and redeemed of the Lord.

It should be emphasized that a jewel can not be created by man, but is by nature of divine origin, so the jewels that comprise the election of grace were created in Christ Jesus before foundation of the world. The action of fire is necessary in the creation of a jewel by nature's process, so the word of God is as fire in the experience of a true believer in christian experience. "Is not my word as fire, saith the Lord. "The Lord's people must needs experience fiery trials as sin becomes exceeding sinful in them and they feel in their very lives the spirit of judgment and the spirit of burning. The law given on Mount Sinai was a fiery law and evidenced the wrath of God against sin and sinners. When the high priest of the law dispensation offered prayer in the tabernacle, he took a coal of fire from the brazen altar where sacrifices were made, and placed it upon the incense in the golden censer which he carried and a fragrant cloud of incense ascended to the highest part of the tabernacle as the priest made supplication before the Lord. No prayer was offered without the coal of fire applied with the incense. The fire of God's word must come into their souls before any prayer can be offered by God's children and they must be accompanied by the fragrant incense of the merit of Jesus Christ, who makes intercession for the saints. The brass altar represents the cross of antitypical sacrifice, and so it must be a God-indited prayer kindled by His own word that ascends to the courts of heaven.

The high priest of ancient Israel wore a breastplate over his heart on which were engraved the names of the twelve tribes of Israel on the twelve jewels upon the breastplate, showing that alike near to the heart of Christ are all those who were tasted that the Lord is gracious. Also the high priest had twelve jewels upon the onyx stones on his shoulders, upon each jewel being engraved a name of one of the twelve tribes of Israel, showing that, as the Scripture says of Jesus, "the government shall be upon his shoulders", our blessed Lord bears His people upon His shoulders in their march through the wilderness of this world.

Jewels do not shine by their own light, but glow with luster only when they reflect the rays of the sun, so the jewels of God's rich and reigning grace shine as they reflect the rays of light that come from the Sun of Righteousness. In nature jewels can not be destroyed because of their peculiar nature and creation, and so these jewels of a heavenly creation in Christ Jesus that were purchased by the blood, suffering, and death of Jesus Christ will never perish, for no man is able to pluck them out of the hand of their Redeemer.

(Elder) ARNOLD H. BELLOWS

* * *

Route 2, Olney, Texas

SIGNS OF THE TIMES, DEAR EDITOR: My sister recently brought me copies of the *Signs* to read. My father, the late J. D. Kee, took the *Signs* ever since I can remember until his death in 1944. I am the youngest of a family of fourteen, and am forty-two years of age. I have read the Bible and I cannot find any other way to save a soul except by the grace of the all powerful God. I have missed the *Signs* and the spiritual food Uncle John Kirkpatrick and father would drop to me when they would get

together. They were both believers in the foreknowledge of God. I believe all this but sometimes I get spiritual things tangled up with this sinful flesh, and I feel as Paul in the seventh chapter of Romans. I feel I have the faith of Abraham and Job, but I know I could not have this except it be given me from God above. I believe the first three chapters of the Bible tell us his power is far above what the human mind can understand, so you see I am as the little babe trusting in Him.

I find much that would tangle me up with works, but find my steps are guided and I cannot do anything of myself. I believe the scriptures speak of a live sinner and a dead sinner. I believe I am a live sinner. I sin, and of myself I cannot help it, and get chastised for it. This I am grateful for as it makes me feel I am one of his little ones. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16-17. I believe Christ's blood was shed for us. The dead sinner that is spoken of rolls sin under the tongue as a sweet morsel and has no check of conscience, so surely Christ did not shed any blood for him. If so it was shed in vain, but I cannot believe any was shed in vain. Perhaps some of the Elders can enlighten me on this. I do not know of any church here that are Absolute Predestinarian Baptists and believe God has all power, and that salvation is of the Lord by grace through faith. In hope,

JOE KEE

Mrs. Thelma Jordan French,

DEAR SISTER IN CHRIST: It is with fear and trembling that I attempt to write you this letter. I hope it is of the Lord. If it is not, surely He will

make it plain to me after a few more words and I shall lay it aside.

First, I want to tell you that I am a hungry child for sweet fellowship with God through His Son, Jesus Christ. Then the dear saints will know where I stand, add their fellowship, and I shall enjoy it. I do feel so unworthy to even think upon such a blessing, and I do hesitate to write to you. I feel you are truly a child of God and I can see from your letters in the *Signs*, that your gift of writing has been given to you through much sorrow and trials. Surely they were very grievous at the time, but how comforting it is to this weak one to be given to understand the road along which God's little ones are brought. I thank Him for your comforting letters. A dear sister gave me a number of back copies of the *Signs* recently, and I have been made to rejoice, through tears over each of your letters that I have read, because of God's love and mercy showered upon you. I feel so drawn to you and I hope we are one of the same spirit.

I have come such a short way. Most of it has been joy the past year, in fact, so much joy that I have become very much alarmed. I hope to have been given to understand that God's people are a poor and afflicted people and they are to suffer persecutions and afflictions here in this world. I had been so overjoyed, I was made to cry out for new evidence that I had been given a hope in Jesus. He has brought me through many trials which seem severe to one so weak and little as I am. Still, when I read of your experience and other dear ones, I realize my trials have been light. He has promised that as thy day, thy strength shall be.

My parents were Primitive Baptists. My father is dead. I hope he is one who died in the Lord and is free from all suffering and sorrowing. My dear mother lives in Virginia. Her shining light in the Lord is still precious to me. I loved the sweet doctrine of grace

when I was a child and thought much about the hereafter. I seemed to be given to know there had to be a new birth before one could belong to the church. In my early childhood, I felt like that church was the one called Primitive Baptist, but as I grew older, I felt it to be old-fashioned, and I wanted it to be some other group. I believed it was revealed to me through all those years, but I was not to be brought into the full knowledge until I had gone through much trouble and been allowed to seek my own way. If not deceived, I always had somewhat of a hunger and thirst for righteousness.

Three years ago next Sunday, I thought I had found that righteousness within myself. I was so pleased with myself. I joined a Missionary Baptist group. After joining, it was about six weeks before I was led into the so-called baptism. During that six weeks, I was far from happy. I was in a turmoil a good portion of the time. Although I wrote my mother, I wanted her to come for the occasion, secretly I was ashamed for her to come. I didn't fully understand my feelings at that time, but now it all comes to me and I hope much has been revealed to me since. I felt no peace after coming out of the water, although I cried. But I know now, they were not tears of joy. I was in that church two years. I wanted so much to be recognized by all. I spent much time trying to teach my neighbors to know the Lord. I am ashamed to write this, yet I am thankful that the Lord had mercy upon me and showed me my error. He made me to hate the things I then loved and love the things I then hated.

In September, 1949, I became very dissatisfied and realized I was not at peace with God. I became unfaithful in my duties in the church. Strange as it seemed at the time, I felt no guilt about it. This was hard for me to understand. In December I felt that I must be in the wrong church, Yet, I thought maybe I wasn't doing enough

for the Lord, so I went on. Part of the time I felt that I would lose my mind if relief did not come. I thought much about the verse of Scripture, "Ye blind guides, which strain at a gnat, and swallow a camel." Wasn't too sure about the gnat, but I felt like I had swallowed a camel. I went to see my dearest friend and neighbor, the minister's daughter, and told her that I just couldn't go on. I cried and she couldn't understand my actions at all. She and her mother became very cold and indifferent toward me, because I was not anxious to work for the church any more. On the first Sunday in February, 1950, I felt to be made willing by God's power and given sight to know that I couldn't stay where I was. After much pondering, I went to the church. It was communion day. I didn't want any part in it, yet felt of myself I could not refuse it. But when the time came, the power of God surely took hold of me for I politely passed it by, caring not who saw me or what they thought. I hurried home and have never been back since.

That night I wrote my uncle, Eld. P. W. Ashworth, and told him what I hoped was revealed to me. I had not seen or heard from him in five years, in fact, I had never written him before. He has written me such good, comforting letters since that time. I love him for Christ's sake, for as an uncle in the flesh, we were never close. I could not write my mother for many days as I felt so unfit. I felt I had persecuted the true Church of God and my precious mother, who had been given sweet forbearance and patience with me. My mother has rejoiced much in the Lord's dealings with me, and I desire to praise Him for bringing me this way while she is here on earth.

Eld. Ashworth wrote me that he had an appointment to preach at Ebenezer Church in Baltimore on the third Sunday in March, and invited me to attend. I was graciously blessed to go to the meeting. He and Sister Rowe met me at the station. I had never met her

before, and I really felt that I was meeting him for the first time. I shall never forget that day while I am in my right mind. As I went into the meeting house, it was a time of rejoicing for this unworthy one. Here I was in the midst of these dear people whom I had never seen before, and I wanted to embrace them all. I believe I did in my heart. I felt so little and unworthy, but I was given sweet assurance that I had been brought to the militant Church. I could see the image of Christ in those dear faces and could feel His divine presence. I had not heard an old Baptist preach since I was a child by my mother's side. I mentioned the song, "Amazing Grace." When they began to sing, I began to cry for I felt that amazing grace had saved a wretch like me. As they began to sing, "There is a fountain filled with blood, Drawn from Emanuel's veins," it was enough. I thought not about these people never having seen me before, in fact, I knew not that they would decide as to whether I would be accepted into the church. I went to the front and was told to speak. I knew not what to say until the Lord made me feel my littleness in such a way that I felt to tell all the things that I had been ashamed of and kept hidden for years. They had pity on me and God overpowered them with love for me and I was given a home even before hearing my uncle preach. It must have been an unusual procedure. I knew not just what had taken place, but I felt whereas I had been blind, now I saw and felt God's love shed abroad in all the hearts and my cup was running over. I was baptized near Black Rock Church in Maryland the second Sunday in April, 1950. I hope I have been given to know the peace that passeth understanding. A peace that is in Christ alone. My doubts and fears have been many at times, and I feel to fear I have been mistaken about my relationship with you people.

I did not mean to write so much, but I felt so close to you today. I felt

like you would understand my weakness. I hope it will please our Heavenly Father to give you a prayer for me, as I feel so much in need of it. I have been given so little understanding of Spiritual things, and at times I do not seem to have any feeling at all. Then, if not deceived, I am once more given a sweet moment of peace and joy; and my desire is to be kept by His grace to love not the world or anything therein, but to look ever to Jesus, the author and finisher of our faith.

I do not feel like asking you to write to me personally, but may the Lord bless you to continue to write for our papers. I shall be looking for such letters. May you be blessed to enjoy God's precious nearness the remainder of your stay in this sinful, troublesome world. Pray that I may be taken away from self and given to think of His everlasting love and mercy for His children. Oh! to be kept at the foot of His cross. Then we shall be kept at the feet of our dear brethren for His sake. All praise and glory to Him from whom all our blessings flow.

Love and sweet fellowship, from an afflicted little sister,

CHRISTINE LINTHICUM

* * *

Elder William M. Startzman
Oak Grove, Missouri

MY DEAR BROTHER IN CHRIST:

Your recent good and true letter was very much enjoyed by me, as Sallie read it to me, and I do not think the truth of salvation, both in its doctrine and experience, could be more clearly and comfortingly stated, and your letter showed very plainly that you have been taught of God, and have therefore come to Christ, who is the END of the law for righteousness unto everyone that believeth in Him. He said to Martha, "And whosoever liveth and believeth in me shall never die." How infinite the blessing, then, to live and believe in Jesus, the Son of God! At the same time, he is as verily the Son

of man, and so the Brother of every-one that believeth in Him. This, dear brother William, is a relationship more noble and exalted than to be the son or brother of the most renowned kings and potentates of earth; for this is to be a child of Jehovah, a very brother of the Immortal Son of the Highest, and both a priest and king. O how amazing, that the holy and blessed God of heaven and earth would in his love most freely bestow such divine honor and glory and blessing upon the sinful sons and daughters of earth, upon which the curse of God righteously fell for man's sake! Paul gives the wondrous reason for this "Amazing grace," saying, "But Christ hath redeemed us from the curse of the law, being made a curse for us." "But God, who is rich in mercy, for his great love wherewith he LOVED US, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." So it is all of God, and all in and with Christ, and the moving cause is the great love of God for all his chosen people, which is love everlasting and infinite as eternity itself. This perfect love called into active manifestation and exercise the infinite wisdom and goodness and omnipotent power of God. And his divine power and goodness and wisdom were wondrously and gloriously commended and displayed toward us, in that he sent forth his beloved Son into the world as a Man, and in the likeness of sinful flesh, yet as holy as the Father himself, the Anointed and most holy High Priest of his sinful people, to make a full and perfect atonement for all their sins through his own law-fulfilling life and by his sacrificial death; thus paying the full redemption price to infinite Law and Justice on the behalf of all his beloved people, as

their own devoted Brother in the flesh, who was then raised up from the dead by the power and glory of the Father, as the Head of his body, the church, and the Life and Righteousness of all his royal priesthood, to whom he says, "Because I live, ye shall live also." So they shall be one with him in his life, as sacredly as he was one with them in their death.

This, all this, is the power and blessing of God's great love wherewith he loved us. Paul again touchingly expresses it in Rom. V, saying, "But God *commendeth* his love toward us in that while we were yet sinners, CHRIST DIED FOR US." "O wondrous love, to bleed and die!" "MUCH MORE THEN, being now justified by his blood, WE SHALL BE SAVED FROM WRATH THROUGH HIM." This, dear brother, is SALVATION full and free, and the very salvation we need, and desire, and pray for. So when good old Simeon held the infant JESUS in his arms of love and faith he said to God, "Mine eyes have seen THY SALVATION." Yes, this is the salvation of God to his people, and it is thus richly and freely given to them for his great love wherewith he loved them. And so Paul again says, "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?" Paul makes this challenge to all who would dispute it, and who would contend for offers and terms, conditions and rewards, and say salvation is not full and free.

Therefore, hear noble Paul again: "Being confident of this very thing that He which hath *begun* a good work IN YOU will PERFORM it until the day of Jesus Christ." This good work of the Lord is salvation, the wrought out and wrought in righteousness of the holy Son of God, which is not only wrought *for* all his people, but as well wrought IN THEM? so that they are

made "The righteousness of God in him, his Son." "But of him are ye in Christ Jesus, who of God is made unto US wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, He that glorieth, let him glory in the Lord." Not in himself nor in his works, not in man. But every sort of salvation which is in the least of works of obedience as conditions depending upon us and which we must perform first, that we may obtain such salvation and blessing as a reward, opens the door for man to glory in himself and boast. And it is the natural result, that all who hold to any part of salvation as conditional upon their part, do boast of their religious zeal and works, when they think they have done their part and complied with the supposed conditions. And why should they not boast? Boasting is lawful and legitimate, to the full measure that salvation is conditional, when the conditions are performed by the one who is thus saved conditionally. Paul, the mighty logician, well understood this when he said, "Not of works, lest any man should boast." He said this of present salvation, of salvation through faith, which is salvation in time, we know. In another place he asks, "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith." He then says, "Now to him that worketh is the reward not reckoned of grace, but of debt." Thus conditional works, conditional salvation and rewards are forever cut off from salvation by grace, and consigned to the law, the legal doctrine or principle of merit and reward, of debt and credit.

I want to tell you, Brother Willie, that if you preach as you write, you preach the gospel of Christ. In love to you all, your brother,

DAVID BARTLEY
David Bartley

July 16, 1951

Redwood, Virginia

Elder D. V. Spangler:

Editor of the SIGNS OF THE TIMES
PRECIOUS BROTHER IN CHRIST:

I was very glad to meet you in the Staunton River Association and to hear you and many others of our precious ministering brethren. They came forth as it were clothed in the undefiled righteousness of Christ's redeeming love and grace and preached the glorious gospel of glad tidings of great joy. The precious brethren and sisters seemed to be filled to overflowing with the sweet manifestation of Christ's love and holy zeal. We believe God has graciously chosen and elected and set his seal of approval upon them. They have been purchased by the precious blood of His own dear Son. When Christ hung on the cross and said it is finished; the complete debt of redemption was paid. Satisfaction was made; the royal law was fulfilled and restored honorably unto the Father and without failure. Christ is now seated at the right hand of his Father making intercession for his Saints according to the will of God.

Oh, what love and comforting thoughts, joyful feelings, and sweet meditations that Zions little ones sometimes feel and enjoy. They have Christ the dear spotless Lamb of God for their glorious intercessor; who has been, is, and forever will be all things to the perfection of his little church. He has triumphed gloriously over the horse and the rider. Christ reigned until he put all enemies under his feet. He is a wonderful counsellor to his church.

I feel and believe that in the mind and predestinated purpose of God his church has a clear title to be carried by her righteous Redeemer through the confirmation of all things; even His final righteous judgement and His glorious resurrection into the final preservation of eternal Glory. I believe his ransomed ones will be permitted to bid this world adieu and say farewell vain world I am going home to forever

be in the great love, joy and peaceful presence of their glorified Redeemer God.

Dear Brother, if I be not deceived I believe the essence of this unworthy scribble, which I have tried to hint at is most sincerely believed among Primitive Baptist. I truly hope I have an inward testimony in these things, that God is true and besides him there is no other. I cannot express these things just like my brethren but I truly hope that I do believe in line with them. We truly hope this sacred theme is our daily meat and drink which causes us many weary and anxious thoughts, as to whether we are in God's glorious covenant of Grace. Oh may we be made able by his divine Power to say as did Job, "Though he slay me yet will I trust Him."

Dear Elder, I feel that you have entered into a very worthy cause as being Editor of the SIGNS OF THE TIMES. May the Lord enable you and Elder John Wood to edit the SIGNS OF THE TIMES in an humble devotion of peace and in the same high doctrinal standard that it has always been since its origin. I hold the SIGNS in high esteem. I am sending \$3.00 for a new subscription for our beloved Brother Bowles of Roanoke, Virginia.

Oh may it be God's will that his dear children shall walk circumspectly, is my prayer.

A brother, I hope
J. A. PERDUE

* * *

July 5, 1951

Elder D. V. Spangler
SIGNS of the TIMES
Annapolis, Maryland

DEAR ELDER SPANGLER:

I am so glad you and Elder Wood have been named Editor and assistant Editor of the dear Old SIGNS. I feel that the Lord will abundantly bless and sustain you in the discharge of your

various duties. It has been my blessed privilege to be in Elder Wood's home and to be associated closely with both of you, I feel in spiritual things. Never shall I forget our fond associations on one occasion particularly where Elder Wood and I were riding on the picturesque Blue Ridge Parkway. How alluring and entrancing did Mother Nature seem in all her glory as we conversed on spiritual and Heavenly things.

I have been so wonderfully blessed in hearing you on several occasions speak so wonderfully of Jesus and His Matchless Love. In my feeble manner I would say that you have been devoutly inspired to speak on the intricacies of spiritual and divine things to my comfort and edification.

THE SIGNS is greatly blessed in having such an able staff of associate editors each of whom I love and know intimately. May all be inspired to carry on in the same manner that Elder Beebe, Purington Durand, Chick, Leferts, Kerr, Vaughn, Ruston and Dodson with so many others have upheld the banner of Truth and Justice. Truly we miss these able soldiers of the cross along with a host of other able writers to expound his sacred truths. He will not leave himself without a witness.

May He bless each of you in material and spiritual things to serve as herald's of those things that are divine. May He direct your pens in such a manner that the bleating lambs and sheep will be comforted, united and kept by the mighty power of one who is all wise.

We have been wonderfully blessed here in the deep South by having wondrous meetings and several additions to our small churches.

I hope to be with you at your association at Dan River. May all unite in supporting his flaming herald of the true and living faith.

Yours in bonds of love,
(Elder) J. J. COLLINS

EDITORIALS

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EDITORIAL

In making this initial appearance as assistant Editor of the Signs, I would say to the brethern and friends that it is with much fear and reverence. For many years I have loved to read the Signs, for in it's columns have been found those wonderful things of grace, which I hope are experimentally precious to me. Should I be of any assistance in the publication, or of any comfort to the brethern and friends, I must be enabled to do so by the effectual working of the Spirit. Preaching the gospel is not in the wisdom of men, neither can writing be of any value to the brethern unless it is of the Spirit. It remains, therefore, to be seen whether the Lord shall be pleased to uphold me in this undertaking.

Those of the brethern with whom I am acquainted and to whom I have been trying to preach the gospel with such ability as I am given, cannot but know that I have many shortcomings. Yet I

have ever desired to contend earnestly for the faith that was once delivered to the saints. I have tried to speak plainly my convictions and understanding of the doctrine of God our Saviour, and cannot allow even a hint of creature ability or good works in order to salvation. More than 30 years ago I was brought to see myself as I was in the sight of God, and I hope was shown that Christ Jesus was of God made unto me wisdom, righteousness, sanctification and redemption. I Cor. 1:30, I trust that I have been preaching the things I have seen and heard, and in which I have been made to rejoice of the Word of life. We know the things of a man by the spirit of man which is in us, but no man knoweth the things of God but the spirit of God. The distinction is thus set up between the flesh and the Spirit and should always be before us whether in speaking or writing. I cannot follow, "every wind of doctrine", but would present those things for which there is a, "Thus saith the Lord." May all those who are truly interested in the truth as it is in Jesus, pray that the columns of the Signs of the Times may continue to set forth those things which are God honouring, and are thus precious to the household of faith.

With these remarks as an introduction, I hope, as the Lord may enable, to present from time to time other thoughts for the consideration of the brethern.

JOHN D. WOOD

* * *

CIRCULAR LETTER for the MAINE ASSOCIATION

(1950 Written by

Sister Minerva Dunlap)

The Maine Old School Baptist Association in session with the Whitefield church sends greetings to the Associa-

tions and Meetings with which we correspond.

DEARLY BELOVED,

Again throughout the land there is unrest, uncertainty, fear, and foreboding. Nations are warring against nations and our boys are again dying on foreign soil. As all people must, we wonder at times why evil rulers should be allowed to govern nations, we wonder at times whether our own leaders have been wisely chosen, and above all, we wonder, why, if God is just and omnipotent, he can permit so much of misery, disease and crime. At such times we have to look back to our experience when we saw ourselves as less than nothing in the presence of an Infinite Power so far above us that we felt we could not stand in his presence, when our only thought was: "Have mercy, Lord, or I perish." Until our eyes have been opened to see His marvelous goodness to the children of men and until we have been shown that our minds can not possibly grasp the designs of the mind of our Creator, it is natural that we should try to judge Him by our mortal standards. But to those who have been shown His infinite power and to those who have experienced the lowliness of their estate, then how reassuring at a time like this, to turn to that Book of Books and to read such passages as these:

"Remember the former things of old, for I am God and there is none else. I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My council shall stand, and I will do all my pleasure." Isaiah 46:9-10

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Rom. 13:1

"O the Depth of the riches both of

the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord? Or who hath been his councillor? Or who hath first given to him and it shall be recompensed unto him again? For of him and through him, and to him, are all things, to whom be glory forever." Rom: 33-36

In the old testament we have the history of how God guided his people Israel, through slavery, through wars, through temptations. They were not able to keep his holy law and by sacrifices they obtained pardon. But in the valley and the mountain tops, God was their leader. He appointed their way and prepared the promised land. He was the pillar of cloud by day, the pillar of fire by night. Under the new dispensation with a sacrifice prepared for their sins, God still leads his people through trials and temptations. They have to learn that the flesh is weak and that they can do nothing to effect their own salvation. The deeper into the depths they fall, the greater seems His power to save and his mercy. Whether they fall or whether they rise, it is his will. He is omnipotent and his strength is made known in their weakness. And whether there are wars or rumors of wars, He is still the ruler of all and not one sparrow falls that he does not know. How this can be we can not understand. For as the Heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. Is. 55:9.

And we of all the peoples of the earth having been shown the truth, should be able to rest in the assurance that the "Eternal God is our refuge and underneath are the Everlasting arms", and we should feel to say with the psalmist: "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. Psalm 139:9-10.

* * *

Corresponding Letter for the Maine Association

The Maine Old School Baptist Association in session with the Whitefield church at Whitefield, Maine, Sept. 8-9-10, 1951 sends greetings to associations and meetings with which we correspond.

DEAR BRETHREN:

Another year has passed with its joys and sorrows and by the kind providence of an all wise God our little band has met again in the Maine Association. How comforting it is in these troubled times to believe that all things are known and directed by almighty God for our good and His glory. He knows the end from the beginning and nothing takes place contrary to His will.

Your correspondence was gladly received, and your ministering brethren Elders Everett Jones and John Wood have come to us inspired by the Holy Spirit, like the apostles of old, to preach the gospel for our peace and joy; giving all praise and honor to God and our Lord Savior Jesus Christ, the only name given among men whereby we must be saved. We felt His presence with us and it seemed good to be there.

The meeting was well attended by the Maine brethren as well as several from distant states. They were strangers in a natural sense yet showing as by a mark in forward the fruit of His Holy Spirit making them kindred in Christ, and it seemed the setting down together in a heavenly place. We were made to feel that sweet assurance that we have passed from death unto life because we love the brethren. In the

words of the poet:

How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
When thus fulfill his word
When each can feel his brother's sigh,
And with him bear a part;
When sorrows flows from eye to eye
And joy from heart to heart:
When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's fallings hide,
And show a brother's love:
When love in one delightful stream
Through every bosom flows;
And union sweet, and dear esteem,
In every action glows.

Between the morning and afternoon preaching service, Sister Ada Bartlett was baptized, uniting with the Whitefield church.

The next meeting of the Maine Association will be, the Lord willing, at Whitefield, Maine, Friday, Saturday, and Sunday before the second Monday in September in 1951.

* * *

CORRESPONDING LETTER

The Delaware River Old Baptist Association, now in session with the Hopewell Church, send greetings to sister Associations and meetings with which we correspond.

Dear Brethren:—

Through the mercy of God we have had the privilege to meet again and to greet your messengers and members, and to sit together in a bond of peace.

In this unity which these associations bring about, your fellowship, and the edifying words of the ministering brethren, both, help bind us together so that we can rejoice the more on the feasting of spiritual blessings. For we need not only the edifying things of the spirit to bind us together, but to enable us to rejoice, one with another, in the Lord.

The ministers have all preached Jesus, whom to know is life eternal. The gift of each is indeed a Gift beyond

price, and we feel blessed to have heard them, and know it is indeed enough when we can gather together in the unity of love and fellowship.

We hope, the Lord willing, to meet with you again next year through this Association.

So written in a blessed hope of eternal life.

H. M. BENNETT, *Moderator.*
CASPER G. FETTER, *Clerk.*

* * *

CIRCULAR LETTER

The Delaware River Association in session with the Hopewell Church, Hopewell, N. J. Wednesday, Thursday and Friday, June 6th, 7th, and 8th, 1951 to her sister churches composing this association, and to the associations, churches and meetings with whom we correspond, extend our loving greetings in the faith of our Lord Jesus Christ:—

Dearly Beloved in the Lord. It has fallen to our lot to again address you in a Circular Letter. And as a subject to write upon we have been impressed to attempt to express a few thoughts upon the Love of God. Where could we find a greater theme to write upon than the Love of God? We believe that if it had not been for the love of God to have quickened us unto newness of life, Spiritual Life we would not know anything about this love. We believe that it was because God first loved us that we were made to love Him. We believe that God in eternity loved us, and before the world was made we were chosen in Him to be made manifest here in time as his chosen people. In the beginning of time, in the sixth day God said, "Let us make man in our image: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he them;

male and female created he them." And God blessed man because of that wonderful love he had for them before the world was made; Yes blessed he them with all things that would be for their good and his own glory. His eye was ever upon them watching over them, preparing for them the things of which they would have need. He planted a garden eastward in Eden: and there he put the man whom he had formed. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "And the Lord God took the man, and put him in the Garden of Eden to dress and keep it, and the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; But of the tree of the Knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." "But for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man." "And they were both naked, the man and his wife, and were not ashamed." Now the serpent was more subtle than any beast of the field which the Lord God had made, tempted the woman to eat of the tree of the knowledge of good and evil, saying, "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." So the woman did eat and gave

also unto her husband with her; and he did eat, and their eyes were opened, and they knew they were naked, and they sewed fig leaves together, and made themselves aprons, a cloak of self righteousness to cover their nakedness, their sins from the sight of the Lord God. "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." How utterly impossible it is for Gods people to hide their nakedness, their sins from Him. "But for Adam and Eve the Lord God made coats of skins, and clothed their naked bodies;" but they had disobeyed the commandments of the Lord God and in this act of disobedience they had sinned and were cast out of the garden, fallen undone lost sinners. But God in eternity foresaw all this, and in his great love for his chosen people planned for their redemption, planned to redeem them from their fall in Adam by sending his only begotten Son, born of a woman, who took upon himself flesh and blood that He might bear our sins in his own body and shed his blood on Calvary's cross to save us from our fallen and lost condition. What love and mercy. God loved us in eternity. He always loved us. He planned for our redemption in eternity before the world was made. Yes we were chosen in Him before the world was spoken into existence. God loved us when we were dead in trespasses and in sin. Behold what wonderful love. His love for his people was greater than the love of women. Like Samuel we can say, "Passeth the love of women." Peter thought he loved the Lord so greatly that he said he would follow him even unto death. But was the love of God in his heart when he denied that he knew the Lord with cursing and swear-

ing? When Peter heard the cock crow he remembered what his Lord had told him and he went out and wept bitterly. Then the love of his Lord entered into his heart reminding him of his weakness and of his Lord's tender mercies and never failing love for him. Oh the love of God. God's love for his people is so great that He will not suffer us to be tempted above that we are able. God is our refuge and strength when in trouble. He only is our Rock and our Salvation. "And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." Does He not bring all his children to know, after he has wrought with them, that he is God, and besides him there is no Savior, and that without him we can do nothing? Were not all the ways that he wrought with us for our good and his glory? It was not according to our wicked ways, nor according to our corrupt doings, but it was according to his great love wherewith he loved us, even when we were dead in sins, that he thus wrought with us. It was for his name's sake, his mercy and grace. Oh, it was "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." "Dear brethren is the love of God in our hearts when we denigh him on our meeting days, when we fail to meet with the children of God to worship him and sing praise to his holy name for his goodness and mercy to poor sinners, in the giving of his only begotten Son to suffer, bleed and die that we might have life everlasting. Oh but for the mercy and love of God we would be as aliens having no

hope, and without God in the world. Again if we neglect to read the record of the word of God and fail to come to the throne of grace, to his house of prayer, can we expect to find his love dwelling sweetly in our hearts, and hear him say, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

Dear brethren let us not fail to attend the services of our God, and render unto him, Father Son and Blessed Spirit the praise due his Holy Name. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

Adopted as our Circular Letter by the Delaware River Association, held with the Hopewell Church, June 6th, 7th, and 8th, 1951.

H. M. BENNETT, *Moderator.*
CASPER G. FETTER, *Clerk.*

* * *

Vega, N. Y.
July 20, 1951

DEAR EDITORS OF THE SIGNS OF THE TIMES:

Enclosed you will find a check to renew a subscription for the SIGNS OF THE TIMES. I think I have been reading them as long as almost anyone now taking them. I find that I do not want to do without them as long as I am able to read them. When I first became acquainted with them they were printed as sheets of paper and folded in a square to be mailed out. I have been acquainted with the Editors from then on down and I believe they still hold fast to the same old doctrine that they did when it was started. There seems to be so few Old Baptists these days but the Lord has said he will have his

witnesses as long as time shall last. He also has said where two or three are gathered together there will I be in their midst. I believe His word shall stand as long as there is one to be gathered, they will be brought forth.

A most unworthy little one,
VIRTUE BALLARD

* * *

Le Grande, Ore.
July 5, 1951

SIGNS of the TIMES
Annapolis, Maryland
GENTLEMEN:

I am enclosing three dollars for one year subscription to SIGNS of the TIMES. This is a renewal for my mother, Mrs. Etta J. Lassiter, 1114 Wash St., La Grande, Ore. She will be 91 years August 26. She has been reading your paper about 73 years. Her health is very delicate the last year but she reads quite well yet.

Yours very truly,
MRS. JEWEL McCLURE

* * *

PLEASE REMEMBER

1.—To renew your subscription promptly when due, if possible. The date on your wrapper cover will show to when you have paid.

2.—That when your remittance reaches us before the 10th of the month, credit will be shown with the next issue of the paper, otherwise it cannot be shown until the second month following. This also applies to changes of address.

3.—That notices of Special Meetings should be sent to us at least thirty days in advance of the month in which the meeting is to be held.

If our readers will be kind enough to observe the foregoing suggestions they will aid us very materially in getting out the paper.

D. V. S.

PRICES FOR EXTRA COPIES OF THE "SIGNS"

We will furnish extra copies of the Signs of the Times at the following prices: 1 copy, 25 cents; 3 copies, 75 cents; 6 copies, \$1.50; 12 copies, \$3.00. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

Please check the renewal date on your wrapper. It shows when your paper expires.

ASSOCIATIONS AND SPECIAL MEETINGS

The Virginia Corresponding Meeting is appointed to be held with the Frying Pan Church, Wednesday, Thursday and Friday, of October 17th, 18th and 19th 1951. All Ministers and Brethern of our Correspondence and others of our faith and order, and lovers of the truth are invited to meet with us.

Those coming Tuesday in own conveyance, will come to Herndon, Va., and inquire for Sister Carolyne Alston or Brother Walter Norman, who will provide entertainment.

Bus travelers directed as follows:

Nearest approach to Herndon on route 50, is Chantilly, Va.

On route 7, Herndon Junction.

On arrival telephone Herndon 308 or 229W.

For further information communicate with the undersigned.

G. C. SPINDLE, Clerk
914 9th Street, N. E.,
Washington, D. C.

* * *

The Salisbury Old School Baptist Association will convene, the Lord willing, with the Indiantown Church near Powellville, Md., on Oct. 24 and 25th, 1951, at 10:00 A.M. Ministers of our faith and order, and lovers of the truth are cordially invited. Those coming by car on Tuesday will go to the home of Brother William Adkins on Mt. Hermon Road, third house on the left from Salisbury, route 350, Salisbury-Powellville Road. Trains and buses will be met in Salisbury, Md., Tuesday p.m. Anyone not met will telephone Brother Adkins, Salisbury 22198.

(Elder) H. M. BENNETT, Pastor
WILLIAM S. ADKINS, Clerk

* * *

NOTICE OF MEETING

There will be an all day meeting of the Old School Baptist Church of New

Vernon, Sullivan, New York, on Saturday, September 22, before the fourth Sunday of that month. Lunch will be served as usual at the near by restaurant. All members and friends are invited to attend.

* * *

The Original Little River Association meets with the Saline Creek Church at Bumpas Mills, Stewart County, Tennessee, beginning on Friday before the 4th Sunday in August, 1951.

(Elder) J. N. DARNALL,
Moderator,

Cadiz, Kentucky

The Original West Tennessee Association meets with the Yellow Creek Church, 3 miles west of Sylvia, Dickson County, Tennessee, beginning on Friday before the 2nd Sunday in September, 1951.

(Elder) R. L. BIGGS, *Moderator,*
1811 Manchester Avenue,

Nashville 8, Tennessee

The Original Flint River Association meets with Kelly's Creek Church, Lincoln County, Tennessee, beginning on Friday before the 4th Sunday in September, 1951.

(Elder) R. M. HAWKINS,
Moderator,

535 Walker Street,
Huntsville, Alabama

The Bethel Association meets with Bethel Church, Graves County, Kentucky, 7 miles east of Fulton, Kentucky, beginning on Friday before the 1st Sunday in October, 1951.

(Elder) R. L. HARRISON,
Moderator,

Route 1, Rives, Tenn.

The Soldier Creek Association meets with the Mount Pleasant Church, Graves County, Kentucky, beginning on Friday before the 2nd Sunday in October, 1951.

(Elder) PAUL POYNER,
Moderator,

The Original Obion Association meets with the Walnut Fork Church, 10 miles north of Paris, Henry County, Tennessee, beginning on Friday before the 3rd Sunday in October, 1951.

(Elder) PAUL POYNER,
1115 Olive Street,
Murray, Kentucky

* * *

The Maine Old Baptist Association will be held with the Whitefield Church at Whitefield, Maine Sept. 7, 8, to 9th, the Lord willing. All lovers of the truth are invited to meet with us.

SANFORD BARTLETT, *Clerk*
Damariscotta Mills, Me.

* * *

We, the Flint River Association, invite all our Primitive Baptist friends everywhere, to come to our Association Sept. 21, 22, and 23, 1951, at Old Kelly's Creek Church. We have met quite a few Baptist in our travels, and love to see them as often as possible.

(Mrs.) REANER REECE

* * *

RESOLUTION OF RESPECT IN
MEMORY OF ELDER J. F. STEGALL

Whereas: It has pleased Almighty God in his infinite wisdom to take from our midst our dearly beloved Pastor Elder J. F. Stegall, who passed away May 25th, 1951 at the age of 68 years.

We would humbly bow before him and acknowledge him as our Savior and the giver of all good and perfect gifts. And in the passing of our Brother we would acknowledge that it was the Lord that giveth and the Lord Taketh away, Blessed be the name of the Lord.

Elder Stegall was an able minister of the Gospel and was Pastor of Roanoke Church for about 19 years. He was loved and highly respected by all who knew him.

While we find that in his departure our loss is great, yet we must confess

that we have been greatly enriched by his long and useful life among us. We shall miss his wise council and guidance in our Church meetings, our association and in our homes.

While we shall miss him yet we feel to render to the Lord thanksgiving and praise for the benefits and words of comfort we derived from his presence while with us. His memory shall linger long in our hearts to make glad our thoughts of him.

Done by order of the Church in conference June 2nd, 1951.

(Elder) O. K. TENCH, *Moderator*,
F. G. HOLCOMB, *Clerk*

* * *

IN MEMORIAM

Whereas, it has pleased our Heavenly Father to call from this earth into everlasting peace, our beloved Brother Elder R. Lester Dodson, ever faithful to the calling of God to the ministry, he preached with power the unsearchable riches of the Kingdom of God, serving the Lord in meekness and humility, ever contending for the truth as it is in Jesus.

Therefore be it resolved, though our hearts are bleeding in so great a loss, may we bow in humble submission to His most Holy will, believing our loss is his eternal gain.

Soldier of Christ, well done;

Praise be thy new employ;

And, while eternal ages run,

Rest in thy Savior's joy.

Resolved, that this memoriam be published with the minutes of this association, and copies sent to his widow and for publication in the Signs of the Times.

Done by order of the Delaware River Association in session with the Hopewell Church, Hopewell, N. J. June 6th, 7th, and 8th, 1951.

H. M. BENNETT, *Moderator*.

CASPER G. FETTER, *Clerk*.

OBITUARIES

WILLIAM DANIEL WITHERS was born April 28, 1872, and died May 3, 1951. He was born in Bourbon County, Kansas, the eldest of 9 children, 6 boys, and 3 girls, all of whom are living, except him. He was the father of 16 children, 9 of whom are living.

He was received and baptized into Bethel church of Bellingham, Washington December 25, 1909, and held to the faith until his death, or as he would put it, the faith held him. He was a faithful husband and father, and a good provider.

He liked to tell a dream that was a part of his christian experience. He was climbing a mountain and was very weary, when he came to a great wall which seemed to reach to heaven and was endless. He looked as he stopped and pondered how he could get over or around it. Looking to his left he saw a great multitude of people that were in semi-darkness and milling around and around. Then looking to his right he beheld a small group of people some were old white headed men, kneeling in prayer and oh, the glory that shone around them and on these few. But he couldn't get to either group because a great gulf and the wall. He was filled with fear but would not go to the ones on the left. Then he heard a voice saying, "Salvation is of the Lord," This was his belief too, "That Salvation is of the Lord."

He was baptized in Lake Whatcom by Elder Eaton where the ice had to be broken to receive him. The night he died I was not with him, but I dreamed of being by his side and clasping his hands in mine; we sang a hymn and then he said, "The window is open and I'm going out." The next morning he had passed away.

He was tenderly cared for by his youngest daughter and son-in-law, and his dear wife, who is left mourning his passing. They had been married 55 years.

Our loss is his eternal gain, Praised be the God of fathers, written by his daughter.

(Mrs.) MARY ECKARD

JUDSON ZEH

On July 14, 1951 MR. JUDSON ZEH departed this life at the home of Mr. and Mrs. Frank Golding in Cobleskill, New York after an illness of five weeks. The funeral services were held the following Monday afternoon at the Bellingher Funeral Home near Lawyersville, N. Y., the writer conducting the services. The interment was in the Cobleskill cemetery. De-

ceased would have been eighty-six years old next October. He was unmarried and among his surviving relatives are several nieces and nephews. He was the youngest of seven children and the last survivor. Judson Zeh was born in Seward, New York in 1865. His parents were Peter Zeh and Eliza Bellingher Zeh. He followed the avocation of farming for many years in which his success evidenced his thrift, industry, and excellent business management. After retiring from the farm he lived in the Earl Stevens homestead at Central Bridge for twenty years. Nearly two years ago he went to live with Mr. and Mrs. Frank Golding in Cobleskill, who ministered to his wants with tender, loyal, loving care, sparing nothing for his comfort.

Mr. Zeh was deeply religious and believed with unshaken firmness in the principles of the Old School Baptist faith and was a faithful attendant at the meetings of the Middleburg Old School Baptist church, though he never united with the visible church. He was a constant reader of the Signs of the Times for over fifty years. His unblemished character, his upright walk, and godly conversation exemplified the walk of a follower of Jesus. He was widely known and had a warm and lasting place in the hearts of all who know him.

ARNOLD H. BELLOWS

ELDER JOHN W. B. CAMERON, our dearly beloved Brother in Christ was called to his eternal rest on June 10, 1951. He was born in England, March 4, 1882. He was married to Mary Alice Clough September 12, 1907 in England at Strict Baptist Church. They came to America in 1915.

They were both baptized into the Salem Strict Baptist Church in Cleveland, Ohio, in the year 1919. Afterwards they transferred their membership to Friendship Church at Fowler, Colorado. Some years later they came further west and for a time their membership was at Forest Grove, Oregon. At the time of his death they were both members of Little Zion at Chehalis, Washington.

We feel that they were a great blessing to the little church and it is difficult to see how we can go without him. He was our assistant pastor and a willing servant. His mind was led into the deep mysteries of the scriptures and he was never too occupied to give his mind on anything asked of him. The blessed Lord knows our needs and has promised to supply them all so our faith and trust is placed in Him.

The faith and belief of the strict Baptist is the same as that of our Primitive churches I believe, but the practice and order of a little different. I have heard Elder Cameron say many times that a great many things were cleared up for him since his association with the Primitive Baptists. Theirs was the only Baptist home where I was privileged to share in family alter service. I hope I have not been envious of any ones blessings but I have often wished I could live as close to my Lord as he seemed to.

He left to mourn his passing a dear faithful wife, Mary Alice Cameron and two sons; Colin B. Cameron, and William B. Cameron all of Seattle, Washington, Mrs. Hannah Bates, of Olympia, Wash.; and Mrs. Rhoda Hamilton, of Centralia, Washington. He had eight grandchildren.

We wish to bow in submission to the will of our heavenly Father.

Services were conducted by Elder C. M. Fisher, and Elder I. F. Coleman. Interment in Washellie's Cemetery, Seattle.

Done by order of the church.

C. M. FISHER, *Moderator*
(Mrs) EFFIE PARKE, *Clerk*

With a deep feeling of sadness we desire to speak briefly of the life and passing of JOHN PHILLIP CAMPION. He was born January 2, 1913 and departed January 17, 1951. He is survived by his mother, sister Rhoda Ann, and the following brothers and sister: Jasper, of Winfield, Ala.; Lowell who is now in the U. S. Army in Korea; Mrs. Juanita Gallaway, Einfield, Ala.; Mrs. Mildred Williamson, Panama City, Florida; Mrs. Wies-ter Miller, Panama City, Florida; Mrs. Ernestine Tipton, Birmingham, Ala.

His funeral was conducted by Elder Elmer Kitchens at the Bush Primitive Baptist Church in Birmingham, Ala. The following songs were used: "Amazing Grace", Lone Pilgrim", and "Pilgrims Farewell"; these were also the same songs used at his father's funeral, the late W. H. Campion, whose obituary was published in a recent issue of the SIGNS. His remains were tenderly laid to rest in Elmwood Cemetery. The many floral offerings manifest love and confidence.

He served two years over seas in World War II. He fought five major battles and many minor ones. He felt his conviction while on the battlefield. In Nov., 1950 he wrote an article to the SIGNS. He was then at Long Beach, Calif. Sister Lunah Hudson read the article and wrote him about it. He came to

see her and they had a long pleasant talk.

On Saturday before his passing he came to see her again. He expressed sweet communication with Jesus. He was so happy. After reading of his passing Sister Hudson went to his apartment and talked with the landlady. The landlady said that he had paid for his rent, meals, and put everything in order just before he was killed that afternoon. His landlady said "This looks like predestination."

He never united with any church but he left every evidence he loved the Lord's anointed. The writer has spent many hours with his parents and with some of his sisters and brothers, but I was never associated with Phil very much.

To the family may I say my tears mingle with yours and my spirit blends with yours. Allow me to give you the comforting assurance that Phil is at rest. In humble submission we bow to thy will, Oh, Lord.

C. H. BIRD

SISTER CARRY STEWART was born April 20, 1871, to Mr. and Mrs. W. R. Chandler of Lincoln Parish, La.; and she was married to J. D. Stewart Feb. 15, 1888. She joined the Primitive Baptist Church on the third Saturday in August, 1913. Her death was May 8, 1951.

Sister Stewart and her husband were very lovely and consistant members of Old Ephesus Church, which was about four miles from Ruston, La. They lived in this vicinity for many years, but later moved to the vicinity of McCalister, Oklahoma. They lived here until the death of Brother Stewart which was a few years ago. Sister Stewart came back to Louisiana where she made her home with her son, Loy.

When she moved back to La. she joined Liberty Hill Primitive Baptist Church near Farmerville, La. Here she was highly esteemed by the brethren and sisters who knew her. She was one of the sweetest singers of the old time SACRED HARP music that I have ever heard. I could drive up to the church where singing was going on and I could always tell whether Sister Stewart was there or not. Her voice was excellent for singing and she knew how to sing. Sister Stewart was very much devoted to the church, the doctrine, and the brethren and sisters; although she was not conveniently located near her church she was always at her meetings unless she was prevented by unavoidable circumstances.

She was the mother of six children who were: Mrs. Gertrude Hall, McCalister, Okla.; Mrs. Jimmie Harrington, Lamont, Calif.; Carl Stewart, Santiago, Calif.; Arvel Stewart, deceased, having been killed in World War I, Loy Stewart, West Monroe, La.; and Mrs. Eva Blackwelder, Ruston, La. There were 27 grandchildren and 30 great grandchildren, and one great great grandchild. She also leaves two brothers, Paul and John Chandler both of McCalister, Okla., and three sisters, Mrs. Clara Edwards, McCalister, Okla.; Mrs. J. D. Dodd, Phoenix, Ariz.; and Mrs. Minnie Thomas. There were a host of neices, nephews, and many other kindred.

Dear bereaved we are admonished to weep not as for those who have no hope, I am fully satisfied that Sister Stewart is asleep in the tomb, awaiting that glorious resurrection morning when our Lord shall come and raise these vile bodies, and fashion them like the glorious body of the blessed Savior Jesus Christ our Lord. All the saints of God will dwell with Him in that beautiful City which hath foundations whose builder and maker is God. What a beautiful Hope this is, may God speed that great and glorious day.

I, her pastor, tried as best I could, to speak a few words of comfort to her mourning relatives. The services were conducted in the Kilpatric Funeral Chapel at Ruston, La. Her remains were carried back to Oklahoma for burial in the family cemetery.

R. W. RHODES

LOUISA JANE COOK ESTEP, our beloved sister in Christ was born in Ira, Bushman County, Virginia, Oct. 25, 1870 and passed from this life, April 28, 1951, aged 80 years, 9 months and three days. She was baptized into the Free Will Baptist Church about 1890 by Elder Wm. Estep. In about 1930 she was rebaptized, this time into the faith and order of the Primitive Baptist Church by Elder John Peters.

She had been a member of a Baptist church for about 58 or 60 years. She was firm in the faith of a Sovereign God and the total helplessness of man. She was very ill for many years yet when ever possible, she was at the meetings. Her children were as follows:

William Estep, Onalaska, Washington; Thomas Estep, Napavine, Washington; Londy Estep, Forest, Washington; Loyd Estep, Longview, Washington; Floyd Estep, Elbe, Washington; Mrs. Gertrude Schreck, Onalaska, Washington; Mrs. Virgie Lester, Onalaska, Washington; and Mrs. Bessie Cramer, Raymond, Washington.

She had eighteen grandchildren, 11 great grandchildren, and 4 great-great grandchildren.

Her husband William Riley Estep who was born July 26, 1866 and died Oct. 29, 1918. He belonged to no church. They were married in 1887.

We have lost a faithful sister but feel that our loss is her eternal gain.

Done by order of the church.

C. M. FISHER, *Moderator*
(Mrs) EFFIE PARE, *Clerk*

MRS. LENA MARY HITCHENS LOWE was born Sept. 4, 1878, and, after one year of illness, passed away August 7, 1950, at her home in Laurel, Md.

Private services were conducted the following Thursday by the Reverend Ralph Jones of Milford, Md., and Reverend R. Ward Mills of Stocton, Md. Interment was made in Laurel Hill Cemetery, where her remains were placed besides her late husband, James W. Lowe, Jr. She requested the hymn, "I Would Not Live Always", to be read at her funeral; and it was read by the Reverend Ralph Jones.

Mrs. Lowe was the daughter of the late Mr. and Mrs. Gillis Smith Hitchens. She lived in the Sycamore community for 50 years, and for the last four years made her home in Laurel, Md. She is survived by the following children: Mrs. Audrey Parker, Millesbora, Md.; Dr. Alton Lowe, Delaware, Ohio; Mrs. Jeanne Morris, Rehobeth Beach, Del.; Edwin Lowe, Huntsville, Pa.; Deolan Lowe, Laurel, Md.; Mrs. Gertrude Hudson, Frankford, Del.; Mrs. Evelyn Pepper, Georgetown, Del.; Delbert and Herbert Lowe, Los Angeles, Calif. Surviving are the following brothers and sisters: Mrs. William Tyndall, Georgetown, Del.; Mrs. Maggie Elliott, Laurel, Md.; N. G. Hitchens, Concord, Md.; William Hitchens, Milford, Del.; and there were the deceased brothers and sisters, Benjamin and Daniel Hitchens, and Katherine Hitchens. There were eight grandchildren.

Mrs. Lowe joined the Broad Creek Old School Baptist Church in July 1942, and was baptized the same day. She was a firm believer of salvation by Grace. She attended her church whenever her health permitted. She lived a faithful member to the end, proving the abiding faith of her Savior that faith is the substance of things hoped for. It was her delight to care for her children, and labored untiring that they might secure an education and be morally well trained. She was tenderly cared for during her last illness by her children. Written by her sister,

(Mrs.) MAGGIE ELLIOTT

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 119

ANNAPOLIS, MARYLAND, OCTOBER, 1951

No. 10

We wonder sometimes we can't understand
God's dealings with his people here
And sometimes at our disappointments
In the things we hold most dear.
For if we could have things our way
They would very different be
But our sight is not like Gods
He the end from the beginning can see.
For the paths that we would choose
Would not always be best for our feet
And sometimes in our greatest trials
We are brought to the mercy seat.
As sheep we would sometimes wander far
As sheep oft did of old
But the shepherd's rod is used with love
For they don't stray away from the fold.
We wonder sometimes at the darkness
And wonder we don't have more light
The answer is over and over again
Because it's not best in his sight.
We wonder why some have to suffer so
We wonder and can't understand
But then we know all things
Are ruled by his merciful hand.
For to everything there's a purpose
Every tear drop and a sigh
And sometimes our greatest sorrows
Are blessings in disguise.
For each one will be prepared for the burden
That they will have to bear
And when that burden is too great for us
He will that burden share.
For Gods ways are not our ways
His wonders great and small
For if we could understand his ways
There would be no mystery at all.

CORA B. POWELL
Salisbury, Md.

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319 Mankin Avenue
Berkley, W. Va.
July 4, 1951

DEAR ASSOCIATE EDITORS:

Enclosed is a money order to cover expense for another year's subscription for the "Signs of the Times." I beg you to forgive me for my neglecting to send it in on time. Yes I thought of it several times, and had the money, but just slothful and slack in my duty. Now

I hope that I am not one that after I have made excuses, I feel that I am justified thereby. In Jesus only is justification and we are made to groan many times by reason of the weight of sin and this corrupt nature.

There is times with me when I am made to feel that I must be deceived, and that surely this hope is not hope, that it is just something that is of my self. Do you ever feel this way? Some say that they never have any doubts and that they are riding upon the high places at all times and that they know that heaven is their home because they have met the conditions required in the promises of God. (How be it not true Primitive Baptist). If this were so, then how about Thomas, John the Baptist, Jacob and many others. I asked them sometimes did John doubt the Savior? Jacob is on my mind (while I know if I have ever been blessed with a revelation from the Mighty God of Abraham and Isaac and Jacob) that this scripture is too deep for them, as all others for that matter. He tells us that the dead knoweth not anything; to know anything is to experience it. Then if the power of God is not with us we would deny it. I understand that the thorn in the flesh was not removed when Paul besought the Lord (not prayed) for it to be removed. He said, "My grace is sufficient, Strength is made perfect in weakness."

Now I come to the scripture that was on my mind, and submit to you what I hope that has been revealed to me in it, concerning the experience of God's people while living here is this world of sin and sorrow. Gen. 34th Chapter

and 30th verse on through to the 35th Chapter, and about the 6th or 7th verse, you will notice that this is dealing with the experience of God's people; I believe while here in this world, yet written in the patriarch's age. "And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot? And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of thy brother Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." I will not quote any more of it but if blessed with the mind from on high, I will come back to it in the letter.

We are bound to realize that since that He is the God of Abraham and Isaac and Jacob that somewhere in their travels, if we be heirs of promise and born of the spirit of God, we see some of our experience. Do we not? We go back to when God made promises to Abraham that he said unto him, "Know of a surety that thy seed shall sojourn in a strange land and be evilly entreated and shall serve them and afterward come out with great substance." Now when he said "Thy seed" does not mean nor take in every natural seed of his posterity, even as the promise of God does not take in every

Adam creature of this world for if so they will all be saved. We trace this on to Jacob and Esau and prove that it is election and that of grace and before they were ever born here in this world and also prove that God appears to his people when they are brought to distress and answers them in the day of their troubles, (While they have troubles all way from here on after that God deals with them) and gives them hope in Jesus and in this text is called Bethel. When the time came for Isaac to bless according to nature he purposed to bless Esau for he was the firstborn was he not? But for some cause Rebekah had been made wise to know whom was to receive the blessing (which was the blessing of Abraham) she deceives her husband and moves Jacob to go and get two kids, I believe it was and she dressed them and made him the savory meat that he might obtain the blessing when she went to enquire of the Lord he spoke to her and said two manner of people shall be separated from thy bowels and two nations are in thy womb and the elder shall serve the younger. Paul tells us that the purpose of God according to election might stand not of works but of him that calleth "It was said to her the elder shall serve the younger." What was the purpose? To show to the heirs of promise that the election is not of works but of grace, and not according to any fleshy standing that we might have here in this world. It was right reversed to that which would be natural. Naturally the blessing would come to Esau for he was the elder or the firstborn, was he not? Well, I quote also, "It is not of him that willeth nor of him that runneth but of God that showeth mercy". Romans 9-16. When Isaac mentioned it to Esau he was willing and took his bow to go out hunting for the venison, did he not? Here is

where grace is first and last, always, by all means. Jacob was the heir all the time and when his mother mentioned it to him and commanded him to do this thing, he kicked on it and said, "I may receive a curse and not a blessing". Anyway when he took the savory meat in to his father as his mother had commanded him the skins of the kids were put on him and he deceived his father, thereby and his father said the voice is Jacob's but the hands are Esau's; and he discerned him not and when he asked him I believe the second time art thou my very son Esau he said, yes. This was not true was it? For he was not his very son Esau, he was Jacob pretending to be Esau. Did not the truth of God abound here through Jacob's lie? I believe it did, for it was already truth that he should receive the blessing and that before worlds began. You see how it was worked, all contrary to nature; so is the grace of God and the grace covenant, it is contrary to nature. The elder shall serve the younger, was spoken when they were yet in the womb, which means at least to me, that Jacob is, and was the heir of the promise of God to Abraham and to his seed after him. We understand that these twins had to be born on the same level, both Jews and the seed of Abraham, according to Nature to set up election or to prove election; not to set up, that one was as good as the other, or that one was no better than the other and one had not any advantages over the other. Also being a Jew by nature means nothing, but that the election was of sovereign grace, now when Jacob was blessed, Esau purposed in his heart to slay him because of the blessing wherewith his father had blessed him, and he was instructed of his mother to go to his Mother's kindred and stay there until the anger of his brother should be appeased. This is in

a figurative sense Grace taking care of him and when he fled from the face of his brother, Esau he lighted upon this certain place and God appeared to him in a dream, here is where the "Spirit beareth witness with our spirit that we are the children of God". Jacob was in trouble, his spirit broken because of the troubles that had come upon him and it cannot be proved anywhere that he was to be blamed for it. His mother directed it from a natural standpoint. And God spoke unto him and said, "I am the God of Abraham Thy Father, and the God of Isaac: the land whereon thou liest to thee will I give it, and to thy seed."

Now Jesus spoke to some of the unbelieving Jews and said to them, "I know that ye are the seed of Abraham but if ye were the children of Abraham ye would love me."

Now one may be the seed of Abraham naturally and not be the children of Abraham according to this. Neither because they are the seed of Abraham are they all children. "If children then heirs and joint heirs with Christ" therefore he said I am the God of Abraham, thy Father because he was a "Child" of promise and God bearing him witness appearing to him and revealing himself to him, when he said, "I am the God of Abraham thy father." Jacob like the children of God in this day and time, had to be made acquainted with this God.

On down he said in the same promise; "I will not leave thee nor forsake thee until I have performed that which I have spoken to thee of."

Now after this precious dealing of God with him he was made to say that, "I and my house shall be destroyed."

Child of grace, is there not many times with you that you doubt that if this was God that dealt with you like Jacob, appeared to you in your troubles

and made to you precious promises? Do we not have to be brought down to the feet of sovereign mercy and cry unto God for his mercy and afraid that we will yet be destroyed? Yes it is when we are down in this condition that God speaks to us in mercy and commands us to arise, for he said to him, "Arise and go to Bethel and dwell there (dwelling in the Spirit) clinging to the promises of God, and make there an altar unto to God."

Yes we are troubled many times because of our sins and the just condemnation and are made to cry to God for his mercy, and like Jacob who was commanded to go to Bethel, we are made to go back to our experiences and feast again and again on things that have been wrought in our hearts which are Bethel spots. We notice that after God spoke to him that the scripture says, "Then" he commanded his household and all that were with him to put away the strange gods which were among them and be clean and change your garments and so on. Why did he not command them before then? Because he had not the command himself this thing involves the whole household of faith; for as Jacob was the head of all of the house—there so is also Jesus the Head over all things to the church, which is his body. We read on and find that they gave unto Jacob all the strange gods which were in their hand and all the earrings which were in their ears and Jacob hid them under the "Oak". Now dearly beloved is not this worth something to us? Why is it an oak, and not just any kind of a tree? I believe that the OAK represents STRENGTH. When this thorn in the flesh buffet us that we should not be exalted above measure. His Grace is sufficient and made manifest, and that his "Strength" is made perfect in weakness. We are brought to the state of

weakness in reality and truth and his Son revealed in us our "Strength". Was this not manifested when he raised him from the dead and put all things under his feet and gave him to be the head overall things to the church. When these strange gods are hid out of sight, we like Jacob and his household journey, and the journey is toward the land of Canaana. For the scripture reads on and says "And they journeyed and came to Luz and the terror of God was upon all the cities around them and they did not pursue after the sons of Jacob as was expected. When he said, "I and my house shall be destroyed," is this not figurative of that which arises in our flesh? "The sin that doeth so easily beset us."

And as Jacob, they do not follow us to condemn us for at the command of God we journey (in Spirit). We find later in the journeys of the children of Israel when the cloud was over the tents of the Children of Israel that they journeyed not, but at the command of God the cloud removed and they journeyed. The journey was toward the Canaan land as was in this same case. And we like Jacob build an "Altar" unto God. An altar of praise to his name. He shall be as the light of the morning even as morning without clouds, when the sun riseth as the tender grass springing out of the earth by clear shining rain. The grass when in time of drought will have the appearance of being dead, but the showers upon it will revive it and it will take the appearance of life; yes, newness of life. When he makes known his voice of mercy once again, and again, while here in this life though our outward man perish, yet, the inward man is renewed day by day by his voice of mercy once again, and again while here in this life. Though our outward man perish yet the inward man is renewed day by day

by his Spirit in the inner man. With his hand he formed the crooked Serpent and with his Spirit he garnished the heavens, is this not the garnishing of the heavens, the name of Jesus preached in the hearts of his creatures? The Holy one of Israel that fought and won the battle of which no man could fight? He brought me to his banqueting house and his banner over me was love. This banner of peace that Jesus made through his blood. Love was the motive for his coming down from the heavens and fighting that battle. Love is the motive for your hope in Jesus for the final redemption from this present world.

Farewell. If you see fit cast this in the trash can. It will be no offense to me. It is imperfect like the writer.

Elder W. E. BRANCHE

August 7, 1951

DEAR BRETHREN: If through the mercy of God, I have a right to thus address you. As the time has come to send in for our much loved paper, I have a great desire to humbly beg forgiveness of my brethren for the past attempts at writing. I am not ashamed of what I believe, nor the sweet meditations of my heart, but always fearful to write them down. Yet, it seems, that has been my weakness and I want to say right here, the brethren and sisters have been so kind in bearing with me, but my mistakes, short-coming, ignorance, and sin roll up before me like a mountain, covered with fog, till I wish I could erase the past lines I have written and remain silent, but there always follows another thought and feeling of guilt. I feel I might be like the one that was given the one talent and buried it in the earth, so I find no rest from my confused mind, only when the Lord speaks, "Peace be still, it is I, be not

afraid." "Behold the Lamb of God which taketh away the sin of the world." John 1:29. "If ye were of the world, the world would love his own." John 15:19. "Therefore with loving kindness have I drawn thee." Jer. 31:3. Oh! I feel so glad and I hope thankful to Him who has blessed us with all spiritual blessing in Christ, treasured up in Him from the foundation of the world and is given to us in due seasons, not according to our works, but to his own purpose and grace. He leads us along and we are prepared to receive each of them as they come. We are not left to ourselves to the extent that we will reject them, or fail to be present when our refreshment is on the table. No, no, we are led by the still waters and are *made* to lie down in green pastures. We feast on his love, and sweet words of expression flow thru our minds that would make a book should they be put down, but they are gone, and we know not, from whence they came. We feel strengthened and do believe they are sent from God, but we cannot stop there, if so, we would, for rest is so sweet, but we have not come to the end of our journey. How we do desire and beg Him to be ever present in time of need and that is every minute of time. I believe he watches over His children, at all times, even when we are sinking down in darkness and distress, and the warmth of His love seems to be all gone and our way seems to be hanging, as it were, on a high cliff, held with uncertain cords, that might break at any time, and we be plunged into outer darkness. So is this not the fear that is placed in our hearts, that causes us to call upon the name of our God? Oh! I feel His grace is sufficient for us, when I have any feeling at all, but much of my time is spent in the valley, but I can see that is the best for me. I hope that I will always be kept

humble, down at my brethren's feet.

May He be gracious to you and all the editorial staff, writers, and lovers of the *Signs*, and all His children, wherever they are. He knows them, for He is caring for them. Use the remainder of the money, as you see fit. My husband joins me in greeting to you. Yours in hope.

(Mrs.) LUTHER CAMPBELL

DEAR EDITORS OF THE SIGNS,

You are strangers in the flesh, as are most of those who write to the SIGNS. I do feel to hope and believe that we are kindred in and through the spirit of God. So many times I have felt this to be true and rejoiced, I hope in spirit.

But, Oh, how empty my heart has been for such a long time, as though I were dead, yet going about mechanically with the duties of this natural life. While in this condition you and all my brethren and sisters are strangers. I feel so alone, I realize more every day what a stranger I am to my neighbors, friends and relatives with whom I come in daily contact. I almost never dare mention what I believe concerning God and the salvation of sinners. Then to feel so empty of feeling toward those who believe the doctrine of Grace for life and salvation, is awful indeed. I tried to stir up a pure mind but I had none. I tried to feel and believe in this love, I hoped had been shed abroad in my heart, but there was just emptiness. I could not read the Bible, nor the SIGNS; I could not direct my mind into thoughts of God or on Heavenly things. I wondered if this would go on for the rest of my life. I would talk to my only Sister who is very dear to me and she would bring to mind many things that were once comforting concerning what the Scriptures teach; but they were dear and I

just could not believe. Some would say "Surely now is the time to pray", but I could not pray. There were just no words. I thought at night when I lay down I would ask in my mind "Oh, Lord where are you? If you are there would you look down in much mercy and be merciful to my unrighteousness and deliver me out of this empty place." I could not see any good in being in this condition and wondered how it could work good in any way.

I tried to recall sweet meditations I once had and to re-live the time I was so sure the holy spirit had lifted me up to view things I wasn't able to tell with this tongue. I remembered all the way the Lord had brought me, only to wonder if it was all in vain, same natural emotion.

I remembered a time once before while in La. my heart was heavy and burdened for so long. I groaned in spirit each night and tried to pray and how suddenly and unexpectedly it vanished one morning. My heart and soul seemed to soar upward in praise and worship while the tears fell from my eyes, but this was dead and so far away, also.

The second Sat. and Sunday was our meeting days and on this particular time in August we always look forward to having visiting preachers and brothers and sisters from other places with us. These Elders R. L. Biggs from Nashville, O. W. Perkins of Mayfield, Ky., and R. Harrison of Rives were here and such wonderful words of truths they did speak. I felt that the words surely must have come from the very fountainhead of Truth. It was wonderful and I marveled while listening and thinking how good it sounded to me. It was not I hope a stumbling block, neither was it foolishness, but it seemed like the power of God and the wisdom of God. I wondered if it would all go

away even as they had to go to their homes, and if I would have to continue on in this empty dismal frame of mind.

When I came in this Monday from work, my SIGNS was there. I opened it and began to read and my soul was filled with love and fellowship before I finished the first letter by a Sister Kate Cottrell and how thankful I was to God to again let me feel this love. He had restored again unto me the joy of His Salvation, not an overwhelming joy but enough to let me again believe that he is the Christ. I then felt a desire to go in my bedroom and fall on my knees and thank Him and beg Him to keep me ever in the way He would have me to go—lead and guide me and not let me wander away.

One of the preachers spoke of a verse of Scripture in Ecc. "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong," etc. I felt almost as though I had returned from a desert place. I do not know or see the good that could have been in it, or if it was a chastening rod for my many sins, even so if I could know without doubt that it was, it would be sweet, for the Lord chasteneth whom he loveth.

Even as I write these words I wonder if it will be His will to withdraw this and leave me again as before. He is a Sovereign and asks leave of no one. My life is lived in hope of eternal life after the grave. Sometimes I am made to believe that truly He is the Christ and it is then I feel that I have been quickened into life and knowledge of Him by Him and the way is good; but I have just told you how it is other times with me—all of which keeps me tossed about like a leaf on the ocean.

I hardly think this is worth space in the paper but it has relieved me to tell it. To have something to tell is wonderful, indeed. I have been so low and poor

in spirit that I wondered if my hope was really gone.

I am ashamed to have been so slow in sending in my remittance. This will take care of this year and next and a little to spare.

I as everyone else, was grieved to hear of Elder Dodson's passing, for we enjoyed and was comforted many times through his writings. I rejoice to know he has finished his course and is gone from this troublesome life for I truly believe he is resting. And I believe God is able to hold up whom he will to take his place for I do not think His arm is shortened nor has He lost any of His power. Oh, if I could hold fast to that and not let it go.

Your weak and unworthy sister,
in hope of eternal life

MRS. LUCILLE YOUNG

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these commandments hang all the law and the prophets." Matthew 22:37-40

The law is said to be a rule of conduct enforced by a higher authority than the persons to whom it is given. In the Bible we find a record of the law in the Old Testament is often called the law. It was originally laid down to the Hebrews through Moses. While it had special application to them and special requirements they were bound to observe, the fundamental principle or antitype is universal and perpetual to the children of God is all ages, generations, dispensations of time; but man has never been able to keep this law. It is a perfect law and man is an

imperfect being, a sinner. The law requires a perfect obedience so man in his human nature could not keep it. If he offended it in the least point he was guilty of the whole law. Christ our Savior came as the end of that law, one who was without sin.

Dear Reader, do you remember when you came to the end of the law in your experience, when you were bound hand and foot and laid on the altar and the arm of the law was stretched with the knife to take your life. When the voice of the Lord spoke from behind saying to the law, stay thy hand, for I have prepared for myself a sacrifice. I have sent my only begotten son, made of a woman, made under the law to redeem them that are under the law. He is the one who loves the Lord thy God with all thy soul and with all the mind and all the strength and his neighbour as himself, which is fulfillment of the law. He was the ram that was caught by the horns in the thicket behind us. He was just behind us when the dreadful moment came with us. When the law was making its dreadful stroke to cut us down and justly so, too, He stepped in front and let it strike Him instead of us and fulfilled it to every jot and tittle, and rolled it back to the father honorable and thus fulfilled that law of carnal commandments which was restricted to the Hebrew nation, as a type of the spiritual Hebrew nation or Israel. That law which was carnal in its applications was only a type of the law which is written in the hearts of spiritual Israel in the perpetual or everlasting covenant made with spiritual Israel. When they shall enter into the sabbath of rest as is said in Exodus 31:16 "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant."

And it is again said "Wherefore say,

Behold, I give unto him my covenant of peace; And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Numbers 25:12-13

So since the old covenant has fulfilled its purpose as a type, it gives way to the antitype, and God says by the mouth of Jeremiah, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Jeremiah 32:31-37

So we see that this covenant can never be broken, it shall stand forever. In the old covenant there was a name written on a stone and given to everyone of the children of Israel which none could read but he to whom it was given. This figured the law or covenant which is written in the heart of life of those whom the new covenant is made with, so we should be careful about passing judgment on another. We cannot look into the heart of another. It is said that man looketh on the outer appearance but God looketh on the heart. In the above new covenant he says I will forgive their iniquity, and I will remember their sin no more. So long as the ordinance of the sun, moon and stars of heaven remains to give light on the earth and heaven above cannot be measured or the earth searched this covenant will not be broken. So your sins and iniquities will never come against you any more, no not forever. What a blessed thought.

While sin remains in the flesh it is condemned there so that it will never separate you and your God. While the flesh serves the law of sin, the mind of Christ which dwells in us serves the law of God. Paul says, "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in

me. I find then a law, that, when I do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law of God in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Romans 7:14-25

The dear apostle here has told the whole experience of everyone of the servants of our God from the first to the last one that shall be on the earth when our blessed Lord shall come again to gather them home to that blessed immortality. Note that Paul says I delight in the law of God after the inward man, which is the Christ man a spirit that dwell in us which is the spirit of love. This spirit fulfills and keeps the law. For love is the fulfillment of the law and all God's chosen people keep the law in Christ, or in other words Christ keeps the law for them as their head and vine which they are members. The head speaks for all the members of the body. The life of all the branches is in the vine and receives all their substance from the vine. Note that Paul says again so I myself with the mind (that mind of Christ) serve the law of God but with the flesh the law of sin. There Paul goes on to write "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned

sin the flesh, That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Romans 8:1-9

Those who receive this blessed spirit of Christ possess a supernatural love which the world of the ungodly know nothing about and it seems that even we ourselves do not understand much about it. The apostle says beloved or behold what manner of love is this that the Father hath bestowed on us that we have passed from death unto life because we love the brethren. The same apostle says again love worketh no ill to his neighbours therefore love is the fulfillment of the law. He also says for all the law is fulfilled in one word, even this thou shalt love thy neighbour as thy self.

James also says, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:" James 2:8

This is the best order that I know of a manifestation of love and zeal for God and love for your brother, this is better than all the man orders. As the scribe when he had asked Christ concerning the commandments, which of them was the greatest and the first. "Jesus answered him, The first of all the commandment is, Hear, O Israel; The Lord our God is one Lord: And

thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him Thou art not far from the kingdom of God. And no man after that durst ask him any question." Mark 12:29-34

While we believe in good order as laid down by Christ and his apostles, but when we make orders ourselves and get so bent on them that we begin to set up bars to fellowship against our brethren because they do not see all points of doctrine as we do or because they are not in correspondence with our associations, and for many causes too numerous to mention in this letter; but manifesting more interest in the man made orders than they do in love of their Brother. It seems to me it is time to call a halt. We do not like to have our feelings cramped or bound down by the dictations of others as to whom shall fellowship, or who I shall not fellowship. But I like to be guided by my own feelings by the feeling of love which I believe is wrought in my heart by that spirit of love, which is the fulfillment of that law of Love, which is written in the heart and which teaches us who to fellowship and who not to fellowship.

I have not written as I had wished to, may God guide and direct us in the

way he would have us go and keep us in that strict and narrow path to whom be the honor and glory for ever and ever more. It is not a question with me who I can fellowship but the thing that bothers me, who can fellowship me.

Your unworthy brother in Christ,
I hope
H. L. ROGERS

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DEAR EDITOR OF THE *SIGNS*,

You will find my subscription money as I want you to send me the SIGNS OF THE TIMES. I am a new subscriber for someone gave me some of the *Signs* and I do enjoy them so much. They are a great comfort to me. I have just finished reading a good sermon (it is to me) by Elder L. F. Harris, written in 1948.

I knew Brother W. D. Griffin when we were both small children. We then lived in Alabama but in 1916 we, that is my parents and family moved to Texas. In 1920 my mother passed away, she was only 38 years old, but for some reason unknown to us God took her from us; leaving father with six children. The year after her death I received a letter from Brother Griffin and we corresponded for awhile. Then I was married to Seaborn Shelton and I did not hear anymore from Brother Griffin until 1937 when my Aunt gave me some copies of the *Signs* to read. I was resting one day and picked up one of the *Signs* to read. I did not belong to the Primitive Baptist church at that time but had been terribly disturbed about my condition and about predestination. I hope I had been given some light on it. But as I was reading this article, I would read and cry and thank God for such a wonderful paper. When I had read about half, I said that I must look to see who wrote this. To my surprise it was signed, W. D. Griffin. I

laughed, I cried, I was so happy. I said thank God he is a good old hard shell preacher. Then I wrote and asked him if he could be the one I used to know and he answered saying, yes. I would love to hear him preach.

My husband was a Missionary Baptist when we were married, so I joined them but was never satisfied. I should not have been in any church at that time. I was terribly disturbed about my condition. I felt when I went to bed I might die before morning and if I should I would be lost. I stayed under a burden for a year. I got so where it made no difference where I went to church I was so very easily touched that I would cry and want to do better, but could not. In '37 I offered myself to the Old Baptist at Dewey, Texas, and to my surprise they accepted me.

If I know this poor heart of mine I love what they preach and teach. I was made to love them everywhere. Well, I was just going to send in my subscription and I did not mean to write a letter. But excuse me and please look over my imperfections and mistakes.

When at a throne of mercy, remember me and mine.

ESSIE MAE SHELTON
1629 E. Harris
San Angelo, Texas

* * *

DEAR EDITORS:

The primary purpose of this communication is to transmit my wife's (Mrs. H. T. Faulk, 325 West Missouri St.) renewal of her subscription to the *Signs of the Times*, which renewal I, not my wife, have been negligent in attending to as all of us should.

However, I feel to thank the Master for His goodness in raising up someone to carry on in Elder Dodson's stead, and to express to you our appreciation of your faithful efforts to carry on in

the publication of the paper as you think Elder Dodson would want it and as the Spirit directs you to do.

Again we renew our invitation to any and all Old Baptists who may be journeying through this part of the country to stop with us. We are seven hundred fifty miles from our home church in East Texas. So far as I know my wife and I are the only people out of a population of one hundred thirty thousand in this town, who are identified with the Primitive Baptists. You may know how lonesome we oft times become and how glad we are when we can meet and converse with others of our faith and belief.

You may use the remainder of my monetary enclosure in such manner as you see fit and in doing so be assured that we are made to feel thankful to the Blessed Giver of all good and profitable gifts, that we are privileged to do even this small bit.

Your Unworthy Brother,
HUBERT T. FAULK

* * *

Dutton, Ontario
January 4, 1951

DEAR SISTER EDWARDS,

It is a long time since we received your nice letter with snaps enclosed. That is a lovely group and I cherish it very much, although I am sorry I have been so tardy about telling you so. We have such a large correspondence, it seems difficult to keep up with it, especially as we are away from home so much. You did not enjoy being here anymore than we enjoyed having you and we hope you may be able to come again some time. We had a very pleasant Christmas, our eldest son, Frank and his wife and four children, and our second daughter, Ellen with her husband and three children were with us for a few days. The eldest child was eight years old and the youngest five

months, seven of them, but they were all so good. We really enjoyed having them. We spent New Year with our son Frank in Hamilton and had a lovely time.

Our meetings are going on about as usual and the dear Lord sometimes gives us sweet tastes of His love in our quiet times at home. I am sometimes glad there is a Christmas time although it probably is not the exact anniversary of our Savior's birth, for it brings to mind what we might otherwise not dwell upon. I had a sweet time alone here in this home which some might think would be lonely. It seemed as though it must have been the dear Lord who gave me the happy thoughts, and the comfort has stayed with me; so I feel like passing them along hoping that others might share the goodness of the Lord to me.

The Wise men. Who had given them wisdom made them wise unto salvation, taught them to seek the young child, Jesus the Savior of us sinners? Was it not the Lord God of Hosts? They came from the East, the place of the rising sun, and I thought of the dear Son of Righteousness, who rises with healing in His wings, who is the One who fills us with desires after Him, and shows us the star of Bethlehem, and gives us wisdom and strength to seek Him where He is lowly laid in a manger.

"Not the fair palaces to which the
great resort

Are once to be compared with those
Where Jesus holds his court."

The next thought was that they brought gifts, gold, and frankincense and myrrh, and there I seemed to have to call a halt, for I felt I had nothing I could *give* Him, and then Scriptures came like a stream of life giving water to me, and I saw how we are taught by the Lord to *give* Him what He has wrought in our hearts.

"My son, *give* me thine heart." Proverbs 23:26

"*Give* thanks unto the Lord—*Give* unto the Lord, glory and strength—*Give* unto the Lord the glory due unto his name." I Chronicles 16, verses 8, 28, and 29.

"Freely ye have received, freely *give*" Matthew 10:8

I wonder if that means that when the Lord freely gives us a blessing we should tell of His goodness to others, that they may share it with us? I think there is a natural meaning, that wherever possible we should help others in material things when we see them in need. There are many other passages showing what we can *give* when taught to do so by God's grace. I find a concordance a great help in finding allusions to certain subjects.

I suppose you are still at your orphanage, loving and helping your children. I like to think I do not actually have to own children and things for them to be mine. Perhaps its just a whimsy of mine, but when I enjoy children, trees, flowers, music, etc., I feel they are mine in so far as I get pleasure out of them, and I do not want to take them from their rightful owners, but enjoy what contact I may have with them. I know you feel that way about your children as you talked of them I could see the love and interest you had for them, and I was very interested to listen to you tell of your life with them. Mildred once said to me how thankful she was we could enjoy things in retrospect, and I certainly am too, and you evidently could look back and enjoy over again your trip to Canada. She and her husband were here in October to our Quarterly meeting in Duart. We always enjoy them so much.

With best wishes for the New Year.

Yours in sweet fellowship

GEORGE and ESTHER RUSTON

DEAR BROTHER IN HOPE: I will try to write you a few lines to let you hear from me. I am not feeling as well as I was when you were here. I hope that you are as well as usual. You don't know how much good it did me when I heard your sweet prayer. I have been wanting to tell you for some time what I hope has been the dealings of the Lord with me.

Back in my younger days when a girl about 18 or 19 years old, I was at a meeting in Virginia when old Elder Corn was preaching. He told me the difference between morality and Christianity, and it appeared to me that he was preaching to me, and that was when I was made to feel that I was a sinner in the sight of the Lord. It came to me later, that we know we have to pass from death unto life because we love the brethren.

I will have to leave off some for I cannot tell it like I would like.

About 47 or 48 years ago I had a dream. I thought that I came to some clear water and I walked across to the other side on top of the water, and when I got to the other side, there stood a ladder on the water. I thought that I went up the ladder with Sister Jenny Loftis in front and Dory behind me, and when I got to the top, I thought the ladder was hanging on my arm with all of us on it, and I did not feel the weight of it. Then I laid my head over on the ground and was dying and all my fears were gone I knew that I was going to Heaven. Then I went on through a field and came to a place where there was a gathering of people, and I thought they were the happiest people I had ever met. I have only told a little here and there, but I hope that you will understand.

I wanted to join the Church but I stayed away until 1902. I was made willing in Aug. or Sept. 1902.

I would like to see this in print for the children to see.

I will close for now. You and sister Bessie write and come to see us when you can. A sister in hope.

(Mrs.) D. O. SLOAN
Route 3, Hurricane, W. Va.

DEAR BROTHER SPANGLER,

I want to congratulate you as the person selected by the Brethren to be Editor of our old and very reliable and esteemed paper, the SIGNS of the TIMES. It most certainly denoted the regard you are blest to enjoy among the Brethren with whom you have lived.

I hope the Lord will continue to bless the paper, and its writers and contributors, to the glory of His precious and Holy Name, as well as the comfort and consolation of His poor and afflicted people. I have been reading and subscribing to the SIGNS of the TIMES nearly forty years. Although I know that it is not and will not be perfect, but I believe it has and I trust will still have a very useful place among our people, as one of the best religious periodicals, of its time.

I truly hope the Lord will bless you as our new Editor, with the wisdom, the light of His blessed Spirit and the heart warming love of our Lord and Savior; that you may be able to fill your very important place in selecting material for our paper.

I do not know whether you would remember me or not but I have met you several times in the past twenty years and I believe I had the pleasure of meeting your father once.

Your very unworthy Brother
R. W. RHODES

Houston 9, Texas
August 7, 1951

DEAR EDITORS OF THE SIGNS:

I am enclosing three dollars to extend

my subscription to the SIGNS, which expires June 1, 1951. I have passed my 86 year and I have been reading the SIGNS for 66 years. I desire to continue as long as I live. I am still active in the ministry, though my strength is not much.

May the Lord bless you to earnestly contend for the grand old doctrine of unconditional election, salvation by Grace, in the future as you have in the past.

Yours in hope,
Elder W. O. BEENE

July 21, 1951

DEAR EDITORS OF SIGNS OF THE TIMES:

I am sending a one year renewal for the SIGNS of the TIMES. I do and have always enjoyed nearly all that was printed in it since I have been reading it which has been for about ten years. No one is infallible except our Heavenly Father and if some thoughts occasionally that I read in our papers are not according to my own, I do not wish to find fault with anyone for no one can have spiritual wisdom except it comes from above. I often feel to have very little but that little is precious beyond description, way above anything this life has to offer.

I have prayed that the new Editor may be given grace and strength to go ahead and continue to give us a good paper.

At this time I am physically unable to write more.

Yours in hope of eternal life,
EFFIE PARKE

DEAR EDITORS OF THE SIGNS OF THE TIMES:

Renew my subscription for another year. I am sorry that it was late.

My heart goes out with sadness to

all of the readers of the SIGNS to hear of the passing of Dear Elder Dodson. We have lost but he has gained. His battle was finished on this earth. Oh how we miss his good, good words of God.

I have been a reader of the SIGNS since Gilbert Beebe was editor of the SIGNS. I still love the precious words of all those good letters that are in the SIGNS. I am sorry to say that there are not any Old School Baptist near me. My father and mother were strong in their belief.

Please excuse this, I am so shaky to write as I am now past 86 years and can't see very good any more.

Yours in christian love,

ARTIE M. MILLER

Southampton, Pa., Feb. 15, 1912.

DEAR BROTHER DODSON: Your very good letter was received a few days ago, and read with much interest. I am very glad you were in New York when I was there, and I would be glad to have a longer time to get more fully acquainted with you. Your mind seems to be much upon the things of the Spirit, and you are evidently growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. That kind of growth might seem to any worldly mind an easy thing to do. But when one is experiencing that growth he will find it one of the hardest and most painful things to be experienced. The Lord says "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The Lord *is* my God." Zech. 13:9. That trial of the faith as gold is tried causes everything to be burned up that fire can burn. It is a hard way

to learn what faith is in the experience of it. I see by your letter that you know something about it. I find myself questioning from time to time whether I have known that true faith; and sometimes I am questioning whether I have truly known the dear Saviour as my Saviour. I often think of the verse:

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

Sometimes, it seems that I cannot be mistaken in the thought that I have known that "love of God which passeth knowledge." I am thankful to read of your assurance at times that you do feel the love of God breaking in upon your soul.

You refer to the "Beatitudes" very sweetly. I had comfort many years ago in contemplating those few verses in Matthew 5 and wrote some articles on them, which are in my book called "Meditations upon portions of the Word." The following words were given me about 47 years ago, causing me to feel the first hope I ever had that Jesus died for me: "Blessed *are* they which do hunger and thirst after righteousness." It was a Monday morning in March, I think in 1864. At that time I had been exercised on that subject 20 years, but had never been able to say, "Perhaps I am one for whom Jesus died," until then. I never knew until then what real gladness was.

But I will not at this time go farther in speaking of my experience. You speak of my article on "The Virtuous Woman." That occupied several numbers of the *Signs*. It is a subject that was a real comfort to me.

There are a number of things in your letter to which I would like to refer but cannot now.

Your brother in Christian Love,

(Elder) SILAS H. DURAND

EDITORIALS

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THE FLOCK OF GOD

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. 40:11

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Luke 12:32

The use of natural facts and figures in the illustrations pertaining to God's people are noteworthy. These apt illustrations never mislead. They are used to set forth the truth as it is in Jesus Christ. In our earthly realm of existence we have shepherds to care for the flock. If it was not for the lack of wisdom and power in the flocks we certainly would not need shepherds. Any ranchman that turns his flock loose to take care of themselves will soon be in trouble. It is to be noted that Adam was given jurisdiction over the things that were made (Gen. I:26). Men have been tending flocks ever since the morn-

ing of time. Our subject deserves delicate treatment and, unless I am blessed with diversity in writing, I will be tedious. The flock does not point out the better places; it does not fend off the enemies; it does not advise the shepherd; it does not look up and occupy the green pastures besides the still waters. Until this is true in earthly matters it will never be true in heavenly.

The flock belongs to God. I do not have any desire to divide the Godhead and say that the flock belongs to Jesus Christ but not to the Father. For unto us a child is born, unto us a son is given, and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. As far as the life of the flock is concerned it has always been with God. God is eternal and his purposes are as old as he himself. God is a God of purpose. He did not purpose and fail to bring to fruition. The choice of God was made before there was anything created. God has done all that has been done for his flock according to his purpose. The flock of God does not have an owner that thinks too late. Every purpose of our God is established by counsel (Prov. 20:18), and he works all things after the counsel of his own will (Eph. 1:11). To show the immutability of his counsel he swore to it (Heb. 6:17).

If the purpose of God is thwarted in any instance in his dealing with his flock it becomes null and void all the way. If our Shepherd has ever been a secondary herdsman he certainly is not the same yesterday, today, and forever. If our God lost anything in the garden of Eden evidence tends to show that the Shepherd did not deal truthfully with Peter about the gates of hell prevailing against the church. If he who

is most precious to the believer has not kept his covenant all the way and always, he may not at some future time be able to keep it. That we poor frail creatures are faithless and fruitless in ourselves we know; that we are restless and changeable and unstable is plainly discernable; that we have not, nor will not, nor cannot, keep our vineyard we feel to acknowledge. But Almighty Redeemer, we feel to beg thy mercy and deliverance from ourselves.

There is not any other God. He has not divided his flock. In all the creation there is not a name nor a power that has any lien on this flock. There is not a spot of uncleanness on this flock; there is not a sin (for time and eternity) that has not been atoned for; there is not a farthing of indebtedness against this flock. Whatsoever his soul desires concerning his flock it is his pleasure to do. God the owner, has created all things for his pleasure. Of all these created things none of them are able to successfully call in question the dealings of the Shepherd with the flock. It is lawful for the Shepherd to do what he wills with his own flock.

This flock is called. Is there a difference in the sanctification by God, the preservation, and the calling? The sanctification or setting apart by reason of choice we allude to as being perfect. The preservation in Christ every Old Baptist association in America has prominently displayed in their minutes. To me, the sanctification before time is not any surer nor stronger than the calling in time. How precious is that doctrine of God's electing love. What a manner of love it was that God elected us to in eternity, and bestowed on us in time, that we should be called the sons of God. That election in eternity was in Christ. It undoubtedly was sure and steadfast, being ordered in all things. The preservation in Christ has

got to be commensurate with the sanctification by God the Father. The poor, the halt, the maimed, the blind, all must be brought to see this election in Christ. What soul cheering promises are given them that there is not any spot found in them and that they are all fair in him. But how downcast it brings them to think that they are perpetuated by their own works. Ah, never, no, no, not that. But how glorious the new and abiding covenant becomes when it is all brought into view. Their preservation is in Christ the head, the corner, the foundation, the topmost stone. Wars may come, and when they come, they are of times as tired and weary of them as anyone that has not been shown the covenant (Ps. 25:14); winds and waves and fires may all come in like a flood of destruction, and the sheep will succumb to doubts and fears and tossings to and fro, but when the trial of their faith is complete there will be a calmness, a resting, a quietness, that will soothe and console them into a blissful attitude of peace.

But this flock is called. It is trite to tell again and again that they are not called *at*, but if there was not somebody constantly preaching false doctrine there would not be any need for a continual fight of faith. In this flock there is not one volunteer. In the organic body there will be volunteers, some to serve for loaves and fishes, some to spy out our liberty, some to carry the bag, but in the triumphant flock of God, they are all called with a holy calling. If good language means anything (and it does) the saving and calling cannot be separated. One of them is as holy as the other. They are both according to his own purpose and grace that was given them in Christ before the world began. The saving and calling are co-extensive with each other.

This little flock does not have any-

thing to minister to the Shepherd. This is all according to God's eternal purpose. The Shepherd does not need anything that the flock might *think* to do for him. He did not come to be ministered unto. Since there is not any change in the Man Christ Jesus, the shepherd of the sheep, he is not now in need. And since we the flock (I hope that I am one) are the same poor needy ones that we have ever been, we do not have now something to minister to him. It is the prerogative of the owner of the sheep to do with them as he sees fit (Mat. 20:15). He has not seen fit to send subordinate, secondary, or inferior shepherds. But he is the owner of the flock and he tends the flock. When one of them strays he does not send somebody to get it. And they do not stray because he is lacking in power and knowledge. There is not a slipping away while He is not watching. No, no, not such earthly trifling with this heavenly flock by this given Shepherd. But "with supplications must they all come" and how dreadful to venture on our own. But the members of this flock do not rove beyond the limits of his eternal love. At the "set time to visit Zion" he leaves the ninety and nine and goes to the stray. It is brought back without loss to the assembly of the sheep.

W. D. G.

TO THE BRETHREN AND SISTERS
COMPRISING THE CHURCHES OF
THE LOWER COUNTRY LINE
PRIMITIVE BAPTIST ASSOCIATION,
AND TO ALL WHO MAY
READ THIS

Stem, N. C.
July 22, 1931

In August, 1906, you saw fit to choose me as your clerk. During this quarter of a century you have re-elected me without a dissenting voice. I feel that

I have done my best to fill this position without fear or favor. I have served with four Moderators, three of them having passed away during their term of office; all of them being unanimously elected each year without any opposition.

I further wish to state during all this time there has never been, (as I can recall), a dissenting voice raised against a single motion or resolution made by any of our members. Therefore we are a united body, and I trust that we may ever remain so. As there are divisions and discord coming in other Associations, I hope you will not think it unbecoming in me to ask that all of us ever strive to remain in peace and union.

Just at this time there seems to be in some sections, a division or contention over predestination; I am glad that we have never let such mar our fellowship and trust we never will. Some of our brethren have been led much deeper in it than others, but all of us unanimously agree that God is not the author of sin, therefore there is but little difference in us on that point; the seeming difference is in the manner of expressing ourselves.

I am, as you know, a predestinarian, and know not where to draw the line. To say that only good things work together for good, and not all things as declared by the Apostle Paul in Rom. 8:28, is more than I care to say; to say that God did not have a purpose in the selling of Joseph to the Midianites is more than Joseph himself said, for he told his brethren that they meant it for evil but God meant it for good. When Ahasuerus put away his wife, Vashti the queen, at the suggestion of his wise men, when his heart was merry with wine, (though wickedness on their part) and Esther became

queen, was it not according to God's purpose and plan? Or was it by mere chance? Will the reader read the whole book of Esther? I know that finite men cannot comprehend God's work. The poet has said: "Blind unbelief is sure to err, And scan God's work in vain." May the seeming difference with us not mar our fellowship, and may each of us present our views in love and not cause confusion. The Master has commanded us when speaking the truth, to speak it in LOVE. I know of lovely brethren who do not see predestination as I do, but I can truthfully say that I love them none the less, when their lives are in accordance with their profession. Just here I will state that while I am an unlimited predestinarian (if I am allowed to use the word unlimited), one of my favorite preachers is classed as a limited predestinarian, but I love him none the less and have requested that if he be living, that he attend my funeral, when I leave this world, which I feel, at times, will not be long.

For either the limited or unlimited predestinarians to put up resolutions barring good brethren from their Churches, in my opinion is of the flesh. Our Association has never passed such resolutions and I trust never will.

I believe that I would voice the sentiment of our Association, should I say to these extremists, on either side, when coming among us, if you can't express your views (when necessary), without wounding the feelings of good brethren, we would prefer that you stay away. To make a hobby of any special thing will starve the children of God. Our old brethren whose dust I love, did not declare non-fellowship on such, but remained in unity. Well do I remember my first visit to the Black Creek Association at Healthy Plains, in 1900, thirty-one years ago. Elder J. C. Hall, of Virginia, a strong predestinarian,

was there at the special invitation of Elder P. D. Gold, the Moderator, and preached with much ability twice at the Association, and once at the home where he was stopping, and not a voice was raised against his preaching that I heard of.

Often have I heard Elder Gold refer to Elder Hall's preaching at that time, who said that he looked at the face of his wife while listening at the preaching and it shone like that of an angel. There are many now living who well remember Elder Hall's preaching at that place.

It was my pleasure and privilege to attend the same Association last Fall, thirty years later, but Elder Hall was not there, neither was Elder Gold, the former Moderator.

The above is written without the knowledge of our Association, and I alone am responsible.

Brethren, live in peace and union, as did our old brethren, who never thought of a division over such matters.

Submitted in love I trust
Yours in Hope,
J. H. GOOCH

* * *

The foregoing article was sent us by Deacon J. J. Whitley, clerk of the Lower Country Line Association in N. C. He made the request that it be published, and we are glad to comply with the request.

The article written by Deacon J. H. Gooch appeared in the minutes of the Lower Country Line Association in the year 1931. Brother Gooch at that time was clerk of the association. After his departure in 1935 Deacon Whitley was elected clerk, and is the present clerk.

It has been my privilege to serve as pastor of Gooch Memorial Church, since 1934. He passed away in March 1935. While reading the article I thought of him, and his humble, yet

steadfast adherence to the things of the Lord. Tears flowed freely as fresh memories came with the reading of the article again.

The sentiment expressed in the article is what this paper stands for, and by the grace of God will continue to contend for. To make a hobby of the doctrine of predestination, and present it in a fighting and unbrotherly way will only lead to trouble and confusion. How good it would be if we all could be blessed to have a thus sayeth the Lord for all we present about it. How important it is we heed the admonition of Paul "Hold fast the form of sound words." II Tim. 1-13. To many including the writer the doctrine of predestination is as much a part of the doctrine of grace as the doctrine of Election, yet we desire to present it in such a way that we will present man as an accountable creature, acting voluntary in sin. That God is not the author of sin, and cannot be. I think all can witness with the apostle James. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

It has been my privilege to be associated with ministers who did not see predestination to the extent that others did. These ministers, if I should judge, were sound ministers of the Gospel. They did not fight the doctrine of predestination of all things, and abuse those who preached it, and all lived together in peace and love.

There have been those in years past who were so bitter against the doctrine, and the ones who preached it, that there was no peace where they met together. These have usually went to the camps of those who preach conditionalism in times past, and will no doubt continue to do so in the future.

The doctrine as set forth, and believed by brother Gooch is the same that has been held by this paper for one hundred and nineteen years, or from the beginning of its publication. It is now held by the writer, and I believe is held by his associates in the publication of the paper.

We are commanded to Preach Jesus as the Word; to study to show ourselves approved unto God as workman who needeth not to be ashamed, rightly dividing the Word of truth. Not to strive over words of no profit; to shun profane and vain jangling. May it be the will of God to bless us all to do that is the humble desire of the writer.

—Editor

RESOLUTIONS

Because of the deep love and respect which we have for our dear sister, Fannie Saunders, and in memory of and the esteem which we have for her recently deceased husband, Cleve C. Saunders, we, the Saints Rest Church of Dallas, Texas, submit the following:

We highly esteemed Mr. Saunders because of his orderly walk here in this life. He was an inspiration to all who knew him, doing deeds of kindness, ever ready to do service when needed, and always faithful to his loved ones; thus, showing faith by his works. So unto you, Sister Fannie and son Melvin, we would say, "Sorrow not as others who have no hope, for we believe that when Christ, who is our life, shall appear, then shall this dear one also appear with Him in glory."

Therefore be it resolved: That we bow in humble submission to the will of our all-wise God who doeth all things well, who is the giver of grace to sustain us in all trials and of courage to press onward.

Also resolved: That we record this memorial in our church record, send a copy of same to Sister Saunders and

son, also a copy be sent to "The Signs of The Times" for publication.

Written by order of the Church in March, 1951.

PEARL LEE

* * *

MEMORIAL

We, the Olive and Hurley Church, Shokan, N. Y., desire to place on record a memorial and tribute to our dearly beloved Brother and Deacon, ORVILLE WINCHELL, who served the church faithfully and tenderly for many years, always standing firm in the doctrine of salvation by grace. We are persuaded that he has gone to be with and praise his Lord whom he loved and served so faithfully while here on earth. May we bow in humble submission to the will of our dear heavenly Father, feeling that our loss is his eternal gain. We extend our heartfelt sympathy to the bereaved family, and be it

RESOLVED, that a copy of this memorial be sent to the Signs of the Times and Old Faith Contender for publication, also a copy be sent to the bereaved family. Written by Deacon E. K. Adsit.

(Elder) A. J. SLAUSON,
Moderator

* * *

WHEREAS, since the last session of the Pigg River Association it has been the will of our heavenly Father to remove from our midst and the scenes of his labors, our beloved brother, ELDER JAMES F. STEGALL, and

WHEREAS, Elder Stegall served as pastor several churches of this association together with the Roanoke church which he served as a faithful pastor for nineteen years, and

WHEREAS, his passing is keenly felt not only by the churches he served but by all of us in the Pigg River Associa-

tion, therefore, be it

RESOLVED that we add our tribute of respect to his memory and testify of his faithfulness in his ministry amongst us. He had a wonderful gift in preaching and expounding the scriptures always contending for the doctrine of salvation by grace, and never slack in his efforts to minister to the churches which he served, therefore, be it further

RESOLVED that we hereby extend our heartfelt sympathy to our sister churches who are bereft of his ministry, and to his beloved companion and their children, and pray that the consoling grace of God be theirs and our portion. It is further

RESOLVED that this memorial be spread upon our minutes and a copy be sent to Mrs. Stegall, and copies to the "SIGNS" and "OLD FAITH CONTENDER."

Done by the unanimous voice of the PIGG RIVER ASSOCIATION, Aug. 4, 1951.

Elder RANDOLPH PERDUE,
Moderator.

Elder JOHN D. WOOD, Clerk.

INDIGENTS

Robert McGough, Ala, \$3.00; Friend, Maine, \$5.00; Mrs. Sally Stallings, Tenn., \$2.00; John F. Lax, Ill., \$5.00; Elder Biggs, Tenn., \$2.00; Mrs. H. D. Nelson, Texas, \$2.00; Mrs. Della Johnson, Ala., \$1.00; Mrs. J. B. Hill, N. J., \$1.00; Homer Bailey, \$3.00; Mrs. Daniel Holloway, \$5.00; Elder S. T. Curlee, N. C., \$3.00; Elder L. D. Rose, Texas, \$2.00; Hubert Faulk, Tex., \$2.00; Mrs. James Young, Tenn., \$1.00; Mrs. James Reid, Ind., \$1.00; Joe MacKenzie, Canada, \$15.00; E. T. Bellamy, S. C., \$2.00; J. A. Owen, Ala., \$2.00; Martha Addis, Penn., \$5.00; Gertrude Secor, N. Y., \$3.00.

OBITUARIES

God saw fit to remove from this life, Dec. 24, 1950, SISTER EVALINE BOGART WINCHELL, beloved wife of Deacon Orville Winchell, 59 South Manor Ave., Kingston,

N. Y. This dear sister in Christ and mother in Israel was taken with a stroke while caring for Brother Winchell, who was not feeling well, and only lived a few minutes. She was born Feb. 13, 1868, making her stay on earth nearly 83 years. She was united in marriage Feb. 13, 1888 to Orville Winchell, making their married life just a little less than 63 years.

She united with the Olive and Hurley Old School Baptist Church at Shokan, N. Y. June 18, 1916, and was baptized by Elder George Ruston. Sister Winchell was a devoted companion, a loving mother, and a meek and humble sister in Christ. Her heart and soul was full of love for the brethren of the church and the cause of Christ. She was always at the feet of her brethren, manifesting much fruit of the Spirit which a branch will when it is of Christ, the true vine. Besides children, which are mentioned later, she left to mourn, her husband, Deacon Orville; one sister, Irene Stevens, who made her home with them; three brothers, Jacob, Joseph and Virgil W. Bogart; the church brethren who all loved her, and a host of friends. The funeral was held at the Winchell home conducted by Elder A. H. Bellows and the writer.

also

Again our hearts were saddened as DEACON ORVILLE WINCHELL, her husband, only lived a few weeks after Sister Winchell's death as God called him from the shores of time March 18, 1951. He was born April 19, 1869, making his stay on earth a little less than 82 years. He was married Feb. 13, 1888 to Evaline Bogart. He was the son of Isaac and Emily Winchell. Nine children were born to this union, five preceding them in death. Those living are: Elnora Sickler, Prattsville, N. Y., Verna Ellis and Harry Stanley Winchell, Kingston, N. Y., and Lelah Rose Benda of California.

Deacon Winchell united with the Olive and Hurley Old School Baptist Church, Shokan, N. Y., Nov. 17, 1912, and was baptized by Elder John B. Slauson. He was a very active deacon, it being his delight to do all in his power for the welfare of the church. Gospel preaching was his great joy. To hear Jesus preached was his meat and drink. At the last meeting he attended he said at one time he was afraid to die but not any more.

He was sick nearly all of the time since Sister Winchell's passing, most of the time in the hospital or a nursing home, and because of his serious condition the last resort was an operation from which he only lived from Friday until Sunday when he passed

peacefully away. Some of the last words he said to the writer were that he might be able to attend our meeting in April.

This dear father and mother in Israel will be greatly missed for in the church circles they were widely known and loved by their many brethren and friends in the several Associations which they had attended in years past. Though we feel our loss is very heavy we do not mourn as those that have no hope. The evidence they gave of the love of God in their hearts enables us to feel that our loss is their eternal gain, and for them to depart and be with Christ whom they loved is far better. We feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." His funeral was held at Lasher's Funeral Parlors, Woodstock, N. Y., conducted by Elder John D. Wood, Baltimore, Md., and assisted by the writer. The bodies of Brother and Sister Winchell were placed in the vault at Woodstock, N. Y., both to be buried in one grave in the Winchell Cemetery at Shokan, N. Y., at a later date.

(Elder) AMASA J. SLAUSON

Brother Harry Gilbert Price was born Nov. 21, 1881, in Campbell County near Gladys, Va., the son of Sidney M. and Ventia Price, and departed this life April 11, 1951. He was married to Miss Edna McDaniel in 1904 who survives him, also one daughter, two grandchildren and four great-grandchildren. Three sisters—Mrs. Rosa Brown, Ida Moorman and Mrs. J. F. Gibson also survive.

Mrs. Price, the daughter and in-laws were so faithful in the care of Brother Price. All was done that kind hands and doctors could do for his comfort.

Brother Price joined the church at Oak Grove in Campbell Co., Va., over thirty years ago and remained a faithful member until death. He was baptized by his pastor the late Elder C. T. Evans.

The funeral was conducted at the home by Elder Raymond Payne and the writer, amidst a host of friends and neighbors which showed the high esteem in which he was held. On Jan. 1, 1950, when visiting him with Brother Raymond Dalton, Brother Price requested that we two have part in his services. He also requested that the following act as pallbearers at his funeral; Brethren Raymond Dalton, Morman Pickeral, Eddie Butcher, Posie Holley, Wyatt Oakes and Charlie Lewis.

"Behold how good and how pleasant it is for brethren to dwell together in unity. Psalms 103-1." I feel that Brother Price and I were blessed to walk together in fellowship of the

things most pleasant to the church of God. He loved the company of the brethren and loved to have them visit in his home. It has been my happy lot to meet in his home many times and read the scriptures and talk of them and how pleasant it was that we were agreed on them. Brother Price loved the church and attended meetings and associations as long as his health permitted. For many years the brethren had favored his request to meet at his home on the Fourth of July and have all day meeting with him and family which were always good.

Brother Price was a great sufferer for a long time but bore it with much patience believing that the Lord would take him out of all suffering and sorrow at His own time. He had the dreaded disease Lukemia. For many months he had to go to the hospital and take blood transfusions, finally having to remain not to return until all was over with him in this world.

We feel the church has lost a faithful member, the community a good neighbor and the family a good father who provided well for his household, but feel to be reconciled to One who doeth all things well. The Lord giveth and the Lord taketh, blessed be His name.

Written by one who loved him for Christ's sake.

W. R. DODD

On May 10, 1951, our all wise heavenly Father saw fit to remove by death Mrs. Naomi Spangler Ray. Her death occurred at the Walter Long Hospital, Greensboro, North Carolina, after a serious illness of about two weeks.

She was born December 29, 1883, and at the time of her departure was sixty-eight years old. Naomi was the oldest of eight children born to Elder and Mrs. J. F. Spangler. Her father preceded her in death by about twelve years. Her mother is yet living.

Many years ago she received a good hope in the Lord Jesus Christ and for many years manifested a love for the truth as it is in Jesus. Because of a feeling of unworthiness she remained out of the visible church, yet she often went home with a heavy heart because she had not offered herself to the church. Several years ago while seriously ill she promised the Lord if she was made well again she would go before the church for membership. On the fourth Sunday in August, 1950, her youngest son went before the church and was received for baptism. The writer thought surely she would also come, and be baptized with him, but she still lingered. On the fourth

Sunday in September she was united with the church, and baptized the next meeting day by the writer.

Though it was for a short duration, her home in the church was a great comfort to her. Surely she has gone to be with Him whom she loved so well, and as she testified, had done so much for her. We cannot grieve as for one without hope.

Surviving are the following relatives: her husband, W. L. Ray; sons, Clarence E. Ray, Julian L. Ray, Ivan W. Ray, Samuel W. Ray, Jessie W. Ray, William L. Ray, Richard Herman Ray, and also, Mrs. Lillian Nelson, Mrs. Pauline Everheart, and Mrs. Helen Shane; her mother, Mrs. J. F. Spangler; four brothers, Arch Spangler, Noah Spangler, Isaac H. Spangler, D. V. Spangler, and two sisters, Mrs. W. H. Cannaday, Mrs. J. T. Phillips; and twenty-five grandchildren.

Funeral services was held at Dan River Primitive Baptist Church, of which she was a member, May 12, 1951. It was conducted by Elders W. C. King, and G. W. Hill. Interment was in the church cemetery.

Written by her brother,

D. V. SPANGLER

The passing of Sister Laura Greenland of Huntingdon, Pennsylvania at her home there on Tuesday morning, April 10, 1951 caused deep sorrow in many a home among her brethren and friends in the different states where she was so widely known and loved so well. She was suddenly stricken with a heart attack and was found dead in her bed. The funeral services were conducted the following Friday afternoon at the Trough Creek Valley Church of which she had been a member almost sixty-nine years, the writer endeavoring to speak words of comfort to the mourning friends and brethren. The interment was in the adjoining cemetery. She was past eighty-eight years of age.

Sister Laura Greenland was born November 7, 1862 in Trough Creek valley, the daughter of Burton and Susan (Baird) Greenland. For twenty-five years she served as postmaster at Colfax, and her spotless integrity, business ability, and accommodating ways appealed to all with whom she came in contact and won for her an ever growing circle of friends. She was active to the last and interested in the promotion of every worthy community enterprise. She was the last immediate surviving member of her family, and among the survivors are a number of nieces and nephews. She was a firm believer in the tenets of the Old School Baptist faith and early in life she

united with the Trough Creek Valley church and was baptized into its fellowship by the late Elder Joseph Correll, May 28, 1882. During the nearly sixty-nine years of her membership she was constantly faithful in her attendance at the meetings and ministered with unfaltering faithfulness to the temporal needs of the church of her membership. By precept and example she exemplified the virtues of the Christian and she will retain an abiding place in the hearts of her brethren and friends.

ARNOLD ST. BELLOWS

Sanford J. Morse of Halcottsville, N. Y., was born May 15, 1870 to Jason and Electa Sanford Morse, and he died April 4, 1951. His first wife, Hattie E. Hall preceded him in death in 1926. Later he married Sister Celestia Morse, a member of Clovesville Church, Clovesville, N. Y., who is still living. He also leaves to mourn his passing: one sister, Mrs. Leslie Sanford, East Meredith, N. Y., one brother, Albert Morse, Margaretville, N. Y., and one niece, Mrs. Clifford Sargeant, East Meredith, N. Y.

He was near to many of us because of that love that God places in the hearts of those who love his gospel. We have much reason to believe that he loved the gospel of Jesus Christ; and that it was meat and drink to his soul. He had been very faithful in attending the Old School Baptist meetings, and there were many times when he would drive many miles to hear the gospel preached. He manifested a meek and humble spirit. The Baptist Meeting House in the village of Halcottsville never lacked for care, or fires to warm the house when he lived.

He was a devoted husband, full of kindness and honesty; with a personality of one made such by the Grace of God, one that feared God, loved his kingdom, and desired to live Godly.

I tried to comfort the friends from the words, "Blessed are the poor in Spirit for theirs is the kingdom of God."

May God give us that meek and humble spirit and watch over Sister Morse.

ELDER AMASA SLAUSON

Brother Arnold Redmond, of Arkville, N. Y., departed April 19, 1951. He was the son of Tracy and Edna Redmond of Arkville, N. Y. He was born November 30, 1911 which made his stay here on earth a little over thirty-nine years.

He united with the Olive and Hurley Old School Baptist Church at Shokan, N. Y., the

third Sunday in June, 1942. He was baptized by Elder Arnold Bellows. He was a very meek and humble brother. For the last number of years he was in poor health and not able to work but his prayer and faith was to the God of Heaven much of the time. When no earthly hand could help he would call upon his God for help; so we feel that he died in that faith, which is God given, and when one dies in that faith it is better to depart to be with Christ.

His pastor, Elder Bellows was away from home at the time of his passing and I conducted his funeral. I used "Blessed are they that hunger and thirst after righteousness."

AMASA J. SLAUSON

Mrs. Ella Magnolia Owens Teague was born in Jackson County, Ala., January 28, 1873, and passed from the walk of life, April 17, 1950. She was the daughter of Mr. and Mrs. G. W. Owens, coming with her mother and only brother to Texas during the year 1888. She settled near Rising Star where they resided several years. She married C. B. Teague 1894 and to this union were born four daughters.

Left to mourn the passing are: the daughters, Mrs. Pearl Lee, Mrs. Boyd, and Mrs. Pruda Rhodes, (Mrs. Ruby Lee preceded her mother in death) and her husband, Elder C. B. Teague. For more than five years following a stroke of paralysis she lay almost helpless. She endured this with much fortitude and patience, yet apparently looking to yonder hill from hence her strength came.

Sister Teague first joined the Missionary Church. When at the age of seventeen after her marriage to Elder Teague she was led to follow with him in faith and belief. She joined the church at Rising Star and was baptized by her husband in 1922. At the time of her death their membership was with Saints Rest Church.

I was called to conduct her funeral but was ill and unable to attend, and Elder W. W. Fowler of Dallas was called. He spoke very comfortingly to the family and friends. Her remains were laid to rest in Laurel Land Cemetery in Dallas.

To Elder Teague, would we say weep not as those who have no hope, but that God has abundantly blessed you, in so directing your lives, binding you together, as well as these dear girls given you in this world; who have been so dear and precious in your trying hours, to share your labors, giving of their love and strength to soften your burden, to you and to them is left a glorious heritage.

L. D. ROSE

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 119

ANNAPOLIS, MARYLAND, NOVEMBER, 1951

No. 11

BEAUTY BEYOND COMPARE

It is beautiful to watch the clouds,
The headers floating high,
To know that up far above
There's another watchful eye.

An eye that never fails to see,
The sparrow in his flight.
That never ceases in it's watch
Tho dark may be the night.

It is beautiful to take a ship
And safely sail away,
To meditate upon the things,
That never will decay.

It is beautiful to gather crumbs,
From Jesus' table spread
Where well we know His favorite few
Forever will He feed.

INA MAY PILCHARD
Stockton, Md.

* * *

EDITOR OF THE SIGNS: I have been a reader and subscriber of the *Signs of the Times* for three or four years. I have thought from time to time that I would write a letter to Brother Dodson, but now God has made that impossible. Physically, he has passed from among our midst, but his spirit, I believe, will live on.

I hope that I am a member of the Old School Baptists in all things pertaining to the church. They have been good enough to give me a home among them, and my name is inscribed in their church books to say the least, in spite of my unworthiness.

I have never been very good at expressing myself, either by the spoken or written word. I have always, and

do now, prefer to take a back seat and listen to others who know how to express themselves. More especially do I prefer to sit back and feast on the crumbs, when the subject pertains to the Scriptures and the things of God. No one can appreciate my ignorance concerning such things like I can, and it would probably be best if I never even attempted to express myself concerning them.

If not deceived in myself, I believe that "Except a man be born again, he cannot see the kingdom of God." I believe that this new-birth is brought about solely by the Spirit of God in the heart of man. It could never be brought about by any operations pertaining to the flesh because, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. If man could voluntarily of his own free will bring about his own new-birth, or that of another, he would have no use for God, Christ, or his Holy Spirit.

As for myself, I do not know whether I have experienced a new-birth. I do not know whether I am saved or not, and frankly, I doubt if I ever will know in this world. Some evidence of a small hope that I have, from time to time, is that, if not deceived, I love the brethren and I love the doctrine of an all powerful God, that does his will in Heaven and among the inhabitants of the earth.

I know that the world claims that Adam was a free moral agent and that all of his posterity after him are free moral agents and that they can voluntarily of their own free will, accept or reject, eternal life. I do not believe

that Adam was a free moral agent any more than I believe that man now is a free moral agent to accept or reject things pertaining to God. God said "But of the tree of the knowledge of good and evil, thou shalt not eat of it: "He did not stop there but he went on and completed the sentence and said "for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The last part of the above scripture is one indication to me that God knew that Adam and Eve would eat of the forbidden tree. Had God actually wanted and desired and intended that Adam not eat of the tree and he went on and ate of it contrary to and in spite of God's wishes, I would have to conclude that Adam was and is practically the equal of God, and, in that case, he could of his own free will and accord accept or reject the things pertaining to God. I could never in the world subscribe to that kind of doctrine.

When God made Adam and Eve, God blessed them and said, "Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. He also gave them every herb bearing seed, fruit tree, beast of the earth, and fowl of the air, "Upon the face of all the earth" and he said, "To you it shall be for meat". God evidently must have known that Adam and Eve would eat of the forbidden tree and be driven out of the Garden of Eden, for he had already made preparations for them on the outside before he ever said, "thou shalt not eat of it."

Looking further at the record, we hear God say. "Let us make man in our image, after our likeness." Evidently there was someone present with God even before man was created from

the dust of the earth. We read in another place that, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1 In still another place, we hear Jesus say." And now, O Father, glorify thou me with thou own self with the glory which I had with thee before the world was." John 17:5. I am forced to conclude, therefore, that Christ was with the Father before Adam was ever formed of the dust. I believe I will conclude also that Jesus Christ was just as much the Savior at that time as he was when he hung on Calvary's Cross.

Now, if Adam had not partaken of the forbidden fruit, he would have lived on forever in the Garden of Eden and all the herbs, fruit of the trees, beasts of the fields, fowls of the air, and fishes of the sea throughout the world that were made for Adam and his posterity would have been uselessly created. If Adam had not partaken of the forbidden fruit, God would have had a Savior on his hands with nothing for him to do.

In conclusion, let me say that I believe that Adam was merely a link in the chain of God's eternal purposes and that he fully and completely served his purpose in that chain. We, being descendants of the first Adam, are very small and almost insignificant links in that chain. We will also serve the purpose that God has for us although we do not know what that purpose is. We can only see it little by little as it pleases God to unfold it to us.

If these rambling thoughts are in harmony with God's Holy Word and seem worthy of any further consideration, you may use them in any way you see fit. On the other hand, which is more probable, if they have no merit, please do not bore the brethren with them.

Yours in the assurance that God worketh all things after the counsel of his own will.

A. C. CARTER
Troy, Alabama
Rt. 4, Box 21

* * *

Elder D. V. Spangler and Associates:
DEAR BRETHREN,

If you can allow one so steeped in sin as I am to thus address you, although I love to associate with this people. It is the greatest happiness I have here in this life. I feel to say that I know I am not worthy of the fellowship extended me by them. Although when I am graced to meet with them in worship to God the Giver of every perfect gift, then I can rejoice in praises to the Savior and esteem my brethren better than I am. And I hope that I do at all times, although I am in the flesh and at times I feel to be the greatest arminian living. At times I try so hard to make things work out as I would have them, and have to be made willing to say, Thy will be done and not my will.

I appreciate very much your sending the May issue of the SIGNS, also the letter you published from my pen, for I would never have known the contents of that letter otherwise. Surely God was directing my pen for it is not in me to write such as I wrote there although I meant to pour out my heart to Brother Clark, for I love him as a man and also for the truths sake. He is far deeper in the sacred bonds of scriptural truths than I can ever hope to be. He is almost deaf, and had to give up his trade of watch maker because of his eyes failing, leaving him heavily handicapped. I learned just a few days before I received my first issue of the SIGNS that Elder Dodson had passed on to his reward. This was a shock to me for I had hoped to visit the Baptist in those parts this fall and

had so much desired to meet him. I know I shall miss his writings which I enjoyed so much. May God reconcile his family, brethren and friends, for He is able and the only source from whence comfort can come.

Dear Brother, you are mistaken about me being an elder for I am not ordained. Although they mostly call me Elder except with the brethren of my home church, although I have been trying for four or five years to speak I have never been ordained and am not worthy of such trust.

Yours in sweet hope, is my trust
WADE Y. CHANDLER, L. P.

* * *

THE HIDDEN PATH

There is a big cross on the top of the ridges here. It is lighted at night and many have been up there to see it. I was near and started but it seems that was not the way up the mountains, the path I was on, gave out—so I did not go to it.

There were one or two vultures sitting on it, so I thought maybe there was no life there—that it was a path that the vultures eye had seen and I would seek “A path which no fowl knoweth and which the vultures eyes hath not seen. The lions’ whelps have not trodden it nor the fierce lion passed by it.”

This is in Job 28, and the whole chapter is full of beauty, wisdom, and yet I can not touch it; I cannot see a scripture to take hold of. Yet to one with wisdom from on high it would reveal the gems from the depths of the sea and the rubies from the center of the earth. Hidden so far from the sight of man, in the deep and dark and hidden places.

There is a path, yes, there surely is one. “The stones of it are the place of sapphires and it hath dust of gold.” This path leadeth into the heart of His

holy mountain, which is so often mentioned, where no hurt or destruction shall be. Isa. 66:25, Isa. 11:9, Isa 2:2-3, Isa 25:6, and many other places in Isa. As a path leads into a rich mine.

It is strewn with precious stones and dust (lumps) of gold. These are the blessings by the way, which bring in the knowledge and wisdom. The subject of this chapter is "Whence then cometh wisdom? and where is the place of understanding?" Oh, but it is hid from the wise and prudent—it is in the heart of His Holy mountain. There is a path that leadeth to it, a path the birds of prey have not seen or known or come upon; for indeed this path is not seen or found or discerned by the natural eye. Oh, the vulture is a bird which lives upon the dead and there is no death or even hurt or destruction in this path or in His Holy Mountain. Isa. 66:25

There is no feed here for the vulture nor for the lion who is the proud beast of flesh. There is no food here for the man who has not been made alive by the Holy Spirit, nor any for those who desire food for the flesh, praise of fellows to feed his ego, nor for any shall hear the voice of His servant, our Savior. Indeed, if he were not drawn by that voice, he would like the world, stumble over the path of jewels and never stop to see the riches he treads under foot. He that treads this path, the Lord says, "I will give thee the riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel." Isa. 45:31

The Holy Mountain of God, the word of God is as a vast deep mine, in which precious metals of various kinds are concealed and in which thousands of jewels of blessings and experiences are hidden in the deep and dark places. The surface of the mountain above the mine,

every eye may see by natural light but the "treasures of darkness and the hidden riches of secret places, lie in that path that Job mentioned and are known to but few."

The learned professors (birds of prey) and the wise doctors (proud lions) study the surface of the mountain, they learn the letter of the scripture but remain ignorant of all the treasures of the jewel strewn path that leads to the mine in the heart of the holy Mountain. The city of Gold, the new Jerusalem, the dwelling place of God. There is a path, Oh, thank God there is one. There is a way. There is a door. There is a Life. There is a Redeemer and a Savior. There is a path strewn with jewels of wisdom and understanding.

And unto men, he said, "Behold the fear of the Lord, that is wisdom and to depart from evil is understanding."

I just hit here and there on Scriptures. I cannot get into something that is so beautiful. But praise God, there is an entrance, a way that leads into His Holiness. There is a path and that He hath revealed that path to babes. I am not at all satisfied but what can "little me" do about it? It is so great, so wonderful, so infinite. As Paul to Romans 11:33 "Oh, the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out."

Lately I have come across the expression, "My Holy Mountain" several times, though I have no light or lead of mind on it. It holds something, guess that is why I connected it with the path. No, there is no hurt or harm or strife there. It is there the proud lion becomes as an ox and the bear as a cow and the serpent himself plays with a suckling child, even a little child shall lead them everyone, for no harm shall

be in all my mountain. The old proud haughty nature becomes humble and poor and even pleading for mercy before it is shown this path, before it hears the voice of His servant. Oh how the world tramples the holy mountain under foot void of law, void of knowledge and wisdom, which is to know and fear God. How they see the surfaces and care not for the treasures of the deep and hidden places. How they can connect the word, take it in mouth, twist it to suit themselves, make historical and all natural connections and come forth, proudly telling others their knowledge, which is foolishness in His sight. They take light for darkness and darkness for light and it is because they are after the fashion of the world they judge by human reason. They see by the natural eye, judge by natural mind and they possess natural knowledge. All of which is contrary to the Spirit and enmity to God. O, Father, to think that thou hast revealed these things, this path of true knowledge and wisdom, even to babes.

In the Scriptures Job 28:7 the words "There Is" were added. Our subject is no more than a "path", a certain, specific, designated and one chosen path. Just as there is one chosen designated and specific way, Door, Entrance into the Kingdom of Heaven. The Lord Jesus Christ, the Son of God, our Redeemer and Savior.

O, our God what preservation we beg at thy Hand. What must it bring? It is well we can not see for we would faint indeed. Give us this day, our daily bread, One day, one home, one moment at a time. O, to be enabled to "Be still and know that He is God." Besides Him there is none other.

* * *

MY SECOND VISIT WEST

MY DEARLY BELOVED:

I left home 22 of Nov. last year to

go to Hot Springs, Ark., to take a course in bathing and return home. I left Hot Springs Dec. 19, the day Eld. Dodson died. Christmas found me with my children in Los Angeles. I journeyed on up to Chowchilla and we had meeting there Friday, Sat. and Sunday. The fifth Sunday in Dec. Sister Grace Jefferson wrote beautifully of the meeting. Elder and Mrs. Jefferson took me home with them. On 2nd Sunday in Jan. we had a sweet meeting in the home of Eld. Jefferson. On 11th of Jan. I packed my clothes to return to Hot Springs and on home. As I slipped into bed that night a voice told me not to turn back.

This voice did not give me any further orders. I studied till I decided I would go to Riffe Church the third Sunday in Jan., to Eld. Fisher's church near Chehalis 4th and return to Elder Jefferson's.

Eld. Goin was a Riffe. He handed me a letter from Eld. A. D. Hughet asking me to come to his home. Eld. Goin took me in his car to Eld. Hughet's. We had meeting at Touchre Church 4th Sunday in Jan. Eld. Hughet, Goin, and Wolfe were there. Eld. Wolfe, Bro. Lloyd Spikes and his mother Sister Spikes, came over from Elgin, Oregon and took me to Sister Spikes. We had meeting with the Elgin Church first Sunday in Feb. Eld. Wolfe, pastor. Eld. Hughet came over Friday following.

On Sat. we went of Weiser, Idaho. This is their regular meeting day. We began Sat. afternoon and all day Sunday. Eld. Wolfe is pastor at Weiser. A brother Hall took us to his house Sunday night. I believe he lives in Boise. On Monday Eld. Hughet took me to Bro. Fred Carson's at Twin Falls, Idaho. We reached there at noon and stayed over until Tues., and then on to Pocatello, Idaho. There we spent a week in the home of Bro. Bill Akers and

Sister Martha. I gave an account of this meeting in writing the obituary of Brother Frasure.

We returned to Elgin and had a meeting with Elgin Church again the 4th Sat. in Feb. Here Eld. Hughet and I separated. In route we spent another night in Twin Falls with Bro. Fred Carson. Also we spent a night with Sister Bond, the widow of the late Eld. C. W. Bond. We visited a Sister Lassiter, who is very old and feeble. I left Elgin Sat. night, reached Portland for breakfast in the home of Brother and Sister Cummins. They took me to Eld. Fisher's church 4th Sunday in Feb. A Mr. Estes said his mother would not live much longer and had Eld. Fisher arrange a meeting the first Sunday in March. Snowbound, I could not get there. Elder Fisher, Cameron and Goin spoke. Sister Estes asked for me. In a few days her spirit slipped away in the sweet beyond.

May I mention Eld. Cameron again. Readers remember in the writing of my first visit, I mentioned Eld. and Sister Cameron, about two months ago, Elder Cameron slipped away into the cool shade. Readers recall mention of his singing, a dear sister in a letter said, "We have lost our sweet singer in Israel." His mellow, sweet baritone voice has rung in my ears and blossomed in my bosom since I first met him in August last year. In my other writing in naming the Elders I met I unintentionally omitted his name and regret this.

After visiting in Portland with Bro. Cummins, I returned to Eld. Jefferson at Marysville, Calif. I was gone seven weeks to the day on this trip. It was snow nearly all the time. I did get such a thrill. The beautiful snow flakes falling reminded me of purity, the perfectness of our Creator, the righteousness of Jesus. From the mountain tops cov-

ered with snow, I think I could hear the voice of Jesus. I recall the old adage, "As white as snow." With exception of maybe twice I had not seen snow since my childhood. The third Sunday in Feb. I walked out of the home of Bro. Bill Akers to cross the road to church at Sister Frasure's. I faced a beautiful white world. I did not know until then that snow had fallen the night before. The thought came to me, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things," is as beautiful as this snow. Then I thought of this scripture, "Out of Zion, the perfection of beauty, God hath shined forth." Me thinks I could see the glory of God had blanketed the earth. Then this scripture came to my mind, "Behold, how good and how pleasant it is for brethren to dwell together in unity, etc." It seems I was caught away into a realm of happiness, the glory of glories. Our God, our God, how wonderful. I wish I could express it like I felt it.

I spent some time in the home of Brother and Sister Fannie Davis. When I waked in the morning I could see yonder mountain, snow covered, Mt. Zion, whose habitation is in the top of the mountains, is as beautiful as that snow. Sister Davis said I chose a cold season to come to see them again. "We are glad to see you anyway". I said that it was not for me to choose the time to come.

I was with the church in Sacramento four regular meetings. Also same number with Seclusia church in Los Angeles. We held three meetings in Bakersfield. They have no organized church but a fine group of Old Baptists. They have some fine soil. They need a shepherd to cultivate. I would get too lengthy to use enough adjectives to tell the sweet spirit of all these meetings. I cannot pass without mentioning too,

the second Sunday in March with the church in Sacramento, I used Paul's farewell address to the elders of the church. The Lord lifted me up on high. My little congregation went along with me. We broke bread (Jesus) together high up in Mt. Zion's hills. We were so happy there. One sister said the church looked prettier to her then than it ever had before. My last meeting on this trip with Seclusia church in Los Angeles. Enough said, just take it for granted. A fine group of Old Baptists, they too need a shepherd. This was the fourth Sunday in June. I was treated so fine by everybody. Elder Jefferson wrote of ordination service in Sacramento.

C. H. BYRD

* * *

DEAR BRETHEN:

I am enclosing money order for back pay and future pay on my subscription to the *Signs*. It is but carelessness that I got delinquent. I thought many times that I would send it in but, "Procrastination seemed to be the thief of time." I do not want to ever be without the *Signs*. It is the only consoling reading that I have any access to in this part of the world. I read the *Signs* some during my early years. Then there was a long stretch of time that I never saw one. All during this long period which was in my maturing years, say the teen age and early manhood, I was associated with other denominations who preached the evils and doings of the human race and their weaknesses. After telling a few grave yard and deathbed stories an invitation was sent out to, "Come up and accept Christ as your personal Savior." It was during one of the revival escapades that all the youths around 14 and 15 years old became all too sentimental and joined the so called church. It never changed

one iota the way we lived and acted afterward. We were the same as we were before. Most of us got kicked out because we did not pay the preacher. For my part, I never felt at heart there was anything to it except a social affair where the youth got together, I do remember years before this episode I was listening to an old preacher propounding what he called the truth, that a voice said to me, "Fear not, I'll be with you until the end." I felt to the best of my knowledge that God spoke to me in a still small voice to protect me from falling at that time into the clutches of the false preaching and teaching. Then after the teen years began to do to me most of that which befalls all youth of those years, I went along a few years as if the small voice had not spoken to me. Then as I reached manhood, I began to be more curious minded. I don't remember ever enjoying a sermon delivered by one of the self appointed apostles who preached for money. I was a long way from my place of birth for several years, from age 19 to 23. During these years I read the bible quite a bit and matched the truth with my associates, but they never coincided. Then upon my return to my homeland, I began to go to Old Dry Creek in Trigg Co. Ky. to hear the Primitive Baptist propound what I could but declare to myself and all others, the Truth indeed. I have seen and heard the dear old elders stand from ten minutes to two hours and it has always been as sweet music and comfort to my soul. It is during their discourse that that first "still small voice" that spoke to me before my teen age began, tells me, this is the comfort and satisfaction that was bespoken, "Fear not, I'll be with you until the end." All through the years of sorrow, trials and tribulations, the ups and downs assigned to the human race,

regardless of where I was or what happened to me that blinded my paths that one still small voice has always comforted me and I feared not the ultimate outcome.

I am not especially writing these few lines for publication, but I have read in the *Signs* many such exhortations that have been a comfort to me in as much as it has coincided with many of my experiences along the rugged road of life when the going was really rough. And too, I now live in a country where one who has destined as I, live almost alone insofar as having contact with others of my belief. I look forward to the first of every month for the SIGNS of the TIMES to refresh my mind and heart. Meanwhile I go back over former issues and feast upon the many worthwhile articles and editorials which I believe from the bottom of my heart are spiritually inspired and penned by earnest endeavors of the God called elders who contend for the faith that furnishes food for His sheep.

I would like to relate one more little incident, if it may be called little, about one of the most inspired Elders I have ever known. At the same time, penning a memory bouquet on the same Elder. Those of you who have heard Elder J. Nuck Darnall of Cadiz, Ky. preach may well understand why I say pen a bouquet on him. I knew Nuck Darnall from childhood. He was every bit a boy. He did just what most all boys do as boys. His father before him was every bit a man and every bit a preacher who contends for the faith. When the call came to young Nuck Darnall to preach he was not at any mourners bench. If so, it was far from any building and he was alone in the field at work. When or rather, after he had made a few more or less, weak utterances regarding his experiences, he was invited to speak at a school house in his home commun-

ity and where he got what little book learning he had. I say little and mean just that. At the same time there was another boy from the same county who had graduated from a Theological Seminary and who, too was invited to speak at the same school house at the same time. Both invitations were accepted by the two boys and it drew quite a congregation of the peoples who knew the two. It was not a debate. So the young Theologian who was well dressed, polished, etc., spoke first. He delivered a very concise, well worded discourse, so far as English grammar was concerned. His discourse was written and prepared for the delivery and many people seemed swallowed up with the discourse. Then came the intermission of a few minutes and much comment and compliments passed among the hearers as it was the first public appearance of either of the young preachers. Then came the second, young, long, lean, lanky Nuck Darnall, coat sleeves six inches too short, pants legs above his shoe tops, embarrassed at himself (and the congregation was seemingly as much embarrassed) to such an extent he didn't so much as have his Bible with him. After a few scattering remarks, I thought he was going to sit down before he fell down. Just when every body seemed to be about of the same opinion as was I, he stumbled onto and out with a verse or two of scripture that came to his mind and the Almighty just pored thoughts through his mind and into words for fully one and a half hours that seemed to come easier by the minutes and such a proclamation of the Truth as fell from his lips has never been excelled by any man. The aisle of the school house was full of standing spectators. All the crowd who usually mill around outside at country school house gatherings had crowded in and at the windows to hear

Nuck Darnall proclaim for their and his first time the mighty power of a just and righteous Creator who worketh all things well, both in Heaven and among the inhabitants of the earth. God was with him and for over thirty years I have followed him along and there has never been any variation in what he contends for. Nothing but Christ and Him crucified and that He is a God of all chosen ones who were with Him before the world was and will be until the end of our time and through eternity.

I am past sixty and don't have money on which to travel very far very often, but my heart is with the Old Baptist wherever and whenever they meet, if I know my heart. If I have a prayer on my heart at all, it is, "God's will be done, not mine." And in so asking a blessing my preface is, "If it is according to thy Holy will, may it be so."

Yours in faith and hope and may it be God's will to look over, guide and direct all Primitive Baptists to continue in the faith.

Most humbly and unworthily,
A. P. WILSON

* * *

Have not the Protestant Churches Departed from the Doctrinal Teachings of the Reformation?

In what is known as the Protestant Reformation there were three prominent reformers: Martin Luther, John Calvin and King Henry the Eight of England. They were all members of the Roman Catholic Church, which church grew out of the division in the Church of Rome, in the year A. D. 251.

Between Novation and Cornelius, two opposing bishops, Cornelius was in favor of admitting great numbers into the church without regard to character. An election was held in the church and

Cornelius received a majority of the votes and so was elected pastor of the church. Novation protested this disorder and withdrew, and a large number followed his example. Maintaining the discipline of the church in accordance with the emphatic command of God. (2 Cor. 6:14, 18: 1 Cor. 5:11; Rev. 18:4.)

Constantine, the Roman Emperor, took the side of the Cornelius party and by imperial decree declared Christianity the religion of the Roman State and proclaimed himself head of the church, with the result that the Pagans rushed pell-mell to unite with the church, without any reference to conversion, bringing their Pagan superstitions, rites, and ceremonies with them, and the church sank to the plane of political Paganism (Scarbow, page 4).

It must be admitted by all who hold to the Christian religion that Christ set up or organized a visible church or kingdom when he was upon earth in fulfillment of prophecy (Dan. 2:44). It must be further admitted that he gave the church, or kingdom, all laws and ordinances necessary to be observed unto his second coming, as he is the King, Judge, Head and Law-giver of this kingdom. His church is a theocracy, its government is not left to other people. Moses and Christ were the law-givers in the two dispensations. Moses was told to make all things according to the pattern as shown to him in the mount. At the transfiguration a voice came out of the clouds, saying, This is my beloved Son, hear ye him. This great Law-giver after his resurrection told his disciples to teach the nations to observe all things whatsoever he had commanded them. His followers are forbidden to teach for doctrine the commandments of men. Christ told the Jews, in vain do ye worship me, teach-

ing for doctrine the commandments of men, in the affairs of religion have always been a hindrance instead of a help.

The Waldenses, who were the successors of the Novation party, called Puritans, Anabaptists and Baptists, in their confession of faith in the eleventh century, said, "We esteem all the inventions of men in the affairs of religion as an unspeakable abomination before God." Milton said, "They kept God's truth so pure of old, when all of our fathers worshipped stock and stone." It hath pleased our divine Father in both the law and gospel dispensations to reserve to himself a remnant of his people, and not suffer them to bow the knee to the image of Baal.

We believe that God has a people in all the so-called churches, both Catholic and Protestant, also in the various divisions and subdivisions in the Baptist church. While there are hundreds of different church organizations, the true church is the only daughter of her mother (Jerusalem), the choice one of her that bore her. When this church is spoken of as a visible organization, it is always referred to as a little flock, a remnant, the very elect and the fewest of all people; but when it is spoken of as an organism, or Christ's body, embracing all the redeemed family of God, it is spoken of as many and an innumerable company, which no man can number.

We will now examine the doctrinal teachings of the various churches since Christ set up his church. The following principles of doctrines were taught by Christ and his apostles, also by Augustine and the Jansenists in the Catholic Church, the reformers Luther, Calvin and Toplady, the Waldenses and the Old School Baptists: First, the absolute sufficiency of the Holy Scriptures for all matters of faith and practice;

Second, the triune Jehovah; Third the sovereignty of God; Fourth, the Deity and perfect humanity of the Lord Jesus Christ; Fifth, the personality of the Holy Spirit; Sixth, the fall of man; Seventh, unconditional election; Eighth, particular redemption and effectual calling; Ninth, justification by imputing the obedience and satisfaction of Christ; that man in the fall wholly lost all the ability to any spiritual good accompanying salvation.

In opposition to the above principles of doctrines, the Pelagian heresy arose in the fifth century. Pelagius (370-420) was born in England, went to Rome in 400, to Africa in 409, later Jerusalem, where he was accused of heresy before a synod in 415. He was a monk by profession, but never took orders (Chambers 728), was a legal moralist, and it would seem not having any Christian experience (Hassell 396). Pelagius with a lawyer named Coelestius founded the religious system known as Pelagianism, defined as follows: That the sins of our parents are imputed to them only, and not to their posterity, and that we derived no corruption from the fall, but are pure and unspotted as Adam came out of the forming hand of his Creator; that therefore, mankind is capable of repentance and amendment, and of arriving at the highest degree of piety and virtue by use of his natural faculties and powers, that indeed, external grace is necessary to excite his endeavors, but that he has no need of internal succor of the Divine Spirit. Third, that Adam by nature was mortal, and whether he sinned or not should certainly have died. Fourth, that the grace of God is given in proportion to our merits. Fifth, that mankind may arise at a state of perfection in this life. Sixth, that the law qualifies men for the kingdom of heaven, and was founded upon equal promises with the gospel.

(Shumaker, p. 243.) John Cassian, a Greek monk and founder of convents for men and women at Maraillesk, was the founder of semi-Pelagianism (Hassell, p. 396). This system teaches that salvation is partly by works and partly by grace, the same heresy resurrected by James Arminius (1560-1609), defined in five articles as follows: First, conditional election and reprobation in opposition to the absolute predestination taught by Calvin. Second, universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. Third, that man in order to exercise true faith must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God. Fourth, that man may resist divine grace. Fifth, that man may relapse from a state of grace, in opposition to Calvin's perseverance of the saints.

(Webster.) The two opposing doctrines have been defined as follows: Paulinism and Pharisaism, Augustinism and Pelegianism, Monergism and Synergism, Calvinism and Arminianism. Calvin's Institutes, Luther's Bondage of the Will, Toplady's Observations of the Divine Attributes all clearly, as does the Bible, teach that salvation is alone based upon the will, purpose and grace of God, and not any merits or foreseen obedience in the creature, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The heavenly birth is alone the work of the Spirit, without the cooperation or assistance of the flesh. "It is the spirit that Quickeneth; the flesh profiteth nothing."

The system of doctrine known in history as Paulian, Augustinian, or Calvinistic, says Professor Charles Hodge, is taught, we believe, in the scriptures. It was developed by Augustine, formal-

ly sanctioned by the Latin Church, adhered to by the witnesses of the truth during the middle ages, repudiated by the church of Rome in the council of Trent, revived in the church by the Jansenists, adopted by all the reformers, incorporated in the creed of the Protestant churches of Switzerland, of the Palatinates of France, Holland, England, and Scotland, and unfolded in the Standards formed by the Westminster Assembly, which have been doctrinally adopted by the Presbyterians, Congregationalists, and Baptists of Europe and America. Unless words are twisted out of their lexical meanings, the Episcopal articles of faith, from the ninth to the eighteenth, and the Methodist articles, from the seventh to the twelfth, establish the same doctrine and are emphatic witnesses against their members, who repudiate this doctrine of the Bible and of their fathers.

I will conclude this article by inserting the following poem by Isaac Watts, the great English poet, who taught the truth according to God's Word:

"Not all the outward forms of earth,
Nor rites that God has given,
Nor will of man, nor blood nor birth,
Can raise a soul to heaven.
The sovereign will of God alone
Prepares the heirs of grace;
Born in the image of his son,
A new peculiar race.
The Spirit, like some heavenly wind,
Blows on the sons of flesh;
Renews the spirit of the mind,
And forms the man afresh."

(the late Elder) LYTTLE BURNS

* * *

Rt. 4, Box 21, Troy, Ala.

SIGNS OF THE TIMES

Annapolis, Maryland

DEAR BRETHREN IN BONDS OF LOVE:

I did not notice the cover on paper of this late issue, but if I recall my subscription expires in June. I have received the last issue and especially enjoyed its contents, all of it. I am proud

to see the appointment of Elder Spangler as the new Editor. I do not know him in person but feel to know him as genuine Primitive or Old School Baptist by his writings, and editorials in the *Signs*. His writings always seemed to have that familiar sound, joyful sound, which Old Baptist some way seems to know when they hear it.

Personally I had never met Elder Dodson but it seems I had known him many years. I had learned to love him through his writings in the paper, and also had had quite a little personal correspondence with him. I have wanted to express my deep appreciation for him, and the great sorrow in our hearts of his passing. So many brethren, much more able than myself, have written so beautifully of his life and devotion to the cause he so ably set forth. I feel satisfied to a great degree that the very high tribute paid Elder Dodson by brethren whom have known and laboured with him in our Father's vineyard, that he might be numbered among the few called or spoken of by the Apostle, saying, "You see your calling brethren, how that not many great, not many noble, not many wise men after the flesh are called"; indicating that there are some called, who may be recorded in the category of the great, noble, and wise, but only as God sees fit to so adorn them with his grace to so labor in His cause.

That the Lord may continue His spiritual leadings in setting forth the doctrine order and discipline of the Church as has been these many years the medium of the SIGNS OF THE TIMES, dating back to its founding. When the more modern theories and practices of the church began to make its appearance, when it was evident that the time had arrived that brethren who were so adorned with the gift knowledge and wisdom from on high,

came to the defense of the truth established by Christ.

This is our prayer, and that He grant us all grace, enabling us to support and lift up the hands so appointed to carry on this defense in the cause of Christ. To the glory and honor of God, and to the comfort of His dear people.

In hope of life beyond
L. D. ROSE

* * *

DEAR EDITORS:

It is time to send in my subscription for another year. I desired to send it the first of the month, but sickness prevented. The articles in the *Signs* have been a source of comfort to me for many years, and I was deeply grateful to have it when I was so far away from the Church and the dear people in it, whom I love above all others. The dear Church means so much to me, words fail me. I love to go to the meetings when situated so I can go, and the dear Lord opens the way, and Oh! I long to go more just to sit under the shadow of His wing and be blessed to hear the gospel preached, rightly dividing the word of truth, a sweetness that is beyond me to describe.

I wonder, and fear that I am not one among His dear people of His chosen race in election of the dear ones that are His own, saved by grace through faith and not of themselves, it is the gift of God. I feel that I will not miss a blessing the Lord has for me, to send in his own time. Praise Him from whom all blessings flow, for often sweetest moments come when least expected. That is a time when the poor heart sings praises unto Him, yet feeling so utterly unworthy and the least of all to have sweet blessings to come from Him which are so deeply cherished in the heart and ever precious memories.

I read with deep interest the articles in memory of Elder Dodson. I was surprised to hear of his passing. The last account he wrote of himself, he felt he was improving. The Lord's time had come to take him to his blessed reward. I know many there miss him deeply. May the dear Lord give the Associate Editors strength to carry on, and lead them in choosing another Managing Editor, God willing.

In Christian love, hoping I am sealed in His promises.

Unworthy,
(Mrs.) MABEL LINDSEY

* * *

Marysville, Calif.

Elder D. V. Spangler
Annapolis, Maryland

DEAR ELDER SPANGLER:

If you will let me intrude on your time once more, I want to tell you of a couple of things that transpired at our meeting at Sacramento last Sunday. First, the church agreed, the Lord, willing, to hold a three-day meeting at our home, or nearby, in Marysville, over the fifth Sunday in December. A suitable notice will be sent for publication later.

I thought you would be interested to know that the Lord gave me grace and courage to ask for a home with this dear little band. I had nothing to offer of myself but my love for them. I asked them to watch over me carefully, for I need it more than they can ever know. They received me in that tender, kind, loving way that they had received me into their company since meeting with them. Never have they said an unkind word to me about my belief when I would ask questions that were very pointed.

After receiving your answer to my questions put to you, I was never troubled along that line since. Not that I could explain to someone else just how it is, but my mind is satisfied. The

one thing that did trouble me was would I want to go back to Egypt when the going is rough. Would I want to go back where there was plenty to eat and I was satisfied, although not resting? All the dear ones to whom I put this question said that food would not now satisfy. After attending the two meetings in the Northwest and enjoying the sweetness of the communion with God's very elect, yes, I felt like Ruth, "Intreat me not to leave thee, or to return from following after thee." But I was still doubtful if I could ever be one of them for they seemed so spiritual with a deep understanding of the Scriptures and if I understand anything it is so little and shallow. But last week, before our meeting, I was impressed through a dream that I had been married to the church for nearly a year and wasn't living with her. I felt so ashamed of myself for shirking. Before this I felt there were several without the fold that were far better than I and it would look as if I were assuming too much to ask for a home when they stayed out, but after the dream I felt what was given me to do must be done and I should not ask as did Peter, "what shall this man do?"

Pray for me, Elder Spangler, that I will be kept at the feet of Jesus and serve those who serve Him.

Your little sister, I hope,
MRS. T. R. (Grace) JEFFERSON

* * *

Blevins, Ark.

DEAR EDITOR: No one knows except our all wise Father how much the sending of our good paper means to me, a very poor old lonely woman, who loves the doctrine, it holds. I have been a reader for over 50 years, and it has never changed. I enjoy reading the good letters sent in by the dear saints, as the *Signs* is all the preaching I get now. We do not have a church close enough for me to attend.

Sometimes it is so hard to be reconciled to trials that come to us. There have been times in my poor useless life that I could not say "Thy will be done". I so wanted my own way, but thanks be to our Heavenly Father, he works all things for good to those who love him, who are called according to his purpose. I hope, I love Him.

I am old and broken in health, living alone, have had much sorrow, nothing left but my faith in God, and that was given, not bought by good works.

Done by this poor sinner, who depends on his mercy and grace to carry me on.

MINNIE HENDRIX

* * *

Williamstown, Kansas.

To the Publishers and Readers
of the SIGNS, Greetings:

DEAR BRETHREN IN THE LORD:

In the 7th chapter of the book of Judges there is something presented that has arrested my attention and won my admiration. If God will guide my mind and my pen I should like to drop a thought or two relative to this portion of Scripture for the consideration of my Brethren scattered abroad.

"God said, Bring them down to the water and I will try them for thee there." So he brought down the people to the water and the Lord said unto Gideon, "Every one that lapped of the water with his tongue as a dog lapped, him shalt thou set by himself, likewise every one that boweth down upon his knees to drink." And the number of them that lapped *putting their hands to their mouth* were 300 men. All the rest bowed down upon their knees to drink. And the Lord said unto Gideon, "By the three hundred that lapped will I save you and deliver the Midianites into thy hand." Every one familiar with the Scripture will remember how this once proud army of thirty two thousand were reduced to ten thousand because

that are with thee are too many lest the Lord said unto Gideon, "The people Israel should vaunt themselves against me saying, Mine own hand hath saved me." Those who were fearful and afraid were screened out of this army and there were twenty and two thousand who returned or departed from Mt. Gil-ead, thus reducing that great army to ten thousand. And the Lord said unto Gideon, "The people are yet too many. Bring them down to the water and I will try them for thee there." So of this great army there was just a small remnant that survived the trials with which they were to be tried. The water symbolizing tribulation and distress. As it is written, "When thou passest through the waters I will be with thee and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee." The choice of this little remnant confirms the truth of that expressed in the Proverbs; "The race is not to the swift nor the battle to the strong, but by my spirit saith the Lord." But these, although they be weak and few in number they must be tried. "The trial of your faith being much more precious than gold that perisheth though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ." There are many ways by which these trials are effected. My mind now reverts to the experience of the old prophet of God. Ezekiel 24-16. The Lord said, "Son of man, behold I take away from thee the desire of thine eyes with a stroke, yet neither shalt thou mourn nor weep, neither shalt thy tears run down. Forbear to cry, make no mourning for the dead. Bind the tire of thine head upon thee and put on thy shoes upon thy feet and *cover not thy lips* and eat not the bread of men; So I spake unto the people in the morning

and at even my wife died and I did in the morning as I was commanded." Thus this old Prophet of God was brought down to the water to be tried there, and he found the waters bitter indeed. Being forewarned of God that he would take away from him the desire of his eyes, his wife, his bosom companion, yet notwithstanding this severe trial it was enjoined upon him "*Cover not thy lips.*" Often times in the experience of God's people, when the Lord is pleased to lay his hand heavily upon us, you may feel that you never again can lift your voice in praise to his Holy name. Yet if He has put a new song in your mouth it is yours to sing. From "all their afflictions God's glory shall spring, And the deeper their sorrows the louder they'll sing." To those who are called of God to prophesy or "preach the word" it is incumbent upon them to "cover not thy lips" but to continue in the work whereunto God has called you. Remembering our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory. This remnant of Gideon's army who lapped like dogs put their hand to their mouth and so I am persuaded it becomes every tried servant of God to do likewise and thus suppress the murmurings and complaints that might arise from our evil hearts and escape our lips. Yea, lest we reply against God. I am made to fear this unworthy writer has not observed this injunction as I should have done. I have complained. I have faltered in my duty from time to time feeling that my burden is more than I can bear. Though quite unworthy of comparison I have suffered a like experience to the old prophet of God. Twice brought down to the water to be tried there. I have yielded up two noble companions, and yet it seems that the voice said cry, and I said, what shall I cry. "All flesh is as grass and the glory of man as the

flower of the field, the grass withereth, the flower thereof fadeth but the word of the Lord endureth forever." In referring to this personal experience of mine, it is not with a view of enlisting sympathy for I know I am no more deserving of sympathy than others who have been tried in like manner. But I trust it may impress upon the minds of my brethren the solemn truth that every one called of God to fight the battles of the Lord must in some way be tried to prove their willingness and readiness to endure hardness as good soldiers. So think it not strange, brethren concerning the fiery trials which are to try you. For this entire remnant lapped like dogs putting their hand to their mouth. John saw this little remnant when on the isle of Patmos. "And one of the elders answered saying, unto me, What are these that are arrayed in white robes and whence came they, and I said unto him, Sir thou knowest, and he said unto me, these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." For it is indeed, through great tribulation that we enter the kingdom of Heaven. These lapped as a dog lappeth. It is a rare thing in the scripture for the people of God to be likened unto a dog, but this shows a diversion between the dog and the beasts of the field. None of them can imitate the dog in this which seems to stress the difference between the people of God and the world. While the beasts of the field drink in draughts as it were, the dog must lap with his tongue which may symbolize the people of God, as with them the word of the Lord is here a little and there a little, line upon line and precept upon precept. Behold now Behemoth—Behold he drinketh up a river and hasteth not. He trusteth that he can draw Jordan into his mouth, Behemoth, the

elephant, a beast of huge proportions. Well might he typify the legions of Anti-Christ. See that boastful spirit. He trusteth that he can draw up Jordan into his mouth. Jordan is a turbulent stream. The children of Israel must needs pass over this stream ere they entered the Promised land. It represents tribulation and trouble. Indeed, this is some of the waters where the Lord brings his people. Behemoth, or Anti-Christ trusteth he can draw it up into his mouth and thus eliminate or avoid those severe trials by which God's people must be tried. For example; I saw and heard, when a boy an Arminian Minister come before his congregation rubbing his hands and telling them, "It is so easy to become religious." Overlooking the fact that Israel spent 400 years in bondage. They passed through the Red Sea, they journeyed forty years in the wilderness and they passed over Jordan. Does this represent ease? If it does then this poor sinner has missed the way. May I be indulged a little farther and quote that oft repeated expression; It has been said the dog is man's most faithful servant. He will follow his Master into danger and even defy death to do his Master's bidding. So Gideon, who is a type of Christ, instructed this tried, little army who lapped like dogs. "Look on me and as ye see me do so do ye." They were not provided with sword and spear nor any weapon or carnal warfare for the battle is not their but the Lord's. They were provided with an empty pitcher and a lamp in the pitcher which they must carry in their left hand. In their right hand they must carry the trumpet to blow withal. This was their equipment. Those pitchers representing our earthen vessels, our fleshly bodies, the lamps representing the spirit of God within. As it is written, "We have this treasure

in earthen vessels that the excellency of the power might be of God and not of us." I have said this little army is just a remnant. Even so at this present time also there is a remnant "according to the election of grace" and the instructions of our leader are just as definite and binding on us today as it was on that tried little remnant. "Look on me and as ye see me do so do ye." When I blow the trumpet and those that are with me, then blow ye the trumpet also on every side of the camp and say, "The sword of the Lord and of Gideon." And the three companies blew the trumpets and break the pitchers and held the lamps in their left hand and the trumpet in their right hand to blow withal and they cried, "The sword of the Lord and Gideon." How essential it is that this old pitcher be broken, the flesh be eliminated in every service we may render unto our God. This earthen vessel must be broken so that the light of the spirit of God shine forth for "It is the spirit that quickeneth, the flesh profiteth nothing." In a word we cannot fight the battles of the Lord in a fleshly attitude for God is a spirit and they that worship him must worship him in spirit and in truth. And it is no less essential that we shout the battle cry, for no greater or more sublime battle cry was ever conceived than this, "The sword of the Lord and of Gideon." Which is briefly, The gospel of the Son of God, which in turn is Jesus Christ and him crucified. This is by interpretation our battle cry for there is no other name under Heaven given amongst men whereby we must be saved." So by the 300 that lapped will I save you and deliver the Midianites into thy hand. So dear Brethren, All who are brought down to the water to be tried there, let us put our hand to our mouth and murmur not at the

Hand of Providence, but may we assimilate the words of Job, that tried and true servant of God when he said, "When I am tried I shall come forth as gold." Job was tried in sundry ways. His children were killed, his worldly possessions were taken away, he was afflicted and subjected to the temptations of Satan. He suffered the adverse counsel of his wife when she asked, "Dost thou still retain thine integrity? Curse God and die." But he said unto her, "thou speaketh as one of the foolish women. What! Shall we receive good at the hand of the Lord and shall we not also receive evil?" In all this Job did not sin with his lips. Surely he put his hand to his mouth as he lapped these bitter waters. It would be well for every saint to emulate this example of patience and fortitude. Of this vast army of thirty two thousand I think it safe to assume they were every one a child of God, As there are at this present time untold numbers outside the pales of the church militant who give ample evidence they have been with Jesus and learned of him.

This little remnant were set by themselves. Set apart, sanctified for the special service of the Lord. In other words they represent the organized church of baptized believers, chosen of God to hold up the banner of the kingdom and fight under the leadership of Christ the Captain of our salvation. Thus it is written, "Many are called but few chosen." Needless to say the victory over their enemies was given into their hand.

So with you, dear Brethren, may we say, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." In view of this I pray that every child of grace may be given grace to heed the charge of our illustrious Leader, "Look on me and as ye see me do so do ye." Break the pitcher, Blow

with the trumpet and shout, "The sword of the Lord and of Gideon."

Submitted in much weakness,

L. L. SCHECK

* * *

DEAR BRETHREN: Enclosed you will find money order for five dollars for subscription to the dear old *Signs of the Times*. I have unintentionally let my subscription run out and hope this will about take care of it. Thanks for sending the paper. It means so much to me, I would hate to miss a copy.

I feel too small and insignificant to even mention my feelings toward the death of our beloved, Elder Dodson. I think the Baptists were so blessed to have him in our midst, a preacher such as Elder Dodson. One was made to feel, beyond a doubt, that he was taught in the school of grace, and called by our Lord and Master to feed his sheep. A man of such means, so far as this world goes, but the Lord did not let him become puffed up in the midst of it all. He kept him humble and always ready to do or say anything he could to feed and comfort God's poor and weak. Thank God for such a man!

It was my privilege to visit in his home last Sept. a year ago. I have a brother who lives in Lyndhurst, N. J., right near him, and he took me over one evening. It was such a lovely place to go. He and his wife were very nice to us, and I somehow had a feeling, I wanted to sit at his feet and tell him some of the things, I hope the Lord has done for me.

When I heard of his passing, I was deeply grieved. I felt that there will be a vacancy hard to fill, but I know God is able. I so often feel that our loved ones who have gone on before us are so near and somehow there is such a sweet communion in the Spirit.

Yours in a blessed hope,

PEARL S. HONEYCUTT.

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EDITORIALS

"And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of host, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." ISAIAH 22-23, 24, 25.

All through the old testament "Him" the Lord Jesus Christ, is set forth in type and under various names. This is not true with God, that is, God in the abstract. A type must precede the anti-type, and as God is before all things, there is therefore, no type of God. But we have a type of the Godman. The first intimation we have of this man is in the garden, where God said to the serpent,

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This seed, which evidently is the same referred to in the PSALMS 132-11 where "The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne."

The Prophet ZECHARIAH said, "I saw by night, and behold a man riding upon a red horse, and stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white." In this way the Lord Jesus often appeared as an angel or a man as a prelude to His incarnation. The night may be emblematical of the afflictions and the seventy years captivity of the Jews, but I rather think, that it refers to the law and prophecy, neither of which makes any thing as clear as does the gospel. The apostle says, "Holy men of old desired to see the things which we see and saw them not." By night the prophet saw this man, but did not clearly understand who he was, or whom he represented. The red horse which he was riding, indicates the blood that was shed for the people among whom he stood, represented by the myrtle trees. The bottom indicates the earth, where the blood was to be shed, and where He lived and died.

In the 20th verse of this chapter the Lord said of Eliakim, "And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Juda." Eliakim was also a type of the Lord Jesus, and must have been a very good man for the Lord called him "My servant

Eliakim". The Lord also said, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut, and he shall shut, and none shall open." A key is an instrument to open a lock. It is also an emblem of knowledge, wisdom, government and power. The gifts that God has given to His church to open up and expound the scriptures to the comfort of His people, are keys to the kingdom; and we read that the kingdom of heaven is within you. Jesus holds the key of the knowledge of His Father, for He said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Jesus ask 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. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Philip was given a key to unlock the scripture which the Eunuch was reading, but did not understand. The scriptures are locked up, and can not be understood until they are opened. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." When Philip arrived, the EUNUCH wanted to know "Of Whom speaketh

the prophet this? of himself, or of some other man. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." The great trouble of today is, that so many go out with a key of their own making. This kind of a key will never fit the tumblers of that lock, that opens into the kingdom because the message they bring does not touch, or fit the experience of those of the household. "A man's gift maketh room for him, and bringeth him before great men. He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." Every gift that comes before the church is searched, to know if it be of God, or if it is our own sponsorship, or in the interest of our own cause. But when one comes with God's gift, he will unlock the door, and we will desire of him, as the Eunuch desired of Philip, that he come up and sit with us. Until He who holds the key turn it over, no one will never be able to feed the church of God.

"And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house." I've read in some book that in olden times the nails and spikes upon which things were to hang, were not driven in the walls after the building was complete, but were placed in as the building went up. Whether this is true or not, I do not know. But one thing I do know according to the scriptures, that Christ has always been in His church, or among His people, either as an angel or man as their security and salvation. We read in the PSALMS 118-27 "God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar." These cords I think, represent the decrees of God which fastened Him to the horns of the altar, where the sacrifice was to be made as a nail fastened in a sure place.

It is some times necessary to bind the animal so that he may not escape the knife. This was true so far as the humanity of Jesus was concerned. He cried out in the garden, and said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And He went a little farther, and fell on His face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." In His humanity He felt the ordeal through which to pass as much as you or I, and there is no doubt but what He felt the sting of the sword in His blessed side, as much as any other human being. But He was so bound by the decrees of the covenant, which was ordered in all things and sure; that He was as a nail fastened in a sure place. He, "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."

"And He shall be for a glorious throne to his Father's house. The Queen of Shebe, after hearing of the fame of Soloman concerning the name of the Lord, came to prove him with hard questions. But after hearing and seeing what she did, "She said to the King, it was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of ISRAEL: because the Lord loved ISRAEL for ever, therefore made he the king, to do judgment and justice." This throne had steps, and at each end

of each step was placed a golden lion. These lions represent power, boldness and authority to dispence the justice and judgments of God. This throne is not made of dead material, such as ivory and gold that cannot hear, see nor feel, but of living substance, that which can be touched by the feeling of our infirmities. Jesus shall be for a glorious throne, because He is the seat of government, power and authority. And it has pleased God that in Him all fullness should dwell. He is not a glorious throne to the world, they do not see in Him any power or authority to do any thing, except as they work with Him. But He is a glorious throne to His people, because, "He is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord." Jesus is the head and lawgiver of His church, and the church knows no other. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." This the law of Moses did not do. They that look to the law of Moses for righteousness and justification, will find confusion and condemnation. But they that look to Him, who, shall be a glorious throne to His Father's house, shall find mercy and peace.

"And they shall hang upon Him all the glory of His Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons." As Eliakim was considered a principal stake in his Father's house, so Jesus is immovably fastened in the wall of His Father's house for the support of all the vessels destined for sacred uses. And the consequence of His continued

power will be the promotion and flourishing condition of His family and dependents, from the highest to the lowest. How good it is in time of doubts, fears and dissipation and want, to have that on which to hang or depend. All the issue, all the offspring from righteous Abel down to the last seed that shall come forth, have Him as a sure support. We have Him as our hope, for, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Glory was put for the ark of the covenant, and indicated the presence of God with Israel. When the Philistines took the ark they said, the glory is departed from Israel. The hope, comfort and peace of Israel hung upon the presence of the ark of the covenant. No other nation could glory in the ark as Israel did. The unregenerated do not see Him as the glory of His Father's house. They do not see Him as a nail fastened in a sure place, but glory in their own works instead of His. They feel that He is dependent upon them for help, and could not do any thing without them. But spiritual Israel has learned that without Him they can do nothing, therefore they look to Him for all that they have, and all that they are, is of Him. No other people can see or feel the presence of Christ as Israel does. Jesus Himself felt that He could not glorify His Father without first being glorified of His Father. Therefore He said, "Father the hour is come; glorify thy Son, that thy Son also may glorify thee." If He in whose mouth no gile was ever found, felt that He could not glorify God except as He was glorified of God, How should you and I, who are just dust worms of the earth feel? Our hope of salvation both for time and eternity, is hung upon Him, and that which He had done for us. "For there is none other name under heaven given among men, whereby we must be

saved." Yes all the praise, thanksgiving and honor of His Father's house, are hung upon Him.

"In that day, saith the Lord of host, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." This does not mean that He did not do the work that He came to do, but that for which He came into the world had been accomplished. He could not be removed until all His work was finished, until the salvation of all hanging and depending upon Him was secured. In the day that Jesus was crucified, His life was cut off from the earth. So far as the world was concerned, He came to His end, the life that He derived from the Virgin was cut off. But He took it up again and is living now in another sphere, and that for-ever-more. For He said, "I am He that liveth, and was dead; and, behold, I am alive for ever more, Amen; and have the keys of death." He took the sins of all His people in His own body to the cross, and the shedding of His blood washed them all away. Thus the burden that was upon Him was cut off, when He had finished the work for which he was born of the virgin. And He did it alone. For He said, "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." He called upon His disciples to watch with Him for one hour, but when He returned He found them asleep. No man could help in accomplishing the work of salvation. "I have trodden the winepress alone; and of the people there was none with me." The atoning sacrifice which was offered once every year had to be offered by the high priest alone, no other one could go beyond the veil into the holy

of holies. Every other one was cut off, or forbidden to go beyond the veil into the holiest place, and into which the high priest did not go without blood. The law of Moses did not require the life of the transgressor as a sacrifice for his sins, but prescribed what the sacrifice should be. When these vessels were chosen in Christ unto salvation, Jesus at the same time was chosen to make the sacrifice for them. When our mother Eve hearkened to what the serpent said, instead of what God said, it brought death upon the human family. But God intimated a deliverance from this death, when He said, that the seed of the woman shall bruise the head of the serpent.

In conclusion I can do no better than quote from the 9th chapter of Hebrews. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that He should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must He often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." And as, "It is appointed unto men once to die, but after this the judgment:" So, "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." What a glorious day this will be to all the vessels of mercy, when they shall, "awake with Thy likeness."

H. O. NASH

* * *

Covin, Alabama

September 12, 1951

THE SIGNS of the TIMES

Annapolis, Maryland

DEAR BROTHER SPANGLER AND WOOD:

I really would like to complete my

file of the SIGNS. I have all of them from 1880 to the present time except scatered numbers. I want the following copies: 1900—March 15, May 1, June 1; 1909—Sept. 1, Dec. 1, and 15; 1919—April 15, July 1, July 15; 1715, August; Sept. 1715. I am very anxious to obtain bound volumes from 1869 to 1879 inclusive, and from 1840 to 1861 inclusive. If I cannot get bound volumes I would appreciate any copies for these years regardless of condition.

I also want to know the history of our people in the New England States, New York and Pennsylvania. Will those Baptists in these states that have some knowledge of the churches, please write me? I want to locate and know the history of the churches in those states that are still in existence, as well as those that have become extinct. I care nothing for churches of the Mission Baptists. Particularly do I want details about the Redstone, Juanita, Chemung, and Western Corresponding Associations in New York and Pennsylvania. I would like to get any data on the Old Order of Baptists in these sections. Any old paper or minute pertaining to our brethren in these parts would be appreciated. If you have data that you do not care to turn over to Precious Library, will you lend it to me?

Please insert this notice in the Signs at your convenience.

Evansville, Indiana

DEAR EDITOR:

Brethren we are not our own but are bought with a price which was and is the blood of the Blessed Savior. Jesus the Christ who hung on the rugged cross and died, was buried, and rose again the third day is alive for ever more. All this in order that poor unworthy sinners as I am, might have life. No wonder the Poet could write, "What wonderous love is this, Oh, my soul."

When given to see the beauty of the life our Savior who lived and the death He suffered for sinners who were ashamed to own his name.

"Oh, the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out." (Rom. 11:33). I sometimes feel to think I am given to understand some of the beauty, or inexpressable beauty which Paul saw when he exclaimed, "Oh," an expression of wonder and amazement and awe, Paul here was evidently given to see by the revealing light of the Holy Spirit of God some of the deep things of God. These are beyond the carnal preceptions of natural man. They are revealed only by the Holy Spirit to those elected before of God.

Brethren I believe this same experience that Paul had here comes to every child who has come to know that God is God and besides Him there is no other God. He is ready to confess before the world that God's wisdom and knowledge reaches to immeasurable depths, and the world cannot search them out for God. He has foreknown all things He knew our substance even when there was none of it; this knowledge is perfect. My dear Brethren, God has never learned anything because he has always foreknown all things, and not only foreknown but also foreseen all things, what so ever comes to pass.

God's purposes cannot fail; they are just as sure as God Himself is sure. Then no wonder Paul could say, "How unsearchable are His judgments and his ways past finding out, for of Him and through Him and to Him are all things to whom be Glory forever Amen."

I only intended to renew my subscription and have it changed to my new address, but I forget myself. I know I am behind in my payments but I

hope to help all I can.

In hope

WADE CHANDLER

EDITORS OF THE SIGNS, Associate Editors, and all who read and contribute to same:

I have just returned from the 126th session of the Yellow River Association in Georgia so greatly revived that I want you to know about it.

We were privileged to have with us Elder D. V. Spangler and wife, Elder W. D. Griffin and wife, Elder E. J. Lambert, and our own Elder H. O. Nash, all contributors to the SIGNS, which we felt highly favored with such able ministers of the gospel, who were greatly blessed to preach the unsearchable riches of Christ, to our comfort and edification, with Elder Lord from Oconee Association and our home ministers.

We felt to exclaim with these words that Elder Lambert used for a text: "We are bound to thank God always for you brethren, etc." 2 Thess. 1:3.

Have just received Oct. number of the SIGNS, which continued with the same sweet truths that were presented at the Association. We were glad to here from Elder and Sister Ruston through the SIGNS.

We thought of many who were unable to meet with us, our own dear brother Douglas Alston who was in Korea, no doubt was with us in mind. We rejoice in the fact that the presence of Him, whom we hope to serve, who is everywhere at the same time, was present with him in a sweet manifestation of His love.

May the communion of the Holy Spirit remain with all the redeemed, while passing through this troubled world, and enable us to meet with those gone before, where reunions never cease.

Yours in a sweet Hope
MRS. HENRY ROWAN

Chestnut Church
Sept. 8th, 1951

In answer to a call by Chestnut Church, of the Pigg River Ass'n, on August 11th 1951, a presbytery assembled to ordain for a Deacon, Bro. Tom W. Turner, if found qualified.

The Presbytery was composed of Elders Randolph Perdue, C. E. Turner, J. E. Burgess, O. K. Tinch and P. E. Ingram, with Deacons F. S. Shelton, Willie Meadows, Jno. Turner, Sylvanos Carter, Homer Minter, J. H. Perdue, T. R. Plybon, O. S. Tyree and L. J. Potter.

Elder Randolph Perdue was elected to serve as Moderator and Elder P. E. Ingram, clerk. O. S. Tyree was chosen as spokesman for the church; Elder C. E. Turner to question the candidate; Elder O. K. Tinch to offer prayer and Elder J. E. Burgess to deliver the charge.

Elder Perdue read the qualifications of a Deacon from IInd Tim. while questioning the spokesman for the church. Elder Turner continued the questioning to the candidate concerning his faith and the conduct of church business. All questions were answered in an acceptable way. It was then agreed to ordain him.

While a multiplicity of hands were laid upon him Elder Tinch prayed a beautiful prayer and Elder Burgess delivered the Charge.

Deacon Turner was then given back to the church.

Signed,

ELDER RANDOLPH PERDUE, Mod.

ELDER P. E. INGRAM, Clerk

NOTICE.

We have learned that many of our subscribers, especially on the West coast did not receive their August Signs. We don't know why, and we are checking with the Postal department about it. In case any one does not receive their paper by the 10th of

the month of issue we will appreciate you letting us know, and we will mail a copy. We want to know about it, and want you to get it.—Ed.

In as much as it has pleased Our Heavenly Father to take unto Himself our dear Sister Belle Griffeth be it resolved that Macedonia Church asks to be given grace to say "Thy will be done," and bow in humble submission, knowing that it is good when one of the Household of Faith can depart and be at rest to await the coming of Our Lord.

We deeply sympathize with the bereaved family—may they be comforted by the Spirit of the Heavenly Father she loved to worship.

Done by order of the Church while in conference, July 1951.

ELD. C. W. LANDERS, Mod.

L. K. FOSTER, C. C.

WHEREAS. Since we last met at this place, known as the Brookfield Church, Slate Hill, N. Y., our hearts have been saddened again as God who does his will in the army of heaven, and among the inhabitants of the earth, has removed from the activities of this life, and his labors in the Vineyard of our God, our much loved Shepherd, and brother in Christ, Elder R. Lester Dodson. He faithfully served this church annually as a minister of the gospel of Christ, and as moderator of the meetings held at this place. An invitation to attend these meetings was extended his ministering brethren, and it has been much by his efforts and the strength which God gave him that the meetings at this place have been continued through the years.

Resolved, That we thank God for his gift. The Lord gave and the Lord has taken away; blessed be the name of the LORD. We are comforted with the thought that our brother's hope and faith have now become a reality, and our timely loss is his eternal gain. We desire to record this Memorial in our annual statement, and a copy be published in the SIGNS OF THE TIMES.

ARNOLD H. BELLOWS,

Moderator.

William D. Chapman, Clerk.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 119

ANNAPOLIS, MARYLAND, DECEMBER, 1951

No. 12

CORRESPONDENCE

Dutton, Ontario

DEAR BROTHER AND SISTER TRUITT:

Your card with the written message was received and appreciated of Dec. 13, 1950. I put it on one side hoping to write to you during the Xmas or the New Year but did not get to it. I am now trying to do some of the things I ought to have done and I hope this finds brother Handy still improving, but whatever be the case may your testimony be that God is good.

Mrs. Ruston's health has continued to improve and we too, feel greatly blessed. In the 23 Psalm, David says "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". Our walk is through this valley as we journey to the promised land, many times evil shows itself in so many ways, our beloved Paul says "when I would do good evil is present with me", often it mars our peace and damps our joys, but sin is not a sweet morsel as perhaps it once was. We have learnt that but for Jesus, sin would have sunk us into perdition and such has been the teaching of His blessed Spirit that in our blessed Lord Jesus, God is with us and not against us. When the people of Israel had come to the River Jordan and as soon as the feet of the priests bearing the Ark of the Covenant touched its waters, Jordan began to divide and though Jordan always overflowed its banks at harvest yet this

time they divided and stood up a great and high wall. The people followed the Ark and when the priests had come to the depths of Jordan they stood still on dry ground while the children of Israel *all passed over Jordan.*

Twelve men had also accompanied the priests and ark, and from where the ark stood, they took up twelve stones and carried them up out of Jordan to stand for a memorial of that wonderful event. The ark is Jesus, the wall of water was death, which was held back but fell back as it did when it overwhelmed the Egyptians, Exodus 14th. Those twelve men are like the twelve Apostles who accompanied Jesus while here and whose twelve stones or shall I say twelve baskets full of fragments are preserved for us to read and talk about, in which is declared our great deliverance.

Our glorious High Priest entered into the Holy of Holies, which is Heaven itself, forty days after His resurrection and ten days later poured out the Holy Ghost upon those twelve disciples so that their testimony was to be infallibly preserved throughout all ages, that by Him all things pertaining to life and godliness might be spiritually discovered.

Through the blessed Spirit we know that the Ark of the Covenant is Jesus. The wood and the gold of the ark shows He was God and man. In the ark the Law was kept, the pot of manna (heavenly food) was there, Aaron's rod was there to show that Jesus is our High

Priest. Jesus said, "behold I am with you always *even unto the end of the world*". Thus while death and damnation will overwhelm the wicked, when all Israel have passed over, yet through our covenant head not one of the ransomed can ever be lost. Now let us look for a moment to our scripture: "I will fear no evil for Thou art with me". Oh, how we ought to rejoice and sing His praise! "The horse and his rider He hath cast into the sea". And though we fear no evil we have a loving spiritual fear of Him that is not taught by the precepts of man. A fear that is a loving regard to Him, to His people, and to His word. "For Thou art with me". Let us think of what that means. True, Jesus our High Priest is in Heaven, our advocate with the Father, but His Holy Spirit, the Comforter is with us, and while Moses' Law was kept in the heart of Christ, Christ's perfect Law, Psalm 19:7 is shed abroad in our hearts by the Holy Ghost which is given unto us.

Jesus said, "A new commandment I give unto you that ye *love* one another". The Law of Love, "Who loved, me and gave Himself for me". Just so the Spirit feeds with the hidden manna from the golden pot. His rod, which has swallowed up Aaron's rod, for Aaron's rod is fulfilled in our High Priest Jesus Christ. So His rod and His staff they comfort me. Oh, what a difference the rod of His blessed word and the staff of His promise is His to His people than to the world! To His people it is a comfort even to be chastened, for tribulations work patience, and patience experience, and the word of His promise upholds them when ready to sink. To the world His rod is a rod of iron that shall dash them in pieces like a potter's vessel, Psalm 2 and Rev. 12:5. It is spoken of as iron as it cannot be broken and to the world it is cold and unyielding. How good when we feel to say,

"Thy rod and Thy staff, *they comfort me.*"

We have a sweet verse in Psalm 119 as we sing it in our meeting here, it is verse 24: "My comfort, and my heart's delight, Thy testimonies be; And they, *in all my doubts and fears*, are counsellors to me". Another verse in the 147 Psalm verse three goes: "Those that be broken in their hearts, and grieved in their minds, He healeth, and their painful wounds; He tenderly upbinds". Now there were twelve men who took up the twelve stones out of Jordan for a witness in the land. There were also twelve men that by the Holy Ghost wrote of Jesus, preached of what he did and said, and so when John saw the door open in Heaven and he heard as it were a trumpet talking with Him. he went up and saw things which must be hereafter. He saw the four and twenty elders sitting clothed in white raiment and crowns of gold upon their heads. And they cast their crowns before the throne saying "Thou art worthy, O Lord, to receive honour and power and glory". "And I beheld, and lo, in the midst of the throne and of the four beasts (Ministers of the Gospel) and the four and twenty elders stood a *Lamb as it had been slain*". He who stood here in the Jordan of Judgment in the lowest spot until all were crossed, or saved, now stands in the midst of the throne. He lives, our neverdying friend, and because he lives, we live also. It seems when I think of the day we are in, a day of sin and gloom, it is as though most of the people have gone over to the other side and we are a few stragglers, following on, some times fearful that we shall be swallowed up of the world. No! No! that can never be for when we get down in the lowest spot of the river, Jesus is there. Ought we not my precious friends to sing Blessings and glory, honour, praise and

power unto Him who sits upon the throne?

God bless and keep you in the way and may we be kept to the day and place where we shall see His lovely face and be like Him forever. Mrs. R. joins with me in love to you both.

Sincerely,

GEO. RUSTON

* * *

H. L. Rogers,
Denton, Ky.

DEAR BROTHER ROGERS: I have been reading your article in the June, 1950 *Signs of the Times*. I hope I love to read the good old *Signs* so much that I go back and read many of the good writings in some over and over again.

Now in your article mentioned, I wish a little more information to get me straight and I feel that you might be able to put me right. You mention that you do *not* believe that Christ was raised a natural body, but was raised a spiritual body, this we do not question, but there is one thing that puzzles me; and that is the conversation between Christ and the apostle Thomas when Christ asked Thomas to feel the hole in his side and the prints of the nails in his hands. Now did the spiritual body raise with or have these wounds in it? It does not seem to me that it would, but this puzzles me, I cannot understand it.

If you have light on this point, please explain same to me. Now do not take my question to be an argument, for it is not but I am seeking information and keep writing for the good old *Signs*. I love to read all of you good writers pieces and I hope I believe what you all write. Yours in hope.

P. L. KENLEY.

Mr. P. L. Kenley,
Roanoke, Va.

DEAR BROTHER KENLEY: Received your letter a few days ago and note your

request for my view on the subject of the resurrection of the body of our blessed Lord, so I will give you such thoughts as I have on the subject if the blessed Lord gives me the spirit to do so. I have learned by experience that I can not straighten myself out much less any one else. The blessed Lord only can do that and I fear many times that he has never given me any light on his blessed word at all. I hope you will keep in mind that I am just a human, as is all of us, and when led only by the carnal mind we are shown to be wrong, and I fear so much that that is all that I have. Do not take what I say about this subject without comparing it with the Holy Scripture, for I am apt to be wrong as any man and it seems to me that I am more apt to be wrong than any one else, so keep this in mind and if I write something that is not right, it is through ignorance and by the carnal mind and I pray that God will correct me and set me aright, so I will now in the fear of God and in my weak and imperfect way try to consider the subject.

First, I will say that I believe that our blessed Lord when he came to earth in person he taken on a natural human body, except sin, that is, he had no sin of his own. I believe he was carried nine months by his mother, just as other natural children are, and was born as all other are into this material world and grew up as all other boys do, he took material food to grow and developed his natural body, had a heart that functioned in his body which circulated the blood through his veins, and the scriptures tell us that he was obedient to his parents. The apostle Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power

of death, that is, the devil: And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2: 14-18. So we see from the above scripture that he was a man that was subject to be tempted, subject to suffer and to die as other men in nature. Notice that he says that in all things it behoved him which means it become him to be made like unto his brethren. The apostle says again, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4-5.

All the children of God were held condemned under this law, they had all broken it and all guilty, and nothing to atone for their guilt and as far as we were concerned, we were forever gone, without God and without hope in the world, so he took on himself a body like ours which was made subject to the penalty of the law which we were under, and took on him all of our sins and our guilt and when the time came that the law made its demand, it found all the sin and guilt on him, so it struck him instead of us. The apostle says, "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 be-

came obedient unto death, even the death of the cross." Phil. 2: 6-8. The apostle again says, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53:6. "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Romans 8:3.

Now I think the above references are sufficient to prove that he took on him a human body, and the question seems to be in the mind of some of our brethren. Did he return back into heaven or unto the Father with this human body without any change in it? Some may think that he did not take on him a human body, we understand that while he was here on earth, he was the Son of God in spirit but the son of man in the flesh, in other words, he was God manifested in the flesh. So, when he went to the cross, he went in a body that was made to be sin and in the form of a servant, but we do not think when he arose from the tomb that he came up in the form of a servant, neither with any sin in it. He had nailed all sin to the cross and cast it all in the sea of forgetfulness. So, as it seems to us, he came up with a spiritual, glorified body, which he returned to the Father with, as far as his spiritual standing is the Son of God, it was never changed, only the body that he taken on which was in the form of a servant. When he passed by the nature angels, he laid aside his glory which he had with the Father before the world was, then when his work was finished here on earth, he prayed the Father: "I have glorified thee on the earth: I have

finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17: 4-5.

Now comes Brother Kenley's question; did the spiritual raise with or have these wounds in it? We say, "No." But, on the other hand, our blessed Lord said, "All power is given into my hand both in heaven and on earth." So he had the power to appear in any form which it seems that he did appear in different form on different occasions after his resurrection. He would appear and disappear before their eyes, he would appear on some occasions that they would know him, on others he would appear in a way that they would not know him. Mark says, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country." Mark 16: 9-12. So we see by the above scripture that he did not appear in the same form on all occasions. After his resurrection he again appeared unto two others as they went to a village called Emmaus, he drew near and went with them but they did not know him until he made himself known to them, it says their eyes were holden, that they should not know him. He also appeared in the house where the disciples were assembled, the doors being shut, without an opening for a material body to enter, this is all characteristic of a spiritual body. We do not believe that he after his resurrection had a natural heart in him that functioned as before, with natural blood

circulating in his body when he ascended up into heaven, though he did show his disciples the nail holes in his hands and feet and the spear holes in his side, that was the way he chose to prove to them that it was he himself, as they doubted his resurrection. On one occasion, he sat at meat with them. He took bread and blessed it and brake and gave to them, and their eyes were opened and they knew him and he vanished out of their sight. Luke 24: 30-31. Luke goes on down in the same chapter and says, "And they rose up the same hour, and returned to Jerusalem, found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? (so we see at this point they did not know him, then he said unto them) "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke 24: 33-43. Then he goes on a little further in the same chapter, he began by saying, "And he led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24: 50-51.

So we do not think that he went into heaven with any nail holes in his hands or his feet and no spear holes in his side, neither with a body in the form of a servant or the natural seed of Abraham but with a perfect glorified body. So now I hope what I have written, if it be the truth, it will be satisfactory.

There is a few more things I would like to mention. I believe the disciples were caused not to believe at first in order that he might reveal or make known to them by the most positive evidence for their comfort and learning and also the comfort and learning for the generations to come and us today, that he did raise from the dead and that it was really himself, which gives to us, as I think a guarantee that his body was raised our body shall also be raised in like manner be raised and be like him and see him as he is. "And when he had spoken these things, while he beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, two men stood by them in white apparel. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11. And the blessed Lord said, "And if I go and prepare a place for you, I will come again, and receive you unto myself; and where I am, there ye may be also." John 14:3. We are told that we shall be heirs and joint heirs with him and if so, we shall receive all things that he receives. Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Romans 8:16-17. What a blessed thought indeed that we

shall see him as he is and be glorified together with him and heir all things which he is an heir to.

I hope I have written nothing but the truth, but if not the truth, I hope that you will not believe it, and if I am wrong, I pray the good Lord will forgive me and set me right. It seems sometimes I cannot be sure whether I know any thing about these things or not. I hope that I have had some faint glimpse of this blessed truth. I have other requests besides Brother Kenley's to write on this sacred subject, so I am trying to comply with them all in this letter through the *Signs of the Times*, if the dear Editors think it worth publishing.

So may the good Lord guide and direct us in the way that He would have us go, and keep us in the straight and narrow and thine shall be the praise forever and forever more. Amen.

H. L. ROGERS.

209 West Pine Street
Palestine, Texas

* * *

DEAR EDITORS AND READERS OF THE SIGNS OF THE TIMES: Enclosed you will find remittance for another two years' subscription to the *Signs* which a brother asked me to send in for him. I am always speaking a good word for the dear old family paper wherever I go, and am happy when people ask me to send in their subscriptions. I loan my copies of old issues to others who love to read them but cannot subscribe because of these strenuous times.

I am so grateful to God that I am so situated and have the privilege, the health, and conveyance that I can attend some church of our faith and order every week end, which I usually do. These meetings are the happiest moments of my life. They are spent in the worship of a true and a living God with those who love the sacred truth

as it is in Christ Jesus. We hear the same old sweet story of salvation by grace and grace alone through our Lord and Savior, Jesus Christ. Yet it is ever new and refreshing to the wayworn traveler here below. It is both meat and drink to him. It revives that hope which is an anchor to the soul, both sure and steadfast which entereth to that within the veil. It is a haven of rest to the weary soul who is tossed to and fro by the cares of a tumultuous world.

The Lord has been indeed merciful to the churches in this part of His vineyard. To my knowledge, He has brought eight of His hungering, thirsty little ones into the fold of three of the churches of the Union Association in the past two and one-half months—two by letters from churches of other associations and six by experience and baptism. It has been my happy privilege to attend three of the four baptismal services. In April I saw a precious brother baptized whose home for years has been a haven for Primitive Baptists. He had longed for a home in the church for many years, but felt too unworthy to offer himself for membership. Finally his burden become so great that he was forced by the power of God to go home to his friends on the second Sunday in March and tell them what great things the Lord had done for him. The wind blew hard on the Saturday afternoon he was baptized and the waves of the lake lashed high as he and the minister walked into the water, but the preacher said afterwards that it was the easiest baptismal service that he had ever performed.

A month later, at the same church, not far from Houston, I saw two sisters in the later years of life enter the water together, assisted by pastor and deacon. It was a beautiful scene to see them buried in that liquid grave and raised

in newness of life, typifying the death, burial and resurrection of our Lord and Savior, Jesus Christ.

On last Saturday and Sunday I attended Corinth Church in an adjoining County. While there I witnessed some scenes I shall never forget. On Saturday morning after the doors of the church had been declared open for the reception of members, a slender lad of 14 years went to the rostrum holding up his arms to the pastor who stooped down and embraced him. He cried so hard for a few minutes and then became calm—while the sobs of the members could be heard throughout the house—everyone was deeply affected by the sight as most of them had known the boy all his life. His forefathers on both sides of the house were faithful members years ago in the same old church and a grandfather is now a deacon and is clerk of the church. He had been reared in the environs of the church and attended regularly, his mother being a member and his father a believer. I could not hear all he said, but knew that he spoke the truth when he said he had always loved the dear old church, and loved the doctrine of God our Savior which the ministers preached. He said he desired so much to be baptized and to have a home with the dear brethren and sisters. Everyone was astounded to see the boy go forth at this time, though all loved him for his manly, quiet demeanor all his life and felt that he would unite with the church some day. He had sung from his own hymnal ever since he could read the hymns. He was different from other children, preferring the company of the brethren and sisters to children. Often he was the only child seen in a group of older people. His teacher was in attendance and was greatly affected by the move the boy had made. He told friends later that he

wished all his pupils were as courteous, considerate, and studious as Curtis Wayne, the valedictorian of his eighth grade graduation class. He said that at all times his conduct was the nearest perfect of any pupil he had ever had.

Saturday night when told of the boy's joining the church, the father was greatly disturbed and spent a tearful, sleepless night. He had been impressed for some time to unite with the church but keenly felt his unworthiness. Sunday morning he told his wife that he could not bear for Wayne to be baptized without him. He dressed for baptism before going to the creek and joined at the water's edge. It was a sacred sight that Sunday morning to see the father and son standing in the water beside the minister. The boy was immersed first. Their countenances were beautiful to behold as they were raised up out of the water. Truly "A little child shall lead them". The Spirit of the Lord was with the pastor and he preached a marvelous sermon at the church in continuation of the services which were begun at the water's edge.

When the congregation assembled for the communion services, the father and son walked in together and took a front seat. The father's arm rested on the son's shoulders part of the time. Both were calm. After the Lord's supper was observed, the gray haired pastor laid aside his garment, girded himself with a towel, poured water into a basin which he placed before the boy, and kneeling, washed the feet of the young brother. Later the lad washed his pastor's feet. These experiences will never be forgotten by either and the beautiful pictures are engraved in the minds and hearts of all who witnessed them.

I heard many predictions as to the future of the boy. He has planned a high school and college education, but

God knows what lies before him and we know that God's will must be done in the armies of heaven and among the inhabitants of earth. Whatever comes, I feel that Wayne will be given grace to go forth into the paths of truth and righteousness and follow his Lord and Master through evil as well as good report.

It is indeed a very rare occasion to see one so young prefer the old church to the modern so-called churches which attract the youth of our land because of the social activities attached to these societies, all sorts of allurements to please the carnal mind. When asked why he did not attend Sunday School some time ago by a teacher, the boy replied, the bible says, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." He has defended his belief whenever questioned by friends and schoolmates, and has chosen to follow the meek and lowly Lamb and to suffer persecutions for His name's sake rather than the joys and pleasures of this world for a season.

As my mind has dwelt on the foregoing scenes this week, I have been made to meditate about the boys spoken of in the bible, especially Joseph, David and Christ. Christ at the age of twelve years was found by his mother with doctors and lawyers in the temple attending to his Father's business. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

As you know, I seldom name the people I write about, but because of the unusual circumstances I will give the lad's name as some might want to write him a few words of encouragement. He is, Curtis Wayne Boyd, R. R. #1, Athens, Texas.

With Christian love to the Household of Faith,

Your little Sister from Texas.

(Mrs.) VELMA JORDAN FRENCH.

* * *

Star Route 4, Lamesa, Texas.

DEAR SISTER FERGUSON: Some way, I wish I could say or do something to make your grief over the loss of our beloved Brother Dodson easier to bear. Truly he was a man after God's own heart. I never met him, I never heard him preach, but I am the sister from Texas who asked him to write on, "The Identity of the Church". How I loved to read his writings! They were the manna from heaven. He has probably fed the sheep more abundantly than most are blessed to do. My spirit joined his in his writings and I could almost hear him preaching. May God bless you and all who loved him to be reconciled to God's will. I hope they will make a book of his editorials and other articles in the *Signs of the Times*. I think we would all like to have one. I am sure at his call, Christ must have said, "Well done, thou good and faithful servant", and, I am sure he had fought a good fight, the fight of faith.

He always worked for peace and was so agreeable with those he was not able to see eye to eye with. Oh Lord! give us more like him, that peace on earth may abound and trouble cease. Let us all look to God for consolation and be glad he does not have to suffer any more, but can abide in the sunshine of God's love. He has lightened the burdens of many and we feel assured his reward is great.

I got my *Signs* to read after supper, my little family having gone into town, and read all the pieces, as best I could about his funeral. My family came in and found me weeping profusely and could not understand why I should weep for one I had not known. In this na-

tural life I never met him, but to me, he was an elder brother, one I could go to in perfect confidence with my spiritual desires. May another be put on the *Signs* who can also carry a banner of love for God's children, one we can go to when we feel we must go to some one for enlightenment. We are not all gifted to find in the scriptures the true meaning and have to go beg of those to whom the Lord has given light and how lovingly he wrote to us as though we were his special charge. We know he had no other God and his love for his brethren was great. He made us feel his love for each of God's poor. I know we have lost a good friend and we also know God can raise up others.

God give us all grace to say, "Thy Will be done". A sister in hope.

(Mrs.) LAURA WOMACK.

* * *

Elder T. A. Wall
Bivins, Texas

DEAR FRIEND AND BROTHER IN CHRIST,
I HOPE:

Blessed are they which do hunger and thirst after righteousness: for they *shall* be filled.

I don't know why I should write you or anyone about my troubles, but for some unknown reason I have had a longing for a very long time to pour my heart out to you and now it seems I can no longer put it off. I, within myself, had rather not even think on spiritual things, but there is no rest or peace for me when the spirit is absent, and that is most of the time. For many years I have felt there is something amiss with or in me and I pray the Lord will guide my hand so you will understand what I am trying to say.

For quite a while I have felt impressed to relate to you some of the things which at times, often far between, are sweeter than all the world

to me, and the scripture quoted at the beginning of this letter constitutes the very foundation of any little hope I may have that the Lord has ever dealt with me in a spirit of mercy and grace.

It all began when I was a very young boy, at which time there would come grave doubts as to my eternal welfare and I would begin to do my best to live a better life and gain favor with my Creator, trying all the while to pray and making all kinds of promises to do better and cease to live a sinful life. Still, things grew more and more depressive and I sank further and further into desperation, still trying to believe and hope that somehow I would be able to work out my own salvation—but not with fear and trembling—as I now am sure the true meaning of fear (love) and trembling (humility) was foreign to me at that time. Each time I would open the Bible to try to find some comfort I would, instead, find something which sank me further into Hell. I was in a terrible state, the most miserable of all creatures, and the worst part of it all was I had been unable to do anything about it. This feeling of depravity continued to grow worse and worse through the years and almost daily petitions to my Maker and oceans of tears gained me no surcease and the constantly hounding realization that I was justly condemned by a just God.

Just as this torture was becoming unbearable and I had lost all hope I was at home alone, swimming in tears because I had by then been made to know there was nothing I could do. Oh, how I longed for the peace of mind and the goodness and the righteousness I saw in others. Everyone was better than myself and I was crying out and justly condemned soul. For some reason I was possessed to pick up the Bible again. Where do you think it opened? Matthew 5:6, and the blessed words,

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled” struck me squarely in the face. That scripture must have been directed to my attention by a higher power, I cried, “For no man has ever hungered and thirsted after righteousness more than I have,” and at that moment I was filled and began to shout praises to Hosannah while tears of joy coursed down my cheeks, the first and only relief I had ever had; for my heart was indeed filled to overflowing with the blessed assurance that God loved me and that Jesus had shed his blood for me. I was never so happy in all my life as I felt all the self-righteousness I had been carrying in my heart change to filthy rags and replaced with mercy from on High, for only through mercy from a merciful God and Savior could such blessed relief be found.

Since that day I have been sometimes in the mountain tops but most of the time deep in the valley of sorrow and doubt. For why should any one so base and sinful as I even hope that God would stoop low enough to speak to my heart, yet there have been fleeting moments when I have been made to see the great mysteries of God’s eternal plan of salvation which He has revealed unto babes but hid from the wise and prudent. The memories of these fleeting moments are the most precious treasures of my life, and oh, for more and more of them. One such incident took place about a year ago while reading the Bible. All at once my attention was drawn from what I was reading to what appeared to be a host of evil beings closing in upon me and entirely surrounding me. I recognized them as enemies of my soul who had come to wreak vengeance upon me. Just at that moment a voice came to me saying: “Fear not; thy name is written in the Lamb’s book of life.” What rejoicing

and ecstasy, and what the neighbors thought of my shouting I don't know, yet I have never been able to understand it all except to hope and believe at times that it had something to do with assuring my poor trembling soul that I had been born again.

Now, with all this background and all the trials and tribulations of, at times, a contrite heart and a broken spirit, with all those hopes and fears—hope that the Lord had touched my heart and fear that it was all a miserable mistake on my part, with all this I have labored and wandered for more than 40 years trying to find a place of rest and an earthly haven for this weary traveler. I have never found the church where I did not feel as though I would be a disgrace to it and to the brethren and sisters. About two years ago I had a longing to hear the hymn, "When I can Read my Titles Clear", and felt that if I ever heard it in church again that would be a sure sign that I belonged there. I heard it in Prospect Church at the Association but it left me cold and not a crumb of comfort did I get out of it, so I am still a wanderer on the face of the earth, without an earthly home, borne down by cares and weighted down with sorrows, yet for some reason I can't explain hardly ever going to hear the gospel preached. Heard Elder Lambert at Good Hope two weeks ago and fully intended going to Providence last Sunday, but just did not do it. I hope I believe all this is the Lord's own doing and that it is all for good to them that love the Lord, to those that are the called according to His purpose, and I also hope I realize that tribulations worketh patience: patience experience: and experience hope; because of the love of God which is shed abroad in our hearts. Surely, I am the most miserable of men, but like the time back in my

youth, I can do nothing about it.

I shall be most happy to have a few lines from you if you ever feel so disposed. The things set forth in this letter have been on my mind and I have had a desire to write them to someone for quite awhile. Pray that the grace of God may comfort and sustain me in all my dark hours that I may be enabled to share a few crumbs from his bountiful table of love.

Unworthily yours and the chief of all sinners

D. W. WHITE
1718 Kenwood Blvd.,
Roanoke, Va.

* * *

TO THE READERS OF THE SIGNS:

I would like to write a few lines to those fellow travelers, whom to know is to love. So the blessed Savior said, "A new commandment I give unto you that ye love one another." When he speaks it stands fast.

I believe it says in my Bible that He will be with us in so many troubles and will not forsake us in so many more. I know this is true, for by God's grace I have a few of my own. I surely could not even stand if He did not hold me up. Oh, how I wish I could give unto those who despair some of the comfort I have received. But He is the Giver and Comforter. I am glad of this.

Our house burned the second of May and the same night my father died. I dreamed I was with him and took his hands in mine and sang "Oh Come my Savior, Come Away." I dreamed he said, "Mary, the window is open and I am going out." The next morning they told me he was gone. I was so upset I had to go to the hospital for a week. But what I want to say is this, I could feel the blessed presence of the Master with me. The shock of his death was almost too much as my heart is bad. I do know that it was only God's hand that held

me up, and I have found out again it is sweeter than honey in the comb when He is with us. Then the storm is peace, the darkness is light, and the crooked paths are straight, not will will be; but they are.

I do not care what anyone says about our being able to do, or let God do, for I know we are only worms of the dust and can do nothing, not even breathe without God's power moving us. When I hear or read of people telling of the things they do and the things they let God do; I think of the book of Job where it says, "Who is this that darkeneth counsel with words without knowledge?" They do not even have knowledge let alone wisdom and God knows I have not either. Otherwise He would not pick me up and shake me so many times and say "This is the way, walk ye in it."

Last August my husband was baptized and joined the Riffe Church and that was one of the sweetest blessings to me. I rejoiced so much that he has been given the Light that no darkness of this world can dim. We are a long way from a church and yet so hungry at times till we almost despair. When we get a letter or the SIGNS it is like a cool drink in a shady place in the desert. In the midst of our troubles we still can say, "God moves in a mysterious way, His wonders to perform, He plants His footsteps on the sea and rides upon the storm." No, not a single shaft can hit until the God of love sees fit.

It has always been my prayer since I was a little girl that I would see God, and then I, finally, realized it was not possible to see Him; then I slowly began to desire to know Him. Now I think I can begin to realize we can not know Him, for it is too much for our mortal bodies and minds to stand. Now I hope my prayer is, He will give me such as

I have need for and unto my loved ones the same. Surely this is so much more than I deserve.

I hope the new Editor of the SIGNS will be upheld by God and kept in straight paths for his precious sake. I know it is my prayer that such will be the case. I know we are nothing and it matters not what we think, but the Truths we hope we believe in are precious, indeed. I hope if it is taken from me that God does away with me for I will be useless for sure, then.

MARY L. ECKARD

Bivins, Texas

* * *

Route 3, Hurricane, W. Va.

DEAR ELDER BIRD: It has been on my mind for quite a while to write you but I do not know what to say that would interest you. First, I hope you and Bessie are well, Mary is no better.

I have wanted to tell you something about myself, what I saw sometime back. I was on my bed one night with eyes closed, not asleep. I walked out in the yard, it was day out there, I was still on bed, but while I was standing there, a nice dressed young man came to me with a smile, he had a suit case in each hand, and said, "If I would fall down and worship him, he would give it all to me." It took no effect upon me. The word came to me what the blessed Savior said to Peter, "Get thee behind me, Satan". Mark 8:33. Never saw him any more. I saw a large rock in front of me, it was as smooth as glass, had diamonds all over it, I was moved up to it, put my hand on the rock and some unseen power raised me on top and set me on a ridge over to the left in a beautiful grove and such a fine building and happy people. I only got a glimpse, tried so hard to see more plainly but could not. I begged my unseen guide to show me something else. I was led on farther. I saw another

building, more beautiful than the first, but only a glimpse and the most happy people and beautiful flowers. I tried so hard to see in full, but could not. I begged my guide to show me something else. I was led on up a grade and came to a narrow gate. I could see back a little way, as in a large field, and as far as I could see, the field was full of sheep. I asked my guide to take me in, he said, "You cannot go in there until you cross the river of death." I was on my bed, had not dropped off to sleep, had not heard any noise.

It makes me think of the woman who was in the crowd and had an issue of blood for twelve years, had spent all her living but could not be healed. (Is this some of my good works, that I had done?)

I have had many serious thoughts about what I saw in that vision, sometimes it has given some relief. I am afraid it is just me, and that is all there is to it.

God bless you all.

D. O. SLOAN.

* * *

DEAR EDITOR OF THE SIGNS OF THE TIMES: Find enclosed \$3 to pay for another year's subscription for the paper, as it is all the preaching I hear. I do enjoy it so much. It contains what I hope I believe. It is so far from here to any church that I seldom get to go.

I have had a name with the Old School Baptist 49 years, getting too old to get about by myself, my eyes are getting dim, but I can read the *Signs* very well and it is a great pleasure to me. If I am saved, it is by the mercies of our dear Savior, for there is nothing good that I can do.

Yours in hope of a better world.

(Mrs.) S. F. McDANIEL

* * *

DEAR SIR:

The SIGNS is the best paper pub-

lished if I know my poor heart. I love the doctrine it contends for. You will find enclosed Post Office money order for three dollars for my renewal.

I am also sending you a letter written to me from a friend David White, which I would be glad to see it published in the SIGNS, that others might enjoy reading it.

As ever, unworthy little brother

Elder T. A. WALL

Mount Pleasant, Texas

* * *

TO THE READERS OF THE SIGNS:

Since taking over as Editor of The "Signs" we have received many letters of encouragement, and Co-operation. Whether all are acknowledged personally or not I want each one who has lent a helping hand to know it has been highly appreciated. I have made mistakes, and will doubtless make more, but will try to eliminate them as much as possible.

Any suggestions you may have will be appreciated. The paper belongs to you, and I am only your humble servant.

Many have sent in new subscriptions, and these are a lot of help. Every year there are a number who pass away, whose names are dropped from the list. Many are very Old of our readers, and will not be with us long, according to nature. To continue the paper new subscribers must fill in the gap. If each one who loves the "Signs" would make a special effort to secure just one new subscriber, or send us the name of some one who you think would be interested in the paper it would help. How about sending it to your sons and daughters; would they not appreciate it. Or sending it as a Christmas gift to some friend.

I am thankful to report that the work so far has been encouraging, I humbly desire an interest in your petition at a throne of Grace.

EDITOR.

Elder David V. Spangler,

DEAR BROTHER,

If I am worthy to call you brother. If it is the Lord's will, I will try and write what I hope the Lord's dealings have been with me.

In the year 1903, I was seventeen years old. One night I was sitting on one side of the house, my father and my mother were at the other end of the hall singing, "What Wonderous Love is This". I had a very peculiar feeling come over me, like I never had before. I went on and did not think very much about it; but never could forget it.

Three years afterwards I was sick with Typhoid Fever and was in bed about three months. When I got able to get up I was not very strong. I went for about seven years trying one doctor and then another. They did me lots of good; but I never did get strong like other people; which worried me very much.

I was twenty-seven years old and had never had a dollar to call mine. My father had taken care of me up to that time. I did not worry so much about my sinful condition. I just wanted to get well and able to work. By this time I had got able to work some; but could not do heavy work. One day I was working in the field picking up limbs and trash which had fallen from the trees. I worked and strained myself until I was completely knocked out. I sat on a log for about half of the evening. I looked back over my past life and it seemed that everything was against me, that God was against me, too. It seemed I would never amount to anything in this world, nor in the world to come. I could not see anything but destruction. I went to the house about dark and just before I got to the barn I went to singing a song,

"Lord What of All my Suffering here,
If Lord thou count me meet,
With that enraptured host appear,
and worship at thy feet,
Give joy or grief, give ease or pain,
take life or friends away;
But let me find them all again
in that eternal day".

Then for a few minutes it seemed that it made no difference what my life was, how much I suffered in this world, just so I was counted in that eternal Day.

I believe or rather hope the Lord revealed to me that I would be counted in that one day, and would live forever. That was in 1912 when this took place with me. Before then I would go to church, sit on the front seat and help them sing. I thought I was as good as any of them. After then I would sit back in the middle of the house. I felt like I was not fit to be in the house and I was sure I was not fit to help them sing. I quit going to meeting very much for about ten years. I was afraid somebody would find out that there had been a change in my life. I did not want anybody to know it.

In 1925 I threw my hip out of place and could not go to church for about three years. During this time I read all the back numbers of the SIGNS OF THE TIMES that my father had; him being an Old School Baptist.

I would go off to myself and read and cry and I did not want anyone to see me reading them. I told my father what little experience I had. He told me to go and talk to the church about it.

I have been going to meeting as regular as any member for the past twenty years and have had a desire to unite with them often; but did not join until two years ago last June. When I did join the church they were having

a three day meeting at Prospect church in Bowie County, Texas. I don't think I ever enjoyed a meeting any better.

On Saturday night I stayed with an old Brother John Burkhalter. I told him I did not have any idea that I would ever join the church.

I had got to the place I did not think the Lord would have such a vile sinner as I felt myself to be in the church; but the next day Brother W. A. Speer from Eldorado, Ark. preached the last sermon, and told about what a good meeting we had had. He described my feelings better than I could myself. I thought if they opened the doors of the church that I would join. When they opened the doors, I had decided I would not join. There was a lady who came asking for a home with them, a Sister Huggins, that I had known all my life, and really loved her for truths sake. I lost all control of myself, and the next thing I knew I was up there shaking hands with Brother Wall and told a little of what I have tried to write. I was received.

I hope the Devil was put in the background for a little while. That was the happiest time of my life, to think that those people so freely welcomed me in the church; one of the greatest sinners that ever lived in this sin cursed world. Sister Huggins and myself were baptised the fourth Sunday June, 1949 by a Brother T. A. Wall. A day I will always be proud of and never regret.

I sure do enjoy reading the SIGNS OF THE TIMES, and want to take them as long as I live in this world. I had rather be with the children of God, go to meeting, mix, and mingle with them, hear them preach and help them sing; than anything I know in this world. It is the greatest thing in this life, for a hell deserving sinner like me.

I do not know whether this is an experience of Grace or not; but it is

all I have, and will be when my time comes to leave this world. I am a very poor man financially and spiritually, been afflicted for forty-six years; but if I am counted in that eternal Day, it is enough and it is all right.

I hope you and the other Editors will live for many years yet, to carry on the SIGNS OF THE TIMES. If this is not worthy of a place in the paper just throw it in the waste basket and all will be well.

I remain a very little brother if one at all.

B. F. HARPER

Atlanta, Texas

* * *

Dothan, Ala.

Elder David Spangler

Editor of the SIGNS OF THE TIMES

DEAR BROTHER SPANGLER,

I am enclosing a check for \$5.00 to pay for a subscription to the SIGNS of the TIMES for two years.

Of all the papers I have had the privilege to read that were devoted to the Old School Baptist cause I think the SIGNS is the best and the soundest. Sometimes in reading the letters from the various writers I am made to think of the assertions of the apostle Paul in his letter to the Ephesians.

Paul begins his letter by saying, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

After telling the saints at Ephesus and the faithful in Christ Jesus that God the Father of our Lord Jesus Christ had blessed them, and to what extent, and why he had blessed them, and why (according to his choice of them in Christ Jesus before the foundation of the world. All the assertions of Paul, such as God's predestination, adoption, praise to the glory of His

grace, redemption, and forgiveness of sins, according to the riches of His grace.

He then begins the second chapter by saying: "And you hath he quickened, who were dead in trespasses and sins;" Farther on in the same chapter he says, "But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by Grace 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 show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Dear brother, God's knowledge was great enough to see and comprehend all things and his wisdom was great enough, deep enough, and rich enough to arrange or make secure all things to the good of his elect, chosen in Christ before the foundation of the world.

The assertions of Paul to saints at Ephesus and the faithful in Christ Jesus includes all of the elect from Adam to the end of time for we read that he stood us a lamb slain from the foundation of the world.

We could quote many places in the old testament where the riches of his grace had been shown to servants of God, in his kindness toward them through Christ Jesus but it would get these meditations of mine too lengthy. I will just quote a few instances as recorded in the new testament.

There was the raising of Lazarus, together with many instances of healing the sick, opening the eyes of the blind, causing the lame to walk, and many others during Christ's stay on earth.

Then we note the appearance of Jesus to Paul or (Saul of Tarsus) making

him to love the things he once hated and hate the things he once loved. Then the kindness through the richness of his grace shown him rescuing him from the hands of his enemies until he had performed or accomplished all that was assigned to him.

Since the words 'in the ages to come' means to day as same as yesterday or any other day, we are made to feel that the riches of his grace is being shown forth, exceeding riches which shows forth to me exceeds all other riches; in his kindness toward us through Christ Jesus today.

When a poor, defenseless sinner realizes his condition and realizes there is nothing he can do to bring God under any obligation to him, having tried keeping the law (take ten commandments) the law being our school master and Christ being the end of the law for righteousness to them that believe. Then they are made to know the exceeding riches of his grace and to know that it is through Christ Jesus who made the sacrifice, paid the whole debt, by dying in our stead. After we have been quickened from our state of death in trespasses and sins we get very often like the Psalmist David was when he ask God to "Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

God never fails us in times of need but is constantly renewing by his spirit. The blessed redeemer Christ himself promised his deciple that "I am with you always, even to the end of the world."

If you find anything in this that you think will be any comfort to any of the household of faith, you may publish it. If not cast it aside and it will be all right.

Your unworthy brother and yoke brother in Christ, I hope

Elder J. A. TEW

DEAR BROTHER,

I can't think we can bless material things in the sense that God blesses. There are a great many references where God being the agent. Also God being the object and where man being the agent and object. All seems to be to the praise of God. I wonder sometimes if I am a pessimist, I know God will raise up true servants and witnesses to go forth in His name, but I do love the old time preaching when they were taught by hardships their dependence was wholly in God. Yes we do have some yet that give God all power and not limit the Honly One of Israel, as they did in the wilderness yet God did bless them and have compassion on them. We are commanded to watch and pray. Do we watch enough and pray as often as we should.

I have wondered if the desire to pray is not in our hearts if it is a time prayer or just lip services. I know I have been made to fall on my knees and pour out my heart in gratitude and thankfulness to Him who is my all and in all. Maybe all of us cannot see eye to eye on some scriptures but brotherly love should continue. We should have fervent charity also for each other.

May God bless you and all editors and writers for the SIGNS. Pray for me.

Christian love

Mrs. J. R. McAJEE

* * *

DEAR BRETHREN,

I get so much pleasure out of reading the good experimental and doctornal pieces. I find they have traveled a lot of the same rugged and dark road that I have traveled and that I am still traveling. Often it seems that the older I get the darker my road seems to be. Sometimes it gets so dark and gloomy that I am made to say Oh wretched man that I am who shall deliver me from

the body of this death? If I could be like some people who tell me that they know they are saved. I tell you my dear friends if it wasn't for my blessed little hope I would be one man most miserable. I hear a person say that he knows he is saved; I don't get any comfort from that kind of talk.

I feel the Lord has been better to me than I deserve. If I am saved it is by the grace of God.

MANCE BROWN

Providence, Ky.

* * *

DEAR BRETHREN,

I have often prayed that when our ministers go among the churches that they might be refreshed in spirit as we are who hear the joyful gospel sound and I feel a depth of gratitude to our Lord that He puts it into the hearts of His servants to come proclaiming what the Lord has prepared for him. We know and rejoice with the preacher when he has been given great liberty and his words come with power for it is the Lord speaking through his servant.

Yet it is not always at these times that we are given the hearing ear. "A word fitly spoken is like apples of gold in a picture of silver." Pr. 25-11.

Often when the minister feels that what he has tried to declare has been very unsatisfactory is when some hungry soul has eaten that spiritual food that God alone can provide, and drank from that fountain which is Christ. How comforting to feel, if only at times, the sweet assurance that we are partakers of the Savior's pardoning love, and know that it is by His grace only that we are made one with Him and will never forsake us.

Yours in hope

Mrs. LYDIA MASON

El Dorado, Ark.

ANNAPOLIS, MD.

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EDITORIAL**“THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD—”**

The expression that heads this article is found in Psalms 37:23. We trust that we have learned by experience and revelation the truthfulness of this statement. There was a time in our sojourn here that we could not receive this as a true statement. We thought we could order, command, decree, or perform our own steps within and of ourselves. We thought this was the right way and that we possessed the ability to direct our steps aright. But, alas! we found by sad experience that this was the way that seemeth right unto a man but the end thereof are the ways of death! In our desperation we were made to cry out as the prophet, “O Lord, I know the way of man is not in himself; it is not in man that walketh to direct his steps.” (Jer: 10:23.) We did not know this until we had tried with all our might to walk aright and every trial met with

defeat. All of our own devising was fruitless. Then we were made to trust no longer in ourselves for deliverance; we were forced to look to another source for salvation; we were made to cry to God; and, He heard our cry! We trust that we experienced the deliverance as recorded in Psalms 40:2 “He brought me up, also, out of an horrible pit, out of the miry clay, and set my FEET upon a rock, and ESTABLISHED MY GOINGS.”

Have you ever been in an horrible pit and tried to walk when your feet were in the miry clay? Your feet slip and slide so that you cannot direct your steps. Every trial leads you deeper into the mire until you are stuck. It is in this helpless condition that you pray for deliverance. When the Lord hears your cry and brings you up out of the pit and miry clay and sets your feet upon a firm foundation and directs your steps—you are, then, made to agree with Proverbs 16:9 “A man’s heart deviseth his way: but the Lord directeth his steps.”

Is it your experience that you have to be shown again and again these things? My experience is that this primitive experience was not sufficient to make me to be at all times conscious of my dependence upon Him. Sometimes, it seems, that God graces me with a godly walk for a period of time and my body is kept under subjection and I begin to gloat over my steadfastness in my walk and feel that I shall never stray from the paths of righteousness. Then I am brought to my true status and made to embrace the language as expressed in Psalms 73:2 “But as for me, my feet were almost gone; my steps had well nigh slipped”. I notice in Psalms 37:24 regarding the good man of the text the psalmist says, “Though he fall, he shall not be utterly cast down: for

the Lord upholdeth him with His hand". If I know what this fall is I have experienced it many times in my pilgrimage here. I believe Peter experienced it when Satan was permitted to sift him as wheat. Jesus did NOT tell Peter: I have prayed that YOU fail not; but, "I have prayed that THY FAITH fail not". Peter failed to do that he had avowed to do. He desperately failed but that Faith that had been given him by the Lord was not faith in Peter but faith in JESUS CHRIST. These falls are destined to strengthen our faith in Him who is able to deliver us from these terrible conditions. These falls enable us to rejoice in the mighty Hand of the Lord that upholds us so that we shall not be utterly cast down.

We read in Psalms 37:31 of a good man that: "The law of his God in his heart: none of his steps shall slide". None of his steps shall slide because God orders by His law; directs by His spirit; and, enables and performs for him by "working in him both to will and to do of His good pleasure". We are informed by Proverbs 16:1 that the preparations of the heart in man and the answer of the tongue is of the Lord. According to the scriptures He takes from us the stony heart; gives us a heart of flesh; writes His law in our heart; and, enables the heart to believe and the tongue to confess by the direct operation of His Holy Spirit. It is no wonder that none of the steps of God's children shall slide when we consider that He is so gracious to them by establishing their goings and causing them to know from whom cometh their strength!

We want to consider now some of the steps that are ordered by the Lord. The steps that God orders would not be the steps that man would voluntarily take upon his own initiative. Man would naturally try to escape the first step

that we shall mention. We maintain that man is not able or desirous to take any of them.

Suffering must be a step for we read in I Peter 2:21 "For even hereunto were ye called: because Christ also SUFFERED for us, leaving us an example, that ye should FOLLOW HIS STEPS". This emphatically states that you are CALLED to suffering. Suffering is necessary in order that we reign with Him according to II Tim. 2:12. The writer to the Hebrews in speaking concerning Jesus said, "Though He were a Son, yet learned He obedience by the things which He SUFFERED and being made perfect, He became the author of eternal salvation unto all them that OBEY HIM". (Heb. 5:8-9) Suffering was necessary in order that Jesus learn obedience. Suffering is necessary for us in order that we OBEY. We learn obedience by the things which we suffer. Were it not for suffering we would yet be satisfied with our own righteousness and ability. Severe afflictions were blessings in disguise, causing us to realize the filthiness of ourselves and our need of Him and His guidance, love, and mercy. "Not only so, but we glory in tribulations also: knowing that TRIBULATIONS worketh PATIENCE; and patience, EXPERIENCE; and experience, HOPE; and hope MAKETH NOT ASHAMED; because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us.

Yes, severe afflictions work patience—the next step the Lord orders. We are brought into humble submission to His ruling. He causes us to be still and know that He is God. (Ps. 46:10). He makes us to know that He works all things after the counsel of His own will. We are made to be content with our lot and reconciled to His will. We are blessed to endure hardships and con-

stantly look to Him for deliverance.

Experience is the next step recorded by the apostle. After that we have been caused to suffer until we have been made to patiently wait upon Him—then we begin to experience and realize the hand of God in the matter. He comes to our rescue and begins to manifest Himself as our deliverer. We experience His grace, loving-kindness and tender mercy. We begin to look upon Him as our Rock, our Refuge, and our hiding place. He has stilled the tempest, calmed our minds, and delivered us from trusting in self and has caused us to look to the merits of the blessed Son of God for our salvation. This has worked a HOPE.

We are not yet delivered from sin for we find that sin is mixed with all we do and "When we would do good evil is present with us". We earnestly desire and expect some day to be delivered from even the presence of sin through the merits of Jesus and the amazing grace of Almighty God. This is the hope of God's children. "For we are saved by HOPE: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience WAIT for it." (Rom. 8:24-5) When blessed to be in the sweet embrace of His love we realize—"Which HOPE we have as an anchor of the soul, both SURE and STEADFAST, and which entereth into that within the veil". (Heb. 6:19) This hope MAKETH NOT ASHAMED.

The subjects who have been ordered to take the above stated steps are not embarrassed to own Him as their total Saviour. Jesus will not be ashamed of us because we are made not ashamed of Him. We are not of them that Jesus referred to as recorded in Mark 8:38 "Whosoever therefore shall be ASHAMED of me and of my words in

this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his father with the Holy angels." Do you consider it a disgrace to believe and avow that God is sovereign over all things? Do you blush in contending for the doctrine of salvation solely by grace through the merits of Jesus?

"Ashamed of Jesus! Sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine.
Ashamed of Jesus! yes I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save."

—GREGG

Repentance is a step that is ordered by the Lord. No doubt Ephraim of old tried to repent of himself thereby ordering his own step. He certainly was unsuccessful in the attempt and was made to cry to God, ". . . Turn thou me and I shall be turned; for thou art the Lord, my God. Surely after that I was turned, I repented. . . ." (Jer. 31:18-9) You see that repentance must be ordered by the Lord. When it is so ordered it is sure. It is certain because Christ gives it to spiritual Israel for it is recorded in Acts 5:31 "Him hath God exalted with his right hand to be a Prince and a Saviour, for to GIVE REPENTANCE to Israel, the forgiveness of sins. When God revealed Himself to Job it caused him to say, I abhor myself; I repent in dust and ashes" (Job 42:6) We are made to hate sin and pray for deliverance from it.

Faith is a step that is ordered by the Lord. Faith is the evidence of the new birth. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1) The faith that was once delivered to the saints is the trust in the three-one God. Do you have faith in the Father who chose His people in the

Son; predestinated them unto salvation; made all the provisions for their salvation; and who is so perfect in power and wisdom that none of His decrees shall fail but all shall have the desired affects—all things were ordained by Him and for the perfecting of His grand purpose, the salvation of His people? Do you possess faith in that Son who accomplished all the requirements of the law for you; took your sins upon Himself, paid the penalty, satisfied justice by shedding His blood for you: is now at the right hand of God's Throne making intercessions for you according to the Father's will? Have you been made to feel the calming influence of the Holy Spirit that reveals these things to you that the Father has designed and the Son has accomplished? Has the Comforter ever soothed your aching heart and made you to cry with joy, "My redeemer liveth"? This faith is the gift of God, "For by grace are ye saved through FAITH; and that (faith) not of yourselves: it (faith) is the GIFT of God." (Eph. 2:8) We find by reading further that it is not of works but unto good works. So, the next step we find ordered by the Lord is GOOD WORKS.

These good works are the results of that faith which is a living or working faith—not the dead faith spoken of by James 2:17 "Even so faith, if it hath not works is dead, being alone. This living faith activates the subjects and causes them to" . . . warm them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. (I Thes. 5:14-5). When it pleases God to work in us both to will and to do of His good pleasure a godly walk is the result and our conversation is godly. All these good works

are inspired by faith and motivated by LOVE.

We love God because He first loved us. (I John 4:19). He did not love us because we loved Him for—"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. (I John 4:10) We are not capable of loving divinely until He manifests His love toward us in giving us this divine love by the Holy Spirit. Then, we love Him and love one another. It is an order of God that we love one another and this order is effectual. He said through the mouth of the prophet, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Love is one of the fruits of the Spirit and is made manifest in the lives of God's children. Those who are not born of the Spirit act solely upon selfish desires in hope of reward or in fear of punishment. Those born of the Spirit are stimulated by love in their actions to one another. Love is a step that is ordered by God. Love is the law He indelibly imprinted in this new heart of yours.

Many of God's children are ordered to follow their Lord in being baptized in water which is an outward manifestation and figure of being enveloped by the body of Jesus—being IN HIM as He accomplished the law, paid the penalty of death, and was resurrected. (See Romans 6:3) Baptism in water is an outward manifestation of being enveloped and immersed in repentance. Baptism in water is signifying a hope of the mortal body being some day baptized with immortality. As baptism into Jesus and His death by God creating them IN Him was the entrance into the Church universal—so then, baptism in water is the proper entrance into the

church militant.

God orders, directs, inspires and empowers His children in the steps of singing, praying, preaching, communing, and doing all that is becoming to saints. When He says, "sing", we sing with the Spirit and understanding. When He says, "pray", we pray without ceasing. When He says, "preach", we preach the Word. When He directs us to teach we teach transgressors His ways. When He directs us to RUN we are enabled to lay aside every weight and the sin which doth so easily beset us and run with patience the race that is SET before us—looking only to JESUS as the AUTHOR and FINISHER of our faith.

Time, space, nor ability will permit us to put in words our many thoughts upon this great subject. We have briefed the steps mentioned. Many steps that arrested our thoughts have not been written in this manuscript. Suffice it to say, we trust that God will bless these few hints to your comfort and edification. May He stir up your pure minds to recall the many steps in your experience that God has ordered. I desire to close this article on "THE STEPS OF A GOOD MAN ARE ORDERED BY THE LORD" by quoting Philippians 1:6 "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."

E. J. LAMBERT

* * *

Ruffin, N. C.

BELOVED OF GOD, CHOSEN AND
PRECIOUS,

Today as I take my pen in hand desiring to address you may I hope God is in the matter. If he is not may you cast this aside as the filth of the flesh and all shall be well.

To me this has been a very empty summer as I have felt so barren much

or most of the time, just about lifeless seemingly so and hope that I had heretofore cherished dear grew so dim that I began to fear that I was one who had run and was not sent, had caught the shadow missing the substance. I felt surely that what I had hoped was a little light given to me on some of the teachings of the scriptures must have been only vain imagination on my part, thus I went head bowed often desiring some evidence that if I were deceived to undeceive me dear Lord, and if what I had hoped was a hope given me in the love and mercy of a just and holy God let it be kindled with fire from above glowing once more.

The scriptures teach us that that which comes down from God ascends back unto him and it prospers in the things where unto God sent it, praising God from whom all blessings flow.

My dear companion entered Black mountain sanatorium for treatment of a slight lung infection, July 24th of this year. For some purpose known to God he is away from home, and his church which he loves very much. His membership is with Pleasant Grove Primitive Baptist Church located about 13 miles east of Reidsville, N. C. and where when he was well at home we attended together. The dear ones there bear evidence that they have been taught in a school of grace, such as the world knows not of I am not a member of the militant church and I feel the older I get the more unworthy I am to ever have my name on that book, not that I don't feel to need you very much but I feel you don't need such a sinner as I know myself to be, have known this for several years now. That hope I felt was given me that God had pardoned my sins for Jesus sake having grown so dim, and fearing greatly that I was just a hypocrite, and a deceiver,

a persecuter and all things evil surely must be me. Yes, this was hurtful to me for I hoped that though I had never had the privilege of following the Lord in water baptism, my hope was that I had been baptised with one from above, the most important one, if you please. After my dear companion entered the sanatorium I had a dream one night and I thought much about it. It disturbed me and I went to church at Pleasant Grove on the regular meeting day having three visiting Elders there that day. Elders Ashworth, Paschal, Pulliam were the Elders there that day. I seemed to enjoy them all. While Elder Paschal was in the midst of preaching the word that dream I had previously, came before me, and surely was revealed to me its meaning. It came so strong that I trembled as a child at the revelations. Leaving the church I came home and wrote to my companion at the Sanatorium, but when I wrote him something told me that I had been deceived in what I had that was a revelation of that dream, so in writing him I did not tell him of the revelations but did tell him the dream and even said Satan sure could disturb us in our dreams to destroy and keep us torn up, too. Dear children of God when I got an answer from my companion he told me the meaning of the dream as I had felt while at church. Surely I felt as did John when he sent inquiring, was this the Christ or look we for another? And Jesus sent word back to John to tell him the things they had seen, the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the poor have the gospel preached unto them. What a wonderful God is this who knows our every need, never too late to supply food to a dying soul, able to do all things, working all things after the counsel of his one will

that which is well pleasing in his sight. He knows just what it takes to teach one humbleness and humility, and when one is killed to confidence in the flesh, pride, selfishness, covetness and all things that are works of the flesh, what a dying that takes place, dying daily if you please. On what love, joy, peace, etc. in Christ we feel when shown again the things of Christ, the comforter comes and takes the things of Christ, and teaches you all things needful.

Yes dear ones, we want flowery beds of ease but that is not the travel of God's children. They must suffer persecution, he was hated by the world without cause Christ said, remember if they hated me they will also hate you. God's "wills and shalls" never fail, and the scripture tells us if we have hope we must bear tribulations which worketh patience and patience works experience and experience, hope and hope maketh not ashamed for the love of God is shed abroad in our hearts by the Holy Ghost which is given us freely through Christ Jesus our Lord.

This old flesh must be held in subjection, we are not sufficient to think or do one thing as we ought, our sufficiency being of God. Our nature is as prone to sin as the sparks are to fly upward. How corrupt it is, makes me shudder, self is loathsome and God is good, full of tender mercy to all who call upon His name out of a pure heart. Bless His dear and Holy name. May I ask all who are given to pray to remember us in our afflictions and all who have a mind to do so write to a dear child of God on a bed of affliction. His address is, Fred Cobb, Western N. C. Sanatorium, Black Mountain, N. C. He hears so little of the things he is made to love, I do hope he won't have to stay much longer but God alone knows the time of his departure from where he

now must be. We fulfill his purpose in us wherever we are called on to be.

I did so grieve at the departure of Elder Dodson though I knew him not by sight, yet I felt to surely know him by his writing. I cherish dear the letters he has written to me on spiritual things and I believe he is at rest and may this dear paper ever stand contending for truth as in the past. You who have been added to its staff may God direct you causing you to go forth holding in the work given you to do. May all God's ministers be given strength to declare upon the wall so of Zion that salvation is of the Lord. This abases man. Ye cannot preach Christ and Him crucified for sin without preaching there are sinners elected to be the happy recipients of that redemption, precious every drop of blood be shed for his elect race. This people have I chosen for myself and they shall show forth my praise. Keep us ever more in thy way.

In a Blessed Hope, I am

Mrs. FRED COBB

* * *

DEAR BRETHREN IN CHRIST: Enclosed find remittance for the dear old *Signs of the Times* for another year.

I do not have a church near where I live and do not get to hear the good sermons preached often. I can read the good messages in the *Signs*, they are made so plain, it is almost like sitting in church and listening to some dear Brother preach.

It was a shock about Brother Dodson's death. I never knew him personally, but felt like I had always known him through his writings. I enjoyed them so much.

I have just received my June issue and see where the Lord has given us another leader for the *Signs* and my prayers in my weak and feeble way are with him.

I desire the prayers of my dear brethren, that I may always be a sister

in Christ, for without Him, I cannot do anything.

A sister in Christ.

(Mrs.) DELPHIA BLACK
Rolla, Ark.

* * *

OBITUARY

Mrs. Katharine Virginia Cole, wife of William S. Cole of near Purcellville, Virginia, departed his life June 27, 1951 in her 76th year. She was a regular attendant of Mt. Zion Old School Baptist church for many years and a firm believer in the doctrines of grace. She was a daughter of the late Francis Marion and Mary Matilda Cole and a lifelong resident of Loudoun County. She and Mr. Cole celebrated their 50th wedding anniversary in February of this year.

Besides her husband Mrs. Cole is survived by two sons, Francis Marion and William Curtis Cole and four grandchildren, Ann Cole, William Curtis Jr., Francis Marion and James Miller Cole; also three sisters, Mrs. Laura L. Keeler, Middleburg, Va., Mrs. Rachel Norman, Purcellville, Va. and Mrs. Henry Rogers, Arlington, Va. and one brother, James M. Cole of near Lincoln, Va.

Funeral services were conducted by the writer at the home in Purcellville, where a large congregation of her friends paid tribute to her sterling worth as a neighbor and friend. Mrs. Cole will be greatly missed from the meetings at Mt. Zion and by those who counted her as their friend. Burial was in Sharon Cemetery, Middleburg, Va.

May the merciful Father reconcile all who mourn and give them grace to realize that He doeth all things right.

(Elder) JOHN D. WOOD

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We will furnish extra copies of the *Signs of the Times* at the following prices: 1 copy, 25 cents; 3 copies, 75 cents; 6 copies, \$1.50; 12 copies, \$3.00. These prices do not apply to our regular subscribers who fail to receive their paper, and if they will notify us of the failure we will mail them another copy free of charge.

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CORRECTION

On page 262 of November SIGNS is a request for some historical information, and some back copies of the *Signs*. Please send this information and *Signs* to Elder W. D. Griffin, Covin, Ala.

Editor