

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 1

YE SHALL HAVE TRIBULATION

We stagger neath our heavy crosses,
Each one feels his own the worst;
We mourn and grieve our bitter losses,
And at times our hearts near burst.

On every hand we see around us
Heads bowed down with grief or pain.
Should these things greatly astound us?
We must suffer, rest to gain.

If we knew not pain or sorrow,
If we suffered not at all,
Would we then some glad tomorrow
Hail with joy our Father's call?

When He calls to all His treasures,
Rise my fair one and my love;
Come and share eternal pleasures
Praising God in heaven above.

Oh! call me soon my blessed master
From this cross, to claim my crown;
Speed the days and hours far faster
Till my armor I'll lay down.

Haste the day when pain is ended
When cross-bearing all shall cease;
When with Christ my spirit's blended
Eternally to rest in peace.

(Mrs.) EFFIE PARKE

Castle Rock, Wash.

CORRESPONDENCE

Lillie, La.

TO THE DEAR HOUSEHOLD OF FAITH: Dear brethren, sisters and friends, I desire, the Lord willing, to address you in that faith of God's elect if according to his holy and divine will. I was seemingly blessed to-day to speak to the church at Rehobeth from the text, Heb. 2: 10-12, which reads as follows: "For it became him, for whom are all things, and by whom are all things, in bringing

many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

I am well aware that this, as well as all other of God's holy inspired word, is a very great text, and I know that I am not in any sense of the word capacitated to understand this great and glorious subject without the divine light of God's Holy Spirit. I desire that the Giver of every good and perfect gift will enable me to see, understand and write of some of the glorious doctrinal and experimental phases that are taught in this scripture.

First I will say that the stern, inflexible sovereignty of God is taught, and there is no mincing of words in it for he says, "For it became him, for whom are all things, and by whom are all things." I feel that the pronoun HIM is applicable to the Father, God, the Creator. The word became, means becoming to him in his glorious and perfect character, so it was becoming to God to have all things as they are, to properly and perfectly bring out and reveal his glory, and not only so, but it also was becoming to make the captain of these many son's salvation perfect through sufferings. So with all that is connected with, and that caused and brought forth his great sufferings,

there can be no doubt that it was becoming to the revelation of his glory to have it this way. However, I feel sure that no one would think for a moment that I am trying to justify the wicked and heinous crimes committed by the betrayers and murderers that killed the Prince of Life as is set forth in the Acts of the Apostles 3:15. Jesus also said, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born," and there are other numerous scriptural witnesses to these things. The prophet also said, "It pleased the Lord to bruise him" so it must have been becoming to God to have it that way, or it would not have pleased him to bruise him. When the blessed Savior fell upon his meek and lowly face in that humble petition of sweat and tears and said, "O my Father, if it be possible, let this cup pass from me," do you not feel that it would have passed, had it not become him for Jesus to suffer as the perfect captain of their salvation? Then it was becoming to God for him to suffer.

There are so many things relative to this subject that it is impossible to mention all of them for the lack of time and space. What was the cause of his sufferings? Would we not most assuredly have to say from a Bible standpoint that it was for sin that he suffered, then had there been no sin there would have been no suffering and no need for salvation, no need for that great Captain of salvation, but it became him that it be this way because he plainly and emphatically said so in this text. Some would say, well it was becoming to God that sin enter into the world, and death by sin. I am quite sure had it not been there would not have been any sin in this world. Let me ask the question, if it was not be-

coming for it to enter, then does it glorify God to contend that it would have been better for it not to have entered? It seems to me that this would place God in the position that he was helpless against sin's entrance into the world. Do you think, dear reader, it would become the glorious character of God to show him helpless in anything even the entrance of sin into the world or any other circumstance, thing, being or creature? Would it become God in his perfection and glory to have to say he could not have prevented sin's entrance? You might as well join the arminian and say, God wants every one to be saved, but he is helpless to do it. It would be no different to say that God was helpless in the beginning of this world than to say he is helpless now, so let us examine ourselves whether we are in the faith or not, as Paul admonished.

In order to prove that there was a purpose for the entrance of sin into this world we have only to refer you to Paul's language in Rom. 5:20, "Moreover the law entered, that the offence might abound." Whose purpose was it for the offence to abound? I am sure you will admit that it was God's purpose, for he was the giver of the law to Moses as well as to Adam and Eve in the garden. In Revelations 5:6 it reads, "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain," and in chapter 13, verse 8 it says, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." These two passages prove that Jesus actually stood in the mind and purpose of God, as he had already been slain even from the foundation of the world. What for? For sin that was to enter in through the

transgression of Adam. God's holy purpose in it did not cause Adam's sin in the immediate sense of the word, but the serpent and his beguiling influence, and the appetizing influence of the fruit of the tree of knowledge of good and evil was the moving cause of it; and Adam and Eve and all their posterity were and are held accountable for it, because they are and were guilty and will ever be except through the sufferings of the blessed Savior of sinners, the Captain of their salvation. Certainly you could not say there would have been anything if there had been no God, but because of this fact there is no room to say that God is the author of sin. We know who is the author of sin if we will read Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The disobedience of one man, not by one God. Let us not run off into arminianism and deny the truth concerning God's sovereignty in order not to be accused by them of believing that God is the author of sin. We do not believe it, neither do we teach it, but that does not keep us from being accused of it, neither did it keep the apostle Paul from being accused of it. You will note in Romans 3:8 it reads, "And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just."

I am sure that no one would accuse us of believing that God's purpose was the immediate cause of Judas Iscariot's betrayal of the Savior, but all can readily see the thirty pieces of silver as the cause, and no wonder Jesus said, "He that delivered me unto thee hath the greater sin." It was sin to betray the Savior and Judas was under its penalty even though it became God to

have it that way as he said in this text. I am sure it was wrong and wicked on the part of Ahab's prophets to wickedly deceive Ahab by their falsehoods and lies as they prophesied victory and prosperity and caused Ahab to go into battle. (Read 1 Kings 22:23.) It must have become God to have it that way because it reads, "Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." The Lord told the lying spirit to go forth and do this wickedness. Had it not been becoming to the revelation of God's glory to command, and use this lying spirit in this manner I am sure it would not have occurred as you will see by reading his holy inspired word. This is the doctrine that is taught and that is and has been believed by our people all the way down, even the ancient confessions of faith show this very clearly. I ask the reader to read the London, Fulton and Philadelphia confessions, as well as the Bible, and let us not vary to the right nor the left from the doctrine in all of its phases of it, the Lord willing. I do not want any one of God's dear children to be offended at me, but I feel that I must contend earnestly for the faith that was once delivered to the saints.

Pharaoh, King of Egypt, was very wicked and oppressive to the children of Israel, bitterly bound them in slavery, evilly and cruelly treated them, murdered them and destroyed their young through their midwives. In all this if we believe God's holy word and teachings we must assuredly believe that it was becoming in God to have it this way. He says in Romans 9:17, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might

be declared throughout the earth." If it was not becoming in God to have it this way why did God command Moses to say, "Thus saith the Lord God of Israel, Let my people go," Ex. 5:1, yet he hardened his heart so that he should not let them go. "And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go." Ex. 7:13-14. If it was not becoming to God to have Pharaoh's heart hardened, why did God harden it? Certainly no one would say that it was unbecoming to God to do this, except those that will say that he is unjust, that he is the author of sin if he does these things; let us not charge God with being unjust and the author of sin, but let us not deny his holy word in order to keep from being accused of these things.

Joseph's brethren sold him wickedly into Egypt, deceived their father, making him think his son was dead, and the evil and wicked lie of Potiphar's wife caused him to be so unjustly and wickedly cast into prison. Were not these things according to the purpose of God, and if so was it not becoming to God to have it this way? "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." Gen. 45:7. Do you think it was becoming to God for him to use such wicked things as these to fulfill his purpose and to save and preserve their lives in Joseph's wicked and heinous abuses by his brethren, and Potiphar's wife's lies and all the wickedness that was done? The Bible says these things were done and said. Were they becoming to God or were they unbecoming? God forbid that I should say they were unbecoming, but that it was a most glorious and blessed token of God's power, wisdom,

righteousness and also of his mercy, his justice and the preservation and deliverance of his people by his miraculous power.

Everything that God has ever done in all his holy purposes is most certainly becoming to God, and he is righteous and just in manifesting his purposes either in wrath and justice, or in righteousness and mercy. Each attribute must shine in the revelation of his holy nature and character in all things, and it is all becoming to him in every detail as is shown in Rom. 9:22 where Paul asks the question on this very subject. "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." As hard as this does seem God is perfectly righteous, and it is most certainly becoming for him to have it this way. Who would rebel and say this thing is unbecoming to God in his righteous character? Those who have never known him in all his goodness and mercy; those who are born truly of God, and have been made to see their just condemnation before God. How dare they make any plea except that he is altogether righteousness and if he in justice should send their soul to hell, his righteous law approves it well. Then all things are appointed, purposed or predestinated of God, and they are becoming to him.

On the other hand I desire to call your attention to the truth as I see it. Sin is never becoming to any one from the standpoint that it is right. Certainly not, it is the transgression of God's holy law, and it would still be wrong even though there was no law. Could any one doubt that the crucifixion of the Savior was purposed, predestinated, appointed, ordained or ordered of God? From a scriptural standpoint I cannot see how any one could

deny this as it is said, "A wake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Zech. 13:7.

This sword was commanded to awake and it did awake, and it did smite that great shepherd of the sheep. David tells us who that sword is. It is the wicked, the men of the world. Was it becoming on their part to crucify the Lord? No, in no wise, it was sin in the very deepest dye. They desired to do this wicked thing, their hearts were hardened by the brightness and glory of God made manifest in the ministry and miracles of the blessed Lord and they selfishly hated him without a cause. They wanted to do away with him because he righteously rebuked them in their wickedness, and because God gave him the Spirit without measure and they could not resist his words and doctrine; they lay in wait to deceive on every hand, they were selling sheep, oxen, doves and pigeons, and had in their employ the money changers. Jesus had made a whip of small cords and drove them out of the temple and their deepest wrath was stirred. They did not know him is cited as the reason they crucified him, or rather it is stated that had they known him they would not have crucified him. All this wickedness and sin was very treacherous and wicked on their part, and it was very unbecoming in them who did it, but I think it was all righteous, just and holy on the part of God in the righteous revelation of his wrath on such wickedness, and such sin and treachery as they carried on in his crucifixion and death. It was sin without justification on their part because they all knew that it was wrong to do these wicked things as it was the very

essence of their law that they professed to know and keep, as it is said, "Thou shalt not kill." Ex. 20:13.

It was unbecoming that Judas betray the Savior for thirty pieces of silver, but God had said by inspiration that he would do it, and had even said it would be thirty pieces of silver that he would get. It also showed that Judas would hang himself and what the thirty pieces of silver would be used for. Was it not becoming to God's glory that he suffered Judas to do this wicked thing after God had showed it beforehand? Who could say that it was becoming and right on the part of Judas? Also who could say that it was unbecoming on God's part when the text we are writing from says, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." That was what the wicked act of Judas and the crucifiers of Jesus were doing, they were bringing his suffering that God had purposed, and God was rendering his righteous judgment upon them for their wickedness.

The sufferings of Christ were for every sin that his people has or will ever commit. God's goodness and mercy was manifest towards the vessels of mercy, was being extended through his sufferings and on the other hand his wrath was being displayed upon them who were wicked, treacherous in physically wallowing their hands in the precious blood of the Savior. No wonder Paul said, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

Then all things are for God and all things exist by him. There is no way around it. No matter what kind of a so-called theologian you might be, but

because all things are for him and by him, in some respect, as this text says, that should be no encouragement to any God fearing, God loving child of God to sin, no a thousand times no. My experience is that I have sinned so long and so much I would give everything under the shining heavens, if it were mine, if I could know that I would never sin any more. Oh, that I could know I have that new covenant in my heart the stipulations of which are, "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Dear and precious brethren and sisters, it is so wonderful and glorious just to hope to reach that righteous and peaceful shore where sin and all of its horrible consequences are no more, and to be like Jesus, the great Captain of our salvation to see him as he is and to be at his precious feet: to feel his blessed and glorious presence in that bright and eternal home where all the saints of all ages will be around that great white throne of God: and where the eternal anthems of his worthy praise shall engulf all the redeemed before God and the Lamb. What a wonderful hope is this for a poor sinner to have. All this is brought about through the suffering of Christ, and it was becoming to God's glory to have it this way.

Another comment that I would like to make concerning this text is on the words BRINGING MY SONS UNTO GLORY. It is very comforting and assuring to the hope of God's children to notice the significance of this language. It does not in any way signify failure or uncertainty. Neither are we left to think, according to this language, that the sons have anything to do within and of themselves in going to glory, but this language says what God does in bringing them to glory. Then according to this language God is bringing many

sons unto glory. Not that he is trying to bring them, neither is it in any way intimated that he is helping to bring them, nor that he desires to bring them, but that he is bringing them and will bring them unto glory. No help nor partnership in the matter, no agency or organization is depended upon, just what God himself does in bringing them. Another thing is that they are not brought just half way unto glory according to this language, but all the way unto glory, and God is the only one known in their bringing. No room for that doctrine and commandment of men and devils that God just helps so far and then we are dependent upon conditions the rest of the way.

I feel there is not a more comforting phase implied in this text than where it is acknowledged that all things are God's or that they are for him. Then if everything is for him, for him IN BRINGING MANY SONS UNTO GLORY, there is nothing that is against that bringing them unto glory. No wonder Paul said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. Because all things are becoming to God in bringing the many sons unto glory Paul said again, "If God be for us, who can be against us?" God is for bringing these many sons unto glory and he is for them and nothing can be against them, but all is for their good, and all things are becoming to the glory, majesty and dominion of the God who is all powerful, eternal, all wise and who never sleeps nor slumbers, but "who worketh all things after the counsel of his own will." Eph. 1:11. Then is it not most wonderful indeed to contemplate the glorious consequences that are expressed in these wonderful things?

Dear child of God, truly that scripture is correct where it says, "Happy

art thou, O Israel: who is like unto thee, O people saved by the Lord." Deut. 33:29. They are saved by him alone, and all things are for him and by him in bringing them unto glory. Then, dear child of God, fear not, all things are in his hands and he will do all his pleasure "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?" All things are for him in bringing many sons to glory, and all things work together for the good of these many sons. Oh that I could have that blessed assurance that I am one of those many sons that are under consideration. If I but knew then would I know that all things are for my good.

One might say, but I am such a sinner, so am I truly as Paul said, "O wretched man that I am!" but that is why Jesus, the Captain of our salvation, suffered on Calvary's cross, that poor sinners be free and that they be brought unto glory. This is the only hope that I have of entering that peaceful home of everlasting bliss and felicity. It was becoming to the glory, mercy and peace of Almighty God that Christ Jesus suffer for his people, that he cleanse them with his precious blood, that he wash them and redeem them from all iniquity. Oh, the ravishing thought and hope of being as though we had never sinned. Oh, the precious anticipation that we be like the precious Lord and Savior Jesus Christ, that the Father spoke from heaven and declared, "This is my beloved Son, in whom I am well pleased." I am so tired of myself in my sins. I long to be free from them. I long to see his blessed face in peace. I long for that blessed abode where no sorrow can come, no pain, sickness or death, but where that blessed love of God will swallow us up, where we will ever sing his eternal and worthy praise

forever and ever around that eternal throne with all his saints of all ages. Amen. (Elder) R. W. RHODES

Naches, Wash.

DEAR BROTHER DODSON: As it is time to renew my subscription to the *Signs* will pen a few lines in answer to your letter of last August. I had not forgotten but felt too weak or ignorant to reply and still do, although we did appreciate the letter very much. We were much disappointed in not getting to meet you while we were in the East. We realized all at once we were needed at home. Peaches were ripe and ready to can as soon as we reached home, the twelfth of August. Two sisters in the church helped me all of one day. On the next day, Friday, we left for the three days yearly meeting at Riffe, Wash. What a blessing it is to be enabled to meet with the saints, and sing hymns of praise and hear the sound of the gospel.

I enjoyed your experience in the June *Signs* so much, also the July editorial. I remembered reading a letter from your father to you, but did not remember anything in it except my enjoyment of it. In Elder Vaughn's editorial, writing of the unity of the saints he said, "there are none great or noble among them" which caused me to do a lot of thinking. I had felt so low and unprofitable for so long and all others seemed great and noble in comparison, and yet I know he spoke the truth. I am glad all my goodness is in Christ for it is in a safe place. If it were left to me I am sure I would lose it.

Last month I went with my daughter and another sister to Touchet. The pastor, Elder Peter Jones, was able to be out. He lives in Walla Walla and his health is so poor he does not get out often. Elder Jeffrey was there from Weiser, Idaho which gave Brother

Jones an excuse to not try to talk. We enjoyed good meetings both Saturday and Sunday. When it was time to go our separate ways, Brother Jones dismissed us with such a sweet prayer. It was really a sermon in spite of himself.

We had two additions to our church last Sunday. It seems as though the little church at Elgin, Ore. is reviving. Dear Elder Bond longed and prayed that it might and Brother Wolfe located there about the time he, Elder Bond, passed away. We have heard him preach a few times and he seems to have a wonderful gift.

I enjoy the *Signs* so much. I would like to tell all that write how much it means to me, but cannot find words to express it as I would like to. A sister in hope of eternal life.

(Mrs.) DAISY BAKER

Stem, N. C.

ELDER R. LESTER DODSON, RUTHERFORD, N. J., MY DEAR BROTHER DODSON: It was indeed a pleasant surprise, yesterday afternoon on my return from the Upper Country Line Association, to receive your nice letter and learn you had safely returned from a vacation that was not disappointing to you.

The meeting here, when it was our privilege to have you with us, has frequently been in my mind during the week past. Such times as that seem like refreshing oases that we come to now and then as we journey along, strengthening us and giving us courage to press on again in the toilsome pathway. But it is not *all* toilsome, for the Lord's mercies continue and they are far, so *very far* past our numbering. As I grow older his grace is more surprising, more wonderful. Frequently, there is in my feeling a "fearful looking for of judgment and fiery indignation," knowing that I deserve no better, and

unable to understand how the Lord could continue to bless so abundantly, such a one as I. But over and over again, we are taught that it is of His mercy that we "are not consumed." And we are led to cling closer to the hope, "that after so much mercy past, can he let us sink at last?"

Elder Golden Harris spoke first yesterday and well, followed by Elder Everett of an Arkansas Association who seemed clearly in accord with the "things most surely believed among us." Elder Dodd spoke next and much to my comfort. I thought he preached as well, if not better than I ever heard him. Both his discourse and that of Elder Harris was filled with admonition and exhortation which is certainly needful. Elder Mewborn closed the morning service with an interesting sermon. He chose for his text principally the words, "things which are not." I do not recall the exact location of the words, but you will. While he did not spend much of the time on those particular words, what he said was both instructive and interesting. He seemed to lose himself in his speaking, and I feel sure stood much longer than was his intention, but it was all interesting to me. He has his own peculiar manner of speaking, but I enjoy hearing him for one reason because he is a man who is esteemed wherever he is known.

Yesterday some one (just now, I do not remember who) was speaking to me of the wonderful sermon given you to deliver at the Staunton River Association. Elder Spangler told me of it when he was here. How marvelous it is for one to be given words to speak that live, in the memory of some who hear them, on and on. And yet it is not to be wondered at when we remember that the words given the true servants of the Lord are his words, and that they "are spirit and life." That

life does not die.

I am sure when you wrote you were not expecting to be subjected to such a lengthy reply, so now I will close begging your pardon. I hope you may be led this way again, and to visit in my home. As I have repeatedly said, the fellowship of the brethren, having them in my home, attending meetings and visiting with those who love the same things that I hope are dear to me, is the greatest joy I have. When I allow myself to think of all I have had and lost, my life seems most desolate and alone, but when I am favored to turn my eyes from this and remember some of the Lord's immeasurable benefits, then I can see in a small way how very greatly I am blessed. All the gifts are His, and all come from him. Yours in fellowship I trust.

(Mrs.) LAURA R. GOOCH

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If I live until the third day of May I will be sixty-five years old. In looking back over my life I am made to realize there is no part of it that comes up before me that I consider myself worthy of being so richly blessed. Just why the Lord has seen fit to lengthen out my thread to the present time is certainly for nothing I have done that would bring him under obligation to me. On down until about 1915 I could only see myself in the natural appearance of things. At this time I saw nothing in particular wrong with me. I thought I was as good as most boys and perhaps a little better than some. Oh yes, I was wicked and still wicked but this did not worry me much as the manner of religion that was being taught throughout the country in effect was that I could quit it any time that I might choose, and thereby renew my chance for heaven. In other words it all rested on my actions. But by the

grace of God I hope I was made to see myself from the inside, Lord have mercy on my poor soul, but where will I be if the good Lord renders justice. It was not justice that I wanted, but, O Lord, be merciful to me a sinner was all I could say. It turned me around. I was made to love the things I once hated, and hate the things I once loved. Old things had passed away and all things had become new. I was made to see that the world in all of its ways, the lust of the flesh, the lust of the eye and the pride of life to be but vanity before God which is not of the Father but of the world by reason of the fact the creature was made subject to vanity. I saw myself a miserable sinner before God, unworthy of his love, mercy and tender compassion, and why should the Lord be so good to a wretch like me. Ah! but I was made to shudder at the thought. I was made to see that all I knew about myself as being a sinner to be nothing more than what my parents had taught me.

Never did I see myself a sinner until I hope the good Lord, by his grace, revealed it to me. Then plain enough could I see that sin was mixed with all I do. I could see that sin to be my element of living in this time world, and only to cease in death, "for the wages of sin is death." Some may differ but I saw my manner of life was like unto the fish, that my element of living was in sin; whereas, that of the fish their element of living to be in the waters, that is, when once the fish is lifted out of the waters (his element of living) it is soon dead. Even so it is to be with man. Once separate man from sin (his element of living) can be done only in death. I say that I could not see then as I hope sometimes to see things now. At that time I could not see that my whole being was steeped in sin, and that by nature drink down sin like an

ox drinketh down water. Paul drew the correct picture of man in his every part in the contamination of sin. Man's "throât is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood." Then well could Paul say, "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." And at times we are made to cry with him, "O wretched man that I am! who shall deliver me from the body of this death?"

Such seems to be the lamentation of all the little ones when once left in the valley of dry bones, but with the mind says Paul "I myself serve the law of God; but with my flesh the law of sin." In this statement Paul well portrays the warfare that exists in the bosom as the flesh warreth against the things of the Spirit, etc. So those two are contrary one to the other therefore, you cannot do as you would. So here is the great battle that is to be fought with every little child of grace, and the battle ground is to be found in their hearts. Such is that **great** battle of Armageddon as said to be fought in the last day in which the world is of the opinion that it is to be a real battle between man and man, and that it is to take place only in the final consummation of all things, the end of the world. But not so with the little child of grace. Their experience will not allow them to so conclude. They are soon made to realize that no one experiences this rage of battle except those for whom it is prepared. They are the ones that are to suffer its effects in this time world. If it were not for this warfare in the bosom we would have but little left to serve us as evidence that

we had passed from death unto life; but realizing that our warfare is not accomplished in this time world it presents itself still as evidence of the fact that the end is not yet; and though at times so low we feel to be pressed that we can feel its crushing weight, so much so that we cry with Jonah it is better for me to die than live. We give up in despair, all is lost. We are caused as was poor old Job to look to the right but He is not there, and to the left but we cannot perceive him, but in the far distance as through a great cloud we behold him as a shadow of a great rock in a weary land. Our little hope is on the wane and we sing:

"O, once I had a glorious view
Of my redeeming Lord,
He says I'll be a God to you
And I believe his word.

But now I have a deeper stroke,
For all my joys are gone,
I've strayed, I've lost I know not how,
The light from me is withdrawn."

But thanks be unto God for he has given us a more sure word of prophecy that he will return for he says, it is needful that I go away for if I go away I will return, for as I live saith the Lord ye shall live also, that where I am ye may be also. These are glorious thoughts that our ever blessed Redeemer will never forsake us.. Will God forever cast us off? His wrath forever sworn against the people of his love, his little chosen flock. Paul says, He will never cast us off but,

"When through the deep waters I call thee
to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

Oh, but if we could all come together in this spirit then all would be well.

These are just some of my thoughts at random. Yours in bonds.

(Elder) W. A. LITTLE

3347 Tutwiler, Memphis, Tenn.

DEAR BROTHER AND SISTER VEAZEY: We received your precious letter a few days ago and wanted to sit right down and answer it, but the thought came to me, "I hate to impose on him so often with my letters that are so imperfect like myself." I read your letter over the telephone to Brother Brown, sister and Louise and they all promised to write you. That, I hope, afforded you much comfort. Brother Veazey, I prize your letters very highly for I know you do not feel well, and to think you will condescend to write to me, the poorest of the flock if one at all, fills my heart with joy and a feeling of gratefulness to our heavenly Father, who is so rich in mercy, and so tenderly blesses us with all spiritual blessing which was treasured up in Christ according to the will of God. Is it not a grand and glorious thought to be given a hope (even ever so small) in the finished work of God, ordered in all things and sure? Yes, he tells us there is no power visible or invisible able to separate us from this love of God for his Father is greater than all, and no power is able to pluck them out of my Father's hand. So our sufferings which are so great, Brother Veazey, are in this life only and it is only a moment compared with eternity. Troubles cannot be so great nor confusion too much to hinder our blessed Lord from coming into our lives and speaking peace to our souls, and fill our cup to overflowing with joy unspeakable, so praise his holy name to whom all praise is due.

While here in the flesh Jesus suffered as no man suffered, yea, tempted even as we, yet without sin that he be able to succor them that are tempted.

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.

Brother Cox called me last night saying he had a card from Brother Perkins telling him he would be here Saturday night and Sunday. How we love to have God's children come to meet with us and especially preaching brethren for we know it is the work of God's will or it could not be. We feel thankful, I hope, to be remembered in the hearts of our loved ones which is a blessing direct from our heavenly Father for he says "All things work together for good to them that love him," even our disappointments, our sorrows, afflictions and troubles which are very grievous. So when we receive good things we rejoice, when the bitter we should consider. Like Job, "Shall we receive good at the hand of God, and shall we not receive evil?" I hope I have tasted that the Lord is gracious, and I also believe I have felt the rod of correction very severely, but I hope I can say with Paul, "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. In all these things I hope I have been exercised thereby. "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. I believe the way we learn to obey him is by the things which we suffer. The prophets of old rejoiced that they were counted worthy to suffer for Christ's sake, but none of these things are we able to do of our own selves, for when the hour drew near for Jesus to suffer and drink the gall of bitterness he prayed to his

Father if it was possible let this cup pass. He prayed three times but said, "nevertheless not my will, but thine, be done." He said, the spirit indeed is willing but the flesh is weak. Oh, does not that mean something to poor souls that wrestle with these problems? We have a will to do good but in the flesh we find no good thing. Christ being our salvation, our righteousness, sanctification and redemption knows us as we are and has made a way for our escape and that way is Jesus. We will have to contend with this old flesh as long as we dwell here. In this world ye shall have tribulations, but in me peace, and I have learned, I hope, that this is the only peace we have. Oh, how grand, glorious and precious these seasons are.

Brother Veazey, it seems so easy sometimes to believe, but there are times these things seem so far away, we wonder if there is really anything there for me, surely I have only imagined these things and foolishly claimed them to be the dealing of the Lord. So we are thus tossed to and fro, but thanks to God, the Father of our Lord and Savior Jesus Christ who laid the scheme of redemption for man before the world was made, is able to save every one of them that make up his bride, and will at the morning of the resurrection gather up his jewels without the loss of one. We are glad to be able to see such perfection in him. It gives us renewed hope that our names are written in the Lamb's book of life for ye cannot see the kingdom of God except ye be born again. We are told how this is—"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." This complies with our experience, when it is gone we cannot be sure, but he sends the Comforter to

take the things of his and shows them unto us, and we feel he certainly has restored unto us the joys of his salvation. Give my love to dear Sister Veazey with my best wishes that you are both enjoying sweet meditation and blessings both in spiritual and natural needs. Yours in a sweet hope.

(Mrs.) CARRIE CAMPBELL

Route 3, Coleman, Texas

MRS. W. L. SLUSHER, LINDSAY, CAL.
OUR DEAR FRIEND AND SISTER IN HOPE
IF I BE WORTHY TO CALL ANY ONE BROTHER OR SISTER: Be that as it is our God is the judge of all things, and in the final consummation of all things all men will have to abide by the decision of the righteous Judge of the whole earth. But in this life it is a pleasure and privilege to meet and be with those who we believe are the children of God. Our Master said, "Where two or three are gathered together in my name, there am I in the midst of them." By the grace and mercy of God this is bestowed upon his children in this life. They are made to sit in heavenly places in Christ, and yet this is only a foretaste of that which is to be revealed at the last time, or when the entire household of faith shall see him and be like him. "A bone of him shall not be broken." That was so, naturally speaking. They, who crucified our Lord, broke the legs of both the thieves who were also crucified, one on each side of our Savior, but they said he was dead already and did not break his legs. But as with most Scriptures this has to my mind a deeper or better meaning. Not a single member or child for whom Christ died will be missing in the heaven of immortal glory. "But now are they many members, yet but one body." It takes every one of those given the Son in the everlasting covenant before the world was to constitute the body of

Christ, and Christ said, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," and again "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Then in the mind, purpose and power of God through Jesus Christ our Savior, the children, every one of them, are given eternal life, even though some may not be subjected in hope or even born naturally.

This to my mind leaves out all the works of man to gain eternal life or to be saved as the world says. But it is a comforting thought to me to think "By grace are ye saved." Also to think that our holy and righteous Judge will do right and judge righteously about all men even our own children. Yea, that holy and righteous Creator of all things cannot do wrong. There is no law over him nor being or power above him to give a law to him or place him under a law. He is the very essence of holiness. Everything that ever did or ever will exist he made. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." To my mind that does not leave anything out, man, beast, creeping things or the devil. God made them and he has a perfect right to dispose of them as he sees fit. But he "hath committed unto us the word of reconciliation." This I believe to be so with those who are "born again." They are made to realize God made all things. He controls all things "for good to them that love God, to them who are the called according to his purpose." There is no power but of God, the powers that be are ordained of God, also it is not of works but "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Thus they realize there is not one single thing they can do to be saved

in time or eternity. Also that they cannot hinder or hurry the work of God. Yea, even breathe a breath or raise a finger except by the grace and mercy of God. We cannot add one cubit to our stature or make one hair white or one black. Even a sparrow "shall not fall on the ground without your Father." He feeds the fowls of the air and the beasts of the field, how much more ye, O ye of little faith. If I am just one of them with "little faith," I know it is a gift of God and thus all the children "of faith" are his heirs and that by the free and unmerited gift of God. And they have been promised and given eternal life in Christ Jesus, and shall be conformed to his image, see him and be like him. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Then if God does not will that any should perish, they will not perish. "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." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." We have been (if I can include myself) "born again," raised up and made to sit together in heavenly places in Christ, but this is only a taste of the power of the world to come wherein dwelleth righteousness. We cannot begin to express the love, joy, peace and reconciliation of that joy unspeakable when we are made to sit in these heavenly places in Christ which we enjoy here in this life by the grace and mercy of our God. Then we not being able to teach men to enjoy this in this life, how much less to teach men to do something to enjoy that which is to come? Then whatsoever things we have or may receive we

receive of his hand. It is good to think of a just and righteous God who has promised his chosen a life beyond this life where they will be with him, see him and be like him.

I hope both you and yours are enjoying good health. All here are enjoying good health as far as I know except my father and mother. Mother seems to be some better and says she feels very well and is not suffering, but she can only walk a few steps and that with help. Last Monday morning father had a light stroke. The doctor told him to stay quietly in bed and eat a light diet. We were down there last night and he seemed better. That may not bother him for a long time and it may be any time, we do not know of course. I sent Brother Slusher's letter to the *Signs* and may send more of them. You can do with my letters as you see fit. If I have ever written or spoken the truth I believe I can truthfully say I was not taught it by man. All errors which I know are many lay to my charge for I know I am not perfect, but hope I can say I am honest and desire the truth. I hope to be found not striving about words to no profit, but for peace. Last night both father and mother said, "If everybody was like old Brother Slusher there would never be any trouble in the church." That is the way we think of him now. Write us when you feel like it. In hope of life immortal.

(Elder) C. U. LANDERS and WIFE

Route 1, Toney, Ala.

DEAR BROTHER DODSON: Please find enclosed money to pay for the *Signs* to be sent to me awhile longer. I want to always look forward to the coming of the dear family paper. I have been reading the *Signs* for a long time. I believe that the God I hope I trust directs his humble poor to write to the comfort

of his chosen ones. The article written on "Where is the church" by Elder L. P. Harriss surely is worth its space. It caused me to turn to Isaiah 53rd chapter and read, for that scripture describes the founder of the church and it also describes his children. I hope I was in the number that did not find room for Him in the inn, for to find room for him there would imply we could find room for him in our hearts and that we cannot do for the arm of the Lord is revealed to somebody, and that somebody finds that he has the beauty of God's holy Son unequalled to anything this side of heaven. Oh that chapter that is mentioned above, how it does describe our nature before spiritual life is given. Then the 54th chapter starts with "Sing, O barren, thou that didst not bear; (No works to be offered.) break forth into singing, and cry aloud, thou that didst not travail with child." (Did not perform anything to obligate God to save you, nor get in debt to you.) Oh, is he not a wonderful God? At times if I could collect my thoughts and put them on paper I might write to the comfort of Zion, but my life is so often shown me in my journey here below to be so unprofitable that it hinders me from doing what I would like to do. Here is a thought I jotted down:

O praise the Lord, his name adore,
He paid the price to Canaan's shore;
And then his children he redeemed,
He set the tune to a great theme.

How sing ye saints, your hearts be glad?
For stripes and thorns your Master had;
But triumph over death and hell,
He made your home in heaven to dwell.

Why do you doubt his marvelous love?
He intercedes your cause above;
So sing, ye saints, his name adore
Your home is on his eternal shore.

We must have the tune set and the

song started before we can sing, but when that is done, as I heard Elder W. D. Griffin say one time, their tongues could be removed and his elect would still sing. God's humble poor must be shown, before he wants to sing, that he cannot do or say any good thing of him or herself. I have taken more space than I intended. If it is not asking too much kindly remember a poor needy creature, one of God's grace cases if saved at all. REANER REECE

ORDINATION

Pursuant to call of New Hope (Sandlick) church to the ordained ministers and deacons of the sister churches in our vicinity for help in the ordination of Brother Bunyon McGregor to the work of a Deacon, at the Fifth Sunday meeting in May, did proceed as follows:

1. New Hope church requested all ordained brethren of the same faith and order to form a presbytery, which they did by electing Elder R. L. Biggs as moderator, and Elder W. D. Griffin, as clerk.

2. Deacon Sam McGregor was appointed mouth-piece for the church, and he presented Brother McGregor to the presbytery.

3. Elder R. L. Biggs examined the candidate as to his doctrinal views, and questioned the spokesman for the church as to his scriptural qualifications.

4. Presbytery being satisfied, with the fitness of Brother McGregor proceeded to ordination by laying on of hands and prayer by Elder C. D. Clark.

5. Elder C. O. Kerley delivered the charge to the new Deacon.

6. Right hand of fellowship was given Brother and Sister McGregor after which he was turned over to the church as qualified for any official work that Deacons are instructed to do.

Elder R. L. BIGGS, Moderator
 Elder W. D. GRIFFIN, Clerk
 Elder G. D. CLARK
 Elder C. O. KERLEY
 Deacon SAM MCGREGOR

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. E. A. Bagwell, Ala., \$4; Eld. W. D. Griffin, Ala., \$1; Eld. R. L. Biggs, Tenn., \$3; Mrs. W. H. Swettman, N. Y., \$1; Mrs. S. G. Harralson, Ky., \$1; Mrs. W. R. Fielder, Tex., \$1.

IMPORTANT NOTICE

Beginning January 1, 1949, the cost of printing the Signs of the Times has more than doubled what it was when we first began its publication on January 1, 1942. Until now we have been able to absorb the additional costs experienced from time to time, but the time has now come when the subscription price of the paper will have to be increased.

Thus far we have kept the columns of our family paper free from paid advertising matter of all kinds, and it is our firm purpose to continue to do so, notwithstanding the fact that other religious publications carry it. Other publications have, apparently, long since been compelled to increase the price of their subscriptions, but we have resisted it as long as we possibly could.

Our subscribers have been both loyal and liberal in the past, as a general thing, and we sincerely hope they will appreciate the fact that we most certainly would not raise our price unless necessity demanded it. Therefore, beginning with the January 1949 issue the subscription price will be \$3.00 per year, or \$5.00 for two years.

If all of our subscribers who can will pay promptly, and will make a real effort to secure new subscribers for the paper, we honestly believe that before a great while we will be able to increase the size of the paper from twenty-four pages to twenty-eight pages. We are persuaded that this will be most gratifying to our readers if it can be done. We have sufficient good material on hand to justify increasing the size of the paper when the necessary funds are available.

We appeal to our Authorized Agents to become more active in their efforts for new subscribers, and we also hope that our Ministering brethren will recommend to the brethren they serve and the friends they meet that they become readers of the Signs. To our Agents and Ministers we will allow them \$1.00 for each new subscriber for one year or more, and to our subscribers who will send us a new subscriber, or to any one who will subscribe for the paper direct, we will be glad to send them FREE a copy of "Showers of Rain" by our late sister Flossie I. Faulkner. This is a book of about forty pages, containing her experience and a fine collection of her poems.

Bespeaking the continued loyalty and support of our subscribers and friends, and hoping they will feel free to write us at all times as their minds may direct, with renewed assurances of our best efforts not only to maintain the high standard of the paper, but to improve it any and every way possible, we subscribe ourself,

Faithfully yours,
 R. LESTER DODSON

EDITORIAL

RUTHERFORD, N. J.

JANUARY, 1949

SIGNS OF THE TIMES

ESTABLISHED 1832

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

NEW YEAR'S GREETING

In our New Year's Greeting for last year, we dwelt upon the subject of *love*, than which there is none greater. This year we feel to use the theme of *mercy* in our message of greeting to our readers. As the ordinary dictionary definition of mercy does not seem to satisfy us, we are going to search the records of divine truth for a fuller and better meaning from our point of view. Crudens Concordance says *mercy* signifies (1) "That essential perfection in God, whereby he pities and relieves the miseries of his creatures, Psalm 100:5, Tit. 3:5. (2) Grace, which flows from mercy as its fountain, Jude 2. (3) Eternal life and happiness, which is the chief fruit of mercy, 2 Tim. 1:18. (4) All the blessings and benefits, whether bodily or spiritual, which proceed from the mercy of God. Psalm 106:7."

How thankful we are that our blessed Lord has not left us destitute of his mercy and his truth, and that his mercy endureth throughout all generations. David said, "Surely goodness and mercy shall follow me all the days of my life:

and I will dwell in the house of the Lord for ever." Therefore he could pray, "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy." We doubt if any servant of God, in any age of the world, ever experienced or expressed God's goodness and mercy in a greater variety of ways than did David. God took him from the sheep cote, where he was the least in his father's house, and exalted him as king to the throne of Israel. He was, therefore, well qualified to comfort God's little ones in all of their goings forth. He could stand on the top of the mountain and proclaim, "The heavens declare the glory of God; and the firmament sheweth his handywork." He could also descend into the depth of the valley of despair and ask, "Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah." Psalm 77: 8-9. What a tower of strength the Psalmist has been to us! He forefold of mercy and truth meeting together, and of righteousness and peace kissing each other. Well do we remember the time when we felt that God could not be just and justify the ungodly, such as we knew ourself to be; and it seemed that we were utterly cut off, and were without hope and without God in the world, until as we humbly trust Jesus was revealed to us, not only as the Saviour of sinners, but as our own personal Saviour. Then we beheld the glory of God as it appears in the face, or person, of his blessed Son, our Lord and Saviour Jesus Christ. We saw that in him, as David said, "Mercy and truth are met together; righteousness and peace have kissed each other."

Psalm 85:10. Solomon must have had a view of this for he said, "By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil." Prov. 16:6. In order to properly esteem mercy, one must of necessity realize his guilt and condemnation before a just and holy God, and by experience learn that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." We are, therefore, glad that it is written, "He that followeth (seeketh) after righteousness and mercy findeth life." Let us remember that it is only the living, those characters who are born again, of an incorruptible seed, by the word of God which liveth and abideth for ever, who seek, and they *shall* find. Paul was writing to quickened characters, who had been dead in trespasses and sin; who prior thereto had walked according to the course of this world, and included himself by saying, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others," when he said, "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." Paul also wrote to Titus, saying it is "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."

If we should regard any particular verses as a text for this occasion they

would be the following from the first epistle of Peter:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Peter 1:3-5.

We do well to remember that Peter was here addressing himself to those whom he regarded as "strangers scattered throughout" various provinces, who were also the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." None but such characters have a mind or heart to enter into what follows. They, and they alone, have it in their hearts to give thanks and glory and honor unto the God and Father of our Lord Jesus Christ for his "abundant mercy," by which he has begotten them again unto a lively hope by the resurrection of Jesus Christ from the dead. It is truly a great mercy of God that he has made us as creatures of the earth and blessed us with all things pertaining to this life, but it is infinitely a greater mercy that he has made us *new creatures* in Christ and given us a living hope in him. This lively hope is a good hope through grace and is God's gift to us through the resurrection of Jesus Christ. He is the resurrection and the life of his people, and if he be not risen from the dead, then are we still in our sins and there is no hope for us. There is, however, an abundance of irrefutable evidence in the Scriptures that Christ rose from the dead for our justification and we, therefore, must preach Christ and him crucified and risen as the only

way of salvation for poor sinners, "for there is none other name under heaven given among men, whereby we must be saved." He is the first fruits of them that slept under the condemnation of God's law, and our only hope of seeing him as he is, and being like him, is that by and through and in him we shall be brought forth more than conquerors through him that loved us and gave himself for us. This lively hope to which we have been begotten is "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." Therefore the inheritance to which we have been begotten is "incorruptible, and undefiled, and that fadeth not away," but is reserved in heaven, where neither moth nor dust doth corrupt, and where thieves cannot break through and steal. The best of all earthly inheritances corrupt and fade away and are as the flower of the field which to-day is and tomorrow has gone for ever. Not so with this heavenly inheritance, which shall never see corruption and shall abide for ever and ever. How wonderful that it is declared in God's blessed word, which cannot fail, that it is reserved in heaven for those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We are glad that it does not depend upon the creature, by anything that he can do, to retain or keep this inheritance, for this would leave us without hope of eternal glory, for we know that all flesh is as prone to do evil as the sparks are to fly upward. Paul said in his flesh there dwelt no good thing. What a great satisfaction it is to know that we are kept by the power of God, and not by works of any righteousness which we can do. He who had the power

to create the universe, with all the myriad of worlds and creatures that is in it, has made the way of salvation for his people safe and secure, and we can truly say with the great Apostle that we are "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 ever be able to separate us from the love of God, which is in Christ Jesus our Lord." If, indeed, we are His, we need not doubt or have any fears about not enjoying the fulness of that inheritance which was given us in Christ Jesus, for we are not only heirs of God, but we are "joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." We are glad that it reads that we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." The fruition of faith does not stop short of salvation, which is to be made known or revealed in the last time. Therefore there is nothing in this world, or that which is to come, which will hinder the saints from their final preservation in Christ till they reach their eternal home on high.

Among the many things which Jesus pointed out in that memorable sermon on the Mount, which led up to his referring to his followers as "the salt of the earth" and as "the light of the world," is this wonderful passage: "Blessed are the merciful: for they shall obtain mercy." Luke says "his mercy is on them that fear him from generation to generation." Is it asking too much for us to examine ourselves for the purpose of seeing where we stand, remembering that Jesus said, "if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

We feel to exhort our brethren in the language of our blessed Lord by saying unto them, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We will include in our greeting for this time the following words of the poet:

"Thy mercy, my God, is the theme of my song,
The joy of my heart, and the boast of my tongue;
Thy free grace alone, from the first to the last,
Hath won my affections, and bound my soul fast.

Without thy sweet mercy I could not live here,
Sin soon would reduce me to utter despair;
But, through thy free goodness, my spirits revive,
And he that first made me, still keeps me alive.

Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolv'd by thy goodness, I fall to the ground;
And weep to the praise of the mercy I found.

The door of thy mercy stands open all day
To the poor and the needy, who knock by the way;
No sinner shall ever be empty sent back,
Who comes seeking mercy for Jesus' sake.

Thy mercy in Jesus exempts me from hell;
Its glories I'll sing, and its wonders I'll tell:
'Twas Jesus my friend, when he hung on the tree,
Who opened the channel of mercy for me.

Great Father of mercies! thy goodness I own,
And the covenant love of thy crucified Son;
All praise to the Spirit, whose whisper divine,
Seals mercy and pardon and righteousness mine!"

May God, in mercy, remember all of our readers throughout the New Year, preserve them in Christ Jesus to their journey's end, and then take them to their home in glory, where they shall render unto Him undivided praise, in a world that shall never end, is our prayer for Jesus' sake. Amen. R. L. D.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us."—1 John 1:3.

On this beginning of a new year we are mindful to meditate upon the things

which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled out of the word of life. We have a desire to review the Lord's dealings with us, giving diligence to make our calling and election sure. We are writing this epistle to the household of faith beseeching you to note the way-marks along the path we have traveled. If it so be that you recognize the markers along the way as being the path you have traveled, then you have fellowship with us; if they be strange to you, then you can class us as a stranger to the household of faith.

It has been so long since we have written you that we feel some kind of explanation would be appropriate. A few months ago we were employed by a concern that required our services from eleven to seventeen hours a day for six to seven days each week. We were content to pursue this with the vain thought that at an opportune time we could again take up our communion with brethren and meditations upon the Scriptures. We held this position three months and upon its termination tried fervently for one month to renew our relationship with brethren and lay hold on the Spirit of God. It pleased God to cut us off and to make us know that our trials were in vain. When we had given up all hope and were persuaded that we had been a deceiver and that our lot was with the wicked, the Lord graciously came to our rescue, renewing our interest and relationship with him and with brethren. Prior to this wonderful renewing of the Spirit we tried many times to pray, meditate, write and sing, but it was so cold and formal that it made us shudder. As in the case of John we had to be shown again that Jesus was the Christ. Do you ever go down into the valley so low that you forget your dependence

upon the grace of God and strive in vain to deliver yourself? Are your strivings and seeming zeal ever so formal and cold that you are condemned as a hypocrite?

Now I would like to go back in my meditations, the Lord willing, and briefly state to you some of the highlights along the pathway that I have traveled. I was born Sept. 28, 1906 in Amity, Arkansas. I was brought up under the tutorship of religious parents of high moral character who taught that a home in Heaven was gained by good works done by individuals here. I was taught that I was capable of performing these good works upon my own volition. I grew up as a regular attendant in Sunday School and church, and zealously studied the Bible from my earliest recollections. I began to speak in public before I was ten years old and was given the position as Sunday School teacher in my early teens. When I was fifteen I became a member of the Kelly Division of the Missionary Baptist Church, and on the next night gave a prepared lecture on John 3:16. I was often called upon to speak in the absence of ordained ministers, and while yet in my teens was ordained to the full work of ministry in that denomination. I had a bad case of "I-tis" feeling myself to be worthy of imitation and classing myself as being the most influential speaker in that section of the country. I was very zealous in revival meetings trying to show sinners that they were treading the path that leads to hell and urging them to turn, do right and be saved.

During this period of my career I think God taught me my first lesson. An ordained minister from Hot Springs, Arkansas had been selected to conduct a revival in the community where I was teaching school. Night after night he vehemently warned sinners to flee

the wrath to come. He had labored hard to move them to action but not one had come to the "mourner's bench." The night before the meeting was scheduled to close he came to me and told me that he had done all that he could do and had gotten no results, requesting me to take charge the next night and see what I could do. I agreed to do this as I saw that it was an opportunity for me to make a greater reputation. I carried my Bible and note-book with me to school the next day and on my return stopped beside a brook and outlined a sermon on the theme, "Sinners in the hands of an angry God," using as a text, "Thou shalt be cut off and that without remedy." I was anxious for the meeting to begin that night. I was blessed with oratorical eloquence to such an extent that hell was pictured so awful, and God as being so angry at their unconcernedness that when the altar call was made approximately thirty people flocked to the altar. I have never forgotten the anxious expression of fear amidst the tears on the face of the first one who extended her hand toward me at that time. Neither shall I forget the awful tones of the voice of Almighty God when he spake to me just before I took her hand in mine. This voice thundered, "Who are you, that you should invite?" My fears were made more terrible when that same voice convinced me that I was a sinner, a hypocrite and a liar. This was the first time that I had ever realized myself as a sinner. The blackest, vile person that I had thought of before seemed then to be my superior. While I was in this awful frame of mind people tried to tell me how proud I should be to be able to move the people in such a way. Their intended flowers were as thorns that condemned me more. I slipped out of the house as soon as possible and tried

to flee from that terrible condition. I tried to get myself right with God. The things that I had gloried in before were as filthy rags. For months and months I moped about as a condemned sinner finding no comfort or consolation in anything. I finally had given up the idea of making myself right with God when it pleased him to teach me another lesson.

Circumstances over which I had no control placed me in a community far distant from my home where they had heard of me as being a preacher and had arranged for me to preach one Sunday night there. I was given this information only one hour before the service was to begin. My pleadings would not convince them that I had quit appearing before the public as a preacher. Being caught in such circumstance, I was finally persuaded that I could act the hypocrite at least one more time. I thought I could pick up one of my old themes and lecture to them, but I could not think of anything other than that I was a sinner. Up to this time I had never heard of any one posing as a preacher who would be so disgraceful as to confess himself to be a sinner. I went before a big audience unprepared, with a blank mind concerning the Scriptures. My foremost thought was that I was a sinner. I was so upset that I did not go into the form of prayer, but groaned within myself, "God be merciful to us." I have never known whether I read any scripture or not, but I was given to feast upon the power, wisdom and holiness of God. God revealed himself to me that night as having all power in heaven and earth; who spake and it was done; who commanded and it stood fast. I saw him as being so wise that he could consecrate the acts of men and devils to his own praise and glory. He appeared as being so holy that he had a

wonderful and righteous purpose in everything. When I came to realize where I was that night, I closed the services, yet feasting upon the characteristics of God. I continued to enjoy these thoughts enroute home that night in my car alone. When about midway home, my thoughts were reversed from thinking upon God to thinking of myself. I saw a great gulf between God's power and my inability; God's wisdom and my foolishness; God's holiness and my sinfulness. I tried again in vain for months to span this gulf and get myself right with God. When I had given up all hope it pleased God to teach me another lesson.

Several months later I was teaching in this little town where I had this last related experience, when a member of the school board especially requested me to attend with him a Wednesday night service at the home of one, J. H. Livingstone. Elder A. D. Wall, who then lived in Arkansas, was scheduled to preach. Up to this time I had never associated with Primitive Baptists and did not know anything about them. I had heard that there was an ignorant people who lived in remote places who were called "Hardshells" whom I was taught to fear and ignore. I was informed that they justified themselves in the many devilish acts that they performed and charged all their meanness to God. I had heard that Uncle Henry Langston was a "Hardshell" and I quickly informed this man that I did not care to attend the service with him, giving him my reason. He immediately told me that he was surprised at my attitude and further added, "If I have ever heard a Primitive Baptist sermon you preached it here in this town." I told him that I would go with him for curiosity's sake as I had always wondered what I said that night, and that I had yearned for such experience

again. I went and Elder Wall was blessed to take up every question that had bothered my mind and answered it with the Bible to my entire satisfaction. Before he was through speaking that night I was blessed to view a character that I had never seen before. I saw Jesus who was very God and very man span the gulf that was between me and my God. I saw that dual character loom up before me with one foot upon the earth and the other upon the throne of God in heaven. I saw him stoop lower than the angels, yes lower than men. I saw him as he reached down into the miry slime of the slough of sin, and even reach low enough to reach vile me. I saw him as he picked me up and washed me whiter than snow with his blood, and presented me without blemish, spot or wrinkle carrying me across the gulf and presenting me in the holiest of holy in the presence of Almighty God as a fit subject for that eternal city. Such mercy and amazing grace I had never been able to behold before. I was made to cry out praises to his adorable name. I thought I had confessed Jesus as my Savior but found I had known nothing about him before. I found myself speaking in a strange language that all my former associates knew nothing about and they concluded I was crazy. I began attending Primitive Baptist church and to my great surprise found that the ministers were telling my experience and thoughts far better than I could express them.

In the year 1930 all my earthly possessions were taken from me; my first wife died; my body was afflicted and my parents turned a cold shoulder to me feeling that I had disgraced their good name. In the midst of all this, and my feeling of unworthiness, I became a member of the church that same year and was liberated to speak in the

name of Christ. I was ordained in the year 1934 and married a Primitive Baptist girl whom the Lord has blessed to be a sweet companion to me. She understands my infirmities, and overlooks my many faults and patiently shares with me the heartaches and tribulations attached to the career of a minister of the gospel. I have traveled among this people in the different sections of the country and find such unity in belief that I am persuaded that all are taught by the same teacher. I am determined to know nothing among you save Jesus Christ and him crucified. He is our salvation both for time and eternity.

God has taught me in his wonderful dealings with me the doctrine of salvation solely upon the merits of Jesus Christ to such extent that any other doctrine is strange to my ears. I believe Jesus accomplished the law to a jot and tittle, and his accomplishments were accredited to the account of the people who were chosen in him before the foundation of the world. His blood covered all the sins of all God's people that they have ever committed, are committing now or ever shall commit. This is not proclaimed because of any theory advanced by any one, but because of the things that I have experienced.

E. J. L.

"The foregoing editorial by Elder Lambert, we think, is well worth the subscription price of our family paper. He is not at all well and desires the prayers of his brethren. We suggest that all who can, and have a mind to do so, write to him. R. L. D."

MEETINGS

Mt. Carmel Church, Coffee Springs, Ala., meets each first Sunday, 11 a. m.
W. A. WILLIAMS and J. J. COLLINS, Pastors.

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.
F. A. COLLINS, Pastor

New Hope Primitive Baptist Church, Slocomb, Ala., meets each first Saturday, 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 near Stockton, Cal. meets first and third Sundays in each month and Saturday nights before. For further information write SETH BYNUM, Rt. 3, Box 800G, Stockton. Cal.

The Old School or Predestinarian Baptists meet for worship first Sunday of each month, 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, 5210 - H St., Dillon Park, Washington, D. C.

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. B. O. JEFFREYS, Pastor, Weiser, Idaho

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

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

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

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

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

Olive and Hurley Old School Baptist Church
ASHOKAN, N. Y.
Meetings every first and third Sundays 11:00 a. m., 2 p. m.

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

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

Meetings every 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

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

(Mrs.) M. R. FOSTER.

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

Meeting first Sunday, each month 10:30 a.m.
Take Elevator to 5th Floor

C. W. VAUGHN, Pastor

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

E. H. LANIER, Clerk

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

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.

W. A. LITTLE, Moderator
Sister SIMMONS, Clerk

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

C. B. TEAGUE, Clerk, L. D. ROSE, Pastor

Fort 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 every fourth Sunday at Civic Club, 1419 N. Shepherd St., Houston, Texas. W. O. Beene, Pastor, Ben B. Walston, Ass't Pastor. (Mrs.) IRENE WISENBAKER, Clerk.

The original Pilgrim Rest Church of Lawn Texas meets every first Sunday and Saturday before at 10:30 a. m.
HOWARD EASON, Clerk
C. M. HAYGOOD, Pastor

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

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 Progresso 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 Ghehalis, 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.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 117

RUTHERFORD, N. J., FEBRUARY, 1949

No. 2

EXPERIENCE

The Lord has been so good to me
I shall on Him depend,
Unworthy as I feel to be
Until my journey's end.

He blessed me every night and day
Sufficient for my need;
To Him I often try to pray
To pardon all my deeds.

His presence and His tender care,
Each hour I do implore;
And mercy grant me every-where,
Both now and ever-more.

I feel His need, indeed I do
And feel my guilty shame;
I feel condemned for-ever too
For sinning against His name.

I have no room to make excuse
Or merits for to give;
I have to own up to the truth,
And beg Him while I live.

If mercy in His sight is found
Bestow on sinful me,
Before they place me in the ground,
His mercy hope to see.

My poor old heart, dear Lord, prepare
To praise Thee ever-more;
Oh take me, Saviour, over there
Across the Jordan shore.

Romney, W. Va.

THOS. F. LEWIS

CORRESPONDENCE

807 Pope St., Memphis, Tenn.

MY DEAREST VERTNA: There is no use trying to put away this desire to write you of things pertaining to salvation and faith in God. There seems to be an urge or drawing inside me toward you that is irresistible, (not that I dislike it to be) but I am so afraid of

worrying you by writing too much. I try to put away the thoughts that pour into my mind after reading your letters, but it is hard to put things that are so pleasant out of the mind. I love to think of God and his creation, his salvation of sinners and of the great mystery of it. John says in the 10th chapter of Revelations, he saw an angel stand on the land and the sea, and swore that there should be time no longer. And in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, and I think about it so much. What a great mystery is life, creation and the cause of all events, but there is within me always a reaching out for knowledge of these things; but I do not believe man will ever attain to such knowledge here except in a small measure—just what is good for him, no more. You said you believed one could make one's self grow in grace until they would not have any more doubts. I do not know what kind of doubts you meant. I believe to grow in grace and knowledge of the truth and Christ's righteousness only causes one to see more clearly their own weakness, inability to do good or keep themselves from evil and idols. They see the sin within more clearly and abhor themselves and fear and tremble, knowing what they are by nature and what they must be by grace to inherit eternal life; they glimpse Christ and his righteousness and his perfection so pure and holy. I do not believe God's children doubt

God's power to save, nor his power to rule and control all things, but their doubt is whether they really have been born of the Spirit or did they just imagine they were.

In answer to what you said about divine guidance and an inner voice, I am sending you an article in Sunday's paper by Mr. Ellis and I think it is good. How any one can disregard the workings of this Spirit in God's people I surely do not understand. I mean how can people say they do not believe in the workings of this Holy Spirit in the hearts of his people, when it was Jesus who said, except ye are born of the Spirit, ye cannot see the kingdom of God. When a child is born of its mother it is alive and that life and breath causes it to grow and function or act until death. So when one is born of that Spirit of God it is life, it acts, it functions, grows and produces faith and all the things Paul enumerates in the 5th chapter of Galatians as being fruits of the Spirit. I believe it is eternal life and when death causes this natural earthly body to go back to dust, this Spirit lives and soars upward to God who gave it; but while it is abiding in this creature, this earthen vessel, I believe it produces fruit; but this earthen vessel is still an earthen vessel and sin was not taken out of it but left in it condemned in the flesh, so in the flesh we are guilty and will always be so; but if the Spirit abides in us, if we have been born of the Spirit then we stand before God holy and without blame in love because of Jesus, God's only Son, and what he did that we might have life and a home in heaven.

Vertna, you said you believed. Just what do you believe? What I mean is, do you believe that He is, and that he is a rewarder of them that seek him? Do you believe that he is the cause of

a person seeking him? Surely there must be a cause! The natural mind receiveth not the things of the Spirit, and is not subject to the law of God. I do not believe the natural mind ever seeks Jesus, so if a person has that earnest desire within to be saved I believe it is evidence that there is life there. Do not understand me to mean that if I started out to-day and asked everybody I met if they wanted to be saved and they all said they did that I would believe just from that that they had eternal life. That is exactly what is going on in modern churches to-day. Is it not?. They will take them in the church and baptize them on just the statement that "I accept Christ as my personal Savior and am going to live and work for him, etc." I am sorry I said that as I have meant to try and not criticize others for what they believe—that is for them and their God, it is not for me to judge.

Vertna, what I am trying to say is that I believe God is a rewarder of them that seek him for it is he that causes the seeking; and did you ever stop to think that there is a space of time between conception and birth? There is life from the time of conception or else there would be no growth. No one remembers their natural birth and I often wonder if any one actually knows when they are born spiritually. We begin to have thoughts that are new to us, we speak of an inner voice and we feel it. I believe it guides us, we may not realize it but it does. As babies we automatically love our parents, brothers and sisters or members of our household. So I believe it is spiritually. We are automatically, or I will say spiritually, drawn to the family of God, and we love God the same way and for the same reason, because we are begotten of his Spirit, and it is he and his love that draws that that is born in

us to him. His love and power surpasses all love or powers for he is the only power, even the powers that be are ordained of him. He is the *great I am*, the beginning and the end. "I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." One writer says, "Known unto God are all his works from the beginning of the world." As I have said so often I feel that man is so apt to judge the Lord by feeble sense. Sometimes I have wondered if one who had not been born again ever pondered these things at all. Jesus said, they cannot see the kingdom and he also said, "the kingdom of God is within you."

Vertna, there is no way around it, it all adds up, Jesus in you the hope of glory, the kingdom of God is within you. We read in Exodus 35:21, "And they came, every one whose heart stirred him up and every one whom his spirit made willing, etc." Did you ever follow up the word spirit? I mean look up in the concordance all the places it refers you to. I know you have read it, but read the 14th, 15th and 16th chapters of John. It seems Christ was doing the talking. See what you think of the Comforter? What and who it is, and what it was sent for, and who it is sent to. Notice Jesus' prayer in the 17th chapter. I try so hard to understand rightly what is meant, that is my greatest desire. I think, if I am not mistaken, my hope is that I have truly been born of the Holy Spirit of God. And although I believe if I have, I will receive all the knowledge necessary for me, all the faith and wisdom to keep the commandments, and that is all I need, nevertheless, I believe it pleased him to put this yearning desire within us to know more of these glorious things. He says,

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

It seems the apostles witnessed the most—the life, death, resurrection and ascension. John even baptized Jesus. I have been reading for weeks and this morning read again the stoning of Stephen, and Saul (very much an unbeliever) stood by and consented to that man of God being stoned to death. He went to the high priest desiring of him letters to Damascus to the synagogues, that if he found any of this way he might bind them and bring them to Jerusalem. He had the opportunity of hearing the preached word, he probably had heard Stephen. Stephen was a man full of faith and power and was given wisdom and the spirit. The disputers were unable to resist the wisdom by which he spoke so they brought false witnesses against him. In the 7th chapter of Acts he preached such a grand and glorious sermon in the power of God from Abraham's time to Christ's crucifixion. Then they killed him. Did all that wonderful preaching make Saul believe? As he was journeying along with evil intentions it seems in his heart, something was shown to him, and after this what did Paul do? He testified of these things, what he had seen and heard there on the way to Damascus, and immediately he loved those folks he was persecuting. He was a willing character for he, trembling and astonished, said, "Lord, what wilt thou have me to do?" and he did exactly as the Lord told him. He was sent into the midst of all kinds of danger and persecution, yet Paul is the very one who said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose," and on and on as you know without me quoting it all.

I believe all true believers believe in the working of the Holy Spirit in their every day life. I believe they are taught by that spirit. When one is born of that spirit it takes up its abode within, it abides in you as John said of the anointing, "Ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." And that truth, or spirit or anointing is Jesus for he is truth and it just will not accept or be drawn to false witnesses. The flesh will, but not that perfect Spirit of God, for Jesus said, "He will guide you into all truth." It is truth and is drawn to truth as love is drawn by love—love begets love. I never tire of trying to express what I hope to believe concerning the Holy Spirit and what its purpose is. I believe it is the reason why I have a hope in God. It is what I believe that sometimes fills me with perfect assurance that Jesus is mine. It is what causes me to loathe the sin which I know is in me, and makes me fear, tremble and repent and beg God to be merciful to my unrighteousness and lead me in the way. You asked me what I thought of it in our daily lives, so that is what I think.

About forgiving one's brother, when we take those commandments and try to live up to them literally, or apply them to every one, or think we see one who has not forgiven his brother we are surely trying to live up to the letter of the law. We read in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." So are you and we are all glad that Paul says, "For ye are not under the law, but under grace." So it is not by keeping the law that we inherit eternal life, "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." He does not need to inquire what is in man, he made him and he knows what is in him. Paul says, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." God knew man loved to boast of himself so he left no loophole. "Not of works, lest any man should boast." Man being made subject to vanity is indeed vain. Do we not see and know this? Is there any wonder that there is warfare within when the pure and blessed Holy Spirit takes up its abode there? It is in opposition to the sinful nature of man, but thanks to God it is the stronger. Its fruit is meekness, humbleness, gentleness, love, goodness, faith and it comes from the very fountain head of all these things, even God, and he cannot be overthrown.

Louise Newman called me a moment ago and said she was getting her work ready for the day, but her mind was so full of God's greatness, his sovereignty in all things and the wondrous plan by which all things come to pass, she just had to talk to some one about it. Vertna, does that sound like the natural mind? "For where your treasure is, there will your heart be also." There was a time with me when my whole desire was earthly things that perish with the using—friends, pleasures in worldly things. Now there seems to have something come in that makes these worldly things secondary, they are no longer my whole desire. They have been spoiled, I hope, by the stronger, and he bound me with his great love, the strong cords of love, yet made me free from the law of sin and death, free from the condemnation. I believe I can truthfully say with Paul, "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." so

this law of sin and death is still with us and is warring against this and is warring against this law, or spirit of God, but Jesus has overcome the world and redeemed his children to God. No wonder Paul goes on to say, "There is therefore now no condemnation to them which are in Christ Jesus, who (whether they feel like they do or not) walk not after the flesh, but after the Spirit." They were "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Vertna, I must close, do not fail to keep writing me the thoughts of your mind on these things except for just one reason, that is, if you in any way at all are tired or upset by my letters then do not write me and I will understand, and honestly I will not think hard of you, but do not stop writing me for any other reason. I am not tired of your doubts and what you call lack of understanding for I have had the same and still do for that matter. As I was talking with sister lately it does seem that I am stronger in faith than I was at one time, but I say that fearfully, realizing my weakness and where my strength lies. I Cor. 10:22 says, "Wherefore let him that thinketh he standeth take heed lest he fall." I know that if I am stronger in the faith it is because God so worked it in me for I have learned, I think, that I can do nothing of myself. Why? Because I have tried and still try. I truly believe that is his way of teaching us to look to him, pray to him, render praise to him from whom all blessings flow.

I cannot seem to quit. Vertna, your letters do not sound like lack of understanding to me. They tell me that you are doing exactly what Paul wrote in Phil. 2:12. Read the verse. You may think you are not one to whom he is speaking as he said, "Beloved, as ye

have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." When reading people's experiences, which we do believe is the working of the Holy Spirit in them, do we not see how long they have pondered these things in fear sometimes and in doubt not confessing Him in so many words, but the light that cannot be hid shone so brightly in their walk, and although they did not realize it, may be their speech betrayed them. This might look to some as though the Lord was striving and having a hard time with this person to save him, but not so to me. His word is sharper than any twoedged sword. Seek and ye shall find. As to how long any one is to seek before finding I do not know and it does not say, but you have obeyed that for I have never seen one that I felt was really seeking more than you, and seeking the truth which is him. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," but if you are trying to find righteousness in yourself you are trying to satisfy the law. It took Christ to satisfy the law's demands, so it is his righteousness and his obedience that saved his people. We are told our own righteousness is as filthy rags in his sight, and is an abomination. So then we are saved by hope. Hope in what? Hope that Christ died for our sins and was resurrected justifying us for his own name's sake, and not for anything we might do. "Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Man's heart devises many ways, but God directs his steps. I am "confident of this very thing, that he which hath begun a good

work in you will perform it until the day of Jesus Christ." I believe in his own time and way you will be led to obey every ordinance which is necessary for your life here and hereafter. Do not trust in man or man's ability to obey and keep the commandments, thereby justifying themselves and setting Christ at naught, but hope for the things we see not. Has he changed as to his way of saving souls? Is his arm shortened? Has his power diminished that he cannot draw people to him and save them as his disciples testified all through the Bible? James 1:17 says in speaking of him "with whom is no variableness, neither shadow of turning." "The same yesterday, and to-day, and forever." He said in speaking of his new covenant what he would do and what they shall be. Paul told some one, "You hath he quickened." John speaks of the anointed that teacheth them all things. Now to-day the same is manifested. Has he changed? Do we not still hear and read of people trying to tell how they hope they have been quickened by the Spirit of Truth (Christ in them the hope of glory) which hope we have as an anchor of the soul, etc? "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

Vertna, does it not all add up to Jesus, nothing but the blood of Jesus? All the works of man are vain, or from some selfish motive. Jesus' love alone has gained for us a home in glory. These words just came to me out of nowhere it seems, but they went together as I thought them, so that is what I believe. I sometimes wonder about you and I passing so many thoughts back and forth to each other, and what the purpose is. It seems my heart is so full of praise and love to God and love to you as I write you. I somehow feel strong in faith more than usual. I do

not want to deceive you as to myself. I wonder about the things I write you sometimes. I earnestly believe they are true, but I am not able to always view them so plainly. I am very doubtful and fearful that though these things be true they might not be for me, yet surely I could not believe the truth if I had not been born again. If this is not the truth then I am just deceived. With love.

(Mrs.) LUCILLE YOUNG

223½ S. Tenth St., Mt. Vernon, Ill.

DEAR BROTHER DODSON: I am enclosing renewal for Sister Bella Meredith's subscription to the *Signs*. I hope she will not miss a copy as she enjoys reading it so much. When she is able to attend church she does not get so much out of the preaching on account of impaired hearing, but she loves to read. I have just returned home from visiting her a week and she told me she read and re-read the *Signs*, enjoying the editorial writings and getting so much out of them. She is a very dear sister in our little church, one we all love and miss her when she is not able to attend. She is very lonely since her companion, Brother J. T. Meredith passed on. They always enjoyed having the Baptists in their home, and I can truthfully say I believe the Baptists always enjoyed being in their home. I always have.

Elder Dodson, when you have a mind to do so I would like you to write your understanding of the text in Song of Solomon 1:19. "I have compared thee O my love, to a company of horses in Pharaoh's chariots." I have such a desire to understand the Bible, but I am not given much understanding. Do not get much light and cannot remember when I do read so I can talk or write. I do feast on the good writings in the *Signs* and when I hear the good sermons. I attended our Soldier Creek union at Soldier Creek Church near

Brewers, Ky., and we had a wonderful meeting. All the Elders were blessed with liberty to speak. It is a heavenly place when all seem to be enjoying the wonderful feast that is spread before us and all can feast on the same food that God has prepared for us spiritually. God is love. He is God and there is none beside him. He is my salvation, my all in all, but sometimes my hope is so small I almost lay it by. My little hope and the strength that God gives me is all I have. I know his strong arm can uphold me in my weakness. I did not intend writing at this length. I hope you can be blessed to keep the dear paper going as there is much good tidings in it. An unworthy sister if one.

(Mrs.) S. S. KERLEY

(See *Editorial.*)

Route 2, Box 86, Jasper, Ala.

DEAR BROTHER DODSON: Several have asked me to write something for publication, but it seems I do not have anything on my mind to write at present. As it is time to renew my subscription I will write any way and if you think it would be of worth to any one you may publish it, if not it will be alright.

I was born in Gwinnett, Ga., in 1892. My mother was a Missionary Baptist, my father was not a member of any denomination, but all my life he would sometimes carry us to a Primitive Baptist church about seven miles from home. I thought those queer old people were ugly. Some of the brethren wore their hair long, down to their neck, the sisters wore their aprons and sunbonnets. I loved pretty clothes and as I grew older was very well satisfied with myself. I went to mother's church, to Sunday School and singings, in fact I thought myself and my crowd better than most any one. My father and mother had only two children and encouraged us in thinking we were above

the average. I got along fine in my vanity until some time in the winter or early spring of 1910. Something seemed to go wrong, I became so troubled I could not sleep and no matter where I was or who I was with I was miserable. I did not know what was wrong but felt to be a poor, lost sinner. No matter how hard I tried I could not get rid of the awful burden and continually in my heart I was begging for mercy.

I was planning to go away to school in the fall and looked forward to this change, hoping my studies and new environments would help me forget. Some time in May there was a big uproar in the country over Haley's comet. Some people got very upset. I saw it but was not disturbed over it. It just seemed to me it was something I could not do anything about. One night mother said, "Some one said the comet's tail will sweep the earth tonight and it will be the end of time." Something seemed to say to me and I almost said aloud, "You have been through something today more severe than a comet's tail." I cannot explain what I passed through these few months. In August a revival was being conducted at mother's church and I went. My cousins and my associates went to the mourner's bench, got saved and united with the church. I went to the mourner's bench but like the poor fellow at the pool somehow it did not reach my case. I decided my case was different from all other cases and I was forever a lost sinner.

One afternoon my father and mother were talking about the meeting and the preacher's text that day, "Virtue went out of him." I said, "Miss Carfax wanted him to say more about the virtue, and father said 'I did too.'" I got the Bible and read the scripture but I did not understand a thing, it meant nothing to me. One woman had faith, but I was just a poor, lost sinner, for

some reason different. My case was not like other people's. I walked out on the porch humming a little song, "A sheep went out into the cold." It seemed I was in a whirl of confusion when all at once something opened up. Something seemed to say, "It was a sheep before it went astray." In my mind I could see the Savior, and saw what the sacrifice meant when he hung on Calvary; what the atonement meant to poor, little sinners like me. Somehow I felt I was included and "Amazing Grace" appeared in a new light. All the afternoon I rejoiced in my heart. I would not go to meeting that night, it seemed something had taken place that separated me from my crowd. I began to think of that little church at Ivey and begged mother to go with me. She finally agreed to go. Somehow I felt like they spoke my language, anyway I wanted to hear what they said. I wanted to talk to some one but shunned mother's preachers for they would ask me if I were saved and then go on with a lot of "how to do." I had tried their plan and I knew they would never understand the sweetness that filled my soul. Some how I felt like that little band of ugly faces at Ivey were different.

On Saturday before the third Sunday in September we went to the little church and when we drove up to the place I wondered why I had never noticed before how peaceful everything around seemed. It seemed I could see the Son in those wrinkled faces. Elder Livesy went into the stand. His text was, Abraham sending the servant for Isaac's wife, and I loved the things he said. In fact I loved that meeting and longed to ask them to let me have a home with them and tell them my hopes and doubts; to tell them I had tried the works system, had been weighed in the balance and found wanting. But my hope was that for some reason it pleased

the heavenly Father to have mercy on me. I hardly knew these people but felt they were my kinsmen in the Spirit. I was afraid I could not make even them understand why a little girl hardly eighteen wanted a home with them. They seemed so superior in wisdom and experience in battling with the problems of life. I wondered would I make a mis-step some where down the line and cause them to be ashamed of me.

My mother died in Feb. 1911. This put new responsibilities on me. I stopped school and tried to take mother's place in the home and help father in the store. Time went on, I went to a meeting most every third Saturday and Sunday, read the Bible and argued with most every customer until my father thought I was losing my mind and threatened to hide the Bible but did not. One Saturday he told me I could have the horse and buggy to go to meeting, but I *must* come home when preaching was over and not stay for conference and I promised. On the way to the meeting we crossed a creek just above a mill-pond. Every time I passed that beautiful pond I wanted so much to be buried in baptism, but this time there was no thought but that I would obey father and get home early for he had to use the horse and buggy that afternoon. When preaching was over I did not want to go home. My sister was with me and was sick. She kept saying, "We must go." Finally I got in the buggy and we started home. I began choking or something, any-way it seemed I could not get my breath. I felt like the wind was blowing so awfully hard, or I was trying to swim up stream in swift waters, the farther we went the worse I got. When we had gone a half a mile or more I said, "Estelle I must go back." She said, "If that is the way you feel all right." When we got to the church they were having conference

but I do not know how far in conference. I remember walking up the aisle and sitting down on the front bench. An old sister behind me whispered, "Go ahead if you want to." The next thing I remember I was sitting on the bench beside Elder Livesy and was talking but do not know what I said. There were tears in his eyes, I looked at the others and tears were in all their eyes. I was so frightened I thought, "What have I done?" Disobeyed my father and deceived these people. The church received me. Elder Livesy asked me if there was any other preacher I would rather have baptize me. I told him "no." He asked me when I would be ready? I said, "tomorrow if it suits you." So I was baptized the third Sunday in June 1914. Not in the mill-pond but another pond just below the mill-pond. I will never forget the beauty I beheld as I came from under the water.

Brother Dodson, I do not know whether this is an experience of grace, or the imagination of a silly girl, but through many dark hours in my path so far in life I have been comforted with the hope that it was the working of the Holy Spirit. My heart and sympathy goes out to the little lambs who have impressions early in life to come out from the world for they are criticized and called old fashioned; and while they are respected they are never popular, and there are many temptations. I feel like we older ones should do all we can to encourage them for I know how little and weak they feel. I still feel to be the least of all but I know the rest feel the same. I did not intend to write so much but somehow cannot quit. I hope you will excuse such a long letter. You will find enclosed check to renew my subscription. I read the *Signs* when I first became interested in spiritual things. An old sister had a lot of old copies which she let me read. It

had been many years since I had read it until I received the copies you sent me. I was so glad to find it was the same as fifty years ago. Still standing for the same truth and I cannot do without it. I am so glad it is free of arguments and debates. While we may differ in some little points I feel in the real fundamental issues we are all together and should try to walk in peace and love. I have had lots of hard knocks because I was not able to see where I was due some special "salvation" because I united with the church early in life, but I know how it was, I was so overpowered I just had to and no honor is due me. I have only walked in the path laid out for me. Had I not been constrained by a higher power I would have gone the way "that seemeth right to man." May be the mistakes I have made were for my good in some way so I am (sometimes) reconciled that things are as they are. May the good Lord bless you and all the good writers to keep the paper coming full of comfort to us little weak creatures trusting in the Lord for something better than this whirl of conflict. In hope.

(Mrs.) M. G. HAND

St. Albans, W. Va.

DEAR ELDER BYRD: I have had a desire to write you since I returned from the good meeting at Harmony Church and also the two at Hopewell and Providence. I told myself I would not try as I do not feel fit to write one like you, but I find myself trying. I cannot tell you how much I enjoyed your preaching, and felt disappointed when you were not put in the stand Sunday morning. Then it rained and I was glad as I wanted to hear you again. I enjoyed the other preaching too but you got closer to my feelings. I hope I believe it is not of man but of God and that his glory has no bounds. I

have felt to rejoice and praise his holy name. He speaks and it is done, he commands and it stands fast. How glorious is the thought that he works and none can hinder. Blessed be his holy name. When I am blessed for a little season to feel his presence, and to feel that he has smiled upon one so small and unworthy as I, they are glorious moments in my life. At those times I could not ask for more but those seasons are so few and so short. Then comes the time of fear and trembling and I sink in the mire where there is no standing. I come into deep waters where the floods overflow me. There seems no mercy for one such as I. I love to go to meeting and mingle with his dear people but feel so unfit. Sometimes I hope I might have a small hope through grace and again I am afraid to hope. My burden is so heavy and has been with me so long. I do not know when I started to be troubled about myself.

When in my early teens I would go to church with my family and would want to go in and listen, but the young people of my age would not often go in so I would stay out with them and they would tease me about wanting to go in. Sometimes I could get them to sit close enough to the house that I could hear the singing which sounded beautiful to me. I would go home and cry as my heart would feel so heavy, and I would wonder why I could not shake off my trouble and be like other young people. I felt so alone I wondered what was wrong with me. Some time later when Mr. Lake and others were baptized I believe I saw the beauty and richness of God's grace and tender mercy. He seemed to be before me in his glory. The water looked so beautiful to me and I wanted to be with them shaking hands but I remained where I was. My burden seemed lighter for a

short time and then I became so restless I decided to get away from home and all Old Baptist people and go to work, thinking perhaps I could forget my trouble. For some time it seemed to leave me and I felt light hearted and gay, but slowly it returned worse than before. It seemed I had forgotten my God, would surely die and my soul would be sent to hell. It seemed I could not pray and was surely lost. I was married about this time and my husband was worried about me. I was afraid to go to sleep at night and this would keep him awake. I longed to tell him my fears but felt that he would not understand.

I am now twenty-six and am still troubled. I have had no dreams like some people write of so sweetly in their experience, and if I do have one it seems so small, but sometimes when I feel I have a hope it is so precious to me, more precious than gold. I would love to have a home in the church some day but I feel too unworthy and afraid I am deceived in myself and would be a deceiver to the others. Oh that my burden might be made lighter by some assurance from above, and that I might be brought down in humbleness and be made to say, Thy will be done through my sorrows, and to praise his name for his goodness and mercy and the many blessings he sends to one so unworthy. Elder Byrd I feel I should not send this. I did not intend to write about myself when I started, but I will let it go hoping you can make allowance for one such as I. In love.

(Mrs.) GERTRUDE B. HOFFMAN

Star Route, Naches, Wash.

DEAR ELDER DODSON: The July *Signs* came to-day and I have read all of it though it has been a busy day for me. I was blessed to enjoy it too, and so many times there is no joy for me in

anything. Your reminiscent editorial brought many thoughts to my mind. If a thing is the truth when written it will always be the truth, but as you say, they take on renewed significance as the years go by. Our later experiences do not change the earlier ones, they add too and make plain, so looking backward we can see God's hand in all our travels.

I am reminded of a letter I have from Elder Ruston dated July 1933 which is one of my prized possessions. It was a comfort to me when it came in a time of great trouble, at least it seemed to me then to be great trouble. But now looking back over the years it was but a drop in the bitter cup I have had to drink since. A few years ago I came across this letter again, and rereading it in the light of my experiences every word had such a deep meaning for me. There is no doubt in my mind that it was divinely inspired as I am sure no human being could have seen into the future and known about the things that had to come to pass in my life. I, too, feel that the future holds nothing for us that has not been ordained of our God. Recently that has been the only straw I could grasp when almost submerged in a sea of troubles.

This is a lonely life that God has chosen for us. It may look to the world that we choose our way, but I know from experience I did not choose this way. But in spite of my complaining I cannot truthfully say I would have things other than they are. I hope God has given me faith to believe his way is better than mine. I have tried to choose the way I would live but cannot. Satan took me up on the mountain top and told me to look at all the riches of my world, all the things I loved with all my heart and longed for with all my being. I would gladly have chosen

them and lived a life of happiness, but I learned that the love of God shed abroad in my heart was stronger than the love I had for my prized possessions. I remember hearing my grandmother say, "Love that does not rule you is not worth the name." I hope that God does rule me by his love. Please remember me to Mrs. Dodson. I have not forgotten her kind hospitality. Yours in hope.

(Mrs.) BEATRICE HAAN

Quonset Pt, R. I.

On my way to California

DEAR BROTHER DODSON AND TO THOSE LOVELY BAPTISTS OF THE EAST AND SOUTH, GREETINGS: May I extend and express my heartfelt thanks and appreciation for the beautiful courtesy shown me upon this visit to Eastern and Southern churches of Primitive Baptist. A trip I have longed for since early childhood and never realized until now. It is of God's lovingkindness and mercy I wish to write upon in his very real dealings with me I hope as an individual, his unlimited grace and his power.

This trip was so unexpectedly brought about, all barriers removed, obstacles swept aside, it has made a deep and lasting impression and I am reminded of where He tells us he makes rough ways smooth and crooked ways straight. I wish I had time and space to dwell longer upon that scripture alone. At one place in my journey coming East, I stopped over with a friend to rest and was wondering if I had acted wisely in attempting such a trip at this time. Lying in bed, waiting for my hostess to call me, the call of a turtle dove came sweet and clear upon the morning air. Since the dove, the literal dove I mean, has been with me through so many deep trials the thought has come to me this trip was not upon

my decision at all. At one point in one of Elder Dodson's discourses he emphasized the scripture, "When thou passeth through the waters, I will be with thee," and so it is, He is with us. I have been brought through deep places many times and I believe this trip has been granted as a loving blessing that I might hear and see all of the sweet Baptists whom I have learned to love. Such an evidence of kindness, courtesy and respect for each other, and such hospitality and love! I must thank you again and again. I have for years held out for that one thing among Baptists—*courtesy!* I need not go into detail, but in some localities, I am grieved to say, there has been a total mis-application of the meaning of humbleness in and among Baptists. They were so afraid of works (and that too has been mis-interpreted) it has bordered upon downright rudeness and carelessness of appearance and mannerisms. Our Savior upon earth is the true pattern of gentility and courtesy. True humbleness is not a bid for carnal sympathy, but a broken and contrite heart to and before God; and that heart can be broken in a highly cultured person just as surely as in any who is less so. Rudeness and lack of courtesy can and does cause just as much confusion as differences of opinion upon doctrine, and most surely this trip East among you has proven beyond doubt that you are not only sound in the faith of salvation by God's grace alone, you are a lovely, highly cultured and courteous people. God bless you and thank you again for your kindness to me.

I have been privileged to hear such deeply gifted Elders as Dodson, Bellows, Wood, Vaughn, Jones, Weaver, Bennett, Slauson, Berry, Gilliam, Turner and Lefferts. Doctrine, experiences and practice all deeply instructive and comforting. Worshipping the one true

and living God, a crucified and highly risen Savior. I am thinking of the offering Mary brought and again the dove (love) is a symbol. I heard one brother so beautifully explain that Mary was very poor and did not have anything to bring but the dove, though she held the child Jesus in her arm who was the perfect offering though she did not know it, and so she offered the dove. It was slaughtered, its feathers plucked! Just so was our Savior bereft of his natural glory and his blood shed. And are we not all poor, poverty stricken, having nothing to offer naturally, but carry in our hearts and bosoms the loving Jesus Mary had in her arms? If not deceived his spirit which dwells in us is the perfect offering; the carnal mind and creature is poverty stricken and cannot make the sacrifice, but the one perfect offering and offerer was made, and so in Him is our righteousness and he sits on the right hand of the Father as our counsel, our mediator and our judge. Standing or sitting he continually makes intercession and there is no other mediator to whom we can go! The symbols are of his love, his mercy and his power; his grace and his pity from the shores of the blue Pacific across mountain and desert, through the great agricultural belt to the shore of the gray and formidable Atlantic, the beautiful wooded New England, the magnificent scenery of the middle-Atlantic states, the rolling hills of the South all bespeak the power and wisdom of a sovereign God; and I am reminded of the poet who wrote, "To him who in the love of nature holds communion in her visible forms she speaks a various language." I see the resplendent glory of autumn color all the points of historic interest as the depth of God's wisdom and blessing.

Of all the beautiful things I have seen, one thing stands out most beau-

tiful of all. In the company of four gracious and lovely Baptists I was privileged to see a very aged sister in Pennsylvania who said she was anxious to go hence and be forever with her God to drink from the fountain of his endless pleasures and love, and asked that Elder John D. Wood offer a prayer to that effect, and such a prayer as he was given to utter! What a beautiful scene that was—this old soldier, ready, anxious to go to cross over the dark waters of the Styx, knowing and feeling of a surety she has the Master Navigator and Pilot at the helm. No danger of shipwreck because he is hers. He has gone before and so will gently lead and guide her across to his eternal home, and there, her battles over, the victory won she can rest. Believe me when I tell you of all I have seen of beauty this afternoon scene was the most beautiful.

Please remember me in your prayers. Come out to California and let me try to return some of this gracious hospitality and love. What a message of good tidings I have to take back to the Baptists there, a beloved group. So now I start my westward journey, feeling God's token of mercy, grace and love has been abundantly showered upon me. I wish I had ability to thank him but can only say with the poet:

"I own I'm guilty, own I'm vile,
But thy salvation's free;
Then in thy all abounding grace,
O Lord, remember me."

In bonds of love, humbly and sincerely,
(Mrs.) LEONA TUTTLE

.... A DREAM

I had a dream on the resurrection that has given me some light. I saw myself in my casket, dressed ready for burial. I thought that my friends were

around me, and I had prepared this and we were expecting some one or something to come and better prepare the body. I realized that we had done all we could do and thought that whoever was coming to help had delayed their coming. About that time I heard a voice which said, "I come not to prepare this mortal body, but to change it into a crystal body." Then I looked down at my body and saw my flesh was as clear as crystal, and inside its crystal-line form were dark streaks like bones running through my body.

When I awoke I wondered what my dream meant. While pondering upon it the scripture came to me, 1 Cor. 13:12. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Another scripture came to me, Ezekiel 37. The Spirit led Ezekiel into the valley of dry bones. He was told to prophesy. The bones came together and had sinews and flesh. He then made breath come into the bodies. The Lord said, Ezekiel, this is the whole house of Israel. They say their hope is lost. Then this scripture came to me, they shall come to me saying, Holy, Holy art thou, Lord God Almighty.

I then turned to my Bible and read Paul's expression to the Philippians 3:20-21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." This gave me great comfort so I decided to have it written. (Told us by our mother, Mrs. Cynthia Perkins Brown.)

P. G. BROWN

(See obituary in this issue.)

130 Bruce St., Memphis 4, Tenn.

DEAR EDITOR: I feel an urge to send to you some of the things I hope I have been brought to believe pertaining to the doctrine of truth as it is in Christ Jesus, our Lord. Predestination—my comfort as taught in the holy Scriptures. "Fear not: for I am with thee." Isa. 43:5. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. There is one God, the Father, Son and Holy Ghost, these three are one. God is a supreme being (sovereign), unchangeable (immutable), omnipotent (all powerful), omnipresent (always present everywhere), omniscient (knowing all things), thus saying, "I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:9-10. Therefore, "Known unto God are all his works from the beginning of the world." Acts 15:18. "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:11. "It is not in man that walketh to direct his steps." Jer. 10:23. See Eph. 1:3-23 that God has a chosen people, chosen in Christ before the foundation of the world, predestinated unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. God calls his children in his own time and way. "To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1. This calling is effectual. "Whom he did foreknow, (he chose in Christ) he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he

justified, them he also glorified." Rom. 8:29-30. This gift is rich and free, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. All the elect (chosen) shall come to Christ and none else. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:37-39. "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 6:44. Christ finished the work given him to do of the Father. "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:37. "It is finished." John 19:30. Nothing is left for the elect to do or finish (whom he came to save). It was all finished (the redemption) when Jesus hung on the cross saying, "It is finished." Thus I am made to believe God knew from the beginning what he would do and what he would allow or incline others to do, that all events he purposed and leads all to the channel for the good he chose. The evil is chosen

to bring about the good he purposed. "The scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Rom. 9:17. ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.") Rom. 9:11. "As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:13-16. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? 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. 9:20-23.

So I of myself can do nothing, but I hope he has shown me a little of the things hard to be understood by the world by making me to see my sinfulness, helplessness and dependence on him for all things both natural and spiritual. I have no righteousness I own, no good in my flesh is found, but the Lord is perfect righteousness and my hope lies in the finished work of him who was obedient to the law, did no wrong. He is our righteousness and

oh if I know myself at all he is all I want and him I love more than all things. I need his help and that continually for I of myself cannot withstand the evils of this world. Yet he my every malady can heal. Brightest and best of the sons of the morning, dawn on our darkness and lend us thine aid. "For there is none other name under heaven given among men, whereby we must be saved." It is all of the Lord and who are we to question it being so. Where as once I abhorred this doctrine, I am now made to believe and love it, and that was not left to me to do, even to believe it. I was brought, I hope, to believe it by the great God of Israel who makes no mistakes. To his chosen is said, "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. "We know that we have passed from death unto life, because we love the brethren." I John 3:14. "We love him because he first loved us." I John 4:19. "Forasmuch as ye know that ye 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, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." I Peter 1:18-21. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." If guilt and sin afford a plea, then surely there's room for such as me. A guilty sinner. Submitted in love and hope.

(Mrs.) LOUISE NEWMAN

EDITORIAL

RUTHERFORD, N. J.

FEBRUARY, 1949

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SIGNS OF THE TIMES

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Rutherford, N. J.

.... WORKS

May I turn aside from my usual way of writing for one time? I have tried to comply with many wishes of our readers in regard to texts that they wanted me to write on. I have received this request and I do not know how to refuse. I have always hesitated in writing on requests. Not many times that I have felt that easiness in writing that I would like. It has seemed more like writing by schedule or mechanically. I am not any good at this.

Yet, as I look back over the writing that I have done, I feel no hesitancy in saying that the times of all profitable writing the Spirit has had to be my leader. As to how much, if any at all, that has been worth anything to anyone, I leave in the hands of God. I do not know that I have a ministerial gift, and if I have I do not know what it is. But I do hear them talk about my doctrinal gift. Perhaps that is my gift. If I have had that gift given me, I am glad. If along the way, I am blessed to speak of his eternal love to poor sinners to the comfort and edification of them, I am glad. In writing,

as in speaking, I enjoy some degree of sweetness in setting him forth as an unchanging, eternal Being, the same, yesterday, today and forever.

Now to come to this subject. The cause of it came about in this way. I seldom have gone into a church conference and came out of it without leaving some kind of admonition with my hearers. I have not begun in the last two or three years to do that, but it has been a common practice since I was ordained to the ministry. When I have been blessed to feel and realize the excellency of the doctrine in its fullest sense, I often have admonished my brethren to continue in this good old way. I have been preaching with seldom a dry cheek in the house, and in the midst of such sweetness, I have exhorted my hearers to a continued walk in this way. I did not know for some time after I began exercising in public that there was any objection to this. When I found it out, that has not caused me to deter from what I had been doing. I have continued to do that until to-day. In conference not long since, I exhorted the members of the church to be careful in their daily walk; to be punctual in their obligations to one another; to respect the action of the church in all her deliberations. I pointed out to them that the church said in her first rules that each member promised to look after each others welfare, to attend all conferences, to walk in such a way as to command respect for the church. After the dismissal I was approached and asked to write on this subject.

I feel to make note of the fact that I have been privileged to examine several old church books. In my library I have the most of the periodicals and minutes of our people for the last hundred years. In all these there is more regard for a right walk and talk than

in these days. I feel sad when I hear our people say that the word of Primitive Baptists is not regarded as highly as in former years; that in the former days we could expect to have credit extended to one of us much more readily than now. I have lamented about such things. It has caused me many anxious moments, and I have had it said that I was softening because I admonished to a careful walk. But it does me good to find many precious articles of long ago where the writers admonished the readers to a careful walk and talk.

The words of those in our day or any day short of apostolicity are not convincing. Our man of counsel is not what this elder and that one thought and preached and wrote, save those that were chosen by the Savior. Any evidence with a ring of finality about it, must come from those. I feel a desire to rest there. I want, God being my helper, to subscribe to the same tenets of faith that they did. If I am given grace, I will die preaching this doctrine that they preached. I am at a great loss to know what our people mean when they say that our walk does not make any difference. I have yet to read that in the Book. I do find brethren, that every letter, and every chapter of those letters almost in their entirety, admonish the addressees to certain things.

Timothy was not an apostle. I have always looked on him as a young preacher that had been called in the time of the apostles. If there is any difference in his call and the call that a man receives now I have not noticed it. I do not remember seeing any account of Paul to the effect that conditions will change in the future to where it will take a different way to cope with the matter. What did he tell Timothy? There was something about preaching the Word. To-day, if a man

is called of God, he is preaching under the command of the apostle. I do not mean to say that a man can take that command given Timothy and use it himself. I do say that that command must be taken by the Holy Ghost and brought into our very being—given to us with the same power that it was given to the preacher in that time. That preaching is the gospel of grace, setting Jesus forth as the Living Word that was made flesh and dwelt among us. It does not have in it conditions for the natural man to perform. It sets Him up as the standard in the kingdom of heaven—the standard of perfection. At the same time it brings forth that we have gone away from the perfect Way and that for us to get back we must be brought back. Now I want to be clearly understood that it is not being brought back and turned loose to do or not to do. I have never found the conditional doctrine of “root pig or die poor” in the Bible. But this man that Paul is writing to, is told what to preach. He is told to be instant in season, out of season; to do some rebuking, reproof, exhorting. Who is he to rebuke? Well, not unregenerates; hardly. Who (not what) is he to reprove? Is it not the same people that he was to preach the word to? Some of the stoutest churches in America at one time had what they call exhorters. They are gone over the horizon into oblivion. Were they apostolic? Well, the eminent Paul told a man to exhort with longsuffering and doctrine. Why? He says the time will come when they will not endure sound doctrine.

An eminent Old Baptist preacher told me that Paul meant to tell Timothy to be instant in season, and out of season to rebuke and reprove. In other words to act one way in the spirit and another in the flesh. That would be equal to Paul writing to the spiritual man and

to the natural man. I do not believe a word of it. The rebuking, the reproof, the exhortation, was to establish them in the doctrine. It was commanded of an Old Baptist preacher. He was to do these things in the church, that the church might be sound in the doctrine. I fall short of this. I am daily having it demonstrated to me that of myself I can do nothing. If I have ever preached the truth in the power and demonstration of the Spirit, it is God, by his Spirit, doing it in me. I have headed this article "Works." I do not know that it is right to write on it. But this I wanted to make clear for the benefit of my own brethren and sisters. Too, while I was making clear to them, I wanted you and you to understand my position. The same divine Power that enables me, if it ever has, to preach, enables me to believe it. Any and all other movement in the kingdom, is from the same source. There is not any action that is independent of the Spirit in the spiritual kingdom. In no way, whether in our day or the apostles day, is the Spirit dependent on us.

Before I was connected with our family paper, I wrote one article similar to this, pointing out that the apostles admonished the brethren. I believed that then. I have not had occasion to change. The editors have advocated that from time to time. The senior editor founded the paper on that kind of a prospectus and lived up to it in his writing. I do love to see my people behaving themselves, even if I do not. I love to see my people walking circumspectly as the apostle admonished the Ephesians to do, even if I do not. I feel to caution and show the folly of conditionalism. I am perfectly persuaded in my mind that it is not true. I feel to caution and show the untruthfulness of any scheme that lays my sins at the door of the Spirit. When the prophet said

the Lord wrought all our works in us, I do not believe he had any reference to our wickedness. To me safety is found here. To me it is a most blessed privilege to believe that all our righteousness is wrought in us by the Holy Ghost. I hope to be blessed while I stay here to extol him for that; to be found at all times, and places, declaring that it is God that works in us to first will and then do. While I stay here I do not want to ever lay on him the blame for my wrong doing; to charge him with being the cause of my sin; to ever be calling wrong, right.

May the Lord enable us to walk humbly in the presence of him and one another.

W. D. G.

"I have compared thee, O my love, to a company of horses in Pharaoh's chariots."

—Solomon's Song 1:9.

Sister S. S. Kerley of Mt. Vernon, Illinois, has requested that we give our views on the forgoing portion of scripture.

The Old Testament scriptures abound with types of many wonderful things which appear in the Gospel Dispensation. We have felt that Moses at Mount Horeb was shown one of the best types of the gospel church to be found anywhere in all of the inspired testimony. It is said that "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Ex. 3:2. Well might he have said, "I will now turn aside, and see this great sight, why the bush is not burnt." If there is anything in the Bible which more clearly, or more truly presents the gospel church amidst the persecutions and afflictions of this world, we do not know where it can be found.

When Abraham, in obedience to the

command of God, went up into the mount to offer Isaac, the promised seed, he was shown a very wonderful type of the offering which God, according to his infinite wisdom and eternal purpose, would make of his only begotten Son for the sins of his people. Abraham beheld behind him a ram caught in a thicket by his horns, and went and took the ram and offered him up for a burnt offering in the stead of his son. (Gen. 22:13) Paul said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Roms. 8:32.

The scene of Joseph's going down into Egypt in the manner that he did, portrays in a remarkable way the sufferings of our Lord when he came into this world to partake of sin and sorrow on behalf of and at the hands of his own brethren, that he might become an High Priest whose feelings could be touched with their infirmities, and by the sacrifice of himself redeem all whom God had chosen in him before the foundation of the world, presenting them without spot, wrinkle or any such thing before the Father in love. These three instances alone suffice to prove the truth of what Paul wrote to his Hebrew brethren when he said the law had a shadow of good things to come.

Turning now to our text, we will note first that it is among Solomon's writings. This book is called "The Song of Songs, which is Solomon's." We think the title was well chosen, for all that was written by those inspired of God to write, nothing can compare to this picture which Solomon portrays of the love which exists between Christ and his bride. Indeed, it presents the most wonderful theme of love that mankind knows anything about. Nothing has ever appeared in either profane or sacred history that could equal it. As we see it, there is no language of any tongue or

people that is capable of describing, in its fulness, the relationship which is experienced by the church of God in the world to-day when she is brought into the sacredness of His holy and divine presence. Holy men of old wrote as they were moved by the Holy Ghost, and men will continue to write until the end of time, for God will never leave himself without witnesses, but the half can never be told of the greatness and wonder of God as he is manifested in the Trinity of his oneness. There are many illustrations used by Solomon in this book, which gives us an infinite variety of ideas as to what Christ thinks of his "fair one" and what she thinks of him, but when all has been said that can be said, at best we have only been given a glimpse of the beauty and grandeur of the love, union, communion and fellowship which binds these two together. Is it any wonder, then, that it has been written, "What therefore God hath joined together, let not man put asunder." In the midst of all our heart-aches and fear, our trials and tribulations in this life, we are made to rejoice many times over the blessed assurance found in Holy Writ to the effect that nothing, not even the most dreaded monster of all, *death*, will ever be able to separate us from the love of God, which is in Christ Jesus our Lord.

We can only present in a brief manner what could and perhaps should be said in connection with the text, and first of all it might be well to indicate what the church thinks of herself, as given to us by Solomon. In the fifth and sixth verses of this chapter her own testimony is as follows: "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me: my mother's

children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." Thus is set forth her blackness and uncomeliness as she sees herself, and her trials and afflictions and own shortcomings are not withheld, or covered up. It is because she sees herself in this manner and feels as she does, that she is made to inquire of him whom her soul loves, where he feeds his flock and where they rest at noon. Her Beloved beholds her in an altogether different light, for he says unto her, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids besides the shepherds' tents." We wish to emphasize the title he bestows upon her, "Oh thou fairest among women." There are three score queens, and four-score concubines, and virgins without number, but "My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bear her." S.S. 6:8-9. It has been said that true love is blind, and how true this appears to be in this particular instance! for in contrast to the way she appears in her own eyes, her Beloved not only calls her the "fairest among women," but he shows his matchless love and grace for her by granting the desire of her heart, in giving her instructions as to where to go, "by the footsteps of the flock, and feed thy kids besides the shepherds' tents." Her way is a definite way, and is different from all other ways. The vulture's eye hath not seen it, and neither hath the lions whelp trodden it, signifying that it is hid from the wisdom and strength of this vain world; and while her way leads through much tribulation, and even death, the wayfaring men, though fools, shall not err therein, and the end of that way shall be joy and peace and life everlasting.

In the chapter following our text, her Beloved represents himself to her as "The rose of Sharon, and the lily of the valleys," and his description of her is that she is "As the lily among thorns, so is my love among the daughters." She responds by saying, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." Many encomiums are used throughout this book in an effort to describe their love and admiration for each other, and it would extend this article beyond the proper length to include them all, so we will have to content ourself with only a few hints at the magnitude of our subject. In the second chapter she compares her Beloved to a "roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away." Just to get some glimpses of Him through the lattice, and to hear his voice, was sufficient to cause the winter to pass, and the rains to be over and gone; to fill her heart with the melody of the singing of the birds, and the flowers to appear. Her very soul was full of ecstasy and bliss over his appearing unto her and speaking whispers of love of his divine favor. Is it any wonder that she should, among many other efforts to describe him, have said, "My beloved is white and ruddy, the chiefest among ten thousand***His mouth is most sweet: yea, he is altogether lovely." S.S. 5:10 and 16. In the sixth chapter and elsewhere appears his description of her, and what she means to him. Among these various descriptions is to be found the one in our text, where he says, "I have compared

thee, O my love, to a company of horses in Pharaoh's chariots." On first thought, one might very properly think strange of such a comparison as this being made of the bride by the Bridegroom, but when all of the facts are presented there is no reason why she should be offended. We have already spoken of the utter inadequacy of language to describe fully the things of God and his kingdom. All of the types and figures to be found in nature, when combined, are imperfect and come far short of depicting completely the height, depth and breadth of the grandeur of Zion and her Royal King. It is quite apparent that this "fair one" was by nature a daughter of Pharaoh, and as such she was an admirer of the beauty of the things of nature. We have frequently said that inspiration almost invariably takes the strongest types in nature to present spiritual things. This instance is no exception, for in presenting the particular phase of beauty which appears here, the likeness was not made to just any horse, or group of horses, but to "a company of horses in Pharaoh's chariots." Pharaoh being king of Egypt, it could not be denied that he had the finest of everything, and particular care was no doubt exercised in selecting, training and grooming the horses that were to draw the chariots of the famous king. This "fair one" being a daughter, by nature, and having ridden in those chariots was thoroughly familiar with the fact that no finer horses could be found anywhere in the world, and they are referred to as "a company of horses in Pharaoh's chariots." The church of God is one body, but composed of many members. In the days of old it is said that "God led the people (plural) about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt." Ex. 13:18.

How typical this was of God's people here in this gospel age! They are united in one bond, and they are all journeying in the same direction toward their heavenly home above. Horses denote strength, for one thing; even our gasoline motive power is appraised in the terms of horse-power. Horses also denote courage and many have stood out prominently in the battles of war, according to past history. They are beasts of burden, and endure innumerable hardships. Those whom the Lord is pleased to call out and separate from the world, and give courage and strength to contend earnestly for the faith which was once delivered unto the saints, are not ashamed of him, or the comparisons he may make of them. They are even thankful that he has accounted them worthy to suffer for his sake, and to bear the ignominy and shame of this present evil world, if only thereby they may win Christ and be found at his right hand before the Majesty on High, when their race is run and their summons comes. We know of no sight more wonderful, or beautiful, than to see the followers of our Lord and Savior Jesus Christ, in this sin-cursed world, struggling against principalities and powers, and terrible odds on every hand, and in humility laboring and striving to dwell together in unity and in the bonds of peace, and the sweetest of all plaudits will be when we shall have been called to quit the walks of men, to hear King Jesus say, Enter thou into the kingdom, prepared for thee from before the foundation of the world.

R. L. D.

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. N. Williamson, Ky., \$3; Miss F. Hodnett, Va., \$1; Middletown and Walkill Church, N. Y., \$25; Mrs. S. S. Kerley, Ill., \$1; Mrs. L. M. Pulliam, N. C., \$1; Mrs. A. C. Holloway, Md., \$6; Eld. H. M. Bennett, Md., \$1; Mrs. B. S. Patterson, N. C., \$1; B. Parrish, Ark., \$3; J. F. Lax, Ill., \$3.

OBITUARIES

By request I attempt to write you of the death of MRS. LUCY MINTER, who was born Oct. 22, 1879 and died March 30, 1948. She was the daughter of Thomas and Victoria Franklin of Henry Co., Va. She was received into the fellowship of the North Fork Primitive Baptist Church about thirty-five years ago, and was baptized by Elder E. L. Blankenship. She was married to Joseph W. Minter in April 1892 and to this union eleven children were born. Her husband and ten children survive. Mrs. Posey Eanes, Mrs. Paul Wyatt, Mrs. Aubrey Wells and Mrs. Norman McGhee of Martinsville; Mrs. Boyd Minter, Mrs. Claude Horsley, Paul and Gold Minter of Draper; Tommy of Axton and Archie of the home. She leaves one brother, Henry Franklin of Fairmont, W. Va.; thirty-seven grandchildren, seventeen great-grandchildren and a host of friends.

I have been intimately acquainted with our deceased sister from her youth and feel I am not sufficient to write of the memory of the good, Christian character and the good traits and right living. She was strictly honest in all the relations of life. As a church member she was faithful, always assembling with her brethren at some church to worship her Lord when it was possible for her to do so. She was industrious and provided well for her family; was kind hearted and given to hospitality; was loved and respected not only by her church, but by all who knew her. As a wife and mother to her dear children her equal would be hard to find. I certainly say a good woman has been removed from our midst, but feel our loss is her eternal gain. We visited her often in her long sickness and she bore her afflictions with as much patience as any one I ever saw and seemed to be perfectly reconciled for God's will to be done.

Her devoted children faithfully and tenderly cared for her, doing all they could for her comfort and pleasure. She was always happy when the Baptists visited her, and always requested them to sing some of the songs of Zion, and often requested them to talk of the goodness and mercy of God and then offer prayer; said she felt the need of prayer. Her suffering was inexpressible and she knew the time had come for her departure. She requested the nurse not to give her a hypodermic until she had talked some. She called her aged husband, children and grandchildren around her and told them how she had longed and prayed for the hour of her departure, and told them not to grieve for her; admonished them how to live and asked for the hymn, "Oh land of rest" to be sung; then she told the nurse she could give her the hypodermic to help ease her suffering. She passed easily away.

Her funeral was conducted at the home by Elders Posey Ingram, David Spangler and J. E. Burgess. She was buried near the home. The floral offerings were beautiful and a host of people gathered to pay their last respects. May the Lord with mercy visit the hearts of the grieved ones and heal the wound with the ointment of love which no other but he can do. Her pastor.
(Elder) J. E. BURGESS

Never with a feeling of greater sorrow have we attempted to write an obituary than that which we experience in reporting the passing of Sister LUELLA STEVENS, a member of the Middleburg Church, who died at her home near Central Bridge, July 21, 1948, after a lingering illness of several months of what was diagnosed as cancer of the brain. All the skill of physicians at the Albany Hospital, the best local treatment possible and the loving care of her husband and family could not avail to check the ravages of the fatal disease. For some months she was totally blind due to her disease, but in all her affliction, so grievous in many ways with its natural darkness, with its suffering and pain, she never complained but with sublime faith resigned her keeping to the care of her God, and we have abundant evidence that the grace of God was made sufficient for her both for time and eternity.

Sister Stevens was born Aug. 20, 1899 in the town of Seward where she spent her early life. She was the daughter of Mr. and Mrs. Alpha Crouse who pre-deceased her several years. Soon after her graduation from the Cobleskill High School she was united in marriage to Earl Stevens and they made their home in Cobleskill for about ten years. About twenty years ago they moved to a farm near Central Bridge where she resided until her death. Four children were born to this union: Floyd of Buffalo, N. Y., Mrs. William Schermerhorn, Canajoharie, N. Y., Frances and Wanda of Central Bridge. They with Mr. Stevens survive and are the recipients of deep sympathy in their irreparable loss.

Sister Stevens was baptized into the fellowship of the Middleburg Church by Elder George Ruston and remained one of its most faithful and efficient members. She was truly a jewel of priceless worth in the house of God. Her church came first in her life and until the time of her last illness she never missed more than two meetings in all the more than twenty years that she was affiliated with the church of her membership. Her home was noted for its hospitality and for the cheer that emanated from it. No wife and mother has ever been more faithful than she; no member of a church embodying in her daily walk more fully the walk of a Christian, and no one loving more deeply the precious truth as it is in Jesus. She

was a beautiful character naturally and spiritually, and was especially gifted in writing church letters. She gave of her time and substance to the church with unstinted generosity, and the influence of her life will live in the memory of those who were associated with her.

The funeral services were held at the Mereness Funeral Home in Cobleskill, the writer endeavoring to comfort the sorrowing members of the family and their friends by using as the subject of his discourse Rev. 2:17. Interment in Cobleskill Cemetery.

(Elder) ARNOLD H. BELLOWS

Sister OLIVIA NORRIS HELLINGS (nee TYNDALL) was born January 12, 1864, and departed this life September 5, 1948 in her 85th year. She was born, lived most of her life, and died in the same house on the Scotch Road in Ewing Township, N. J. She was the youngest child of the late Deacon William C. and Lydia (West) Tyndall. United in marriage to Augustus M. Hellings, August 20, 1883, and to this union five children were born; two sons, Edwin T. and Charles E.; three daughters, Lydia W., H. Lurena and Mary L. who survive her. Her husband preceded her into eternal rest Dec. 14, 1943.

Sister Hellings united with the Old School Baptist Church at Hopewell, N. J. (where her father was a member for forty-seven years), and was baptized by Elder William J. Purington, the fourth Saturday in May 1887, making her a member sixty-one years . . . a most faithful and steadfast member to the end, even though the last years of her life was hindered by paralysis. She was well grounded in the faith of God's word, her father having a gift to expound the scripture. His exhortations and prayers were well seasoned with grace, and from her early childhood he always had fireside worship and prayer, and so impressive and beautiful was it, she often said they all felt to be in the presence of the God whom he loved and served.

Sister Hellings had all the constant and diligent care that loving hands could bestow upon her by Charles, Lurena and Sister Mary, who lived home with her.

In carrying out her wishes, the writer took his text from the motto on the Tyndall's Coat of Arms: "I will trust, and not be afraid." Isaiah 12:2.

Her last prayer made before her speech was impaired by paralysis was, "May I fall asleep in Jesus as a bird flies to its shelter at even-tide, content to rest at last, trusting in the word, and not be afraid to go through the valley of the shadow of death to await Him whom to know is life eternal." This prayer seemed to have been fulfilled, for after she was fatally stricken, about

five P. M., she entered into her eternal rest as peacefully as a little child, or bird going to sleep. The only outward appearance that her spirit had left its earthen vessel was the quiet beauty of her countenance.

Sister Hellings bore her afflictions with great fortitude, and we feel our loss is her eternal gain. She will be greatly missed in her home, and in the Hopewell Old School Baptist Church where she lived a true and faithful life. We should not mourn for her as though she had no hope. May the God of hope be of comfort to all who mourn, and may his blessings rest upon them, and by his strength made to feel a precious submission and reconciliation to his righteous will.

Her funeral services were held from the Blackwell Memorial Home, Pennington, N. J. Interment in the Ewing Church Cemetery near her lifetime home.

(Elder) CHARLES W. VAUGHN

MRS. CYNTHIA PERKINS BROWN, wife of L. A. Brown, Madisonville, Ky., departed this life June 6, 1948. She was 74 years old and is survived by her husband, son and daughter-in-law with whom she made her home for a number of years. She united with the Primitive Baptist Church at Old Stony Point in Hopkins Co., Ky., and was clerk of that church for several years until the church-house was destroyed. There were four members at the time of her death. She had never moved her membership and often said she had a home with them as long as they lived. She had a beautiful experience and loved to tell it, believing in salvation by grace and the finished work of Christ. She wrote many articles for our family paper. She worshipped with us at Old Lick Creek Church, was a good singer and attended regularly.

She firmly believed that what was, was best for His people and bore her great suffering and sickness without a murmur, but rather with a smile. She spent about ten weeks in bed at home before going to the hospital where she spent nine weeks and three days. She realized when she went to the hospital that the sun was going down for her and planned everything as though she were going on a long journey. She had a smile and a handshake for everybody and talked most of the time on the scripture. Her favorite scripture was the 23rd Psalm. She would say, "I know He is leading, He is mine." She was fortunate to have a Primitive Baptist nurse. They would sing the wonderful grace songs and the other nurses would crowd around the door with wonder.

She asked that No. 44, "It is Finished," be sung at her grave and went to sleep saying, "He is my Shepherd, He is my Shepherd." Her plans were all carried out. The Pastor of the church, Elder R. L. Biggs, preached her funeral, the scripture text

being the 23rd Psalm, the songs were sung as she requested and she seemed to be only sleeping with a smile in a bed of flowers. She was laid to rest in Lick Creek Church-yard. Precious memories, how they linger.

Written by (Mrs.) MONA MCGREGOR

ALEXANDER B. RHODES was born in Georgia Sept. 25, 1856, and died Sept. 6, 1948, making his stay on earth 92 years lacking 19 days. His father moved from Georgia when he was quite small and settled in Columbia Co., Ark. Several years later he moved to Nevada Co., Ark. where father grew to manhood. He was united in marriage to Willie Dorothy Serepta Brown Aug. 19, 1877 and to this union were born twelve children. Six of them predeceased him leaving one daughter and five sons surviving. Mother passed away in the year 1940 and after her death father and a single son lived together until his death. Brother Ed did his duty faithfully in taking care of father in his declining days. The Lord blessed father with unusually good health and a strong constitution until after Jan. 1, 1948 when he became ill and gradually became weaker until his death.

Father and mother both united with the Primitive Baptist Church at Smyrna, Nevada Co. in 1902 and were faithful to attend. In my younger years I often wondered why they would get in their buggy and drive twelve miles to church every Saturday on meeting time. No matter how grassy the crops were they went to meeting. If not deceived I now understand why. Father was a firm believer in the doctrine of the Old Baptists, believing in the absolute sovereignty of God over all things, that he ruled in the armies of heaven and among the inhabitants of the earth, and that none could stay his hand or say unto him, What doest thou? He believed in one salvation both in time and eternity, and that salvation was wrought out by Jesus Christ on the cross, when he bowed his head and said, "It is finished," and gave up the ghost. While he was firm in his belief he was tolerant toward others that differed with him.

On Sunday, the day before he died, he quoted Jesus' words when Jesus was telling the disciples about the way and one of them said, "Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me?" "I am the way, the truth, and the life." Father quoted, "I am the way, the truth, and the Life," and said, "That is the gospel, that is true when Jesus is preached the way, the truth, and the life no matter how lengthy

the discourse or how short, and if he is not set forth as the way, the truth, and the life it is a false way. No other name is given under heaven or among men whereby we must be saved. It is only through our Lord and Saviour Jesus Christ."

Father left a host of relatives and friends to mourn his death. He is gone but not forgotten. His children will miss him when they visit the old home, miss his greeting as he was always glad when we visited him. I would not call him back if I could for I feel sure his soul is at rest with God.

Funeral services were conducted by Elders J. T. Everitt and E. J. Lambert who spoke words of comfort to a large company of relatives and friends. His body was interred in the old Friendship Cemetery in Nevada Co., there to await the resurrection morn. Written by a son.

McCaskill, Ark.

J. D. RHODES

CHANGE OF ADDRESS

Elder J. C. Sikes has moved to Route 2, Campbell, Texas and would like his mail sent to this address.

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. R.L.D.

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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.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 117

RUTHERFORD, N. J., MARCH, 1949

No. 3

A VISION OF THE GOODNESS OF GOD

Oh, heavenly king! Oh, gracious king!
May we your praises shout and sing;
Oh, may we trust you night and day,
And when we from your fold do roam
Oh, turn our wayward steps back home.

And let us feel that thou doest well,
And in your loving care still dwell;
It's not asking the world for gain
To proudly glory in your name,
Because if we are left alone
We would go so far from home.

But in your own good time we know
You willingly will make us go;
For all the powers that were ordained,
Is for your glory and our gain;
It may not suit us we may so know
But where else can your children go?

For all the world to them could give
Would be to work and thou shalt live;
But could we work and could we pay
Our sins and wrongs would this outweigh;
So all our help must come from thee,
So Jesus pardon us we plea.

When you arose from your grave,
It was your church you died to save;
A glorious grave it surely was,
And sinners were the wonderful cause;
The ransomed debt, he paid it all
Because in Adam all did fall.

And all in Christ shall surely reign
When Jesus comes to earth again.
Oh, saints can you not look and see
This beautiful vision that's with me?
A lowly Lamb that is so great
That heavy burdens have no weight.

For all was laid upon his life,
He purchased the bride, his elect wife;
He paid the debt, he called her name
And unto him she gladly came;
So with the chastening rod we're made
To see the goodness of our God.

Toney, Ala.

REANER REESE

CORRESPONDENCE

THE LEAST IN THE KINGDOM OF HEAVEN

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11:11.

As many brethren have honestly differed as to the meaning of the above scripture, we should be careful and prayerful in our interpretation of it, bringing to our support the testimony of the word of God as to its true meaning. Some have erroneously asserted that Jesus was least in the kingdom of heaven. Upon first thought one might think so because our Savior in his earthly ministry made himself of no reputation, was despised and rejected of men, falsely condemned to die the death of a felon and was forsaken by God while he hung as a sin bearer upon the cruel cross. But who is the least in the kingdom of heaven if Jesus was not? The answer is given unequivocally by Christ himself in Matt. 5:17-19. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Jesus did not break

a single commandment nor did he teach men so, therefore he cannot be referred to as the least in the kingdom of heaven. The reader may well inquire; how can the least in the kingdom of heaven be greater than John the Baptist?

The proper answer to this question admits of no confusion. Every child of God was born in sin and under the righteous curse of a transgressed law, having the very nature of sin dwelling in the flesh and doing the things of nature, breaking the commandments and loving the wages of unrighteousness until born of God through the quickening power of the Holy Spirit, and made to see himself a justly condemned sinner by nature without hope and without God in the world. When peace is spoken to the sin-tossed soul and he discerns in his own experience the work of the person, blood and righteousness of Jesus in atoning for sin and in reconciling him unto God, he feels to be least in the kingdom of heaven, that he has done all the sinning and Christ has done all the saving, and that if he were not saved, but sent indeed into the lowest hell, it would be but justice on the part of God.

Then well may one wonder, how can such a believer be greater than John the Baptist for John was the greatest of the prophets. Moses wrote of Christ and prophesied of him, but Moses never saw Jesus in the flesh and never during all his life entered into the kingdom of heaven. Why? Because the church of God in the kingdom of heaven was not set up until Pentecost, fifty days after the crucifixion of Christ. Jesus said that upon the rock of revelation (the revelation of Christ to man by the work of the Father through the Holy Spirit) he would build his church against which the gates of hell should not prevail. While Jesus served under

the law, the church as a manifest body of believers was not set up. Jesus taught his disciples to pray for the coming of the kingdom. If it had come in its fulness while Jesus was on earth, he would not have taught his disciples so to pray. John the Baptist died under the law, though he was a saved character, but he never during his lifetime entered into the kingdom of heaven, for his tragic death occurred before Jesus died, before the church was set up on the day of Pentecost in that upper room (signifying the gospel) at Jerusalem. While on earth Elijah never entered into the kingdom of heaven nor saw Jesus in the flesh, nor did any of the prophets of the Old Testament dispensation. But to John was given a greater privilege than those Old Testament saints enjoyed, that is, of baptizing Jesus and beholding him in the flesh and seeing the dove descend and abide upon the head of Christ. He was greater in this sense than they, but still he never entered into the kingdom of heaven, for the kingdom did not come in its fulness while he lived.

The church of God may be compared to a house with two stories, the lower one representing the legal dispensation, the upper one the gospel era, all the same house, but those on the lower floor positionally beneath those in the upper story. The church of God is under law before it can be under grace. The law is our schoolmaster unto Christ, but after the faith of God has come we are no longer under a schoolmaster, but were shut up under the law until that faith came which was revealed, and which is accounted unto us for righteousness. So John, under the law, was positionally below all those that came into a knowledge of Christ during the present gospel dispensation. That does not mean nor imply that he was not a saved character. Those of

the grace dispensation are positionally higher in the house of God, dispensationally speaking, than those who lived under the law dispensation. So in that sense the least in the kingdom of heaven to-day, the one who feels himself the least of all, is positionally greater than John the Baptist, for he enjoys gospel privileges that were denied to John. While John the Baptist lived, the high priest entered the holy place of the temple and partook with the other priests of the shew bread on the golden table, also of the wine in the two golden goblets, denoting in type communion privileges of the gospel dispensation, but being typical only. Around the table was a crown of gold signifying kingship, for a crown means a king and a king means a kingdom with subjects. But under the law kingship and priesthood were two separate functions, for no king could serve as high priest too, but under grace Jesus is both king and priest. While John the Baptist lived, the kingship and the priesthood were two separate offices, and these things stood as types and shadows of the better things that came when Jesus fulfilled the law, and the kingdom of heaven came manifestly at Pentecost. Around the golden altar in the holy place, and also around the mercy seat over the ark in the holy of holies was a crown of gold, pointing to the kingship of Jesus in the kingdom of heaven into which John the Baptist was not permitted to enter. The blood of the lambs and bulls was to be offered ceremonially to denote atonement until Jesus came and by one offering perfected forever them that are sanctified. John the Baptist lived while these types were employed to prefigure better things to come. The church to-day is in the gospel dispensation and so is positionally above the law age in which John the Baptist lived and died. Those

in the time of John the Baptist had the shadows, but the people of God to-day have the substance, enter into the kingdom of heaven, partake of communion with Christ, approach unto his throne by prayer, and he over the mercy seat of heaven answers all true prayer, and presenting them faultless before God, keeps them by his power through faith unto salvation. Let us not be unmindful of the blessed privileges afforded us in this gospel day, and with reverence and Godly fear worship him who hath conferred such high honors upon us, and will crown us with a blessed immortality.

(Elder) ARNOLD H. BELLOWES

Route 1, Hammond, W. Va.

DEAR READERS OF THE SIGNS OF THE TIMES: I will write once more as I am getting old and feeble and it may be the last time I will have to write. But oh what shall I write. Here is a scripture in Rev. 20:11-12. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." In the first place I want to say that Jesus sits on the throne to make intercession for his people, and to him every knee shall bow and heaven and earth shall pass away, but not one of his words shall pass away until all are fulfilled, so here we are informed that the earth and the heaven flee away, and there was found no place for them. "I (John) saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The beginning of the 12th verse reads "And I saw the dead, small and great, stand before God; and the books were opened." Yes the books were opened, not sealed. Then there was another book, a single book alone which is the book of life. The dead were judged out

of those things which were written in the books according to their works. The books contained the law of Moses, and their writers, Judges, Samuel and the others who wrote them, yes the law heaven and earth, while the other book is called the book of life. Yes, the Lamb's book of life, and they are among the living because they are born in Zion and have eternal life, and as Christ is alive for-ever-more so they are living for the second death hath no power over them, they being the children of the first resurrection, and they have been judged according to Christ's obedience, not according to their own works, but according to his righteousness, his mercy and his grace. Then their names are already written in the book of life and they are justified from the law by his grace from all things and are now justified and sanctified by Christ and freed from the law. It has vanished for Christ hath fulfilled it for them. Oh that I knew my name was written there in the Lamb's book of life, but there is a time for all things: a time for the books to be opened and a time also for the book of life to be opened and a time for it to be sealed and no man can open. John saw these things while they were opened to him so he saw the new heaven and the new earth as they were coming down from God's throne out of heaven. Those in the law heaven came out of it and the Gentile church came from God and his throne all chosen in Christ alike, and these being the elect lady are brought into one fold and one shepherd and they compose the Lamb's wife, his bride, the elect, the new Jerusalem which is from above and the mother of us all called the holy city; born anew by the Holy Ghost not of earthly seed but born of God prepared to meet her husband. Yes, adorned already the only one of her mother, the new Jerusalem which is from above,

the king's daughter he prepared her, he adorned her for his bride so she is not one of the seven who wants their own bread and to wear their own apparel. They do not own him nor will he own them, he will only have his own, his portion with the strong and Jacob is his portion, the lot of his inheritance so she is his bride and he is her husband. She is made ready and is prepared and adorned for him. Yes by him, by his work, by his obedience for in the new heaven and earth dwelleth righteousness, and he was the only one that was righteous even the Lord Jesus Christ.

Let us examine the 11th verse. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." Let us first notice this great white throne. God's throne is in the heaven of heavens where he sitteth and he is King of kings and Lord of lords. Let us notice the law made nothing perfect, but the bringing in of a better hope did, so the Lord is our hope. We see him sitting on the right hand of his Father in and on his throne. When he arose from the grave he ascended on high, yes sat until his Father shall put all things under his feet. All things must be fulfilled and the heaven and earth must flee away from the brightness of his coming. His face outshines the daylight here and we know that the sun is too glorious for our natural eye to behold. Let us consider him who sat on the great white throne, Jesus, who was made after the order of Melchisedec after an endless life for he said, I am the resurrection and the life, and as I live ye shall live also for I am alive for-ever-more so the first heaven and earth must flee away to give place for me at my coming to set on my throne. I must sit down. I prepare a place for

those that love me as I said, I go away and I will come again to gather up my jewels that I sowed in the field, the children of the kingdom. Yes, I prepared a place, a kingdom for them and it is on my right hand while the devil's kingdom is on my left hand. It was prepared for him and his angels, and there is a great gulf so fixed there can be no crossing from one place to the other, so where the tree falleth so shall it be. If the tree be evil it will fall on the left side for the tree that is evil will remain evil and its fruits will be evil. They have Moses and the prophets to hear and if they hear them not neither will they hear though one rose from the dead, and they regarded the law not their heaven. They said we have Moses for we are his disciples so they heard them not. Let us notice those here in Revelations, "And I saw the dead, small and great, stand before God; and the books were opened." These books that were opened contained the law that was written in them for the children of Israel after the flesh for their instruction, and these folks were dead both small and great, and they were judged out of those things which were written in the books according to their works so you see they got justice; but they were dead like the rich man was when in hell he lift up his eyes being in torment for under the law judgment it condemns every dead man that is under its power. I want you to all notice me closely and then notice these scriptures. "And another book (yes, another book) was opened." When God opens none can shut. Let us notice the name of the book, "the book of life." Not for the dead, oh no, but it is for the living who have life, yes eternal life for this book is called the Lamb's book of life and he liveth for-ever-more. He dieth no more, he destroyed the works of the devil and arose a living creature, a liv-

ing fleshly man who saw no corruption for he was the Word of God in the beginning of God's creation and he was God, then he was made flesh. Here is where our change takes place at the resurrection at the time that was appointed, then our vile bodies shall be like his glorious body of flesh yet without sin like his body was. His body was made flesh without sin, without corruption, harmless and undefiled, and we hope to be found in the book of life, our names written there which the Lord gave, for he said, a new name will I give thee. Yes Abram's name was no more called Abram but Abraham. Jacob's name was changed to Israel. John's name is John. Jesus' name is called Jesus for he shall save his people from their sins. Yes, his name shall be called Immanuel, being interpreted, God with us, as he was manifested in the flesh. Yes, being both verily man and verily God. Look at their new names. All things become new. A new covenant, not the law covenant, not the law heaven for no righteousness was found there, none righteous, no not one; but in the new heaven and new earth dwelleth righteousness because Jesus Christ is in you the hope of glory and his righteousness has been imputed to us; his sinless body was a new body to all mankind in whom was no guile and his bride shall be like Nathaniel. In her there is no guile, she is an Israelite indeed, made so by Him who is her husband; washed and made white like him who sat on the great white throne; washed her in his own blood white as snow and as white as wool though she was like crimson, found in her blood, yes all polluted in the day of her espousal so he washed her and beautified her and clothed her in white. See her now as she is the only one of her mother whose mother is called the New Jerusalem which is above, coming down

as John saw her as the holy city, a city not forsaken because from henceforth shall be called the Lord is there, and thine fruit is found in one as you have sought it by works of the law and did not obtain it, but now you seek one and I have given you eyes to see you have found thine fruit in me because I work both to will and to do in you and you have found rest even to your souls for it is not of works but of grace. On my part you labored in vain for in me thine fruit is found. See the prodigal son. He wasted his law living but he learned of me and returned home because he was one of the ransomed of God and there he found everything needful in his father's house, not in his way of living. No he must find it in Jesus Christ the only way to God.

(Elder) JAMES W. LINN

Arkansas City, Ark.

ELDER DODSON, DEAR BROTHER: After reading your experience and travels in the *Signs of the Times* with fear and trembling this poor wanderer is caused to write and merely state some of the travels, trials and tribulations of my wandering life.

I was born and raised by wonderful parents and we were one of the happiest families imaginable, being ten children, eight living to man and womanhood, four boys and four girls, two died in babyhood. I being the third child. Our home and surroundings were near Warren, Bradley Co., Arkansas on a hillside farm. Not having opportunity for an education, only three months summer school each year, then too, father being a poor farmer with very limited means could not spare us boys from the farm chores all of that time. We would have finished laying the crops by and then before school closed in summer would have to quit again and start picking cotton. No reflection here on my

parents because they were wonderful, but our opportunities for the wisdom of this world was of a limited nature. We were taught that we must be good or the bad man would get us sure, and I was afraid of the devil as could be. In reality I wanted to be good and grow up to be the type of man my father was. In my estimation he was one of the finest characters I ever knew, not merely because he was my father in the flesh but from a standard of being honest, moral and upright in all his dealings with his fellowman. He tried to live the golden rule and his advice and counsel was sought by people far and near, in fact people everywhere had the utmost respect for him and his opinions. He was considered a leader in our community. So this son of his really wanted to be as his father, wanted the honor and praise of people, and up until this period of my life was just as good as I could be. I went every Sunday to Methodist Sunday School as our home was in a Methodist community. Singing and every place where goodness existed I was there yet had never united with any church, thinking all the time that that was for grown people even though I had been approached many times, especially during our big protracted meetings yet just had not united at this time.

I was about sixteen years of age when my troubles first began. As stated above I had been just as good as good could be. One day on the 23rd of May 1901 to be exact from a clear sky I was shown the power and wisdom of an omnipotent God and his love and mercy which brought me down to know the helplessness of mortal man, his inability and dependable weakness! Here a little history of the cause relative to this incident in my family life I will omit as it plays no part in this narrative, but I was made to know that the greatness

of God and his omnipotence was ever present and all the goodness of my entire life was as filthy rags. Of course I had read the letter of the law (the Bible) but the letter killeth and the intercession of Christ maketh alive so I was pronounced dead in trespasses and sin. Up until this period of time in life I had never heard a Primitive Baptist preach and knew less than nothing about the church. My family being poor and needing all the help we could get I obtained a job scaling logs for one of the big sawmills at Warren, helping to keep the wolf from our family door. I loved my father, mother, brothers and sisters with all the love a natural boy could have for his family or earthly ties! On a Saturday evening about ten miles from our home, as I was coming from my work, I passed by where Elder J. H. Blythe had gathered with a few very peculiar looking people to me for service. Curiosity caused me to stop. They were singing, "Keep silence, all created things, And wait your Maker's nod; My soul stands trembling while she sings The honors of her God." I thought this was the prettiest song I had ever heard. I went inside the old run down building and took a back seat. Then they sang, "Children of the heavenly king." No instrument to make music. This, to me, was beautiful singing. Elder Blythe did not let on that he saw me, but he took my life from the cradle up to where I was as a text and preached me until I was so humiliated I hardly knew what to do, telling this peculiar people every mean thing I had ever done from my youth up to that time. If ever a mortal man wanted the rocks and the mountains to open up and swallow or fall on him I did. The next day (Sunday) was to be communion day so they announced, but when I got on my horse and started for home a determination on my part was

never to again let my foot darken the doors of such a set of people, in fact I was mad to think I should have been treated so, and especially by Elder Blythe who did not know any better than to take my good life and blacken it before all those people. Oh I was so miserable. If Jonah passed any more misery in the belly of a great fish than I did that Saturday night I do not know how it could have been.

The following Sunday, not really knowing what I was doing and having not yet learned the inability of mortal man, I was on my way down to be again with this old foggy cast off set (to my way of thinking) knowing full well to see these old people wash feet would be funny. Elder Blythe again did the preaching and used for his text "O wretched man that I am," but instead of applying it to himself he again took my beautiful, good life and exposed me again to all those people and there was a big crowd too that day. When it was time for the funny part, that was when these dear humble saints of the Most High God began to wash each others feet, bowing down in humble submission and devotion to each other, showing their works by their faith, if ever my life had any goodness or one drop of pride in it it went out from me never to return, and of all sacred, humble services this was the most sacred, and oh how little I did know of God's marvelous love seeing it manifest in the flesh. This time for a surety I left that old Primitive Baptist meeting never more to return. God works in mysterious ways his wonders to perform. This was in May 1902. My wanderings kept growing worse and worse. I even quit going amongst the Methodist people of our own community but would go every opportunity to old Hardshell meeting anywhere near, even made it a point to slip off down to Louisiana to an As-

sociation that fall. Somehow I did not want any one to know I was mingling with this old peculiar set of people but I did enjoy their singing and services. I never hinted I wanted a home with them but they were the most considerate and displayed more love one for the other than any group I had ever been around.

All the time I was going through one continuous warfare. I wanted so much to be good and honored by my many associates and knowing all the time this doctrine of salvation by grace, election and predestination was a very unpopular doctrine. I was convinced by the reading of the inspired testimony of God's word, combined with revelation, was proving beyond doubt this doctrine and principal was the truth upheld by a few. "Many are called but few are chosen." Being the condemned sinner I was under the law that found me in a lost and ruined condition in a vast wilderness and no where to turn or go. About this time, I do not remember the date, I experienced a peculiar episode in my life. This experience came to me at night and from that date I cannot tell whether I was asleep or awake, seemingly I was awake. If a dream it has been indelibly stamped in my mind. This is what I saw. It seemed to be the largest crowd of people I was ever in and such a service, I had never witnessed. It was orderly and no one said a word except the speaker. The speaker was dressed in pure white. I never heard such a wonderful message telling of all the mean things ever committed. All the condemned of every crime under the sun were there and finally I was asked what to do with such characters? Of course having been good all my life, never even breaking the least commandment, my condemnation and justice for such characters was to put them to death,

such should not be allowed on earth. Immediately the finger of scorn was pointed directly at me and said, "Thou art the man." Immediately the vast multitude vanished from my sight, I was left helpless and speechless. Ten thousand talents in debt and not one farthing to pay, even stripped of my coat of many colors. Here was I stripped of every ism on earth and left in that condition I do not know how many days or months, but seemingly to me it was ages. Death my only doom and hell my abode.

"Israel loved Joseph more than all his children, because he was the son (natural) of his old age: and he made him a coat of many colors." This coat to me represents all the works of man and the spots of boasting different angels of goodness. This great multitude of my vision represents Joseph's brethren. They stripped him of his coat just as I was stripped of all my goodness; they took him (Joseph) and cast him into a pit just as the finger of scorn was pointed at me; they dipped the coat in blood representing the blotting out of all the works of man to an entirety. Naturally the sufferer begins searching for comfort and the same thing happened to me reading the scripture in 2 Timothy 3:15-17, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." At this time I was cast down into the valley of dry bones. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused

me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry." Ezk. 37:1-2. How long was I left in this condition? It seemed to me ages, no food to feast upon, no water to quench a thirsting soul. Starving, yes starving for one little crumb that might fall from my Master's bountiful table, just one little bit of comfort. Pray I could not, neither could I sing praises unto his wondrous name yet I continued to go among these old foggy truth contenders, and my only alternative was to beg and plead for mercy, not for justice but unmerited mercy before a just and righteous God. Oh for a thousand tongues so I might sing songs of praise unto his greatness. "And it shall be said in that day, Lo, this is our God," and he shall save his people Israel, "And, lo, I am with you alway even unto the end of the world." From my famished soul, the very depth of my being I cried out I would arise and go home to my friends, go to the household of faith and ask for my old back seat where Elder Blythe had preached my condemnation. So after many sore trials and tribulations of a poor helpless wanderer's condition I asked for a home among those old truth contenders and was received for baptism by Elder Blythe into the fellowship of the church in March 1907. Have been going in and out since wishing some day to be able to render proper praise, honor and glory to His Majesty as I ought. This, I might say, is why I am branded a Primitive Baptist. I say it is because I cannot help it. I am, if my poor, stony heart deceives me not, just as sure the doctrine, belief and principal held so sacred by these old Predestinarians is the true church or bride of the Most High, and are merely fulfilling time until all the purposes, plans and designs of God have been accomplished. "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?" He is the same God who called or spoke to Abraham, the God of Israel, the same God who delivered the Israelites from under the cruel Egyptian bondage, the same who caused Paul to fall on his face and proclaim and preach his doctrine. He is the everlasting to everlasting, the first and last of life and time. He carefully watches over and cares for all his complete bride and there will not be one broken cord. So I am a Predestinarian because it was ordained that I should be. I was as powerless to be anything else as I was to be born into this natural life without saying so. I was born the natural way by parents without consulting me whether I wanted to be born or not, any-way after due course I was brought into this life so small and helpless that without the aid of some one stronger or a guiding power or instinctive nature I would have perished as all other elements. Therefore, it was ordained that I, Ben Parrish, by natural law should inherit this low ground of sin and sorrow by birth, and by the same ordination I will surely die for unto all there is a time to be born and a time to die, and of an assured fact could not have been born before my appointed time, and of a surety will not lay down this natural or carnal body until the time appointed.

The same applies to the spiritual body or ones chosen in Christ before the foundation of the world. It was not by the will of the flesh but they were chosen, called and elected of the Most High and Holy God to do just according to his dictates that his purposes would stand. Even Abraham was called for a purpose, Joseph was sold into slavery for a purpose, even to bring the elect

of God's chosen. Moses, even though he tried to rebel and not do according to God's purpose and plan, was just as helpless as I was in trying to be good. So on down throughout all time all of God's little ones will be called from the least to the greatest, and each one called will be called by a new name and every one will hear and heed that call. We need only to understand this precious doctrine and when it has been manifest to us by the omnipotent God of love we too will most assuredly love it, and we are made to know that the powers of earth or hell can do no more than what our Father please. There's not a sparrow or a worm but is found in his decree; He sits on no precarious throne nor borrows leave to be. In short every-thing in relation to his purpose here and hereafter is so firmly established in the decree of God that no power can prevail against them. I must close these thoughts. It seems I cannot find a stopping place especially when we view God's chosen or predestinated people unto salvation. My greatest worry is concerning my own soul's salvation, not that I am worrying about the purpose or place. And may the God of all grace give us light, wisdom and understanding of his light from above, that in his light we may see light is our prayer in Jesus name to whom be glory, power and dominion now and forever. Amen. If a child, willed before time, elected and called after and in the plan. Yours very unworthily.

BEN PARRISH

Route 2, Box 36, Hickman, Ky.

DEAR BROTHER DODSON: I am sending you a check for \$2 for the *Signs of the Times*. I like the good articles in it. It is all the preaching I get to hear through the winter months as I cannot stand the cold weather any more being eighty-one years old. I have been read-

ing the *Signs* for forty years and do not think I could get along without it as it sets forth the doctrine I believe.

I would like to tell you of my travels here if God will guide my mind, if not I cannot as I am a "can't help it." I tried it for seven years until God showed me what I was trying to do. Dear child I do not know whether you believe in that still small voice. I do and I can hear it yet although it has been fifty-seven years ago. I united with a church that was helping the all powerful God to save sinners. We had a big meeting going on in full blast and I was in the middle of it and was enjoying it I thought. I had company go home with me to dinner and we talked of what a meeting we were having. That night as we went back to the house a star moved from the South and right over the house it burst like a sky rocket. That little voice said; "with your works you tried to save one sinner and could not, now you are trying to save others." Dear child, I have not tried since for it seems I hear that voice all the time, and the night I heard that voice I took no part in the meeting and I think I never will for I believe when God takes things from one they are gone forever. I know God works all things after his own will both in heaven and earth and none can stay his hand.

Sometimes I meditate on his promises and seem to see his glory shining all around me. How comforting it is and I would give the world if I could tell it to God's little ones. Tell them the good things he has for them as I see it but I cannot give expression to it. My poor soul is so full of his love it seems he is standing close to me and I have looked around to see if I could see him. Forgive me for writing so much.

(Mrs.) W. G. ANDERSON

233 East 17th St., New York 3, N. Y.

DEAR ELDER DODSON: I want to thank you so much for the privilege of reading the letters you sent me to read. I enjoyed them and cannot express in words how I enjoyed your reply to the letters. It was food for me, really like a sermon. This sentence you wrote, "The Lord's help is never too late, but he is forever at hand and his power is un-failing" was such a prop to me and has been such a help. I was glad to read what you wrote in connection with the 46th Psalm as this Psalm is and has been a great comfort to me many times. I shall never forget one year when mother was very ill. You can imagine what a state of mind I got myself into. I questioned why! why! The words were spoken to me, "Be still and know that I am God." I thought the voice was near me or rather coming from some one near me, but looking around I saw no one. At this same time I visited some dear brethren before visiting hours at the hospital. I picked up their Bible and when I opened it it was the 46th Psalm and the first verse that caught my eye was that verse, "Be still and know that I am God." Truly "God is our refuge and strength, a very present help in trouble." We know also that "To every thing there is a season, and a time to every purpose under the heaven."

I have received much comfort recently in reading. These next stanzas have been precious to me beyond expression in words:

"My God, my keeper, thou dost never slumber,
But looking on me from thy throne above,
Dost hear my sighings, all my heart throbs number,
And watch me ever with thine eye of love.

'Tis sweet to trust thee! for when care comes
pressing,
A thousand precious promises declare,
How much thou hast of comfort and of blessing,
For those who humbly cast on thee their care.

I question oft thy love with doubt's denial,
And often to vain refuges I flee;
But in the hour of suffering and of trial,
Where can I go, O God, but unto thee?"

"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 feel I know I love the Lord, whether it is the right kind of love or not I cannot say. I know I love him with all my heart and soul and feel to say with the poet:

"Do not I love thee, O my Lord?
Behold my heart and see;
And turn each cursed idol out
That dares to rival thee."

But O, Brother Dodson, when I read in the verse which says "to them who are the called according to his purpose" I can but question whether I am in that group or not. This gives me much concern. It says, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." This has come to me over and over again in recent days. Some one gave me a poem entitled, "Thy will, not mine." This has been a prop to me many times. One stanza reads:

"When things on which my heart is set,
Thy sovereign will denies,
If I am tempted to forget
That thou art just and wise,
Let this my joy and comfort be
That so it seemeth good to thee."

Both of your sermons Sunday stirred my mind I am glad to say and I have been feeding on the crumbs I received ever since. Once more I can say with the poet:

"A crumb of mercy, Lord, I crave,
Unworthy to be fed
With dainties such as angels have,
Or with the children's bread."

I cannot find words to express what I received from your sermon in the morning. Many scriptures came to my mind while you were speaking. One was,

"For I was alive without the law once: but when the commandment came, sin revived, and I died." I am fully aware of the fact that you do not wish the praise. I hope I look beyond the preacher and can say, "Praise God from whom all blessings flow." The good Book says, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" I shall never forget the first time I recall reading the text you used in the afternoon. It just seemed as though the print raised right up in large letters before me. I feel I know something about this verse, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Truly in the beginning of the chapter where it says, "I am the rose of Sharon and the lily of the valleys," this is Jesus speaking. What a picture is presented in our minds. "As the lily among thorns, so is my beloved among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." As you have said many times, a shadow must be close to the object that casts the shadow. What a wonderful place to be in when we can be under His shadow, what a nearness we feel then! This brings to my mind several verses found recorded in the Psalms. One of them is, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. Another that is sweet to me is, "Keep me as the apple of the eye, hide me under the shadow of thy wings." The last one I will mention now is very familiar to you, "He that dwelleth in the secret place of the most High

shall abide under the shadow of the Almighty." Notice the way it reads, it does not say *might* or *perhaps*, but it says *shall abide*. I do love the *wills* and *shalls* that are set forth in the Scriptures.

I believe you mentioned the length of time it would be before our next meeting day since there are five Sundays in this month. I thought how good it is that we do not have to wait until that date to be fed. Whenever it is the Lord's will we can enjoy a Sabbath, no matter what day of the week or what hour of the day.

One day last week I opened my Bible to the Psalms and started to read. I continued until I had read twenty of them. You might say quite an assignment for one reading, but I felt the Lord was with me. I cannot describe the comfort I received and the beauty I saw in these many verses. At the time I felt I could almost write a book on them and their meaning if my mind would be so directed. There is a hymn which expresses my feeling for me very well:

"I love to steal awhile away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all his promises to plead
When none but God is near.

I love to think on mercies past,
And future good implore,
And all my cares and sorrows cast
On him whom I adore.

I love by faith to take a view
Of brighter scenes of heaven;
The prospect doth my strength renew,
While here by tempest driven.

Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day."

I did not mean to be so lengthy. Hope I have not wearied you with my thoughts. Please cast the mantle of charity over this just considering the weakness of the writer. When at the throne of grace kindly remember this poor sinner if you feel so to do. May the Lord continue to bless you and keep you forever in his care. Yours in fellowship.

GERTRUDE SECOR

2442 — 5th Ave., West, Seattle 99, Wash.

DEAR ELDER DODSON: As I have moved again, according to my doctor's request, will ask you to send my *Signs of the Times* to the above address. As I am writing for this change I feel a great desire to tell or write my experience as it has been coming over and over in my mind of late, and so much sweetness comes to me.

I was born in Cass Co. Missouri and when a small child my parents and family moved to Nevada, Mo, after selling the farm. They bought a comfortable home and we could care for the Baptists whenever they came and often had meeting there. My precious Master soon made me to love these people so much and that was when my Christian experience started. Before I was old enough to go to school I memorized a very dear hymn, "O for a closer walk with God." This grew to be a prayer to me and every day I would ask for my walk to be close with God. When I was old enough to go to school I would often find myself in my study period feasting on the sweet hymns that perhaps we had sung the night before. As time went on I became much more in love with these dear brethren and sisters and especially old brother Beckman. He seemed like an angel to me and I prayed that I might be loving and kind as he was, just as pure as he seemed to me to be. Then I began to feel that I wanted a home in the church with these dear

ones, but my doubt was there would be no chance to become a member as I was only a child. I went on in this way for some time when one day a paper, to which my parents subscribed, came and I had a chance to slip it out and read it. An Elder Fisher from another state had a letter in it. I wrote him telling him of my troubles and the distress I was going through. He answered my letter at once, and as I had told him my parent's names he also wrote my father, asking if he could make an appointment for him if he came to Nevada, Mo., and told us when he would be there. My dear father soon let it be known he was coming and a three days meeting was held. I was so happy I could hardly control myself. "What a heaven below, my Redeemer to know." I never mentioned the letter I had written and the one I had received to my parents. It became my habit each time the meeting was coming to a close and the door of the church was open to any that wanted to ask for a home was welcome, I had either to leave the room or offer myself to the church as I still felt that being only a child they would not accept me. So when this great day came, the last day (Sunday) of Elder Fisher's stay there, and when the large crowd had gathered for church meeting, my father took me to a room and talked to me in a kind way. He finished by saying he would have to punish me if I left the room before the meeting was over as much as he disliked doing so. He said, "Lillie you know I have never punished you and I do not want to." When the close of the meeting came and it was announced that the door of the church was open, a hymn was given out and we began to sing. After a verse or two was sung I started to walk, I knew not where I was going but I had no control of my feet whatsoever. Here I want to say I found out then "It is

not in man that walketh to direct his steps." My father was standing by the door by which I would have left had I done as before. I still had my song book in my hand and was singing as loud as I could when I looked at him and he shook his head at me, not to come any farther, but as I said, I had no control of my feet and I soon found out where my dear and precious Master was directing me. I found myself with Elder Fisher and dear old Brother Beckman who was sitting there looking like an angel and tears rolling down his cheeks.

I told them the trouble I was in and how I had prayed for a closer walk with God and to my surprise they took me into the fold. When my father came to me he wept like a child, and asked me to forgive him for what he had promised to do if I left the room. I was baptized in an artesian well lake in Nevada and I find there is no other church where I could feel at home like I can with the Primitive Baptists. I want to say I left out something of importance before I was accepted in the church being a little forgetful at times. There was an elderly couple, Elder Cloud and wife, who were members of our church and lived next door to us. I scarcely missed a day going over there to do anything I could for them. I dearly loved them both. He was not able any more to get down to bathe her feet and I being there said at once I would love to do it for her and would take it on myself to do it regularly. This was a joy to me and after I was accepted in the church she said to me, "Sister Lillie, our next meeting is communion time and I want you to wash my feet the first time after you have become a member.." This I did and oh what love filled my heart when we could meet and all agree.

Time went on and at the age of seven-

teen I was married to Charles P. Bishop in Nevada, Mo. who was a brakeman on the railroad. We were married in September and the next August 13th he was brought home a corpse and I was an expectant mother, and just three months to the day a daughter was born to me, Nov. 13th. On Dec. 26th of that year I was taken with an illness which proved to be an abscess. I could not eat any food for several months until it broke. After that I felt much better and was able to eat. The next day feeling better I called my father and mother to my bed room telling them I had not strength to sing, but would they get the hymn books and sing for me. Mother went for them and when she returned she had been crying. I asked them to sing, "When sorrows encompass me round, and many distresses I see." This was sung at my husband's funeral. They sang it and some others I asked for as well as "O for a closer walk with God." They told me they could not sing any more and later told me it was the hardest thing they could do for me as they thought I was going to be called home.

I had been ill for so long and missed those grand meetings until I was starved for that sweet food I loved so much and those songs of Zion helped me some. I was then nineteen years of age and now am seventy-two. I married again and had three step-children. When or after I married Mr. Blystone forty-eight years ago we came West. We had seven in family when we came here and had a hard time getting along after he was hurt in the mines in Wardner, Idaho. We then moved to La Grande, Ore., where I knew some Baptists that were from Missouri too. We found a house in which to live and I had to

support all the family by washing, ironing and sewing. Later my folks came out and settled in Spokane. I went to see them and to find out the prospects for work, and while there I and my little children went to my oldest brother's home for a few days and they arranged for my little baby and me to sleep on a cot in the room they and some of the children occupied. Having the baby to get ready for bed and then myself I was the last one to retire and my brother was to extinguish the light. After the room was dark and I had my baby on my arm Christ came to my bed and I could see him as plainly as if the light was on and some one else stood there. He said, "Fear not your troubles will soon be over. They are compared to the Spokane River and you are over the largest fall." Then he left or I should say, I could not see him any more. At once my brother called to me and asked what was the matter. He and his wife were also members of our church. I said nothing and he kept on asking me and said, "There was some one in the room besides us." Then I told him Christ had come to my bed and I could see him and what he said. My brother said he knew there was some one there, he could feel his presence. Well dear brother, I have written quite a long letter but this will relieve my mind some. I was down to Chehalis, Wash. last Sunday and we had a grand meeting. In Christian love.

(Mrs) LILLIE BLYSTONE

Toney, Ala.

DEAR ELDER BYRD: I hope I have a Christian's desire to write you. I will address you in a few words as to the application of you and the rest of the Elders. You are leaders of the sheep, fathers in Israel, shepherds of the flock, a comfort in times of desolate moments.

I hope the dear saints will be given words of comfort to speak to you Elders more than I have ever been given to know. I know I expect too much from an Elder. I do not do for them what I could and should do. I fall short in what I ought to do as a church member, as a mother, as a good neighbor, also as a person that professes a hope in Christ. I fall short in affirming that God is God and besides him there is no other. Be it far from any one else to live like I do, think and do ugly things which do not seem to be as an Old Baptist should. I read, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." I believe God controls and moves us as it suits him no matter how it suits us or makes us frown or feel dismayed. He still says, "It is I, be not afraid."

I hope some of the roses will be handed to you Elder by believing children while you are still present in person. We are not indebted to you because you are ministers. Oh no, but we love you because God commands his children to love one another, and he says, "If ye love me, keep my commandments." I would like very much to visit among the old Baptists down that way. I pray God if it is his will to provide the way and keep my mind in that direction that I can visit Brother Palk and you dear saints some day. When you are too low to pray for yourself, could you remember us at a throne of grace? In trials and afflictions in Christ we hope to remain your brother and sister in Christ. REANER REECE

Route 1, Huntland, Tenn.

DEAR ELDER DOBSON: I am not worthy to call you brother for you see I am nothing. I do not have a name among the dear, blessed Old Baptists. I feel

this morning I must write you. I need comfort and in sharing my feelings with God's people I feel I may find sweeter peace. My mother and father are Primitive Baptists and no kinder, sweeter people ever lived. Dear brother as I sat rocking my year old baby this morning I picked up the *Signs* my father gave me, and as I rocked I read and tears streamed from my eyes until I could scarcely follow the lines, but dear Lord they were so sweet. I was reading the letter signed "A little sister from Texas" and my heart bled. Oh, dear Primitive Baptists, I am so weak, so low, so deep in sin it seems I will never taste the sweetness of Jesus glorious love. While I was reading I burst into a song but I did not know I was really singing until I came to the words, "Do I love the Lord or no, am I his or am I not." It was then I knew I was singing, " 'Tis a point I long to know."

The dear one from Texas lost her son and said, "she thanked God for sparing her darling the horrors of war." I had three brothers to go. My youngest brother and I are very close to each other. They all came back but as it pleased our heavenly Father the youngest did not come back as he walked so beautifully away. He was crippled by a serious wound received in the last days of the war. While they were away, dear ones, I had a dreadful dream that this youngest brother was killed in action, and when they would waken me I would be praying to God. I had another beautiful dream that the world was coming to an end, everything was in complete darkness. I started singing loud and strong and a bright light shown from the sky upon me and I was very happy, rejoicing and praising God. I know I am nothing but some times I actually feel God is smiling on me. Then again I am plunged into the darkest pools of despair and know I am worthy of noth-

ing. I will keep hoping for all I have is a hope which is the anchor of the soul, the Bible says. I will try to pray that some day God will choose me as one of his little ones; that I was chosen before the world began, and that he will show me in his wondrous way that I am of him and may feel at home with the dear old Primitive Baptists whom I love. God's will be done.

I am twenty-three years old, the youngest of ten children. I have been married two and one half years and have a year old baby. Mother and father are getting old and are in bad health all the time. They do enjoy the *Signs* so much. I know this is not worthy of publication, but if you could please send me a word of comfort or do you think I am being greatly deceived and not worthy of letters from you dear people. Gratefully yours.

(Mrs.) GILBERT LEE

Box 122, Warsaw, Mo.

DEAR EDITORS: It is certainly a shame for me to be so far behind with my subscription fee and I cannot expect your pardon for so great a neglect notwithstanding I need and desire it very much. However this was taken care of at the proper time but owing to poor health I lived here and yonder and hoped to be more permanently settled before I mailed it—alas I am sending it with a heart full of gratitude for not stopping it when due. I enjoy every article and the experiences such as your own, Elder W. N. Green and others were most edifying; also the doctrinal writers, editorials and every article that gives God all honor, power, knowledge and glory are enjoyed beyond measure. I love the company of those who believe these fundamental principles set forth in the Bible and preached and proclaimed by the Primitive Baptists. Jesus the rock of my salvation a rock

in a weary land.

How often I fled to him in years past, but to-day (naturally speaking of health conditions) I am unable to run or flee for refuge, but he is also our support so to-day I (hope) am leaning on him for my support as my staff and crutch. I have six lovely daughters to administer to my temporal needs, but also how much I need the tender love, mercy and grace of our once crucified but now risen and alive for-ever-more Redeemer and Savior to stand by in the last hours to pilot over the stormy Jordan and carry the spirit back to the Giver of all life. Then and not until then will all be well with the redeemed family for-ever-more.

Thanking you again and again for your unfeigned kindness I am a sinner trusting solely in what Jesus accomplished on the rugged cross for many sinners. (Mrs.) MILDRED C. TURNER

632 W. Main St., Salisbury, Md.

DEAR ELDER DODSON: Enclosed find check for \$3. Two for renewing my subscription and one to aid the *Signs*. Very glad you have been kind enough not to let me miss a copy. I enjoy reading them so much. I have kept all the copies since 1924 and can always find something comforting in them. I look forward each month to the new ones coming with pleasure. I feel I would be at a loss without them. I have lost so many of my loved ones within the past two years and am now living alone since the death of my husband. I feel very lonely and cast down at times. "Weeping may endure for a night, but joy cometh in the morning." The good letters in the *Signs* are a real comfort indeed to one who feels to cast their cares upon the Lord.

(Mrs.) MOLLIE E. FOOKS

Holly Springs, Ark.

MR. R. L. DODSON, DEAR SIR: I am enclosing check for \$4 for our renewal to the *Signs of the Times*. Regret very much that we have neglected this duty. The *Signs of the Times* have been coming to this home for nearly seventy-five years and most every issue is still here. We treasure them. There have been numerous Primitive Baptists entertained in this home, and we hope to continue enjoying this pleasure with God's help. We are not church members but strong believers. Thanking you we are very truly.

MR. & MRS. C. A. PATTERSON

AID FOR SENDING "SIGNS" TO INDIGENTS

Elder R. L. Biggs, Tenn., \$4; S. Bailiff, Tex., \$3; J. T. Bratten, Md., \$2; Mrs. J. W. Grimes, Ala., \$1; Mrs. R. Moore, La., \$1; W. A. Wamack, Ark., \$3; Mrs. J. Clifford, Wash., \$1; W. W. Jackson, Ga., \$1; J. A. Brown, Fla., \$1; J. H. Hinson, Cal., \$3; J. A. Beard, Fla., \$1; A friend, \$100; R. E. Crooks, Wash., \$20; Mrs. W. Bass, N. C., \$1; Mrs. C. M. Richardson, Va., \$3; A. S. Roberson, N. C., \$1; Mrs. N. Austin, Tex., \$1; W. D. Chapman, N. Y., \$10; Mrs. I. L. Reilly, N. Y., \$3; W. J. Johnson, Tex., \$1; E. H. Lanier, Tenn., \$2; A. M. Mariner, Va., \$1; Mrs. W. K. Truitt, Md., \$1; A friend, Ia., \$10; M. J. Ege, N. J., \$3; Mrs. R. B. Shortridge, Ill., \$10; Miss E. R. Martin, N. J., \$3; Eld. E. B. Ault, Tex., \$2; J. E. Goyne, Ark., \$1; J. D. Hassell, Ala., \$1; Mrs. D. Deal, Mo., \$3; Mrs. B. L. McCoy, Del., \$1; J. H. Calk, La., \$2; V. D. Borst, Jr., N. Y., \$1; C. W. Edwards, Ala., \$4; Mrs. C. Twilley, Md., \$1; C. S. Cross, Tenn., \$1; J. A. Johnson, Tenn., \$5; C. Garner, N. C., \$1; Mrs. S. L. Midgett, N. Y., \$1; Mrs. S. L. Hutchens, N. Y., \$100.

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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.

EDITORIAL

RUTHERFORD, N. J.

MARCH, 1949

SIGNS OF THE TIMES

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E D I T O R

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

We would write unto you of the riches of God's grace, with the pure heart that Jesus declares are blessed, beholding in Christ Jesus the fullness of all we write.

David says in Psalm 50:10, "Create in me a clean heart, O God; and renew a right spirit within me." The expressions that follow are felt in our heart that we should write comfortably to the people of God, and bring to their understanding the joys of their salvation, and assure them that their warfare is accomplished and they have received of the Lord's hand double for all their sins. What a wonderful feeling to have given to a poor sinner that his sins are all forgiven, and the blessed assurance of the presence of a mighty power to save is with him, and the love He has manifested has blotted out all the righteousness you had according to the flesh, and all that we thought to be unto life, we find to be unto death. Our hearts are filled with joy and love for the things that were given unto us by the spirit of truth, and we are turned

about and made to seek those things that are from above. We realize a great separation from the things we once loved, and a love for the things we once hated, and these things are not merely perceived in our minds, but they are realized in our hearts and we believe them because of the power by which they are wrought in us. We have the assurance that it is with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

After all of these things have been manifested to us, and we find our hearts are filled with the things of this world, we turn to the language of David and cry out, "Create in me a clean heart, O God; and renew a right spirit within me." We believe it is then we see God and our hearts are purged from dead works to serve the living God, and the way of salvation as it is in Jesus Christ is beheld of God, as the only pure and living way. We hear the voice within our hearts, this is the way, walk ye in it, and the love of God in the heart constrains us to be obedient, and for us to be enticed of our flesh into disobedience we are chastised by the power of God against the sin in our mortal flesh which causes the poor sinner to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" It is then we confess our sin and beg for the mercy of God, the only one who can forgive sin, and with the confession resolve to be obedient to his commandments written in our hearts.

These commandments are written in the law of God in the hearts of all his people and they are continually in their meditation by which they speak the language of David, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the

scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Psalm 1:1-2. We note out of this pure heart he (the sinner) is motivated to act and do the things that are commanded in God's law in his heart, which gives the working in us "both to will and to do of his good pleasure." Phil. 2:13.

The working of God's mighty power hath purged our conscience from dead works to serve the living God, and the gift of the Holy Ghost to every one that has been purged takes of the things of God's kingdom and shows them unto us, and thereby we see God as did Paul and all the apostles. We believe Paul wrote all the epistles from the abundance of a pure heart for we note in his epistle to the Colossians he said, "I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge." Col. 2:1-3. We feel the above quotation in our heart when we attempt to write or speak in the name of Jesus.

As we have been blessed to read the *Signs of the Times* during the past year and examine the contents according to God's word, we feel thankful to God for the directing hand that has kept us in the faith, and exercised our heart that we should stand in the unity of the faith once delivered to the saints; that we should have the abundance of heart to write and receive of the things of the kingdom of God that he has prepared for us.

We feel that it was out of a pure heart that Elder Gilbert Beebe was

moved to start the publication of the *Signs of the Times*, and the preparation of the hearts of all of like precious faith received and were drawn to the support of that medium of correspondence which has continued for 116 years. We are now starting on our pilgrimage for the duration of another year not knowing who shall survive unto the end of this volume. We feel to say unto all supporters of the *Signs* may we contribute to this, our medium of correspondence, out of a pure heart by which we may edify one another in the body of Christ.

We desire to say our dear Editor and Publisher, Elder R. Lester Dodson, has delivered to us a periodical worthy to grace the table of any of our homes, the contents of which have not been delivered in spirit to lord over God's heritage, and we feel to say well done thou faithful brother; also to say no brother has done more than he for the future comfort of the readers of the *Signs of the Times* for he has bound 116 volumes of the *Signs* which are in the Library of Congress at Washington where they can be obtained by those desiring to read them. Out of a pure heart we feel such things are done, and not for the filthy lucre of this world.

In conclusion may we implore the God of all grace to give him to behold the beauty of the Lord our God upon His people, and out of a pure heart write and speak as long as God has so purposed he shall continue, and when the end comes may he say with Paul, "I have fought a good fight.." C. W. V.

CHANGE OF ADDRESS

Shepherd Fold Church meets every fourth Sunday and Saturday before, in the morning, in their new building on the Little York road between Air line and Humble highways. Elder W. O. Beene, Pastor; Elder Ben B. Walston, Asst. Pastor; Mrs. Irene Wisenbaker, Clerk.

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." Joshua 10:12-14.

A good brother in the South in requesting our views on the above Scripture asks "if this has reference to the natural sun and moon and a natural battle." We are well aware of the fact that our opinion as a mere man will be of little worth to our brother and readers and we, therefore, earnestly desire to be led by the Holy Spirit to make some observations which will be in accord with divine truth. While Holy Writ records many symbolic presentations of truth, and while literal events may be only types and shadows of the true and far more reaching significance of what they convey, there are many strange and mysterious phenomena recorded in the Bible the literal truth of which we do not wish to deny. It seems to us that if we disregard the supernaturalness of events which have appeared in nature, we tear at the very foundation of the sovereignty of our God. Our faith embraces and accepts the literal fact that Abraham took his son Isaac up into the Mount, verily believing that God had required of him to offer him as a sacrifice. It also embraces and accepts as a fact that in due time Israel was to journey down into Egypt and be in bondage and servitude to Pharoah, king of Egypt, whom God raised up for that very purpose, but the scene does not end in Egypt. God's infinite wisdom

in sending Joseph down into Egypt to suffer and provide for the needs of his brethren must be revealed, and his almighty power must be made manifest by delivering Israel at the Red Sea, in causing the waters thereof to divide and enabling them to pass over dry shod. Our faith also embraces and accepts as a fact that Shadrach, Meshach and Abednego were cast into the furnace heated seven times hot, because they refused to bow down and worship the idolatrous gods of Nebuchadnezzar, king of Babylon. Without these things God's people all down through the vistas of time would have been deprived of the blessed assurance that their God would justify and reward their faith in him. The same can be as truthfully said of Daniel in the den of lions. It was undoubtedly in the mind and purpose of God for Jonah to go to Nineveh by the route he did. Some have contended that had Jonah been obedient he would not have been cast overboard and swallowed by the whale. However, we are told that God had prepared a great fish to swallow Jonah, which carried him on his way to the wicked city of Nineveh, and had Jonah not gone by the way he did, God's power in sending "out a great wind into the sea" causing a great tempest to endanger the safety of the ship would not have been made known, the mariners would not have prayed to God, and there would not have been any lot cast for God to dispose of, and Jonah would not have been cast into the sea, and the great fish which God had specifically prepared would have been there in vain; Jonah would not have been taught that "Salvation is of the Lord," and would not have preached the preaching that God had bidden him to preach to the Ninevites, and Nineveh would not have been overthrown, and God would not have been honored and glorified.

Such doctrine as that is dishonoring to God and confusing to his people and, therefore, should not be preached. Had these things not been Jesus would have been deprived of the answer he gave to the scribes and Pharisees who besought him to give them a sign. He said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Mat. 12:39-40. We believe that all Scripture, from Genesis to Revelation was given by the Eternal One, who is declared to be of one mind, and none can turn him, and we cannot stand for any one altering, adding to or taking from it.

The many miracles wrought by Jesus when he was here in the flesh were for the purpose of manifesting him to be verily God as well as verily man. He converted the water into wine, raised the dead, gave sight to the blind, healed lepers, stilled the raging sea, fed the multitudes with a few loaves of bread and fishes, and many other miraculous things, that it might be known that he worked the works of God and spake as never man spake. At last he was actually crucified by wicked hands and nailed to a wooden cross and died and was placed in Joseph's new tomb, but thanks be unto God he could not be holden of death, but came forth the third day as had been foretold of him, and he is now at the right hand of the Majesty on high making intercession for us if, indeed, we be numbered among those chosen in him before the foundation of the world. By faith, we hope we accept and believe all that inspiration declared concerning him.

We do not consider the foregoing as a preamble to the subject matter of

what we have been asked to treat upon, but rather would we desire to be understood as having been dealing with our subject in a most serious and vital way. Joshua was undoubtedly a type of our Lord and Savior Jesus Christ, who, in the fulness of time, was to come into the world and engage in battle for his people, to the point of conquering and destroying him that had the power of death over them. Joshua was undoubtedly a real living character, and we can but feel that the things spoken of in this connection were likewise genuine. The Gibeonites, who were not of the children of Israel, might well typify the Gentiles, had appealed to Joshua (a type of Christ) for assistance in overcoming their enemies, who were composed of those Amoritish kingdoms represented by the five kings mentioned. In the first verse of the chapter we are told that "when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king," and how the inhabitants of Gibeon had made peace with Joshua and the children of Israel, he called for a confederacy with these kings to come up and help him smite Gibeon. The Amoritish nations can well represent the enemies of spiritual Israel here in the world to-day, all of whom are well organized and banded together in their work system to destroy the true church, but Jesus, our Spiritual Joshua, hath declared that he would build his church upon the rock of revelation and the gates of hell would not prevail against it. The twelfth verse of our text says, "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon: and thou, Moon, in the valley of Ajalon." It is to be noted that "the Lord deliver-

ed up the Amorites before the children of Israel," and in order that the Israelites might be made witnesses to the mighty power of God, the most wonderful and surprising, and shall we say supernatural phenomenon which followed took place. When Jesus tarried and was late in reaching Martha and Mary, they said unto him, Lord, if thou hadst been here, our brother had not died: But Jesus said in this connection, "I am glad for your sakes that I was not there, to the intent ye may believe." Had Lazarus not died, the power of God to raise the dead would not have been made known unto them. It is often God's good pleasure to move in a mysterious way his wonders to perform, in order that his children may stand in awe of him. Therefore, Joshua said, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." The thirteenth verse says, "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Apparently these things had been prophesied of, for the question was asked, "Is not this written in the book of Jasher?" Then follows the plain declaration: "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Whatever space of time this may have indicated it was sufficient for Joshua to engage these five kings with all the fighting men and paraphernalia they could produce and win a complete victory over them. The fourteenth and last verse of our text says: "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." These things are undoubtedly fulfilled in the experience of the true Israel of our God here in this world, but the true substance of them was being presented in type and shadow under the law, and were undoubtedly

as real and genuine as the shadows of the tree in front of our house which is being thrown upon us as we pen these lines.

The people of God can bear witness with Joshua "that there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel," when they by faith are enabled to see that the God who made heaven and earth, and all things therein; who controls the sun, the moon, the stars and hath fixed the bounds of the sea, has condescended to those of such low estate as we to fight our battles, and to give us the victory over sin and death, by and through our Lord and Savior Jesus Christ. Indeed, we can then say, "there was no day like that before it or after it," and we just feel like joining Moses in ascribing greatness unto our God, for he is the rock, and his work is perfect.

Our best authorities tell us that the sun is "the central body of the solar system, about which revolve the planets and from which they receive radiant energy, as light, heat," etc., all of which heavenly bodies we understand rotate upon their axes. On first thought some might conclude that if the sun stood still it would cause utter confusion among all of the other heavenly bodies, if not wreck and ruin them, but since the sun is the central body of them all, and all others receive their energy from the sun, it would appear that when the sun stood still, all others being under the influence and control of the sun, there was still harmony among the host of them, and herein is revealed the sovereign hand and eternal power of Almighty God, doing his will in the army of heaven and among the inhabitants of the earth. What a solemn command that was to the Psalmist, when God said, "Be still, and know that I am

God: I will be exalted among the heathen, I will be exalted in the earth."

We have written, as we humbly hope, in the spirit of humility and love, but with the sincere desire of the heart to declare the truth, and all for the glory of God and the lifting of the name of Jesus on high.

R. L. D.

OBITUARIES

MRS. LYDIA R. NASON was born in London, Ontario, Canada, the daughter of Frederick W. and Ellen J. Keene, Feb. 26, 1877, and died Sept. 15, 1948, making her stay on earth 71 years, 6 months and 19 days. Her home for many years had been in Sanford, Maine where she passed away. She had been in constantly failing health since March. At the age of fifteen her father, Elder F. W. Keene, moved with his family to New York State where he became joint pastor with Elder John Hubbell of the Second Roxbury Church. In October 1893 the Keene's moved to North Berwick, Maine, Elder Keene having been called as Pastor of the Oak Woods Church. Here our sister was received into the church Sept. 1, 1895 and was baptized the following morning. On Jan. 27, 1897 she married David F. Nason who preceded her to his eternal home by twenty years lacking two days, the date being Sept. 17, 1928.

It can truly be said that she was one of the mainstays of the little band of intrepid believers who, against well nigh insuperable obstacles, have carried on in this ancient church which for twenty-nine years has been pastorless. A church without an under-shepherd is in a difficult position even if she has, as did Oak Woods, faithful deacons. In her letters and in her conversation our sister often voiced her love and undying loyalty to the church of the living God, and particularly to the branch of the vineyard in which she found herself. It was the prayer of her heart as of the other few remaining, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Habakuk 3:2.

She leaves to mourn her loss two daughters, Mrs. Roger A. Hoyt, Washington, D. C. and Mrs. Harry C. Dunfield, Sanford, Me.; two granddaughters, Jeanne Hoyt, and Edna Dunfield; two sisters, Mrs. M. S. Houlder, Raleigh, N. C. and Mrs. W. N. Spitler, Chicago, Ill., both of whom were able to be present at the funeral, and the entire little flock in North Berwick.

The final services were held Sept. 18, 1948 in Sanford Funeral Chapel and Cemetery. Elder Winford J. Berry, who had arrived the day before from Elon College, N. C. for the regular two day meeting of the Maine Conference, conducted the

service and spoke comfortingly from 2 Cor. 5:1-10 particularly the words, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Many friends from the churches farther north in the Maine Association had come for the two day meeting and were present at the funeral services of this dearly loved sister so well known to them. Loved ones and friends of the departed one filled the chapel. The floral offerings were many and beautiful attesting to the very high esteem in which this dear, humble sister was held in the community in which she lived so long. She will long be missed in the neighborhood. The little flock in Oak Woods will feel their loss very keenly. May the God of all comfort be with them. Burial was beside her husband in the family lot in beautiful Memorial Cemetery.

For our comfort our God who cannot lie has declared, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13. Our sister had looked forward to meeting Elder Berry whom she had long known through correspondence and his magazine, Old Faith Contender. This wish was not granted her but we know that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. Oh may this be brought home to our hearts that she knows that fulness of joy of which the Psalmist speaks, "At thy right hand there are pleasures for evermore."

(Mrs.) RUTH A. KEENE SPITLER

Whereas it has been the will of an all powerful God to again call home one of his dear children, and relieve from his sufferings one of his anointed, we hope to be bowed to the will of a most holy and perfect God in the passing away from this life to a life everlasting, our dearly beloved Brother and Deacon, G. R. SHEPARD.

He was born in Onslow County, near Jacksonville, N. C., July 21, 1886, and died Oct. 28, 1948. He united with the Primitive Baptist church at Sand Hill, Saturday before the second Sunday in Sept. 1927, and was baptized on Sunday morning by Elder E. F. Pollard.

Brother Shepard was a great sufferer from the dreaded disease, tuberculosis. It was often the pleasure of the unworthy writer to visit in the good home of Brother Shepard and talk with him concerning his hope. I was always met with a smile, yet many times it was through tears, I feel, for joy. I never heard him complain of his lot, but often expressing how good and how merciful God was to him. He was a firm believer and a great contender for the doctrine of salvation by the grace

of an all wise God. His funeral services were conducted at his home Oct. 29, 1948 by the writer, Brother Brown and Brother W. E. Hylton. I shall always miss his sweet smile and his fellowship when I visit his home. May the giver of every good and perfect gift guide his sainted wife and his dear children to carry on, and to say dear Lord thy will, not ours, be done. Submitted in love and fellowship for his dear family.

(Elder) S. T. ATKINSON, SR.

It was the will of Almighty God to call from this mortal life MISS SARAH E. VAN TASSEL of 150 Prospect St., Kingston, N. Y., a dear friend and neighbor of the brethren and friends of the Olive and Hurley Old School Baptist Church, on Oct. 27, 1947 at the Kingston Hospital. She was born April 5, 1895 at Kingston, the daughter of Mr. and Mrs. Peter Van Tassel.

Sadie, as she was known by her friends, fell and broke her hip and was in the hospital for treatment when she passed away suddenly. She had been suffering from a serious heart trouble for several months. She was a woman of the finest character, loved and highly respected by all who knew her and was kindness itself. She had many friends in the Lexington-Roxbury Association. She cared for Sister Hasbrouck, a member of the Olive and Hurley Church, she being an invalid the last years of her life. Sadie had lived with her since she was eight years of age and cared for her kindly and with marvelous patience which few people have of that virtue as much as Sadie possessed.

She leaves to mourn her loss one brother, Cornelius, of Oregon, and one sister, Mrs. Catherine Dyer, Syracuse, N. Y. and several nieces and nephews. She said she saw her Lord a few weeks before she died with angels around him. At her request Elder Bellows and I spoke at the funeral, also at her request the text used was the 23rd Psalm. Her body was laid beside sister Hasbrouck and her husband whom she called father and mother. We feel that our loss is her eternal gain, and that the God of all saints is her God. Written by request.

(Elder) AMASA J. SLAUSON

HASELL'S CHURCH HISTORY

This book has been republished and is ready for delivery. Price \$4.85. Send orders to Turner Lassiter, 919 North Highland Ave., Atlanta, Ga.

IMPORTANT NOTICE

Beginning January 1, 1949, the cost of printing the Signs of the Times has more than doubled what it was when we first began its publication on January 1, 1942. Until now we have been able to absorb the additional costs experienced from time to time, but the time has now come when the subscription price of the paper will have to be increased.

Thus far we have kept the columns of our family paper free from paid advertising matter of all kinds, and it is our firm purpose to continue to do so, notwithstanding the fact that other religious publications carry it. Other publications have, apparently, long since been compelled to increase the price of their subscriptions, but we have resisted it as long as we possibly could.

Our subscribers have been both loyal and liberal in the past, as a general thing, and we sincerely hope they will appreciate the fact that we most certainly would not raise our price unless necessity demanded it. Therefore, beginning with the January 1949 issue the subscription price will be \$3.00 per year, or \$5.00 for two years.

If all of our subscribers who can will pay promptly, and will make a real effort to secure new subscribers for the paper, we honestly believe that before a great while we will be able to increase the size of the paper from twenty-four pages to twenty-eight pages. We are persuaded that this will be most gratifying to our readers if it can be done. We have sufficient good material on hand to justify increasing the size of the paper when the necessary funds are available.

We appeal to our Authorized Agents to become more active in their efforts for new subscribers, and we also hope that our Ministering brethren will recommend to the brethren they serve and the friends they meet that they become readers of the Signs. To our Agents and Ministers we will allow them \$1.00 for each new subscriber for one year or more, and to our subscribers who will send us a new subscriber, or to any one who will subscribe for the paper direct, we will be glad to send them FREE a copy of "Showers of Rain" by our late sister Flossie I. Faulkner. This is a book of about forty pages, containing her experience and a fine collection of her poems.

Bespeaking the continued loyalty and support of our subscribers and friends, and hoping they will feel free to write us at all times as their minds may direct, with renewed assurances of our best efforts not only to maintain the high standard of the paper, but to improve it any and every way possible, we subscribe ourself,

Faithfully yours,

R. LESTER DODSON

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 4

"WHAT IS TRUTH"

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" John 18: 37-38.

Dear children of God, made to be partakers of a heavenly calling, you who are separated from the world by the baptism of suffering, called to be saints, sealed by the holy covenant of promise; ye who are circumsized in the heart by the holy and unerring spirit of God, quickened and made alive by his Spirit, and led by grace divine unto the knowledge of the truth as it is in Christ Jesus our Lord.

DEARLY BELOVED: It is you I wish to address as I pen a few broken thoughts of mine on this subject, which so far as word matter is concerned is found in Pilate's question to Jesus, "What is truth?" For several days I have been confined to my bed in ill health, and upon awakening yesterday morning the words, "What is truth?" were in my mind as if fixed there with power. I humbly hope I know by experience that to deal with this subject, and to treat upon it in the light of truth, I must be led by the unerring spirit of God into the knowledge of the truth, which truth is hid from the wise and prudent and revealed unto babes; And if so blessed it is only unto those who know the truth that I could speak and be un-

derstood, and those who know the truth do not know it because they possess some superior qualities over others. No, no, but because it seemed good in God's sight, in the light of divine revelation, to open the eyes of their understanding and to reveal his truth in them.

First I would like to say a few things relative to truth as we poor mortals speak, think, move and act one to and with another in respect to what we might term as natural or literal truth. In this relation what we might believe to be truth is our standard by which we measure the expressed statements, motives and actions of others. In this respect truth is right. It is honorable, upright, above reproach, too honorable for criticism. Truth stands out above all that is false, it cannot be overthrown. It may be trampled in the dust by unhallowed feet, it may for a time appear to be thwarted by lying tongues, by false swearing, by contradictions, by subtilty of serpentine minds, yea, it may be for a season rejected, discounted, but it cannot be stamped from the earth. With all its persecutions, gainsayings and everything evil minds can conjecture or array against it, it shall arise again ultimately and shine forth in its true light. Even in this sense truth is above reproach in that it only will stand the acid test of honor and equity.

However divided the opinion of men on this premise of examination of the term truth, what we really wish to pursue is "What is truth?" in a spiritual

sense in relation to God and godliness, and where, oh where can we go for authority for the answer but to the holy scriptures, and to the experience and hearts of the children of God? The holy scriptures are the only infallible rule of faith and practice, hence it is the rule that measures both ways. Measures me while it measures my brethren, and therefore, the scriptures are truth. Hear the blessed Savior saying, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (the truth.) And again "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. Blessed be his holy name, how great is this truth to every quickened soul, to every heir of promise, to have Christ as he comes unto you in your experience as your personal Savior, as the chiefest among ten thousand, the one altogether lovely as your ears are made to hearken and you hear the word (Jesus) behind you (yea, behind you in the unalterable and fixed purposes of Jehovah, in the everlasting love of God) saying, "This is the way, (Jesus) walk ye in it."

He comes experimentally unto his own as the way, (salvation) as the truth, (knowledge of the way) as their life which life promotes action, produces growth in grace and in the knowledge of the truth. Produces and bears fruit in them, the fruit of the spirit, which fruit is love, charity, gentleness, temperance, meekness and humility. Producing in them a godly walk and conversation, causing them to forbear one another in love, endeavoring to keep the unity of the spirit in the bond of peace. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts:

and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12. This law (Jesus) in their hearts, the hope of glory, is their truth, and this truth works experience in them, for it is thus they are tenderly and gently led to know Jesus in the pardon and forgiveness of their sins, for to know God is eternal life. This truth imparted to them by experience of the soul no thief can break through and steal. It shall abide with them while life endures, it shall be their stay when they are called to die.

As proof of the everlasting love of God to his people we read, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. Again in verse 17, "For the law was given by Moses, but grace and truth came by Jesus Christ." Again in John 8:32, "And ye shall know the truth, and the truth shall make you free." The holy scriptures abound with heavenly authority that when Jesus Christ, the love wonder of heaven and earth, comes in, takes up his abode in the hearts of poor trembling sinners, and by the quickening process and power of his divine grace quickens them to life from their dead state in nature's night, raises them from death by the quickening power of his Holy Spirit, he Jesus Christ, is in them as life, in them as their way, in them as the truth. All the truth they will ever know is Jesus, and by reason of this treasure in earthen vessels they, the recipients of his love, have the eyes of their understanding

enlightened, knowledge and instruction is imparted to them by the operation of the Holy Spirit of God as the spirit takes the things of Jesus and opens or reveals unto them. Jesus in them is the substance of all their hope, the beginning and the end of their faith. He is head over all things to the church, his body, the fulness of him which filleth all in all. All praises unto him, how great is this truth? This truth in operation in the heart and souls of his children leads them away from the night of bondage, from the death of law servitude, legalism, away from the six days labor of the law, away from the traditional notions and ideas of men, makes them free in Christ, leads them unto the rest that remaineth unto the children of God.

It is only in lieu of the operation of this truth in the hearts of God's chosen that every false way is exposed, every idle thought is brought to light as standing arrayed against the truth. It is thus, dear saints of God, that we all are tried, are proven and are manifested as whether we be (through the abounding grace of God) branches, living branches, of the vine, Christ. "And of his fulness have we all received, and grace for grace." Finally brethren we all must wait upon him for the beginning, operation and growth of this truth in us. To his name be glory, honor and praise both now and for-ever-more Amen. Submitted in love for the cause of Christ.

(Elder) H. J. BIRD

Kinwood, Texas

R. LESTER DODSON, DEAR BROTHER IN CHRIST: If you deem it worthy of space in the dear old *Signs*, I desire to continue my views on the beast as I see them in Revelation. It is unfortunate that King James, or the authorized version of the Bible, always translates by the same term, "beast." (Rev. 4:6-9.)

There are four living beings. Power is the emblem of creation as revealing the glory of God. (Gen. 2:10; Isa. 11:12; Mat. 24:31; Luke 13:29.) They have four faces, the four have six wings and contain part of one or more of four leading animal forms, man, ox, lion and eagle; and especially represent man as the lord of the creation, contrasting in himself the highest creation of God as manifested by the universe of created life. Instead of being angels or spirits that were never embodied, they are in Revelation, emphatically distinguished from all the angels, (Rev. 4:11; 7:11.) and it is plainly set forth in Rev. 5:8-10 and 19:4-5 that the four living beings denote not only men but the same class of man as the twenty-four elders, redeemed men, men endowed with the true spiritual or eternal life who are to live with God and worship him forever.

On the other hand the beast or monster of the book of Revelation represents the everlasting enemies of God who are to be cast into the lake of eternal fire. (Rev. 19:20; 20:16.) As God has his two witnesses so satan or the dragon has his two, the first and the second beasts. (Rev. 13:1-11.) The term beast denotes man severed from God, resting on his own, physical or intellectual strength or material resources, the combination of sensual, lawless God opposing elements. (2 Peter 2:12; 1 Cor. 15:32.)

The first beast rises out of the sea, (Rev. 13:1.) or out of the bottomless pit, (Rev. 17:8.) and has seven heads and ten horns each having a crown upon it and upon his head the name of blasphemy. He has the power and authority of the dragon and makes war upon the saints and over came them, and all the world wonders after the beast and worships it except those whose names are written in the book of life and the Lamb slain from the founda-

tion of the world. (Rev. 13:1-10.) The first beast shows himself to be the direct representative of the dragon who also had seven heads and ten horns, (Rev. 12:13.) and who first in human history assumed the lowest beastly nature, that of the serpent. (Gen. 3.) The first beast represents the world power opposed to God, the seven heads implying the assumption of Godhead, (and carries in turn as the seven spirits of God Rev. 1:4.) and the ten horns implying the whole cycle of worldly opposition to the divine perfections. It is certain the last or seventh is not yet developed from the interpretation of the angel to John, that at least six of these heads have already appeared, (Rev. 17:10.) and that the sixth was Rome which reigned over the earth while John was living, (Pagan Rome defied her empress and dominated the civilized world, and massacred the saints of God in the fourth century.) the mystery Babylon who rides upon the first beast and is drunken with the blood of the martyrs of Jesus; (Rev. 17:1-8.) the same as the little horn on the fourth beast in Dan. 7, and the man of sin, or son of perdition, described by Paul in 2 Thes. 2 is the chief and last of the false Christ, and false prophets foretold by Christ, (Mat. 24:24.) and of the anti-christ foretold by John in his first epistle 2:18. He rises out of the earth, (civilized, peaceful society) and is of the earth, earthy, worshipping earthly idols, Sunday Schools, (and not the God of heaven) it is a beast of all the time notwithstanding that it has two horns like a lamb, appearing mild and innocent yet really having the spirit of the dragon. The beast, false prophets, the mystery of iniquity formed the mystery of godliness, as God manifest in Christ witnessed to by the Spirit.

The dragon personates the Father, assigning his authority to his Son, re-

ligious representative of the beast, (as the Father assigns his to his Son) while the false prophet like the Holy Ghost, speaks not for himself, but tells all men to worship the beast and confirms his testimony by miracles. The mark in the right hand and forehead implies the intellect of the beast, or the mark in the forehead shows profession, and in the hand shows work and service for the beast. The mark may be as in the sealing of the saints, not visible, but symbolical. The two horns of the earth beast represent the two phases of idolatry which corrupted the church literal and spiritual, as the woman divinely clothed with the sun, and having the moon under her feet, and upon her head a crown of twelve stars, and persecuted by the dragon (Rev. 12.) represents the true church. So the woman humanly arrayed in purple and scarlet, and decked with gold and precious stones and pearls and sitting upon the scarlet colored beast, and having upon her forehead the name, "mystery Babylon the great, the mother of harlots and abominations of the earth," and drunken with the blood of the saints, represents the false or apostate church with her daughters, whether Roman or Protestant, not having Christ, the heavenly Bridegroom. The name Babylon, given to the head of the image of the world powers in the second chapter of Daniel, is given in Revelation to the harlot. This connects her with the fourth kingdom, Rome, the last part of the image, sitting upon seven mountains or hills, (Rev. 17:9.) and being the city which in John's time reigned over the kings of the earth (Rev. 17:18.) and also proves her to be Rome.

Babylon means confusing and well describes apostate Rome and her daughters, and the confusing noise and blood rolled garments of their many wars

upon the followers of the Lamb, the Prince of Peace. (Isa. 5:6.) But all these persecutions shall stumble and their confusion shall be everlasting. (Jer. 20:11.) The harlot is at last to be deprived of all her carnal possessions, and to be visited with the righteous and eternal judgment of God. (Rev. 18:19.) Regarding the time when all these events shall take place it is altogether uncertain. Christ told his apostles that it was not even for them to know the time or the seasons which the Father has put in his own power, (Acts 1:7.) and that the day and hour of the coming of the son of man was unknown to any man, and to the angels, and even to himself in his humanity, and known only to the Father. (Mark 13:32.) Therefore all his people are to watch, (Mat. 24:32.) that in the latter days many were to run to and fro, knowledge was to be increased, and the book of prophecy was to be sealed only to the time of the end; (Dan. 12:4.) and that as the beginning of the periods are uncertain, although we know the periods themselves, their ends are also uncertain so that Christ's words would still be true.

The destruction of satan's representative, the beast and the false prophets to whom he gave his power, throne and authority, is followed by the binding of satan a thousand years. (Rev. 20:17.) Whether the thousand years of satan's confinement in the bottomless pit mentioned six times are to be before or after the second advent of Christ does not very plainly appear from the scriptures as the Old Testament scriptures predicted the first coming of Christ, not only spiritually but literally personally and visibly. So in the most unmistakable language, do the New Testament scriptures foretell his second coming. (Acts 3:20-21; Mat. 16:27; Mark 8:38.) So the Old Testament prophecies

predicting this kingdom must refer to the present dispensation of grace, and not to a future reign of Christ on earth in person among men in the flesh, and that the church is to be complete at his coming. (1 Thes. 3:13; 2 Thes. 1:10.) That Christ has in reserve for his church a period of universal expansion and of spiritual prosperity, when the spirit and character of the noble army of martyrs shall be reproduced again in the great body of God's people in a measure, (as Elias is said to have lived again in John the Baptist) and when these martyrs shall, in the general triumph of their case and in the overthrow of their enemies receive judgment over their foes and reign in the earth, while the party of satan call the rest of the dead, shall not flourish again until the thousand years be ended when it shall prevail again for a little season. The same figure, that of life from the dead, is frequently used in the scriptures to express the idea of the scriptural revival of the church. (Isa. 26:19; Ezk. 37:12-14; Rom. 11:15; Rev. 11:11.)

The scriptures both of the Old and New Testaments clearly reveal that the gospel is to exercise an influence over all of the human family which end is to be gradually brought about by the Spirit of Christ in the present dispensation. (Mat. 13:31-32; 28:19-20; Isa. 2:2-3; Zech. 9:10; Rev. 11:5.) The period of this general prevalency of the gospel will continue a thousand years, and is designated the millennium. (Rev. 20:27.) At the end of these thousand years and before the coming of Christ there will be a short season of violent conflict between the kingdoms of light and darkness. (Luke 17:26-30; 2 Peter 3:3-4; Rev. 20:7-9.) Christ's advent and the general resurrection and judgment will follow the conflict, and a new and higher order of things adopted to the resurrected bodies of the saints, (Dan. 12:

1:3; John 5:28-29; 1 Cor. 15:23; Rev. 20:11-15; Rev. 21:1.) The time, place and duration of the momentous scene has not been revealed to mortals. Christ the mediator between God and man, the Savior of sinners, he who loved and gave himself for his chosen people, embraces every truly humble soul, is to be the judged. (Mat. 25:31-32; Acts 10:42; Rom. 14:10; Phil. 2:10.) The persons to be judged are men and angels. (Eccl. 12:14; Psalm 1:4; 2 Cor. 5:10; Rev. 20:12.) The saints will be there, not to have their portion assigned for that was fixed long before, (Mat. 25:34; Eph. 1:3-4; John 5:24.) but to have it confirmed forever. The books that are to be opened are: the book of the law, (Gal. 3:10.) the book of conscience, (Rom. 2:15-16.) and besides these another most precious book, the book of God's fatherly remembrance, (Mal. 3:16-18; 4:1-3.) which is the same Lamb's book of life; (Rev. 13:8; 20:12-15; 21:27.) a book containing the names of all those redeemed to God by the blood of the Lamb out of every kindred and tongue and nation. (Rev. 5:9-10; 10:5-6; 17:14.) Their names being written therein not for their works but for Christ's work in them. The saints are justified freely by God's grace through the redemption that is in Christ Jesus, (Rom. 3:24.) or justified by faith, the gift of God, acquitted by the free mercy of God with humility, feeling their own utter unworthiness. The saints are shown to be the children of God by their divinely inspired deeds of mercy to his people. (Mat. 25:34-40.) True faith worketh by love which is the fulfilling of the law, and the proof that we have passed from death unto life, and are the justified children of God. (Gal. 5:6; 6:1; Rom. 3:24-26.) As for their sins, while they themselves can never forget them, and can never cease to be deeply grateful to him who loved

them and washed them from their sins in his own blood, (Rev. 1:5) their covenant God has long since promised not only to forgive but to remember their sins no more, (Jer 31:37.) being thus freely justified by his grace in the light of the great white throne.

(Elder) B. B. WALSTON

215 Colborne St., London, Ontario
July 28, 1948

DEAR ELDER RUSTON: I do not know whether I shall be working on Sunday or not, so thought I better write you in case I am. The journey to Hopewell was one that I shall long remember. It was most enjoyable and I feel I was greatly favored. The Hopewell Association was beautiful to me and lingers in my mind with much sweetness. I was so glad I got to New York, too, and enjoyed meeting with them on Sunday, the preaching was so good. I felt it a privilege to have been with the Secor girls so much. They are delightful girls and were most kind to me.

Ever since the Ekfrid meeting I have felt I wanted to write to you, but did not seem able to do so. I have been down to the depths and have had much anguish of soul at times. On Monday at Ekfrid I felt I just had to talk to you, and after doing so I seemed to have quite a peace of mind, but the next day and so much of the time since I have been in such distress of mind. I have felt that probably I should not have spoken to you and yet underneath it all I could not be sorry. Sometimes the thought of asking for a home in the church seems so impossible that it frightens me, and yet I feel I do not want to turn back, or look back, like Lot's wife. One morning not long ago I awakened early and read. I came across the verse which seemed sweet to me, "I will go in the strength of the Lord God: I will make mention of thy

righteousness, even of thine only." Truly there is no other righteousness. If only he will go with me—that seems to be my fear. I have heard of the tradition that when a bride and groom enter their home, the groom picks up his bride and carries her over the doorstep and places her in their home, but never thought much about it, but since thinking about a home in the church I have longed that He might take me in His arms and carry me over the threshold (baptism) of the church militant and place me in His home. It would be the loveliest home I could be given in this world. The constant cry of my heart for years has been that I might walk in and out among them with wisdom and understanding continuously; that I might first seek the kingdom of heaven and his righteousness. I long so much for humility and charity.

"In thy fair book of life and grace,
O may I find my name
Recorded in some humble place,
Beneath my Lord the Lamb!"

It seemed as if I had been almost rebellious about wanting to go, so much so that it worried me. I felt I should feel to say, "Thy will be done," when it came into my mind with much sweetness and comfort that Jacob, when he wrestled with the angel said, "I will not let thee go, except thou bless me." That is just how I feel. I hope it is the angel who is wrestling with me. If it is, all is well.

The Lobo meetings are not far distant and I hope if it is his will when the time comes I shall feel to go. Tonight I have more of a peace of mind about it. It has been sweet to me about Peter. Matt. 14:25-31. In the 22nd verse it says, Jesus constrained his disciples to get into a ship, and Jesus went up into a mountain to pray, and the ship was in the midst of the sea tossed with waves

for the wind was contrary; and Jesus went unto them walking and the disciples were troubled, but Jesus said, "Be of good cheer; it is I; be not afraid." Peter asked that he bid him come to him on the water and He said "Come." Peter walked on the water but when he saw the wind boisterous he was afraid and began to sink and cried to the Lord. Jesus stretched forth his hand caught him and said, "O thou of little faith, wherefore didst thou doubt?", I hope ere long that I can look back and say, wherefore did I doubt? These words are in my mind, too, "Ye are not your own, for ye are bought with a price."

About Christmas time, when I first felt the desire in my mind that I wanted to be baptized in the name of the Father, and the Son, and of the Holy Ghost, and to take of the bread and the wine instituted by Jesus himself, a feeling of such unworthiness seemed to come over me, and I felt I was barred right there and then, and I had such sadness of heart. I came across a verse in the *Signs*, "Let not conscience make you linger, nor of fitness fondly dream; All the fitness he requireth is to feel your need of Him," and it comforted me. Then again in Elder Gilbert Beebe's book I read, "He takes the fools and makes them know the mysteries of his grace; to bring aspiring wisdom low, and all its pride abase," and that greatly comforted me. But as I thought along I believe I was made to fully realize that we are but empty vessels, and if we are indeed His, we are given a new name, "The Lord our righteousness." It was wonderful to me, (I had not thought of it before) when Elder Dodson in his editorial in the May *Signs* spoke of how in His humility His judgment was taken from Him, and then you mentioned it to me again at Ekfrid, and we must leave it to the judgment

of the church. When you said I was needed in the church it frightened me. I remember Elder Floyd Adams in his article on the Book of Ruth ended in saying that He will supply all our need and that our need is Him. I remember when any of the dear old members passed away I would get panicky and think what are we going to do without all these wise people until Mrs. (Deacon) Dan Campbell passed away. I felt the same way but the thought came into my mind, "The Lord God omnipotent reigneth." These people were wise just because God gave them wisdom, and if it were his will he could give it to others. He can give or he can withhold. Solomon was wise because God said he would give him wisdom and that is the only way any of us can ever be wise, and I have not worried any more.

A few months ago, when thinking about asking for a home, the words came into my mind with power, "Ye have not chosen me, but I have chosen you." I hope he has. Just before the May meeting the words came into my mind, Wait, wait on the Lord, to wait and see his purpose and plan in the matter. When I first began to think about it and felt so much—how can it be? I opened the Bible at the words, "I am the Lord, the God of all flesh: is there anything too hard for me?" I had to confess there was not. I have had such a wonderful time this last three or four years reading and meditating—just alone—a depth of sweetness that no one knew anything about. Several days before going to Hopewell the words were in my mind so much, "Thy Father, which seeth in secret, shall reward thee openly." I seemed to have the mind to go to Hopewell this year. Elder Vaughn had wanted me to go for a long time. Yet in thinking about going I had such fear and trembling—fearful that I would not be given,

while there, the right frame of mind—the Spirit of Him that is so necessary in mingling with his dear people for "good."

I sincerely hope that in all these things I am not deceived or deceiving others. Wasn't it Joshua that the angel ministered to and the Devil stood by to resist him? I have thought so much about Kathryn Campbell. Her face seemed to be set right from the start. She never wanted to look back—she looked forward all the time. I seem so indefinite and full of fears. Kathryn did not have a lot so far as a long outdrawn experience was concerned, but I feel she had much. The power of God was manifest! Like Paul, "I had rather speak five words with my understanding*****than ten thousand words in an unknown tongue." The day Kathryn and her mother were baptized was one of the sweetest days I ever spent. I felt a greater than Solomon was there, and Kathryn's face shown like an angel's, but we cannot all have the same experience. If only I can say with Eli, "It is the Lord, let him do what seemeth him good." I hope this letter will give you some idea of how I stand. Love to Mrs. Ruston. Sincerely,

(Miss) BECKIE McLACHLIN

August 26, 1948

DEAR ELDER RUSTON: Tonight I wish that nobody knew what is in my mind about asking for a home in the church. To be truthful I dread the Lobo meetings and just how much nobody knows. I would feel so much better going if no one knew. I fear so much I have raised false expectations—that I will not be given a mind to go at Lobo. I am sorry to be this way and to burden you with my thoughts. Surely there is nothing steadfast about me which makes me question very much whether the desire that has been in my heart is of the

Lord. Tonight my heart is very heavy about the whole thing and it is drawing near to meeting time. God's plans are never changed, and what a mercy! Without him we can do nothing and if it is not of him I would be useless and valueless—just dead wood.

For a few days after I wrote you I seemed more peaceful but was soon plunged down again. Your letter was most comforting! I was so glad to get it. Mrs. Ruston's note was sweet and I appreciated her writing me. I realize how much that promise must have meant and does mean to you, "Instead of thy fathers shall be thy children," and "he is faithful that promised." Not one that he has planned to bring in will ever be left out, and each will come at his appointed time; whether I am one or not, God knows. For a long time before Christmas the words were in my mind, "The Lord shall cause his glorious voice to be heard," and since going through the trials this summer my mind has gone back to that. I hope it is He! One night about a week ago I was in such distress of mind. I thought I cannot go to Lobo, I just cannot. I cannot go and face it and not have the mind to go. The next morning I opened the Bible at the words, "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." For a few days I had peace of mind. Yes, "What a word is this!" But again tonight I am down. The good Book says, "He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." I feel there is just such a protection around the militant church, and those and those only whom he has chosen will ever be taken there. How favored are those who are there! I have thought that so much of late. Paul says, "Let your requests be made known unto

God," and that is all I can do—wait on him. It was sweet to find these words the other night.

Were it not for the seeming bits of comfort I have received along the way this summer I do not believe I could have stood it. I hope sincerely that I am not claiming something that actually does not exist, thereby deceiving myself and others. God forbid! The other night I came off duty and while preparing for bed I was crying unto the Lord, and before retiring I opened the hymn book at hymn 714, Beebe's Collection. It was so wonderful to me that I memorized it. It just seemed to be for me. I will quote it:

"Pensive, doubting, fearful heart.
Hear what Christ the Saviour says;
Every word should joy impart—
Change thy mourning into praise.
Yes, he speaks, and speaks to thee;
May he help thee to believe;
Then thou presently wilt see,
Thou hast little cause to grieve:

Fear thou not, nor be ashamed;
All thy sorrows soon shall end;
I, who heaven and earth have framed,
Am thy husband and thy friend:
I, the High and Holy One,
Israel's God, by all adored,
As thy Saviour will be known,
Thy Redeemer and thy Lord.

For a moment I withdrew,
And thy heart was filled with pain,
But my mercies I'll renew;
Thou shalt soon rejoice again:
Though I seem to hide my face,
Very soon my wrath shall cease;
'Tis but for a moment's space,
Ending in eternal peace!

Though afflicted, tempest tossed,
Comfortless awhile thou art,
Do not think thou canst be lost;
Thou art graven on my heart;
All thy wastes I will repair—
Thou shalt be rebuilt anew;
And in thee it shall appear
What the God of love can do."

I do not remember ever reading it before and it was very comforting to me. A couple of weeks ago these words, too, were very sweet, "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Truly I seem to have turned to the right and the left.

I have thought so much about Elder Spangler since going through this experience, remembering his article in the *Signs*. He said he wanted to preach but felt he could not and for months had such anguish of soul. Not that I would dare to compare my experience with that of a minister, but I feel I do understand in a small measure what he went through. He also said, "If there is any one who knows there is a tarrying until the Lord's time it is us." I have thought of late so many times, with hope, of the experience I had of waking up out of a sound sleep in the middle of the night four or five months ago, and simultaneously with my waking up feeling an intruding of the power of God that filled my very being, that he was working his sovereign will in all things, not only in my life which seemed so certain in my experience, but that his plans and purposes embraced all organizations of men. What a wonderful half hour or so I spent in sweet meditation and then I dropped back to sleep again. I am sorry to still be so indefinite. I do truly hope that it is the angel who is wrestling with me and that I will be given a new name. I was reading where it says, "For the Lord hath redeemed Jacob, and glorified himself in Israel." Truly it is in the new creature that he is glorified, there is

nothing left of self. The mighty One of Israel said, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin."*****Afterward thou shalt be called, The city of righteousness, the faithful city." In that excellent article of Elder Vaughn's from Zechariah, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; (how good that they are not only cut off, but they die—creature efforts and carnal wisdom) but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God. How good that he hears.

"The foolish, the fearful, the weak are
my care,
The helpless, the hopeless, I hear their
sad prayer;
I feel at my heart all thy sighs and thy
groans,
For thou art most near me, my flesh and
my bones;
In all thy distresses, thy head feels the pain,
Yet all are most needful, not one is in vain."

I do not know whether I am going to be able to be out to meeting Sunday or not. My patient may go home, but it is more likely that he will not be going until the middle of next week. I was sorry to have missed all the meetings this summer. Mrs. Jones was telling me that you spoke about the five porches and two pools the first Sunday and that she did not know when she had heard anything she enjoyed so much. I was sorry to have missed it. I would like very much to have that article to read on Peter to which you referred with reference to my letter.

It was wonderful when you said you were not surprised to learn from my

letter that I had been down in the depths since Ekfrid meeting, that seldom does anyone come to the place where they feel they must speak without being subjected to Satan's rage, mingled with doubts and fears. I hope I am not deceiving myself and others. Please throw the mantle of charity over this letter. It is as I stand. I shared your letters with Flo I thought they might be a comfort to her. She enjoyed them so much. Love to Mrs. Ruston. Hope she is feeling better. Sincerely,

(Miss) BECKIE McLACHLIN

September 19, 1948

DEAR ELDER RUSTON: When I came home from Lobo, and since, I have wept and sobbed with joy and thankfulness. I felt if I had to return from Lobo as I did from Ekfrid I would be broken hearted; And oh how I dreaded the Lobo meetings lest it would be just that way, but the joy, peace and happiness I experienced at Lobo and since coming home words fail to express, but how good that a hint to the wise is sufficient. God said he would open rivers in high places and it truly was a high place to me. I felt I knew something of how Simeon felt when he took the Christ child in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." I cried unto the Lord and I feel I can say he heard my cries. Like the lepers who stood "afar off" and cried *with a loud voice* for mercy continuously, and the Lord heard them and had compassion on them and healed them. They had that loathsome, incurable disease, and well they knew that Jesus alone could heal them so they cried with a loud voice continuously.

I remember when I was a little girl coming home from school one day, mother was out. I sat in the living room

alone. I seemed all closed in and hedged about. The heavens were like brass above me, when the words came, "I will break in pieces the gates of brass, and cut in sunder the bars of iron." I feel he has done that very thing. Then, too, the chapter was very precious to me. "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." I feel indeed that the desert has blossomed as the rose. It has blossomed abundantly!

On Saturday morning I knew I was all closed up and felt oh so empty, but I could not go out. I felt I will have to go! It was as if a still small voice behind me said, "This is the way, walk ye in it." A day or so before the meeting I thought, I believe I will have to go and if I perish, I perish. Then your letter came in which you said you hoped that regardless of my frame of mind, or whatever doubts and fears prevailed that I would feel like Esther to go, and if I perish, I perish. After making my few scant remarks to the church, I felt to hang my head and await the verdict. But instead of death it was life—the golden sceptre was held out to me, and oh how wonderful to me was the joy, fellowship and love that was shown me. Instead of my distress of mind a beautiful peace possessed me. With this new joy I lost sight of the fear I had of baptism, the awful fear that He would not be with me. On Saturday afternoon you and Elder Wood spoke of your experience and it was very lovely. Sunday morning I awakened so peaceful and thoroughly enjoyed the preaching. When you announced that there was to be believers baptism after lunch my heart rejoiced that I was to be the favored one, but at lunch time for a short period I felt a little perturbed, but when I was preparing for the baptism and at the water's edge I was very

calm and composed. Yet there was a cry in my heart that He would be with me. I was so glad when you gave out the 54th paraphrase to be sung, "I'm not ashamed to own my Lord" for indeed I was so fearful for so long that He would not own me. I was oh so happy that I was having that blessed privilege. Never will I forget the picture, as we drove into the field, of the people standing on the banks waiting. The day was so beautiful, the water looked lovely and a wonderful peace seemed to permeate throughout. When I stepped into the water I was perfectly peaceful and happy. When you said to me "when the time comes I want you to give yourself up to me" I could not help smiling happily back saying, "yes." I was glad to be buried in that liquid grave—dead to all legal worship, raised, I hope, to newness of life (grace) and given a new name, "The Lord our righteousness" thus confessing it to men.

The Bible tells us believer's baptism is not the putting away of the filth of the flesh, but an answer of a good conscience to God, and the only good conscience I know anything about is a conscience free of self-righteousness, all carnal wisdom and creature efforts, alive unto Christ. As Elder Durand said, "When we know the Lord Jesus Christ, we no more do our own works, or speak our own words." How true! As Elder Lefferts said in his sermon at Hopewell Friday morning the first half of the 119th Psalm dwells on the law and testimonies, and then the surety (Jesus) comes in, wiping out forever all these things. "Be surety for thy servant for good."

My baptism was and is wonderful to me. For a short space of time, just before you put me under the water, my mind seemed to be taken out of this world; and how happy I was after-

wards. The communion was beautifully sacred to me. When I heard you telling Deacon, Sam Campbell, that you would like it if they would have the communion after the afternoon service instead of the morning my heart leaped for joy. In the breaking of bread as you talked along so sweetly I seemed to be carried out of the world. I could say with the poet:

"O! the rapturous hight
Of that holy delight,
Which I felt in the life-giving blood!
Of my Saviour possessed,
I was perfectly blessed,
Overwhelmed with the fullness of God.

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

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."

Already I find myself longing that all those who love his appearing might have their minds stirred up and be made willing to enter in and partake of this wonderful joy, but how true are Elder Spangler's words, "There is a tarrying until the Lord delivers," and in the same article I believe he said, "A man's gift maketh room for him." He will cause his glorious voice to be heard, and he is mighty to the tearing down of strongholds.

I want you to know that you have been a great comfort to me. I am glad you have been given a love for us and a willing mind to labor among us. What a wonderful provision God has made for his people. And verily they shall be fed, He said. It was beautiful to me when you said you prayed to be given

a word in season for his weary child, and how necessary that it be in season like the two silver trumpets you spoke so beautifully about. Yes, it must be "grace for grace." It was sweet to me the way you spoke about my coming to the church as a child who had been very restless, and then taken into its mother's arms and was quiet, peaceful and happy. On the way to Hopewell you burst forth singing:

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

I did not say anything, but it touched me very deeply. At the time my mind was exercised about going to the church and there was such a dread surrounding me, and I thought could it be that the clouds I so much dreaded were filled with mercy and would break in blessings on my head. The day I left New York (I was much distressed in my mind) I was riding in a taxi to the Bus Station (Gertrude was with me) and the words dropped into my mind with much power and assurance, "The clouds ye so much dread are big with mercy, and shall break in blessings on your head." I surely feel they have. He is faithful who promised! Truly I feel he did carry me in his arms over the threshold and place me in his home.

I had a letter from Flo and evidently she was impressed as was I with the picture as we drove into the field. She said, "Never will I forget that picture of the people standing at the baptismal waters, waiting for the candidate, and then your baptism." She was down in the depths all through the meetings. It was not a pleasant place to be at the time, but I feel she will go back and eat honey from it. She is in good hands I feel. I was so glad to have her with me all through the meetings. She was

most faithful. I do hope ere long that I shall have the joy of standing by her as she stood by me.

With reference to sending my letters to the *Signs* which I wrote you this summer, I shall leave it to your judgment. I still remember your sermon in Hopewell Thursday morning to bring your tithes to the storehouse. The next day as Elder Wood said good-bye to me he said he hoped I would remember what my Pastor said to me. I am on the mountain top now, but I know from past experience I shall have to come down but we are told, "As thy days thy strength shall be." I felt I wanted to write you a few of my thoughts and feelings while in Lobo and since coming home. I hope I haven't wearied you. I do hope so much that Mrs. Ruston is rested and sincerely pray that it will be her portion to enjoy her usual good health soon. Give her my love. Yours in precious hope.

(Miss) BECKIE McLACHLIN

(The three foregoing letters were sent to us by Elder George Ruston for publication in the *Signs*. Ed.)

Box 387, Damariscotta, Me.

DEAR ELDER DODSON: Always after receiving one of your letters I have such a feeling of guilt and unworthiness for causing you the bother of answering a letter I have written so full of my own tribulations, which seems to be the only way I can tell you of the Lord's dealings with me. Still your last letter made me thankful to God that I could have a part of one of your sermons to comfort me. As you said we are made to ponder and remember all the way the Lord leads us, and if he humbles us it is good for us. I know so well how good it is for me. It seems that is when I rejoice most when I am truly humbled. Then I can see everything so clearly and am willing to sit at His feet and marvel at all the wondrous

ways that I have been taught.

I was thinking of Association this morning. It has been a landmark for me ever since I can remember. As a child it was my very best good time for the year. So many of the older members were my "aunts and uncles" and I was quite as happy to see them and visit among them as among my own blood aunts and uncles.

But as I read one of aunt Attie Curtis' letters to Elder Beebe written in 1902 I wished I could have understood her when she was alive as well as I did the good thoughts in that old letter. Instead I was just a child who loved all those older ones because they meant so much to my family and loved everything that my family loved. I was just a good little girl who came among them. I was happy and contented then to think that every one thought that of me. I was obedient to my parents and polite to others. As I look back on those days I know that I was not puffed up over being a good girl but I just had not been shown the weakness of my nature.

I enjoyed the conference meetings because there seemed to be so much love among them but when some were overpowered with tears I used to wonder why. I could not see why any one so good as most of the members were needed to cry when they spoke of God's goodness and mercy. How well I know why now that overpowering humility that comes over me when I am shown clearly just what God has done for me. It seemed so hard at first when I had to see myself just as I was. Then my mind was such a jumble I would ask myself over and over what I had done to change from a good girl to such a weak, useless mortal as I was becoming. For a few years the Associations brought much comfort to me while the ministers were speaking because they

told much that I could say yes to, but when I had to be among the members I felt so small and hypocritical to sit among them. I knew that I believed as they did but why could I not be like them. I did not understand then that I had not changed any from what I was as a girl only I had been given a spiritual glimpse of my poor mortal self. So many times now I will wonder how I did some decent thing with such a weak nature and I realize that it was all God. Some one was laughing about grandmother asking God to make it easy for her to get out of a brush pile. It did seem funny naturally, but I have known the time when I have had to ask for strength to walk across a room and would thank God with all my heart when I had done just that. The smallest deed cannot be done without Him, but what comfort it brings to know that he is behind all things because there is no small or large thing without him and he changes not.

Aunt Attie's letter and one or two others in that old *Signs*, published in 1902 did not seem old but as new as your letter written in June. They made me think of the old Associations when Aunt Attie sat in the front pew. I can see so many of them that have gone, but the beauty of it is that the same truths are coming to us still even though the years have passed and taken many with them that could vouch for the grace of God.

The thought of Association makes me lonely this year because I doubt very much if I can be there but I shall be thinking of you all. It does not seem possible that I will not be there because it was always something to look forward to and back to, and now it grows to mean more every year when the good preaching comes to us so little. I hope this finds you and yours

well and that you will be at the Association. Yours in the hope of Christ.

(Mrs.) RUTH CLARK

379 Sinclair Ave., Atlanta, Ga.

DEAR BROTHER BYRD: One of the brethren at East Atlanta Church has handed me several editions of the *Signs of the Times* for which I thank God I am now engaged in reading. I have read yours as published in the Feb. 1948 issue. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." I have read this letter the second time, and if I have ever had an experience of God's grace, which I hope to have had, I find such to be in complete harmony with all that you have said.

You mentioned the sudden death of your wife on April 9, 1946 after you had planned your next day's activities. On Jan. 3, 1946 my wife and I, who had lived together fifty-two years retired at 11 P.M. after turning off the radio, the President had just finished a nation-wide broadcast. We were living fifteen miles out of the city at that time and were to come in to the city the next day. When I arose at 6:30 on the morning of the 4th God had removed her spirit and left her body apparently asleep. Some of my children and grandchildren were with me when I called. Involuntarily these words poured from my heart and tongue, O Lord, thy will be done. For some months I was as a child who had lost a mother. She was not only a sweet wife but she had the characteristics of a mother. Several months after her death I was living alone. I had prayed to God and admitted my unworthiness to even mention his name, as I was too vile a sinner. Some time after midnight my wife appeared to me in a dream. She was standing on the most elevated spot in my back yard under the limbs of a

large, oak tree. She called my name. "Victor keep your faith in God." I saw her clearly, her voice was natural and sweet. After calling my name she spoke but few words and vanished.

Brother Byrd, I am uneducated and ashamed of the general appearance of this letter, but I regard you as being a man of scholarly attainments and full of understanding of such poor sinners as I know myself to be. Above all else I thank God for the grace he has given you. Even my brief acquaintance with you convinces me of your charity. Your letters which I have read in the *Signs* also convince me that you are one of those whom the dear Lord Jesus Christ had in view when on the night of his crucifixion he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." Jesus did not say for those who will believe on me, or accept me, but for them who shall believe on me. All true Primitive Baptists have been taught of God and have experienced the truth of the words of Jeremiah. Jesus continues to send his Spirit into their hearts. He promised to send the Comforter and has not been slack concerning that promise. Our carnal mind often ponders the fact that it is now nearly two thousand years since the Lord's ascension to his Father's throne, but the Holy Spirit voids all divisions of time. A thousand years are as one day and a day as a thousand years. Time is no more with God's enlightened people, it is one eternal now. Jesus told the Jews, "Before Abraham was, I am."

Brother Byrd, pardon my ignorance and weakness. I cannot teach you for I need to be taught of such as you. I have tried to give you some of what I hope is a taste of God's graciousness to a sinner. Yours in hope of eternal life.

E. VICTOR LASSETER

Forest Hill, La.

ELDER DODSON: Find enclosed \$5 to help with expenses. I feel better to put in my little mite so use it as you see fit. I have had eighty-nine birthdays. I cannot see to read the *Signs of the Times* but my daughter reads to me. I can see but very little. I surely do believe what the *Signs* sets forth. We read in Hebrews, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." The apostle Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Now I think of a certain scripture. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Now brethren it seems to me to work out your own salvation is to get rid of it and stay rid of it. If I am wrong will some brother please correct me. Your brother in hope of eternal life through Jesus Christ our Lord.

(Elder) J. J. MUSGROVE

Marlow, Oklahoma

ELDER R. LESTER DODSON, DEAR BROTHER IN THE LORD: In writing you this evening will say the *Signs of the Times* is the best Baptist paper published, it has more sound doctrine than any other paper. We surely enjoy reading it. I read it to my father who lacks one month and five days of being 102 years old. He has been a member of the church since 1887, and his hope and faith is solid as a rock in the Baptist doctrine. He is very feeble, eyesight almost gone but health good. The most peaceable person I ever saw, gives no

one an angry word.

I am enclosing remittance to have the *Signs* sent to my cousin in California. Like myself he never gets to hear preaching by the Baptists and I hope the paper will be as much joy and comfort to him as it is to us.

Some time when not crowded for time and you have a mind I still want you to give your views in the *Signs* on Romans 9:18. That is a wonderful chapter and every word Old Baptist doctrine. May the Lord bless you and yours, and keep you long on earth to comfort the poor and weak. Pray for us when it goes well with you. Your little sister in hope.

(Mrs.) FORREST JONES

(See Editorial in this issue.)

AID FOR SENDING "SIGNS" TO INDIGENTS

Miss M. Dunlap, Me., \$3; W. S. Chilton, Ky., \$1; J. R. Claunch, Tex., \$1; T. D. Dodson, Va., \$1; Mrs. T. H. McColl, Can., \$3; Mrs. L. C. Campbell, Tenn., \$1; Miss G. Secor, N. Y., \$1; Eld. W. A. Little, Tex., \$2; G. Davis, Ala., \$3; Mrs. M. Finch, N. Y., \$3; S. W. Heitmuller, Va., \$2; J. N. Wageonheiser, N. Y., \$1; C. W. Edwards, Ala., \$6; Mrs. S. L. Taylor, Pa., \$2; J. C. Beard, Tex., \$3; L. Setliff, Va., \$1; D. H. Bradley, Tex., \$8; Mrs. L. K. Foster, Tex., \$5; Mrs. D. S. Reid, N. C., \$3; L. C. Spikes, Ore., \$1; G. S. Weider, Va., \$2; Mrs. G. Duke, N. C., \$2; Mrs. E. Hodgins, Can., \$2; J. P. Champion, Tex., \$2; Mrs. C. E. Tacey, N. J., \$3; Mrs. P. I. Froude, Mich., \$2; A. Mariner, Va., \$7; Mrs. E. M. Werner, N. J., \$2; J. L. Turner, Tex., \$1; Mrs. E. H. West, N. Y., \$2; Miss C. M. Duffus, B. C., \$2; Eld. H. M. Bennett, Md., \$3; G. M. Varnes, Pa., \$2.

BOOK WANTED

The undersigned would like to buy a copy of "The Resurrection" by David Bartley. Any one having a copy to spare please communicate with Mrs. J. W. TAYLOR, 604 Lexington Road, Pleasant Hill, Mo.

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EDITORIAL

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

Paul had called all the elders of the church at Ephesus together to give them his last instructions before he took his departure to Jerusalem. He was aware that he would not see all of them again face-to-face so he was burdened of the Spirit to exhort them with spiritual instructions. He was prompted of the Spirit to warn them of the trials and persecutions that lay in store for them. He must also tell them that even some of them would rise up speaking perverse things to draw away disciples after them. In Acts 20:17-35 is recorded the full text of Paul's words to the elders of Ephesus in that meeting at that time. As these were appropriate words spoken to the elders of the church by Paul at that time of strife and confusion that was beginning to be made manifest in the church at that time, I believe they are just as appropriate to the elders of the church in this country at this time. This same exhortation and

instruction is necessary to the elders for the welfare of Zion today. When Elders are blessed to obey these instructions Zion is not troubled. When elders take heed unto other elders to watch them and take a great interest in other flocks to dictate to them to the extent of not being mindful of their own condition nor the flock of their pastorate, Zion is troubled.

Paul said to the elders at Ephesus, "Take heed therefore unto yourselves." He said unto Timothy, "Take heed unto thyself." 1 Tim. 4:16. Just before he said this to Timothy he had enumerated some of the things Timothy was to watch concerning himself. He told Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." I am persuaded that elders will have plenty to occupy their minds and time to take cognizance of their walk and conversation without meddling into the affairs and critically watching the walks of others. Paul further added, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." I am quoting to you some of the things that daily confront me. Is my conversation Godly? Am I charitable to my fellow man? Do I manifest an humble or proud spirit? Do I believe in God's promises or do I just say I do? Do I realize the exceeding sinfulness and vileness of my sins or do I just take them for granted justifying myself because of my weakness? Do I seek those things that are pure and from above or do I mind earthly things? Do I desire to live more Godly and think more upon spiritual things or am I satisfied with my activities and thoughts as they

are? Do I read the Bible and writings of the saints of God as much as I ought or am I satisfied with the puny knowledge that I now have? Do I exhort when I feel impressed to do so or am I afraid I will be dubbed as a Conditionalist if I speak anything pertaining to duty and righteous living in this life? Do I speak the words that are well-pleasing to God or am I seeking to please men? Do I press toward the mark of the prize of the high-calling in Christ Jesus or am I content to drift along the path of least resistance? All these questions and many more come into my mind daily to condemn me which causes me to cry unto my God for his amazing grace to sustain me and keep me from falling!

Paul told Timothy to "neglect not the gift that is in thee." May I say to the elders of the church of this time that God hath wondrously blessed you with a precious gift that has been so recognized by the church that you were brought under the hands of a presbytery and ordained to the officeship of an elder as a minister of the Lord Jesus Christ. Shun profane and vain babblings; for they will increase unto more ungodliness. Paul says if a man purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace with them that call upon the Lord out of a pure heart. How carefully we ought to conduct ourselves as we sojourn here in this unfriendly world. This gift is sacred; our ordination is no light thing; and the confidence our brethren have in us as being vessels of honor is precious. The doctrine we are blessed to preach is God-honoring. Are our acts and conversation God-honoring? I am persuaded that if our acts and conversation in everyday living are

lustful and ungodly; our preaching is hypocritical and vain. Your words from the pulpit may be in accord with the words spoken by the inspired writers and speakers, but if your life does not manifest the fruit of the Spirit, what evidence do brethren have that you have experienced the grace of God in your heart?

When brethren have so much confidence in the operation of God's Holy Spirit in your heart that they receive you into their fellowship embracing you in that precious faith; and, that confidence mounts higher to the extent of calling for your ordination as a minister of Jesus Christ; and, then you betray that confidence by ungodly conversation and lustful living how great is their grief and hurt! It were better that a millstone be hanged about your neck and you drowned in the sea than to offend these little ones! May God give us grace to neglect not the gift that is in us and to enable us by his Spirit to take heed unto ourselves. May he enable us to watch our deportment and to profit by our mistakes.

Paul further adds: "And to all the flock." One who is called to the officeship of an elder is instructed to take heed unto all the trophy of his grace. A true elder has the interest of the lambs as well as the sheep in mind. He is tender and patient in his dealings with them for fear of wounding one of the little lambs. He is just as anxious for the welfare of the insignificant and timid ones as he is of the bolder and more prominent ones. He does not devote his time and attention to just a few to the exclusion of others, but watches over the entire flock to shield each and every one of them. He is not to take heed to another outside of his jurisdiction. He is not to consider the goats to please them nor to score them, but his interest is to be confined to the

flock. I do not believe that a God-called elder has any time to waste outside of the flock *skinning goats* or petting them. May God enable us to stay within our calling being attentive to all the flock.

“OVER THE WHICH THE HOLY GHOST HATH MADE THEE OVERSEERS.” Elders do not fill this place upon their own volition. They have not fitted themselves for this place by their own activities. Others have not called them into this noble position. Schools of men have not prepared them as overseers. The Holy Ghost is the agency that God has used in making them overseers of the flock. True elders are ordained by the Holy Ghost and this ordination is assented to by the laying on of the hands of a presbytery. This officeship was given you by the Holy Ghost. No man or group of men is able to ordain one to such a high position. No school or university is able to qualify one and place him in such high position. If this position is given us by virtue of the Holy Ghost what a high and exalted calling it is! I am persuaded that the position of elder in the church is much more to be coveted than that of the officeship of President of the United States. People may elect presidents but it requires the election of God for a person to serve as a true elder. How thankful we ought to be that God has chosen us to this high and exalted position to be counted worthy to suffer for Christ's sake!

“TO FEED THE CHURCH OF GOD.” We are not left to guess or speculate upon the purposes of elders or to the extent of their work. Paul is very specific in this. We are not to dabble with anything or anyone outside the church of God under the cloak of an elder. I think it is unbecoming for elders to use the cloak of a minister of the Lord to gain worldly gain or to pursue some political venture. They are not to preach

to the world for the world will not hear them. They are not to bring sheep into the fold for that is the work of Christ. They are not to add them to the church for that is the work of the Lord. They are to feed the church of God. They are not to prepare the food for that is the work of Wisdom. Yes, they are to read and study but not to think what they shall say for it is given them by the Holy Spirit in the selfsame hour that it becomes them to speak. As all the writing of the saints, as recorded in the Bible, were addressed to God's children or the church, so all the preaching and writing of the elders should be addressed to the children of God or to the church of God. I do not believe this church of God under consideration is any organization in its entirety, that it is visible here in this world to the exclusion of all outside the visible organization; but I do believe this church to be the invisible, complete kingdom of Jesus Christ including all the children of God. I believe many members of this church are not members of any organization here upon this earth. I do not believe that all of the members of any organization here upon this earth as the organized church are members of this church that Paul had under consideration as he defines it in the remaining words of our text.

“WHICH HE HATH PURCHASED WITH HIS OWN BLOOD.” All for whom Christ died are members of this church under consideration. Your efforts nor the efforts of any other ordained elder has added any one or excluded any one from this church that Christ purchased with his blood. Christ did not try to purchase the whole adamic world but he did purchase the church. God's called elders preach the efficacy of the blood of Jesus Christ in atoning for all the sins of all the members of this church. The doctrine of Christ includes limited

atonement and special redemption with efficacious grace being applied continuously to the objects of his grace until the complete and ultimate salvation shall have been experienced by each and every member of this church. What great price was paid for your redemption—my sins and your sins—if we be members of that church, caused the Holy One to suffer, bleed and die on calvary's tree that we might be freed from sin! If Christ suffered, was forsaken and died for us, is it a great thing that we should suffer persecutions here in this world? If Christ devoted his entire life to the service of others and was not even provided with a place to lay his head—as were the foxes and birds—is it a great thing that we should devote some time to the service of others, and not be blessed with some of the luxuries of this world?

May I conclude this script by stating that I have no apologies to give for the things that I have written in this epistle as I have been somewhat burdened along this line of thought. I have no person or persons in mind to profit from this other than myself. I stand condemned and guilty of treating the officeship of elder very lightly. I have been so concerned over my unconcernedness of late that I am made daily to cry to God for mercy. I have written this in the fear of God and not to please men. May God awake us from our cold state and bless us by his grace to earnestly contend for that precious faith. May he stir up our pure minds and enable us to walk and talk as we ought while we are in this earthly tabernacle of clay awaiting to be clothed upon with immortality when this life is over that we may be received into that heavenly clime where all will be perfect forever, Amen.

E. J. L.

ROMANS 9 : 1 8

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

In this issue of our paper will be found the request of sister Forrest Jones, Marlow, Oklahoma for our views on the above portion of scripture. If her father is living when this is published he will have passed his 102nd birthday anniversary. Very few men in this day and age live to pass the century mark, and he has also been most highly favored of the Lord to spend over sixty years of his life in the church, partaking of the joys and afflictions of spiritual Israel. We are glad that both he and his daughter have been blessed to enjoy the *Signs*, and if it is the Lord's will to spare him until this article is published, we hope it will contain something that will be of comfort to him.

Our Sister well says, this ninth chapter of Romans is "a wonderful chapter and every word Old Baptist doctrine." If there is any one phase of the doctrine of God our Savior which Old School Baptists are more thoroughly agreed upon or rejoice in over all others, we believe it is the phase which this chapter deals with: God's absolute sovereignty over all worlds, principalities and powers, both visible and invisible. This means that the powers that be are ordained of God, and are brought in complete subjection to his most holy will. Therefore the bounds of even Satan, the prince of this world, in whose hands has been given the power to afflict and distress the saints of God in all ages, have been before determined and unalterably fixed, so that he cannot with all of his deceivableness and unrighteousness destroy the life of a single child of Jehovah. The Psalmist said, "God is our refuge and strength,

a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah."

This ninth chapter of Romans sets forth how the infinitely wise, eternal and omnipotent God, who created the heavens and the earth and all that in them is, and without whom was not anything made that was made, did determine, ordain and predestinate before hand to do whatsoever he pleased among the children of men. This embraced his choosing some and rejecting others of Adam's race. The word declares, "for they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Abraham desired that God should accept Ishmael, a bondwoman's son, but instead God chose to give him, miraculously, a son by Sarah, his true wife, a promised seed, through whom all the nations of the earth would be blessed. This prophecy concerned the coming of the blessed Son of God, his miraculous conception, birth, sufferings and death, who would break down the middle wall of partition which separated between the Jew and Gentile, by the shedding of his precious blood and thus gather together in one fold his people in every nation, kindred, tribe and tongue. In the fourth chapter of Romans, Paul says, "For the promise, that he should be the heir of the world, was not made to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and

the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were."

God's choice of Jacob rather than Esau rested solely upon his sovereign right to do whatsoever he pleased with his own. The record is, ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her (Rebecca), The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." The question which Paul asked here may well arise in the minds of men: "What shall we say then? Is there unrighteousness with God?" Men of the world are ever ready to conclude that if the doctrine of election be true, God is unjust, but not so with the man of God. He is ever ready to say with the great Apostle, "God forbid." Paul goes on to support this contention by saying, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Again, he shows that it is not according to what the creature may or may not say, think or do, by declaring, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." When God raised up Moses and sent him down into Egypt to lead the children of Israel out of the land of bondage and servitude, he said

unto him: "Rise up early in the morning, and stand before Pharaoh and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." Ex. 9:13-16.

During Israel's sojourn in Egypt God repeatedly hardened Pharaoh's heart, that he should not let the people go, but in all of this God had a purpose worthy of himself, and when he finally delivered Israel with a high and mighty hand, by causing the waters of the Red Sea to divide and stand as walls on either side while Israel passed over dry shod, and then caused these very same waters to come together again and destroy the Egyptians, his hand was manifested in behalf of his people and they could and did then sing, The Lord hath triumphed gloriously, the horse and his rider hath he thrown into the sea. The good news of the wonders of Israel's God in conquering kings, Gog and Magog, reached even such vile characters as Rahab, the harlot, as she dwelt upon the walls of the wicked city of Jericho and caused her to hope in the mercy of Israel's God. It also brought forth fruit by her putting a scarlet thread in the window for the children of Israel to behold all down through the ages, even to this very moment, indicating that, by faith, they have hope in the mercy of God.

It is said that in the mouth of two or three witnesses every word shall be

established, so here we have the apostle Paul confirming in the New Testament what God had said to Moses by declaring, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." As we see it, when God made Adam in the beginning he made him capable of lusting after the things of this world to such a degree that he would transgress God's law and thus bring those chosen in Christ before the foundations of the earth were laid, whom God purposed to manifest in Adam, under the bondage of sin and death, but glory be to his adorable name, God's plan and purpose did not end there, but found its fulfillment in his sending his only begotten Son into the world, in the fulness of time, to redeem and restore them in God's sight and favor, as though they had never sinned, and all of this was for the glorifying of himself and the lifting of the name of Jesus on high. Our text says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." God's purpose in creating Adam out of the dust of the ground, so that he could not withstand the temptations of Satan, was that no flesh should be justified in his sight. No man after the flesh has ever been able to keep the law of God. The giving of the law was to manifest sin and the weaknesses of the flesh. Paul said, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Therefore when God drove Adam from the garden of Eden, "he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." The law condemns, cuts off, and in its scales every man, woman and child of

the human race is weighed and found wanting. The Psalmist said, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." We believe the prophet Isaiah was describing the church of God as she stands in nature when he said, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." How wonderful to contemplate the mercy of God as it appears in his Son, Jesus Christ! Notwithstanding all her corruption in nature, God said, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Let it be noted that there are no conditions placed upon her, no suggestion that if she would, he would, or anything of the sort, for God knew in advance her inability to perform anything that would be pleasing in his sight, and therefore purposed to save her with an everlasting salvation by and through the atoning blood of the blessed Lamb of God, slain as it were in the mind and purpose of God before time began. Knowing her frame, that she was but as the dust of the earth, his own arm brought salvation, and his reason was that of a God infinite in love and mercy, to the end that salvation should be altogether and entirely of grace, and that his name should have all the praise. Therefore though her sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool.

Without such a God there could not be any hope of salvation, for it is de-

clared by inspiration that there is salvation in none other. All of his creatures have come short of glorifying him, as they stand separate and apart from their Head, and all are made to rejoice in Christ Jesus and to have no confidence in the flesh, and thank him for our text, which says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." God bestows his mercy only upon those whom he willed and determined from all eternity to receive it. The late Dr. John Gill, of England, said, "God wills nothing in time, but what he willed before time; that his grace and mercy are shown only to some persons, and that the only reason for this is his sovereign will and pleasure, and not the works and merits of men; wherefore, since his grace and mercy rise out of his free good will and pleasure, and are by no means the creature's due, it most clearly follows, that God, determining to bestow his grace and mercy, and in the actual doing of it, whilst he determines to deny it, and does deny it to others, cannot possibly be chargeable with any unrighteousness."

Following our text, the apostle goes on to answer those who would find fault, by saying, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much 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. Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" We know of no

language or figure of speech that more clearly describes, to our satisfaction, God's absolute and unrestricted right to do whatsoever he wills with his creatures than that employed by Paul here in the type of the "potter and the clay." We can bring no charge whatever against those who mold various kinds and descriptions of earthen vessels out of the clay, and neither has mortal man any basis for charging God with foolishness or injustice for doing whatsoever he desireth. God declared his purpose for raising up Pharaoh was that he might shew in him his power, to the end that God's name might be declared throughout all the earth. If he had the power to raise up Pharaoh, a vessel fitted to destruction, hath he not also the power and sovereign right to "make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory?" According to what the holy Scriptures set forth concerning the Lord Jehovah, not a single one of all the creatures which he hath made has any right to ask, Why hast thou made me thus? or to withhold from him the honor that is his due. The great apostle also declared that "in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour." In the beginning of creation, did not God make all manner of wild beasts to roam the forest and wilderness, with their nature to devour and destroy, at the same time making other innocent creatures like the lamb, the dove and the sparrow? And is it not written that "God saw everything that he had made, and, behold, it was very good?" It was most certainly good for and will fulfil the purpose for which God made it. One of the writers said, the lion and the lamb shall lie down together, and the Lord alone will be exalted in that day. We are also told

that not a sparrow shall fall without our heavenly Father. Let us rejoice and be exceeding glad that it is repeatedly and emphatically declared in Holy Writ that His mercy endureth for ever, for without it we could not live here. In conclusion, let us join Moses in ascribing greatness unto our God, for "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." R. L. D.

MEMORIAL

Whereas, it has pleased God to remove from this life our beloved brother in Christ, an able minister of the gospel, ELDER T. W. WALKER, we of the Salisbury Old School Baptist Association desire to leave on record some expression of the love and esteem for our beloved brother. Elder Walker was a sweet and lovely character, and a faithful minister of the gospel of Christ. He preached Christ and him crucified to the enjoyment of all who were privileged to hear him, therefore be it

Resolved, that we extend to Elder Walker's family our deepest sympathy, and may the blessed Lord give you comfort and consolation, knowing that he doeth all things well.

Resolved, that a copy of this memorial be printed in our minutes, a copy sent to Mrs. Willis (a daughter with whom Elder Walker lived) and a copy to the **Signs of the Times**.

Written by order of this Association convening with the Salisbury Church, Oct. 20, 1948.

(Elder) D. V. SPANGLER, Moderator
(Mrs.) MAUD T. LAWS, Clerk
WILLIAM S. ADKINS, Asst. Clerk

BOOKS — FREE

The following books will be given free with new annual subscriptions to The Signs of the Times: FRAGMENTS — 353 pages of selected articles by the late Elder Silas H. Durand, with two new subscriptions; TWO WORLDS by Elder Milford Hall, Sr., of McDowell, Ky., and SHOWERS OF RAIN, containing the christian experience and poems by our late Sister Flossie I. Faulkner. Either one of the last two mentioned books will be given free with only one new subscription to the **Signs** at \$3. per year.

We are anxious to enlarge our circle of subscribers, and are really making it worth while for our readers to assist us in this undertaking. If you do not own these books, this is your opportunity to secure them. If books alone are desired, first two mentioned \$2.00 each, and the last one 50c each.

R. LESTER DODSON

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 5

CORRESPONDENCE

DEAR BRETHREN: In 1 Cor. chapter 3 the records disclose that Paul finds the brethren somewhat perturbed in that he finds the high hand of carnality prevalent. Owing to his great gift and spiritual talents, that so thoroughly equip him to deal rightfully with every situation, he states to the brethren that he could not speak unto them as unto spiritual, but as unto carnal. He found the brethren so much perturbed they were not even in an attitude to be spoken to even as unto babes in Christ, stating he had fed them with milk and not with meat for the reason they were not, up to now, able to bear it, and Paul says neither are they yet able.

I would like to call your attention to the patience and endurance, and also the resistance of the eminent apostle in that he dealt with it all and never became ensnared himself. He, seeing they were in a state of fluctuation, instead of unsheathing his own sword patiently administered the milk of human kindness. May I say what a great lesson this teaches, and oh, often have I observed the opposite course taken among us as the people of the living God. Kindness, meekness and gentleness is always in order in the house of God, against such there is no law.

The proof of the fact that there existed carnality in the church at Corinth, or may I say among the constituents, was that there was envying and

strife and divisions which are the fruits of carnality. I pause here to ask if the walks of mankind to-day are not richly seasoned with the above named elements, envying, strife and divisions? And it is all too bad when such is prevalent among the people whom God has called out of darkness into the marvelous light of his dear Son, it is clear to see that sides were being taken and leaders chosen. Paul clears that up with this question to them, hear him; "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Thus we see Paul credits the Lord with their belief in him and Apollos, so as ministers to-day we need not to high pressure our sermons to the extent they will produce a belief, but as ministers, peradventure the Lord will, we could only hope to comfort in some little way those whom God hath given the evidence, which evidence built up in their hearts a belief. Paul affirms he planted, Apollos watered and then states neither he that planteth, nor he that watereth is anything, but God that giveth the increase. In this I see not only God giveth the increase, but God is all and in all. The planter receives a planter's reward, the waterer receives a waterer's reward, each receiving according to his own labor, not separately but jointly for the planter and waterer are one, therefore, their reward could not be in excess of the production, and not knowing that God would give the increase must plant and water in hope,

which hope is their reward. I have watered and planted through the years past, but I have done each only in hope that the seed sown would fall upon good ground and produce a copious fruit.

Though we labor in hope it is indeed a blessed thought that we are laborers together with God, even recognized as God's husbandry, God's building. Being laborers together with God does not mean that we are helpers to God, as is termed by some, but our labors with God are hope, perseverance and faith unfeigned, and we are not laboring in vain for he is true who promised. Having been chosen as God's husbandry brings me to ask what manner of men ought we to be? I am persuaded that when the eminent apostle informed the brethren at Corinth they were God's husbandry that those words seared their consciences no little by reason of the strife, division and carnal walk of which they were so guilty.

Continuing Paul assures them they are God's building, evidently in their hearts God dwelt, being the material chosen of God for his structure, the indwelling of his Holy Spirit. Now as a wise master builder, according to the grace of God, or agreeable to the grace of God, conforming strictly to the grace of God, and complying fully with the grace of God, and to the specifications as set by the grace of God, Paul declares he laid the foundation, and where the rub comes another had builded thereon, so it is clear to see the material used in building on the foundation as laid by Paul, according to grace, was of a different sort, rather to their own liking instead of grace as carnality prevailed as is shown, and carnality stands always in opposition to grace, therefore, Paul forewarns them to regard with care how they buildeth thereon, assuring them no foundation is laid

other than is laid which is Jesus Christ.

Paul makes plain the great benefit in using the right material in building on this foundation, and names six representative substances; gold, silver, precious stones, wood, hay, stubble. These representative substances are emblematic. The trouble at Corinth was the brethren were in carnality, and were busy building on this foundation laid of Paul according to the grace of God, and were using wood, hay and stubble instead of gold, silver, and precious stones, a result of which confusion abounded. It always does when we inject and exert our own earthly efforts, lacking patience to wait for the finer and more lasting substance represented by the gold, silver and precious stones, a material substance which no man's hand can make, neither produce or cause to grow, but made of God and is truly durable. Paul goes so far as to say, "the fire shall try every man's work of what sort it is." Wood, hay and stubble do not resist fire, but rather feeds the flame and is soon obliterated. Our God is a consuming fire. Fortunate is the one who uses the right material in building on this foundation, the reward is his, the evidence to a man that the right material is used in building on this foundation is his works abide.

This thought carries my mind back many, many years even to childhood when I feebly and fearfully laid up the first piece of material on this glorious and solid foundation. Thank God I am now, and have all through the years since, enjoyed a rich return from the rich reward, and as the years slip by apparently faster than a weaver's shuttle, it seems the gains from this rich reward increase notwithstanding, through the years past, I have piled wood, hay and stubble on this same foundation and waited for declaration day only to see to my sad heart, the

fire consume it before my eyes.

By many sad experiences, I have learned that too much care cannot be exercised in examining most thoroughly every piece of material we lay down on this foundation, being the temple of God and the temple of God is holy. The Spirit of God dwelleth in you, let no man deceive himself for no man's wisdom is equal with the wisdom of God not even in comparison. The wisdom of this world is foolishness with God. He taketh the wise in their own craftiness, and knows that all the wisdom of this world is only crafty, that is expert in deceiving, but God is not deceived. Further, God knows the thoughts of the wise of this world regarding him are vain, therefore, no man should glory in men whether Paul, Apollos, Cephas, or the world, life, death, things present or things to come. All are yours and ye are Christ's and Christ is God's. Submitted in love.

(Elder) F. A. COLLINS

Hartford, Ala.

418 Monroe St., Herndon, Va.

DEAR ELDER DODSON: I have just noticed the date on the wrapper of my *Signs*, I must apologize, and am sending renewal for two years. We, of the Virginia Corresponding Meeting, often think of you and wish that you might visit us. My home is now at Herndon, Va.

The Lord has been good to remember us in our wayward tossings and has blessed us in love and peace. I often think of the sea, the winds, the islands of the sea, the little ships, and the bottom of the sea, and how God made and controls them all. The great boundless sea that covers more than three fourths of the earth's surface, with all of its immensity and power is the evil within me and in which I was conceived. The islands, some so very tiny, some a little

larger, are sweet oases that I am enabled to find once in a while. They are firm and stable, they show their face above the sea, and I can find a little anchorage and rest there. The little ship is I, tossed to and fro, hither and yon, up and down upon the surface of the sea, if indeed, I am sustained above the surface of that great evil. The bottom of the sea belongs to God. It is fixed and firm and supports all things; it is the will, and purpose, and knowledge, and all the graces of God. It connects all of the islands and firm places of the earth. God controls these dark and deep places of the earth.

Think of the mass of the sea, of its strength and power; how its waves roll and break as if to swallow up a little ship in a moment. Man is powerless to calm the sea, or to control a single wave of it. Man is likewise powerless to stop the wind, or to ask from whence it came, or whither it goeth, or why it blows and disturbs and makes angry the massive sea. Often I have sat and watched little ships anchored at sea during a stormy day. The wind was high and the waves would toss the little vessel to and fro, up and down, sometimes standing it almost on its nose. I would think surely it will sink in spite of all; but when the storm was past, I would see the little vessel still afloat. Such is the goodness of our God; he controls the sea; he limits the winds; he sets the bounds of both. He walks upon the sea; he rides upon the storm. Yes, he has conquered sin, and put the great leviathan under his foot: but oh, how it swallows up a little vessel like me, except the Savior makes me a vessel of mercy, and sets the bounds of the sea, and says thou shalt not sink; thou art mine; I am thy strength; through me, thou canst walk upon the sea, and conquer over sin at last.

As I toss long upon the sea, always

expecting to be swallowed up by it, and to sink into the bottomless depth of sin, I am blessed to find a little island in my path, and to sail into calm waters and enjoy sweet rest in a harbor. The Holy Spirit comes with a sweet message, which enables me to sit calmly and to rest. It anchors my soul and speaks peace to all around me. Who art thou that commands the waters and the waves? Abide with me and let me find rest in thy presence. But for some reason, unknown and unreasonable to me, I find myself again a little vessel in the midst of a more angry sea than ever before. The waves are higher than ever, the fury of the storm is greater than ever before, and I have to cry again and harder than ever before, "Lord save or I perish!" As to Peter, the Lord stretches forth his mighty hand and says, "Oh thou of little faith, wherefore didst thou doubt?" He brings my weak vessel into another port of rest; and gives blessed anchorage at another island.

Then I ask, Why must my faith fail? Why must I be tossed to and fro? Why must I almost sink beyond sight in the depth of the sea of sin? Why must I always doubt and fear, and over and over come to the point of denying my Savior? Then he tells me "My strength is made perfect in weakness." How could I know the power of God; how could I believe the promises of God in deed and in truth if I never had occasion to prove them? or to call on his name and to see his Salvation? It is by questions that I cannot answer; by things that I cannot understand or comprehend, that the infiniteness of God is brought before me and made manifest unto me.

Then he takes me to the bottom of the sea. He shows me that he controls the deep places of the earth, and the dark places are his. That same substance of which those islands are made

is also under the sea, and is the bottom of the sea, and extends from island to island, connecting every single one of them into one single whole. There is one body, and one Spirit; one God and Father of all. He puts the sea under his foot, and sets its bounds. He covers large portions, the bottom of the sea, from our sight; such portions are dark to us and beyond our sight, reasoning, comprehension or understanding. But as it pleases him in his wisdom, He uncovers and reveals to us certain small portions, the islands, and enables us to find sweet comfort and peace and rest there to our weary souls. We see such a small and finite portion at a time, but he sees the whole and the relation of every single part. His will is in that bottom of the sea, and is always and ever underneath us to support us, even while we are lost and sinking and crying in the storm. It is the sea of sin that separates us from his feeling presence with us. Sin cannot blind his sight or comprehension. But oh how it blinds me! How dark and impenetrable it is to my weak sight! I cannot see or understand any relationship between my little experiences, but by faith, I know that they are all connected under this sea and in the deep places where he reigns. Also by faith, I know that all the experience of all his little ones of all times and ages, and of all places and stages of life in this world are connected in the deep purposes and wills of an almighty God and Savior; and that in spite of all of one's doubts, fears and tossings, in the end, the spirit of the humble soul of the little chosen vessel will sail into the heavenly port and be permanently anchored to praise him with a perfect praise throughout all eternity.

Oh Lord God and Savior, if it can be consistent with thy holy will, be thou my Captain, the Captain of my

little vessel; guide and direct me in the right channel and by the right way, that I might sail into a city of habitation and finally be anchored in thy heavenly harbor of love and understanding!

Love and sweet fellowship to you and all those little ones who walk by faith in hope ever trusting in a Savior too wise to err and too good to be unkind.

A. D. ALSTON

1158 Falls Terrace, Union, N. J.

DEAR BROTHER DODSON: I know you will be surprised to see my handwriting so soon again, but for some time my mind has been dwelling on the valley of dry bones as described in the thirty-seventh chapter of Ezekiel. The only way to relieve my mind is to pen some thoughts I have concerning this scripture. What I say may be worthless and void of the truth, but I have often told you my writing may be discarded and consigned to the waste basket without any ill feeling on my part except I would be sorry to have wasted your valuable time.

What a beautiful illustration is given in this chapter of the wonderful power of God, how he breathed the breath of life into the dry bones and caused them to live again. "Behold, I will cause breath to enter into you, and ye shall live again." When he speaks it is done and when he commands it stands fast. I ask you is there anything more lifeless than dry bones? The dead sinner is in this same lifeless condition until the breath of life is given to him from above, then he lives. Again he says, "And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Some one may ask and ponder the question in their mind, how could dry bones be

made to live? We must have faith to believe that nothing is impossible with God. Without this God given faith our finite minds cannot comprehend the mysteries, but with faith we can answer the question, "Son of man, can these bones live?" "O Lord God, thou knowest." How true this is, he knows, sees and directs all things in this world and in the heavens above. When the spirit of life is given and you are placed in your own land, (where is this land?) the land where the redeemed of the Lord shall travel in this world and be carried home to glory when life here shall be no more; they are brought into a new land; a new song is placed in their mouth singing praise unto the great Redeemer, the one who brought them out of the waste howling wilderness into a land where they shall dwell upon the mountains of Israel with one king over all.

The natural man hath not eyes to see, neither can he understand the mysteries of the kingdom of God. Right here I am made to stop and wonder if I am included in the above category, yet underneath this great cloud of doubt and despair there is a faint ray of hope which makes me believe I am traveling a path not of my own choosing, a path that human nature would not select, but a way that has been planned by the one who says, "They shall also walk in my judgments, and observe my statutes, and do them." Can we resist the power of one whose shalls and wills must be done in the army of heaven and among the inhabitants of the earth?

I wish I might find words to portray the spiritual significance that the valley of dry bones has, and the way it has been revealed to me in the last three or four months. With your knowledge and understanding of the Scriptures I am sure you can explain it much

better than I could ever hope to do in my feeble way. We have all traveled in the valley when we were dead in trespasses and sins. We were just as helpless, hopeless and lifeless then as the dry bones until the breath of life was breathed into our nostrils, giving us new hope, new life and joy before unknown. We were then taken out of the valley into a new land upon the mountain top into one kingdom with one ruler over all. They shall have one Shepherd who shall rule over them and cause them to obey the commandments of the Father above, the giver of every good and perfect gift. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Praise the Lord for giving us wisdom and understanding to see the beauty and grandeur of such a wonderful plan of salvation; salvation alone by the grace of God. We had no more to do with it than the dry bones had in bringing themselves back to life. We are just helpless, all glory, praise and honor belongs to the one who said, "O ye dry bones, hear the word of the Lord." We can only obey his will, stand still and see the salvation of the Lord. We have no power to add or detract one single thing from the great plan of salvation and we are thankful for this inability of man, otherwise there would be no surety of salvation for any one. With the Father above guiding and directing our footsteps we are positive that not one shall be lost, they are all included in the covenant of grace made with them. "It shall be an everlasting covenant with them: and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore." "God hath said, I will dwell in them, and walk in them; and I will

be their God, and they shall be my people." Great are the promises to the members of Christ's kingdom and greater still shall be their reward in heaven. Oh, what joy must await in that land beyond when our meetings here are so sweet and pleasant; to me this is just a foretaste of the joy that awaits beyond this vale of tears. At times it seems we can hardly wait for meeting day once again, at other times we are sad because we are guilty of disobeying the command, "Not forsaking the assembling of ourselves together, as the manner of some is," yet our flesh is just as prone to sin as the sparks are to fly upward. Try as we may at times we cannot think a good thought, and our minds stray to things of the world when we should be dwelling on things pertaining to the power that gives us the breath of life both natural and spiritual.

We are only human as all mankind and would still be down in the valley had not the Lord given us grace to live a new life far above anything man could conceive or plan for himself. Thanks be to his holy name for giving us an insight into the hidden mysteries of the kingdom of God which he has revealed to babes who desire the sincere milk of the word and are not satisfied with anything except the pure, unadulterated gospel of salvation, election and eternal life alone by the grace of God. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." If he knows his people and calls them by name to come out from among the world, and dwell in their own land, can one resist the call of the Lord? No, one must obey when he says, "I shall place you in your own land," we are made willing in the day of his power, glad to obey and enter into the joy that awaits when we are brought out of the valley, they

shall be cleansed and made white in the blood of the Lamb.

I feel I have only hinted at the beauty of this miracle of dry bones, but I have relieved my mind to some extent. I hope nothing has been written that is not consistent with the truth as revealed in the Scriptures. Please cast the mantle of charity over this and forgive anything that is contrary to the teaching of the Divine Ruler over all, the one who gives us strength to try to follow in the footsteps of our forefathers in the way that leads to heaven and an everlasting home in the world beyond this vale of tears. May you be given strength and wisdom to continue in your work as publisher of the *Signs* wherein is contained food for many hungry souls. May God bless you and continue to be with you at all times is the feeble prayer of one who loves those that have been brought into their own land. Unworthily, (Mrs.) ELSIE LOEFFEL

Campellsburg, Ky.

DEAR ELDER H. J. BIRD: I feel to be unworthy and unfit to call you brother, neither am I fit to write things concerning God. I have a drawing to write you and have tried several times but all ended in the fire. I have never written on the Scriptures and know nothing except what God has revealed to me, but I feel the Old Baptist church is my home.

Here are a few thoughts concerning Daniel and if God has directed my pen they are true, if not cast them aside for I am nothing and less than nothing, a worm of the dust crying for mercy. I know it is not in man that walketh to direct his steps. Yes, He knows all things, not even a sparrow falls to the ground without his knowledge, yea the very hairs of the head are numbered. In the second year of the reign of Nebuchadnezzar he had a dream, his

spirit troubled him and he could not sleep. He wanted to know what the dream was about so called in his magicians and learned ones to interpret his dream. They said tell us this dream and they would show the interpretation, but Nebuchadnezzar could not for it had gone from him. The Chaldeans answered the king saying there is not a man upon earth that can reveal the dream, but when they knew they would be slain they went out and sought Daniel. God revealed the secrets unto Daniel in a night vision and Daniel blessed the God of heaven saying, "Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding." Yes, he rules in heaven and among the inhabitants of the earth.

This dream was revealed unto Daniel from God in heaven that Nebuchadnezzar would know in the latter days what would happen. When Daniel had revealed the dream unto the king he was very happy for he knew that Daniel was a child of God and he made him a ruler over Babylon. Then Nebuchadnezzar made a large image of gold and invited the people in to see it. "Then an herald cried aloud, To you it is commanded, O people, nations and languages, That at what time ye hear the sound of the cornet, flute, harp, etc. ye fall down and worship the golden image.*****And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." But Shadrach, Meshach and Abed-nego would not worship the image for they were walking in the path God had directed them and it was not God's will that they should worship an image. When the king heard of this he commanded that the furnace be heated

seven times hotter than it should be heated and the three were cast into the furnace. The heat was so great that it killed others about it, but when the king looked into the furnace there were four men loose walking in the midst of the fire. The fire had not burned their clothes, neither was their hair singed. The fourth man in the furnace had the form of the Son of God and it was God. God would not let the fire burn them for it was not meant that they should be burned in the furnace, it was meant to show Nebuchadnezzar the power of God.

Nebuchadnezzar had a second dream and when Daniel revealed this dream unto him the king "was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like bird's claws." Then his understanding returned unto him and he blessed God and his kingdom was restored to him.

Daniel was then cast into the lion's den but the lions could not hurt him for God sent his angel to shut the lion's mouth, and he was not harmed for Daniel was a servant of the living God. Oh, brother Bird what a thought to be a servant of the living God and I believe you are one. You are a child of God and heaven is your home. My hope is that I am one of the chosen children of God whose name was written in that book of life before the foundation of the world. God knew then who his people were and he sent his only begotten Son into the world to die for those chosen people. He came not to save the world as some would have you believe, but he came to save those people whose names were written in that book of life. But am I one? I feel to be the one that is picking up the crumbs that fall from the Master's table. I love the Old Baptists as Ruth of old said, "In-

treating me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried." I have made this too long. If you feel that it is the truth pass it on to the little flock, if not cast it aside for I feel low and at my Master's feet. Write me some time for we have no meetings in the winter. Yours truly,
PAUL G. CHILTON

3347 Tutwiler Ave., Memphis, Tenn.

DEAR BROTHER DODSON: I am sending a letter from a dear mother in Israel. She told me she had never written her experience but had desired to write it to me which she has done. If you count it worthy of space we would be very glad. The son she speaks of is our Pastor and we feel she is justified in her hopes of his future. We esteem him very highly. Yours in hope.

(Mrs.) LUTHER CAMPBELL

Middleton, Tenn.

DEAR BROTHER AND SISTER CAMPBELL: I have felt a desire to write you of what I hope is the dealing of the Lord with me. In 1908 I was confined to my bed with my third child. When he was three days old it seemed that I was going to die and oh how it grieved me to think I had to leave my little children. I begged God to have mercy on me. I wanted to die and I wanted to live to raise my little children. What a merciful God! he spared my unprofitable life to raise them. I had many doubts and fears. I believe God calls his children and when he calls they come. When I was working in the field one day chopping corn, I had left my children with their grandmother, some one called me but I thought it was not a call and worked on. There came another call and

I went to the house but mother had not called me. I believe that was a holy calling. For two years I was a beggar for mercy when the Lord spoke peace to my soul. One morning when I awoke these words came to me, "Rejoice, and be exceeding glad: for great is your reward in heaven." That was a great comfort to me but I still begged for mercy. I thought some day I would unite with the Old Baptist church. My husband told me I better stay out and I did until the time came. Brother Prince preached a wonderful sermon that day and called for members. They sang the song, "Come ye that love the Lord, and let your joys be known." I sat my baby in old Sister Crawford's lap and went but could not tell what the Lord had done for me. I was filled with tears and all I could say was I hoped the Lord had pardoned my sins. They asked me when I wanted to be baptized and I said tomorrow. That was the 10th of April 1909, the water was cold but I could not be satisfied until I was baptized. Baptism was on my mind when I would retire and the first thing in the morning. I had trouble and tribulation but it was all for my good. I would go places thinking I would get relief but the tears would flow. At sunrise I would say, oh another day of trouble for me. I commenced reading the *Signs of the Times* and got much comfort from reading the experiences of others. I think if it had not been for the *Signs* I would have put an end to myself, but thanks be to his holy name he led me through dark places, placed my feet upon a rock, put a new song in my mouth and established my goings, blessed be the name of the Lord.

I sometimes wonder why some have to be burdened so. All that believe the Old Baptist doctrine from the beginning do not have to suffer like those that are made to believe. It is all in

God's purpose. It is by grace we are saved, not by the works of man. All my people are Methodists and thought I did wrong in uniting with the Old Baptists. If I had my way I never would have been one, but thanks be to His name that is what I am. I feel thankful the Lord revealed himself to my son to preach the gospel. I believe some day he will be an able preacher and I believe Brother R. L. Harrison from Cain Creek will also. May God bless you all. I hope to come again to see you.

ELLIE and ALBERT BROWN

1232 Cokey Road, Rocky Mount, N. C.

DEAR BROTHER DODSON: I am enclosing my check to renew my subscription to the *Signs* for another year. I realize I am a little late but hope you can forgive me. I think you are putting out a very good paper and I would be glad if more of our people were reading it. The matter published in the *Signs* is sound and safe and I receive comfort from reading its contents. There are so many Primitive Baptists not established in the faith and doctrine as recorded in the Scriptures, and if they could read the *Signs* I think it would enlighten them as to the doctrine we preach and believe.

In my humble opinion you and your staff are sound and safe men and I think thoroughly qualified by the power of God to write letters of instructions for those not so well qualified to read. Those that understand the doctrine revealed to them by Almighty God are a blessed people. I mean salvation by grace. No doubt there are many good brethren and sisters in our churches if asked certain questions pertaining to the doctrine we believe could not give a correct answer. May the Lord bless you to continue in your work. Yours in hope.

(Elder) A. B. DENSON

(Elder Denson is the present Modera-

tor of the Kehukee Association, which is the oldest Old School Baptist Association in America, and we wish to thank him most sincerely for his words of commendation, both for the *Signs of the Times* and our editorial staff. We are, indeed, glad that Brother Denson feels the *Signs* is helpful and instructive to those who need to be enlightened concerning the doctrine of God our Savior, and we hope our readers will do what they can to aid us in building up our subscription list. We shall be happy to send sample copies of the paper to any whose names and addresses are sent to us. R. L. D.)

Padonia Road, Cockeysville, Md.

DEAR BROTHER DODSON: Your preaching at Black Rock in May (1948) has given me so much to think about. If the Lord will give me strength and the mind to write a few things that have been on my mind for a long time, I hope it may be of some benefit to others as the good letters printed in the *Signs* have been such a help to me.

For a long time it seems my life has been so full of darkness and down in the valley, feeling so unworthy that I felt the Lord had forsaken me. I had nothing left but the little hope that God had given me thirty-seven years ago and at times that seemed so very small. While I still love the church, my brothers and sisters, I had drifted away to some extent. I did not pray. I do not believe we would ever pray if God did not put it in our hearts to do so. I agree with Sister Maud Moran of Roanoke, Va. on the word of prayer in her letter in the *Signs* in Feb. 1946. No, we cannot make a voluntary prayer.

My husband has been an invalid for six years, has been bedfast for five years. His mental and physical health is very poor. I tell you, my dear people, I have prayed from the depth of my

heart and I hope and do believe He has answered my prayers. This is so wonderful to believe. God has been so good to me, far better than I deserve. I would so often repeat, O! God why is it? Is it something I have done? How much longer? I kept house for a family and lived with them the past four years. I could not pour out my heart to God, they would have thought I was crazy. I had this all stored inside.

Yes, Elder Dodson, God moves in mysterious ways, not as we see and think things should be. I can now see so many things to be thankful for. A home has been provided for us, not such a good one, but what difference does that make as long as the Lord is in the matter and we are happy. I am so thankful now that I can pour out my heart to God any time of the day. I hope to believe that God has put me back where I belong and is supplying our needs. He has put it in the hearts of our dear children and friends to help us, and when the right things come in the right way it is wonderful, I feel God has answered in many ways.

I want to tell you my prayer. At first I repeat the Lord's prayer, then my own feelings: I thank thee, O Father, for all the blessings thou hast bestowed upon me. I thank thee for carrying me through the day. O Lord, give me health and strength to stand up under all this, and help me to bear my troubles. O Father, remember my husband for he needs thy help O Father, and if it be thy will take him home to glory, and when his time comes be with him. If I have done things unpleasant in thy sight, look over my shortcomings and give me better understanding of all this. Keep me from the sins of this world and give me the mind to think about thee and the things pertaining to thy kingdom. Keep me humble at the feet of the brethren, esteeming others bet-

ter than myself. Dear Jesus, if it be thy will show me in some way, and give me something to cling to. I want to feel that thou art near me and to know thou hast not forsaken me. Dear Jesus, thou knoweth what I want. O Lord, have mercy on me, and make my heart pure, lead me as thou wouldst have me to go. I pray, dear Father, I am one of thine elect. O Father, remember each one of our children, make them feel to be sinners in the sight of God, let them see the beauties of heaven. Guide and direct and be with us to the end. I ask all this in the name of my dear Heavenly Father and his glorious and precious Son, Jesus. Amen.

I hope the dear people who read this can see why I am happy and rejoicing, I want the whole world to rejoice with me. The dear Father has given me health and strength to care for my husband all these years, it was not the will of God to take him away. That was not what I wanted. He was kept here for a purpose, dear people. I hope the good Lord has put it in my heart to understand it all. It was for my benefit, brought me back where I belong. All of our afflictions are for a purpose. The more afflicted my husband becomes the more earnestly I can pray. I can leave his bedside and pour out my heart to God. I have changed that prayer to "take him" and ask God, if it be his will, to leave him here for that purpose. I am willing to bear the burden as long as thou seest fit. This makes me feel God heard the prayer of poor, weak, unworthy me. I feel he is near me and has not forsaken me.

Dear brethren and sisters can you see as I have and rejoice with me? There are many things to be thankful for, I cannot tell them all. I felt I wanted to write this, it is a great relief to me. If you see fit publish this in the

Signs. If not drop it in the waste basket and all will be well with me. From one of the least.

(Mrs.) THOMAS J. GILLESPIE

Grantville, Kansas

SIGNS OF THE TIMES: If I do not renew, when the third of one year for which I am now paying ends, discontinue my subscription for at the age of nearly ninety-two I will not need it much longer any way. I hope you may be able to continue the paper to the comfort of others. There will be others for God will not leave himself without witnesses. There will always be the seven thousand standing by as long as witnesses will be needed. He shall not fail nor be discouraged, nor will the righteous (Elder Brother) be forsaken nor his seed begging bread.

(Mrs.) MARY ELLISON

Benton, Ky.

ELDER DODSON: A few of us met at the old church, Soldier Creek Sunday, Jan. 30, 1949, and had a wonderful meeting although the weather was very cold. Our Moderator, Elder J. C. Henson and Associate Moderator, Elder Paul Poyner, were filled with the truth as it is in Jesus for us to feast upon. We were glad to be there.

The old father in Israel told of an incident which opened up to him a very sweet thought. He was cleaning off a family burying plot and in it was buried a precious daughter to him, and he said, "I was cleaning the plot for the pearl, to me, that was there," and this thought came to him, Jesus bought the field for the pearl that was in it.

This daughter, Sister Bessie Henson Myers, was a very untiring sister of like precious faith. She lived in the home of her father and mother with her own little family, Mr. Myers and two children, Roy and Nina Gene. Bessie united

with the Primitive Baptist Church at an early age and lived with evidences sealed in her heart, which evidence was that Jesus had been with her, showing to all of us that had the same hope that she was alive in Christ Jesus her Savior.

In Feb. 1948 she went down through the valley and shadow of death to give birth to her third child, little David Michael Myers. In a few minutes after inquiry about her baby, and before they could lay her babe in her arms, she passed away to be forever in peace with her Maker who had spoken that great peace to her so early in her life.

Brother Dodson, such strength was given to her father, Elder J. T. Henson, and his sainted wife that is not seen in every day life, and is not often seen with those who hope they have seen strength given to poor mourning souls here. Elder O. W. Perkins and Elder Paul Poyner came and preached her funeral and passed on to the aged parents and her immediate family the comfort that was needed and consoling. Her remains were laid to rest a stone's throw from her home. Yes, she was the pearl in this cemetery that caused this dear old man of God to dig and hoe, chop and sweat to clear away and make it a presentable plot for the onlookers. Peace be to her memory.

(Mrs.) EFFIE BOWDEN

Newberry, Mich.

DEAR ELDER DODSON: As it is time to remit for the *Signs* I wish to say if I do not remit promptly please discontinue. I am eighty-one years of age and my wife eighty so I do not expect to live much longer. I have been a silent reader of the *Signs* for about thirty-five years and must acknowledge I have been comforted many times by reading its pages. My father, E. D. Varnes, of Illinois was a subscriber for many years.

He attended the eastern Associations years ago and corresponded with Elders Durand, Chick and Grafton. There are no Old School Baptists in this part of the country that I know of so the *Signs* is my only means of hearing the truth as I believe it. I sometimes hope that I have a hope. Yours truly,

G. S. VARNES

SPECIAL MEETINGS

The Delaware Association is expected to meet with the Welsh Tract Church near Newark, Delaware, Saturday and Sunday, May 14 and 15, 1949. Ministers and brethren of our correspondence are invited to be with us at this meeting, and also brethren and ministers not in direct correspondence with us who are of our faith and order, and all others who love the truth as it is in our Lord Jesus Christ. Those coming Saturday morning will go direct to the meeting-house; those coming Friday night will inquire for our Deacon, Brother Charles H. Jarmon, 312 Capitol Trail, Newark, Del. who will direct them where to go. Those coming by train via Baltimore & Ohio R.R. and wishing to be met at Newark should write beforehand to Brother Jarmon or to the undersigned.

MRS. ARTHUR RITTENHOUSE, Church Clerk
Route 2, Newark, Del.

The Delaware River Old School Baptist Association will convene, the Lord willing, with the Southampton Old School Baptist Church, Southampton, Pa., Wednesday and Thursday, May 25 and 26, 1949. Services will commence at 10 a. m. Wednesday. Our ministers, brethren and friends are cordially invited. Trains will be met at Southampton, Tuesday p. m. and Wednesday a. m. Those arriving by automobile should go directly to the meeting-house or to my home adjacent thereto.

CASPER G. FETTER, Church Clerk

The date for our annual communion is the fourth Sunday in May 1949. There will be preaching all day Saturday and Sunday. Communion on Sunday at Pleasant Hope Church, 9 miles south of Atlanta, Texas. One quarter mile off Farm Highway 251. All are invited to be with us.

L. S. HILL
Route 1, Bivins, Texas

The district meeting of the First District meets the third Sunday in June 1949 and Friday and Saturday before with Prospect Church, 30 miles west of Texarkana, Tex. on U. S. Highway 67. All are invited to be with us.

L. S. HILL
Route 1, Bivins, Texas

EDITORIAL

RUTHERFORD, N. J.

MAY, 1949

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

SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"And with bitter herbs they shall eat it."

Exodus 12:8.

The above instructions were included in God's commandment to Moses and Aaron as part of the observance of the passover which was about to be instituted by the Lord. The entire eighth verse reads as follows: "And they shall eat the flesh in that night, (having reference to the lamb to be eaten) roast with fire, and unleavened bread; and with bitter herbs they shall eat it."

In our communion service of to-day, the church does not eat of the lamb literally, or eat bitter herbs with the communion bread, yet as the lamb was a type of Christ, the Lamb of God, even so the bitter herbs, eaten by the Israelites, pointed to a spiritual condition that would be experienced in the gospel dispensation.

When Jesus took bread and brake and gave to his disciples saying, "Take, eat; this is my body;" likewise the cup gave thanks, and gave it to them, saying, "Drink ye all of it," there is no record that he gave them bitter herbs to eat. Yet I am persuaded that every

thing connected with the passover was pointing to better things to come. One of the things Jesus said to his followers was, "All ye shall be offended because of me this night." As we examine the travel of these chosen people, who were a type of God's church in many respects, it would seem that their trouble would have been over when they were delivered from the hand of Pharaoh, their oppressor. It was not so. The journey now was to be such that they would feel their dependence upon God as never before. How true that is to-day in the life of one of God's children. When delivered from the devil, or a land of bondage, the warfare has just begun.

These are the Lord's ways and his ways are as high above man's ways as the heavens are above the earth, and his thoughts our thoughts. Though God himself came down to deliver them, their journey from then on was to be in such a peculiar way that they were made to know that but for his guidance and preservation they would all perish by the way. Soon after crossing the Red Sea the food gave out, and the water gave out; they were murmurers and complainers against God who had been so merciful to them. Reader, do we not find it so to-day? How loth we are to forget our God; often unmindful of his goodness and mercy toward us, yet he remains faithful; he cannot deny himself.

The bitter herbs will always be with us while we sojourn here. Paul would have removed the thorn out of his flesh but it did not please God to remove it. God said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness." Then he could say, "For when I am weak, then am I strong." In other words to say, when I have been brought low before God, and to know my own unworthiness of the least of his mercies, and made to say Christ

came to save sinners of whom I am chief. Then it is that "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."

In the life of a believer in Christ there is continually a knowledge of indwelling sin; though they have tasted that the Lord is gracious, and been given to lay hold of his blessed promises, they too must say, "For I know that in me (that is, in my flesh,) dwelleth no good thing;*****For the good that I would I do not; but the evil which I would not, that I do.*****I find then a law, that, when I would do good, evil is present with me." In the midst of all these experiences there is a delight in the law of God after the inward man.

Such travels often bring with them terrible groanings. No tongue can describe the feelings of God's humbled people as they wait before him, knowing they have trampled his mercies under foot, been utterly unworthy of his love and dishonored him in so many ways. Their face is in the dust, as the writer's often has, and my inward groanings have been beyond description, that I should feel as another has said, I am a sinful man. If this is not eating the lamb with bitter herbs I do not know what it is. Such things bring us into fellowship with the language, "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." D. V. S.

J U D E

A sister in California desires that we explain the epistle of Jude, which she says she does not understand. She has also supplemented her original request with the following: "When you write on Jude, brother Dodson, will you bring in the obedience of God's children and exactly what it means in the deep sense. Did Paul mean that he, the man, had fought the good fight and kept the faith, or does that mean that the Spirit of Christ in Paul fought it? I mean human beings. I wish I could go deeply in the real things and not tradition. I must inquire of those deeply taught Elders or I don't learn." It will be readily agreed by all that our sister has given us a very large assignment. The most we can hope to do is to drop a few hints concerning the significance of what she inquires about.

We wish, first, to focus our thought upon Jude's epistle, and would make the observation that he esteemed his relationship to God above that to men, as he says he was a "servant of Jesus Christ" before he says that he was a brother of James. We should put first things first. Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Speaking after the manner of men, it is humbling to our natural pride to be classed as a *servant*, but we truly hope that there is none among our readers who is ashamed to be called the servant of Jesus Christ. To be an ambassador for Christ is the highest calling that can be bestowed upon mortal man. The gospel of the blessed Son of God is the best news that a poor sinner ever heard, and it is a proclamation of salvation to all, Jew and Gentile alike, by and through the shed blood of the Lamb of God and, therefore, it is common to all

the household of faith. Jude gave all diligence to write unto those set apart by God here in this world to bear testimony concerning him. He says it was needful for him to write and exhort them to "earnestly contend for the faith which was once delivered unto the saints." God's servants in this age of the world can see how necessary it was for Jude to exhort his beloved brethren to stand fast and earnestly contend for the faith of God's elect. God's truth, which is more precious than gold or silver that perisheth to those who believe, must be tried though as by fire, and God according to his own infinitely wise and eternal purpose has determined before hand that it shall be tested in the crucible. According to Jude this was not left to chance, since he says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." On the other hand, God had equally determined that there should be those who, despite all that men or devils might do, would earnestly contend for the faith which was once delivered unto the saints. We verily believe that there is a people in the world to-day whom God has sanctified, or set apart to his service, and that they are preserved in Jesus Christ, and called; to whom he will shew mercy, and peace and love will be multiplied. Such characters are forgetting the things which are behind, which pertain to the law, and are reaching forth and pressing toward the mark for the prize of the high calling of God in Christ Jesus. These are they to whom Jude would say, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not."

Only the living have knowledge of God's deliverance of his people out of the land of Egypt. To them, whatsoever things were written aforetime were written for their learning, that they through patience and comfort of the scriptures might have hope. They are profited by having these things called to their remembrance, for they know that the way of the transgressor is hard and that destruction awaits those who believe not. We believe that there have been angels, ministering spirits, in various ages of the world, and that this present time is no exception, who kept not their first estate, but left their high and lofty habitation, or calling, and indulged in the things of the flesh, which has brought shame and disgrace upon the cause of Christ, and all such have been reserved in everlasting chains under darkness unto the judgment of the great day. Paul, in writing to his Galatian brethren, said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Jude by way of emphasizing the outcome of living after the flesh likened it to "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." There are an abundance of admonitions and instructions to the people of God in the Scriptures as to how they should live. In his epistle to Titus, Paul wrote, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and world lusts, we should live soberly, righteously, and godly, in this

present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. All new creatures in Christ are well aware of the warfare between the flesh and the Spirit, which makes them know they cannot do the things they would, while the things they would not are the things they do. In and of ourselves, we can do nothing, but we can do all things through Christ that strengtheneth us. Quoting Paul again, he wrote to the Corinthians, saying, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled." It seems to us we must have these things in mind if we are to correctly understand Jude when he says, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Satan is ever ready to resurrect the body of Moses, or claim that the law has not been fulfilled in every jot and tittle, but Paul in writing to the church at Rome asked, "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." The Apostle had just asked the question, "If God be for

us, who can be against us" and then declared, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Therefore it is God who rebukes Satan by declaring that the offering which he himself delivered up was all-sufficient for the justification of those whom he came to save. There are those, of course, who "speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves," and there is a "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." Jude says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." We can but believe that these things apply to those who have had a knowledge of the truth but have turned aside to walk after the things of the flesh, and especially would they seem to apply to angels, or ministers who once were highly esteemed for the truth's sake, who proclaimed the unsearchable riches of Christ to the comfort of the saints but are later taken up with false doctrines and, perhaps, gratify the lusts of the flesh. Such things are, indeed, spots upon the feasts once enjoyed when they lived as becometh the profession of their faith. Such leaders no longer serve the Lord with fear and trembling, but they feed themselves by following their own courses, which is without fear; they are clouds without water, carried about of winds, showing that they have not

charity in their hearts and they bring not the doctrine of grace, which only can refresh famishing souls as the gentle rain upon the tender herb, and as showers upon the grass. Jude says, further, they are "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Jesus was undoubtedly describing such characters when he said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men." Jude emphasizes his description of them by saying they are "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." We do not understand from this that a subject of grace can ever be eternally lost, but rather that one can so live as to lose his standing in the church for all time to come. How wonderful to contemplate that the Lord, through the means of his saving grace, has never left himself without true and faithful witnesses, who would cry aloud and shun not to show Israel her transgressions and the house of Jacob her sins. Enoch, who was faithful in his walk with God, prophesied of the things, which are revealed in the day that "the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude was a faithful servant and gave all diligence to put these things on record for his beloved brethren, and those who are pre-

served in Jesus Christ, and called, in the ages which were to follow his advent into the world. He brought forth a "thus saith the Lord" by saying, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." How it behooves us all to take heed unto ourselves, and unto the doctrine, lest after having preached the gospel to others, we ourselves become castaways! We should ever be mindful of the fact that we are not our own, but that we have been purchased with a price, even the precious blood of the blessed Lamb of God. All such are admonished by these words of Jude, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." It seems to us that the Apostle Peter had these things in mind when writing to those of "like precious faith," he said "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. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be

in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:2-8. In the testimony of these two witnesses we are told not only what to do, but how it is done, and lest there might be some question about the matter, Jude, closes his epistle with one of the most outstanding and wonderful of all benedictions to be found in Holy Writ, knowing full well that it was not in the creature himself to do these things by saying, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." To us, this is the capstone to the entire structure.

Having endeavored to explain some of the things set forth by Jude, we will now turn our attention to trying to answer some of our sister's questions with regard to the obedience of God's children and Paul's declaration of having fought a good fight. If our experience has taught us anything it is that in our flesh there dwells no good thing. Paul said with his mind he served the law of God, but there was another law in his members warring against the law of his mind, which brought him into captivity to the law of sin which was in his members, and this terrible conflict caused him to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" He could only thank God through Jesus Christ his Lord. Paul also testified to his Hebrew brethren concerning Jesus by saying, "Though he were a Son, yet learned he obedience by the things which he suffered." In writing to his Roman brethren, this same apostle said, "We are debtors, not to the flesh, to live after the flesh. For if ye live after the

flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." He also firmly declared that all that he was as an Apostle of the Lord Jesus was by the grace of God. As a man, he had to be crucified with Christ, but he went on to say, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This has been a wonderful gem of the Scriptures to us, for we hope we know something of living by faith. We believe Paul's language explains the matter much better, by far, than we can possibly do, for it seems to us that he has made it perfectly clear that he had not whereof to glory, save in the cross of Christ. For years, it has seemed clear to us that no good in creatures, as such, can be found, but like the branch, if any fruit whatsoever is borne that is to the honor and glory of God, it is because of and directly traceable to the life which is in the vine. Jesus said, "without me ye can do nothing." Sometimes we hear brethren refer to what Paul wrote to Timothy, where he said, "I have fought a good fight," as being simply the fight of faith, but to us it implies that it was a fight in which he had verily poured out his life's blood, so to speak. He fought with beasts at Ephesus, and encountered opposition of all varieties in far greater degree than any of the other Apostles, and while it was always according to the measure of the grace of God given him in Christ Jesus, at the same time it was in such a personal and individual manner as to identify him with being a member of the body of Christ, or a new creature. This expression of the apostle is found in connection with that most solemn charge to Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, ex-

hort with all long suffering and doctrine." He goes on to say that the time would come when they would not endure sound doctrine; "but after their own lusts shall heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." As a good soldier of Jesus Christ he was admonishing his son in the ministry, Timothy, what to expect as a servant of the Lord and true gospel preacher, which he was, and was telling him to "watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." If we know anything about fighting the good fight which Paul was alluding to, it has been in a real and vital way of conflict with many opposing forces; conscious at all times of our own weakness and constantly crying unto the Lord to undertake for us. The Lord did not remove the thorn which he gave Paul to buffet him, but he did say unto him, "My grace is sufficient for thee: for my strength is made perfect in weakness." He could therefore well add, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." This is not the way that a man, if left to himself, will choose, for it is not in man that walketh to direct his steps in this way. One of old said, The lot is cast into the lap, but the whole disposing thereof is of the Lord. We must walk by faith, and not by sight. O dear ones, do you really know anything of fighting this good fight? Have you felt the need of the whole armour of God, and after having done all, had to stand? One who has to fight this good fight must of necessity receive new supplies of grace each day. Sometimes he wonders if he can endure to the end of the battle, whether or not he will be able to finish his course, and keep the faith,

until the time of his departure is at hand. We believe these things are genuine and real to many of the people of God. The Prophet declared, "O Lord, by these things men live, and in all these things is the life of my spirit."

Sometimes poets express more in a few words than others can in pages, and we like especially what appears in the last two verses of Hymn 229, Beebe's Collection, which bears on the obedience of God's people:

"No goodness God foresaw in his,
But what his grace decreed to give;
No comeliness in them there is
Which they did not from him receive.

Faith and repentance he bestows
On such as he designs to save;
From him their soul's obedience flows,
And he shall all the glory have."

We hope we have in some measure been given to touch upon the deep things of God; upon those things which he has been pleased to hide from the wise and prudent and reveal unto babes. If so, the only reason we can give is because it has seemed good in His sight. May the name of our Lord be exalted both now and ever more! R. L. D.

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. M. L. Lucas, Ala., \$4; G. W. McDuff, Tex., \$2; D. W. White, Tex., \$5; S. R. Pruitt, Okla., \$5; J. H. Simpson, Wash., \$1; F. Johnson, W. Va., \$2; Mrs. L. M. Beebe, N. Y., \$15; Mrs. K. Ragan, Tenn., \$2; Mrs. A. T. Jones, Mich., \$2; Mrs. M. A. Miller, Pa., \$1; H. K. Law, Ala., \$1; Mrs. D. Yeisley, Wash., \$1; Mrs. H. D. Hewitt, N. Y., \$3; Mrs. B. T. Jones, Ia., \$10; H. W. Buckner, Cal., \$1; Mrs. I. B. Jewett, N. Y., \$1; F. T. Simpkins, D. C., \$1; H. M. Bowden, Tenn., \$1; Mrs. J. B. Simmons, Tex., \$3.

RESOLUTIONS

Whereas, God in his infinite wisdom has seen fit to call our Brother, B. F. BOAZ, from the walks of this life, our church deems it a privilege to prepare a resolution of respect for him to be copied in our church records, and published in our county paper and the **Signs of the Times**.

Brother Boaz was 92 years of age, a member of the Primitive Baptist Church 64 years, and ordained as a Deacon several years ago. He was the last charter member of the Mayfield, Ky. Primitive Baptist Church which was established on South 7th St. in 1890, where his membership was placed and where he attended meetings regularly, and lived and died in full fellowship with his church and all of our faith and order.

At the last meeting Brother Boaz was privileged to attend in the year 1947, this writer had the humble privilege to gird himself with a towel in the communion service and wash this beloved brother's feet, and Brother Boaz asked me to help him get on his knees as he wanted to wash my feet.

Resolved, that we bow in humble submission to Him who is too wise to err and too good to be unkind. Written by W. A. Bowden by order of our church while in conference Saturday before the first Sunday in Nov. 1948.

(Elder) O. W. PERKINS, Moderator
W. L. CHESTER, Clerk

Whereas, it has pleased God in his holiness to remove from this life on Dec. 30, 1948, our dear Sister and Mother in Israel, MRS. ROSA GOSS WHEELER, bringing to our hearts sorrow and sadness. She was born near Stem, N. C., May 16, 1875, where she spent her entire life. On October 21, 1897 she was married to E. P. Wheeler, also of Stem, N. C., who preceded her in death, as also her oldest son, Graham V. Wheeler. She is survived by two daughters, Mrs. Eula Collier, Wilmington, N. C., Mrs. Lottie Parrish, Stem, N. C.; two sons, Garland L. of Oxford, Route 2, and Hazel H. of the home. Nine grandchildren, two sisters, Mrs. W. T. Roberts, Durham, N. C., Mrs. Emma Fowler, Garner, N. C.; three brothers, L. O. Goss, Stem, N. C., T. S. Goss, Varina, N. C., R. L. Goss, Durham, N. C. and a number of nieces and nephews.

Sister Wheeler first united with Camp Creek Primitive Baptist Church, later becoming a charter member of J. H. Gooch Memorial Primitive Baptist Church, Stem, N. C., December 31, 1923, where she held her membership until death claimed her. She was a good mother, a dependable neighbor, a firm believer in the doctrine of salvation by grace.

Funeral services were conducted by her Pastor, Elder D. V. Spangler, Friday December 31, 1948.

Interment took place in the family plot in the church cemetery. Be it

Resolved, that we bow submissively to the will of God, that his spirit may abide with those bereft, also

Resolved, that a copy of these resolutions be recorded in our minutes, a copy sent to the family and a copy sent to the **Signs of the Times** for publication. Done by order of the church in our conference Saturday, February 12, 1949.

SENIE T. DANIEL

(Elder) D. V. SPANGLER, Moderator

LAURA REED GOOCH, Clerk

OBITUARIES

AUGUSTA JANE CARTER was born Sept. 15, 1876, and died July 5, 1948, aged 71 years, 9 months and 20 days. She was married to Noah Perkins, Nov. 16, 1893 and to them were born twelve children namely: Acton, Virgin, Gladys, Warden, Alice, Lavella, Arnold, Piccola, George, Lafayette, Jettie B. and P. Z. Perkins. With the exception of Jettie B., who died in infancy, they all survive. Aunt Gus, as we always called her, raised a noble family of children, all of them are highly respected by all who know them.

Aunt Gus was one of the most humble and pleasant women I ever knew. She was a kind and sweet mother to all of her children and was loved and liked by all who knew her. To know her was to love her. She was given a hope in Christ forty years ago, but did not unite with the church until about three years ago. When she came before the church she told a beautiful experience and dated it back when she was a girl. When she concluded telling of her hope the little band of brethren and sisters were filled to overflowing with tears and she was gladly received into the fellowship of North Mt. Zion Church. The writer of this notice baptized her and one of her sons at my home about three years ago.

She was a firm Baptist, one that held the mystery of the faith in a pure conscience without wavering. She was so good to me and my family when I had so much sickness. She and her dear family came to our aid and I will never forget her and her children. The family has lost a dear, sweet mother, and the church a true member. After her death the children found she had written an outline or history of herself and her family a part of which follows: "I had a hope in Christ and united with the Primitive Baptists as my home, as my faith to my brethren and sisters in Christ." She had selected three songs in the Goble Song Book to be used at her funeral: "Oh, sing to me of heaven, when I am called to die," No. 279, "Nearer my God to Thee," No. 20, and "Let this feeble body fail," No. 194. All of them were sung at her funeral which was held at North

Mt. Zion Primitive Baptist Church amid a large assembly of sorrowing relatives and friends who came to pay their tribute of love and respect. She was laid away to sleep in the beautiful cemetery beside her dear husband, to wait that sweet call when Christ shall come the second time without sin unto salvation, to raise these dear children from the tomb to see him as he is and be like him, to praise him for-ever-more. The writer tried to comfort her dear children and friends at her funeral, and may God bless and reconcile all who mourn on account of her passing is the prayer of the unworthy writer.

(Elder) O. W. PERKINS

My aunt, HANNAH E. DANKS, was born May 20, 1855 at Mt. Savage, Md., a town near Cumberland, and passed away Aug. 6, 1948 at the age of 93 years, 2 months and 17 days, at Ontario, California. In 1864, while she was still a small child, the family moved to Cincinnati, Ohio and lived there or in the suburbs until 1908. At that time the family moved to our present home in Ontario, Calif.

I do not know the exact date but sometime in the early 1870's she was baptized by her father, Elder Samuel Danks, into the fellowship of the Primitive Baptist Church called Millcreek near Mt. Healthy, Ohio. After coming to California she placed her membership in the Primitive Baptist Church at Riverside where it remained until the church was dissolved several years ago. As long as she was able she attended meeting of the Primitive Baptists at Friendship Church, Fontana, Cal. or at Liberty Church, Los Angeles. She has been a reader of the *Signs of the Times* for many years and has told me she learned her letters at her mother's knee from the cover of the *Signs*.

On account of age and its infirmities she has for several years longed to be called home, but was blessed in that she was not bedfast and was able to move about the house until almost the last. Elder O. F. Dearing, Pastor of Liberty Church, Los Angeles, conducted the funeral service. She was well loved and affectionately known as 'Aunt Hannah' far and wide in our community. Her niece,

ALICE M. DANKS

Suddenly and without lingering illness, as she had wished throughout her life, death came on Thursday, February 10, 1949, to my beloved aunt, EUGENIA MARIA EUBANKS. Since she had been born on August 10, 1872, the time allotted to her in this life was exactly 76 years and 6 months.

The place of her birth was near Atlanta, Georgia. She was one of the older members of the magnificent family of fourteen children of the late Elder

John G. Eubanks. This number included six sons and eight daughters: James, Jesse, Perry, Hassell, Benjamin, William Beebe, Eugenia, Georgia, Susan, Dorothy, Lucy, Margaret, Ann, and Fanny. But two brothers, Perry, of Wilmington, Delaware, and Benjamin, of Newark, Delaware; and two sisters, Susan (Mrs. Henry Townsend) of Edgemont, Pennsylvania, and Dorothy, of Wilmington, Delaware, today remain. Her father, Elder Eubanks was a stalwart champion of the grand old doctrines of Primitive Christianity, and was widely known among Old School Baptist Associations throughout eastern United States and Canada.

At an early age Aunt Eugenia removed to Kentucky with her father's family. Here, at Campbellsburg in Henry County, Elder Eubanks was for a time the pastor of historic Sulphur Fork Church. In 1901 the family came to Newark, Delaware, where Elder Eubanks remained as the beloved pastor of Welsh Tract, America's oldest Baptist church, until his death in 1926. At this time, Aunt Eugenia took up residence with her sister Susan (Mrs. Henry Townsend), with whom she resided mainly until her death.

Her life was mainly spent, as the above record indicates, in the care of her parents. For a considerable time, during the declining years of her father and mother, she was the only member of the family who remained to care for her aged parents. Her life was a model of virtue; she had to endure the buffets of the world on many occasions. Her convictions of faith were strong and sure; she believed wholeheartedly in the all-sufficiency of the grace of our Lord to remove our every blemish. Her walk was in the way of the righteous, and she loved the congregation of the saints at old Welsh Tract, where she attended within a few weeks of her death. In this religious community, many are the true friends who mourned her passing.

The funeral was conducted in Philadelphia for a small family gathering by Elder John D. Wood of Baltimore. Brother Wood spoke quietly and beautifully of the model life which she had led, by the grace of God. The interment was at Welsh Tract beside the father and mother she had loved and served so long.

Although she was no person of significance as worldly standards go, it is our earnest feeling and prayer that she has entered into that blessed inheritance where thieves break not in, neither do worms destroy. She was simply an old woman who will, perhaps, not be long remembered by many, but this is not important. If our hopes are justified we shall see her again, by the rivers of life which have no end. Submitted in fear of the Lord.

HENRY TOWNSEND, JR.

The many friends and relatives of E. ROBINSON SUYDAM were shocked to learn of his sudden passing Jan. 14, 1949, at his home, 416 West Dudley Ave., Westfield, N. J. He was under the care of a physician and had been warned of possible heart attacks. He held a responsible position with the Sun Oil Co., and was preparing to drive to his office when stricken. He is survived by his widow, Hulda Risler Suydam, daughter Catharyn, one brother, Wallace S. Suydam and many other relatives.

Born near Quakertown, N. J., April 20, 1885, he was educated in the public schools and business college in N. J. and held different responsible positions in Mass., New York City, Penn. and N. J. He was not a member of the church but was generous in his services and his aid in seeing that others could attend the meetings of Kingwood Church, Locktown, N. J. where Mrs. Suydam's mother has been a member for many years.

The funeral services were conducted by Elder C. W. Vaughn, Hopewell, N. J. with prayer by Mr. Fred Peterson, Quakertown, N. J. at the Holcombe Funeral Home, Flemington, N. J. The unusually large gathering of friends and relatives and great number of floral offerings gave evidence of his high standing in the vicinities in which he had lived. Interment in Rosemont Cemetery, Rosemont, N. J. Written by request.

CYRUS RISLER

JOHN WESLEY HAMMONS, born April 19, 1885, in Ruskin, Nebraska, passed away January 22, 1949, making his stay on earth 63 years, 9 months and 9 days. He was the son of Elder James and Delilah Hammons. Elder Hammons served churches in Nebraska for many years before coming to California. John was married to Miss Maude Brown in Kansas in 1908, and moved to California in 1925. He is survived by his dear wife, three sons, Roscoe, John Jr., and Alfred; four daughters, Mrs. Ruth Shields, Mrs. Mabel Chrisman, Mrs. Melba Wellman, Mrs. Lexie Shackelford, all of Yuba City, Calif.; also, four brothers, Virgil and Earl of Yuba City, Lee of Butte City and Pete of Los Angeles; two sisters, Mrs. Etta Jones of Paradise and Mrs. Carrie Burnette of Chico; also six grandchildren. Two brothers, Corte and William, preceded him in death.

John never united with any church, but was a strong believer in the Old School or Predestinarian Baptist faith and was outspoken in defense of the truth. I have seen him shed tears of joy during services at New Providence Church at Olivehurst. The family was very close together, which made it hard for them to give him up, but God alone who can heal broken hearts, seemed to over-

shadow them with the spirit of reconciliation and caused them to realize their loss was his gain.

The funeral was held at the Ullrey Memorial Chapel in Yuba City, with a large crowd of friends and relatives in attendance. By request of the family, the writer tried to speak words of comfort to the bereaved. After services his body was laid to rest in the Sutter Cemetery to await the resurrection. May it please the dear Lord to heal the wounds of his dear wife and loved ones, is my prayer.

(Elder) T. R. JEFFERSON

ELLIS ELTON CATES, son of the late R. S. and Amanda Virginia (Hess) Cates, was born Nov. 16, 1878, near Hutchinson, Kans., and departed this life Sept. 28, 1948, at the home of his daughter, Mrs. Myron Gilbert of Marlow, Okla., after a lingering illness due to hemorrhage of the brain. Thus has passed from our midst a man of sterling qualities and one who was highly esteemed for the truth's sake. Although Mr. Cates could never feel to go home to his friends and tell them how great things the Lord had done for him, and had compassion for him, yet his walk in life, his love for the brethren and his undying devotion to the cause of truth speaks more perhaps than words can convey.

On Sept. 4, 1904 he was united in marriage to our dear sister, Phoebe (Crosby) Cates. To this union two children were born: Mrs. Myron Gilbert of Marlow, Okla., and Mrs. Mary Stevens of San Antonio, Texas who with his widow survive him. This home was for a long time the meeting place of the little church called Pleasant Valley of Kingman, Kans. No efforts were spared to make the brethren and friends feel at home and welcome there. Mr. Cates was noted for his zeal in contending for the doctrine of God our Saviour in which he was well established, and his knowledge of the Scriptures I have often felt dwarfed that of the poor unworthy writer.

His death marked the breaking up of the comfortable little home in Kingman which he and sister Cates had acquired through studious and honest toil, and consequently breaking up, temporarily at least, this little church which met in their home as there has not yet been found another place where she can meet for worship. I have no language to express the sorrow we all feel at his departure, and our heartfelt sympathy for dear sister Cates, the two noble daughters and all who were affected by his passing. He is also survived by two grandsons, Bobby and Gene Gilbert; two brothers, O. C. Cates of Wichita, Kans., and L. L. Cates of Kansas City, Mo., and a number of nephews and nieces.

Among the many virtues of our blessed Lord he was anointed to comfort those that mourn and to bind up the broken hearted. May it please the Lord to enable us all to look to him for comfort and consolation. The unworthy writer tried to speak words of comfort to the bereaved, using as a text these words: "We know that we have passed from death unto life, because we love the brethren." Reposing in this blessed hope we laid his body to rest in the beautiful cemetery at Kingman, Kans., believing that his spirit has returned to God who gave it. May the blessing of God rest upon all.

(Elder) L. L. SCHENCK

ELIZA ELLEN URQUHART, daughter of the late Zachariah and Nancy Warren, was born Sept. 2, 1867 near Grain Valley, Mo., and departed this life at her home at 2927 Brooklyn Ave., Kansas City, Mo. Sept. 15, 1948, thus making her stay on earth 81 years and 13 days. She was united in marriage May 1889 to John H. Urquhart. The marriage rites were performed by Elder R. M. Ogle, an Old School Baptist minister of Oak Grove, Mo.

After her marriage she with her husband moved to Cass Co., Mo. where their family of eleven children were reared. All of her children survive her except one son, Archie. The ten surviving are five sons and five daughters: O. G. of San Diego, Cal., J. T. of Long Beach, Cal., W. E. of Kansas City, Mo., F. E. of Independence, Mo., and O. M. of Omaha, Neb. The daughters, Mrs. Joe Hardacre, Richmond, Cal., Mrs. J. A. Lindsey, Ione, Cal., Mrs. Clint Dawson and Mrs. Marie Spencer of Kansas City, Mo., and Mrs. Al Baldwin of Pleasant Hill, Mo. There are fourteen grandchildren and ten great-grandchildren. A noble family indeed who have risen up to call her blessed. This dear old mother in Israel united with the Old School Predestinarian Baptist church called Little Blue near Grain Valley in 1885, and was baptized by the late Elder R. M. Ogle.

After her removal to Cass Co. she placed her letter in Little Flock church where she remained a devoted and highly esteemed member until she was claimed by death. This dear sister was greatly afflicted in her latter days, going about on crutches until she was finally confined to her bed in her last sickness. She suffered intensely but bore it all with patience and fortitude. Not once did her faith waver in the justice and righteousness of God. Indeed it seemed that her faith grew stronger and her hope grew brighter the nearer she approached the end. A dear sister who stood by her while her spirit was ebbing told me the last audible words she spoke were, "Salvation is of

the Lord." We are persuaded none can bear this blessed testimony save those who have actually experienced it as the author of those words experienced it. Hence our hope in her future happiness is unclouded. Her love for the brethren, her devotion to the cause of her Master, her steadfastness in the doctrine of God our Saviour all serve as a divine guarantee that she has passed from death unto life.

Although she had not been able to attend her meetings for a good while, yet we miss the dear sister for she was truly a mother in Israel. Her family will miss her until the soft hand of time will eventually dull the keen edge of our grief. God has so ordered it in his providence that the acuteness of our grief cannot always endure. I would that all might look to him for he alone can comfort. This makes the third member of this little church removed by death since the beginning of this present year, 1948. The writer tried to speak a word of comfort to the bereaved living children, all of whom were present except one daughter, our sister Mabel Lindsey, who was somewhere in the South attending an Association and could not be contacted. I also sought to encourage those few remaining brethren to press on and not give up. Incidentally, since then the dear Lord has called home another faithful member of this little church, Sister Essie Odell, making four instead of three claimed by death this year. Still our Father is at the helm. May he comfort all who mourn.

(Elder) L. L. SCHENCK

In memory of ELDER WILLIAM WILLIAMS SLAUGHTER who was born in Anderson Co., Texas, Oct. 21, 1857, and died Nov. 12, 1948 aged 91 years and 22 days. He passed away at the home of a son, Tillman Slaughter, between Edgewood and Canton, Texas. He was married to Ellen Hawkins, Smith Co., Miss. in 1874. To this union twelve children were born, seven of which are now living and five of them have been school teachers. Others surviving are one sister, twenty grandchildren, twenty-two great-grandchildren and three great-great-grandchildren. He was the grandfather of Lindley Beckworth, Congressman from the third district.

Elder Slaughter united with the Old Predestinarian Primitive Baptist church, Henderson Co., Texas at the age of thirty. He was ordained by Elder J. W. Owens, C. C. Taylor and W. F. Shelton at Old Hickory Grove Church in 1888. The dealings of God still remain a deep mystery to human wisdom. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Elder Slaughter was an able defender of salva-

tion by grace and grace alone, and the memory of this father in Israel still lives in the hearts of God's people, also the solid truths and holy principles that fell from his lips. He was a poor man in this world's goods but rich in faith. He went many times to his churches on horse back and by foot, leaving his wife and children behind, for that sacred cause of God and truth. He was Pastor of one church over fifty years. What he was as a Christian and a minister was by the grace of God and this he gladly confessed.

The writer was called to his funeral to speak a few words. "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." "Well done, thou good and faithful servant:*****enter thou into the joy of thy Lord." He was laid in Edgewood Cemetery by his wife, who preceded him in death in June, 1933, to wait the call of his Saviour to change his body and fashion it like his glorious body to praise without sin and sorrow the matchless name of Father, Son and Holy Ghost forever.

(Elder) C. M. HAYGOOD

SALLY JOAN O'DELL, daughter of James and Lavada O'Dell, was born in Santa Monica, Cal. Jan. 13, 1945, and lived to be 3 years, 9 months and 18 days old. While enroute with her parents to attend the funeral of her grandmother, Mrs. C. C. O'Dell, their car was involved in a wreck near Emporia, Kansas which caused her death, and her father was injured to the extent that he was unable to attend his mother's and little daughter's funeral.

The funeral was held at the Runnenburger Funeral Home, Nov. 8, 1948, conducted by Elder Roy Barnes of Kansas City, Mo., and she was laid to rest near her grandmother in Orient Cemetery, Harrisonville, Mo. May God in his rich mercy be with our Brother O'Dell and his children and her dear aunt in their deep sorrow.

(Mrs.) J. W. TAYLOR

LAURA ESSIE O'DELL, daughter of James and Laura Raffurty, was born Feb. 5, 1884, near Greenwood, Mo., and died at her home in the Excelsior Community after a short illness, Oct. 30, 1948, at the age of 64 years, 8 months and 25 days. Her mother died when she was but a few days old, and she and her brother were taken by their father to make their home with their grandparents and aunt who reared them.

On Jan. 27, 1904 she was married to C. C. O'Dell and was his devoted companion for forty-four years. To them were born two children, James Joel O'Dell, Los Angeles, Cal. and Thelma (Mrs. Howard How), Pleasant Hill, Mo. She united with

Little Flock Old School Baptist Church near Pleasant Hill, in July, 1911 and was baptized by Elder J. A. Teague.

She was afflicted with asthma many years and when unable to do her household duties spent much of her time reading her Bible, Signs of the Times and Old Faith Contender. She was devoted to her church and never missed a meeting when able to attend. I cannot tell how we will miss her. Her husband is our Deacon and her loss is great. She is the fourth member we have laid to rest this year, but we beg to be reconciled to the will of Him who can do no wrong, and to bow in humble submission to his will, knowing our loss is their gain.

Sister O'Dell is survived by her husband, the son and daughter, four grandchildren, James Joel, Jr., and Sally Joan O'Dell, Los Angeles, Cal., Mrs. Lucile Branstine and Margery How, Pleasant Hill, Mo. Also three brothers, Ora and Ellis Raffurty, Los Angeles, Cal., Phillip Raffurty and one sister, Mrs. Guy Warren, Pleasant Hill, Mo., her step-mother, Mrs. Henrietta Raffurty, Pleasant Hill, Mo., her paternal aunt of the home, Mrs. Etta Taylor and her maternal aunt, Mrs. Lillie Billings, Kansas City, Mo.

Funeral services were conducted at the Runnenburger Funeral Home in Harrisonville, Mo., Nov. 2, 1948 by Elder Roy Barnes of Kansas City, Mo., her Pastor Elder L. L. Schenck being ill and unable to be present. She was laid to rest in Orient Cemetery, Harrisonville there to await the resurrection morn. Written by request of Brother O'Dell.

(Mrs.) J. W. TAYLOR

BOOKS — FREE

The following books will be given free with new annual subscriptions to The Signs of the Times: FRAGMENTS — 353 pages of selected articles by the late Elder Silas H. Durand, with two new subscriptions; TWO WORLDS by Elder Milford Hall, Sr., of McDowell, Ky., and SHOWERS OF RAIN, containing the christian experience and poems by our late Sister Flossie I. Faulkner. Either one of the last two mentioned books will be given free with only one new subscription to the Signs at \$3. per year.

We are anxious to enlarge our circle of subscribers, and are really making it worth while for our readers to assist us in this undertaking. If you do not own these books, this is your opportunity to secure them. If books alone are desired, first two mentioned \$2.00 each, and the last one 50c each.

R. LESTER DODSON

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 117

RUTHERFORD, N. J., JUNE, 1949

No. 6

LIFE'S JOURNEY

When I was but a little child,
And life from care was free,
I did not know that in this world,
There would be trials for me;
But all is well and wisely put
And well I learned ere long,
That as we plod along on foot
We tramp on many a thorn.

Years roll on at rapid pace
Yet I was made to see
That by the gift of God's own grace,
There was a gift for me.
It was to me a love most grand,
That knew my wants and needs,
He gently took me by the hand
And I follow where he leads.

Now on and on to things unseen
With Jesus as my guide,
I'll safely cross the valley green
Or climb the mountain side.
Then once upon the mountain high
I gaze on depths below,
For God's own word will never die,
And I his promise know.

Then when the end is drawing near
And I must cross the tide,
The sting of death I shall not fear
With the pilot by my side;
They'll lay this mortal body down
An immortal one to wear,
Then mount to heavenly realms unknown
And dwell forever there.

Shirleysville, Pa. (Mrs.) FLORA BOOKER

CORRESPONDENCE

THE NATURE OF SIN

That quality which is formally called *sin* in Christianity is the most profoundly terrifying concept which the human intellect can form. And when any human intellect has formed a concept of sin which is ontologically correct

. . . . which is the idea objectively corresponding to the real condition that intellect is necessarily reduced to a condition of incomparable fear, dejection, and despair. A true picture of sin is a true picture of the *one principle without which complete beatitude would prevail throughout the universe.*

A brief meditation upon this last statement leads us to the necessity of a thorough analysis. What is sin? Is sin a thing in itself, or is it rather the absence of a thing which ought to be? What is the purpose of God in its existence? Is it a universal principle; i. e., are all men subject to it? Has it an antidote? With some introspection, the reader will discern that he who can give a complete answer to these searching questions is he who can, simultaneously, make a full profession of Christian faith. It is to be doubted if a single such individual is found in the human state. In the realms of angels doubtless the answers are intuitively known, but human beings have but scanty intuition: we know only a few facts of divine revelation; for the rest, "we see through a glass, darkly." No professor of Christianity can allow his mind to remain wholly idle on these questions, however. Reader, will you come along with me on the search for enlightenment in these matters? Shall we go up together, in humility and hope, to the Christian Scriptures for our answer? For no matter how subtle our dialectic, no matter how rationally satisfying our mathematical deductions, no matter with

what acumen and lucidity our thoughts be formed, they amount to less than nothing save they be sanctioned by a **THUS SAITH THE LORD**. We deal here with matters which are capable of no demonstration with calculus or electron microscope, but which, in their labyrinthine coursings through the darkened channels of the human soul, find their full explanation in the **PURE LIGHT OF GOD ALONE**.

What is sin? The English word has its derivation from the Anglo-Saxon *synn*, which, with its doubled consonants, strangely carries with it a more profound aura than our modern word. In its dictionary sense it is defined simply as "a transgression of the law of God." There is substantiation for this meaning in Hosea 6:7; Isaiah 1:19-20; Romans 10:5; Gal. 3:12. The transgression of the law of God implies that sin is therefore something which is responsible for a detraction *from that which ought to be*, namely, the keeping of the law of God. It is therefore a quality, a principle, a logical being which, when it is in a man, keeps him from the fulfillment of the moral law. It is the human being who does not keep the moral law. From another aspect, sin is therefore a condition of the human will which prevents the observance of the law of God.

Is sin a thing in itself, or is it rather the absence of a thing which ought to be? That which ought to be is the keeping of the law, but by sin the law is not kept. Therefore, sin is that which *ought not to be*: It is a negative entity, an absence of goodness. It is a thing tied up inexorably with the essence of the human ego, and finding its operative manifestation in acts of will. As Hassell so brilliantly observes in his monumental "Church History": "The first verse of Genesis tells us that God created all things; and the third chap-

ter of Genesis implies that evil or sin originated from the ungodly exercise of creaturely free will. Sin is not an attribute of *matter*, but of *spirit*. The most holy God is not in any sense its cause or author. (Gen. 18:25; Job 15:15; Psalm 145:17; Habak. 1:13; John 1:5:)

What is the purpose of God in the existence of sin? With the foregoing data in mind, we observe: (1) Sin is the transgression of the law of God; (2) It is not a thing in itself, but is a privation of that which ought to be, v. g., *goodness*; (3) It has its origin in the will of the human mind, and therefore, as substantiated by Scriptures, is a product of *human*, not divine, intellect. To align these data systematically, and to discover somewhat of an answer to the question opening this paragraph (... which question, Reader, I am sure you will agree is perhaps the profoundest, most solemn, most terrifying which could ever be asked ...) we shall avail ourselves of some formal definitions of causality borrowed from the technical language of scholastic philosophy:

Material cause: that 'out of which' a thing is made;
Efficient cause: that 'by which' a thing is made;
Formal cause: that 'through which' a thing is made;
Final cause: that 'on account of which' a thing is made.

As we have discovered, sin is not anything material. Its efficient cause is evidently the human will, and its formal cause the human soul. When we come to the final cause, it is demonstrable that those things on account of which sin is committed are those things which appear, in some way, desirable to the soul committing the sin. And what a momentous conclusion have we here! A man seeks after a thing desired, and oft times that desire is a consequence of sin! Thus, through sin, we seek after

the material world and all its elements. To desire that which is material for its own sake is to act in consequence of sin. Under this aspect, sin acquires a new and completely terrifying meaning: it is not simply murder, or lust, or greed, or avarice, or mean desire, it is the *appetitive search for material reality in itself*. Reader, let us bow our heads in grief, for if this in truth be the meaning of sin, then NO MAN SAVE JESUS OF NAZARETH HAS EVER LIVED BUT HE WAS A SINNER. Bible Baptists are apt to forget this universality of sin: they, like all others, are apt to think that a man is a "sinner" only when he is a drunkard, or an unkind husband, or a conniver in business, when, in terrible reality, A MAN IS A SINNER MERELY BY BEING A NATURAL MAN: Gen. 6:5; 8:21; Job 14:4; 25:4; Psalms 14:3; 51:5; Isaiah 1:5-6; Jer. 17:9; Matt. 7:16-20; 15:19; John 3:6; Rom. 3:9-20. So in discovering to ourselves the universality of sin . . . its presence in all men . . . we are led at once to the purpose of God in its existence; and the antidote for its awful presence. Since all men are sinners, God has purposed that sin should abound for an important purpose: and that purpose is the PROOF TO MEN THAT PERFECT HAPPINESS CANNOT BE REACHED BY HUMAN EFFORT. For if all fall under the condition of sin, then no one can alleviate even himself, to say nothing of his fellows. Help from outside the human agency is therefore needed. If man cannot keep the moral law (. . . as indeed, if sin be universal, he cannot . . .) then but two alternatives face his species: (1) A just God will demand justice for the evil done, or (2) another must stand for men.

Now if this other stood for all men indiscriminately, then we would face the illogical consequence of a world having sinned to its good pleasure, only to go free in the end by transference

of their guilt to another. Further, and far worse, under such a ridiculous supposition, the universe would be governed by a God in whom there was no constancy or dependability, a God who promulgated a moral law with the stern injunction that it was *never to be broken* only to withdraw his decision, permit men to break it, and then transfer their guilt to another. Either consequence is equally absurd, and on grounds of reason, let alone revelation, to be rejected. But the mercy of God is equal to his justice. Therefore to some he must show mercy, to others justice. The ONLY ONE WHO CAN SATISFY A DIVINE LAW IS A DIVINE BEING; ONLY GOD HIMSELF CAN FULFILL HIS OWN MERCY.

We have been led in our deliberations to the sonorous majesty of the thought that the Almighty God visited human beings, culminated his divine attribute of mercy by a single human life without blemish, climaxed by a sacrificial death which propitiated the sins of his elected ones, and left forever without excuse the sins of mankind without his grace. The nature of sin is the exemplification of the hopelessness of man without God, and the fulness of the extrinsic glory of Father, Son, and Holy Ghost. Sin, so empty and terrible a thing in itself, is the night which turns our minds to the dawn—the dawn of new life which is imputed to us by the God-man, Jesus of Nazareth. In the night of sin we stumble onward, like Bunyan's Christian, through the slough of despair; we handle, taste, and feel the goods of the world, but the quiet and majestic life of the spirit is without our grasp. But then, praise God, "like a thief in the night" comes the Comforter: the eyes of our soul are turned from material reality, and we enjoy little moments of transfiguration into that blessed realm where evil cannot come.

Rolling on through the ages, the privation of sin haunts the human heart. When we think sadly of its grasp upon the noble intellect of man, this creature, but little lower than angels; when we despair of our daily walk, when we falter and fail, we would do well to remember that this mystery, the greatest of all mysteries, is but as a drop of water in the ineffable tides of Divine Predestination. There is One who reigneth forever and in whom our destinies are contained as the sand in the hour-glass. "I AM ALPHA AND OMEGA, THE BEGINNING AND THE END. I WILL GIVE UNTO HIM THAT IS ATHIRST OF THE FOUNTAIN OF THE WATER OF LIFE FREELY."

If there be aught in these lines which reflect the glory of the Triune God, I would join my reader in reflecting, with hushed soul, upon his incomparable name. HENRY TOWNSEND, JR.
Edgemont, Pa.

Raymond, Wash.

DEAR SISTER DUFFUS: At least I hope I am a brother in Christ. If not deceiving myself I think I have a hope which, if a hope, is very small and yet I feel that I have a strong desire, and Brother Peters once said, "a wish is father to a hope." I have had very little experience as I see it, yet at one time for a very brief instant I was given something upon which to build my hope. I hardly know how to express it yet something said to my mind, "You are one," but for this there are many, many times in which I might give up.

Before I go further I wish to express our thanks for such a wonderful letter which we received from you, it was a comfort to us to receive such a letter. Should have acknowledged receipt of it long before this. I find myself so weak and out of the way, so negligent and so busy it seems with this world's affairs that I do not the things I would

and do the things I would not. Occasionally I find I have had some of the experiences which Paul tells about. This is also another hope builder to me. In connection with offering alibis, which seems to be about all I am good for, the Savior tells us that without him we can do nothing, and not only do I believe this, but have also found it to be a fact and this applies even to our breathing. So with the help of God will now acknowledge receipt of your letter, and if it is his will may be able to add a few words to this acknowledgement.

Some of our good Baptists rather recoil from the word "absolute" but you do not so I will not hesitate to use it if the occasion comes up in these few words. To my mind "predestination" covers everything, but some of God's dear children seemed unable to digest all of it and began to limit it somewhat so others took to using the word "absolute" to distinguish. I feel that we see and know only what the dear Lord sees fit to let us see and know, and as he is an all wise God and does all things perfectly, therefore, what each one of us individually sees and knows is right and proper. I also think that to some he reveals certain things and keeps us in the dark on other things, and to others he reveals things which to us are dark. I do feel that he has revealed to me some things in connection with predestination which are very clear and seem so clear to me that sometimes I wonder why others do not see it. However, much has remained in the dark to me.

At our last meeting the attendance was quite small but I felt His presence was there. I thought Brother Cameron gave a wonderful talk and it was absolute predestination all the way through. He once said he had reached the point where he could preach absolute predestination without using the word "ab-

solute" and I surely think he did that time. I realize you have a long way to travel and do not want to ask too much of you, yet we will be more than pleased for you to be present at our next meeting or any time the dear Lord opens the way for you to come. He says, "My sheep hear my voice, and I know them, and they follow me." I think this is what is happening when we are so anxious to go to the places where the truth is preached, and why we do not get food or drink when listening to those that I call worldly churches. They seem to be interested in all kinds of worldly affairs. He tells us his kingdom is not of this world. While I am interested in worldly affairs and perhaps much more than I should be, yet I go to my church to worship the true and living God, and do not want my church to be interested in anything but the living God. To me he is the same God whether it be in America, Germany, India, China or wher-ever it may be, and that he rules and controls in those places as much as here, and has children in those places just as dear to him. I feel that he will govern their incomings and outgoings just as much as he does ours.

Yes, I think that highway spoken of in Isaiah is the same highway or path which the Savior tells us leads to life everlasting; that path in which there is no ravenous beast or foul bird of prey. There is no place in this path for anything unclean as the dear Lord keeps it clean and pure at all times. Like the children of Israel feasting upon the manna in the wilderness, we, his children, feast from that wonderful banqueting table, and as he gave them enough manna to keep them going, or rather what they needed, when any of them gathered more than was necessary it spoiled, so I am inclined to feel that we are given just what is needed by

each of us individually at his banqueting table.

I sometimes wonder if absolute predestination is my pet theme, and perhaps I dwell on it more than I should. That design Sister Coleman spoke about, and which you mention, it seems to me the great and glorious God has planned everything from the beginning, and to me in everything he has a purpose which includes everything from the most minute and invisible to the largest and greatest. He rules and controls all things. When Abraham was going to offer up Isaac the ram was caught in the bushes at the right time and place; when Joseph's brethren were about to slay him and were discussing it the Ishmaelites came along at the right time to buy him, hence he was not slain; the famine came at the right time which sent Jacob and his family into Egypt; Pharaoh's daughter came along at the right time to find Moses and also raise him as her son which I think was God's way of preparing him as a leader to lead the children of Israel out of Egypt. This to me is a type of the Savior leading his people out of the bondage of sin. Right here they were murmuring all the time and wondering why they had been brought out into the desert to die, and they were willing to go back into Egypt which is the natural desire of carnal man who does not come to the Lord of his own desire, but the Lord brings him just like David and Mephibosheth. David did not stand on invitations he said, "bring him," and the dear Lord says, "bring them." He sat at the King's table just like every one of the heavenly King's children. I could go on and on and mention case after case where everything was just at the right time and right place. When God declared the end from the beginning he must also have declared the happenings in between the beginning and the

end so that there would be no failure, or in other words, the end would be just as he declared it would be. What a wondrous and glorious God to do all these things, and to my mind when those who reach that eternal home, that house not made with hands, eternal in the heavens; when they can see in full what he has done for them, I doubt very much that they will have time for or want anything other than to continually praise his holy name.

Dear sister, I am going to touch on one point about which I am wondering how you feel that is along this same line. Our worldly churches I understand seem to believe they will meet and be met with their earthly relatives when they cross Jordan. I understand it is one of their favorite remarks at funerals and also to secure converts. Am also under the impression some Old Baptists feel the same way. However, I pretty much doubt such a condition. We might be giving them some of our attention instead of giving it all to God. At one time my mind was impressed with the thought in connection with my father and mother after they had passed away that in that world they would be my brother and sister in case we are all children of the most high, precious and ever blessed Lord and God. This is only my personal opinion and am passing it along as one of my own. I am so full of error I am asking no one to accept it only as they see it.

I have touched only on so very few of the wonderful truths. Truth is always the same and never changes, it is as immutable as God himself. What is truth to-day was truth in the beginning and will be truth in the end. There is so much to it we could talk until the end of time and yet would scarcely get started on the subject, and I should not be surprised that we will be talking about it all through eternity. Do not

know whether I have said anything worth while, in fact unless the most high, eternal and ever glorious God of heaven has seen fit to be with me I have said nothing. It is like my prayers, unless he gives me a prayer I cannot pray no matter how often I try. I feel I have only one prayer and each time I try to pray it it is just a repetition, just a poor, vile sinner begging for mercy from One we know is a great and merciful God, and with a desire to extol his adorable and matchless name which is above every other name in heaven above or earth beneath.

When at a throne of grace please remember a couple of poor sinners who, if saved at all, are saved by grace through the mercies of a living God. Please throw the mantle of charity over this and may the God of heaven bless you abundantly both in this life and in the life to come. Will be more than pleased to receive a letter from you whenever you have the mind to write. Unworthily, C. M. and MRS. FISHER

(I feel I must add my own remark that both Brother C. M. Fisher and Brother J. W. Cameron of Seattle, Wash. were ordained as Elders the fourth Sunday in November 1948 in Elder Fisher's home, Little Zion Church, 99 Highway, Wash. What a sweet, humble service that was.

(Miss) CATHERINE M. DUFFUS.)

2206 Roscoe St., Chicago 18, Ill.

R. LESTER DODSON, DEAR BROTHER IF YOU WILL ALLOW ONE SO UNWORTHY AS I TO THUS ADDRESS YOU: For a long time I have wanted to write and tell you how much the dear old *Signs* has meant to me, but I am very nervous and feeble as you can see. Oh that I had the strength and knowledge to put my thoughts into words and write them. I think I can truly say I have traveled the same road with all the writers and

what a feast it is to me. You can all tell what I believe so much better than I can tell it myself. It is the only preaching I have as I am unable to get out any where, and there is no one around that believes as I do. I get lonely and long to see and meet with the people I love.

I did not think when you began sending the paper to me that I would be here this long to trouble you. My precious brother you do not seem like a stranger to me. How I wish I could see you and hear you preach I know it would be a wonderful feast to me. Sometimes I think it is wrong to take the children's bread and cast it to the dogs, but how I wish I could tell you in words what a wonderful feast this poor old creature received from the crumbs that fell from my Master's table in my last paper.

I wish I could make you understand how much I thank you for sending the paper to me, a poor, feeble old sinner. If prayers can do any good I pray God's richest blessing for you and may you be able to continue sending out the good news to all who, like myself, are not able to go and hear it. I have always desired to be able to help finance the expenses of the church. How I wish I were able to send you a large donation to aid with the paper, but I can only send you the widow's mite. Will you please accept it as such from me. It is freely and thankfully given. Please forgive this badly written letter and pardon all mistakes. Very best wishes for a Happy New Year. An unworthy sister if one at all saved by the grace of God, and to him be all honor and glory for all the blessings he has bestowed on me. I close with love. If I live until Feb. 22, 1949 I will be eighty-five.

(Mrs.) SOPHIA C. TILLMAN

Route 2, Box 90, Warwick, N. Y.

DEAR ELDER DODSON: I received both of your missives and needless to say I was delighted. The weather has been grand here and I was out a lot every day. The air and sunshine are like a tonic to me. My *Signs* has visited me regularly and is so full of good things to dwell on. I have been interested in Elder Lambert's article, also your views on the subject of prayer. While reading the Book I stumbled on Solomon's prayer at the dedication. I like it where he says, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee." Also farther on "For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God." I read it over and over. It contains all we can hope for in these later days. I heard our President use some of it on the air. I especially liked Elder Lambert's article for he spoke of the words that opened my heart years gone by, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." They are great words to me and through the years it has been proven again and again, even now, that in his own mysterious way he still remembers me and I am supplied with all I need, and if I knew how to pray I would add, leave me not alone, still support and comfort me, and feed me till I want no more.

Elder Lambert's article in January *Signs* is wonderful also. I have often said, I do rejoice that our God has not left himself without witnesses on the earth, and one thing I am quite concerned about is the merging of so-called churches. We hear it so much on the air and they are so full of religion they want more in the schools. Is this

getting nearer the uniting of church and state? Dear Elder Chick went to Washington one time in our behalf.

Just fifty days from to-day I hope we will all be together again to sing Zion's songs, and to hear our God proclaimed King of kings. Sorry I have drawn this out so long, but you know how to cast the mantle of charity over it and me. Yours in hope.

(Miss) MINNIE E. HYATT

Route 1, Vildo, Tenn.

DEAR BROTHER DODSON IF I WOULD BE SO BOLD AS TO CALL YOU BROTHER: I feel my old sinful flesh is the worst enemy I know anything about. I used to think when I was older I would be a better man, but I am now past seventy-two and it seems I get worse all the time.

I want to write of a circumstance Elder A. D. Wall of Arkansas told me. A long time past in October I went to Bethel Association. Brother Earl Jones told me this same story and I think Brother Wall told him.

There was an Old Baptist preacher whose name was Hathcox. While working in his crop (late summer) he became tired, warm and thirsty. This was on Wednesday about 10 o'clock. (I will refer to this same Wednesday again.) Putting his hoe on his shoulder he started to the house. He had gone but a short distance when he heard a voice say to him, "Go to Buckrange, Ark." He stopped, looked all around but saw no one. Starting again and going but a little way he heard the same voice again say, "You must go to Buckrange, Ark." He said he knew by that time where the voice came from. When he reached the house he was weeping. His wife asked him what was the matter and he told her what he had heard. She told him he could not go. He told her he had to go. She said, your clothes are all in the wash but asked him when he was

going. He told her in the morning. She got his clothes ready and asked him if he had any money. He said he had forty-five cents. He started next morning early. Walking a mile or two he met one of his brethren. They talked a little and the brother asked him if he had any money. When he told him what he had the brother gave him \$10. Going on to the nearest railroad station he asked the agent if Buckrange was on a railroad. He looked it up on the map and told him it was not. Then he got a U.S. map and soon found the place a way off from any railroad. He bought a ticket to the nearest point, that taking most of his \$10. It was getting dark when he arrived. He was standing in front of a little store wondering where he could get a place to stay, knowing that he had but little money left. A man came out of the store, called him by his name and asked what he was looking for. He told him he did not have money to pay a hotel bill. The man pointed out a light to him, told him to go to that light, tell his wife who sent him and he would be taken care of, also that he would be home in a little while. The next morning the man told him if he had a conveyance he would take him but he would walk with him and put him on the right road. He went on and finally a wagon overtook him and he was asked to ride which he did. (This was on Friday.) Late in the day he became thirsty and asked the man if they could get some water, he replied that just a little way on they would come to a good place.

He noticed several people sitting out in the yard while they were drinking. One of the men came to him and told him he had heard him preach and that he had gone far enough. This was a group of Old Baptists assembled there to spend the night from an Association.

He told the man in the wagon he would not go any farther. Next morning they went back to the Association and this old brother being a stranger they put him up to preach first. He quoted his text and noticed a man come up on horseback. He seemed to be in a great hurry, hitched his horse, pulled some old saddle-bags off his saddle and rushed into the house. He acted so peculiarly the preacher stopped and waited until he was quietly seated. He then quoted his text again and as he did this man arose and sat down again. The preacher continued and when he finished his discourse this man went to the stand, gave the old brother his hand saying, "you are the man." He repeated it and said, "I want you to baptize me." They called the church in conference and gave him the right to talk. He said he was a Missionary Baptist preacher and was holding a revival meeting and when on his way to the meeting (this is the same Wednesday we spoke of before) about 10 o'clock his horse stopped and he looked and this same old Brother Hathcox was standing in front of his horse and quoted the same text to him that he preached from that day, and a voice said to him, "Go to Buckrange, Ark." This old brother baptized him and said the last he heard from him he was preaching Old Baptist doctrine.

Dear brother, I feel the above will be read by the household of faith with interest if you see fit to publish it. Please excuse all errors as I can hardly write at all.

G. M. COLVETT

Riffe, Wash.

DEAR ELDER DODSON: How good and how pleasant it was when brethren and sisters dwelt together in unity here at Bethel Church, Riffe, Wash., August 1948 for the fifty-fourth consecutive year! It began as usual Friday before the third Sunday in August, and continued

until communion on Sunday with a beautiful, quaint sacred foot-washing custom. One rejoiced greatly in Zion to see such love manifested among God's people in peace and harmony. There were visitors from Florida, North Carolina, Idaho, Oregon, British Columbia and Saskatchewan, Canada.

It was comforting to witness the harmony and shining humility of all the preaching gifts, also the manifestation of the younger gifts beginning to labor in the Master's vineyard. No doubt the prayers of the church are being answered with these gifts, which proves that the Lord will never leave himself without a witness. Such prayers from the church are kept in golden vials and constitute the sweet incense so pleasing to God.

Brother Estep humbly introduced the services with 1 John 3:1-14; "Behold, what manner of love," etc., then asked for the prayers of his brethren. Elder Jeffreys from Weiser, Idaho spoke comfortably from Deut. 32:8-14, also the text, "She (wisdom) hath also furnished her table." This was followed Friday evening by meeting at the Pastor's home. Saturday Brother Fisher from Little Zion Church, near Chehalis, introduced the services with God's "shalls and wills," then read 2 Peter, chapter 1; "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us," etc. This was followed by able, deep preaching by Elder Hughett from Pleasant Grove Church at Naches, near Yakima, his text being 2 Peter, chapter 1. As Elder Jeffreys dismissed us from the feast where wisdom had set her table, in the afternoon's liberty of preaching by the Pastor, Brother D. W. Dial from Jacksonville, Fla. rose because his cup was full to overflowing. Having just arrived at the close of the last sermon he had missed the manna of the pleasant

day, together with the quiet visit at the picnic lunch under the trees. He begged for more church, which resulted in evening service at the Pastor's home where friends sat in heavenly places in Christ. Sunday midst the joy of Zion the unction from on high flowed on without interruption as in the two previous days. After the solemn communion and foot-washing, another visitor, Brother Johnston from North Carolina expressed his thanks for such comfort.

Once more His sheep had been fed. All were "Loath to leave the place, where Jesus showed his smiling face." What a wonderful comfort at a meeting of this kind. Brother Charles Shearer from Tacoma, Wash., together with all the speakers, supplied rest in liberty of praying and preaching. Other texts were, John 10:1-4, also "Feed my sheep," "Prayer," and the beautiful communion sermon by Elder Hughett who preached so deeply about the whole spiritual communion. One can only thank the giver of all good and perfect gifts for being mindful of us once more.

"If fellowship with saints below
Is to our soul so sweet,
What heavenly comfort shall we know,
When 'round his throne we meet?"

Such was the joyful comfort of this unworthy writer. In gospel bonds.

(Elder) ISAAC F. COLEMAN
Pastor of Bethel Church, Riffe, Wash.

Route 2, Brantley, Ala.

DEAR ELDER DODSON: Enclosed please find remittance for renewing my subscription and for the benefit of the good work. I should have attended to it before as it is past due. I am sorry and have no excuse to offer. It is just negligence on my part and I hope you will pardon me for the long delay. I have had in mind writing you to commend you on the article you wrote on

the scripture I requested. It was very good and gave me much comfort. Your bringing in other scriptures in connection with it made it more understandable. I read it time and again and each time with more comfort. There is so much comfort in reading the letters and correspondence in the *Signs of the Times*. It is a wonderful messenger of peace and happiness to me. If I could pen my thoughts and meditations it seems I could write a volume but I am not gifted that way.

I have thought much about Nicodemus and his visit to Jesus by night, telling him that they knew he was a man from God. I believe Nicodemus had some impressions that Jesus was not just a natural man, but of course he had no evidence as he (Nicodemus) was just a natural man and could not understand the second birth. But why did he go? I believe it was God's purpose for he has a purpose in all things. This world is full of Nicodemus' to-day. They believe in Jesus naturally and are honest in their belief thinking that their good works will save them, but they are without evidence, they have no witness. It takes a witness to confirm a fact. I have traveled the same road endeavoring to save myself by my good works and self-righteousness and it is nothing but filthy rags.

Dear brothers and sisters, when we have gone just as far as we could, look back on our past lives and see nothing accomplished, and look ahead and everything is dark and gloomy, we see ourselves lost, no redemption in sight, just sinking down in sin deeper and deeper, then we are brought to our knees to pray to God for his love and mercy, not justice it is mercy we are praying for, and when it pleases God for that blessed light of Jesus to shine in our hearts, causing the scales to fall from our eyes and unstopping our deaf

ears, then we have a witness that confirms that faith we have in the crucified Savior that cannot be shaken by all the powers of this unrighteous world, a faith that will stand when the world is on fire. Nicodemus did not believe what Jesus told him. He could not believe because he was a natural man, he had no witness in his heart. It takes that witness, that regeneration and being born of the Spirit to confirm our faith and it comes from God the Father in and through Jesus Christ our Lord. He was filled with this grace, love and mercy from the beginning of time. He is a flowing fountain of the water of life, and we poor worms of the dust can drink from that fountain that never runs dry. How wonderful it is to be assured that our Redeemer liveth and is filled with the grace, love and mercy of God to supply all the children that God gave him, and to redeem them. As time rolls on they will be brought into the fold at the appointed time. Nicodemus was a man of the Pharisees, a ruler of the Jews, but still he could not believe and understand what Jesus told him; and just that way to-day you cannot make a natural man see the things of the Spirit. It is that glorious truth and grace of God that cometh from on high.

"Amazing grace! (how sweet the sound!)

That saved a wretch like me;

I once was lost, but now am found;

Was blind, but now I see."

This is the sweetest song I ever heard, it just thrills my soul with joy. There is enough grace in this dear old hymn to fill all the mansions on high for Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you." Mansions of gold prepared for the redeemed that are drinking from the flowing fountain that never will run dry, filled in the beginning according to God's will and purpose, his

foreknowledge and predestination, and there is no other way under heaven that we can be saved. It is Jesus blood and he said on the cross, "It is finished," his work was finished. Some people will say the Lord has done all he can do and that it is left for the creature to accept or reject him. Jesus said, when he was here on earth, that he could not do anything of himself and how can this old sinful body of clay do one thing to save himself. Just a world of self righteous people trying to save themselves by their good works. They believe in Jesus naturally but have no evidence. I believe they are a type of Nicodemus. He professed to believe in Jesus but had no evidence as witness and it did not please God to give it to him for that was not in his will. All that are in his will will have the evidence at the appointed time and be made humble and to beg for mercy.

When the angel of the Lord appeared to Jeremiah and told him the mission he wanted him to perform, Jeremiah told him he could not, that he was just a child, and the Lord told him he knew him before he was born. What a wonderful thought and great assurance that the Lord knew his people before they were born. God makes his people do what he wants them to do in the day of his power.

I wanted to tell you about our fifth Sunday meeting held at the church of my membership. I thought it a glorious meeting. We had a large congregation and four preachers. Earthen vessels prepared before the earth was formed and filled with the Spirit and grace of God to preach the gospel of Jesus Christ unto this day. When you see tears of joy on the cheeks of Old Primitive Baptists you can feel assured that they have the witness in their hearts. I feel that all felt it was a glorious meeting. We were expecting Elder Griffin from Covin,

Ala. but he did not get here. We regretted very much that he did not. He is an able minister and I enjoy hearing him so much. Trusting in the love and mercy of God that the Lord sees fit to spare you to carry on the gospel work. A sister in hope of something better.

(Mrs.) J. J. McNEAL

Neversink, N. Y.

DEAR ELDER DODSON: I have had a desire to write you for some days now to tell you again how much Sister Adsit and myself have enjoyed the meetings in Middletown, both from the preached word, and the love and fellowship that prevails among the brethren there, and those that love the truth as it is in Jesus and him crucified. You mentioned at the time of leave taking that you were busy, (and I knew you were) that you might write to me through the *Signs*, and so you have when you took for your theme *mercy*. How often this poor sinner and writer has cried to God to "be merciful to me, a sinner." How many times that was my only prayer. You quoted the Psalmist where he said, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy." When my many sins overtake me, and no one to turn to, it is the omnipotent God that gives me peace of mind and body. I have also said, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" and "Am I his or am I not?" I often wonder and yet he has given me a little hope which is all the hope I have, yet I doubt and fear whether my name has been written in the Lamb's book of life. O God, be merciful to me a sinner. I do know that if I am saved it is of no works of righteousness on my part, but according to

his mercy he has saved me.

The experience of Elder Lambert is wonderful to me for it is of the things the child of God has handled and tasted in a measure, and again I say, am I one or am I not, God be merciful to me a sinner. I, too, have at seasons been absorbed in the world, and have been cut down to know that the Lord liveth and reigneth, and to look to him as I ought, and I might say as we ought. I, too, have tried many times to pray and meditate and even write to some of my brethren and failed miserably, and could only cry to him for mercy. I know what it is to be down in the valley, and thanks be to God I have had a moment on the mountain top.

As you know I was born and baptized (sprinkled) an Episcopalian, made to attend Sunday School regularly, and was confirmed in that faith never knowing there were such people as Old School Baptists. In the meantime I was in all the churches you might name. Methodist, Presbyterian, Catholic, (my own church was much like that) Universalist and Baptist. In the last named I worked to be saved and nearly united with the New School Baptists in an evangelistic meeting, but the Lord took hold, and as I see it now, he has directed my steps all the way. Praise his holy name. I met the Old School Baptists through my wife and they took us in. To this day I cannot see why we were accepted, such unworthy sinners as we both felt to be, and yet we were lead about by the same teacher, Jesus Christ and him crucified. You will see now that I must say again that what I read in the *Signs* in this one issue has fully paid for its price. It is, in a measure, something we have handled and tasted.

Sister Adsit and I both send our belated New Year's greetings, but none

the less sincere, to you and Mrs. Dodson, and may you both live long and prosper in His loving care. Your unworthy brother. EDWARD K. ADSIT

THE LITTLE SISTER FROM TEXAS: I am from Texas but I am not a sister. Oh that the great Master of all could see fit to lead me in his path. I have read the *Signs of the Times* for many years. Why, I do not know, but something, somehow makes me love it. If I know my heart it is next to the Bible. When I was very small a grandmother would come home with mother from Saturday meeting and stay for the night. I would pull my little chair up close to her knee and listen, as I thought, to her preach. I loved to hear her and mother talk. As I grew older I learned to read about what she would say, and I would say, "She is right, here it is." So I have drifted along sixty-one years, believing she was right.

I married when I was sixteen years and eleven months old and went along not thinking much about my condition until God saw fit to take from me my darling baby. He choked to death in my arms, and oh how helpless I felt to be, but still I thought I should have done more than I did, not realizing it is all in God's hands not mine. In 1923, having five children and expecting another my husband lost one lower limb. I thought that was all that could come to me. I did not deserve any more, but not enough. In 1924 I lost a five year old boy, my father and my brother. It seemed this was the end for me, but no, I am still here. Why, is for Him to know, not me.

I am still trying to make a living for myself and husband as the children have all flown. My youngest is twenty-five. We have a lonely time but I feel or hope I do that the great Master knows best. I do not know why I have

desired to write you, but I feel you know troubles and do you think there is hope for me? There is no one here I can talk to that I think would understand my language. When I read the *Signs* I shed tears of joy and wish I could express myself as others do. So you see I am trying to wait on the Lord to lead me to his banqueting house. Where he leads me I truly want to follow. I feel if I should wake in hell I would have to say God is just. I have no experience of grace but hope I can give one at the appointed time. Pray for me. If I know my heart I love you people. Just toss this aside. I feel unworthy to write you.

A SINNER FROM TEXAS

Route 2, Chewelah, Wash.

DEAR READERS OF THE SIGNS: Do you know it is a fearful thing to think you are addressing the children of the most high God? If ever any one knew this I believe I surely do. Why do I make the attempt? I am at a place where I cannot do otherwise. I have noticed a lot lately wherever one is speaking of trouble in the church that she is in perilous times, and I just want to offer a few words along this line, of comfort if it be God's will.

I do not doubt that there is trouble in the church and I know how it hurts us when it touches us individually or our own little group. How we long for the days of peace we once knew, but these days are for our good. It is God's own way of keeping the church humble and poor and ever at his feet. Her righteousness must be of Christ, it must be his righteousness. We are in the world and we so often go astray and need to be brought back. How often we forget who it was that grafted us into the true vine. So individually we begin to build this house of clay and straw and all manner of perishable things. Can

you deny this? I cannot and as the members are so the church is. She begins to be just a little puffed up. We have a few more members than usual, there are others taking an interest in us, our meetings are grand and we feel so secure, so full of zeal. Now surely we are kindred of Christ and cannot fall, let us push ahead, let us fight, yea we will go with thee though all the world forsake thee. But oh when darkness settles down, the wolves begin to howl. Now this member stays away, another goes to something else, some one else hurts some one's feelings. Now we find we are not in Christ, we have wandered too far in the light of day to return to the cot before night fall. We cannot feel his presence neither can we recall ever having done one good deed. We, like sheep, mill round and round, perhaps one is snatched away, or some who were not sheep now soon scatter to right and left. All these things are a fearsome experience to have to go through but go we must.

For forty days and nights the rains came and the floods descended upon the earth until it was cleansed and purged. Elijah went for forty days on what the angel gave him and the Lord told him the trip was too much for him, but go he must. Why? So that he might know through experience that his strength was not in himself.

So I believe if there is trouble in the church God has a purpose in it, and although it is hard to take yet we will have to bow our heads to the storm and may he grant us grace to say, "Thy will be done." If I be one to fall by the way I will rejoice if it be His will for I want his church to be lovely to behold, humble and cast down at the feet of her Master for only then can she reign with him in truth, grace and love. These are the things he taught and the secret things he bestows upon her to

make her fit to stand with him before the great white throne. Do you think for one moment that God will fail in his plan of salvation? No, praise God, all mankind and powers we know nothing of may but not the Great I AM.

So be of good cheer oh ye of little faith for it is the valley he leads her out of. We are no better than the tried and tempted ones of old. If ye know not where he is go thy way by the footprints of the flock, and thou shalt feed thy kids beside the shepherds tents. We think we will go our own way but from time to time we are made to stop and look around us. Made to look back we find we too have been tempted, tried, fell and our hands are torn, our feet worn out and we are sick nigh unto death. Then lo and behold, the sun shines and here in this darkest of all places the blessed Lord spreads us a table in the presence of our enemies (sin and our own willfulness) and we feast here. All our strength is gone, all our goodness is gone, and we are made to lie down beside the still waters. You see the way of salvation is still. Blessed thought! Be still and know salvation is of the Lord. There is no galley with oars here for I am the way, the truth, and the life. A quiet way, a place of many waters. I beg to remain humbly a sinner saved by grace if saved at all.

(Mrs.) MARY L. ECKARD

ANNOUNCEMENT

It is with deep regret that we announce the passing of our esteemed senior Associate Editor, Elder Charles W. Vaughn, of Hopewell, N. J. on April 21st, 1949. He will be greatly missed by those whom he served, and our readers are going to miss his writings.

A l s o

We have been informed of the passing of Elder Jonas C. Sikes, Route 2, Campbell, Texas, on or about March 20th, last. Suitable obituaries for both of these ministering brethren will undoubtedly appear in the Signs within the near future.

R. LESTER DODSON

EDITORIAL

RUTHERFORD, N. J.

JUNE, 1949

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P.O. Box No. 70

Rutherford, N. J.

P E A C E

Should we be blessed to write concerning this wonderful word it will be to that extent and degree of measurement that I have experienced peace by the Lord. There is a people spoken of in the Bible that have not known the ways of peace. Sometimes doubts and fears assail me and I cannot embrace the promise of peace that is in Jesus Christ—yea it seems that I have not known peace.

I believe that God gives, imparts and teaches knowledge to his people. This is the work of the Holy Ghost. It is a *performing* work, being begun and carried on in the lives of God's children. But knowledge is not alone; the church has a diversity of gifts given to her, and hope comes from the same source and is applied to the same child for his perfecting. These two gifts are blended or given in such measures, that we cannot despair to the extent that we do not hope in Jesus Christ and long for that sweetness that God's family enjoy when blessed with the leadership and fellowship of the Spirit, but there is one thing we must constantly be taught.

Thus the two needed things for our travel in this low state are provided by Him that knows all about us. We must not become exalted and God has arranged for this by taking away knowledge and giving hope. It is a grand blessing to be blessed to hope that we have the peace of God that passes all understanding. We are so poor that we cannot say of a certainty that we have this peace, yet at times our possessions are so gloriously brought to us and our cup is made to overflow with the mercy and love of God that we rise as high as Job did in his day and are made to say that we know that our Redeemer lives. This peace cannot be bought nor traded for, neither can it be lost nor taken away from us. Job knew the tide of sorrow and misery and at that time he did not know any peace, lamenting the day that he was born and failing to find any relief or solace from the tormenting feeling of sin and iniquity that continually was in his mind.

Before the world began, even from all eternity, God had ordained that a fountain flow to his dear children in time. This fountain was for the cleansing of all sin and uncleanness from his children and for the bringing of evidences to them that they were his by gift and purchase. This is spoken of as a river and that it shall make glad the city of God. War always causes sadness and desolation to those caught in it, and the conflict that the children of God find themselves engaged in is one that they can never win the victory try though they may with all the power that they can bring to bear in the matter. It is the purpose of God that we use up our resources, being brought to see that all flesh is as grass and as the flower of the field, failing in any sense to do anything for our relief and recovery. At the end of our efforts and at a time when we expected banishment

from Him, he came as our peace. We had seen and felt all our strength go out and felt empty and barren of anything that would ever bring us into favor with the great Commander. Now when our strength was gone, completely used up, it is then that this flowing river comes into us. Peace as a river sounds comforting to our storm-tossed soul (Isa. 66:12), and we are made to ascribe greatness unto our God for his wonderful goodness to the children of men. We are made glad as it flows, and above everything else we know that salvation is the free and unmerited favor of God toward sinners.

This river of peace was not dependent on us for God to determine that it would be; it was not dependent on us when it rose in manifestation; and it is still an independent stream flowing where God sees fit to cause it to flow, and that according to his purpose which he purposed in himself before the world began. God is the giver of this peace and he does not make any mistakes and send it to one that he did not intend to receive it. When not in possession of this peace that he gives, we cannot exercise it in order to have it but it moves us into that peaceful condition that characterizes the Lord's believing children.

He spoke many precious things while here. It was necessary for every word to be spoken in order to give us the right to speak and to have every need supplied by him that effectually works all the works of his little ones in them. He did not speak of having help when he procured our peace, but rather that we would all be scattered and he left alone as far as his people assisting in their redemption. It was according to purpose that he be left alone because the Lord had already looked and saw that none could help of all the people, but while alone from them he was not

alone as far as his Father was concerned. That eternal God who is the source of all perfection, wisdom, power and glory was there and, strange as it seems to the mind of men, he was glorified in the work that he brought about in the garden of Gethsemane, taking that that he eternally hated and making it work to the good of his children and redound to his name's honor and glory. People sing over the radio about the matter being settled long ago, not knowing how long ago nor who it was that so gloriously settled the question of the salvation of God's people. How any-one can think that peace or anything else can be exercised by the Lord's people is more than my mind can comprehend. Every good and perfect gift comes from God and there is not a gift that means any more to the family of God than peace. While they are not able to do anything of themselves peace is as far from them as the east is from the west. In the Mount of Calvary peace was given to the church by the shedding of the blood of Jesus Christ. There has not been another payment made from that day to this. We are preaching another gospel which is not another, when we attempt to preach to a poor way-worn child that his peace from sin comes from anything that he does.

As I write to you concerning this peace I wonder does it concern me as a personal matter, and have I ever known the way of the Lord in graciously bringing me into that quietness that somehow I did so long for while in a foreign land. One thing I feel to hope and my poor heart is comforted at the thought, that one day I came to the place that turn where I would I could not find any comfort, peace or even any expectation that I ever would be any better off than at that time. The storm came up slowly; I cannot set the hour, I do not know the day. This I feel to

express that one day I was at peace and then for some reason an awful feeling came into my mind. For days I knew nothing more about it and then it came again and again until my peace was gone and life became miserable. There is a long dry journey here that I feel to pass by, and tell you of the ending of the storm. It went as it came, gradually. But only those that have passed this way can know the exquisite sweetness of the tranquility and quietness that was mine to experience. I catch myself going over in my mind these things again and again, and not long since it was my pleasure to visit Missouri and I could not resist going over the ground where I stole away to ask God to have mercy on me a poor hell-deserving sinner. But until to-day I have never felt that burden as I felt it then. Peace, reigning peace, is my only hope for any satisfaction here or hereafter. While I was given peace from my sins I was not given peace from other things and it was not long until the church of Jesus Christ was presented to me as a most glorious habitation and baptism as the way ordained for entrance into it. I was not fit for a place among them and did not want to be a reproach to them. I put it off and do not mind ascribing unto God all the praise for my being led to tarry no longer. Had it not been for the power of God, as I hope, I would still be lingering around the fold hungering for the things of the kingdom. I enjoyed being baptized and do not have any regrets to-day, except to say that I feel I have not been any benefit to the Lord's people. Yet I have not had any more desire to be baptized and want to thank his precious name for that peace. Even to begin with I had an impression to preach the unsearchable riches of Jesus Christ, but now the burden came with such renewed power that there was no

rest anywhere. I longed to be free from these impressions and to take my seat among the brethren and listen to the servant tell about what the Lord had done for his people. I feel that I would have done that if I could. I wanted peace it is true but I did not want to obtain it that way. There is no rest, peace or satisfaction until the Lord gives it, and his way was to lead me to the appointed place of my deliverance. Preaching became easy as peace came into my soul. The easiest thing I ever did in my life was when I was blessed to tell what a great God he is, that he does whatsoever his soul desires in heaven and earth. At times I have a feeling of unprofitableness and fain would do any thing else before preaching. Should it please the Lord to leave me here I would quit, but I do not think he ever leaves us to our own folly except to teach us something we need to know.

This peace is something he must give every time we enjoy it. There is not a conditional peace spoken of in the lids of the Bible. Each and every time we enjoy it, it must come from God, from the time he first brought us to a knowledge of the truth that a sinner cannot attain to the peace that is in Jesus Christ, to the time when he gives us dying grace, that we might die in full fellowship with what God has done, and in peace with every heir of his kingdom.

I am sorry to say that at times I am in peace or at a oneness with this perishing world, and would court her favor and applause, but God, who is rich in mercy, for his great love where-with he loved me when dead in trespasses and in sin does not forget his everlasting covenant. In his way and often-times at complete cross-purposes to my way of thinking I am, as I hope, made to know that he will not give his

glory to another nor his praise to graven images. This world is a cross to every child of grace, but after a while our last great conflict shall come and by his amazing power and glory he will bring us to die in the peace that was treasured in Jesus Christ before the world began. The final, eternal and most glorious display of his peace will be at that time when all the family is safely gathered into that haven of rest, at which time all of them shall be in peace forever and forever.

I have been asked why I do not write more on the things that little new born babes can eat and enjoy, and among those things was peace, joy and experience. I have hinted at some of the things in one fellow's experience, how that the Lord God from heaven delivered my soul from hell, gave me peace and a hope that has thus far been an anchor.

Since hard doctrine does not, as I am told, satisfy the little babes not yet established in grace, I will, if blessed of the Lord, write at some future date on the absorbing subject of the sincere milk of the word.

W. D. G.

"Wisdom hath builded her house, she hath hewn out her seven pillars; She hath killed her beasts; she hath mingled her wine, she hath also furnished her table."

—Proverbs 9:1-2.

Sister R. N. Williams of Pelham, N. C. has asked that we express through the *Signs of the Times* our thoughts on this portion of scripture.

We understand that men of old were moved by the Holy Ghost to write what they did by the way of prophecy, and we are persuaded that unless we are led by this same Holy Spirit to interpret what they wrote, we shall be unable to rightly divide the word of truth. In their attempts to portray the greatness of God and to give us some few

glimpses of his incomprehensibility, the prophets have employed many descriptive titles, only to conclude that he dwelleth in the heights to which none can attain, and that no man by searching can find him out. The record opens with the declaration that "In the beginning God created the heaven and the earth," and the first chapter of Genesis catalogues much of his creative work, but in order that none might deprive him of that which rightfully belongs to him, John says, "All things were made by him; and without him was not anything made that was made." This, to be sure, is all-inclusive. In giving us the generations of the heavens and the earth in the second chapter of Genesis, Moses enlarges upon the work of creation and repeatedly uses the expression "The Lord God." He is also known as, The Lord of Hosts, the Supreme Ruler of the universe, Jehovah, the I AM THAT I AM, the Omnipotent, Omniscient and Omnipresent One, the Eternal God, the All-wise, Almighty and Everlasting God, and many other attributes are applied to him. All that we human creatures can do is to crawl around on this terrestrial ball and look unto the everlasting hills, from whence cometh our help, remembering that he hath said by his servant James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given. But let him ask in faith, nothing wavering."

Wisdom can be spoken of in various ways and many applications can be made. In the chapter preceding the one in which the text is found, Solomon treats upon the fame, the excellence, the nature, the power, the riches and the eternity of wisdom. Paul in his epistle to the Corinthians, after setting forth the purpose of God in choosing the foolish things of the world to confound the wise, and the weak things of

the world to confound the things which are mighty, went on to say, "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. 1:30-31.

It seems to us that Solomon in our text is using *wisdom* to personify the workings of the Triune God in the Gospel Dispensation. It is here that God is manifested in the fullest sense. God the Father loved his people in the counsels of eternity with an everlasting love; God the Son, in the fulness of time, came to manifest that love, God the Holy Spirit reveals the Son as the Savior of that people chosen in him before the foundations of the world were laid. After Jesus arose from the dead, he spake unto his disciples, 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." Mat. 28:18-20. Solomon, therefore, was setting forth the perfection of this infinite God in establishing his church here in the world and providing for her every need. First, he says, "Wisdom hath builded her house." We read in the Psalms the declaration that "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." This house which Wisdom builded is none other than the Gospel Church, and we are told that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," therefore there is nothing weak or uncertain about it, but all was ordered and sure. Inspiration

further declares that "other foundation can no man lay than that is laid, which is Jesus Christ." In the Acts of the Apostles it is recorded that "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The late Joshua T. Rowe, of Baltimore, Md., used to emphasize that sinners *must be saved*, and we rejoice that God ordained the end and the means before time began. In the very outset of the book of Revelation, we are told that it was "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." When Simon Peter confessed, "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. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Peter said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Paul tells us that it is "by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He further declares that we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in

the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Wisdom left nothing undone or incomplete, for it is said, "she hath hewn out her seven pillars." God is the workman and "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The expression, *hath hewn out*, indicates to us some of God's workings with us and in us whereby we are made vessels fit for the Master's use. The temple which Solomon built typified in some measure the church of the true and living God. The timbers which entered into the workmanship of that temple, first, had to be cut down or severed completely from all earthly dependence; by nature they were crooked and unshapely and of necessity had to be hewed and shaped so as to fit into the pattern designed by the wise masterbuilder. In and of themselves, the timbers had nothing to do with their being chosen, or the preparation for the place which they were to occupy in the building; they were all passive in the hands of the workmen and the builder, but when they came together and were assembled into the most wonderful temple of all time, and that without the sound of a hammer or a tool of any kind, it was seen that wisdom had designed all that pertained to it. Our text says that wisdom "hath hewn out her seven pillars." The record in Revelation is that John was commanded to write unto the angels of the seven churches of Asia. The number *seven* in the Bible signifies perfection, and it is thought by many that the condition and experiences of these seven churches set forth fully the various experiences which the Gospel Church here in time has to pass through and endure. John in addressing these seven churches, began by saying: "Grace be unto you, and peace, from him which is, and which

was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." In introducing his message to the church in Sardis, he said, "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." These "seven Spirits of God" emphasize to us the perfection of God in his dealings with his people; therefore they are as pillars or supports of the certainty of all of God's promises, which are yea and amen in Christ Jesus. There can be no failure whatsoever anywhere along the line of their travel from nature's darkness into the marvelous light of the glorious liberty of the blessed Son of God. They are first quickened by the mighty power of God, and he fulfils the prophecy of Jeremiah where he said, "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." God spake by the prophet Isaiah concerning them, saying, "This people have I formed for myself; they shall shew forth my praise." The Psalmist said, "Thy people shall be willing in the day of thy power." God works in them both to will and to do of his good pleasure. Fortified by such wonderful declarations of sacred truth, how can anyone put any confidence in the arm of flesh. It is well established by Holy Writ that all flesh is as grass, and as the flower of the field which perisheth. Not only, then, has wisdom builded her house, this city of Zion, or the New Jerusalem which came down from God out of heaven, but hath appointed her trials and afflictions, all for her good, that she might be prepared for the coming of the Bridegroom, for she aw a i t s

patiently His appearing, but judging from our text, nothing has been neglected or overlooked which pertains to her welfare, for our text says, "She hath killed her beasts; she hath mingled her wine; she hath also furnished her table." Here, great vistas appear to open and beckon us on in our contemplation of what God has done for his people. Under the Jewish economy thousands of bulls and heifers, rams and firstlings of the flock, pigeons and turtle doves, were sacrificed as offerings of one kind or another, but their blood though it flowed as rivers, could not appease the wrath of God against sin. Such offerings were only made in remembrance of sin, or to keep the people mindful of their sinfulness, and to point, as arrows, to the coming of our Lord and Savior Jesus Christ, who by the offering of himself perfected for ever them that are sanctified. Without the shedding of his blood there could be no remission, or putting away of sin, but John seeing him as a Lamb slain from the foundation of the world could say, "Behold the Lamb of God, which taketh away the sin of the world." By the shedding of his own precious blood he paid the price in full and finished the work which the Father gave him to do, which was to redeem his people from every kindred, tribe and tongue and present them to God without spot, wrinkle or any such thing. Therefore, Paul could well ask, "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." It is Wisdom who hath mingled her wine, which typifies the Redeemer's shed blood, and applies its cleansing efficacy to poor sinners' broken and contrite hearts, whereby they are revived and

stimulated by its life-giving power. In the days of old, the Lord commanded Moses and Aaron to instruct the congregation of Israel to offer a lamb, without blemish, and to "take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it." This meant mercy and peace, yea and life itself to the occupants of the houses where it appeared, for the Death Angel seeing the blood upon the door posts passed over and did not disturb or molest those who dwelt therein. Our only hope of mercy and peace with God is based upon the shed blood of his only begotten Son.

Our text ends with the declaration that Wisdom, "hath also furnished her table." God, in the counsels of eternity, truly foresaw and provided for the needs of his chosen people here in time. Unless greatly deceived, there have been at least, a few times in our life when we were privileged to hear the gospel of the blessed Son of God preached in demonstration of the Spirit, and with power sent down from heaven, and we partook of the bounty with which God has furnished his table. Isaiah said, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Dear Reader, if you can say with Solomon, "He brought me to the banqueting house, and his banner over me was love," you will get some idea of what we are trying to say, otherwise it will have but little meaning to you. We must first be prepared for that which God has prepared for us. Let us remember that the text says, Wisdom hath also furnished her table. That means that none of the food shall ever go to waste, of which there is an infinite variety. Jesus said, "Blessed are they which do hunger and thirst

after righteousness: for they shall be filled." The vessel must first be marred and be made to see its own vileness and vanity; it will be made to realize that the things of this world perish with the using thereof, and that only the things of God will endure and survive when all things else decay and pass away. The soul that is led to see and know this is a blessed character, and being alive in Christ, or a new creature, it will hunger and thirst after his righteousness, but it will lack no good thing, for the promise is sure and certain of fulfilment, for the mouth of the Lord hath spoken it, that "they shall be filled." When anything is full it can hold no more, and when one is given to eat of that Bread of Life which came down from heaven, whereof if a man eat he shall live, and not die, he can never be satisfied with anything less. We might ask, what are some of the characteristics of those who are blessed to partake of these things, and will then answer in part by citing them from Holy Writ. When David was king of Israel, he inquired, "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" The answer came, "Jonathan hath yet a son, which is lame on his feet." He was without strength in his feet, and being unable to walk, an invitation would have availed him nothing, but the record is that "King David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar." And when Mephibosheth came unto David, we are told that "he fell on his face, and did reverence." "And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." The case of Mephibosheth is indicative of those who are the recipients

of God's goodness and mercy for Jesus' sake, for there is nothing in them to merit esteem or to give the Creator delight. When John the Baptist sent his disciples to Jesus, saying, "Art thou he that should come? or look we for another?" Jesus answered them by saying, "Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." Come, my friends, and behold some of the characteristics of those for whom Wisdom hath furnished her table. May God enable you by his rich and reigning grace to find yourselves listed among those characters described by our blessed Savior, and if so, you will know how wonderful, indeed, it is for the poor and needy to have the gospel, which is the power of God unto salvation, to them that believe, preached unto them. Men may spend all of their days in schools, colleges and Theological Seminaries, and never be able to teach or to learn anything about "these things," for it has pleased our heavenly Father to hide them from the wise and prudent, and reveal them unto babes. All of God's truly called and qualified servants must be taught by him, and it is really God who feeds his flock like a shepherd. Some of our churches, at times, may get in a very low estate, and their undershepherd may be removed from their midst, and in their sad and mournful state they may feel destitute and forsaken of God, but they should remember that God alone can supply their need. He will be inquired of and sought after by his people, and he is ever faithful to reward them who diligently seek him. May he always keep and guide us that we trust only in him, for in the Lord Jehovah is everlasting strength.

R. L. D.

MEMORIAL

Little Flock Church feels a deep loss in the death of our dear Brother WILLIAM DAVID HUGHES, who died Dec. 25, 1948 at his home in Granite, Okla. after an extended illness. He was 77 years old.

He was born in Grason Co., Texas and moved with his parents, Elder and Mrs. J. L. Hughes, to a farm near Martha, Okla. in 1888. He was married to Miss Lena Campbell in 1896, and to this union were born five children; three boys and two girls. His wife died in 1917 and he later married Miss Maud Campbell to which union were born two boys and one girl. He is survived by his widow, eight children, thirteen grandchildren and one great-grandchild. His wife and son David, his sister, Mrs. Nina Stallings, and husband were at his bedside when the end came.

He united with the Primitive Baptist church at the age of fifty years and has been a faithful member since that time. He was baptized by Elder W. N. Green. He served Little Flock Church as clerk for a number of years, was released to speak to the church and often made short talks at our regular meetings which our members enjoyed. He was a firm believer in an all wise and omnipotent God, and was a steadfast and faithful member of the Primitive Baptist faith.

In 1921 he bought a building, moved it on a lot in Altus, Okla. and gave it to Little Flock Church where she still meets for services. He requested that Elder Green conduct his funeral services and that the 15th chapter of 1 Cor. be read. He also requested the singing of the following songs: "God moves in a mysterious way," "When he reveals his face," and "It is finished." His funeral was held Dec. 27 and his last requests were granted.

Little Flock Church wishes to extend heartfelt sympathy to his bereaved wife, children, relatives and friends. He will be sadly missed by his church which requested that a copy of this memorial be sent to his family, a copy sent to the Signs of the Times and also be made a part of our church records.

Done by order of the church while in conference at Altus, Okla., Jan. 8, 1949.

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

OBITUARIES

MRS. FANNIE ANN GLASCOCK, our beloved sister in Christ, fell asleep in Jesus January 15, 1949 at the Iliff Nursing Home, Dunn Loring, Va. where she had been a patient for several weeks. She was born February 5, 1863 near Rectortown, Va., a daughter of Amanda M. and Samuel P. Triplett. Was married December 18, 1889 to

Charles Hunton Glascock. Of this union, the living children are Bailey B. Glascock, Seattle, Wash., W. Clay Glascock, Vienna, Va., Mrs. S. J. Fillingham, Burke, Va., Mrs. Willis Dixon, Coronado, Cal., Charles M. and Miss Janie Glascock, Arlington, Va. and our sister, Mrs. Russell S. Craig of Arlington, Va. There are 8 grandchildren and 12 great-grandchildren.

I baptized sister Glascock June 20, 1909 into membership with us in the New Valley Old School Baptist Church, Loudoun Co., Va. She believed in the doctrine of free and unmerited sovereign grace, absolute predestination, unconditional personal election of the elect in Christ before the foundation of the world, the effectual calling by grace to belief and repentance of all the elect of God, and the final glorification of the saints at the second coming of the Lord from heaven to be admired in all them that believe. She was firm in her convictions and true to the faith that was in her, faithful to her church and to her family and in every relation of life. Her one desire was to have a way to get to her meetings, and she was happy when among her brethren in their homes and in the meetings. She was content with her home and with her place in life allotted to her of her heavenly Father. She was not wishing for things she had not, nor coveting what others had. She was satisfied, had a contented mind which is a continual feast to those blessed with contentment. She was buried in Flint Hill Cemetery near Oakton, Va. Funeral service conducted by the writer in Funeral Home at Vienna, Va. She rests in peace, her spirit with the Lord. The church and her children miss her sorely, especially her son Clay with whom she lived and who was devoted to his mother. May the Lord make us resigned and submissive to his holy and righteous will, our loss is surely her eternal gain.

(Elder) H. H. LEFFERTS

MRS. ANNA CELESTA SECOR, widow of Robert Secor, or Aunt Anna which she was to me by marriage, departed this life July 5, 1948. Born in Saugerties, N. Y., Jan. 7, 1851 made her stay on earth 97 years, 5 months and 29 days. Her husband preceded her in death in 1914, they were united in marriage in 1868. Born to this union were two sons, Edwin D. M. and John James Secor. John passed away in Feb. 1938.

Aunt Anna lived on a farm most of her life at Shokan, N. Y. She was the daughter of Edwin and Lydia Quick Stewart. Besides one son, Edwin D. M. she leaves to mourn their loss five grandchildren, Mrs. Celesta McConnell of Conn., Misses Gertrude and Emma Secor, New York City, Edwin Secor, New York City, George Secor of California, also four great-grandchildren. One

grandson, George is a namesake of Elder George Ruston of Canada.

With her son Edwin and daughter-in-law, Maude, widow of her son John, she resided on the homestead farm at Shokan, N. Y. Few closer friendships ever existed between mother and daughter-in-law than in this case, where for many years each desired the welfare of the other. She was sick but a short time at the last. She was a lover of the gospel truth. Of late her eyesight hindered her from reading and she looked forward to visits home from sisters Gertrude and Emma to read the *Signs* to her. They are members of Ebenezer Church in New York City. She was a strong believer in salvation by grace, but always said she was too unworthy to unite with the church.

In her younger years she did more than her share in entertaining and furnishing food for the meetings of the Olive and Hurley Old School Baptist Church at Ashokan, N. Y. Too much could not be said of the good principles, character and life of Aunt Anna. We believe it was the grace of God that clothed her in these beautiful garments. Funeral services were held from the Olive and Hurley Baptist Church at Ashokan, N. Y., conducted by the writer and assisted by Elder A. H. Bellows.

(Elder) AMASA J. SLAUSON

DAVID VASSER TAYLOR was born Nov. 25, 1877 in Cass Co., Texas. The Lord called him home July 21, 1948, making his stay on earth 70 years, 7 months, 26 days. He married Sybilla McLeod, May 9, 1901, and to this union thirteen children were born. He is survived by his widow and nine children, namely, Homer, Noah and Marshal of Bossier City, La., J. B. and Hanford, Shreveport, La., Otis of Whitecastle, La. Mrs. Newman Land, Gladewater, Texas., Mrs. Fred Baxter, New Orleans, La., Mrs. James Mynatt, Knoxville, Tenn.

He united with the Primitive Baptist faith and order at Pleasant Hope Church, Texas, Oct. 26, 1924. He was ordained Deacon Oct. 4, 1941 and served faithfully in that office until his death. Funeral services were conducted by Elder T. A. Wall who spoke words of comfort to a large company of relatives and friends. Interment was in Pleasant Hope Cemetery in Cass Co., there to await the resurrection morn. Written by the request of his companion. The church feels her great loss but her loss is his great gain. His yokefellow in the church.

L. S. HILL

SISTER HARRIET MATILDA ALGER of Preston Hollow, Albany County, New York died Oct-

ober 15, 1948. She was born April 20, 1848 at East Hill, Schoharie County, making her stay on earth one hundred years and six months. She was the seventh of nine children of Benjamin and Nancy Barthwick Brayman. She was united in marriage to Levi Alger February 15, 1871, who died April 7, 1925, making her wedded life fifty-four years. Born to this union were three daughters, Edna Alger Duntz of Hudson, New York, who followed her in death December 11, 1948 at the age of seventy-six years, Elnora Alger White, who died at the age of twenty, in 1894 and Eva Mae Alger Roney of Preston Hollow, Albany County, New York, who lives on the homestead where Sister Alger lived for fifty-five years and died there. After her husband's death she occupied rooms in the home until ninety-five years of age. Since then she lived with Eva and her family.

Sister Alger had eleven grandchildren, three preceding her in death, and one great-grandchild. One grandson, Malcolm L. Roney, lost his life in France. Sister Alger lived her whole life within a radius of twenty miles of the place where she was born. She left several nieces and nephews and a host of friends. She was the last one of nine children to go. She fell and broke her hip May 9, 1947 when she was ninety-nine years old, and was confined to her bed and chair until her death. Her daughter, Eva, and family lifted her from her bed to her chair from one to three times every day. Pneumonia was the cause of her death, being ill but a few hours. There is considerable credit due her daughter, Eva, and family for the tender care which was administered to Sister Alger in her days of affliction and need.

In her early life her time was occupied teaching school. She united with the Methodist church when young, but later in life she united with the Middleburg Primitive Baptist Church which she loved and attended as long as her strength and health permitted. Sister Alger was a meek, humble, patient soul being a good example for many of us to follow, as she bore the beautiful fruit of the Spirit which is manifested when the grace of God is present.

Her funeral was held from the Cunningham Funeral Parlors at Greenville, New York. Interment at Middleburg beside her husband to await the Resurrection Morn, when the last trump shall sound, when the earth and sea shall give up their dead. Funeral services were conducted by the writer, her Pastor, Elder A. H. Bellows, being in Maryland.

(Elder) AMASA J. SLAUSON

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 7

CORRESPONDENCE

Athens, Texas

DEAR ELDER DODSON AND ASSOCIATES: For some time I have had a mind to write regarding some things which appear to me vital for the consideration of the brethren generally throughout the domain of our churches. Uppermost in mind for these thoughts is Luke 14:34. "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear." Let us suggest you read the entire chapter, getting the import of those facts the writer had in mind. This being the language of Jesus himself seems to be far reaching in its significance, that indeed he meant to emphasize the needful walk in this life of the true followers of the blessed Lamb of God, materially speaking of these things in parables—Of the ambitious guest invited to the wedding, of those bidden to the supper, the king going to war, etc.

In these days of apparent falling away, how markedly that men in all walks of life so urgently seek the high places (rooms), considering themselves worthy regardless of the position they seek, taking no heed unto themselves or to the doctrine; "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou

makest a feast, call the poor, the maimed, the lame, the blind." Are there any you know of living up to this admonition? Some may say you cannot apply this literally, we would suggest rather, you do not spiritualize away its meaning. Who, indeed, is more precious than a brother, say nothing of a friend, kinsman or neighbor; these are excluded, but the poor, lame, maimed and blind why that no recompense be forthcoming? This is Christ the Lord's way and thou shalt be blessed. Some one said they had rather have to their credit in heaven the giving of a cup of cold water to a thirsty child of God than to sit in the Presidential chair of the United States.

Virtually the same lesson is taught in the parable of the supper. Always present with us are, seemingly to us, reasons or excuses which hinder in our endeavor to follow Christ and his teachings. We quote again, "If any man come to me, and hate not his father, and mother, and wife, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

It seems so often and quite popular among some to ask, "Are you a Christian?" The humble, meek child of God will possibly answer, "I hope I am." Others will likely say, then you had better know and be on Christ's side. We would say if you can measure up to these standards set by Him then

you are qualified, but if you cannot, then hear the great Master's mandate, "Ye cannot be my disciple." My precious brethren none in the flesh can measure up to such a standard but, it is "Christ in you, the hope of glory" wherein is our sufficiency. The above prerequisites are found in Christ only, who died for us, redeemed us, fulfilled all these glorifying attributes of God's people, and we behold through an eye of faith Him continuously on the throne interceding for those the Father gave him, who have learned through the crucifying of the flesh that within ourselves we can do nothing, but through Christ who strengtheneth us we can perform all things.

In the text, 34th and 35th verses, I feel the Master had in view the seriousness, the usefulness, the very work and function of the church. Reference is made in Matt. 5:13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." If these disciples of Christ are representatives of those who should follow: (and as the blessed Master said "are the salt of the earth" and shall continue to be, and not only so, but he also says in the following verse, "Ye are the light of the world" what are we to suppose or convey from so vital statements, that the church has lost its influence in the world, the salt has lost its seasoning or its preserving effects? We must admit that such is the power and substance of salt in our common expression, the salt has lost its power to function, and indeed the light spoken of as being the light of the world naturally generates from the same source, then he declares it is thenceforth fit for nothing but to be trodden under foot of men.

Should this take place in this world, that is, the salt lose its power, the lights be removed or cease to shine, the true believers in Christ will in that day better understand the meanings of His statements. The world at large (I speak of the professing world) is becoming so involved in worldly progress, endeavoring to introduce into church activities entertainment, worldly pleasures, etc., that the true, humble, meek and devout believers in the meek and lowly Lamb of God are almost lost in the scramble. But this same Jesus whom the world hated when on earth comes with a comforting declaration to the humble and meek; Ye are not of the world, they hated me, they will also hate you.

Oh that the Lord would grant us grace enabling us to labor more for peace, bring the wandering ones, the God fearing, God honoring ones into a nearness with Him and his teachings which, indeed, are love, joy and peace. Recently it was our happy privilege to attend one of our Associations, Sulphur Fork of Texas, where we met many of the dear Elders, as well as many brethren and sisters who seemed at peace one with the other, a great repast of spiritual nourishment. "How good and how pleasant it is for brethren to dwell together in unity!" We believe the preaching in this very pleasant assembly adorned the doctrine of God our Savior. Since God the Father hath given the Son power over all flesh that he should give eternal life to every one the Father gave him, causes us, even in these distressing times of the church, to feel that neither flesh, hell or devils can stay the hand of God. Christ declares all the Father hath given me shall come to me, and none shall pluck them out of my Father's hand. I give unto them eternal life and they shall never perish. Greater

is he that is in you than he that is in the world. "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." Rom. 8:38-39. In view of such declarations, coming too from the great apostle who had the seal of Christ stamped upon his labors, gives us renewed zeal, and we trust increased faith to press toward the mark of the high calling in Christ Jesus. Yours in hope of immortality.

(Elder) L. D. ROSE

Route 1, Rives, Tenn.

DEAR ELDER DODSON AND OTHER READERS OF THE SIGNS: Enclosed find money-order for a two year subscription. Yes indeed the editorial by Elder Lambert was worth the price of the subscription. I have heard him preach. He and Elder A. D. Wall and their wives were in this section of Tenn. several years ago. An experience such as he had is something to meditate on: the wonderful working power of God to save hell deserving sinners such as I feel to be. Elder R. W. Rhodes has written so beautifully on God's sovereignty and mighty power. I so often fear I do not understand the spiritual meaning in the right way. We are tossed to and fro. The Father of our Lord and Savior Jesus Christ, who laid the scheme of redemption for man before the world was made, is able to save every one of them that make up his bride, and in the resurrection gather up his jewels without the loss of one. I am so glad of such perfection which I am sometimes able to see. It gives us renewed hope that our names are written in the Lamb's book of life. Paul said, "I know that in me (that is, in

my flesh,) dwelleth no good thing." We get great satisfaction thinking we know that we are kept by the power of God who has all power in heaven and earth.

Another New Year. I thought many times in my young life I am going to be a much better girl than I have in the past and now passed my fifth-fifth year I grow older and worse and worse. When I think all I had in this life to make it happy is lost I seem desolate and alone, but at times I can turn my eyes from this and see the goodness and mercy of our God. All gifts are his and come from him. May the Lord in tender mercy spare your life to carry on the good work and enable you to enjoy his blessing both spiritual and natural. Your sister in hope of a better world.

(Mrs.) SOPHIA PRICE

510 Blackburn Ave., Ashland, Ky.

ELDER R. LESTER DODSON, DEAR EDITOR: Allow me, if you please, to tell those who read the *Signs* how much I appreciate the fact that I am now one of the family. My first copy was September (1948) and when I sat down to have my first look at the first article, who was the author? The man who sent my subscription in, Brother H. L. Rogers, and of a truth I enjoyed reading the first article in the first copy over the signature of Bro. Rogers. Not only that, but the paper as a whole seemed to blend in harmony with the things that I have been made to know and realize that have taken place in my life since God found me in the wilderness, lost and undone. In Proverbs 8:22 it reads like this; "The Lord possessed me in the beginning of his way, before his works of old," and in the next verse, "I was set up from everlasting, from the beginning, or ever the earth was."

Brother Dodson, I feel impressed to write you and if, after looking it over, there might be something that would be of profit you may carry it in your paper. I am just an eighth grader as you probably have discovered. My English is very limited, but I am not trying to pose as a seer or a monitor, just trying to write some of the things I sometimes feel God has made known unto me. Continuing from the scripture quoted above, "I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him."

My dear friend and reader, is there not enough evidence in these few verses of scripture mentioned above, if there were no more in the entire Bible to correspond with them, to cause us to believe that God did, before eternity, prefix or purpose everything that has come to pass, or that ever will come to pass; in other words let us gladly and most emphatically call the whole thing PREDESTINATION, and I feel satisfied that I can truthfully say predestination of all things both the good and the evil. Why do I say this? because I believe the scriptures teach it. Just here let us reason the subject. If in eternity

God, in his infinite wisdom, devised a plan to make a world is it not logical to think that he (God) did make a world that would turn out in every way just as it did? And if he had wanted it to turn out differently was not his wisdom and power sufficiently great to have made it in any other way that he might have wanted it? Just for the sake of reason let us say he wanted a world that sin could not have entered, then we could say of a truth that he erred in his creation, but not so, dear reader, I believe he wanted a world that would in every way turn out just as it did.

We read of all the things God created in the first chapter of Genesis down to the last verse, then we hear him say this; "And God saw every thing that he had made, and, behold it was very good." That does not sound like there was any dissatisfaction thus far does it? If all these things that are mentioned up to the creation of man were not the foreknowledge of God, then I presume it was by accident that he placed the tree of knowledge of good and evil in the garden, and accidentally formed man of the dust of the ground and put him in the garden to keep it. Also stumbled on the idea of a helpmate for man, never dreaming that the old Devil would come along and deceive mother Eve. That, my friends, is the kind of God that I am not concerned about, but the God that I feel that I serve, by his help and power, is an all wise and everywhere present God, and that his foreknowledge is as immutable as he himself is. That being the case I am convinced there is no power on earth or anywhere that can deceive him. "Let every soul be subject unto the higher powers. For there is no power but God: the powers that be are ordained of God." Rom. 13:1. I fear I would be in a miserable

state without some of the higher powers, because I am of the opinion that back in eternity before time, that we as mortal beings and every other thing that is on the face of the earth was dependent upon God as to whether we would ever exist or not. Yet there are those who have time to go from place to place and just save people by the dozen without any trouble. What I cannot understand is when, where or how their dependence upon him ceased, and if that be the case, why would it have been necessary to inspire the apostle Paul to write, "Let every soul be subject unto the higher powers." Did not Pilate tell Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee?" But what did Jesus say unto him; "Thou couldst have no power at all against me, except it were given thee from above."

Dear reader, I believe that God himself holds in his hand the very breath and destiny of every thing that creeps, crawls, walks or talks that is in existence to-day. Here is something that is much comfort to me when I feel low in spirit, or as the old saying goes, "Down in the dumps." "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Hear what Nebuchadnezzar said to Daniel, "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 couldst reveal this secret." Oh child of God, is there not solace for your troubled heart in those words spoken through the mouth of Daniel, "What shall come

to pass hereafter; and the dream is certain, and the interpretation thereof sure." How could any one be so blinded as to begin to think that there was any reasonable chance whereby any of these things could possibly fail to come to pass. Here are some of the words of Daniel when the secret of the dream was revealed to him at night. "Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding." I am of the opinion that all the acts that were committed had to be, such as murder, Daniel being cast into the den of lions and especially those men that accused Daniel, their children and their wives. All of this could not have been good and pleasant, naturally speaking, no doubt there was every wicked and evil intention that could be thought of among themselves, and yet none of them ever realizing that they were most certainly fulfilling the very purposes or decrees of God. All of the things leading up to the crucifixion of Christ were decidedly not good and pleasant.

Let us see what Acts 4:27-28 teaches: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." What did they do? Acts 2:23, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Why did they do this? Did they know they were supposed to do this? Did they know they were fulfilling the scripture? Most certainly they did not! I say every wicked act or step they

committed or performed was absolutely under the influence of the Devil, yet all of it was bringing to pass "whatsoever thy hand and thy counsel determined before to be done," including the Devil himself if you please. One might ask how much power does the Devil possess? I believe I can best answer that by saying, just exactly as much as God intended him to have for the complete fulfillment of the scriptures. We read where he had power to cause sin to enter into the world, but not nearly enough to have any influence over Job. "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3:14-15. The same chapter verses 17-19 read, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Yes, we find where it pleased God to bruise his Son. Why did he have to bruise him, and put him to grief? Because it was very necessary that his soul be made an offering for our sins, your sins and mine, and every one that God the Father foreknew. Yet I believe that all those people, I mean Herod and Pontius Pilate, and the people of Israel were in their own minds performing every act along the line just as though God had never intended such to be done. But we hear Jesus say when he was talking to Pilate, "To this end was I born, and for this cause came I into the world." Could they have possibly had any power against him? What did he say on that very oc-

casion? Why have you come out against a thief with swords and with staves? Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" That is why I believe that each and every one of them had to be where they were at the appointed time and perform the very acts that they did, because it was God's purpose and by his foreknowledge alone that all this came to pass, and it was all done that you and I might be made to rejoice in fellowship with each other, wherein that bountiful love and affection shews forth when we are brought together with our brethren.

Herein, my dear friends, lies just a tiny portion of what God himself foreordained that we might be made to taste of. I have in mind the Holy City, New Jerusalem coming down from God out of heaven, which John tells about in Revelation 21. Listen to the third and fourth verses, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Oh, child of God, can you not rejoice exceedingly, in hope of the things wherein we feel that if a saint we have been given knowledge through Jesus Christ to some little degree of satisfaction to ourselves that we are beneficiaries to the things which God before eternity foreordained and predestinated to which we shall attain? "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. Are not all these *wills, shalls* and *musts* comforting words? such as neither shall any man pluck them out of my hand. To me, kind friend, that is just as sure as God the Father himself. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

I am inclined to think, generally speaking, that most of us and most too frequently, are at times in the habit of feeling our independence of God. Perhaps I should not have said that, but with myself I am quite sure that I have been made to weep time after time in view of the fact that I have been brought down by the loving hand of the Prince of Life for so doing. Oh, how true are these words, "God moves in a mysterious way, his wonders to perform," and "Without me ye can do nothing." Many have been the times that when I was afraid, or too stubborn to venture too far down the aisle, my dear old father has come back through the crowd clasping hands with every one, and he would always say, "Son I hope the Lord will some day do for you what he has done for me." But Jan. 4, 1940 God saw fit to call him from our midst, and some two years later he saw fit to do for me what I am sure he had done for my father. Some one might have made his acquaintance, that will have time some day, perhaps if for no other reason than force of habit, to read the entire paper from cover to cover, and for that reason I will give his name, Elder Frank Kennard, for many years clerk of the Burning Spring Association of Regular Primitive Baptists. In closing I would like to say, if there should be

some one who happened to have known my father I will very much appreciate at least a card from you. I will treasure it most dearly, because I am quite sure he was dearly loved and respected by all who knew him any length of time. One more little thing, if you please, after I finished reading the poetry on the first page of the Nov. issue of the *Signs* over the signature of Elder H. J. Bird, and through correspondence with Brother H. L. Rogers, I made a trip to Denton, Ky. for the express purpose of having the privilege and honor of meeting and hearing him speak, but for reasons beyond his control, I am sure, he was not blessed to be with us. However, the trip was not amiss by any means, because God made it possible for Brother C. H. Evans from Enterprise, Ky. to be with us, and blessed him to bring us a message of the Word, and I mean by that we were blessed to hear Christ and him crucified preached.

The very best of health and happiness to the Editor and the Associate Editors. Your unworthy brother in hope of eternal life through Jesus Christ.

HOMER W. KENNARD

2402 Lakewood Drive, Vancouver, B. C.
DEAR ELDER DODSON: Enclosed find money-order to renew my subscription for a year and the balance to help in some way. There is holy ground where one must needs take off the shoes from one's feet. Who am I to be led in such sacred spots? So I abhor myself since the day I was born as in Job 42. One Saturday I rested like Jacob where the ladder led down from heaven. Our aged Brother and Sister Withers just preached to me in their home near Tacoma. We were two or three gathered together in His name. Elder Hughett says Mother Withers can preach a better sermon than he.

It was such deep waters which they explained. Early Sunday morning I left for meeting at Brother and Sister Fisher's home on 99 Highway near Chehalis. The sweet, deep unction of Brother Cameron's preaching comforted us and held us high up on that highway where Elder Adkin's sweet, humble prayer had lifted us. A mere, wicked human being like myself could scarcely bear their sincere love. With our invisible Savior there in our midst who could think other than that "the Lord is in this place." One is melted by their charity, love and spiritual attributes. I must remind these people of my black, sinful self. I wanted to tell them how ashamed I was one day as I tried to look up again to the sky from out of the midst of my sinful self. What a miracle to be confronted with continual blessings! His loving kindness is too much for mortal to face. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

This little Zion Church is my nearest church. The text was Isaiah 38:14-17. "Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. What shall I say? he hath both spoken unto me, and himself hath done it:" etc. Once I read a letter in the *Signs* about different Elders rising to declare texts, then preaching the inspired messages. The writer expressed the sheer joy of sitting in such heavenly places. I am now travelling home again from this quick, powerful unction. The word of the Lord is sharper than a two-edged sword. All their love and charity is fraught with power against which no law can function. I am not fit to be there. Mother Withers explained that His glorious church has been reigning as kings and priests since Pentecost.

Once again he has led me to his banqueting house, to his garden where he feeds among the lilies, and where he makes his flock to rest at noon. Surely I must walk softly in the bitterness of my soul. Humbly,

(Miss) CATHERINE DUFFUS

McDowell, Ky.

DEAR BROTHER DODSON: Here are two passages of scripture which I have thought much upon, to wit: "If any man do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "And whosoever will, let him take the water of life freely." The Arminians use these scriptures very frequently, thinking that they favor the doctrine of the free-will of fallen man. The truth of it is there could be no greater falsehood and wrestling of scripture, seeing that unregenerate man has no will to believe and be saved. (John 15:5; Eph. 2:3; John 5:40; James 4:4; John 1:13; 3:6; 1 Cor. 2:14; Psalms 119:67 and 71; James 4:5; Deut. 32:10.)

I touch not upon this subject as a champion, but to show my opinion to others. I hope it will help others as it has helped me. For many years these scriptures were hard for me to reconcile with other scriptures as they seemed to favor free-willism. Now I feel to understand them much better and have no desire to shun them. My poor view I offer after much prayer and thought upon this subject concerning the occasion and import of such language.

In reading the Bible, if you wish to understand it, always consider the times and conditions under which the people of that day were living. Yes, it will greatly help us, too, to remember that the Bible is not an English but and Oriental book, and that every custom it refers to, every figure it uses,

is Oriental, and when we attempt to reconcile these customs and figures with our English habits we make a fatal mistake.

In the Antediluvian and Patriarchal ages, the Lord Jehovah himself confined his favors to a few particular families. When he formed Israel into a commonwealth, he chose them to himself, and separated them from all other nations. To them he gave his oracles, his ordinances, and his covenants, yea, he honored and indulged them with his divine presence. In this the Israelites gloried; they appropriated this privilege to themselves and held other people at a distance, looking upon them as strangers, and without God in the world; hence, that chosen seed spares not to say, "We are thine: thou never barest rule over them; they were not called by thy name." Isa. 63:19. At the commencement of the Messiah's kingdom, the Lord purposed to change the scene, and vary the dispensation by admitting both Jews and Gentiles to an interest in the great salvation: as they were equally chargeable with sin, and equally liable to the curse, they now should stand upon a level; be equal sharers with that divine Savior, who submits to be made sin, and to be made a curse for both alike. This the Holy Ghost expressly and repeatedly promised, "He (that is, the Redeemer which is to come) shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9:10.

Notwithstanding such prophecies and such promises, our Lord himself, when he entered upon his ministry, acted a discriminating part, and kept up the partition wall, in pursuance of that declaration, "I am not sent but unto the lost sheep of the house of Israel." When he sent forth his disciples to

preach and to teach, he gave them, also, a command to show the same partial regard, "Go ye not into the way of the Gentiles." This conduct of our Lord, both under the Old and New Testaments, confirmed the Jews in their self-flattering notion, that they were, and ever should be, a favorite nation and a peculiar people. The Gentiles, on the other hand, were no less discouraged; apprehending that as they were, so they ever should be, "Aliens from the commonwealth of Israel." But in order to convince the Jews of their mistake in claiming the blessing of Abraham to themselves; and in order to assure the poor, discarded Gentiles that they "should be fellowheirs, and of the same body," our Lord in his last charge to his apostles, alters the style of his commission, and enlarges the sphere of their several departments. It is now no longer, "Go ye not into the way of the Gentiles," but quite the reverse, "Go ye therefore, and teach all nations," and "He that believeth and is baptized (whether Jew or Gentile) shall be saved." Still the Jews were hardly induced to give the right hand of fellowship to their brethren, the Gentiles for Peter cries, "Not so, Lord" with some indignation. Still the Gentiles, hardly persuaded that they should be partakers of the grace, reasoned against themselves, "The Lord hath utterly separated me from his people." Isa. 56:3. Therefore the Lord, to intercept all the desponding objections of the latter, (the Gentiles) and to bring down the high disdainful imaginations of the former, (the Jews) declares in a variety of places, that the difference no longer subsists; that Christ has thrown down the partition wall, and laid all plain, common and free. Though the giving of the law pertained to Israel only, the Lord Jesus gave himself a ransom for all people. The paschal Lamb ex-

tended its influence to the circumcision, the Lamb of God, as a propitiation for the sins of the whole world, even though it be not circumcised. And now God would have all men, whether bond or free, Jew or Gentile, Greek or Barbarian to be saved by coming unto the knowledge of faith.

This account gives us the true cause, and points out the intended use of such universal phrases as, "And let him that is athirst come," "And whosoever will, let him take of the water of life freely," "Who will have all men to be saved," "That he by the grace of God should taste death for every man," "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world," and "If any man do his will, he shall know of the doctrine, whether it be of God, or whether I speak for myself." They are calculated to abate the pride of the Jews, to encourage the despised Gentiles, and by excluding none, they give encouragement for all nationalities to come; because, though every individual person will not be saved, yet "Him that cometh to me I will in no wise cast out." By this interpretation, the phrase (or phrases) is not inconsistent with other texts, neither does our church contradict herself.

It seems to me that all of the foregoing interpretations are the only true and logical ones, and especially of that passage of scripture, "If any man do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." For, to interpret this scripture literally, it makes the knowledge as to whether the doctrine was of God, depend upon external action, and upon exact conformity with God's will, a condition which I greatly fear no human being could ever literally fulfill in his own person. So it is very evident the true meaning is that the

knowledge as to whether the doctrine was of God depended not upon external action, and exact conformity with God's will, but upon the internal disposition of the Jew or Gentile who willeth or wishes to do God's will—whosoever willeth or wishes!

Yes, this interpretation is true also in the scripture passage, "Whosoever (whether Jew or Gentile) will (desires or thirsts after the water of life) let (do not hinder him) him take of the water of life freely." (without money or price). The word *let* here means that whosoever (Jew or Gentile) will (willeth or wishes the water of life) should not be hindered by any one as Diotrefes hindered the brethren in the Primitive Church of God by not receiving them, forbidding them, and even casting them out of the church. (John 3:9-14.) Yours in Him.

(Elder(MILFORD HALL, SR.

122 Lincoln Avenue, Salisbury, Md.

DEAR ELDER AND BROTHER BELLOWS: What a sweet privilege it is to call you Brother, yet I feel so hesitant to do so because I feel so far beneath you and indeed all the dear people of God. I felt very humble indeed when Elder Spangler first called me Sister. You are so greatly blest of God to see the hidden truth and beauty in the written word and to declare it to the comfort and edification of his flock, and so is our beloved Elder Spangler. He speaks from the depths of a great experience and so sweetly comforts and feeds us. He supplies all our needs as a true minister of the gospel. I hope I have been blest to see the Kingdom of God and his mercy and grace in the face of Jesus, our Lord, and the spotless beauty and holiness of his bride, the church—not holy in the flesh, of course, but sanctified and cleansed with the washing of water by the word, a

glorious church not having spot or wrinkle or any such thing, her eyes fixed on Him whom her soul loveth. Yes, she is "black but comely." That expression in scripture has been sweet to me for many years and I have seen a great beauty and grace in the church for a long time, but as I told Elder Spangler yesterday, it has been like looking through a window—I could see and admire the loveliness inside, but could not partake of its fullness. There is now a feeling of sweet communion—of being surrounded by a great wall of protective love.

I have waited a long time to ask for a home in the church—not that I hoped ever to feel any better or more worthy, but the Lord's time had not come. There had to be a certain amount of sifting and the Lord knew exactly how many strokes, how much refining fire was necessary, and when the time came, he took care of it for me. He took it entirely out of my hands—the decision was not mine. How wonderful and beyond human comprehension are the works of God! How perfectly he leads us! As I look back over the past years, how plainly I see the hand of my dear heavenly Parent, unseen at the time and unerring, guiding my course, pruning me, disciplining me, moulding me—many times in his matchless wisdom and love denying me things which I thought I wanted and needed. Sometimes the sense of loss and human loneliness has seemed so great that I felt I could not go on, yet in all these experiences, he has not left me comfortless. When the waves and billows have gone over me, he has stood by and comforted me. He could, of course, have accomplished his purpose without leading me through these experiences, but that is not his way and I'm glad it is not. "Tribulation worketh patience." By nature I am not submissive. The

"old man" in me likes to have his way, to choose his path and direct his course, but the "new man" which I hope has been created within me loves to lean on him, longs to know and do his will, glories in God's sovereignty and rejoices in the doctrine of electing grace.

Elder Spangler spoke so beautifully at Snow Hill yesterday on the subject of baptism, using as a basis for his sermon, the baptism of Jesus and his subsequent temptation in the wilderness. He traced the path and walk of the Christian in his earthly pilgrimage by the divine example, and was given such sweetness and expressed thoughts that swept me away from earth into the heavenlies for a time, and ever since then I have felt to be blest with the presence of the Lord in my soul. I noted last night while reading the account in Matthew, that Jesus was "led up *of the spirit* into the wilderness to be tempted of the devil." How sweet to know that when we are tempted and tried, we are led of the Spirit into that place of trial. How doubly sweet and comforting to know that although he leads us there, he does not leave us there to withstand the assaults of the tempter ourselves, but goes before and places beneath us the everlasting arm to bear us up. What a wonderful Savior he is! I feel to say "Bless the Lord, O my soul: and all that is within me, bless his holy name."

If I could only stay in this blest state, so free from the things of earth, so filled with the goodness and the mercy of the Lord, but I know I can't. I have had seasons of it before, only to find myself the next day utterly cold and lifeless, even questioning and rebelling against the dealings of the Lord with me. How wonderful it will be when we are bound to earth no more, when in his dear presence for-

ever-more, our days will be spent singing his praises and there will be no night. When there will be nothing to conflict with our communion with him. I oftimes feel as the hymn writer "I sigh from this body of sin to be free, Which hinders my joy and communion with Thee." Can it be that this glory is awaiting even me?

Elder Bellows, I do expect you think I did not appreciate your good letter as I have waited so long to answer it, but I have not been able to answer it before. It is seldom that I can write anything but empty words. I think we have to be given utterance, as indeed we have to be given anything which is at all worthwhile for what have we that we have not received? Elder Spangler said sometime ago that it is so easy to speak when we are given something to say. Neither you nor he ever seem to lack utterance and it is something I covet for I believe it is written that out of the abundance of the heart the mouth speaketh. That may not be the exact quotation, but something like it. Of course, a great many of us are not given to speak the things we feel. But I do hope you will understand, Elder Bellows, and write me again whenever you feel to do so. I would love to attend your association—I have long wanted to, but I'm afraid I can't this year. I have a new job and will not get as much vacation this year as usual, and I must save one week for our association at Salisbury in October. I hope to see and have some time with you then. How we will miss dear Elder Walker! What precious times we have had, especially the Tuesday before the association last year when we spent the entire day at Sister Bertie's. Yes, Sister Bertie Dryden is very dear to me and her companionship and fellowship we have had together is immeasurable. Please give my love to your wife. I

have never met her, but feel I love her just the same. In bonds of fellowship and love. MILDRED DYKES

Route 2, Martinsville, Va.

ELDER R. LESTER DODSON, DEAR COUSIN: Just have to beg pardon for not sending in my remittance sooner. Am enclosing check for one year's subscription and what is over use as you see fit. Have gratefully enjoyed reading some of the good articles and editorials that have come out in the *Signs of the Times*. They are as good news from a far country. Hope you will be blessed throughout the coming year to continue writing and sending out the *Signs*, the ways and paths of truth and righteousness. There are still people in this troublesome world that are hungering and thirsting after things pertaining to righteousness, and will doubtless be, as I have been, lifted and built up in my feelings, sometimes above measure. As ever your brother in the Lord.

T. D. DODSON

9428 Madison Ave., Southgate, Cal.

DEAR ELDER DODSON: It is time to renew my subscription for the paper I enjoy so much. I enclose \$1 extra to use as you wish. I wish I were gifted to write as beautifully as some but I can and do love what the *Signs* interprets and the dear brethren write.

We have a lovely little church here and a pastor whom we all love for the truth's sake. Elder Dearing is a very able humble man and the members love one another which all contribute to making a real resting place from the cares of the world. Personally we have so much to thank our heavenly Master for that words fail in trying to express it, but do try to pray for more grace and guidance. I trust all is well with you and yours. I am your sister in hope.

(Mrs.) ETTA DONLAVY

EDITORIAL

RUTHERFORD, N. J.

JULY, 1949

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

Northport, Alabama

DEAR ELDER DODSON: I was sorry I did not get to see more of you at the Kehukee Association at Norfolk, Va., in 1947.

I would be glad to read your views of Mat. 26:69, also 27:19, and especially the significance of the damsel in the sixty-ninth verse of the twenty-sixth chapter; also Pilate's wife in the nineteenth verse of the twenty-seventh chapter. Is there any relation between Mat. 27:3-5 and the latter part of the sixteenth verse of the fifth chapter of 1st John? Also, I would like to ask your opinion as to where in the Bible does the Law Dispensation end and the Gospel Dispensation begin. I would appreciate your writing on this anytime you feel like it either by letter or in the *Signs*. Yours in love of the truth,

JOHN D. HASSELL

We were glad of the privilege of attending the Kehukee Association in 1947, and for the opportunity it afforded in meeting Mr. Hassell and many others. We wish we were capable of answering the various questions raised by our brethren in making their requests for our views, but we are constantly being reminded of the fact that our limitations are many and great, and that we have nothing of a spiritual nature to present except that which God has been pleased to give.

The twenty-sixth and twenty-seventh chapters of Matthew are both lengthy, relating as they do in considerable detail what took place in the last moments of the earthly career of our Lord. Being fully aware that the hour for which he came into the world was close at hand, he partook of the passover, instituted his holy supper, and entered into Gethsemane, where he sweat as it were great drops of blood as he poured forth the agony of his soul in prayer to his Father. He was then betrayed by Judas-Iscaiot and taken by those who "laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled." Among other things they falsely accused him of blasphemy, spit in his face, buffeted him and smote him with the palms of their hands. No doubt the severest blow of all however, was that received from his own beloved disciple, Peter, when he cursed and swore that he never knew him. He was then bound and turned over to Pilate, the governor, for trial, who was admonished by his wife, because of a dream she had, to "Have thou nothing to do with that just man." Pilate could find no fault in him, but the chief priests and elders persuaded the multitudes to demand the release of Barabbas and that Jesus be crucified in his stead. Pilate seeing that he could prevail nothing with them, took water and washed his hands before the multitudes, saying, "I am innocent of the blood of this just person: see ye to it." Barabbas was then released and Jesus was taken and crucified.

We have felt to give the foregoing brief summary of some of the outstanding events in these two chapters before attempting to comply with our friend's request for views on the particular points raised by him. He asks (1) for the significance of the *damsel* in the

sixty-ninth verse of the twenty-sixth chapter, and (2) for the significance of Pilate's wife in the nineteenth verse of the twenty-seventh chapter. While we are convinced that each and every item, even to the crowing of the cock, is significant, in that it fulfilled the place and niche, however small and insignificant it may seem to us, which was designed by the great Architect and Builder in his plan of salvation, we finite creatures are not always aware of what the true significance really is. In Mark (14:66) this damsel is said to be "one of the maids of the high priest," before whom Peter was to make denial of having any knowledge of Jesus. On previous occasions Peter had been very bold to defend his Lord and to proclaim his faithfulness and loyalty, and at least one instance is recorded where he most vehemently declared, "If I should die with thee, I will not deny thee in any wise." Mark 14:31. Perhaps it was to show the utter weakness of even a great apostle when left to himself, that he was left to sink so low as to be ashamed of his Lord in the presence of a Jewish maiden, who was but a servant in the palace of the high priest. This was Peter's first denial, and was made as he "sat without the palace" of the high priest. He later went out on the porch of the same palace and made his second denial in the presence of another maid, punctuating it with an oath. We are further told that "after a while came unto him they that stood by, and said to Peter, Surely thou art one of them: for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew." We verily believe that it was in the plan and purpose of Almighty God that Peter should deny his Lord thrice, but God's plan did not end there, for Peter must also be made

to confess his love for his Savior thrice, and how glad we are he was made to say, "Lord, thou knowest all things; thou knowest that I love thee." He needed to be converted from his former state before he could strengthen his brethren. We rejoice to realize that despite all of our weaknesses and denials of our Lord, both by deed and word of mouth, He who discerneth the thought and intent of our heart knows that nevertheless and notwithstanding all outward manifestation to the contrary, in the very depth of our heart and soul we do love him and yearn after him. God has his own way of humbling his people before him and causing them to realize that all flesh is as grass, which perisheth.

Jesus told his disciples to ask whatsoever they would in his name, and the Father would give it them. We should thank our God every day of our lives that he has given us unfeigned faith to believe that all things are possible with him with whom we have to do.

The part which Pilate's wife played in the great drama was unquestionably of great significance. God had given her a dream which caused her to suffer many things, and because of the hold it had taken upon her, she made bold to send a message to her husband even after he had actually "set down on the judgment seat," warning him to "Have thou nothing to do with that just man." It was necessary that the innocence of Christ be well established, and here we have it attested to by Judas-Iscaiot, who betrayed him; by Pilate, who sat in judgment of his case, and also by the Judge's wife.

Mr. Hassell next asks, "Is there any relation between Mat. 27:3-5 and the latter part of the sixteenth verse of the fifth chapter of 1st John." The three verses referred to in Matthew 27:3-5 read as follows: "Then Judas,

which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." 1st John 5:16 reads as follows: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that ye shall pray for it." There are two entirely different types of characters under consideration in these passages of scripture. According to John (6:70-71) Jesus classified Judas as a devil, and while Matthew says concerning Judas, "when he saw that he was condemned, repented himself," it is no where recorded that he had a "godly sorrow" which "worketh repentance to salvation, not to be repented of." Rather was it the sorrow of the world, which worketh death. His repentance was of the same kind as was that of Esau (after selling his birthright for a mess of pottage) of whom it was written, "he found no place of repentance, though he sought it carefully with tears." Heb. 12:17. Wicked characters frequently have remorse of conscience following their terrible crimes, which sometimes results in their taking their own lives. We are told that "When the morning was come, all the chief priests, and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor." Judas, realizing the enormity of his crime cried out, "Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to

that." He found no sympathy with his own kind. They had paid him to do what he had done for them and they had no further use for him. Like criminals in our day and time, when one of their number is caught by the law, they look upon him as a weakling in genius and courage. Judas having no further need for the pieces of silver cast them down, "and departed, and went and hanged himself." What a terrible end to come to! Indeed, it would have been better for such an one never to have been born, but then how would the scriptures have been fulfilled? The latter portion of verse sixteen in chapter five of 1st John, might well be applied to such a character, for the sin of Judas was undoubtedly a sin which was unto death, and one that should not be prayed for, but it seems to us that an entirely different type of character is being referred to by John in the first part of the sixteenth verse. The church seems to be under consideration there. He says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." The word *brother* signifies a close relationship, showing he is a member of the same household of faith, with one God and Father over all. What a wonderful example is laid down here by John for the church in this age of the world, in her dealings with her membership. We have experienced what it means for God to be manifested in the flesh by and through the love, mercy, longsuffering and forbearance of our brethren toward us. Let us all remember what John says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." This does not mean that the church is to condone sin of every type and hue, especially where there is no bringing

forth meet for repentance, but the fact that it is said of this brother in our text "he shall ask" indicates that he has repented and turned from his sin.

The last point inquired about by Mr. Hassel is, "Where in the Bible does the Law Dispensation end and the Gospel Dispensation begin?" We do not believe it is possible to answer this literally by giving a fixed day, month or year. In the beginning of the twenty-fourth chapter of Matthew we are told that "Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." He was speaking of the forthcoming destruction of the Legal Dispensation. His disciples then besought him to know when those things would come to pass, and what should be the sign of the end of the world. In his reply, Jesus indicated in considerable detail, as recorded by Matthew, Mark and Luke especially, that the change would not take place over night, but that it would require a period of years, and he mentioned specifically many of the things that would take place before the end came. He declared very definitely, however, that "This generation shall not pass, till all these things be fulfilled." We believe the Bible shows quite clearly that at least John lived to see the complete destruction of the Jewish economy. Like the transition of many things in our time, it is almost impossible to say just where one thing ends and another begins, but when it has been consummated there is no mistaking the fact. In our own humble opinion, the Gospel Dispensation had definitely begun "when the day of Pentecost was fully come, 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." Acts 2:1-2 Peter's sermon on that memorable occasion gave further proof of the fact that the Gospel Dispensation had begun, for the record is "when they heard this, 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 saying unto them, "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 embraced not only Jews, but Gentiles as well, and the record shows that on the same day three thousand souls were added to the church visible. The fact the Gospel Dispensation had begun did not mean that the Legal Dispensation with all of its customs and traditions of centuries passed had been completely obliterated. According to the date indicated in the marginal reference this Pentecostal event took place very shortly after the death and resurrection of our Lord, whereas according to the understanding of a great many of our ministers, as well as others, the actual passing of the Legal Dispensation did not occur until about the year A.D. 70. Many of the facts concerning this are considered to be well established by profane history. The apostle Paul pretty well established the fact that Jesus came to do the will of God, which was to take away the old covenant and to establish the new, and John in his writings, it seems to us, establishes beyond the shadow of a doubt that the Gospel Dispensation was well under way before he was called to be with his

Father. We have recently called attention to the fact that when Moses died he was buried in a valley and "no man knoweth of his sepulchre unto this day," and that when Jesus was born there is no conclusive evidence as to the exact date. Holy Writ declares that the law came by Moses, but that grace and truth came by Jesus Christ. Moses, therefore, typifies the law or Legal Dispensation, and Jesus Christ signifies the Gospel Dispensation, and as Moses was buried no man knows where, and Jesus was born no man knows when, it cannot, in our opinion, be thoroughly established by the Bible exactly when one dispensation ended and the other began, and neither can we experimentally determine beyond peradventure just when we passed from death unto life, but if we love the brethren we have unmistakable evidence of this blessed assurance. First, there must be an holy conception and development before there is the real manifestation of a new birth, and while we cannot fix the time when the Lord began his good work in us, nevertheless we are persuaded that old things have passed away and, behold, all things have become new, and we are further persuaded that all of this work is of God, and to him belongs all the praise.

We hope what we have said will, in some measure, be edifying to our friend and our readers in general, and to the honor and glory of God, whose name we desire to exalt above every name that is named. R. L. D.

(The following editorial, dated Dec. 15, 1906, by the late Elder F. A. Chick, treats upon a matter which we feel we need to be reminded of in this age. — R. L. D.)

TRUE MINISTRY

ELDER F. A. CHICK — Dear Sir and Brother:— You no doubt will be somewhat surprised to hear from me, but you will probably remember our conversation when you were in Brantford. I hardly

know how to state my case to you without writing a long letter, which I have no thought of doing now. I will simply ask you a question: In the event of my asking for church membership, would the Old School Baptists ask me to be re-baptized? I am told that they would. My reason for asking this question is, that I was baptized by a brother whom I now believe to be in glory, and also I fully believe that he was a child of God when he baptized me, in the year 1884. I also believe that I was a subject of grace at that time. Why then should I be asked, as I think, to cast reflection both upon the brother and upon the name of Him in whose name I was baptized, and who has favored me by his grace? I know there are others who would be pleased to have these two questions answered, and if you should feel to answer through the **Signs** I would be pleased. I need help and I believe you are able to give it.

Yours in christian love,

FRED SIMMONS

Brantford, Ontario, Nov. 14, 1906.

The closing expression in the above letter has come to us as an appeal of a very solemn nature, and at the same time we feel deeply impressed with the knowledge of our own insufficiency to reply as we ought, yet we remember that Paul said of himself and those with him, We are not "sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God." We have learned many times that we can only present that which seems right to our mind, while the application to the hearts of others must be of the Lord. The servants of God are all without sufficiency in themselves, but the God in whom they trust, and who has sent them forth as his ministers, is all-sufficient in himself, and sufficient for them. While feeling our own weakness we do yet feel encouraged to reply to our friend, by the remembrance that our God will supply all our need through riches of grace in Christ Jesus. We do not wonder that this matter seems a very solemn and important one to our dear friend, and are glad that it is so with him, for it is not good when any one can consider these sacred things lightly. Not only the doctrine of God

must be regarded as divine, and therefore all-important, but also the ordinances, which he has appointed and commanded to be observed at the hands of all his children, are matters not to be trifled with. They are so solemn that if indeed any one has been baptized according to the revealed will of God in all respects, that one has no right to again receive baptism at the hands of any one. None of us have any right to reject the Lord's work in the least matter. There is emphatically but one baptism, either of the Holy Ghost or water, that is in connection with the order of the kingdom of God on earth. But all dippings in water do not constitute gospel dipping; all immersions and emersions are not gospel acts; all baptisms are not gospel baptisms. We have used these three words to emphasize the facts that "dipping" is "immersion and emersion," and these three words are what make up the meaning of the word "baptism." It is important then that we know what does constitute such baptism as will be recognized in heaven as gospel baptism. John came, according to the commandment of God, baptizing. There had been many baptizings before this under all the period of old covenant history; some of the sacrifices were dipped in water; the priests and all who ministered in the sanctuary must wash the whole body often; the form of baptism was familiar to all the Jews. But all these former baptisms, or dippings, did not constitute gospel baptism, or that baptism unto repentance which John administered. This we do not need to more than call attention to. What then does constitute such baptism? This is the question in the mind of all who truly love God and who desire to follow him in all his appointed ways. It must lead to great anxiety of heart when any doubt arises in the mind of a child of God as

to whether he has been really baptized according to the gospel rule, and this anxiety does not arise from any thought that the baptism commanded of all who love God, is needful in order to regeneration, or to salvation from sin and death and hell, to righteousness and life and eternal glory. The redeemed soul will be anxious solely because a spirit of obedience is wrought in his heart, and his most earnest inquiry will be day and night before God, "What wilt thou have me to do?" The whole reason which any one who is taught of God will have for seeking to follow the Lord is expressed by the psalmist when he said, "What shall I render unto the Lord for all his benefits toward me?" The Lord has done great things for me; he has shown me great mercy; he has redeemed me from death unto himself, and henceforth I am his, and I belong to him; how therefore shall I show forth these things? The first step in this road is appointed of the Lord, as well as all the steps that follow, and that first step is baptism in water. If this first step in obedience be not taken, then we are not walking in obedience, do what we may. Nothing that the believer does can be walking obediently before God when that believer has not obeyed the first commandment. From these considerations we may see, to some extent at least, how important each and every one who is led by the Spirit will feel this question to be: What constitutes baptism in the sight of God, or what will fill the measure of obedience to his commandment to be baptized? We believe that in the minds of most of our brethren everywhere, three things are needful to constitute valid baptism in the church of God. At least this is our mind, and we think also that in this we have the mind of the Spirit as revealed in the Scriptures of the New Testa-

ment. These three things are, first, a right candidate; second, a right administrator, and third, a right manner, or, as it may be called, a right mode. By this last we mean that sprinkling or rantizing, or pouring or cheoizing, will not do, but only dipping or baptizing; in fact there cannot be any modes of dipping or baptizing. Baptizing is dipping, and the other things are not modes of baptizing, they are simply sprinkling or rantizing, or pouring or cheoizing. This we need not argue any further here.

By a right candidate, we mean one who has been born again, of God, and who has come to believe in Jesus, and to hope in him as his personal Savior. If not dipped in water there has been no baptism; if not a believer in Jesus, dipping in water will not be to that one gospel baptism. All this is no doubt clear in the mind of our dear friend, and in the minds of all who are called Old School Baptists.

But the question that troubles our friend, and that, as we know, has troubled many of the Lord's dear people, and no doubt is still troubling many, is as regards the administrator. Many have said and felt sure he who administered the ordinance to them was a child of God, and preached the truth as to salvation in Christ alone; why then should not baptism administered by him be valid before God, and in his church on earth? Such souls as these, who are made to desire above all things to reverence God and his ordinances, do well to think well and carefully over this matter. We do not blame, but rather approve, their desire to be fully convinced before rejecting the work of any one whom they regard as a servant of God. But the question is this: Is it enough that one should be a child of God, or is it enough that he should hold the sub-

stance of the truth? Are there not some other qualifications needful ere he has a right to administer gospel ordinances? Must not that man be in fellowship with the church of Christ on earth? We are not desirous here of discussing the question as to what is the church on earth, but take it for granted that in this our day the Old School Baptists, as they are called in the north and west, the Primitive Baptists, as the same people are called in the south and the east, Particular Baptists, as they are called in England, are that body of people alone whom God acknowledge as his church to-day. One thing is sure, that if these are the church of God, all others are not; and if others are, they are not. Salvation by the will and choice of God, and the finished work of his Son, is so opposed to salvation by the choice and power and work of man that they who hold both cannot be one people. If one be the people of God, the others are not. This we will not further discuss. Now to return to the question, Must not the administrator of baptism be in fellowship with the church which God has established in the world if his acts can at all bear the seal of heaven? In reply we shall call attention to this one thing viz., that in all the records of the Acts of the apostles, and in all the epistles, we shall look in vain for any baptism that was not performed by one in full fellowship with the apostles and the church of Christ. In this the early church was but fulfilling the testimony of the dear Savior himself who conferred this duty and right upon his disciples alone. It will be found nowhere in all the New Testament that any work wrought by any who did not walk in fellowship with those who were called the churches of God was accepted, either with God or with the churches. Surely it would seem that this is suf-

ficient for us, and for all who desire to reverence the word of God and to fulfill his will. But as we have long believed, we have at least one instance recorded of what we call re-baptism, upon the very ground that we have named, viz., that the administrator was not a competent one. We will not repeat the narrative, but it will be found recorded in Acts 19. We will simply call attention to this fact that the mode of their baptism was right, they themselves were believers; but still the administration was faulty because of the administrator. But one thing has been a source of perplexity to very many of the Lord's children in this connection. Often it has been said and felt that in the ordinance as at first administered to believers there has been approval of a good conscience, and many souls have felt that in this act they had the approval of God. The thought has been in the minds of such ones, Surely God would not have smiled upon me had I not been walking in the way that pleased him. If God did indeed own and bless me in the deed, must not that deed have been right, and according to his will? Here many a tender heart has been tried and perplexed. In all sympathy of feeling for all such God-fearing, tender ones we desire to call attention to two or three things here. First, that the revealed word of God is to be our guide, rather than any feelings which we may have had, or which we do have. If the word of God shows us that the three things named above are essential to valid gospel baptism, and in our former baptism any one of them was wanting, then our state of feeling ought not to weigh against that testimony of the word. Our feelings must be brought to the test of the word; God really does approve only what his word commands at our hands. Many have been glad in their first bap-

tism because they thought that in this they were receiving that ordinance which is commanded in the word; this feeling of gladness was precious to them. Any child of God must rejoice when he sincerely believes that he is following the dear Lord's commandments and example, yet in many things children of God have found that they have been mistaken. In that thing which once caused them joy and gladness they can no longer rejoice. One might claim authority to issue naturalization papers to some emigrant who desires to become a citizen in name, as he is already in heart, of this country; in receiving these papers that man would be glad perhaps with great gladness; but soon, when he seeks to exercise the rights and receives the privileges of his citizenship, the proper authority discovers that the papers were issued by one not having authority to issue them, and so he is not after all a citizen. Now he has no more gladness in these papers, because he has discovered they are valueless, yet he cannot forget the former gladness; but this gladness was a mistaken one; it was just as real and powerful in his heart as though the papers given him had possessed the value that he supposed they did. So the gladness of such as have been baptized by one unauthorized to baptize may be real, because the candidate thinks all is right, and goes forward sincerely, yet this gladness does not prove that it is right, that can only be shown by comparing all things with the word of God, and finding whether they are in harmony with that word.

One thought more occurs to our mind: Can the same door open into two different houses? Can the same baptism which is the door into the visible church, admit one into the house of God, and the same time into houses

that are not the house of God? If we believe (and we desire to say here that this is our settled conviction) that the New School Baptists, as they are called in this country, the Disciples, or Campbellites, and all other sects who practice immersion (and we have named these because they practice immersion) are not the church of Christ in the world, how can the baptism that lets one into their fold or house also be the door into the house of God? A Disciple, or a New School Baptist minister, dips one who is truly a believer, but who is mistaken as to the people where he seeks membership, and that one becomes by that act a member of one of these bodies of people; but they are not churches of Christ, and by and by this soul becomes convinced of this fact; now can the same door admit him into the house of God, we again ask?

We have tried to write as clearly as we know how. The matter is important, and ought to be well considered by all. We know from personal conversation with him that the mind and heart of our friend desires to know and do right. May God lead him and us all into the knowledge of God's will in all things, and give us grace to walk in that will.

C.

OBITUARIES

MR. GARFIELD C. WEST, the son of Minos Burton and Hettie Ann West, was born Aug. 23, 1883, and departed this life Feb. 7, 1945. He was reared near Snow Hill, Md. and when he became of age was married to Ryda E. Griffin, July 22, 1903. There were born to them three children who survive, also three grandchildren. The children are Mrs. John Carrico, Salisbury, Md. who has two children, Jack and Janet; Mrs. Jerome Brown, Federalsburg, Md. who has one child, Dorothy; and Mrs. Lee Insley, Salisbury, Md.

Mr. West was not a member of the Old School Baptist church, but a very good friend. His wife was a member, also his sisters. I feel he knew something of the truth, and to my mind was al-

ways ready to uphold it. He enjoyed having the Old Baptists visit in his home and mingling with them and for this he was loved by us all.

At the time of his death he was living in Delmar, Del. where he had spent most of his married life and gained many friends. Interment in the Snow Hill Church burying ground, Snow Hill, Md.

(Elder) H. M. BENNETT

MRS. RYDA E. WEST was born Nov. 13, 1885 in Worcester Co., Md., and passed away Aug. 30, 1948. Her parents were John Handy and Mary Elizabeth Griffin. Growing to womanhood she was married to Garfield C. West, July 22, 1903. They lived together forty-one years, six months and fifteen days, most of that time in Delmar, Del. On Feb. 7, 1945 God took her husband home, leaving her with three children and three grandchildren to follow later. The children are Mrs. Lee Insley and Mrs. John Carrico, Salisbury, Md., the latter having two children, Jack and Janet, and Mrs. Jerome Brown, Federalsburg, Md., who has one daughter, Dorothy.

The third Sunday in July 1934 Sister West was baptized by Elder H. C. Ker, uniting with the Little Creek Church near Delmar. She was very faithful to the church, and at the time of her death was clerk of the church. She was loved and respected by all. We feel the loss of a good and true member and desire to be submissive to the will of God, knowing it means her eternal gain.

At the time of her departure she was living with her daughter, Mrs. John Carrico. The interment was in the Snow Hill Church burying ground.

(Elder) H. M. BENNETT

DUNCAN N. SAWYER was born in Monroe Co., Ala. in 1861, and died Dec. 10, 1948. He moved to Stapleton, Ala. twenty-seven years ago. He was a member of the Old School Baptist church about forty-five years. With him his church and brethren came first, then the **Signs of the Times**, but in the last days, when his hearing failed so he could not hear preaching, then the **Signs** came first. I have heard him tell some of the experiences he had read with the tears rolling down his cheeks. How he enjoyed it no one will ever know. When he was dying he held his hand up and smiled in praise to his God. He often quoted, "All things work together for good to them that love God, to them who are the called according to his purpose."

I am asking the prayers of God's saints for my mother who has also been a member of the church about fifty years and is now seventy-seven years old. She had a stroke three years ago and has not walked since. Pray that she may be contented and bear her burden with patience. I am so weak and unworthy to try to write anything, so if you will please announce his death I will be thankful.

T. C. SAWYER

SISTER M. EMMA ADKINS was born in Wicomico Co., Maryland, near Salisbury, Oct. 26, 1864, and departed this life July 28, 1946. She was the daughter of the late John L. and Hannah Shockley Morris. March 7, 1883 she was married to Jacob M. Adkins and went to live on a farm near Parsonsburg, Md. where they lived together until 1922 at which time God separated them, taking her husband from this world to be at home with him. After this she and her sister, Mrs. Naomi Dryden, moved to Parsonsburg, Md.

Sister Adkins left two daughters and three sons, also eleven grandchildren and three great-grandchildren who mourn their loss because of her passing, nevertheless we all feel our loss is her eternal gain. She and her husband were baptized by Elder T. M. Poulson the first Sunday in Dec. 1888, uniting with the Indiantown Old School Baptist Church where they remained members until they departed this life. They were both substantial and faithful members and true to the doctrine of salvation by our Lord and Saviour Jesus Christ.

Sister Adkins was in the home of her daughter, Mrs. A. May Perdue, near Berlin, Md. at the time of her death. She was there only a short time before she passed away. The funeral services were conducted in the Forest Grove meeting-house by her pastor, the writer, and her body laid to rest in the Forest Grove cemetery beside her husband.

(Elder) H. M. BENNETT

WILLIAM HENRY CHAMPION was born at Tuscaloosa, Ala., Feb. 19, 1883, and died in Peoples Hospital, Jasper, Ala., Aug. 3, 1948, making his stay on earth 65 years, 5 months and 18 days. He first married Minenna Hitchcock of Cedartown, Ga., Oct. 16, 1902. To this union were born three children; Mrs. Weister Miller, Panama City, Fla., W. H. Champion, Jr., Panama City, Fla., Mrs. Hansel Tipton, Birmingham, Ala. His wife died July 28, 1907 and March 24, 1912 he married Rhoda Ann Beasley of Winfield, Ala. To this union five children were born; J. P. of Amarilla, Texas, J. R. of Panama City, Fla., Sgt. J. L. of Camp Campbell, Ky., Mrs. Mildred Frances Hoidwell, Birmingham, Ala. and Mrs. Juanita Ann Galloway, Birmingham, Ala. There are ten grandchildren. He has three living sisters; Mrs. Lois Dodson, Winfield, Ala., Mrs. Esther Weeks, Birmingham, Ala., and Mrs. Lizzie Franks of California. Two brothers are deceased.

He was a great lover and teacher of sacred music, being chairman of many conventions. Just before he died he attended a two days convention at Fayette, Ala. He was the last leader on the floor Sunday P. M. and looked so happy and smiling at every one. The last two songs he sang

were, "Pilgrim's Farewell" and "My Long Sought Home." He was stricken two hours after singing these songs and died two days later while on a visit to Alabama.

About the year 1930 he moved to Panama City, Fla. from Birmingham, Ala. He was connected with Southern Kraft until about two years before he died of a stroke. He was elected County Commissioner and was the best we ever had. In the spring primary last year he was elected Justice of the Peace in his district.

He united with the Primitive Baptist Church in 1903 and was set apart to the full functions of the office of Deacon in 1915 by the Mt. Carmel Church, Jefferson Co., Ala. in the Fellowship Association. His father, Elder J. C. Champion, was held in high esteem as a gospel minister. Brother and Sister Champion never united with our church in Panama City but were faithful and loyal. The last Association we attended together in 1947 after Elder Gofford had preached, Brother Champion remarked, "That sermon was worth the trip, what more I get will be profit." He often told me the Lord gave him two mighty good wives. He was honest, square and straight. True as a needle to the pole. He was the idol of his family and was my friend. Every one loved him. A good man is gone. Peace to his ashes. We miss you beloved brother.

Elder Elmer Kitchen of Jasper, Ala. officiated at his funeral. Burial in Elwood Cemetery surrounded by a host of brethren and other friends. The wonderful floral offerings bespoke the high esteem in which he was held.

(Elder) C. H. BYRD

CHANGE OF ADDRESS

Brother Henry H. Townsend, Sr., would like to have all correspondence addressed to him, until further notice, at Box 306, Spring City, Pa.

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. J. H. Wright, Ky., \$2; Mrs. M. H. Bond, Ore., \$4; L. B. Hylton, W. Va., \$1; F. H. Richardson, Ia., \$17; Mrs. J. Clifford, Wash., \$5; Eld. L. P. Harriss, Ill., \$2; Eld. P. Jones, Wash., \$7; R. D. McGough, Ala., \$10; J. M. Windham, Miss., \$3; C. W. Edwards, Ala., \$3; C. S. Dodson, Tex., \$2; Mrs. A. Smith, Ariz., \$5; E. L. Williams, Va., \$2; Mrs. D. W. Holland, Md., \$1; Mrs. L. T. Genung, N. Y., \$1; W. E. Beene, Tex., \$1; Mrs. W. V. Sizemore, Ill., \$1; Mrs. M. J. Corley, N. M., \$2; J. K. Buckwalter, O., \$2; A friend, Md., \$2.50; A friend, Ia., \$3; Mrs. D. P. Farmer, Md., \$1; Mrs. J. B. Hill, N. J., \$5; J. H. Bricker, Mo., \$5.

MEETINGS

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

W. A. WILLIAMS and J. J. COLLINS, Pastors.

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.

F. A. COLLINS, Pastor

New Hope Primitive Baptist Church, Slocomb, Ala., meets each first Saturday, 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 near Stockton, Cal. meets first and third Sundays in each month and Saturday nights before. For further information write SETH BYNUM, Rt. 3, Box 800G, Stockton, Cal.

The Old School or Predestinarian Baptists meet for worship first Sunday of each month, 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, 5210 - H St., Dillon Park, Washington, D. C.

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. B. O. JEFFREYS, Pastor, Weiser, Idaho

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

L. L. SCHENCK, Moderator, 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

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

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

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

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., 2 p. m.

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

ARNOLD H. BELLOWS, Pastor.

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

Meetings every 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

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

(Mrs.) M. R. FOSTER.

Salem Old School Baptist Church
18th & Spring Garden Sts. Philadelphia, Pa.
(Chapel of 5th Baptist Church)

T. C. KOCH, Clerk

2764 N. Taylor St., Philadelphia, Pa.

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

E. H. LANIER, Clerk

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

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.

C. B. TEAGUE, Clerk, L. D. ROSE, Pastor

Fort 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 every fourth Sunday and Saturday before, in the morning, on Little York Road between Air line and Humble highways, Houston, Texas. W. O. Beene, Pastor, Ben B. Walston, Asst. Pastor.

(Mrs.) IRENE WISENBAKER, Clerk

The original Pilgrim Rest Church of Lawn Texas meets every first Sunday and Saturday before at

HOWARD EASON, Clerk

10:30 a. m.

C. M. HAYGOOD, Pastor

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

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 Progresso 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.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 117

RUTHERFORD, N. J., AUGUST, 1949

No. 8

"The laver and his foot."—Exodus 30-28.

Having had some reflection on the above scriptural expression, I would like to record some of my meditations and conclusions. Knowing this first, that no prophesy of the scripture is of any private interpretation, I shall therefore ask that any who may chance to peruse these lines to consider first that I am only a man and am liable to err in my conclusions. And second, to compare the import of these lines with the written word of truth and if they measure up to a "Thus saith the Lord" receive them, and if not reject them.

Many things in the Old Testament are set forth as types and shadows of things to come. Wherefore Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." And again the apostle instructs us "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered?" Thus in effect it is said that if the blood of bulls and goats could take away sin, then Christ ought not to have suffered. And likewise if the keeping of the law of carnal commandments could have satisfied divine justice and guaranteed a just claim to eternal life then Christ ought not to have suffered. Indeed, if there had been any other way or name under heaven given amongst

men whereby we must be saved, or whereby our obligations could be met, our stupendous debt cancelled and divine justice satisfied, then Christ ought not to have suffered. But there was no other way. Hence, "The Lord hath laid on him the iniquity of us all." "On him almighty vengeance fell, Which must have sunk a world to hell. He bore it for his chosen race, And thus became their hiding place." "The law having a shadow of good things to come." In the law it was strictly forbidden to eat the blood with the flesh of the sacrifice for the blood thereof is the life thereof. Thus showing that one could not obtain life under the law. But turn now to the words of Jesus, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*****For my flesh is meat indeed, and my blood is drink indeed." Here then, is the great fountain of life for it was not possible that the blood of bulls and goats should take away sin. Furthermore it is written, "By the deeds of the law there shall no flesh be justified in his sight." All these testify of Christ. All these testimonies, no doubt were summed up in the omniscient mind of God long before they were recorded here, for Christ was verily foreordained before the foundation of the world but is manifested in these last times for you, who by him do believe in God who raised him from the dead and gave him glory. In view of these facts Jesus rebuked those two who journeyed down to Emmaus say-

ing, "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? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," or those things which testified of him. The tabernacle of the congregation that was reared by Moses in the wilderness together with the furniture and the arrangement of the same all testify of Jesus and his bride, the church. Take note of these different articles of furniture. The altar, the mercy seat, the candles, the ark of the covenant, the laver and his foot. These all bear an important and sacred place as we view them in the anti-type, the church. If one article was omitted the structure would be sadly incomplete. Also the congregation must not be overlooked for that is none other than the people of God. While all these articles are necessary and each one serving the purpose for which it was designed, it has occurred to me, "The laver and his foot" bear a most conspicuous part and this, being placed between the congregation and the altar was no accident nor the result of an haphazard arrangement. It was by divine wisdom and an all wise purpose it was so arranged. It must be so to testify of Jesus as the cleansing power. The laver is the place of cleansing and there is no other element or power can perform this work save the blood of Christ the Lamb of God who taketh away the sin of the world. The altar is the place of worship, the place where we bring our sacrifices. How admirably the laver is placed between the congregation and the altar so that none can approach the altar except they come first to the laver. They must be cleansed before they can worship God at his holy altar. Their sins must be washed away and

made white in the blood of the lamb. Else how can they worship God in spirit and in truth. Mouth service will not do. To draw nigh unto God with the mouth and honor him with the lips while the heart is far from him incurs his righteous displeasure. If any come, as many do, saying, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach," such can never win the approbation of God by their fair speeches. They must needs be cleansed, their robes washed and made white in the blood of the Lamb. When this is accomplished God's people will have a different desire; their own bread and their own apparel, which is the fruit of their own labor, the fruit of the mammon of unrighteousness becomes decidedly distasteful to them. Nothing but the flesh and blood of a crucified Jesus will satisfy them now for his flesh is meat indeed and his blood is drink indeed. The laver and his foot are one. They are of one piece of material and they are inseparable. As Jesus declared, "I and my Father are one." As the foot is that part that rests upon the ground it is a beautiful symbol of our blessed Lord when he trod upon this earth. Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Agreeable to this prediction he did come to earth and being found in fashion as a man he humbled himself and became obedient unto death even the death of the cross. His mission was a sacred one. He came to save his people from their sins, he came to redeem them that were under the law. The price of their redemption was no more or no less than the life of our Lord the Christ. He paid it all. God accepted the sacrifice. God was the divine creditor in this case. Christ was our surety and as his people were not

able to satisfy the demands of the law it became him who was our surety to pay the debt that was justly ours. To bear the awful penalty that hung over our heads for the transgression of God's holy law. Yea, for the transgression of my people was he stricken. But when he bowed his head upon the cross and said, "It is finished" divine justice was satisfied and this is their release when he declared, "Their sins and their iniquities I will remember no more." When Jesus came to earth he did not relinquish any of his divine attributes, but coming with the spirit of the Lord God upon him he thought it not robbery to be equal with God. And coming in the likeness of sinful flesh, he is not ashamed to call them brethren. He is both God and man and the only mediator between God and man. He still maintains his place between the congregation and the altar and declares "No man cometh unto the Father but by me." His virtues remain the same and they invariably go out to every one who touches him. So "we have not an high priest who cannot be touched with the feeling of our infirmities" through the full accomplishment of his mission here. He spoke to the Father in his petition saying, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Besides the laver and his foot there was also a mercy seat provided in the tabernacle which also portrays our blessed Lord, for Christ is our mercy seat, or the seat of mercy. How many times a day are we constrained to go before him with bowed head and bended knee and smite upon our breast and say, "God be merciful to me, a sinner."

"Thy mercy my God is the theme of my song,
The joy of my heart and the boast of my tongue;
Thy free grace alone from the first to the last,
Hath won my affections and bound my soul fast."

Submitted in much weakness.

(Elder) L. L. SCHENCK

Williamstown, Kans.

ELDER DODSON, DEAR BROTHER IN CHRIST: Enclosed you will find a money-order for two years subscription to the dear old *Signs*. I received the April issue last week. I have not had time to read it all but have enjoyed what I have read, the editorials and the letters. I wish especially to express my thanks to Elder Ruston for sharing those beautiful letters from the little Canadian sister with the household of faith. I was deeply touched and fed by the simple yet eloquent language with which the sister described her inmost feelings to her friends and pastor. The doubts and fears, the heights and depths, the joys and sorrows of a way-faring pilgrim on her journey here below. After reading the first two I particularly rejoiced in the third letter to see the workings of the Holy Spirit in her life, that her Savior and Husband had actually picked up her body and carried her over the threshold into her new home, and O the joy and peace which was hers after her entrance into her spiritual home! Would that she could always feel as she did then, but temptations, sorrows and trials will be hers as she journeys on, but what sweet memories to cheer her when skies become clouded and what close relationship she has found with those inside the fold. No wonder she prays that the Holy Spirit will guide her friends that they too may take up their crosses and follow their Master through evil as well as good report. May God's richest blessings rest upon these trembling, little lambs of God is my prayer.

My dear companion is still with me languishing upon his bed of affliction. God only knows the length of his days and the depth of his suffering from his

terrible malignancy. While it is hard for me to see him suffer, yet somehow during our close relationship the past two years, when he has been confined to the home most of the time in bed, I have learned to know and understand him better than before, and have enjoyed a sweet spiritual relationship with him. Over a year ago, although his physicians would not pronounce his condition as malignancy, he realized his condition and that he was beyond the aid of man saying, that if God desired he could heal him but not man, and he was resigned to the will of God. His faith has been steadfast. Never once have I heard him utter a cross word. His kindness and patience in the face of hard pains and suffering have endeared him to all who visit him. He will not take strong narcotics as he does not want to be insensible to his surroundings, and only takes enough codine to dull the sharpest pains, and is never free from some pain in the past few weeks.

It will soon be two years since the day I placed flowers on our graves "In memorium" that I heard a voice say, "It will not be long until you will have another one to decorate." I glanced at my husband who was leaning against a wall and my heart sank within me for he had been in ill health over a year, but I had thought he would get well as he had done with all his troubles before. I was not well at that time because of my nervous indigestion. In vain I looked about me for some one to lean on when my husband was gone. I had no children and my kindred were too far away to help me. For some months I felt I could not bear my troubles, but never revealed my feelings to my husband whom I could see steadily declining in health. Finally in desperation, because I could not get relief from my own works and had no

one to help me, I cast all my cares on my Lord saying, "Not my will, but thine be done." Gradually I experienced a rest and a calm resignation to God's will; a sweet peace and trust in my Savior that he would go with me in my trials and sorrows, and that he would not forsake me in my seventh trouble. My health improved in spite of my close confinement and my care of him. I even gained back the weight I had lost and am back to my normal weight and health. People marvel at the way I have held up under the heavy strain these many months. I can but give all the praise to the Giver of every good and perfect gift for his kindness and grace toward me.

We both thank God for the kindness bestowed upon us by our neighbors and friends who come to see us daily. He is ever grateful for their visits, words of cheer and little gifts they bring him. His room has never lacked for flowers even during the winter months. We are thankful his relatives are near enough to visit him often although none have assisted in his care. We have never asked for help, but it is a great comfort to know that help is just as near me, when needed, as my telephone. People await my call day or night and will come at a moment's notice. I am glad he is still able to change positions and get some rest thereby though he cannot sit up long at a time now. I feel grateful for the relief given me from the sick room each afternoon for the past five months by a practical nurse through the courtesy of his lodge. More help has been proffered me for day and night and will be graciously accepted when needed.

My husband is always grateful for the prayers of all who really love the Lord and trust in his mercy and kindness. During his intense sufferings he can be heard to say, "Lord help me!

Lord have mercy!" Last week after my Primitive Baptist minister had sat with us a few hours through one of his bad spells, I asked him to offer a word of prayer before leaving. He did and the tears flowed freely from all our eyes, and as usual he thanked him afterwards, and rested peacefully the rest of the afternoon. On his visit this week I again mentioned prayer to the minister and he asked my husband if he wanted prayer, and he replied he always welcomed prayer from Christian people; that he realized his sufferings had been made lighter by prayer, and that he felt at times that God had heard his pleas for mercy, yet at other times he was so doubtful that he was numbered with God's children, but hoped that he was, and longed for rest and to be freed from his pains.

Dear brother, if you feel us worthy would you offer a word of prayer for us when at the throne of grace? I do not know how long he will have to suffer and I do not see how he can last many months longer as he takes so little nourishment. I pray God to give me strength to minister to his frail wasted body as long as there is breath in it, and to sustain me in the parting hour, and to uphold me that I may have calm composure and not be overcome by my emotions until he is laid in his last resting place to await the resurrection day when this vile body will be changed like unto his Master's and he is taken to that heaven above to bask in the sunshine of God's love for-ever-more. May God's richest blessings be with you and the whole household of faith. In sorrow your humble "Sister from Texas."

111 A East Main St., Du Quoin, Ill.

Dear Brother Dodson: I am enclosing a letter from David B. Lawson, which I believe would be of interest to the readers of the *Signs* if it found

space in our family paper. I have known Brother Lawson for many years, and I am sure, if I know anything about the travels of a poor pilgrim in the low valley of Lodebar, that he has traveled that same highway that many of God's children have traveled. I would be very happy to have you publish this letter for the comfort and consolation of all who may have occasion to read it. Yours in a blessed hope.

(Elder) L. P. HARRISS

GOD IS MY SALVATION

As I take up my pen tonight I shall, if it be pleasing to my Savior, write of his meaning to me. Dear God will thou ever keep me humble in thy presence and guide me in thy path of righteousness. I, a poor, needy sinner, longeth for thy love and kindness. Thou hast made me to rejoice in thy holy word; thou hast made me to see myself as I am. Yea Lord, I pray unto thy holy and righteous name to bear with me and to forgive my sins, grant unto me thy salvation and give unto me the knowledge of thy holy word that I may know for which it is written, for without thee I am nothing and less than nothing, without thee I am surely lost. A sinner here in a heathen land that cares not for its own. Dear Lord, wilt thou look down upon this poor beggar and give me thy love as thou hast given unto thy children before me. And when my day is done here in this old, sinful world may it be pleasing to thee that thou hast prepared for me a home in heaven where I shall sing praises to thee and shout glory halleluiah for ever and ever, Amen.

My dearly beloved brethren, will you bear with me while I make this statement and confess of my past. My life has been one of deceit and mischief. I am nought and cannot bear of myself a record of anything good. Mine eyes were closed unto the light of God, my heart was of stone and not of understanding. It was spoken unto me yet I heard it not for I was deaf except unto

that of the world. I was taught that which was right but I heeded not. The word of righteousness was before my eyes from the time of my birth yet I was blind—blind in sin and could see only that of the world. I have come short of the teachings of my parents whom by the grace of God have even loved me. I truly believe my mother is sanctified and that my father can bear witness of the Lord God of hosts. Then, dear brethren, have I not reason to believe that if I am not regenerated and born by the Spirit of God hell shall be my doom? I do pray, dear brethren, that my eyes shall be opened unto the light of God, and that my heart shall be turned from a stony heart to a heart of understanding; that I may be made to understand the holy word and the meaning for which it was written. Is not the word of God the foundation of salvation? "Behold the Lamb of God, which taketh away the sin of the world." That is the Savior unto whom I pray for salvation. Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." To my knowledge being baptized by water is to symbolize the change of life whereby going down into the water is being dead and buried in trespasses and in sin; then coming forth from that watery grave is the new life, the spiritual life.

Lest you have the understanding of the word of God and a spiritual mind the Scriptures will become very confusing, and that I believe would be the beginning of the Arminian doctrine. A so-called preacher is usually found to get confused in the scripture and has to stumble around and add some of his own version which is not likely to be noticed by his followers, or possibly take away a bit of the true and undefiled word of God. Yes, the Arminian is very cunning in his leadership. If it

was not for that little jingle, jangle money they beg for between each song they would not be standing before a houseful of people to start with. If there is anything I hate it is a mocker to stand in a pulpit with the Holy Word of God in his filthy hands, shouting praise God and begging for money. I want to ask you, is that being a Christian? If that is what one has to do I do not want to be one. A true believer of Christ would not dare to do a thing like that. Why? Because a true God fearing believer in Christ humbles himself before his brethren in the name of God the Lord and his Savior Jesus Christ. Yea Lord, thy blessings are upon me abundantly, and wilt thou accept my soul as a token of the thanksgiving for that is all I have to offer thee?

There is coming a day when every knee shall bow, and every tongue shall utter a prayer for mercy. Some shall rejoice in His coming while others will pray for the rocks of the mountain to fall upon them and hide them from the face of God. There will be weeping and wailing and gnashing of teeth. Does it not sound horrible to an unbeliever's ear, while it is a glamorous thought to those who really believe and trust in the all wise God, the Lord and Savior Jesus Christ as their Master. They know that on that day their blood will be revenged, praise his holy name. When he comes to receive his own he shall call them by name and the grave shall give up its dead and the waters likewise; even those that were burned and the ashes were blown to the four winds of the earth they likewise shall answer the roll call and be judged at the throne of judgment; and they, meaning all, shall be judged according to their works and not according to their worldly possessions; and some that think they are working for Christ

and boast of their well doing here on earth, when they reach the judgment bar Christ will say unto them, "I know you not whence ye are; depart from me, all ye workers of iniquity," and his judgment shall stand for it is just and holy. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

January 31, 1942 the blessed Savior called unto himself my first-born son in whom I held delight. I can remember him as if it were only a few hours past, how he would listen as I would read to him the Scriptures of that blessed book the Holy Bible. I truly believe he bore the knowledge of the word of God, and that the true love of the Lord Jesus abided in him, for in his fretfulness the reading of the word of God would bring to his shining face a smile of comfort and satisfaction; and in the hour of his passing from this world of sin into heavenly rest and life everlasting with his master in heaven that precious smile of comfort and satisfaction shone upon his face as the glow of a candle light. My sin polluted lips parted, and these words came forth from the depths of my heart without effort of my own will, "Blessed be the name of the Lord, who hath given unto me only for a little while, a son in whom I delighted, and now it is pleasing to thee to take him unto thyself in heaven. Praise thy holy and righteous name." And in that selfsame hour the presence of the Lord God was felt by those round about in the room. The colonel in command, the sergeant in charge, the nurses and nurse's aids acknowledged one to another the feeling of the presence of the Lord and Savior Jesus Christ, and their eyes

were filled with tears.

God moves in a mysterious way
His wonders to perform;
He makes my heart o'erflow with joy,
And drives away my storm.

Yea, when this flesh and heart shall fail,
And mortal life shall cease;
I pray that God will lead me home
To a life of joy and peace.

Dear brethren, as I write these lines, I pray that the Lord and Savior Jesus Christ will forever bless each and every one who puts their trust in him, and are ever and forever feeling their unworthiness of Christ Jesus, and ever keeping themselves humble before God and his brother in Christ Jesus. In closing may I ask each and every one who reads this to pray for me that I be kept in the strait and narrow way, and ever be made to be humble and submissive to the will of Jesus Christ, the Lamb of God, and ever be made to sing praises to his holy name. I hope to be and hope to ever remain your brother in spirit and truth.

DAVID B. LAWSON

106 Vine St., Hot Springs, Ark.

Benton, Ky.

ELDER DODSON, DEAR BROTHER IN HOPE: I was made to pause while reading Mrs. Louise Newman's article in Feb. issue as she was quoting this scripture from 1 Peter, 1:18, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." I wondered what she and others saw in this scripture, and how did they know their conversations had been changed, and what caused their conversation to be changed? and what was the tradition handed down from their fathers and who was their father? What did their fathers advocate any way? "Forasmuch

as ye know?" Who knows? and what do they know? My experience teaches me once I believed and conversed, when I conversed about my belief, that I thought some day I would be a popular religious girl, build myself up to the place where God would look down with delight at what I was doing. I felt every act I would do would be one to his great honor and I did not dwell on HIM but I dwelt on Effie as EFFIE. Well, these vain thoughts I did not receive from my father, my natural father nor my grandfather on each side of the house. They were all Primitive Baptists in the faith of Jesus Christ and believed in God's doctrine, not their doctrine. I did not know it then, I knew my own building, my own doctrine, my own works, then my vain conversation must have been from the father of all lies. Not that the devil has ever begotten one child, but his children are those whom he has fooled and are blinded with sin, and he keeps them fooled with his cunning craftiness. How long? This I believe until God in his mercy comes to the individual, calls him by his grace and gives him hope in him and in the finished work of his Son Jesus Christ. These evidences of this truth are not all alike in each individual, but are of the same God, same power, and that work in this individual changes his conversation from what he received from his father—the devil that preaches and teaches lies, where once this individual advocated works from his flesh and from his will and his blood, alive in his own blood not knowing how polluted in his own blood he was. Ezekiel 16:6 describes this man in his pollution and who it was that rescued him from his pollution. It was God, yes it was God who was pleased with no other offering than that which he chose to offer, His only begotten Son, and remember the Father had only one

begotten Son, and we who hope in the inheritance will come in by adoption. When he finds himself out, this creature whom God calls away from this vain conversation, he finds himself a sinner and sees then, having his understanding opened, that his conversation had been vain, and he had been in his own pollution; and he believes surely it was God who gave him this evidence that was so effective and true, and he could not get away from the effects nor the evidence; and these evidences were sealed in his heart and by being sealed in his heart he openly told them and then he showed open evidences of the life of Christ in him. (Jer. 32:14).

Was not this person in fairly good shape to know his conversation had been changed, and he believed surely it had not been done by any change that he had been working, and he could then say surely the redemption has been wrought in me; my conversation is changed and if the blood of Christ Jesus our Lord redeemed me he will keep me, and never again will you find that creature advocating anything but God's doctrine—redemption from sin by the blood of the Lamb—and believing surely the Lord is making me to remember all the way he led me, (Deut. 8:2) and that God is, according to his word, proving this creature to know what was in the creature's heart, and to humble him before Him.

How humbling it is for a creature to come down to the knowledge that Christ Jesus did do the work of redemption, and see how polluted he was before the excellency of the knowledge of Christ was shown him. When we see the work, as we hope, that done by Christ Jesus, this knowledge is so great that it is staggering to stand with the excellency of that knowledge shining in on the dark polluted works of our will, and the flesh and blood work we did

do when we had our vain conversation after the tradition we received from our fathers. I would not say I know I have been born again, but one thing I know, I quit believing in what Effie could do to redeem herself from under sin and condemnation, and I quit talking it; and my conversation has been, when led to converse on points of doctrine, redemption, sanctification and glorification, it took Jesus, the only begotten of the Father to do a work acceptable to the Father; and I rejoice at times in this work, in fact I have nothing else to rejoice in. Yours in hope.

(Mrs.) EFFIE B. BOWDEN

54 Park Ave., Flemington, N. J.

DEAR ELDER DODSON: After listening all day to various Christmas programs, the stories of the Savior's birth as they broadcast over the radio, I opened my Bible to Luke second chapter and read. There are some things I want to know. The 9th verse begins, "And, lo, the angel of the Lord came upon them; and the glory of the Lord shone round about them: and they were sore afraid." Then the 10th verse, "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Then the 13th verse, "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." I want to know if the first angel in the 9th verse might represent John, the disciple who went before Him, and if the multitude of the heavenly host could be the prophets of old who spoke of his coming way back there in the legal dispensation; and the 10th verse "which shall be to all people" not some but all. The way it reads would sound to some universal.

I know this letter will sound strange

to you but the only way to know is to ask. In Luke 11:9 it reads, "Ask, and it shall be given you; seek, and ye shall find." So I am asking and to whom shall I turn but to those who have been taught of Him and He alone. I feel sometimes it has to be midnight darkness to behold the brightness of a star and as He came to the lowly shepherds on Judea's darkened plains so he comes to those who wait in darkness. There is not a thing we poor, weak mortals can do of ourselves to dispel the gloom but to await the star of hope, our loving Redeemer.

"Glory to God that reigns above,
That pitied us forlorn;
We join to sing our Maker's love,
For there's a Saviour born."

I have never heard a sermon preached on any one of the verses mentioned in this letter by an Old Baptist. I have no quarrel with those who worship differently, that is a freedom and liberty to each and every one on the face of the earth. The powers of evil can destroy the earth and all in it with their devilish inventions, but what of the heavens, that sun, the moon and the stars remain and no bomb however deadly can destroy God's work in the heavens. I know you are a busy man but I would like to hear from you. I will close with love to both you and Mrs. Dodson.

(Mrs.) GERTRUDE PYATT
(See Editorial.)

Robersonville, N. C.

DEAR ELDER DODSON: I am enclosing my check for \$3 two of which is to pay for the book "Fragments" by Elder S. H. Durand. I read the book some years ago and enjoyed it so much I have decided I would like to read it again. The other dollar is to be applied on my subscription. As I renewed in Dec. be-

fore the price advanced I am getting my paper for less than those that renewed after Jan. 1 and I do not feel that I am entitled to it for less than others are paying.

I surely enjoy reading your paper. I have read every one that I have three times and am nearly over reading the fourth time. There is a twofold cause for me liking your paper. First, the print is good size and clear; words and lines well spaced and easy to read. It matters not how good the reading matter is if the print is fine and jumbled I cannot read it and it would be of little worth to me. Second, the reading matter, the greater part of it, is exceedingly excellent. With best wishes for you and yours. Yours very truly,

A. S. ROBERSON

Poolersville, Md.

DEAR ELDER DODSON: Find enclosed my check for renewal of the *Signs of the Times* for two years. I want to thank you for sending it on even after my subscription had expired. I would miss it very much if it failed to come each month. I have been reading it for seventy years or may be a little longer as I am about eighty now, and my father was a subscriber many years before I was born. I rather think the *Signs* has been coming to our homes ever since the beginning of the paper. Your articles are good and indeed all you have of the household in the paper are good. I enjoy them all and read them over several times. I pray the good Lord will uphold you in this splendid work in giving us a medium of thoughts and expressions of the dear household of our God. With best regards from an unworthy brother.

HARVEY J. WHITE

SPECIAL MEETINGS

The regular annual meeting with the Brookfield

Church and Congregation, Slate Hill, New York, is scheduled to be held as usual on Friday before the 4th Sunday, August 26th, 1949. We shall be glad to welcome our brethren and friends there at that time.

R. LESTER DODSON.

The Maine Old School Baptist Association will be held with the Whitfield Church at Whitefield, Me., Sept. 9, 10 and 11, 1949 the Lord willing. All lovers of the truth are cordially invited to meet with us.

S. S. BARTLETT, Clerk.

The Fellowship Association convenes September 9, 10 and 11 with Paron Church, 3½ miles northwest of Big Sandy, Texas. DAVID C. SHELTON.

Little River Association, Dry Creek Church, Trigg County, Ky. Meets Friday before through the fourth Sunday in August.

West Tennessee Association, Friendship Church, Sumner County, Tennessee. Meets Friday before through the second Sunday in September.

Flint River Association, Bethany Church, in Alabama near Fayetteville, Tennessee. Meets Friday before through the fourth Sunday in September.

Bethel Association, Boaz Chapel, Hickman County, Ky. Meets Friday before through the first Sunday in October.

Soldier Creek Association, New Providence Church, Calloway County, Ky. Near Murray. Meets Friday before through second Sunday in October.

Obion Association, Hephzibah Church, Henry County, Tenn. Meets Friday before through the third Sunday in October.

Hopewell Association, Old Zion Church, Pickens County, Ala. 8 miles north of Gordo, Ala. Meets Friday before through the third Sunday in October.

Buttahatchie Association, Poplar Springs, 10 miles south of Vernon, Ala. in Lamar County. Meets Friday before through the second Sunday in October.

AID FOR SENDING "SIGNS" TO INDIGENTS

Miss V. M. Jones, N. Y., \$7; L. M. Godfrey, N. Y., \$2; Eld. C. H. Byrd, Fla., \$1; J. F. Lax, Ill., \$5; J. Y. Vanhook, N. Y., \$1; A friend, Me., \$5; C. R. Myers, Pa., \$7; Mrs. A. M. Miller, Cal., \$2; Mrs. S. Stallings, Tenn., \$2; J. B. Edwards, N. C., \$1; Mrs. F. Wiles, Va., \$1; Mrs. W. A. Horton, N. Y., \$12; J. B. Barron, N. C., \$1; Mrs. E. Loeffel, N. J., \$5; C. A. Taylor, Okla., \$2; J. P. Breazeal, La., \$5; Mrs. A. Hastings, Md., \$5.

EDITORIAL

RUTHERFORD, N. J.

AUGUST, 1949

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E D I T O R

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A S S O C I A T E E D I T O R S

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

PREACHING

For several days I had been quietly thinking about what to write for my next editorial. I could not for the life of me manufacture a subject. Time was running out on me; our editor had reminded me twice that he liked to have an extra on hand. I kept promising myself that the next day would find me sending in something yet not knowing a thing about what to write. I had meditated on the matter at work in the office, in my flowers, and tossed the bed at night, but I was as far from having a living subject as a poor sinner could be. All of my writing has been like this. At times subjects for an article keep coming faster than I can write them for our papers. At other times I am as barren in mind as anyone could be. In conditions of mind like this I have had to wait. If I did go on and write, it was like dry husks, and my readers did not get any comfort from it. Many times it did not leave my desk except for the flames, and I have sent out things that would have been better to have gone there.

In this barren, destitute condition I

went on. I was groping, reaching for something that I could lay hold on. It was always out of my reach. In the meantime it came the time for my going to Mt. Carmel Church to my regular monthly appointment. When my son came to drive me down, I left the house in a hurry and forgot my hymn book and Bible, which I seldom had done in all my ministry. I thought of myself on the way to church and berated my forgetfulness, wondering what I would do, inasmuch as I am given to reading a text. I entered the pulpit feeling at as complete a loss as any criminal could feel that was up for execution. For the most of twenty years I have been going in the pulpit and exercising in a public way among the Primitive Baptists, and I have been speaking to crowds of people all my life in one way or another. At this service I envied the little children because they did not know the deep dependence and helplessness that I felt. I thought I knew the feeling of being without a prop to lean upon; I thought, and yet think, that I had been made to know that a man cannot do nor receive anything except it be given him from above. But at this time a little child was playing in the aisle of the church and in my groans I compared my knowledge of preaching to that little child's. It did not know the first thing about it, and there I was in the presence of a congregation of people and could have made a world as easy as I could preach.

I went on in the pulpit when the hour arrived. I tried to offer a word of prayer, that is, I felt to try. Somehow, I felt some degree of fellowship for the suffering of Christ as he bore the heavy load of sin, and unless it is all foreign to what I have experienced, I felt to be drawn to the apostle when he cried out, "O wretched man that I am!

who shall deliver me from the body of this death." I wonder was there a death for me there. Was I in a strait? Surely I entered that place in the greatest need that a poor rebel could ever experience. There is a darkness more intense than the natural darkness, for you can see it, but there was a darkness that permeated my being from head to feet, that I felt. It had settled over me, coming unasked for and unsought, and had enveloped me in its clutches. I realized it but I could not even struggle to keep it off. In this frame of mind I knelt to pray. I had as little to do with what transpired in my very inner self as I had had to do with the darkness coming. But of a sudden, I found myself kneeling at the throne of grace, and around me (and I hope in me) was the most wonderful light that my eyes have ever seen. Somehow I want to believe that I spoke to my God and my Father.

When I arose from my knees I did not quote a text. This is something unusual for me, but my hope is based on this being an unusual time, brought about by the unusual act of the innocent and Holy Son of God dying that sinners might live, not only right now, and at a time when death stares them in the face, but that they might live eternally with him in glory. As well as I am able to describe it, I was like a little child cautiously taking a step at a time, not knowing what a step would bring. But while I walked (or at least I hope I did) with a slow, careful step, I walked in the light. I could see before me but I did not know just where I was going. I was powerless to keep from walking (I am having reference to my venturing forth in a preaching way), in fact, I did not have a desire to keep from talking of the goodness of God but at that time that was the only thought in my mind.

I am not saying that I was in the Spirit of the Lord, but I was in some kind of spirit to the extent that that time when, as I hope, on the plains of southeast Missouri, I felt to hope that Jesus was revealed to me as the Savior of hell deserving sinners, came to me again with glory and great power. If I have ever preached Jesus it was on this occasion, and I do not have any hesitancy in saying that should it be as well with me when on that tomorrow out yonder in the future, when the Lord of the whole earth calls for me, as it was there for awhile, that death will not have any horror whatever.

I came out of the pulpit as happy as any sinner has ever been. I had gone in to it as helpless to feel a Savior's love and preach about it as a sinking sinner could be. On the way home Jesus was my theme; the power of his all-prevailing name was so uppermost in my thoughts that the affairs of this perishing world had sunk to a low level with me. In the midst of this feeling I thought of the *Signs* and the many readers, and especially did I think of the ministering gifts that the Lord had sent to feed the sheep. I wanted to write to you and talk of this great God that takes a poor wayfaring pilgrim and makes him to go forth to find and comfort the poor and afflicted of the Lord.

I must confess as far as I am concerned I do not know how to preach. I have been, as the world would say, practicing a long time. I am not any better qualified today to go forward than I was the first time. Come, dear yokefellow, and tell me is it thus with you. If it is not, you have out-traveled me in this way. It is not a profession to be mastered and to handle, but he that first called me, as I hope, still keeps me alive. Sometimes I hear it said that

we can handle our station in this service of the Lord. This I do not find myself able to do. It is true that I have fallen so far short of measuring up to the high standard that the apostle set for a servant of God, that it often causes anxious inquiry as to whether I am one or not. I am sorry that I am dull and not able to prove my stewardship better, and tell you with regret that I have not been able to show myself approved unto myself as to the kind of workman I am. Not having been approved unto myself, I certainly do not lay any claims to having been approved by the great and eternal God that made the world and the fulness thereof.

If I have been called to preach, I have my gift in a preaching way and any improvement that I am able to make on that gift that the Lord has given me, will result in me preaching myself as the author of that gift. There is not any way under heaven for me, nor you, nor any other man, to get around that. The gifts and callings of God are without repentance. If he has given a man a gift (who says he hasn't?), he has likewise given him a place to exercise that gift. That place, and the time, and the hearers, were all fixed and marked out before the world ever revolved the first round, yea, before all time. If I know what I believe, I believe this, and at the times of the refreshing of my poor sinful soul, it is my meat and my drink.

A few years ago a dear servant of God, who does not go in for our papers much, said that it seemed to him that there was a tendency on the part of those that wrote for publication to make it appear that they found out the things they knew by going to a certain place or having read what so an so had published. I hope and believe that this was a mistake on his part, not being

able to understand the writer as well as the speaker. I do believe, as already stated, that the minister and the hearer, are blessed to be at all of their feeding places; that we get fed on the riches of the gospel at a certain place. From a human standpoint, it could be said that had we not gone, we would not have been fed, but the preciousness of this doctrine is that all the arrangements had been made for us to be there. It may have looked like that it would be impossible to get there; it may have even been so desperate with us that we were careless and unconcerned about going, but everything had been carefully arranged to the most minute detail before the world began for you to be there. The difficulty, or what you thought was the difficulty, was removed; the hard and stony heart was cut asunder and moved out of the way and a warm pulsating-with-life-heart was given you and you didn't want to stay at home; some poor wayfaring stranger came your way and said the right thing to make you ashamed of yourself for even thinking about not going.

The lot is cast into the lap, and I believe that I will say that the lot (of his inheritance) digged a pit and that it was a miry, horrible pit to them. This great God, manifest in the role of Strong Deliverer, was a Rock from whence each of them was hewn. At his time, and in his way, without any consultation held with them, or any act or will flowing from them, he lifted them from out of the pit of sin. He placed them in safety on that Rock. While in the pit they begged, they complained, they murmured, they worked themselves deeper and deeper into sin, and no song did they have to sing. But when this mighty Deliverer lifted them up from sin and placed them on the rock he fixed or established their

goings. How many of their goings? Well, the Prince of Life said that by their works they would be known. It seems unlikely that he would tell a method of knowing his children and leave it to guess work. Then here is the establishment of these works or goings. You can tell one of them when you come in contact with him, for they are established in their goings. If they preach every Sunday and all during the week, it all is of the Lord; if they have ever put off the old man and on the new, it is all of grace; if they have a gift of comforting the poor and needy and undone, it flows out and is a direct result of that measure of comfort given them; if they are active and zealous even unto stripes, shipwrecks and perils, they are ready to say that the life I live in the flesh, I live it by the faith of the Son of God. Why? The answer comes with power and glory, "I have put a new song in their mouth."

Thus not only will that song be sung by every God-called minister, but every child of grace will sing it at every moment of reconciliation. Every gift of the church shall flourish, for this life giving word is sure so that every sower and every bread eater is sure to have it come into his being; that it will accomplish the will of God and that it shall prosper in the recipient.

W. D. G.

REPLY TO SISTER GERTRUDE
PYATT WHOSE LETTER
APPEARS IN THIS ISSUE

We do not wonder that Sister Pyatt was somewhat confused and bewildered after listening to all that was being said over the radio at Christmas time, regarding the birth and its significance of our Lord and Savior Jesus Christ. Judging from what we heard, there was a great confusion of tongues and

seldom, if ever, was the pure language of Canaan spoken. On one occasion Jesus asked his disciples whom men said he was, and the reply was that some said one thing, and some another, but none of them told the truth about the matter. Jesus, turning to his disciples, saith unto them, "But whom say ye that I am?" Simon Peter answered him, saying, "Thou art the Christ, the Son of the living God." Having spoken the truth, Jesus 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. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Such knowledge is wonderful, indeed, to all who possess it, and coming as it does by direct revelation from God, all boasting is done away, and those who have it are humbled and made to feel less than the least of all saints.

Great displays of various kinds are put on by the religious world and others, with many festivities surrounding and celebrating December 25th as the anniversary day of the advent of our Lord into the world, but so far as we know they cannot produce any creditable evidence to substantiate their claims. According to the record of Luke, "there were in the same country shepherds abiding in the field, keeping watch over their flock by night," and these conditions would not lend themselves very readily to the winter season. Wise shepherds do not remain in the field with their flock, especially during the night, in winter months, but they do everything possible to see that their herds and flocks are well sheltered and provided for in every way, against enemies that move under the cover of darkness to harm and destroy

their flocks, and against the cold of winter's blasts. We are wondering if there is not some great significance attached to the fact that the exact-day of the birth of our Lord still remains one of those secret things which belong alone unto God. As Moses, who typified the Law, which signified death, was buried "in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day," even so the coming of our Lord and Savior, who was the very embodiment of life and light, not realized until he arises with healing in his wings. It is written that the Law is our schoolmaster unto Christ, but in our experience we cannot tell exactly where the law ended and where grace, which comes by and through our Lord and Savior Jesus Christ, begins. From the time of conception to the time of birth, life is existent, but the child is not outwardly manifested and is not capacitated to express itself. Many of us are often encompassed with doubts and fears because we cannot point with certainty to the time we passed from death unto life. The testimony is, however, that our Lord cometh as a thief in the night, and we must tarry until he is revealed in power and in love.

Our sister cites certain verses which she says she particularly wants to know about. The first verse mentioned by her is the ninth, which reads as follows: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid." She asks if this angel signifies John the Baptist and if the multitude of heavenly host referred to in the thirteenth verse could represent the prophets of old, who foretold the coming of our Lord. We have never, personally, thought of the angel in that light, but we do not wish to deprive her of such thoughts, if they are com-

forting to her. We have thought of the shepherds who were abiding in the field and keeping watch over their flock as representing the prophets under the Law Dispensation, which was the time of darkness and shadows, but it seems to us that this angel signified one greater than John the Baptist, even the Holy Spirit. John recorded Jesus as saying, "when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." As we understand it, it is the work of the Holy Spirit to take of the things of Jesus and shew them unto us, so we believe it was the Holy Spirit which came upon those shepherds who were abiding in the field, and said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." This one spake with great authority, and a great change came over those who "were sore afraid," "for, behold, I bring you good tidings of great joy." This message filled them with inexpressible joy. And neither was this message confined to the Jews as a nation, but it reached beyond them, even unto the Gentiles, or in the language of the angel "to all people." It was Peter, himself a Jew, who preached on the day when Pentecost was fully come, when "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." In concluding that most memorable discourse, Peter said, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And we are told that when they heard what Peter had preached unto them that "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 answered by saying, "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." It seems perfectly clear from this that the promise embraced not only the Jews, but the Gentiles, or those who were afar off, as well. Paul in writing to the Ephesians said, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh." Paul could, therefore, continue his message by saying, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Surely, nothing further need be said to show who were embraced under the expression "to all people." Luke was most certainly not a Universalist and did not mean to

make the application so as to embrace every member of the Adamic race, any more than was our Lord or any of the other apostles. Now that we can see that the Gentiles were brought into the fold, and there was one fold and one Shepherd, we can better understand this extraordinary event which brought forth this, "Behold, I bring you good tidings of great joy." It was not as the world so lucidly proclaims to-day that salvation was to be offered to every son and daughter of Adam, to be accepted or rejected, according to the whims of each individual, but rather that in the city of David a Savior was born, and by way of emphasizing the true significance of what was meant, Luke explained who this SAVIOR was by saying that he was Christ the Lord. This was prophesied of by Zechariah when he said, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." The angel also declared that a virgin "shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." If we are to accept the Bible as the word of truth, we must agree that the word *Savior* means that Jesus saves, that he delivers his people from destruction. We frequently hear it said he is standing on the outside, knocking at the door of the sinner's heart, but that the key is on the inside and that the sinner must open the door before he can come in. This is most certainly not Bible truth. We have just heard quoted over the radio the following words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me." While Jesus was likened unto a great magnet stone and its drawing power, in the very same breath the speaker said, the sinner must, of course, turn or yield himself, otherwise Jesus cau-

not save him. The good tidings of great joy to the shepherds was that a Savior was born in the city of David, and we can affirm this glorious truth when by the workings of the Holy Spirit the Savior is born in the sinner's heart. When a child is born in a family he is an heir, whether he is wanted or not, and under the law he cannot be removed altogether. The tie of birth is one that cannot be broken. "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." The whole of this record, it seems to us, shows conclusively that the natural heart does not desire Jesus. The reason he was born in a manger was "because there was no room for them in the inn." John says, "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 the will of man, but of God." Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." If, as the word declares, it has pleased our heavenly Father to hide these things from the wise and prudent, and reveal them unto babes, we may be assured that mortal man with all of his boasted power and knowledge is utterly unable by searching to find out God. He dwelleth in the secret place, in the heights to which none can attain, but he has condescended to make himself known unto his elect by taking up his abode in their hearts.

As the Gentile nations were prepared for the coming of the Savior through having to wait century after century, so must the sinner wait to be prepared for his coming. His people are made willing in the day of his power, and

they are made to know that there is help in none other. The light of his precious truth must first penetrate into the dark recesses of their wicked hearts, and give them a true knowledge of themselves, so that they are watching and waiting, yea, longing and yearning after him to appear and deliver them out of the horrible pit of sin, and when he does appear as their Savior, suddenly there is with them the angel of God and a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, and good will toward men." Only those who experience these things can bear witness to them, and they have the witness within themselves that they are true.

Those who hold up or preach Jesus as being too weak to save without the assistance or co-operation of the sinner, surely have never seen him high and lifted up, glorious in his apparel and travelling in the greatness of his strength, and there is no comfort or consolation in their preaching to those who have realized their lost and ruined condition. They do not see the beauty that Luke set forth in the first part of this second chapter, where he shows that even the decree of Caesar Augustus in raising money through taxation was overruled and made to work for the glory of God, in that it called for the gathering of every one into his own city to be taxed, which meant that Joseph must go up out of Galilee, into Judaea, unto the city of David, which is called Bethlehem, to be taxed, for that was the place where this Savior was to be born. God's truly called servants can see that all things were working together for good to them that love God, to them who are the called according to his purpose. The command which they have received to go into all the world and preach the gospel to every

creature, has been preceded by the declaration of Jesus that all power, both in heaven and in earth, has been given into his hand and, therefore, they are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, and the very believing itself is the work of God, according to the words of Jesus. The Lord spake by his prophet, Isaiah, saying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." These are the good tidings of great joy which are proclaimed by those truly called and qualified by God to preach the everlasting gospel of his blessed Son. Out of his own mouth came forth the precious words to his 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." He had just said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We hope we know him by the names by which the prophet said he would be called: "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." With such knowledge, we would be ashamed to leave our home and preach Christ anywhere as a weakling, or to write of him after such manner, but rather would we proclaim from the housetop that he is able to save unto the uttermost all that come unto him, and he himself declared that no man can come unto him except the Father which sent him, draw him. He further declared that all that the Father gave him shall come to him, and him that cometh to

him he will in no wise cast out. These are the good tidings of great joy that we desire to sound fourth to the very ends of the earth, because we know Him in whom we have believed, and we are persuaded that He is able to keep that which we have committed into His hands.

The words in the eleventh chapter, ninth and tenth verses, to which our sister refers were addressed to the disciples by our Lord; they are to the living, and not the dead, for the dead know not anything, and we should take them to heart and be encouraged by them. They are, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." These things are addressed to living creatures, to those who are hungering and thirsting after righteousness, for the promise was that they shall be filled. These characters are asking, seeking and knocking at the door of God's mercy, which we are thankful to say, stands open all day and all night, and they are to persevere and cling only to the cross of Christ. Like Jacob who wrestled with the angel, they must cling tenaciously to the promises of God, for there is help in none other, and he is able to do exceeding abundantly above all they can ask or think. There is nothing too hard or impossible with him; he is able to supply their every need, the Great Physician who can heal all their diseases. This is altogether unlike and foreign to the picture presented by the religious world of Jesus being on the outside and trying to get into the sinner's heart, all of which is abhorrent to the children of the true and living God. Like our sister, however, we freely grant them every right to worship according to the dictates of

their own conscience, knowing full well that it is all of God's rich and reigning grace if our eyes have been opened to see the King in his beauty. We feel to join Joshua in saying to those who do not serve God in sincerity and in truth, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." We are well aware that these things cannot be taught in the schools of men, nor even by His called and qualified ministers except as he is pleased to work in them. The spiritual flock is taught of God to know that it must look beyond the watchmen who stand upon the walls of Zion.

We hope our remarks will be of some comfort to our sister and readers.

R. L. D.

CIRCULAR LETTER

Adopted by the Maine Old School Baptist Association in session with the White-Church, Whitefield, Me., Sept. 10, 11, 12, 1948. Greetings to the several churches and Associations with which we correspond.

DEAR BRETHREN: Another year has passed and through the mercy and kindness of our all wise and Almighty God we have been permitted to meet again in an Association at Whitefield.

Now, as in the years that have passed, it is our custom to address you by the so-called Circular Letter. At this time, with all our unworthiness, the task of writing this letter has fallen to us who feel ourselves to be the least of all of God's chosen ones if one at all. In the words of the poet,

"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?

If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

We feel that we have been greatly blessed to be able to meet again in an Association. There is also a feeling of sadness as we see the vacant places of those we have loved for the truth's sake for many years. Their faces we shall see no more on earth. We know they have fought the good fight and finished their course, and that our loss is their gain. May we bow in humble submission to his will. It has been written that the day of one's death is better than the day of his birth. We know that nothing happens by chance, and that all things take place according to His will who has declared "the end from the beginning, and from ancient times things not yet done, saying, My counsel shall stand, and I will do all my pleasure." Jesus said to Nichodemus, "Except a man be born again, he cannot see the kingdom of God.*****That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Nichodemus was a natural man, and being one these things were foolishness to him. God said, I have revealed these things to the foolish, and hid them from the wise, yet in the modern so-called churches of to-day we hear people being urged to accept Jesus as their personal Savior, and the so-called ministers talking about bringing souls to Christ. Surely one who has felt the burden of sin and tried by every earthly means to improve his lost condition only to feel himself sinking deeper and deeper until finally in

utter despair he is made to cry, O Lord help me! Save or I perish! We know of no greater grief than that suffered by the human soul in the period of travail. One who has passed through this experience realizes their own helplessness, and that not they choose the Lord, but the Lord chooses them. The Lord says, "Ye have not chosen me, but I have chosen you." John 15:16: "Bring my sons from far, and my daughters from the ends of the earth." Isa. 43:6. Our experience teaches us that we are far away, and at the ends of the earth he appears to us as he did to David and brings us up out of a horrible pit, out of the miry clay, and places our feet upon a rock, establishes our goings, and puts a new song in our mouth even praises unto our God. (Psalms 40:2-3.)

As we had no control over our first birth, neither have we any over our second. No man hath seen God at any time, neither can any man by searching find out God. He finds us as he did Jacob in a waste howling wilderness, and leads us about and instructs us. He comes to us and leaves us as the wind that bloweth where it listeth. We hear the sound thereof, but we cannot tell from whence it cometh, nor whither it goeth, so is every one that is born of the Spirit. He knows all our uprisings and down-sittings. When he is absent from us we are filled with doubts and fears, and like John when he was imprisoned have to be told again of all the things he (Jesus) has done, but when he is present with us we are filled with joy unspeakable, and feel as David in the 23rd Psalm when he said, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 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. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

(Elder) ARNOLD H. BELLOWS,
Moderator
S. S. BARTLETT, Clerk

CORRESPONDING LETTER

The Maine Old School Baptist Association in session with the Whitefield Church at Whitefield, Me., Sept. 8, 9 and 10, 1948, send greetings to our sister Associations and meetings of our correspondence.

DEAR BRETHREN: Another year has passed and through the wisdom, power and mercy of God we have the privilege of meeting again as an Association. Your messengers and correspondence have been gladly received, and we pray that they may continue through the years to come. The preaching was in accord with Christ's teachings and our Christian experience, all to the honor and glory of God.

The Maine Association is one of the smaller and weaker Associations, but we hope that we are a part of that remnant which the Lord shall gather from all parts of the earth. (Isa. 11:11-12.)

It is comforting to note that it is through the small and weak things of the world that God shows his power. As the stripling David with a small pebble from his sling slew the mighty Philistine giant, (Samuel 17:49) and Gideon's army cut down to a mere three hundred overcame the hosts of Midian, (Judges 7) so our strength is not of ourselves, but of God who doeth all things well according to his will for our good and his glory. So let us

run with patience the race set before us, remembering that the race is not to the swift, nor the battle to the strong.

May we be given faith to lift up our eyes unto the hills from whence cometh our help. All our help cometh from the Lord who made heaven and earth, and who shall preserve our going out, and our coming in as in ages past and from this time forth and even for-ever-more.

Our meeting was well attended and peace and harmony prevailed. It indeed seemed a sitting down together in a heavenly place. The next meeting of the Maine Association will be held with the Whitefield Church at Whitefield, Me., Sept. 9, 10 and 11, 1949, the Lord willing, when we hope to meet you all again.

(Elder) **ARNOLD H. BELLOWS**,
Moderator
S. S. BARTLETT, Clerk

ORDINATION

At the request of Frying Pan Church, Fairfax Co., Va. for the Elders and Deacons of the sister churches of her vicinity to sit as a Presbytery and inquire into the qualifications of Brother A. D. ALSTON for the office of Deacon, and to ordain him if they thought proper, the following Elders and Deacons met at Frying Pan meeting-house the second Sunday in May 1949: Elders, H. H. Lefferts and John D. Wood; Deacons, G. C. Spindle, Harvey J. White, Isaac T. Long, C. W. Norman and G. S. Weider.

After singing, and prayer by Elder H. H. Lefferts, the Presbytery was organized by choosing Elder Lefferts as Moderator, Brother E. L. Robey, Clerk, and Brother C. A. Hylton, Assistant Clerk.

Brother Alston was presented to the Presbytery by Deacon G. C. Spindle who was spokesman for the church. Elder Wood led in questioning Brother Spindle as to Brother Alston's qualifications for the office, using the 3rd chapter of 1st Timothy in the inquiry. He also inquired as to the qualifications of Sister Alston as a Deacon's wife, as required in the same chapter. Elder Lefferts led in questioning Brother Alston as to his belief in the scriptural doctrines of predestination, election, resurrection of the dead, etc. Every answer given

was entirely satisfactory to the Presbytery and they unanimously moved to proceed with the ordination. This was done by prayer and laying on of hands, the prayer being by Elder Lefferts. Elder Lefferts delivered the charge to Brother Alston and Elder Wood spoke to the church of their duties toward their Deacons. After the right hand of fellowship was given by the Presbytery to Brother and Sister Alston, Brother Alston was given back to the church as duly qualified of the Lord for such work as is required of a Deacon.

(Elder) **H. H. LEFFERTS**, Moderator
E. L. ROBEEY, Clerk
C. A. HYLTON, Asst. Clerk

RESOLUTION OF RESPECT

Whereas our heavenly Father, in his infinite wisdom and mercy, has removed from this mortal existence our beloved brother in Christ Jesus, Elder C. W. VAUGHN, of Hopewell, New Jersey, and whereas this Covenanted Baptist Church of Canada, assembled in conference at their Quarterly meeting at Dunwich, Ontario, May 7, 8 and 9, 1949, feels very keenly the loss of this esteemed brother, who has been coming to us to preach at least once a year for over thirty years, and whose wise counsel in walk and practice, and whose kindly interest in our individual welfare, have been a source of comfort and joy to us, therefore be it

Resolved, that with hearts bowed in humble submission to God's holy will, we do express our belief that our loss is his eternal gain, and give voice to our gratitude for the rich blessing his long and useful life has been to us, and be it

Resolved, that this tribute to his memory be written in the Covenanted Church book, a copy be sent to our dear sister, his widow, and a copy be sent to the **Signs of the Times** for publication.

Signed on behalf of this church,

(Elder) **GEORGE RUSTON**, Moderator

(Deacon) **R. P. EATON**, Church Clerk

(Brother) **ELDON GILBERT**, Assistant Clerk

With sorrow we record the passing of our brother's widow, **MRS. SARAH CATHERINE RISLER**, (Known to her friends and relatives as Kate or Katie) born April 30, 1863, died April 14, 1949, at the home of her daughter, Mrs. Hulda R. Suydam, 416 West Dudley Ave., Westfield, N. J. Besides her daughter she is survived by one son, Grover C. Risler, R.F.D., Stockton, N. J., and one granddaughter, Miss Catharyn R. Suydam. Her parents were Peter and Maria Strimple Slout.

With the infirmities of age her health had not been good for some months but the end came unexpectedly from a heart attack lasting only a few hours. With the exception of spending the last three winters with her daughter she had been a

lifelong resident of Hunterdon Co., N. J. Her husband, our brother James, preceded her in death three years at which time they had lived together on a farm near Locktown, N. J. 61 years.

She united with the Kingwood Old School Baptist Church at Locktown, N. J. at the age of nineteen, and was baptized by Elder A. B. Francis, March 19, 1882. For 67 years she was a faithful member, always attending the meetings, ready to entertain the brethren and serve the church in every possible way. She never wavered in her belief of salvation by grace and grace alone.

Funeral services were held at the Holcombe Funeral Home in Flemington, N. J., conducted by Elder R. Lester Dodson who, with Elder C. W. Vaughn, has been serving the Kingwood Church for some years. The 23rd Psalm was read, also hymns 1249 and 1256 Beebe's Collection, followed by remarks from Titus 2:11-14. Many beautiful floral tributes attested to the love and esteem in which she was held. Interment in Rosemont Cemetery, Rosemont, N. J. Written by request.

CYRUS RISLER

Our sister in Christ, MARY LIZZIE (CROASDALE) LEFFERTS, widow of the late Henry T. Lefferts, ceased from her earthly labors in her home in Nutley, N. J., March 7, 1949. She was born in Cincinnati, Ohio, Oct. 17, 1870 of the parentage of Amos and Mary Croasdale. She is survived by one daughter, Myrtle C. Lefferts, and one brother Stanley Croasdale both of Nutley, N. J.

Sister Lefferts was bedridden for over five years, but she possessed the faith of God's elect and bore her affliction with fortitude and patience. We can but feel that God sometimes afflicts his saints in order to teach the rest of us the lesson of patience and reconciliation to his most holy will. During her illness her daughter and sister-in-law, Sister Naomi L. Rounds, with nurses, faithfully and untiringly administered to her needs.

Prior to her marriage, Sister Lefferts united with the church at Southampton, Pa., and was baptized by the late Elder Silas H. Durand, June 8, 1890. She and Brother Lefferts were united in marriage by Elder Durand at the parsonage in Dec. 1891. The Lord blessed this union with one daughter, our Sister Myrtle.

Sister Lefferts was granted a letter by the church at Southampton, Pa., and united with the Ebenezer Old School Baptist Church in New York City Dec. 1, 1901 where she remained a faithful and useful member until her death. After the writer came to New York City to live he came to know and esteem her as a worthy member of the mystical body of Christ. She was truly very helpful and encouraging to us in our ministry,

and we shall always be grateful to God for her kindness to us.

A brief service was held at her home on Wednesday evening, March 9 where hymns 910 and 367, Beebe's Collection and the 23rd Psalm were read by her special request, and Elder H. H. Lefferts of Leesburg, Va., brother-in-law of the deceased, commented briefly and acceptably to all from the words found in Job 14:14, "If a man die, shall he live again?" which had also been especially requested by our sister. The following day the body was taken to Somerton, Philadelphia, Pa. where, in the chapel adjoining the cemetery, the writer, after reading hymn 1052 Beebe's Collection and speaking in prayer, spoke briefly from the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We felt these words were given to us especially for this occasion by the Holy Spirit, and that they were particularly applicable to our sister. We are persuaded that she has "inherited the kingdom" prepared for her from the foundation of the world, and that she is now enjoying the presence of her glorious Lord, where there are endless pleasures for-ever-more. Therefore we hope those left behind will be reconciled to the will of their heavenly Father and ever look unto him, who is able to do exceeding abundantly above all that they are able to ask or think.

Elder H. H. Lefferts officiated at the grave, and interment was made in William Penn Cemetery. Written by her pastor at the request of the family.

(Elder) R. LESTER DODSON

JOHN V. WHITE was born in Georgia, Dec. 7, 1861, and died May 25, 1944. At about the age of seventeen he with his parents moved to Alabama where he married Miss Hixie Britton, Feb. 22, 1881. To this union were born nine children five of whom preceded him in death. The surviving children are Mrs. Florence Harrison of Golden, Mrs. Allie Smith of Winnsboro, Mrs. Mary Morris and Mrs. Jennie Gilbreath of Quitman all in Wood Co., Texas, also his aged companion who makes her home with her children. He moved his family to Wood Co., Texas in the fall of 1900, and settled in what is known as the Rock Hill community where they lived until their children were all grown and married then they sold out and moved to an adjoining community where he spent the remainder of his life.

Brother White joined the Primitive Baptist church at old Fishpond in Alabama in his early manhood and lived a faithful and devoted member, ever ready to lend a helping hand to the cause of the church and also anything for the upbuilding of his community. "Uncle John," as

he was familiarly known, was a man of few words but was admired for the meek and quiet spirit he possessed. Yes, the religion he professed was the religion he lived by. He had his faults but no one regretted and mourned on account of them more than he. He was firm in the faith of the Old Predestinarian Baptists and delighted in entertaining his brethren, sisters and friends. He made us all welcome in his home. In his business dealings he was dependable, always contending for what he thought was right and honest, a strict believer in discipline in church, home and school.

The dear old brother never claimed any righteousness of his own. I have often heard him say, "I am just a poor, unworthy sinner saved by grace if saved at all." His friends often speak of his wonderful understanding and his faithfulness and devotion to his wife and children. We miss him so much from our little band at Cana Church where he was always present if not providentially hindered. His funeral was conducted by his Pastor, Elder S. C. Davenport, at Cana Church where he worshipped for so many years. His body was laid to rest in the Rock Hill cemetery there to await the morning of the resurrection when it shall come forth a spiritual body to meet his Lord and reign with him forever. May the God of heaven bless and comfort his lonely wife in her sadness, and guide and keep his children in the path of righteousness for his name's sake. Written by request.

(Mrs.) S. C. DAVENPORT

Once again it becomes our sad duty to note the death of MRS. MILDRED CORA ELKINS (nee Sanders), born May 17, 1869, near Summerville, Texas, died March 7, 1949. She came to Texas with her parents in Dec. 1882, and settled near the present home site in 1883. She was married to William Jackson Elkins, Aug. 11, 1887. To this union were born four children of which two are living, John Fox, Van Court, Texas, and Noel V., Novice, Texas. There are ten grandchildren and eleven great-grandchildren. Mrs. Mary E. Cates also of Novice, Texas is a niece. All these, her relatives, together with a host of friends and neighbors are left to mourn her departure.

Sister Elkins united with the Primitive Baptist church in 1884. Who baptized her the writer does not know. She lived a faithful and consistent member the rest of her life. She was a faithful and dutiful wife, a beloved mother, humble, gentle and kind to all. To know her was to love her. Let us not choose words that would add grief to grief, but rather hope to speak words of comfort. Let us not wish her back again into this world of trouble, trials and tribulations, but rather

let us hope our great loss is her eternal gain, that she is stored away in her bed of clay, waiting the coming again of her Lord and Saviour the second time without sin unto salvation to gather her, together with the rest of his elect, and present to the Father, pure, holy and without blame before God in love, there to sing the eternal song of redemption that no man can learn. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

She indeed was a mother in Israel. Her going in and out before them were only footprints to the flock in which all would do well to take note. Her manner of life before all who knew her can only be estimated by the great concourse of people that followed her remains to the family burying plot on the old homestead upon which she had lived all her married life. The writer together with Elder C. U. Landers tried to speak words of comfort over the body to and for those left behind in deep sorrow. Sister Elkins sickness was of long duration, but she bore it in and with great patience. May the Lord bless all that mourn is the prayer of an unworthy writer.

(Elder) W. A. LITTLE

* MRS. MARTHA ROLLER, our beloved sister in Christ, departed this earthly life April 29, 1949 at the Eastern Star Home, 6000 New Hampshire Ave., N. E., Washington, D. C. after an illness of several weeks. She was born February 7, 1865, daughter of James B. and Hortensia E. Havener formerly of Leesburg, Va. Sister Roller is the last member of her immediate family, no nearer survivors than nieces and a nephew, also a sister-in-law Mrs. Flemings of Millville, W. Va. She and her three sisters, now deceased, were all members of the New Valley Old School Baptist Church, Loudoun Co., Va. Sister Mary Wagaman passed away Nov. 26, 1929, sister Hattie Kelly February 11, 1931, sister Sallie L. Havener May 17, 1938. Sister Roller's husband, Clayton C. Roller, died December 23, 1942 at their former home, 1611 No. 17th St., Arlington, Va. Sister Roller entered the Eastern Star Home as a resident in the latter part of 1944. Mr. Roller having been a Mason, entitled her, as his widow, to be taken care of there. She was baptized by the late Elder E. V. White into membership with the New Valley Church November 20, 1887, so had been a faithful and devoted member among the brethren for over 61 years. My last visit with her was in company with brother G. C. Spindle Sunday afternoon November 21, 1948. At that time, she was able to be up and around although she had previously been for awhile in the infirmary at the Home as a patient. She always praised the Home and the kindly care

and attention that was meted out to her there. Not having any children of her own, her husband and all the members of her family having passed away, left her sad and lonely; so that the Home was a real boon to her, a wise provision of a benign Providence for her care and comfort in these latter years. As long as she was able to do so, she faithfully attended the meetings both at New Valley and at Frying Pan. She was well indoctrinated in the truth of the scriptures and exemplified their teachings in her life. I shall greatly miss her for she was ever true to me as her pastor and took a great interest in the welfare of myself and all our children and their families. Funeral services for her were held at the Slack Funeral Home in Leesburg, Va. Interment in the Union Cemetery at Leesburg. "The memory of the just is blessed." Proverbs 10:7.

(Elder) H. H. LEFFERTS

WILMON CALK born Jan. 2, 1904, son of the late Oliver and Martha Ann Calk of Downsville, La., died March 7, 1949, aged 45 years, 2 months and 5 days.

LUCILLE HOLDER, daughter of John L. and Elizabeth Holder of Brownville, Texas, born March 8, 1911, died March 7, 1949, aged 37 years, 11 months and 27 days.

Wilmon Calk and Lucille Holder were united in marriage in Aug. 1931. To this union were born two children, a girl and a boy. Winifred aged 16, and Carlton aged 14. Besides their two children they leave to mourn their loss his brothers, T. W., Coleman, J. H. Bastrop, La., J. D., Fort Worth, and sisters, Mrs. Beulah Anderson and Mrs. Erie Thurston, Downsville, La., Mrs. Betty Glass, Hale, La., Mrs. Martha Seals and Mrs. Arminda Beauchamp, San Angelo and Mrs. Sicily Hood, San Bernardino, Cal. Also her father, John L. Holder, Sr., San Bernardino, Cal., her brothers, John L. Jr., Brownwood, Luther, Coleman, Cecil Dallas, and one sister, Mrs. Lois Maxwell, Leuders. Nephews, nieces and a host of friends.

Wilmon Calk united with the Predestinarian Baptist Church the fourth Sunday in Nov. 1925. Lucille Holder united with the Missionary Baptist Church in 1926. Brother Wilmon and wife came to the end of their pilgrimage of this life when hit by a train at a R.R. crossing while on their way to see Sister Elkins who had been very ill for several days.

Brother Wilmon was clerk of Pilgrim Rest Church of Lawn and was faithful and efficient in his duty. A few days before his death we heard him say, "The scripture that comforts me most is, All things work together for good to them that

love God," etc. Cille, as we knew her, came with Brother Wilmon to church most of the time, and when dinner was served she was there with a basket of food. From the evidence we have seen, and heard her speak we believe she was a child of the Heavenly King. Such things make us sad, but we can say with our departed brother, "All things work together for good to them that love God." God in his infinite wisdom makes no mistakes. "He giveth to all life, and breath, and all things." "Precious in the sight of the Lord is the death of his saints." The services were conducted by Elder W. A. Little of Fort Worth and the writer. They were laid to rest side by side in the Coleman Cemetery. They are gone from the evil to come but not forgotten. Written by request of the family.

(Elder) C. U. LANDERS

ETHEL OLIVER (CALK) ROBERTS born Jan. 22, 1889, died March 2, 1949, aged 60 years, 1 month and 10 days. She was the daughter of the late Oliver and Martha Ann Calk of Downsville, La. On Oct. 1, 1916 she married J. B. Roberts and to this union were born three boys and three girls. Cary A., Midland, J. B. Jr., Coleman, Ralph L., Tacoma, Wash., Mrs. Martha Jo Cate, Novice, Mrs. Kreneta M. Cunningham, Marlow, Okla., and Mrs. Barbara N. Kunkel, Crane. Besides her husband, children and nine grandchildren, she leaves to mourn her loss four brothers and six sisters, T. W. and Wilmon, Coleman, J. H. of Bastrop, La., J. D., Fort Worth, Mrs. Beulah Anderson and Mrs. Erie Thurston, Downsville, La., Mrs. Betty Glass, Hale, La., Mrs. Martha Seals and Mrs. Arminda Beauchamp, San Angelo, Mrs. Sicley Hood, San Bernardino, Cal., also nephews, nieces and a host of friends.

Sister Roberts united with the Predestinarian Baptists in June 1938. Sister Ethel, as we knew her, believed in the predestination of an all wise, merciful God and salvation by grace and liked to talk of the doctrine of God. She was blind for several years before her death, but bore her affliction with patience, leaving us an example of kindness, patience and walking by faith. She was a member of Pilgrim Rest Church, Lawn, Texas at the time of her death.

The services were conducted by Elder J. W. Shipman, Lubbock, Texas, and the writer. She was laid to rest in the Coleman Cemetery to await the second coming of our Lord and Saviour when time shall be declared no more and all the saints shall come into that perfection for which they wait. They shall see Him, be like Him and be satisfied. Written by request of the family.

(Elder) C. U. LANDERS

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 117

RUTHERFORD, N. J., SEPTEMBER, 1949

No. 9

My dear Redeemer, Savior, God!
Who formed me from the earthy clod,
Breathed in my body the breath of life,
In this I fell to pride and strife.

In sin and hate, I walked the road
Till it became a heavy load.
I sought for truth both day and night,
Then Jesus Christ became my light.

I took the book and began to read,
And as I read was blessed to heed;
I saw that life was in the Son,
And that took place ere I could run.

The book I read was the apostle John,
In the fifth chapter, so I read on
Down to the verse saying, search and see
It is the Scriptures that speak of me.

Since that time new is the book
While on its pages I'm blessed to look;
I know my life is not in the letter,
Now when I read, am I the better?

Somehow I hope that God did see;
He raised me up and set me free;
In Jesus Christ the Son of God
Who formed me from the dusty sod.

Christ is the way, the truth, the cost,
If he is not then I am lost,
For I'm like water poured on the ground,
From whence, by wisdom, I first was found.

Lowland, N. C. WARDEN R. LEWIS

(The above carries my experience and I hope it may be the experience of every one that is blessed to read.—W. R. L.)

CORRESPONDENCE

Redwood, Va.

MRS. SALLIE HUTCHENS, DEAR SISTER IN A PRECIOUS HOPE IN THE LORD: I received your comforting letter which was edifying to me. I feel to believe that you and I have traveled the same road

if we are not deceived. May the dear Lord bless me to write you some little word of comfort that will be edifying to your poor soul. I feel that you have a rugged road to travel also all of God's dear saints. Oh, if we only knew that we were worthy to be esteemed a saint, but unworthy though we be we must abide in that little hope the rest of our remaining days here in doubts, fears, sad heart aches, griefs, sorrows and be persecuted by the world with all manner of evil spoken against us. Amidst all of these afflictions I truly hope we are accounted worthy to suffer with patience and tender love all of these ups and downs for Christ's dear name sake. All of these afflictions are not worthy to be compared with the glory that we hope is revealed in us. "If God be for us, who can be against us?" We, the elect bride, (who they are) are more than conquerors through him that loved us. He loved his little flock with an everlasting love, therefore with loving kindness has he drawn them. They are his faithful few in number but most precious in his sight and memory. Dear sister, I truly believe that all Christ died to redeem are just as sure for heaven and immortal glory as God is sure. His work is a perfect work, he speaks and it is done, he commands and it stands fast, so all of his chosen elects, without failure, will be born again in due season to inherit God's glorious eternal kingdom which was prepared for them from the foundation of the world. His glorious bride

is from the ancients of eternity, she is from everlasting to everlasting. Oh glorious thought that we hope some day to be carried to the realms of fadeless glory where there will be one sweet eternal day with all of the saints where night never comes. There will be no sorrow there, no more sad heartaches, nor parting hand, nor farewell tears to be shed; but in love, union and sweet communion to love, praise, honor and glorify our great Redeemer's glorious name. Then can the full song of redemption be sung. If we only knew that we were the happy recipients of that glorious theme, but we only live in hope while here in carnality.

Dear sister, many are the times that I feel so vile, sinful and wretched that I doubt as to whether I have a hope. It seems that I only faintly hope that I have a hope. I get so low down in poverty and sorrow at times, I feel and believe that surely I have never been born again, fearing that I have acted a hypocrite for these thirty years. I become uneasy at times and can say as did the dear apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" The sin I hate that I do, the things I most desire I cannot attain unto, and so it seems that I am grasping at the shadow and missing the substance. At times my own ways become very hateful and wretched to me until I feel constrained to cry unto the Lord for relief and mercy. Our many sins and shortcomings are as it was with Paul—an incurable malady. We have not the remedy but when the Lord at his own appointed time applies his love and amazing mercy which always heals without failure he raises us up to sit together in heavenly places and puts a new song in our mouth even praises unto God. Christ is the only true physician, we have no other in whom

to trust. We feel to know our dear Redeemer liveth. Then we truly believe we love Zion's little ones, our dear kindred in the Lord who are the object of Christ's redeeming love; his precious jewels who have been tried by fire (stood the test) and refined as pure gold through his spirit are pure, spotless, without blemish and undefiled. When in reality we feel these precious promises, oh how we do love and adore our dear Lord and Savior, and our dear kindred in Christ. How helpless we are to even merit one little deed in exchange for his rich, bountiful treasures that are laid up in store for his little flock. We are in total depravity, nothing to give or even offer unto the Lord that ever has been or will be acceptable. We are worthless, poverty stricken beggars in this sinful life, but we have a rich Father, who has of his own free will given unto us all things even their natural and spiritual life. He is their love, righteousness, justification, sanctification, resurrection and our glorious Redeemer and we are less than nothing. Through the merits and great suffering of our Savior when he said it was finished, that word finished means the end, it was final when he said, "It is finished;" I believe that completed the salvation of all of his heirs of promise. He sealed it with his precious blood, he had paid the full debt of redemption, satisfaction was made, the royal law fulfilled and restored honorably unto the Father.

Dear sister, if we have Christ in us the hope of glory we have all things. We have a true living sacrifice to offer for all things if we be in Christ and he in us. We have a hidden treasure, our life is hid in Christ which is a living faith. Yes faith in the Lord Jesus Christ which none but the redeemed of the Lord can ever attain unto. Living faith produces living

works. Work out your own salvation with fear and trembling which salvation is a living salvation, which is, I believe, worked out through the spirit of his saints as God works in them both to will and to do of his own good pleasure, for we are his workmanship created in Christ Jesus unto good works, not dead works but living works, not the good works and merits of we sinful creatures, but the good works of God which always accomplishes whereunto he sends it.

Dear Sister Hutchens you say your church is your chief joy here on earth. Your dear companion, Elder H. F. Hutchens, felt, I believe, that his church and also the preaching of the glorious gospel of the Lord Jesus Christ was his greatest pleasure here in this life. If not deceived in this glorious theme I wholeheartedly agree with you the same fate is mine wherein our dear kindred dwell. These words of the poet are well suited to my feelings:

"Oh glorious day, oh blessed hope,
My soul leaps forward at the thought."

Dear kindred, unworthy though I be, I have never been able to use words to express the love, sweetness and greatness that I feel towards my dear redeemer God. He has been so merciful to my unrighteousness. Oh the grandeur, love and beauty that we sometimes hope we see and feel in him. Ascribe ye greatness unto our God, thou art worthy O Lord. We feel that our love is weak and faint, but our dear Christ is our sufficiency in all things. He is our glorious eternal leader and captain. Where he leads his little flock they joyfully follow.

In conclusion we are strangers in the flesh, but I truly hope the dear Lord has acquainted us in his Holy Spirit and also all of his redeemed family,

and that we are fellow citizens and travelers, traveling the same road, the narrow way, the king's highway of holiness which leads to realms of eternal glory where all cause of parting is past and their social feast will ever last. A brother I hope in hope of immortality.

J. A. PERDUE

Herndon, Va.

ABRAHAM and LOT

"Now the Lord has said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." We come into this world in the body of this flesh; that is our home, it is our country, it is our father's house; and it is the place where we have found comfort and rest. We have been very proud of this body, our home, satisfied with it, and looked to it for all the protection, strength and rest that we would ever need. We fully expected to live and die in that same body, needing nothing more to make life complete, happy and comfortable. (Gen. 12:1) But the Lord said, "Get thee out." In amazement we fall, crying, Lord who art thou? We find that all of our previous comfort, security and strength has vanished; all the beauty of this old home and all its pride and ornaments are gone, and we, a new man are out and alone without strength, shelter or comfort. So Abram was sent out and led unto a land the Lord showed him. He departed as the Lord had spoken unto him, and Lot went with him, he and his wife Sarai and his substance.

Abram pitched his tent, "having Bethel on the west, and Hai on the east," and called upon the name of the Lord. Bethel means "of God" while Hai means "a heap of ruin." The east is the land of the rising sun, or the beginning, and may refer to the old man

of self; while the west is the setting, that which we come unto in the evening of our long journey. So here we see Abram; on his east is the beginning, the old man of this body, the heap of ruin, Hai; on the west is that which we strive unto, the latter part, the new man of the spirit, the spiritual Bethel. On his journey, and between Hai and Bethel, Abram pitched his tent and called upon the name of the Lord. (Gen. 12:8)

"And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land." (Gen. 12:10) The new spiritual man finds himself poor and hungry, faint and cold; there comes to him a famine; he is made to cry for support and that which will sustain his very life; indeed, the famine is grievous! Abram, in this condition, seeks to leave this land of famine, and so he goes down into Egypt. We might notice that Egypt is downward, not upward. Egypt is the land of darkness, but it has the food and all that which sustains the life of the old man of this body. Now Abram sojourned into this land of darkness that he might get away from the famine which was so grievous to the body of this flesh. In the famine of the spiritual man, the fleshly man sought comfort in the land of Egypt and there "sat by the flesh pots." (Gen. 12:10. Ex. 16:3)

The Lord has said, "Get thee out***** unto a land that I will shew thee." Was this to be Egypt, a land of darkness? No the Lord would not allow him to dwell in darkness. The Lord brought Abram and Sarai into trouble in Egypt, and Pharaoh "sent him away, and his wife, and all that he had." The Lord had given Abram and Lot many cattle, stock and possessions, and when the land was not able to bear them together, there came a strife between the

herdsmen. So Abram and Lot separated themselves one from the other. Lot was given the first choice of the lands. Now let us notice the choice of Lot which is indicative of his nature and the spiritual gift that he had. "Lot chose him all the plain of Jordan; and Lot journeyed east." Jordan signifies "going down", and the plains are always at a lower level. Lot sought the low land of less trials; Lot journeyed toward the east, toward the things of nature and self; He was seeking to produce the crops and the fruits of the earth and things earthy. He sought to dwell in the city which offered more ease and comfort to this body. The men of the city of Sodom, to which Lot came to dwell, were wicked and sinners before the Lord, and thus we find Lot dwelling in the midst of great sin. (Gen. 13)

Now Abram faced toward the west, and dwelled in the higher lands, and in the mountains, and in the rugged places he found protection between the rocks. "He shall dwell on high: his place of defence shall be the munitions of rocks." (Isa.33:16) The Lord blessed Abram and renewed his promise to him. Abram, in doubt, complained that he was without seed and he and his wife were of much age. Then the Lord blessed him again, changing his name to Abraham and gave him a true son, Isaac, in whom He promised to establish His covenant.

Although Lot had gone to dwell in the lowland and in the city of sin, and had turned his attention to the ease of this life and to the fruits of the earth, let us remember that he was a chosen vessel. Every true son shall be brought through the furnace of affliction, and be purified as gold. "I have chosen thee in the furnace of affliction." (Isa.48:10) The furnace is a place for fire, and a place of intense burning. If our

walk in this life is after the things of the flesh; if our works and our buildings in this life are made of straw and chaff, and evil idols and fleshly lustings the greater will be the burning and the hotter will be the furnace, for we may be assured that all that is not gold will be burned out. The possessions of Lot were in Sodom. Sodom was full of sin. Sodom must be brought into the furnace. So the angels came unto Lot and told him to escape for his life, he and his wife and his sons and daughters. The sons-in-law would not hear him, and while he yet pleaded and tarried, "the angels hastened Lot, saying, Arise, take thy wife, and two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand****the Lord being merciful unto him: and they brought him forth.****Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain." Would the Lord allow his to continually dwell in the land of sin? The time had come for Lot to be placed in the furnace of affliction for purification. His possessions were in Sodom; they were the things of this world; they must perish with Sodom; they must be burned as chaff. Lot was reluctant to leave all of his possessions; he tarried and lingered; he had to be taken by the hand and led out, he and his wife and his two daughters. He was told not to look back; not to desire again and long for those sinful idols and possessions that he must give up; he was told not to stop anywhere in the lowland plains, but to go beyond and even into the mountain. His sons-in-law would not hear him, they mocked him and remained with their possessions to be burned with Sodom. His wife was weak, and after being carried out, the Lord being merciful, she dared to turn

and look back to the worldly possessions, and so was turned into a pillar of salt. She, too, was taken from Lot in the furnace of affliction. (Gen. 19)

Lot had to be forced by the hand of the Lord to go out of the city, and to leave his earthly possessions; he had to be forced to come out of the plains; he had to be made to come unto the mountains. Even as he was brought out of the city and told to flee to the mountains he pleaded, "Oh, not so, my Lord*****lest some evil take me, and I die; Behold now, this city is near to flee unto, and it is a little one: Oh let me escape thither and my soul shall live." And Lot came unto the city and it was called Zoar. Now the name of Zoar means "smallness"; thus Lot came to the place of smallness and leanness and tried to dwell there. "And Lot went up out of Zoar, and dwelt in the mountains, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters." Is not this the experience of the Christian? Do we not seek pleasures, ease and comforts in this world? Do we not dwell in the plains and in the city of plenty, and seek the fruits of the earth? Do we not hesitate and linger to leave the lusts and idols of this life? Do we not have to be taken by the hand and led, even made to go out? Even then we cry, oh Lord, leave me a little comfort, let me dwell in a little city. But soon even that must likewise be burned out. We must not dwell in leanness; we cannot serve, even in part, two masters. "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. 6:19-20.

The Lord said unto Abraham, "Get thee out." The angels took Lot by the

hand and led him out, and brought him forth and set him without the city, the Lord being merciful unto him! Now may the Lord and our Savior, in his mercy and lovingkindness, take each of us by the hand and lead us out of the bondage of sin and set us without the city, even on a rock, the rock of God's salvation, and let us dwell there in the clefts of that Rock.

A. D. ALSTON

Route 1, Box 104, St. Albans, W. Va.

ELDER G. B. BIRD, DEARLY BELOVED BROTHER: I feel all my miserable human weakness, (at least in a very small part) my blindness, my leanness, my very great ingratitude toward God, my utter insignificance, my ignorance of God and godliness is just so great in my own eyes how dreadful must I appear most Holy God to thee. I am filled with self loathing, I cry by day and by night. I know that in me, that is in my flesh there dwells no good thing. Oh! that I might hear the still small voice of my beloved again before I perish by the wayside. My life is but a vapor, a span, (short in duration). All apart from Christ is death. But hark my soul! adore and wonder. Was ever love so great? Was grace ever so free? Hear the voice of the beloved, the Bridegroom of your souls. "O my dove, that art in the clefts of the rock, (Christ) in the secret places (hidden) of the stairs, (place of ascending going up, and place of descending going down, yea even to the bottom of the mountains) let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." (good to look upon.) Solomon's Song 2:14. Oh what tidings to the wretched, poor, destitute children of God, when the truth penetrates the dark empty void of their souls, and the promise is applied by the operation of the Holy

Spirit of God in that vital living relationship (in the spirit) unto Christ the husband, and living head of the bride, the object of his eternal, unchangeable and everlasting love, which life and relationship, even death itself cannot disannul, that in this glorious, profound mystery of the wonders of his grace, and the manifest, yes personal display of this love to each and every member, whether great or small, of the body, which body is made up of many members, and he hath set every member in the body as it hath pleased him. That this, the voice of the Bride, is sweet unto the husband which voice is often filled with lamentation, with mourning, with deep contrition, as well as sometimes filled with sublime adoration and praise. Methinks prayer is one thing and praise another thing, and yet they are both a part and each unalterably fixed in this voice of the bride, which voice is sweet unto the husband. Very often some dear trembling saint of God makes the request, that is, that when all is well with me to pray for them. This it seems to me would be an utter impossibility for me; for if ever the time is when all is well with me, I would then, for that season and time, be filled with adoration and praise unto my God; and in such a blessed condition I could not think to pray, or feel the need of prayer: It is only when everything is wrong, and I am bearing the burden and cross, that I can plead at His throne, yea wrestle, weep and pray, if indeed I am ever blessed with the spirit of prayer.

But I have deviated. A thought more about the countenance of the bride. I feel and do believe that the very loveliness and beauty of her countenance is the reflection and shining of both the perfection and glory of the perfection of Christ in her, which radiates and portrays in her His divine beauty, and at-

tributes; and thus it is a glorious living truth that her countenance showing forth the reflection and image (likeness) of His divine beauty and of her blessed countenance also just as surely reflect the suffering, yea the crucifixion, death and burial as well as the resurrection and ascension of Christ? Are you not a living witness to this truth? In your ministry are you not often a living witness to the truth of her voice being sweet, and her countenance being comely? Are you not made to be partaker both of the suffering and joys of your Lord? My thoughts travel on, but I must desist. I did enjoy your articles and all your writings. Write often and freely. Yours in hope.

(Elder) H. J. BIRD

Perrin, Texas

ELDER R. L. DODSON, DEAR BRO. DODSON: I am sending Sister Lizzie Kilgore's experience for publication in the *Signs of the Times*. She is a member of Old Masadony Church at Rising Sun, Texas. Her name now is Sister Lizzie Foster, widow of Brother J. I. Foster. She has been a reader of the *Signs of the Times* many years and is certainly a strong believer in the doctrine set forth therein. Your brother I hope.

(Elder) C. Y. OSTEEEN

* * * *

MR. E. T. MANER. DEAR BROTHER IN CHRIST;—I have often wondered why you have requested me to write of my little hope, while it is the most precious thing in the world to me, I can not see any thing in it that would be worth your while to read. But Peter says "we should at all times be ready to give the reason of the hope within us."

I hardly know just when I first realized myself a sinner before God, at first I thought that I could quit doing wrong and that by living right would be blessed. But alas! what a woeful failure

I made. I would read the Bible and would try to pray, but my every attempt seemed but mockery. I went on in this way for a long time, feeling that I was surely the basest sinner living. I would go to meeting, but never felt worthy to even be in the house where God's chosen ones were worshipping. I felt that if they knew how vile I was they never could have noticed me, and many times when one of them would speak to me I would turn my head to hide the tears that would spring to my eyes. Oh! the anguish of my soul when I realized that all my efforts were vain, I knew that it was just and right.

Finally one evening, after having spent the day bowed down with grief unspeakable, I went to my room and fell on my face across the bed, I do not know how long I remained there, I did not care whether I ever got up or not. I knew that I was a justly condemned sinner in the sight of a pure and holy God, I could not see how he could let me live any longer. It seemed that there was the most beautiful light in the room, that ever shone on earth. I arose and there was the blessed wonderful light shining around him. I covered my face with my hands and fell at his feet with a cry, of "Lord save, or I perish." Then the sweetest voice I ever heard filled the room with the most exquisite melody ever heard. And the words, "fear not child, thy sins are forgiven thee," were wafted to my troubled soul, and O! the joy, praise and thanksgiving that filled my heart; it seemed that I must shout aloud his wonderful goodness and mercy to me, the vilest of sinners. I went to the window, and such a beautiful sight! all nature seemed to be praising the Creator for his goodness and mercy in sending his glorious Son to save poor lost sinners. The moon and stars were brighter than

ever before. There was a mocking bird in the tree, by my window singing, it seemed to me, a song of love and thanksgiving.

I was far too happy to sleep; but spent most of the night in praising my Redeemer. Then came the desire to tell God's people what great things the Lord had done for me; and a longing to be baptized; but I thought that the Baptists were too good to allow one so unworthy as I felt myself to be, to live among them.

Then the tempter came and whispered, "You are deceived, you are no better than you used to be, it is all imagination any way, and you would deceive the children of the most high God, you are deluded and had much better stay where you are, and never tell anyone anything about it." Then I would go mourning and bowed down with grief until the blessed Savior would lift me up and give me another glimpse of his wonderful salvation.

I stayed away as long as I could, and when I offered myself to the church I had not the least idea that they could receive me; but it seemed that I just had to go forward that day and try to express my feelings.

Brother Maner, I have never yet seen how they could receive me as warmly as they did, for I know that I am not worthy to even receive the crumbs that fall from the Master's table.

I was so happy after I was baptized that I thought surely my troubles were over, but alas, how soon I was deceived; for doubts and fears returned with double force, for the thought came, "You have deceived the church; all of those dear good people think you are good enough to live with them, and see how vile you are."

Oh! the deep rivers of woe through which I have passed; all because of my inability to live as I think I should. It

seemed bad enough to think that I had been deceived; but to think of having deceived the Baptists was, I thought, an unpardonable sin. Then would come sweet seasons of rejoicing; I would meet the brethren and sisters and enjoy their company so much, I would think surely I have "passed from death unto life because I love the brethren."

Thus it has ever been: I do not get any better; I have the same old sinful nature that I have ever had, but O how I hate sin. I would do good if I could, but, "The good that I would, that I do not, and the evil that I would not, that I do." I have a season of rejoicing; then I will be down in the valley away from the light of God's love, held a captive in doubting castle, when I can see nothing but my poor sinful self, there I remain groping and crying for light until my blessed Lord and Master leads me forth into his glorious light where all is joy and peace.

I had not thought of writing so much, but forgive me if I have wearied you; and please cast the mantle of charity over my imperfections. I fear you will draw but little comfort from this, but I humbly ask an interest in your prayers, that I may be kept humble and thankful for the unmerited blessings and tender mercies of an all wise and ever to be adored Father; that he may make me submissive at all times to his just and holy will, and that I may be permitted to ever follow in the footsteps of our blessed Lord and Master, Jesus Christ. Your unworthy sister.

LIZZIE KILGORE

Rising Star, Texas.

Haines, Oregon

EDITOR SIGNS OF THE TIMES, DEAR BROTHER IN GOSPEL BONDS: Enclosed find a check to pay for two subscriptions to the *Signs*, the balance to aid in sending the paper to the "Poor of the

Flock." I am a little late sending it but at my time of life time passes so swiftly that I am always a little behind schedule.

I spent last summer in a hospital in California and that time does not seem to be connected with the rest of my life, it was so different from anything I had ever seen before. My daughter was being treated at the Kaiser Kabat Hospital, but after four months of this very expensive treatment, without showing much improvement, we came home and are carrying on the treatments here. At this place there were patients from every walk in life of all ages above twenty years and almost every religious faith, even one lone Old School Baptist. It was plain to see that "God is no respecter of persons." In mingling with this company of afflicted people I felt that only the power and grace of God could sustain them and keep them as cheerful and hopeful as they were. They were all in wheel chairs as my girl is, but they were rolled along cheering each other and I heard more than one remark, "If this is the way it is, this is the way it has to be." The treatment is called physical therapy, and the doctors and therapists did everything in their power to help them. More than once I wanted to say, "Stand still, and see the salvation of the Lord." The improvement was so slow as to be barely perceptible.

I owe so many letters to the dear members of our church but I hope to get them all answered in time. I am not privileged to attend our church meetings, but read the *Signs of the Times* which I have been reading since I learned to read more than half a century ago. I see no difference in the doctrine or faith now and then. I united with the church at Little Flock, Anderson Co., Ky. in Nov. 1893, and was baptized by Elder P. G. Lester. I was

married to Elder C. W. Bond, March 20, 1895, and from that time I was blest to attend meetings with him two or three times each month until we moved to Oregon in 1908. Since then I have met many dear Baptists including Sister Etta Lasiter who came from Kentucky. With love and fellowship to all the household of faith. Remember me in your prayers and write me when you feel to do so, Your sister in hope of salvation by grace.

(Mrs.) MARTHA H. BOND

235 Cavalier Blvd., Portsmouth, Va.

DEAR BROTHER DODSON: I am writing to let you know I am receiving my paper regularly and often shed tears of joy when I read all the good letters. I have intended to write you for the last year but I am a shut-in and have been for three years. I never get to hear good preaching and your paper means so much to me. Your articles are wonderful and I hope God blesses you in all your ways as far as it is right in his sight. I feel sure that he will. I get very lonely lying here day and night alone but still I am happy in the Lord. He has been so wonderful to me and I do not deserve it.

Brother Dodson, I want to thank you for being so kind as to send me your paper for it is all I have to look forward to since I am unable to meet with the church. May the Lord bless and keep you is the prayer of your sister in bonds of love.

(Mrs.) M. S. SALMON

320 E D, Kingman, Kans.

DEAR ELDER DODSON: Enclosed find money for my renewal for the *Signs*. I want to take the paper as long as I can see to read it. My eyes are failing but I hope I can read it as long as I live. The *Signs* and my letters from our minister, Elder Schenck, is all the

preaching I get now as my Sister Cates and her sick husband have moved to Oklahoma to live with her daughter and we have no place to meet as yet. I just received my *Signs* and have read it through. I enjoyed it all and believe as does Nance Brown where he says "the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." All of his article was good. I cannot write or speak as others do, but I believe in the predestination of all things. I am the only living charter member of our church. Yours in hope of a better life. (Mrs.) ELIZA A. WINFREY

SIGNS OF THE TIMES, INC.,

Established 1832

Devoted to the Old School Baptist Cause

From our first acquaintance with the Signs of the Times, it found a warm place in our heart, and now, after more than a quarter of a century of intimate association with the paper as Associate Editor, Editor and Publisher, we have decided to incorporate it into a non-profit organization, to be controlled by a Board of seven Trustees, with power to appoint successors, which will perpetuate the publication of the paper, as far as it is humanly possible to do.

Personally, we have never desired to profit, economically, from our association with the paper, and now all funds have been transferred to the new corporation. We are also providing in our Will that all of our religious books and papers, of which there are a goodly number, shall pass to the new corporation at our death. The corporation will be properly registered in Trenton, the capitol of the State of New Jersey, as well as at Hackensack, N. J., which is the County Seat for the County of Bergen, where the business is being conducted at the present time.

Some of our subscribers have suggested that among our readers there are those who would like to make bequests for the benefit of the paper when they pass from the scenes of this life, and have inquired as to how best to arrange for it. We honestly believe there are quite a number who would like to have some part in furthering this cause. Small amounts can be left with relatives or friends in cash to be forwarded to the paper upon the demise of a reader, or specific bequests can

be made through Wills, or codicils thereto, by those who desire to do so. Please state carefully in all such cases that the funds are to be left to "Signs of the Times, Inc. (Established 1832) Devoted to the Old School Baptist Cause," 41 Addison Avenue, Rutherford, N. J.

We plan to segregate all funds left for this purpose into a separate account, and for the time being use only the income from such funds for current expenses. In this way it is hoped that the fund will build up over a period of years to a point where it will not only help to insure the continued publication of the paper, but whenever justified the paper may be increased in size or otherwise improved.

We have given considerable thought to this matter, and believe our readers will agree that in the long run it will be much wiser to incorporate the paper, with control vested in a Board of Trustees who are empowered to name other Trustees to take the place of any one who can no longer serve, than to allow ownership and control to be vested in an individual, regardless of who that individual may be. Through an organization of this kind, the paper really becomes more nearly in fact the property of the Old School Baptists as a whole, and we sincerely hope that our action will meet with the approval of the vast majority of our subscribers.

We will leave the matter for our readers to decide what they shall do about supporting the paper in the foregoing manner, desiring that whatever may be done shall redound to the honor and glory of our God and for the good of his people.

R. LESTER DODSON

Hurdle Mills, N. C.

ELDER R. L. DODSON, DEAR BROTHER: I am sending herewith a check to renew my subscription for the *Signs of the Times* because it is so much comfort to me. I am old and cannot do much except to sit around and think of the goodness of our Lord and Master. We are helpless creatures unable to do anything without his strength. I do not want to miss a single copy. I love the doctrine it stands for. A poor sinner.

SALLIE VINSON

EDITORIALS

RUTHERFORD, N. J.

SEPTEMBER, 1949

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"The preparations of the heart in man, and the answer of the tongue, is from the Lord. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." Prov. 16:1-2.

The natural man who is born of natural parents, who is not yet born of the Spirit, reasons that all of his own ways are clean. He is confident that his walk is more righteous than his fellowman. He is certain that he knows right from wrong, and that he is capable of choosing and pursuing the right course in this life. He glories in the idea that he can direct his own steps, prepare his own heart, and choose his own destiny. He justifies himself in every act he performs. All of his ambitions are motivated by selfish desires. He loves himself and strives to prove to his fellowman that he is superior. Any ideas contrary to these ideas are foolishness unto him and he will not receive them as truth.

The Bible contains many plain statements that are contrary to the ideas conceived by a natural man. I desire to quote just a few of these statements: "Why callest thou me good? there is

none good but one, that is, God." (Jesus) "Are we better than they? No, in no wise." (Paul) "There is none that doeth good, no, not one." (Paul) "No man can come to me, except the Father which hath sent me draw him." (Jesus) "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah) "A man's heart deviseth his way: but the Lord directeth his steps." (Solomon) "The steps of a good man are ordered by the Lord." (Psalms) "Ye have not chosen me, but I have chosen you." (Christ) "Christ Jesus came into the world to save sinners; of whom I am chief." (Paul) "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." (Paul) "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." (Paul)

Considering the things that are written above, we realize the necessity of the direct operation of God's Holy Spirit in the heart of man in order for him to receive these things as true. No wonder that Jesus said, "Ye must be born again." There must be a change of heart before the natural man can receive the things of the spirit. This changed heart must further be prepared by the Lord. The Lord does not stop with just one preparation but it is a progressive work requiring several preparations. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." We would like to consider some of these preparations.

Let us read from Ezekiel 11:19-20 concerning the first preparation of the heart in man that is done, solely, by the work of God himself. "I will take the stony heart out of their flesh, and

will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." Many years ago, I begged people to give their hearts to God. I honestly thought that each human being was in possession of a heart that was sufficient as a sacrifice and worthy of acceptance with God. I thought we were capable of doing things for him. Alas! I did not know him: neither did I know my wicked and ungodly heart that I possessed! If it were possible for a man, upon the volition of his own will, to give his heart to God, what value would it be to God, considering the wickedness of the natural heart of man? There is no scripture that intimates that the stony heart of man would be worthy of God's acceptance. God TAKES this old heart from man and GIVES him a new heart. There is heart-giving in the act of regeneration, but instead of the sinner giving his heart to God, God is giving the sinner a new heart. God is successful in this operation and has never lost a case. When we are on the operating table of God's *amazing grace*, and he is performing that wonderful operation we are in close touch with him. He is near unto us and may be found. We behold him as all powerful, all wise, and most holy. It is while we are in this position that the scripture is applicable unto us which says, "Seek ye the Lord while he may be found, call ye upon him while he is near." This first preparation of the heart in man humbles him and gives him a desire for godliness.

God does not stop in his preparations for we read in Psalms 10:17, "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart." This initial operation has awakened the creature to his unworthiness, wretchedness and inability. As a

new-born babe it causes him to cry. He is crying unto the Lord to further prepare him. Let us read from Jeremiah 31:33, concerning further preparation of the new heart God has given his children: "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." Paul explains to the Corinthian brethren further concerning this writing as he says, "Written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 2:3. The creature with the new heart is not dependent upon the study of the Scriptures to know the Lord or the law of the Lord. This knowledge is indelibly impressed by the direct operation of God's Holy Spirit. The Scriptures were not written to incite us to our duty but "Whatsoever things were written aforetime were written for our learning, that we through patience and COMFORT OF THE SCRIPTURES might have hope." The scriptures, "Seek, and ye shall find," "Knock, and it shall be opened unto you," "Ask, and it shall be given you," were not written in order to exhort you to seek, ask, and knock for this is done by the Holy Spirit, but to comfort you with the thought of the results of this asking, knocking and seeking. The command, "Love one another" is written in your hearts for Paul says, "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." 1 Thes. 4:9. We quote from Christ's sermon on the mount to his disciples according to Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Jesus said again as recorded in Matt. 22:37-40, "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 neighbor as thyself. On these two commandments hang all the law and the prophets." These are so indelibly impressed in the heart of each of God's children that "His delight is in the law of the Lord; and in his law doth he meditate day and night." Psalms 1:2. The child of God would perform it to a jot and tittle but realizes the infirmities of the flesh, and the thorn in the flesh so that he cannot do the things that he would. Paul said, "For we know that the law is spiritual: but I am carnal, sold under sin." This knowledge can only be experienced by those to whom it has pleased God to reveal the holiness of his law and the unholiness of man. All our righteousness appears as filthy rags when compared to the standard of that written law that has been so indelibly imprinted in our hearts by the Holy Spirit. We witness further with Paul when he said, "For that which I do I allow not: for what I would, that I do 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." (Read Romans seventh chapter.)

The heart is now well prepared for another preparation which we shall consider. The failure to comply with this law causes such grief and sorrow until we are without hope. Hungering and thirsting for righteousness that we cannot perform causes our souls to faint within us. We realize that the law is just and holy and that if we offend in one point we are guilty of the whole. We are made to exclaim with Paul, "O wretched man that I am! who shall deliver me from the body of

this death?" We have lost all confidence in ourselves and cannot any more depend upon the puny arm of flesh to save us. Christ comes to us in this distressed condition and takes up his abode in our hearts. We now quote from 2 Cor. 6:16, "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." This is the opportune time that Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus comes to us in the day of adversity and speaks sweet peace to our troubled souls! He tells us that he has brought us out from under the dominion of the law by keeping it in our stead to a jot and tittle, and that his obedience is accredited to our account. He informs us that he took our sins upon his shoulders and that they were nailed to the cross; that our sins were charged to him; and that he satisfied justice by paying the penalty with his own blood on the cross of calvary. He has stripped us of the filthy rags of our own righteousness and clothed us with the robe of his righteousness. He intercedes to the Father for us and blesses us with his great love shed abroad in our hearts by the Holy Ghost. He not only accomplished the law for us and paid the penalty for our sins; but, also gives unto us eternal life. "And this is the record, that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11-12. We hear Jesus saying to the Father as recorded in John 17:22-23, "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

Last December while everyone was celebrating Christmas in the customary

manner of modern frivolity I was very much concerned about the right way and right time to celebrate such an occasion. While I was so perplexed my nearest neighbor, who is clerk of Bethel Primitive Baptist Church here in this community, asked me if I knew when God's children celebrated the birth of Christ. Feeling that he had an appropriate answer I asked him to answer his own question. I want to pass his answer along to you and see if it does not fit in your experience as it did in mine. His answer was, "God's children truly celebrate Christmas when Christ is born in them." Christ is the way, the truth and the life.

Jesus told his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." He terms the Spirit of Truth as the Comforter. It soothes our troubled souls, heals our broken hearts, guides us into all truth, and glorifies Christ. This spirit dwells in us as Paul states in 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If so be that the Lord has taken from you the stony heart and has given you a new heart; has written his laws in your heart and imprinted them in your mind; and Jesus has come to your rescue as your Savior; and the Spirit of Truth, the Comforter, has taken up his abode in your heart; you are not in the flesh but in the Spirit. Your heart has been prepared to receive and be comforted by the following quotation: "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." Rom. 8:9. "For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption." Rom. 8:15. Space will not

permit us to consider the various minute preparations of the heart in man that is from the Lord as affirmed by the Scriptures. Let us now take up briefly, "The answer of the tongue, is from the Lord."

Paul said in Rom. 10:9-11, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." God causes us to not be ashamed to own him as our Lord. We do not have to be prompted by man to confess him as our Savior for the Lord so blesses us. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song in my mouth, even praise unto our God." Psalms 40:2-3. God has put this new song into the mouth of his children, and I am persuaded that they sing it. They render praise unto God for all things. They realize that it is solely by the grace of God that they are saved both in time and for eternity. "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20-21. God has never changed in his way of dealing with his children. I believe that it is just as true now that confession is made unto salvation by the promptings of the Holy Ghost as it has ever been. I do not believe it is in the province of natural man void of the Holy Spirit to even confess with the mouth. He may make statements that favors a true confession but I am persuaded his language will betray him.

It is natural for a man to want to take some of the praise unto himself and regardless of how much he may try to imitate the speech of a child of God he will fall far short of speaking in this new tongue. In Luke 12:12 we find this statement, "For the Holy Ghost shall teach you in the same hour what ye ought to say." God is perfect in his work and does not only prepare our hearts but also gives the answer of the tongue. He does not depend upon us to search out what we shall say in advance, but relieves us by putting the words in our mouths by the direct operation of his Spirit at the time we shall say them. I am impressed that I have experienced that very thing in speaking publicly from the pulpit. At times words flow so fluently without any labor upon my part that I feel to know that it is the work of God. I have been blessed to speak upon texts that I have not had previous meditation concerning with all ease and so true to scriptural teachings that it astonished me when I would be given to compare the things that I had said with the scriptures later. Prior to becoming affiliated with the Primitive Baptists I outlined the sermons beforehand and tried to deliver them in accordance. Now I study and outline them after they have been delivered. I trust that I have been made to believe in the effectual working of God's mighty power that is far superior to the wisdom of this world. I have only hinted at this far reaching subject but now must submit it for your consideration. May God bless it to your comfort and be pleased to further prepare our hearts and give us the answer of the tongue as it pleases him.

E. J. L.

Dear Lester:

For sometime the hand of the Lord has been on my mind. I hope if the Lord wills, you will be

given a mind to write on some of the following scriptures: "It is a fearful thing to fall into the hands of the living God. (Heb. 10:31). And Isaiah records these words: "I have chosen thee in the furnace of affliction." "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens." "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." What a trial my vanity is! I can see myself pictured by Isaiah from the sole of my foot even to the head there is no soundness. (Mrs.) MAMIE W. ROWE, 704 Deepdene Road, Baltimore, Md.

Some years ago we wrote an editorial for the *Signs* under the caption, "The hand of the Lord," and we have most earnestly desired to see his hand guiding and directing us by day and by night, through good and through evil report; in times of prosperity and in times of adversity. That portion of the twenty-third Psalm where David said, "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," and especially the words, *thy rod and thy staff they comfort me*, have been particularly precious to us. Paul in writing to the Hebrews said, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Therefore when the rod of his correction has rested heavily upon us, we have felt to kiss the hand that smote us and to thank him for not having left us without hope to suffer in our sins. We humbly pray that it may be seen that his hand doth rest upon us in our attempt to write upon the above portions of divine truth. There have been moments in our life when we verily believed that the unseen hand of a sovereign and gracious

God, who is of infinite love and mercy. rested upon and sustained us in the experience through which we were passing.

David in his day discovered that it was "a fearful thing to fall into the hands of the living God," and confessed his secret sin. The Lord searched him out and made him to know that he was acquainted with all his ways, and he said, "there is not a word in my tongue, but, lo O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me." He was made to realize that there was no hiding or fleeing from the presence of the Lord, for he said, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." In the fifty-first Psalm we have his plea for the forgiveness of his sin. He cried, "Have mercy upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." We believe it is well pleasing in God's sight for his people to confess their sins before him and to each other for, notwithstanding David's great sin, he was said to have been a man after God's own heart. Surely, the over-ruling hand of Almighty God is seen working all things together according to the counsel of his own will in bringing good out of evil, and providing in Solomon, a son of David by Bathsheba, a link in the chain of the lineage through which our blessed Lord was to come into the world. We like to meditate upon and ponder the great mysteries and marvellous works of our God, whose judg-

ments are unsearchable and his ways past finding out.

Our first scriptural quotation is, "It is a fearful thing to fall into the hands of the living God." We believe this refers primarily to God's dealings with his saints here in this world. Paul had said previously in this chapter, "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Only those who have been so highly favored as to have been brought into his banquetting house, with his banner of love over them, and who then because of the corruptness and weakness of their own vile natures turn again and wilfully walk after the flesh, know what a fearful thing it is to fall into the hands of the living God. They discover of a truth, that God is a consuming fire. In writing to the Galatians, Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." This same apostle sets forth clearly in his epistle to the Romans that "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." His conclusion is summed up in the eighth verse, "So then they that are in the flesh cannot please God." In the eleventh to the thirteenth verses of the eighth chapter of Romans he is describing the same kind of character he is referring to in the tenth chapter of Hebrews. In the eleventh verse he speaks of characters who are quickened by the same power that wrought in Christ in raising him

from the dead, and he then says to such characters, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, for as many as are led by the Spirit of God, they are the sons of God." We would like to emphasize here that if the deeds of the body are mortified, or kept under, it is through the workings of the Spirit, and not the workings of the flesh. The apostle had in the previous chapter made it perfectly clear that no good thing dwelt in his flesh, and this was said after he had been made a new creature in Christ Jesus. The flesh is not changed in the new birth. Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In admonishing his Galatian brethren how they should live, Paul said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." To the Colossians he wrote, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." John the Baptist told those whom he baptized that there cometh one after him who would baptize them with the Holy Ghost, and with fire, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn the chaff with unquenchable fire." Jesus had the church under consideration when he said, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed,

than having two hands to go into hell, into the fire that never shall be quenched." The record tells us that God has predestinated that his chosen ones shall be conformed to the image of his Son, and we are glad that Paul says it is the adversaries, and not the sinner, which shall be devoured. God had said by the mouth of the prophet Zechariah, "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. The Scriptures contain many great and precious promises to the effect that nothing shall ever be able to separate God's people from his love which is in Christ Jesus. Our faith, which is more precious than gold or silver, must be tried in the crucible, to the end that it shall be proven not to stand in the wisdom of men, but in the power of God.

Our second scripture is, "I have chosen thee in the furnace of affliction." The Psalmist said, "Before I was afflicted I went astray: but now have I kept thy word." Afflictions are chosen and appointed by God unto his people, and they are chosen and appointed unto affliction. In Job's bewilderment over not being able to find God by going forward or backward, or either on the left or right hand, nevertheless he possessed faith to believe, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Jesus told his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Paul said he gloried in tribulations for, saith he "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 have previously referred to the great sight which Moses saw when "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed," as being one of the most perfect types of the church of God here in the world that can be found in the whole of Holy Writ. God's people have ever been an afflicted and poor people, but it is said, they shall trust in the name of the Lord. After the angel touched Jacob in the hollow of his thigh, it was out of joint, and he went halting all the days of his life, nevertheless he received a new name, even Israel, "for as a prince hast thou power with God and with men, and has prevailed." Gen. 32:28. We are persuaded that if we had no knowledge of sin's afflictions, we would have no felt need of the healing power which is to be found only in the Great Physician. Jesus said, the whole need not a physician, but they that are sick. How wonderful to realize that when we have been brought down low that the Lord helps us. The Psalmist said, "He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; That he may set him with princes, even with the princes of his people." Psalm 113:7-8. We hope God's people may be given faith to see the hand of the Lord in appointing their lot, whatever it may be, and look to him for deliverance. He has a purpose in all that he does. The vessel is first marred in the potter's hand, before it is made again another vessel that will be to the honor and glory of his holy name. Let us not falter and fall by the way, but be assured that he which begins the good work in us will perform it till the day of Jesus Christ.

We believe all of the other scriptural

quotations will be found in the fortieth chapter of Isaiah, which to us is one of the most wonderful chapters in the Old Testament. The glorious gospel of the blessed Son of God was being preached way back there by the prophet, even though it was not understood and fully embraced until Jesus came in the flesh and finished the work assigned to him by the Father, and until he arose from the dead and gave gifts unto men. Among these gifts was that of an understanding heart, which we receive through the workings of the Holy Spirit. We can now see that God was speaking to the gospel church when he spake by the mouth of the prophet, saying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." It seems to us that the substance of the gospel is summed up here, for this pointed to him who "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." We do not believe the gospel is preached unless the message to the New Jerusalem is "that her warfare is accomplished, that her iniquity is pardoned." This is indeed comforting to her, for she then can "Behold the Lamb of God, which taketh away the sin of the world." The prophet in this chapter speaks of the mighty God, whose hand also hath laid the foundation of the earth, and whose right hand hath spanned the heavens; who hath measured the waters in the hollow of his hand, and meted out the heaven with the span, and comprehended the dust of the earth, and weighed the mountains in scales, and the hills in a balance; before whom all nations are counted as

nothing and less than nothing and vanity. It is this God who declares that "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." If these things are not witnessed to here in the gospel church, we have no understanding of spiritual things, and neither are we a witness to the truth, but there are times when, if not deceived, we can affirm with great assurance that we "know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," "for he is able to do exceeding abundantly above all that we are able to ask or even think." The prophet in this chapter also gives us a true picture of the flesh. He says that "All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Old School Baptists everywhere should preach the doctrine contained in this chapter; they should further declare that it is God who feeds his flock like a shepherd, who gathers his lambs in his arms and gently leads those who are with young. He, and he alone, can supply the needs of the church collectively, as well as the needs of each individual member of his mystical body, and we are assured that heaven and earth shall pass away before one jot or one tittle of his word shall fail, or as the prophet declares, "the word of our God shall stand for ever." It is he who sitteth upon the circle of the earth, before whom the inhabitants of the earth are as grass-

hoppers, and there is none to whom he can be likened or equaled. He is the everlasting God, the Lord, the Creator of the ends of the earth, who fainteth not, neither is he wearied, and there is no searching of his understanding. "He giveth power to the faint; and to them that have no might he increaseth strength," and though the youths shall faint and be weary, and the young men shall utterly fall, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." What a wonderful promise to the faithful in Christ Jesus, to wait upon the Lord, to seek his guidance and direction in all things, to trust in the Lord, for in the Lord Jehovah is everlasting strength. The promise is their strength *shall* be renewed, they *shall* mount up with wings as eagles; they *shall* run, and not be weary, exhausted or overcome; and they *shall* walk, and not faint, or utterly fail or fall by the wayside. Truly, the Lord is good to Israel, to such as be of a pure or clean heart. May all who are struggling in the warfare, the flesh versus the Spirit, be made to know that the eternal God is their refuge, and underneath are the everlasting arms! R. L. D.

MEMORIALS

Whereas, it has pleased our heavenly Father to remove from our midst by death, our beloved Brother and Pastor, ELDER CHARLES W. VAUGHN, on April 21, 1949, and

Whereas, this, the Hopewell Old School Baptist Church at Hopewell, N. J., though bowing in humble submission to God's will, feel very deeply bereaved in the loss of our esteemed brother who served the church most faithfully and acceptably as shepherd among his flock for an unbroken period for thirty-four years, for which we, as a church, are most thankful that by his wise counsel in preaching, and fatherly interest in our welfare, the church never had cause to recede from the doctrine as found in its articles of faith. And because of this and the sincerity of his belief, and

his gift in instruction of the Word, be it

Resolved, that this tribute to his memory, which the church loves and cherishes for the rich blessing his long and useful pastorate gave them, be written and a copy sent with our heartfelt sympathy to his bereaved companion, Sister Annie E. Vaughn, in her loss which is our loss, and her loneliness which is our sorrow too, but we feel the departure of our brother is for his eternal gain, and we here express our gratitude for the rich blessing he was to the church rather than voice our continuing sorrow. Therefore, be it

Resolved, that we also send a copy of this tribute to his memory for publication in the Signs of the Times, which paper he ably served for a number of years as Associate Editor, and that said memorial be spread upon our church records.

Written by order of the church this fifth day of June 1949 by Mary Louise Hellings.

SUSIE A. STONE, Moderator pro tem
LETHA A. BLACKWELL, Church Clerk

Whereas, it has been God's will that has brought us the loss of ELDER CHARLES W. VAUGHN in death, we have the memory of a valiant contender for the truth as taught by Christ, and yet a man who showed great tenderness toward those of inquiring mind and heart; strong in the faith of salvation by grace, of predestination and election and the sovereign will of our Lord, yet constantly expressing his feeling of humbleness in his effort to serve the chosen in Christ.

We cannot weep for our brother, Elder Vaughn, but we do, as an Association and as a friend, miss his presence and counsel. He served as Moderator of the Delaware River Association for many of its sessions, and at all times gave the best that his love for the people and his conscience dictated. Therefore be it

Resolved, that we bow in submission to the unerring will of our heavenly Father, extending sympathy to our sister, Annie Vaughn, and her family in their loss, and to our sister churches, Hopewell and Salem, whom he served as Pastor for many years. Further be it

Resolved, that this memorial be published with our Associational minutes and in the Signs of the Times, and that copies be sent to Sister Vaughn and to Hopewell Church.

Done by order of the Delaware River Association in session with the Southampton Church, May 25 and 26, 1949.

(Elder) H. H. LEFFERTS, Moderator
CASPER G. FETTER, Clerk

OBITUARIES

ELDER CHARLES W. VAUGHN of Hopewell, N. J., beloved husband of Annie E. (Pendleton) Vaughn, passed away in their home April 21, 1949. Having been born in Willis, Va., June 5, 1876, his earthly career was almost 73 years. Besides his devoted wife, he is survived by four daughters: Mrs. Louis Spine, Somerville, N. J., Mrs. Philip Schwartz, New Brunswick, N. J., Mrs. Milton Yerkes, Laurel, Del., and Mrs. Fred Lear, Goldendale, Wash.; five grandchildren, David Schwartz, Jo-Anne and Margaret Yerkes, Charl-Anne and James W. Lear. Also surviving are one brother, George J. Vaughn, Modesto, Cal., and five sisters: Mrs. C. M. Turman, North Wales, Pa., Mrs. Y. K. Hylton, Flora, Ind., Mrs. Weldon Hylton, Willis, Va., Mrs. C. E. Shelar, Roanoke, Va., and Mrs. Lester Van Dyke, Hopewell, N. J.

Elder Vaughn united with the Little Flock Church in Floyd Co., Va. the first Sunday in November 1895 and was baptized the same day by the late Elder Amos Dickerson. He began his public speaking career the first Sunday in December 1896. In early life he was associated with Vaughn Brothers Woolen Factory. He later taught in grade school and during the summer vacation periods attended Teachers College in Willis, Va., at the same time filling appointments and attending meetings on Sundays.

Brother and Sister Vaughn were united in marriage by Elder F. P. Branscome in the home of her parents, Alexander and Mahala Thompson Pendleton, both members of the Old School Baptist Church, at Meadows of Dan, Va., Feb. 13, 1898. In the latter part of 1899 he made a trip to the west coast. While there the Hopewell Church appeared to him in a dream. We have no definite information as to when he was licensed, but he was ordained by the Little Flock Church on April 18, 1908. The Elders present were: P. G. Lester, Asa Harris, John Philips and R. M. Mabry, all of the New River Association besides Deacons and others. In March 1911 Brother and Sister Vaughn moved to Loudun Co., Va., and he made his first visit to the Hopewell Church during an Association in May 1913 when his dream came before him so vividly that he was deeply affected. This was during the lifetime of Elder F. A. Chick. He was invited to visit Hopewell Church on two other occasions, and following Elder Chick's death in March 1914 was called as Pastor, November 21, 1914. He accepted the call and moved his membership to the Hopewell Church. They moved to Hopewell April 21, 1915, during the 200th anniversary of the church. It was during the summer of that year that the present parsonage was built and Brother and Sister Vaughn have occupied it since October 8, 1915.

They spent over 51 years of happy married life together. He served the churches as an ordained Minister for about 42 years. He was Pastor of the Hopewell Church for over 34 years, and was an esteemed Associate Editor of the Signs of the Times for over 25 years. The Signs of the Times has sustained a great loss in his passing, and his writings will be greatly missed by our readers. He was highly esteemed not only by the churches in the United States, but in Canada as well, where he visited regularly over a long period of years.

In God's providence the day of his funeral was a bright and sunny one, and people came from far and near, including Canada and many of the states in the East, to give evidence of their esteem for this servant of God. The floral offerings were numerous and beautiful. The Elders present and participating in the funeral service were H. H. Lefferts, George Ruston, Arnold H. Bellows, J. D. Wood, Harold M. Bennett, A. J. Slauson and R. Lester Dodson. Elder Ruston spoke from the words in 2 Timothy 4: 6-8, which had been particularly referred to by Elder Vaughn. Interment in the Old School Baptist Cemetery adjoining the meeting-house.

We are persuaded our dear Brother fought a good fight, finished his course and kept the faith, and that he has received the crown of righteousness laid up for him by the Lord, the righteous judge, who shall in like manner give that crown, in due season, to all who love his appearing. May God comfort, as only he can, our dear sister Annie Vaughn, and all others who mourn their loss, and reconcile us all to his most holy and divine will is our prayer for Jesus' sake. Amen.

(Elder) R. LESTER DODSON

ELDER JONAS C. SIKES was born near Palmetto, Tenn., Feb. 6, 1859, and died at the home of his son at Campbell, Tex. March 20, 1949, making his earthly stay 90 years, 1 month and 14 days.

He united with the Primitive Baptists early in life, and I am told was ordained to the full work of the ministry in 1880. He visited the church of my mother's membership near Lillie, La. in 1903. He was a most wonderfully gifted and blessed minister and was blessed to travel more extensively among the Primitive Baptists in the United States than any person I ever knew, and was heartily received and appreciated everywhere among them. I have traveled with him in eleven states and enjoyed his wonderful doctrinal discourses. I think I have never met any one among the Baptists that I considered more able than he in expounding the Scriptures.

Elders Sikes and J. R. Hardy published a paper called the Advocate of Truth for years which was

widely circulated in the U. S. but was finally discontinued due to failing health and finances. He also published a very deep doctrinal pamphlet entitled "Regeneration or the New Birth." I think it the most able writing on this subject that I have seen from any man in his generation. I wish it might be republished for the good and benefit of the cause he so faithfully represented until his health and age forced him to be inactive for the last five or six years. He also ably defended, wrote and publicly advocated the grand and glorious doctrine of the resurrection, predestination, election, and salvation by grace and grace alone both for time and eternity. He was most ably trained and blessed of the grace of God, and had a zeal unsurpassed by any one I ever knew and unequalled by few. He debated the issues of predestination of all things and debated against the doctrine of conditional time salvation with a man named Thompson in Tennessee. I have read part of this manuscript and am frank to say I believe it the most able defense of the doctrine on these points I have ever read. He also debated against Campbellism in several states. He was so wonderfully and brilliantly blessed in that ability that God gave him that it was marvelous to hear him defend the doctrine.

Elder Sikes was married twice. The name of his first wife I do not know but to them was born one son, W. W. Sikes, whose wife is Mrs. Pearl Sikes. He also left several grandchildren the names and addresses of which I do not know and for which I wish to apologize. I failed in my effort to get necessary data. His first wife died about twenty years ago. Later he married Mrs. Lou Ella Connarroe with whom he lived until death. She survives him together with several of her children which were his step-children.

He was blessed with great and influential ability, and continued active in the ministry much longer than any one I have had the pleasure of knowing. His health began to affect his vitality in many ways long before any one fully realized it. The writer visited him a few months ago when he was very rational at times but at others very much confused and suffering intensely. He told me he was only praying for an early and merciful death. I understand he said to some of his family a few days before his departure that he would soon be in that home he had been praying for so long. The writer was telephoned for but was away, and Elder Haygood was also called but was absent so a neighbor Missionary Baptist Minister presided at the funeral at the request of the family. May God bless and comfort all the bereaved. Yours in hope.

(Elder) R. W. RHODES

MRS. LOU ELLA SIKES (nee FLETCHER), widow of the late Elder J. C. Sikes, was born about the year 1874, and passed away May 22, 1949 at the home of her son, Lewis Connarroe, near Troup, Texas.

She was married April 7, 1889 to Silas Grant Connarroe of east central Texas and to this union twelve children were born. Eight of them predeceased her. The four boys still living are Jack, Lewis, John and Hubert Connarroe. Having been left a widow with so many young children she did heavy farm work to support herself and family, but was a loving and attendant mother.

Nov. 19, 1919 she married Elder J. C. Sikes of Texas and they lived together until his death March 20, 1949. She was seriously ill at the time of his passing away. She was a very devoted wife and mother and was blessed to wait on her greatly afflicted husband until just a few weeks before he died, staying by him day and night as long as she was able. She was a very pleasant and congenial person and was loved by all who knew her. It was her privilege to travel with her husband into several states.

Sister Sikes united with the Old Baptists several years before her last marriage and was living at that time near Mt. Alby, Texas. The Baptists loved and appreciated her. We feel sure that her eternal reward is one of that rich, everlasting and peaceful Canaan which flows with milk and honey. The writer was privileged to visit her just a few hours before her death, and in her broken and delirious manner she spoke of the glorious fact that God was our only hope. Her children and their families were very devoted to her, doing all they could for her, but the appointed time for the dissolution of this earthy house had come, and she sleeps in the narrow limits of the tomb until Jesus, who is the resurrection and the life, comes again; till he raises these vile bodies, and forms and fashions them like his glorious body. "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. What a wonderful hope is this indeed. Truly as Jesus said, they are not dead but sleepeth.

Elder S. C. Davenport of Mineola, Texas conducted the services at the church at Providence. She was laid to rest in the cemetery at Providence Primitive Baptist Church near Mt. Vernon, Texas. May God bless and comfort those who mourn her passing. She is far richer than the monarchs and kings of this earth who only possess earthly treasures; but the treasures she is interested in cannot be corrupted by moth nor rust, neither can thieves break through and steal, but are reserved in heaven for those who are kept by the power of God unto salvation, ready to be revealed at the

last time. Yours in a sweet hope through mercy, grace and peace that Jesus Christ gives.

(Elder) R. W. RHODES

MRS. JOSEPHINE DUFFIELD YERKES, our sister in Christ and widow of our late brother John S. Yerkes, deacon of Salem Church in the city of Philadelphia, Pa. departed her earthly home at Glenside, Pa. to be with the Lord April 19, 1949, aged 79 years, 2 months, 17 days. She was born near Southampton, Pa. Feb. 2, 1870, a daughter of Edwin M. and sister Martha A. Duffield. She was one of seven children, of whom she is the last, there having been three brothers and four sisters. December 25, 1889 she was married to our late brother, John S. Yerkes, whose mother, our sister Rebecca Slack Yerkes was for many years a member of the Southampton Baptist Church. Sister Josephine Yerkes' mother was a member of the Salem Church in Phila., Pa. December 25, 1939, brother and sister Yerkes celebrated their 50th wedding anniversary, an occasion of joy and thankfulness on the part of all who participated in the happy event. Sister Yerkes was baptized by the late Elder Silas H. Durand into the membership of the Southampton Church May 14, 1893 and was dismissed by letter to unite with the Salem Church June 13, 1908 where she faithfully assisted her husband, our brother John Yerkes, in his duties as Deacon, until his decease a few years ago. Her counsel was always wise and good, she thought matters out for herself and never came to conclusions hastily; she was calm and poised, mild and gentle in her manner but firm in her convictions when once her reasons were arrived at, though willing to weigh and consider without bias such matters as affected the order and welfare of the church, so that she was a blessing and help to brother Yerkes and her brethren in many ways. Such are greatly missed among us. Since my own coming into the church seven years after she did, she always had been a helpful and encouraging sister to me. On the 4th of July each year for several years, the friends and members of the Salem Church and from sister churches, met at their hospitable home at Mt. Airy to sing hymns and to converse together on spiritual themes. Brother and sister Yerkes were the parents of two sons and one daughter. Their daughter is Mrs. Mildred Durand Y. Hastings of Cambridge, Md. who has two children. One son, Milton Yerkes who married Elder Vaughn's daughter Beatrice and who have two daughters live near Laurel, Delaware. One son, J. Harold Yerkes, died in February, 1948 leaving a wife, Mildred W. Yerkes, and one son John Harold Yerkes, Jr. living near Lancaster, Pa. Sister Yerkes had two great-grandchildren who are the daughters

of J. Harold Yerkes, Jr. My last seeing of sister Yerkes was at her Glenside home Sunday afternoon February 27, 1949. She was just recovering from a heart attack sitting up in her room, quite calm, quite reconciled to the Divine will with no care or worry about anything, enjoying somewhat of that peace which passes all understanding. Sister Edna Baker, daughter of the late Elder B. F. Coulter, who was Pastor of the Salem Church, was with sister Yerkes during her last days on earth and witnessed many beautiful things which sister Yerkes said regarding her approaching end, such things as give us to believe she was sustained by a good hope in God's grace and that, for her, it was not death to die and be at home with God. Funeral services were held in Southampton meeting-house, conducted by the writer, April 22, 1949 after which her mortal body was laid to rest in the graveyard at that place. Truly it can be applied to her, that "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." At the time of her death, and for some years previously, she was a member of the Board of Trustees for the Old School Baptist Home Fund.

(Elder) H. H. LEFFERTS

MRS. MARY ALICE MELLOTT fell asleep in the Lord May 19, 1949 at the home of her daughter, our sister Lucy Smith, near Warfordsburg, Pa., aged 84 years, 5 months and 20 days. She was a daughter of Eli and Rebecca Funk of Fulton Co., Pa. Three brothers and three sisters are living: John Funk of Monroe, Mich., William and Charles Funk of Ohio, Mrs. Lizzie Peck and Miss Jennie Funk of Ohio, Anna Mellott of Harrisonville, Pa. She was married in 1883 to Dennis Mellott, son of Samson and Rebecca Mellott. Brother Dennis Mellott was our deacon of the Sideling Hill Church for several years, he died Dec. 1920. Of this marriage, the following children are living: Mrs. Bertha Daniels, Needmore, Pa., Mrs. Lucy Smith, Warfordsburg, Pa., Ira Mellott, Needmore, Pa., Ralph Mellott, Needmore, Pa., Mrs. Etta Lynch, Warfordsburg, Pa., Rolla Mellott, Big Cove Tannery, Pa., Mrs. Mary Garland, Amaranth, Pa., William Mellott, Warfordsburg, Pa. All these except Mrs. Daniels and William Mellott are members of the Sideling Hill Old School Baptist Church, Fulton Co., Pa. Sister Alice was baptized by the late Elder E. V. White June 30, 1888. For over 61 years, she has lived a blameless, upright and consistently faithful life among us. She was blessed to manifest among us that meek and quiet spirit which in the sight of God is of great price. She was patient and uncomplaining in her sorrows and in her afflictions, not a murmuring word was ever

heard to escape her lips: an example of true godly womanhood and motherhood. Owing to the fact that I was unable to attend her funeral as her family desired, the services were conducted by Elder J. W. Smoot of Great Cacapon, W. Va. in The Sideling Hill Baptist meeting-house, burial in the cemetery adjacent. "The righteous hath hope in his death." Let us pass the time of our sojourning here in fear awaiting the summons calling us up higher. Her pastor.

(Elder) H. H. LEFFERTS

JAMES R. ARNN passed away at the home of his daughter, Mrs. Forrest Jones, Marlow, Okla., April 13, 1949, at the age of 102 years, 6 months, 9 days. He leaves to mourn his passing three daughters and one son: Mrs. Annie Mitchell, Chickasha, Okla., Mrs. Jennie Buchanan, Mantica, Cal., Mrs. Forrest Jones, Marlow, Okla., and Mr. Sam Arnn, Paradise, Cal., nineteen grandchildren, twenty-nine great-grandchildren besides a host of nieces, nephews and friends.

His appearance was outstanding to most old people of his age, scarcely a wrinkle in his face. He had a kidney affection for the last three weeks and for eight days pneumonia but he did not appear to suffer pain. Finally he lost power of speech and went to sleep without a sigh.

He and mother united with the Primitive Baptist church in 1887, and were baptised by Brother Newton in Arkansas. He had lost his sight but seemed reconciled to his lot and his faith was strong. He said he had been a great sinner but had a great Savior. He enjoyed your article on Romans 9:18 which I read to him. Elder Ray visited him a few days before his death, reading the 37th chapter of Ezekiel and speaking in prayer. He enjoyed this so much showing his faith was strong to the end.

On April 12 the Confederate Stamp Alliance was mailed to him from Virginia and he was made an Honorary Colonel for his service in the war but it came too late for him to know of it. During his service in the war he was without anything but parched corn to eat for seventeen days. He served his country well, and he served his Lord well to the end of life's journey. The World War Two Veterans gave him a military funeral. Elder O. V. Ray conducted the regular services in the presence of a large company of relatives and friends. The floral offerings were beautiful. His body was laid to rest in Rush Springs, Okla., by the side of his wife to await the appearing of our blessed Lord when his sleeping dust will come forth and be fashioned like the dear Lord. We are waiting our call to go and be forever with the Lord and all our loved ones, the most glorious meeting that can ever take place. Written by his heart broken daughter. (Mrs.) FORREST JONES

SPECIAL MEETINGS

The Border Union of Primitive Baptist churches will meet, God willing, with Pleasant Grove Church of Yakima at the Woodmen Hall in Naches, Washington, on U. S. Highway 410, Sept. 9, 10 and 11, 1949.

(Elder) A. D. HUGHETT, Moderator
Route 1, Selah, Wash.
(Mrs.) BEATRICE HAAN, Clerk
Route 1, Naches, Wash.
Phone Naches 3561

The Lexington-Roxbury Association will convene with the First and Second churches of Roxbury in the Old School Baptist meeting-house at Halcottville, N. Y., Wed. and Thurs., Sept. 14 and 15, 1949. Meeting will open at 10:30 D.S.T. Wed. morning. Ministers and brethren of our faith and order in good standing are invited to seats with us, and friends of our faith will be cordially welcomed. Those coming by bus or train on Tuesday will stop at Halcottville and go to the home of Mrs. Prudence Hinkley, or to the home of Walter Harrington in that village where provision will be made for their entertainment. Those coming on Wed. will go directly to the meeting-house. Halcottville is on the line of the Catskill Mountain Division of the N. Y. Central R. R., and also on the Oneonta-Margaretville bus line which connects at Margaretville with buses from Kingston.

(Elder) ARNOLD H. BELLOWS, Moderator

The Virginia Corresponding Meeting is appointed to meet, the Lord willing, with the Mt. Zion Church, Loudon Co., Va., Wed., Thurs., and Fri., Oct. 12, 13, and 14, 1949. This place of meeting is located on Highway Route 50 accessible by Greyhound bus either from Washington, D. C. or from Roanoke and Winchester, Va. The bus station in Washington is at 12th St. & New York Ave. We cordially invite ministering brethren and other brethren of our faith and order, those in correspondence with us as well as others in fellowship with us to come and meet with us. All lovers of the truth are welcome. Those coming in private conveyances Tuesday before the meeting, will come either to Leesburg or to Herndon. Those coming by bus Tuesday will come to Leesburg. All coming Wednesday either by bus or private means will go directly to the meeting-house. For further information please write either to Elder Lefferts at Leesburg or to the address given below.

(Mrs.) DAVID FARNIE, Church Clerk
Leesburg, Va.

The Salisbury Old School Baptist Association will convene, the Lord willing, with the Forest Grove Church, one mile south of Parsonsburg, Md.,

Oct. 19 and 20, 1949. All ministers of our faith and order, and all lovers of the truth are cordially invited. Those coming by car on Tuesday will go to the home of Sister Ethel Holloway, 406 E. Isabella St., Salisbury, Md. Trains and buses will be met in Salisbury, Md. Tuesday p. m. and Wednesday a. m. Anyone not met will phone Sister Holloway, Salisbury 22526.

(Elder) H. M. BENNETT, Pastor
(Miss) FANNIE ADKINS, Clerk

The 69th session of the New Hope Association of Primitive or Predestinarian Baptist faith and order will meet with the Fort Worth Church, 1211 8th Ave. E., beginning Friday at 2 p. m. before the first Sunday in Sept. All are invited to attend our meeting.

(Elder) W. A. LITTLE
1008 E. Allen Ave.,
Fort Worth, Texas

CHANGES IN TIME OF MEETINGS

The Old School or Predestinarian Baptist meetings held at second floor Pythian Temple, 1012 Ninth St., N. W., Washington, D. C. will, commencing in September, be held on third instead of first Sundays at 2:30 p. m.

FRANK T. SIMPKINS
5214 H St., Dillon Park,
Washington 19, D. C.

Shepherd Fold Church located between Air Line and Humble Highways, Houston, Texas are now holding meetings every first Sunday at 11 a. m. and Saturday before at 2:30 p. m.

W. O. BEENE, Pastor

An all-day meeting of the New Vernon Old School Baptist Church and Congregation, will be held at New Vernon, Sullivan County, N. Y., on Saturday, September 24th, before the 4th Sunday. This meeting is being held in place of the usual Columbus Day meeting, which will not be held this year. During this meeting will be held a meeting for the election of Trustees, and other business that may properly come before it.

All members and friends are cordially invited to attend.

R. LESTER DODSON

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. A. V. Krewatch, Md., \$1; A. B. Justice, Del., \$1; W. R. Wallis, Miss., \$7; Mrs. A. M. Hall, Me., \$5; Mrs. A. S. Meyer in memory of her father, S. W. Shipway, N. Y., \$10; J. A. Johnson, Tenn., \$1; Mrs. N. M. Carney, W. Va., \$3; Mrs. D. H. Baker, Wash., \$1.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 117

RUTHERFORD, N. J., OCTOBER, 1949

No. 10

CORRESPONDENCE

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from the masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Matt. 15: 21-28.

There are many angles to consider in the application of the above Scriptures, the interpretation of which will serve to throw light upon the reason why Jesus at first did not respond to the heartfelt appeal of the distressed woman who came to him to rescue her daughter from the power of a demon, which had possessed her. Jesus had been ministering among the Jews, those of his own, to whom he came in the flesh, and now he leaves the Jews upon a ministration of mercy to a Gentile who had not received the law and the prophets and the oracles of God, and the promises as a people in the sense that they were given to the Jews. Jesus then returned to minister to his own people, the Jews. May this not suggest, that as

the gospel was first preached unto the Jews and rejected by them as a nation after which the Lord turned in mercy through the gospel unto the Gentiles until their fulness shall have been realized, that the remnant of believing Jews not yet brought into the gospel fold will in the Lord's time receive the manifestation of eternally saving grace until the whole church of God is complete, as the eleventh chapter of Romans so clearly declares.

At this present time momentous events of stupendous importance are occurring in Palestine and elsewhere in the fulfillment of prophecy as God works his holy will among the children of men. Do we not see a foreshadowing of this in the case of Saul, David, Johnathan and Mephibosheth; Saul represents natural Israel as a nation, and David a beautiful type of Christ as king over all spiritual Israel, the church of the living God. Johnathan denotes the church in this present grace age, for the soul of David was knit to the soul of Johnathan, as that of Christ is to his bride, the church. National Israel passed away before spiritual Israel was enthroned in the present kingdom of heaven, and Saul was slain before David became king and reigned over all Israel of old. Now Johnathan had a son named Mephibosheth, who was lame in both his feet and helpless, and resided in Lo-debar, a place meaning desolate, a fit figure of the Jews in the present time. But king David sent for Mephibosheth, who was of the

house of Saul (Israel after the flesh) and had him brought to his palace where he ate meat always thereafter from the king's table. While Mephibosheth may typify any child of God, there is a sense in which he serves as a double type, and so may represent any believing Jew of the gospel dispensation.

When Jesus ministered to the Canaanite woman, he returned to his own people after the flesh, which might signify that there is much yet in store for the believing Jew under the gospel. In scripture we often find, among the numerous figures employed, that a woman is used to typify a child of God as an individual, and also the church of God as a whole, which we observe in Eve, Rebekah, Rachel, Esther, Mary Magdalene and others. This Greek woman was not directly embraced in the covenant given to Israel as a nation, and yet she was given faith to receive the promises of God, and to feed upon the crumbs of prophecy that apply to the whole church of God, including believing Jew and believing Gentile.

It is interesting to note that the woman came to Jesus after he had come to the coasts of Tyre and Sidon. It is always Jesus who takes the first step through the Holy Ghost in the manifestation of salvation to the redeemed of God. It is the spirit that quickeneth, the flesh profiteth nothing. The Lord, the Holy Ghost must first show the poor sinner his need of him, that his condemnation is just, that he is helpless of himself, and if justice were meted out to him that the eternal wrath of a sin-hating God is his just portion, and that only grace can save him. Without revealed religion there can be no saving knowledge of Jesus. The woman suffered for her own sake and for her daughter's sake whom she so tenderly loved. In a sense the church,

as our mother, suffers when one of her members is afflicted. The woman cried in anguish, earnestly, sincerely, imploringly. We see that she cried before she worshipped. There must be some manifestation of saving knowledge before one can truly worship.

The Canaanite woman came to Jesus, crying, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." But Jesus answered her not a word. Why did the loving Savior appear deaf to her entreaties? Because she did not approach him in the right way. She came to him on Jewish grounds, addressing him as the son of David, which she as a Gentile had no right to do. She did not address him as the Lord of all both Jew and Gentile, but as the Lord, the son of David, in that sense implying that Jesus came to minister alone to the Jews. A resident of Canada who transgresses the law of that land has no right to come to a court in the United States for trial of his offenses and to have his case determined. Jesus came to save sinners of every nation, kindred, tribe and tongue that were given unto him by the Father before ever the world was, therefore he should be worshipped as Lord of all. To instruct the woman as to her position as a Gentile and what was embraced in his mission to save sinners, Jesus, noting that his disciples had besought him to send her away that she might not be an annoyance said, "I am not sent but unto the lost sheep of the house of Israel." Here is a veiled and twofold meaning. Not only was Christ sent to the believers of the Jewish nation, but also to all Gentile believers, who with the Jewish church make up the entire Israel of God. The truth of her position dawned upon her in a further revelation as she realized her lost condition by nature and the saving power of Jesus. Then

she came and worshipped him saying, "Lord, help me," knowing that by faith there stood before her one who was Lord of all, and that she by nature had no more claim upon his mercy than an Israelite after the flesh. The convicted sinner must feel that there is nothing in him to merit the favor of Deity or give him the right to expect mercy. The sinner who comes to Jesus must come in the right way, must be made of a broken and a contrite heart, must come for undeserved mercy that salvation may be all of grace and the glory belong wholly to the Lord.

Jesus said, "It is not meet to take the children's bread and cast it to dogs," that is, to give to the Gentiles that which was especially prepared for the Jews as were the provisions of the Mosaic covenant given unto Israel and received by Moses on Mount Sinai. But the woman realized that while that covenant was given unto Israel as a nation, she and other believing Gentiles had seen in Christ in the ordinances of the law and in the prophecies and promises given unto the Israelites, and that she fed upon these crumbs that had fallen from the Master's table. She had eaten of the word of God and had been nourished thereby. The comforting declarations of the word of God, the types and the shadows pointing to Christ, and the sure mercies of David are morsels of the richest food. She had read or heard of these things in whole or in part, and being made hungry for the truth she had eaten these crumbs of prophecy and promise.

The Gentiles were considered as dogs by the Jews, a term of reproach, as the law and the oracles of God were not given to the Gentiles as a nation, and the Jews considered them as no people and outside of the promises made to the Jews. In Palestine then as now, there are many small dogs that wander

homeless, and in their hungry state enter the homes of Jews to eat of the crumbs and whatever other edible refuse may be obtained. The woman confessed that she was a Gentile, but that she had eaten of the crumbs of truth which the Jews had rejected in the blindness of their hearts, and saw in him the one of whom Moses in the law and the prophets had written. She no longer cried, but she worshipped. There must be some demonstration of that faith which is accounted for righteousness before the redeemed sinner can be in a worshipful attitude. The woman was in the right spirit and the spirit of God bore evidence with her spirit that she had been taught of him. Jesus assured her of the acceptability of her faith and granted her request. From that hour her daughter was made perfectly whole.

It is to be noted that Jesus cured this Gentile daughter at a distance and did not go to her in person. When Christ ministered to the Jews under the law he was present in person. Today Jesus is in Heaven at God's right hand, and does not come to the Gentiles in the person of his flesh in his ministration of mercy to them, but is manifested through the Holy Spirit, the third person of the Trinity by faith through grace, and the same is true of every Jewish believer in this dispensation, who will be brought to a knowledge of the truth, for now there is neither Jew nor Greek, male nor female, bond nor free, but all one in Christ Jesus as the spiritual seed of Abraham.

(Elder) ARNOLD H. BELLOWS

General Delivery, Panama City, Fla.
MY DEARLY BELOVED: This morning as I laid down to give my arthritis a little more rest it seemed to strike my mind to get up and write.

At Conecuh River Association last October in Montgomery, Ala. this text came to my mind about ten minutes before I rose to speak. "Also regard not your stuff." Gen. 45:20. I seemed to be much lifted on high and enjoyed the effort, and many others so expressed themselves. I had never used this text before and have not used it since but it seems to keep haunting my mind. Bible readers know the story of Joseph, his dreams, being sold into Egypt etc. God works ahead in everything. "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." Gen. 45:7. When Joseph revealed himself to his brethren there were yet five years of famine. Go bring unto me your father and the household. Do not bring any stuff for the good of all the land of Egypt is yours. Joseph placed them in the lovely land of Goshen. I will nourish your little ones. Jesus has plenty to nourish the little child of grace. Goshen is in Egypt but Egypt is not in Goshen. The church is in the world but the world is not in the church. Just bring the family down, I have plenty. Jesus has plenty for the family of God. I will not enumerate those plagues, there were eleven. The striking point is this, when the plagues were tormenting Egypt they did not bother Goshen. God drew the line of demarcation. I dare say nothing can melt our stubborn hearts quicker than the death of the first-born in the home. Moses and Aaron were called by night to get the children of Israel out. "For they said, we all be dead men." Ex. 12:33. When it was God's time to move the children of Israel it was an easy

go. Not even a dog could move his tongue. When the minister is lifted on high, and his congregation is lifted up with him it is an easy go, a sweet, a glorious and happy time. The dogs of the flesh cannot move their tongues. The children of Israel journeyed to Succoth and there observed the first passover. It was a night to be much observed unto the Lord for bringing them out from the land of Egypt. The ordinance of the passover was that no stranger, no hired servant shall eat of it. Most assuredly there was a line of demarcation; God drew the line. Succoth is where Jacob made booths for his cattle.

When we observe what we commonly call the Lord's supper it is the anti-type pointing back to the first passover. When the destroying angel passed over, the first-born was not taken from any house where there was blood upon the lintel and the two side posts. Here is a beautiful type of the blood of Jesus. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. "With desire I have desired to eat this passover with you before I suffer." Luke 22:15. It is a blessed privilege that in the grand old church we can observe this passover as a sweet token of gratitude that the blood of Jesus removed from us the penalty of death.

"Also regard not your stuff." Stuff is law works for salvation or self righteousness. I heard Elder T. Floyd Adams tell this in one of his sermons. A man came to the church boasting of the good life he had lived, and what he felt he could be worth to the church. An old deacon made a motion to table his application. He brought his stuff. A lady came trembling confessing she was a sinner. I am not worthy a place with you. You can live without me, but how can I live without you? She did not bring her stuff and was received amid

great rejoicing. The old line Predestinarian Primitive Baptist Church is the only organization in the whole world whose gate is so strait and whose way is so narrow that you cannot get in with your stuff. (Matt. 7:14). Just a few can get in and travel in the happy and delightful way. The wide gate and broad way leadeth to destruction. These are God's children in this broad way. It does not mean destruction of the children, but destruction of their stuff. Many travel in this way.

As I have trod the journey to nearly seventy-five mile posts I have had many worried and trying experiences, both financially and spiritually. I have been up and I have been down. Financially I have been so down a few times until I did not know what to do or which way to go. I sob as I write these lines. With God nothing is impossible. I desire to mention here one of my spiritual dawns. It would take too much time and space to write in minute detail. Suffice it to say for a period of about ten days I was so heavy till it seemed impossible to carry my load. One night in Jan. 1934, after supper in my study, I tried to prepare myself to face my school children next day, but oh the heaviness of soul. Heavy, heavy, heavy! My wife and children slipped off to slumberland. I tried to go too but impossible. I seemed to be in a trance or something, my beloved I cannot tell you. As quick as lightning a voice (this is my hope) spoke to me and said, "God is the absolute sovereign of the universe, the beginning and the end, the first great cause of all things, and the last great end." He stripped me naked, took my old stuff clothes off, took them in the back yard, kerosened them and struck a match. He gave me a good bath and put a clean new dress on me. What was this new dress? My brethren listen, this new dress was

salvation by grace all the way from the cradle to the grave and for eternity, if this is the right way to express it. Prior to this night I believed and had preached two salvations, one for time and one for eternity. The time salvation was conditioned on our good deeds, our stuff. From that night until now I have believed and preached one salvation; that the blood of Jesus atoned for every sin, not only the inherent sin in Adam, but every practical sin I have ever committed or ever will. "Turn thou me, and I shall be turned; for thou art the Lord my God." After this night I could go to Old Chipola Church and offer myself. I did not have any stuff to take along. They received me joyfully. You will have to guess my church life prior to this until I have time to tell you. I united with the Old Baptist Church in May 1897. During all the disagreements and divisions I fought some hard battles.

On my recent return from Hot Springs I stopped with the church in Memphis, second Sunday and Saturday night before. It was a rich experience. The Lord lifted me on high, glory came down, heaven and earth kissed each other. They have a good pastor in the person of Elder H. G. Brown, Brother J. H. Kerley talked well, Brother Lanier's singing enriches my memory. They are indeed a lovely band of Baptists. They were better to this poor sinner than he deserved. I was entertained in the home of Elder Brown and his noble companion and her sister whose name I have forgotten. I feel like falling at the feet of Jesus for such an oasis in my desert journey. Love and sweet fellowship.

(Elder) C. H. BYRD

807 Pope St., Memphis, Tenn.
DEAR BRO. AND SISTER VEASEY AND
FAMILY: Sister read me your letter

over the telephone and I am so ashamed that I have not written you. If I were blessed according to what I deserved I think I would not receive many blessings. I know of nothing that gives me more pleasure than to get letters from the Baptists full of the things we all love to hear, read and talk of. I get lonely and hungry to get them, and it seems there is such a little time that my mind can meditate on these things enough to write. I am such a puzzle to myself. There are times when my mind is full of thought and I love to think of Jesus as the way, the truth and the life. My heart is full of joy and I feel like I worry people talking or writing about it, and I am afraid they think I think I know so much about it all and I often hesitate to write for that reason. Then again my mind is so blank I could not write or talk it seems if my life depended on it.

My mind of late has dwelt on my experience. In thought I have relived it and felt revived, and it seemed I could see the power of God in it all and felt comforted. There is nothing sweeter than to feel and hope the Lord has led you along and will continue to lead you in the way, working all things for your good and his glory. I have wondered so much about the sufferings of God's people. It looks like some suffer so much more than others, and it always looks as if the best people suffer the most. However, I believe they all suffer, some in mind on account of their sins, shortcomings and waywardness perhaps more than another, and others physically. We do know Jesus was made flesh, or God came in the flesh as Jesus, and suffered all these things and was tempted in all points as we that he might be a merciful high priest.

I read Brother Rhodes and Jones debate and Brother Rhodes surely did

defend the doctrine and declare the power of an all wise God. Do you know I am so weak that I sometimes get to thinking maybe I actually do not believe these things, and I wonder if one could be so deceived as to what they believe; but when I hear or read words that give praise and honor to God, and the perfect work that Jesus finished—the salvation of his people—it fills me with joy; even listening to one of another faith (so to speak) on the radio, if they speak of God's power and greatness, does me good. I cannot help believing that Jesus accomplished what he came here to do. People become confused over words such as *all*. There is the sweetest woman close to Brown's Creek Church (Mrs. Earl Osborne) who writes me and I just love her letters. She is not a member of any church but her mother was a firm believer in the doctrine of grace and she is too, but yet she is trying to prove it, if you know what I mean by that. As Brother Brown once said, "as for the argument the world hates us, but we hope we live by faith in the things *unseen* or not understood by the carnal mind or the critics." She writes me scriptures which the people around her point out such as, repent and be baptized every one of you for the remission of sin, and we shall receive the gift of the Holy Ghost. They tell her that was the great commission given on the day of Pentecost and it is what should be preached all over the world to *everybody*. Brother Veasey, do you believe he was talking to the mockers and scoffers who said these men are full of new wine? Peter was talking to the ones that were pricked in their hearts, the ones who said, "Men and brethren what shall we do?" Surely we do the same to-day, when men and women give evidence that they are pricked in their hearts and begin ask-

ing questions as to what to do, seeking and searching after these things; And as the writer said, "God is not slack concerning his promises," etc. "not willing that any should perish, but that all should come to repentance," they want to apply that *all* to the whole human race. The writer just stated that God was *not slack* concerning his promise. He made a promise and a covenant to and with *his people* whoever they are, either a *part* or the whole human race, and I believe that promise is *sure*, and although I believe it is a *portion* and another believes it means all, the *truth stands* just as it is and is not changed and I feel thankful for it. My hope and prayer is that if I am deceived he will undeceive me for the deepest most sincere desire of my heart is to be able to worship God in the right way and be kept in the *way*, be shown the truth and have eternal life.

There is something that has been in my mind for quite awhile, in fact ever since I read Brother Rhodes book. You know the Church of Christ people believe one has to hear the *preached* word, obey, repent and be *baptized before* they are saved, they are *not* saved until they are *baptized*. Now I am not meaning to be hurtful but if I am not mistaken I think that is what they believe. That is what I gathered while reading this debate. You know the scripture so often quoted in the tenth chapter of Romans, speaking concerning preaching and "Faith cometh by hearing, and hearing by the word of God," etc., and "how shall they hear without a preacher," etc. I do not know why but the scripture written by Paul keeps coming into my mind, and somehow to me it comes with the things I believe, "It pleased God by the *foolishness* of preaching to save them that believe." That word foolish-

ness I studied about for days, and it just came to me that after the great revelation Paul was given in these things, the hard doctrine, he preached, predestination, foreknowledge, choice election, all before the foundation of the world, that he believed so strongly in these things, and knew God's foreknowledge could not fail, and he saw such perfect wisdom in it all, and God's people or the bride saved in Christ (which John said stood as a lamb slain from the foundation of the world) that that was why Paul used the word *foolishness*. What do you think? I may have the wrong idea but I have wondered so much about why Paul used it in connection with as sacred an act as preaching. He was given faith to view the perfect plan, or work, just as complete, just as sure before the world began as if it were finished as the prophet, Isaiah, said, He declared the end from the beginning.

Well, Brother Veasey I am so ignorant and unlearned in these things I do not know why I ever got so bold as to write to people who I feel know so much more than I do about them, but I hope it is because I love them, and I hope you will look over my efforts and know that I am fully aware of the fact that I am nothing and less than nothing and altogether vanity. Man was made subject to vanity not willingly but by reason of Him. I often think of this, God made man subject to vanity, and I think that in that word is included pride, high mindedness and sin, but he knows exactly how to lead them in a way to bring down and keep them humble and at each other's feet so to speak.

Just one more thought and I must close. A Brother Davis from Kansas visited the church here several meetings ago and came home with sister and on over to my house before he

left. While discussing these things we believe and do not believe something was said about folks believing God predestinated all the good things but not the bad. He said, "Well, there are people who say that, but you would find it mighty hard to sell them a car without a reverse." I hope you see that as I did. May be I got more out of that remark than was in it, but I thought of it for many days and still love to think of it. It takes all to make a thing complete. It takes the reverse and the greasy, messy engine; it cannot all be plush upholstery and shiny trimmings or else it would not run, it would be no good as a car. He surely seemed to be a sound believer in sound hard doctrine, that is if I know anything about it.

Brother Veasey, I simply cannot imagine you enjoying my rambling letters, yet you speak so kindly about them that I assure you I would write you much more often if I could think on these things as I wish, but I am indeed a weak helpless creature. I have to wait for these things. I thought of this as I walked to work this morning. How blank my mind is to these things sometimes, and no matter how I yearn for it and search and try to bring these things close they remain far from me, and then unexpectedly and for no reason it seems there it is, and thoughts running through my mind that fill my heart with the sweetest joy, and love goes forth out of my heart for every one I think of, and if I had the time I would be foolish sure enough by writing, but I guess everything is fixed as Brother Croker said, just fixed that way.

I do hope you and Sister Veasey are better, and hope God reconciles you to bear the things you must bear. He has promised not to put more on us

than we are able to bear. I believe you both have a reward laid up in heaven for you, a golden harp and it is strung and tuned for endless years and formed by power divine, and it will sound in God the Father's ears praise to his name and none but his. I feel sometime or rather think how good it would be for us all to kneel together in prayer and humble submission to his will in us, but do we not often push these things from us to take care of worldly cares and toils. Tell Brother Biggs when you see him we are looking forward so much to his coming to visit us. There are no words to express the deep feeling we have for him. I do not know why but I pour out my thoughts of joy or woe to him many times in my mind. Somehow it is comforting to me to talk to him that way or just to recall his countenance as he stood in the stand here one time, shining as though a light lit up his face. God, who hath blessed us with all spiritual blessings in heavenly places in Christ. What a glorious thing it is to believe that. May we all be kept by the power of God ready to be revealed in the last day is my prayer tonight. Would like to see you and hear you talk. Best wishes.

(Mrs.) LUCILLE YOUNG

Route 2, Bassetts, Va.

ELDER H. J. BIRD, DEAR BROTHER IN HOPE: I feel that this hope means, dear brother in Christ. Our kinship is on a higher plane than fleshly kin. I want to write you again, trying to express some of my feelings, hoping the Lord will guide my mind and pen to the end that we may be comforted and his name be honored and glorified.

I have been given to mediate some on the way we have to travel here in this time world. We know natural food is necessary to maintain our natural lives

and bodies or life in our bodies. This food generates energy which is taken up and consumed by the movements of our bodies, thus creating or bringing about the need for more food. Dear brother, this is just a figure of the spiritual. First, necessity for food is a sure indication of life. This is an undeniable fact. Nothing wholly dead needs food. When one is born into this natural world it cries for food and has to have it. Not to give it life, but to maintain that life which God has already given it. Spiritually, when one is born again into the spiritual world it begins to cry for food.

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

This food comes direct sometimes, and also through the preached word. Jesus is what and all we want or need. Not Jesus the failure of sinners, (as the world believes) but Jesus the Savior of sinners, whole and complete. "He that hath an ear, let him hear what the Spirit saith unto the churches." When blessed to preach or to hear, it satisfies this longing of our soul, generates divine energy so to speak. We are satisfied for the time being. Were we to stay there the necessity for going to meeting would be removed. "We know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28. Herein we see the necessity then for doubts and fears. Preaching or hearing the word generates a divine energy in our soul. Doubts and fears soon consume this divine energy, and we move out again seeking more evidence that we are indeed children of God. Doubts and fears, as well as everything else, are among the "all things" quoted above. It is also a part of our chastening which

proves we are sons and not bastards. I am using pretty positive language tonight, but I must try to express my feelings. Tomorrow I may be plumbing the depths in the valley of doubts and fears, but not at present.

I realize our nature is in direct opposition to the divine nature implanted in our hearts—Christ in you the hope of glory. See the cross here? "Take up the cross and follow me," not agreement but cross. Willed to each covenant child by God the Father. You must then bear it. Our nature is filled with unbelief. When shut up in nature's darkness Satan hurls these doubts and fears through the channel of our natural mind; when filled with the Spirit we are delivered from this prison, and rejoice in the sunshine of God's love for a little season. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." In season out of season. I once heard a brother say, a sheep is unable to open the door or gate into this (or the) pasture. By necessity then we need that good Shepherd to do this for us. Jesus is the door, the entrance into this land of Judea, the land of green pastures, the land of still waters. Made to feast on the gospel, then we can rest. To lie down signifies rest. "He maketh me to lie down in green pastures: he restoreth my soul." Have we not already experienced this, dear fellow servant and pilgrim traveler? Feasted on the precious gospel of Jesus Christ, drank of the clear, still waters in the land of Judea, the garden of the Lord, the waters that gushed from the side of our crucified Lord and Master. Yea, it satisfies our thirst too. "In and out." The same hand that turns us in also turns us out for a little while. Not out of his kind watchcare, love, keeping and protection, but out of a felt sense

of him. But this is necessary too for we have to live naturally, as well as spiritually, and we have to be prepared by or of him for another feast, and this is his ordained way. We are here for the primary purpose of worshipping him. "This people have I formed for myself; they shall show forth my praise." While out we want to get back in, and find by experience that, "He shall open, and none shall shut; and he shall shut, and none shall open." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." We show forth his praise while traveling the outside, lonely way (outside a felt sense of his presence) by being able to testify to the truth in the above quoted scriptures by experience. Things we have felt, seen, handled and tasted of the living word of life. Forward, march, then dear child we all have our doubts and fears.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

Now to prove, God willing, that doubts and fears are a part of our chastening wielded in his hand, "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Do we delight and rejoice in our doubts and fears? No, they are indeed grievous, hard to be borne, make us miserable, but like a poor, weary traveler crossing the desert, going over burning sands, growing tired, faint and weary from one oasis (place of rest, drink, food, refreshing) to another, traveling from

one point to another, (time to eternity) can't you just see the gentle hand of God in it all? This is his way of preparation. Soon we are let in again, then we rest. O, my brother, beloved in the Lord, does not the Bible plainly declare in the blest language of our Redeemer, the Holy One of Israel, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Were we not in his covenant relationship we could not possibly desire this heavenly drink, rest and food. How could we hunger and thirst after a thing unless we had experienced the heavenly pleasure derived therefrom before? Remember these experiences signify life. The dead know not anything. Do you think a dead man could feel anything? So then we must admit by experience the truth contained in Jesus statement they "shall go in and out, and find pasture." If we were not in him we would not know anything about the difference between in and out. In season, out of season, in Spirit (felt sense) out of Spirit. "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." Is not this our experience? In season, out of season. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." If we were not in him, let me repeat, we would not know the difference between in and out. Being as we feel this is our experience, that we do know the difference, this is evidence to me that we are in him. Farewell in love. Write, pray for and come to see us. Your brother in hope.

(Elder) LAYTON WINGFIELD

Cottage Grove, Tenn.

MRS. ELIZABETH TRIBBLE, DEAR COUSIN: I have a desire, and have had for some time, to write you together with the church at Cane Creek, but I feel my unworthiness and know that if you all could see me as I see myself, a poor sinner not worthy of notice by His dear children, you would understand. Yet I love them and my desire is to be permitted, if it is the will of the Lord, to see you all once more before passing from this world of trouble, sorrow and afflictions.

Cousin Elizabeth I know if this letter is not directed, or in other words if the Lord does not give me words that I may write the truth as it is in Christ Jesus it will be a worthless message. My prayer to God is to direct my mind that I may pen a few thoughts to the precious brethren and sisters composing the dear old church of Cane Creek. The Lord has blessed you so wonderfully in the last few years, and especially in the last twelve or eighteen months by adding to the church several of his chosen children, and especially one of his chosen servants to preach the unsearchable riches of his grace and go in and out before you, that one is dear Brother Harrison. He is a kinsman in the flesh and I hope we are in the spirit, yet I am made to fear so often that I am mistaken altogether in the whole matter, and most of all that I have and am still deceiving the dear saints of the most Holy One. I am made to weep and mourn and cry unto my God and beg of him to restore unto me the joys of that salvation once more which I hope I have been made partaker of through his shed blood.

Dear saints of Cane Creek have you ever had to travel this road? Have you ever been down in the valley of despair when it seemed that that sweet hope

you once had been so much comforted with and made to rejoice in a Savior's love had almost left you? Just a little spark left! Oh how we are made to beg the Lord for mercy, love and grace, and just then when in this despairing condition we hear that still sweet voice of the blessed Son of God our Savior saying, fear not, it is I, "my grace is sufficient for thee." Oh, what a sweet voice it is to his children who are traveling through this world of trials, sorrows and afflictions. Oh, that our minds may be centered upon that Rock which is Christ Jesus our Lord for he says, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." So fear not little children for he is God and besides him there is no God. He speaks and it is done, he commands and it stands fast for I am God declaring the end from the beginning, and saying my counsel shall stand and I will do all my pleasure. These are some of the shalls and wills of our God. Oh, what a wonderful God we have full of mercy and truth. Then dear saints of Cane Creek Church look unto Jesus who is the author and finisher of your faith. When we are enabled to behold him, when in the valley of despair and hear that still sweet voice, oh how we are lifted up and made to sit in heavenly places in Christ; and when our poor tongues are enabled to lisp the sweet songs of never ending love, grace and praise to his adorable name it is a glorious time of rejoicing. My prayer to God is that I may be permitted to meet with you all once more before I pass from this world of trouble and afflictions, and behold your precious faces, the faces that I love and so often think of.

Brother Harrison, after I learned of your uniting with the church, and that the Lord had called you as one of his servants to go forward and declare the

glorious doctrine of God our Savior, oh how I wanted to see you and hear you speak in the name of your Master; and when you visited our church last year and I saw you enter the house I wanted to take you in my arms. I could see as you came up the aisle the image of Jesus in your face, and I said within myself praise the Lord for his mighty works among the children of men. Brother Harrison, if you will allow me to thus address you, the glorious doctrine of salvation by grace and grace alone is a full and complete salvation, and embraces all that a poor sinful worm of the dust needs for time and eternity. It will safely house every one of the heirs that was given to Christ in the covenant of redemption. Oh that I may be in that number to join in with that heavenly host to sing praises to the King of kings and Lord of lords forever and forever in that eternal home. May God bless you together with all the dear saints of Cane Creek Church, and may he give you wisdom from on high that you may speak the truth as it is in Christ Jesus without fear of man or men, thereby edifying and building up the saints of whom God has made you a shepherd is my prayer.

If I should never meet you all again in this world I hope to meet you in that eternal home where parting will be no more. May I ask an interest in your prayers when at a throne of grace. We want you all to visit us at Walnut Fork when you can. I want you to cast the mantle of charity over this imperfect letter, and I now bid you all farewell in the Lord. Your poor and afflicted brother in the Lord I hope.

R. L. VEASEY

Burlington, Col.

When a small child I used to cry myself to sleep because I had done

wrong during the day and would think I would be a good girl and never do wrong again, but the next day I would do just as wrong or even worse; it just seemed I could not be good. I went on this way for several years, then at times I would forget about it; but on the second Sunday in May, forty-one years ago to-day, my husband and I with our two little children, drove ten miles to where my father, the late Elder James B. Hardy, preached in a little school house every second Sunday. I went into that school house light hearted and happy, but oh what a heavy heart I had when I went out. When my father took his text and began preaching it seemed every word he spoke was directed to me. What a terrible sinner I felt myself to be. I felt every one in the house was looking at me and knew what a vile sinner I was and his sermon was for me. If the floor could only have opened and swallowed me. After preaching mother came and shook hands with me and said, "The Lord can take care of you too." I could not keep the tears out of my eyes at that and as soon as I could get away went out to the wagon and told my husband I wanted to go home. He wanted to know if I was not going home with some of the folks for dinner but I said, "No, I wanted to go home."

For eight years I was so burdened with sin I was afraid to lie down to sleep at night for fear I would die and go to torment. I would try to pray but could only ask the Lord to have mercy on such a terrible sinner, but felt he never heard a word I uttered. I have sat up night after night and thought I would never see daylight again, but always felt it was just if I was lost. I did not see how the Lord could save such as I. I would want to go to meeting when the second Sunday would come, but would not because I

did not want every one staring at me and thinking what a sinner I was. One night I laid down and thought I cannot live through the night. I suppose I must have fallen asleep and dreamed though it did not seem like a dream. A voice in the southeast corner of the room said, "Fear not I will take care of you." I looked from whence the voice came and the corner was so black I asked who it was; the voice said again, "I will take care of you." I asked again who it was and this time when I looked there was a light star in the corner and this time the voice said, "I am God, fear not I will take care of you." When I looked again I saw the blessed Savior and the star was a crown upon his head, and I saw him ascend. I felt a relief but the next morning something kept telling me, "That was only a dream, the Lord does not know anything about you." While I was not in such black despair I still felt I was a terrible sinner. Three years after this my father came to our home one day and told me my sister, Mrs. Sarah Enoch, was to be baptized the following Sunday and asked me to come to the meeting and the baptizing, but I felt I was not fit to see her baptized and just could not go.

About a year after sister united with the church she was at our home one day and she and my mother-in-law were talking on the scriptures. I said but little, I felt so burdened with sin and a prayer was going up from my heart for salvation when my sister got up and we walked out in the yard; she stopped, turned and said to me, "And Ticia there never was any one, not any one, that really and truly wanted to be saved but what the Lord will save." I think those were the sweetest words I ever heard spoken. Oh, what a burden was lifted from me. I wanted to shout I was so happy; it seemed the

birds sang sweeter, the sun shone brighter.

I went to church the next Sunday and how dear the brethren and sisters seemed to me, and when my dear father opened the doors of the church how I longed to go but just could not do it; something told me those good people would not have you, you are not fit to be with them. From that time that was the way I would feel until six years ago in March. My mother was very sick (in fact it was about her last sickness). I was helping to care for her and she talked to me about baptism and her home beyond and said such beautiful things I felt I wanted to be baptized as our dear Savior was, but as I lived one hundred thirty-two miles from any Old School Baptist church and not much of a way to go it was over three years longer before there was a way opened for me to go to Kingman, Kans. to the church my father helped organize and where he and mother were members at the time of their death.

After preaching on Saturday before the fifth Sunday in August 1936, when the doors of the church were opened I could no more have kept from going up and offering myself than I could have gone before. I told what I have told here and was received and baptized the next day by my brother, the late Elder J. R. Hardy, of Dallas, Texas. I know if I am saved at all it is by the grace of God and not by one good deed of mine.

"'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

(Mrs.) MARTICIA FOX

Ladies Building, McCain, N. C.

DEAR BROTHER IN CHRIST: May I address you thus although I do not feel worthy to claim kindred in Christ to one who I feel to be so far superior to such a weak worm of the dust as I. While lying here on my bed of affliction, during the rest hours, I hope I was given the mind to write to you. Unless I am clothed in the right mind I know that I cannot write or say anything comforting or edifying to any one.

This is the second time I have come to the State Sanitorium for the tuberculosis cure, and my dear companion has also been here twice for the same cure. While here this time Brother and Sister Berry, Brother George Weaver and my only sister in the flesh visited me and I asked for a home with the Primitive Baptists, the people whom I hope I love more than any other on earth. I was received by a unanimous vote on Sunday, the next meeting, at Pleasant Grove Church where Brother Berry is Pastor. Why they received me I do not know for I do not feel worthy to be among such fine people. As Paul wrote I feel to be the chief of sinners. If I am one of God's chosen few I feel to be less than the least, but as I told a lady in my dreams if I am anything I am a Primitive Baptist. From childhood I have always felt that others were better and above me.

Brother Dodson I cannot express in words how much I enjoy the *Signs of the Times*. Before coming to the Sanitorium the nearest Primitive Baptist church was about fourteen miles from my home, and as we did not have a car I have not heard any Primitive Baptist preaching for about ten months. Being around others here who believe so far different from the way I hope I do you can partly understand how much the *Signs* and other Primitive Baptist

literature means to me. I have been here almost eight months and expect to stay many months longer for it takes a long time to cure tuberculosis.

Brother Dodson I do not feel that I have written anything worth while but if you wish to use it in the *Signs* you are welcome to do so. I am not a writer, just a rambler, but if I do ever write anything of comfort to any one the Lord Jesus Christ is due all the praise, honor and glory. I am nothing and can do nothing without the help of the Lord. I hope I have been taught of the Lord to look up beyond the hills from whence all of our help comes for in him we live, move and have our being.

I must close now as I am very tired and have already made my letter too lengthy. If any one, or especially those of like precious faith, wish to write me I will be glad to hear from them, especially during my long and lonely hours of suffering. Dear brother, if I have said anything amiss please cast the mantle of charity over it. May the God of all grace keep you and yours both now and for-ever-more. Yours in hope of life eternal.

(Mrs.) E. C. VAUGHN

14852 Glenwood, Detroit 5, Mich.

DEAR ELDER DODSON: I notice it is time to renew my subscription and I am enclosing a remittance as I do not want to miss a single copy. I do enjoy reading the experiences of God's little children and wish so much I could feel as they do, but all I feel to have is hope. Most of the time I feel so little and unworthy of God's love and mercy that hope has seemed to grow dim, but I do not feel that I have lost complete sight of it for at times I seem to be lifted to great heights by this same dim hope, and made to feel I will never doubt again. (Mrs.) BONNIE GLOVER

EDITORIALS

RUTHERFORD, N. J.

OCTOBER, 1949

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Rutherford, N. J.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16-17.

It is with some degree of misgivings and reluctance that I quote and bring to your attention this passage of scripture. For days there has been a constant weight of the text on my mind, yet there has also been some kind of fear connected with it. It may be a fear of men—what they may say and do. Yet, I hope I love the cause of Jesus Christ well enough to keep my personal opinions to myself when they are apt to cause any confusion.

There has been a day when the Scriptures were looked upon as being important. Are they regarded in the same degree to-day as heretofore? For my part I do not think so. I realize that saying that brings me into ill repute. It is a common belief to-day that we do not get worse than formerly; that nothing gets wrong with the people of God now that has not always been

wrong. If the Scriptures had the weight with us that they formerly did we would not say that. Many times the New Testament writers tell us what is coming in the future among the churches. A thing that is future has not yet arrived. The evils spoken of by the sacred writers were to get worse. Then if we deny that things are to get worse, do we have the respect for the Scriptures that we should?

Some Associations in America have left off their articles of faith, but most of them do now, or have in the past, given articles of faith. The second article in nearly all minutes reads the same. "We believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice." Brethren, do we still believe that? Are we as zealous about the practice as we are the doctrine? Has there not been a tendency to wean the practice away from the doctrine? I ask you as candidly as I know how to be, if there has not been a tendency to receive men by their doctrine to the exclusion of their practice? I have heard it said like this: I have heard bad reports on Elder Dee, but I do not care so much about what he has done for he preaches what I believe. Was that the practice of the early churches? Did you ever read in the Book that it did not make any difference about how a man conducted himself as long as he preached the truth?

My Bible and my hymn book are in reach at the office and in the home. I do not mean that the hymn book is worthy of comparison with the Scriptures, but rather that the two are my companions. I am not what would be known as an avid reader of the Bible, but it is in easy reach at all times. Not many days that I do not scan its rich pages for comfort and consolation.

Even in secular newspaper and magazine work I keep it handy, for if I know myself I do not have any desire to write something in the secular press that that precious volume will not hold good. I have a feeling that it is the gift of God to his poor and afflicted people; that men wrote it as they were moved by (not upon) the Holy Ghost.

If it is correct to say that we use the Scriptures for doctrine, it is also correct to say that we use them for reproof and correction. If we say that the Spirit uses us or moves us in a scriptural way to preach the doctrine, then we must also say that it uses or moves us to reprove and correct. The entire Book was given by inspiration of God. Any portion of it that we understand must be given to us. If we do not have any use for the Bible except to get proof to establish what we think is the doctrine, then we do not have any use for the other three uses. We have doctrinal preachers which are a special gift to the churches, but a strong doctrinal preacher does not have any right to say that it is unscriptural to reprove, correct or instruct. All doctrine that is preached is not of God's Spirit. All reproof, correction and instruction is not of the Spirit of God, but all of any of these four items that come from this Book are just as much a part of our faith and practice as another. If not, the part that we use, and the part refused are not on an equal footing. If we have a right, or have the ability to use one, we certainly have the right and obligation to use the other.

Everything about these sacred writings is of God. They were given to the people of God. God had in mind four uses for them. They were not given to any save the child of God. We could not apply them profitably to any other, nor could any other use them. Every

admonition becomes a command when applied to the child of God. The commands are not grievous, but if actuated by the Spirit, they are a joy. We want to remember that it is not Paul giving these charges to Timothy. It is God. It is God now that moves (not upon) men to charge one another. It is God that moves men to seriously take the charge. Paul did not tell Timothy that he learned the Scriptures by the volition of his own mind. These are solemn things to me. I see but little, if any, difference to a charge to a godly walk and talk in any body else, than that given a minister. A charge to a minister, if different from that the apostle gave Timothy, is not a charge. If the Scriptures are our ONLY rule of faith and practice, we must charge our ministers to-day like Paul did.

If the apostle charged Timothy to do a thing or to leave off a thing we have every right, yea, we are under the strictest command to charge our ministers now in these things. Has that got a tinge of conditionalism about it? Even if it did have, we would be charging God with foolishness to condemn it. But it does not have. After giving a description of men in the last days he turns to his own conduct. Much has been written and pulpits disgraced by the blasphemous statement that conduct does not have anything to do with the child of God and more especially the minister. It had something to do with Paul's life, and from his charge to Timothy he must have felt that it would have something to do with the young minister. Listen to the apostle: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all

that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." If language means anything Paul did not give any sanction to the evil in these men, but rather he condemned it. And if what he says has any meaning and use for the church to-day it means for us to condemn all wrong desire. "Thou hast known my doctrine." Yes brethren, sisters and readers, it is a wonderful thing to know that one of our fellow travellers is sound in the doctrine. We want to know this first of any man. I do not condemn it, I do not sanction it, I do not think it comes by inspiration, but let a new man come into our midst, almost invariably our first question (and in most cases that is all we want to know) is, is he sound? Paul placed as much importance on his manner of life as he did his doctrine. He told of his persecutions and trials. These were not as he brought them on him by disobedience, or neglect, or don't care. I want to, and by the grace of God I will, continue to spend and be spent to tell the family of God that every child of God has these things allotted to them. Persecutions do not come for wrong doing, but to the contrary they are a gift to the godly; trials are not sent to the disobedient, to the neglectful, to those lacking faith, but they are all measured out to those that have faith. Not a child of God that is living godly, can be taught that their persecutions came from a disobedient life. No sir, that is conditionalism, and if all, *all* the children of God that live godly have persecutions, there is not anybody in the family of God to preach it to. If it is preached at all it must not be preached to the godly.

Now the manner of life is important, but the manner of life, like the perse-

cutions, is not of the flesh, nor of nor by chance. If his manner of life had been left to Paul, and the godly were to be allotted persecutions and afflictions, it follows, even from a standpoint of reason, that Paul would not have lived godly, seeing that the ungodly are not persecuted and afflicted. But if a poor misguided soul thinks that the life we live here in the world is of man it is yet to learn some things. The Scriptures that came by inspiration are as silent as death about that. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Inspiration is not teaching us a literal crucifixion, but an inward working in Paul. This inward work of the Spirit burns up the dross of all man-made work systems, and it is the source of the faith that he lives by.

This crucifixion and this faith produces our manner of life. It did Paul's and it was written that we might have comfort from it. (Rom. 15:14). This is part of the Scriptures that were written for doctrine, for reproof, for correction, for instruction in righteousness. After finding the persecutions and afflictions belonging to the godly; after finding that the life of Paul is an inwrought work of the Spirit, would we have a scriptural right to exhort and admonish? Let us see what Paul would say, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou has known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

This precious Book of which I write is the only volume that has ever been

written for the child of God. Every syllable of it belongs solely to them. In and of myself I cannot keep its commands and instructions. I cannot preach a word of the doctrine as laid down in its pages unless the Spirit takes me up out of my fallen nature into the glorious liberty that belongs to the children of God. It is sealed to me until the Lion of the tribe of Judea comes and loosens the seals. At that time, whether for me or not, the children are able to go forth in grace into every command written therein. At that time they are able to preach and hear preaching; to exhort and to suffer the word of exhortation; to admonish and to receive admonition in a spirit of brotherly love; to read the Scriptures and do their biddings; in short, when the seals are loosed we loose the saints, when they are sealed and none found to open, we place our interpretation on them and woe to those that dare differ with us.

The Book is written for the man of God. But I do not want to leave a thought in the minds of believers in grace that he has turned the Book over to us to find out what it means. It is his Book and it is given to us. Not as the world gives a gift and loses interest in both giver and gift, but as God gives. At the appointed time of God the Son came and while here he taught. Before going away he said that another Comforter would be given. His work was to take the things of Christ and shew them unto the children. He is doing that. He is teaching men to know him, whom to know is eternal life. He is sending men to teach and preach, pastor and evangelize. These things are all written in the Scriptures. The church is doing them. She will continue to do them until there is no further purpose in these things. In our nature we are not improved

any; as men and women we fail in many instances to do the things written in this Book; but as being led forth into the gospel field by the spirit of the gospel, we are standing in Christ Jesus. In him we are overcoming, for it is in him that we live and move and have our being. In him, and in him alone, do we learn the Scriptures and do them. We, if indeed I must use that precious language, are the children of God, he being the head and chief cornerstone. He being the head and we the body, we follow where the head leads; he being the chief cornerstone we are fitly framed into a building of God. The Book is the record of his work and his will toward us. W. D. G.

"The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

—Matthew 12: 42-45.

In looking over our list for views, we find two requests to write on the above portion of scripture. One is from a brother in Texas, the other from a sister in Arkansas. Both were made quite sometime ago. We are sorry for the delay in complying with these requests, but it has seemed impossible to do so before this. Even now it is with fearfulness and trembling that we approach our task.

In order to get a better prospective of our subject it will be necessary to

review briefly the inter-relating and surrounding circumstances. In the forepart of this chapter we find that Jesus had greatly incurred the displeasure of the Pharisees by (1) permitting his disciples to pluck and eat ears of corn on the sabbath day, and (2) by healing the withered hand of a man, likewise on the sabbath day. For these the Pharisees "held a council against him, how they might destroy him." Jesus also manifested his power by casting out a devil from one who was possessed with him, and by healing the blind and the dumb. These mighty works of Jesus greatly amazed the people. "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Jesus answered their accusations by declaring "every city or house divided against itself shall not stand," and then said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." He then taught that all manner of sin except blasphemy against the Holy Ghost would be forgiven unto men. He also preached the necessity of making the tree good in order for the fruit to be good, and accused them of being a generation of vipers. This was more than the scribes and Pharisees could stand and they challenged him to give them a sign. Jesus answered this by saying, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." He then told them that "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold a greater than Jonas is here." He was contrasting the wickedness of even Nineveh to the wickedness of that generation, showing that it was mild in comparison, since the Ninevites re-

pented and turned from their wicked ways at the preaching of but a single prophet, and he a stranger, who wrought no miracles among them, whereas there was an abundance of reasons why that generation should have repented. Jesus had wrought many miracles among them, and John the Baptist had been preaching in the wilderness, "Prepare ye the way of the Lord, make his paths straight." The other apostles had also labored in preaching among them, but all to no avail, for they were as impenitent as ever, if not more so. Jesus further brought to their remembrance the case of the Queen of Sheba, who he said "came from the uttermost parts of the earth to hear the wisdom of Solomon," and he told them that she would rise up in judgment and condemn that generation. He emphasized his own, the Son of God's importance, by declaring that a greater than Solomon was there with them.

We would judge that our inquirers are particularly interested in the purport of the next three verses of our text, and we wish to say in advance of taking up each verse that in our humble opinion, the Jews and the Gentiles, or law and gospel, are under consideration. For centuries the Jewish nation had stood apart from all other nations on the face of the earth as the chosen people of God. They were peculiarly marked by Almighty God to enjoy his special favor and blessings, and this was manifestly so for ages. To them God committed his oracles and they alone in types and shadows worshipped the true and living God. But as in the days of Job, when the sons of God presented themselves before the Lord, Satan came along also, and he was that unclean spirit which dwelt in them all during the Legal Dispensation. This was unmistakably evidenced from time to time by their de-

partures from the straight and narrow way, for they wandered into forbidden paths and often became a stiff-necked and rebellious people. This continued until the final consummation of that dispensation or age, or until the Lord Jesus Christ came and through his sufferings, death and resurrection established a new era, the Gospel Dispensation. When that legal age ended, or ceased to be, the evil spirit is said to have gone out of the man, which of necessity was true, since Jesus himself had foretold the utter destruction of the temple worship age by saying that not one stone should remain upon another. When this was to be fulfilled we are told that the evil spirit "walketh through dry places, seeking rest, and findeth none." Satan undoubtedly then attacked the "chosen generation, a royal priesthood, an holy nation, a peculiar people," whom God had called to shew forth his praise. These were none other than the Gospel Church, and the Lord Jesus Christ having written his law in the heart, and put it in the inward part, the strong man was thus bound and his goods were spoiled, so the evil spirit "walketh through dry places, seeking rest, and findeth none." Satan's camping ground, in order to be fertile and productive, must be marshy or soft, and there is where grows the bull-rushes and all else that goes to make up the wilderness, which is full of confusion and the bewilderment of this vain world; therefore the evil spirit with all of his cunning and deceivableness could find no real rest, or foundation upon which to build and carry on his work in the hearts where the God of heaven had set up his kingdom. The work of God among the Gentiles is a perfect work, and the foundation upon which the Christian's hope is built is on solid or dry ground, and the child of grace will seek first

the kingdom of God and his righteousness, so Satan is constantly met with opposition. Finding his way blocked, we are told that the evil spirit then saith, "I will return into my house from whence I came out, and when he is come, he findeth it empty, swept, and garnished." When the Jewish economy age was completely destroyed, it would appear as though for nearly two thousand years now they have lost all semblance of worshipping God in spirit and in truth, hence their house is said to be "empty, swept, and garnished." Paul, in writing to the church at Rome, asked the following questions concerning the seed of Abraham: "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If my any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: For if

God spared not the natural branches, take heed lest he also spare not thee." The great apostle of the Gentiles here not only explains the purpose of God in cutting off the Jews, but also uses their experience as an admonition to the Gentiles to be faithful, lest God also not spare them.

It is said the evil spirit finding his former house "empty, swept, and garnished," then goeth "and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." According to our understanding this is a true description of the Jewish nation since their former economy was destroyed, so far as true worship of our God is concerned. Not yet knowing Jesus as their true Messiah under the Gospel Dispensation, the evil spirit, so far as worshipping God in Spirit and in truth is concerned is meeting with little or no opposition among them, so the evil spirit is said to have taken with him seven other spirits more wicked than himself, and they enter in and dwell there. Seven is a complete or perfect number in the Bible, so they have full sway, and in this state or condition of the Jewish nation these evil spirits are said to be more wicked than formerly, which signifies to us that the Jewish nation under the Legal Dispensation, with all of its types and shadows, came nearer to glorifying God than they are doing to-day. In other words, their present state is worse than it was before, or under the law. "Even so shall it be also unto this wicked generation." We may be assured that before the Jews are grafted back into the favor of God again, their present house or state, must definitely be utterly destroyed and they must bow the knee to the God who made heaven and earth, whose only begotten

Son they will have to confess as being Lord over all, God blessed for evermore. Jesus said, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Until the fulness of the Gentiles shall have come in, the Jews will undoubtedly remain without the gates of the New Jerusalem, but when the Lord shall have accomplished his purpose in them, then shall they proclaim with the great apostle, "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!"

Perhaps some experimental application could and should be made of the foregoing scriptures to the militant church here in the world to-day. We have no doubt but that they apply in some measure to those who after having received a knowledge of the truth, and who profess to love our Lord, have turned back to the beggarly elements of the world. Jesus said concerning Judas-Iscaiot, who betrayed him, that it would have been better for him had he never been born. Following our scriptural text we are told that while Jesus yet talked with the people, "behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The lesson to be learned, it seems to us, is that he that putteth his hand to the plow should not look back. Luke

reminds us to "Remember Lot's wife." Paul said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The foregoing thoughts are offered to our readers in the hope that they will prove instructive, stimulating and helpful to the saints of God. R. L. D.

MEMORIAL

Again the grim reaper has removed from our midst one of our beloved members, Brother J. F. McWHORTER. He was born Dec. 16, 1858 in Tennessee but has resided in Oklahoma the past forty-two years. His wife preceded him in death fourteen years, during which time he made his home with his son Fred and wife. They always looked after his welfare and made him as comfortable as possible especially since he fell and broke his hip five years ago. He was never able to get around much after his fall and was unable to attend church the past few years. He was always at his meetings when able and was a firm believer in salvation by grace, having no confidence in the flesh. He is survived by four sons, two daughters, twenty-four grandchildren, thirty-three great-grandchildren and one great-great-grandchild.

Brother McWhorter died at the home of his son Fred in Tipton, Okla., June 6, 1949. Funeral services were conducted by his Pastor, Elder W. N. Green. Burial in Novajoe Cemetery.

Little Flock Church, of which he was a long time member, extends heartfelt sympathy to his bereaved family and friends and to his church.

Resolved, that a copy of this memorial be sent to his family, a copy made a part of the church record and a copy sent to the Signs of the Times for publication. Done by order of Little Flock Church while in conference at Altus, Okla., June 11, 1949.

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

OBITUARIES

Our dear sister in Christ, Mrs. LUCY (BIRD) JOHNSON, departed this life June 11, 1949. The end came suddenly due to a heart condition. She had been privileged to attend her home church meeting that Saturday, and was so spiritually alive during the services. After eating her evening meal with apparent enjoyment she dropped to the floor as she walked toward her bedroom. Only a murmur escaped her lips and no struggle. A number of years ago she had a paralytic stroke and had been a patient sufferer for many years, having only partially recovered. She suffered from heart, dropsy and a type of heart asthma. She bore her sufferings and bodily afflictions with such sweet resignation, seldom ever the slightest murmur — under the most excruciating pain. In her quiet going out the blessing of God was made so sweetly manifest unto her who had suffered so long.

Sister Lucy was united in marriage to James B. Johnson, Dec. 23, 1911. She leaves to mourn, her husband, Deacon James B. Johnson, one son, B. F. Johnson, three daughters, Mrs. Mildred Stanley, Mrs. Callie Higginbotham, and Mrs. Oma Kimbler. One brother B. G. Bird, eight grandchildren and a host of near relatives and friends.

She united with the Primitive Baptist church, June 12, 1938 and it was the blessed privilege of the unworthy writer to baptize her into the fellowship of the church. When the Harmony Old School or Primitive Baptist Church was constituted (East Huntington, Cabell Co., W. Va.) she went in as one of the charter members. She had a rich experience of grace. Truly it can be said of her that she lived the life of her profession. Quiet and unassuming she was blessed with a wonderful personality. All who knew her loved her. In her last years her chief joy was to attend her meetings and associations, travelling long distances to worship with the saints, although frail in health. No one enjoyed preparing for and entertaining the brethren in the home more than she. She and Brother Johnson lived near the Harmony Church since its constitution. Many of the saints can attest to the hospitality of this dear home. I have tried to serve as Pastor of this church since it was constituted and as such I know the high, sterling qualities, the humble, childlike graces of this dear saint of God. Words fail me and neither space nor time would permit me to give more than a broken, brief account of her life. She was a first cousin of mine and we were reared almost as one family, making her seem like my natural sister. Suffice it to say she lived and died in the full triumph of a living faith in God. Her devotion to the church and the worship of God was an inspiration to many, and she will be greatly missed, not only

in the church but in the home where she was a devoted wife and gracious mother and in the neighborhood in general. Born Feb. 25, 1895, the daughter of N. C. and Callie (Carpenter) Bird, her stay on earth was 55 years, 3 months and 14 days.

Funeral services were conducted in the Harmony Old School Baptist meeting-house by Elder J. C. Tilley, assisted by Elders R. C. Bell and Geo. L. Weaver. Graveside services were conducted by Elder J. C. Hammond and her pastor, the writer of this notice. The large concourse of friends in attendance and the many floral offerings pay tribute to the high esteem in which she was held by all who knew her. Her body was laid in the family burying ground in Putnam Co., W. Va. May God visit the bereaved husband and family with reconciling grace. Written by request.

(Elder) H. J. BIRD

JAMES ALLEN HAYNES, son of Mr. and Mrs. J. W. Haynes, was born near Rising Star, Texas, Dec. 27, 1892. His parents moved to Brown Co. in 1905 where he grew to manhood, and was united in marriage to Miss Rena Shankle, Sept. 3, 1909. They were the parents of seven children. One died in infancy, four sons and two daughters have lived to bless their lives and were present at the funeral.

He professed a hope in 1918 and in 1921 he and his wife were received into Macedonia Primitive Baptist Church. He lived a life above reproach, devoting his time and strength to his duties as he saw them. He tenderly cared for his invalid father for more than two years. He had said so many times that he hoped to be taken without having to linger and suffer. On June 6, 1949 his prayers were answered as he quietly fell asleep in Jesus, a sleep from which none ever wake to weep. He left his companion, six children, ten grandchildren, one brother and four sisters to mourn their irreparable loss.

We can only trust in the One who doeth all things well to give them grace and strength to carry on without him, having this assurance that he rests from his labors. He was laid to rest in the cemetery near his beloved parents. The last sad rites were conducted by Elder C. U. Landers of Coleman and Mr. Harry Hames of Brownwood, Texas.

also

GREEN THOMAS BARTON, born March 13, 1862 in Ellis Co., Texas, and died Jan. 6, 1949 at the home of his daughter in Rising Star, Texas. He was married to Miss Ella Griffith, Sept. 7, 1885 at Athens, Texas. To this union were born nine children, three of which survive: Mrs. W. E. Chambers, and C. I. Barton, Rising Star, Tex.,

J. B. Barton, Tracy, Cal. Also twenty grandchildren and ten great-grandchildren.

He united with the Primitive Baptist church in 1926, always enjoyed going to the meetings and delighted in the association of his brethren. His companion predeceased him several years and he made his home with his daughter who always cared for him tenderly. She requests that this be published in the Signs of the Times. Elder C. U. Landers conducted his funeral at Rising Star, Tex. Jan. 7, 1949. He was laid to rest by his companion. Written by request.

(Mrs.) LIZZIE K. FOSTER

SPECIAL MEETINGS

The Virginia Corresponding Meeting is appointed to meet, the Lord willing, with the Mt. Zion Church, Loudon Co., Va., Wed., Thurs., and Fri., Oct. 12, 13, and 14, 1949. This place of meeting is located on Highway Route 50 accessible by Greyhound bus either from Washington, D. C. or from Roanoke and Winchester, Va. The bus station in Washington is at 12th St. & New York Ave. We cordially invite ministering brethren and other brethren of our faith and order, those in correspondence with us as well as others in fellowship with us to come and meet with us. All lovers of the truth are welcome. Those coming in private conveyances Tuesday before the meeting, will come either to Leesburg or to Herndon. Those coming by bus Tuesday will come to Leesburg. All coming Wednesday either by bus or private means will go directly to the meeting-house. For further information please write to the address given below.

(Mrs.) DAVID FARNIE, Church Clerk
Leesburg, Va.

The Salisbury Old School Baptist Association will convene, the Lord willing, with the Forest Grove Church, one mile south of Parsonsburg, Md., Oct. 19 and 20, 1949. All ministers of our faith and order, and all lovers of the truth are cordially invited. Those coming by car on Tuesday will go to the home of Sister Ethel Holloway, 406 E. Isabella St., Salisbury, Md. Trains and buses will be met in Salisbury, Md. Tuesday p. m. and Wednesday a. m. Anyone not met will 'phone Sister Holloway, Salisbury 22526.

(Elder) H. M. BENNETT, Pastor
(Miss) FANNIE ADKINS, Clerk

RHODES-JONES DEBATE

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Established 1832

Devoted to the Old School Baptist Cause

From our first acquaintance with the Signs of the Times, it found a warm place in our heart, and now, after more than a quarter of a century of intimate association with the paper as Associate Editor, Editor and Publisher, we have decided to incorporate it into a non-profit organization, to be controlled by a Board of seven Trustees, with power to appoint successors, which will perpetuate the publication of the paper, as far as it is humanly possible to do.

Personally, we have never desired to profit, economically, from our association with the paper, and now all funds have been transferred to the new corporation. We are also providing in our Will that all of our religious books and papers, of which there are a goodly number, shall pass to the new corporation at our death. The corporation will be properly registered in Trenton, the capitol of the State of New Jersey, as well as at Hackensack, N. J., which is the County Seat for the County of Bergen, where the business is being conducted at the present time.

Some of our subscribers have suggested that among our readers there are those who would like to make bequests for the benefit of the paper when they pass from the scenes of this life, and have inquired as to how best to arrange for it. We honestly believe there are quite a number who would like to have some part in furthering this cause. Small amounts can be left with relatives or friends in cash to be forwarded to the paper upon the demise of a reader, or specific bequests can be made through Wills, or codicils thereto, by those who desire to do so. Please state carefully in all such cases that the funds are to be left to "Signs of the Times, Inc. (Established 1832) Devoted to the Old School Baptist Cause," 41 Addison Avenue, Rutherford, N. J.

We plan to segregate all funds left for this purpose into a separate account, and for the time being use only the income from such funds for current expenses. In this way it is hoped that the fund will build up over a period of years to a point where it will not only help to insure the continued publication of the paper, but whenever justified the paper may be increased in, size or otherwise improved.

We have given considerable thought to this matter, and believe our readers will agree that in

the long run it will be much wiser to incorporate the paper, with control vested in a Board of Trustees who are empowered to name other Trustees to take the place of any one who can no longer serve, than to allow ownership and control to be vested in an individual, regardless of who that individual may be. Through an organization of this kind, the paper really becomes more nearly in fact the property of the Old School Baptists as a whole, and we sincerely hope that our action will meet with the approval of the vast majority of our subscribers.

We will leave the matter for our readers to decide what they shall do about supporting the paper in the foregoing manner, desiring that whatever may be done shall redound to the honor and glory of our God and for the good of his people.

R. LESTER DODSON

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. R.L.D.

CHANGE OF TIME

Olive and Hurley Old School Baptist Church, Ashokan, N. Y. hold meetings every first and third Sundays 11:00 a. m. and 1:30 p. m.

ANNOUNCEMENT

It is with deep sorrow that we announce the passing of Elder Horace H. Lefferts, former editor of the *Signs of the Times*, at his late home in Leesburg, Virginia, in the early morning of August 18th. He was widely and favorably known, and the Lord's cause has sustained a great loss. Great is the faithfulness of Him who has supplied the needs of his people in all ages of the world, and we desire to be submissive to his will and ever look to him for guidance and strength sufficient for our day. A suitable obituary will undoubtedly appear in these columns within the near future.

R. LESTER DODSON

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 117

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No. 11

CORRESPONDENCE

Route 3, Coleman, Texas

ELDER R. LESTER DODSON, DEAR BROTHER: At present I cannot do much but sit and read as I was operated on April 11 for perforated ulcer of the stomach. I have been reading my *Signs*, old ones and new. Many of the brethren and sisters have spoken of things concerning our present time and the present state of affairs among us, but to my mind Elder Lambert, in the April issue of the *Signs* put his finger on the trouble. His article was very much in place and I heartily agree with him. Surely he has been taught of the Lord or I am ignorant of things pertaining to God and godliness. Our Master says, "These things I command you, that ye love one another." John 15:17. That is a command of God's only begotten Son who was God manifest in the flesh, the man Christ Jesus. Has God's command about anything ever been disobeyed? Please suffer me to quote a scripture right here that it may be I know nothing about but my brethren are judges of such. Our Master speaking, "For there are some eunuchs, which which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Matt. 19:12.

Dear brethren and sisters, it may be that I am deceived in myself but I do not believe I am deceived in the doc-

trine. I am sure you agree that God has all power both in heaven and in earth, and that God in the ancients of eternity saw everything that would come to pass in time, and as it comes to pass in time it manifests what God foresaw and purposed in eternity. "What his soul desireth, even that he doeth." Then are not all things working together for good to them that love God, as the apostle said? Christ said, "for the kingdom of heaven's sake." I understand a eunuch to be a man who cannot beget children. A eunuch was put in charge of harems of ancient kings. Christ here, as I understand it, makes a comparison of the King of kings. God made everything, "yea, even the wicked for the day of evil." That does not leave anything out, if it was made God made it. God made the earth, man, all beasts, fowls and creeping things, and that includes the serpent, Satan, the dragon the devil; and God gave everything the life and power that it has as his soul desireth. As it is written, "There is no power but of God: the powers that be are ordained of God." Then to my mind all these things are "working together for good to them that love God," "for the kingdom of heaven's sake." What is a eunuch except one who does the king's bidding or carries out the king's orders? Does God control the whole earth or just part of it and the devil control the rest of it? I affirm God made the devil, brought him into existence, gave him the nature he has, and the power he has as it

pleased God. "Nay but, O man, who art thou that repliest against God?" God tears down kingdoms, and sets up kingdoms, and sets over them the basest of men. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister (eunuch) of God, a revenger to execute wrath upon him that doeth evil." This to my mind are those eunuchs who "are made eunuchs of men," but they are here according to God's purpose or they would not be here. God had use for a devil and all vessels of dishonor or they would not have been made. Then there are "eunuchs which have made themselves eunuchs." Do you not see them all over the country, going about to save souls, win souls for Christ, and Christ called them eunuchs. Can they beget children of God? Or is that the work of the Holy Ghost? Do they not deny the power thereof? Let us remember God is over all things. He says to the proud waters of the sea "hitherto shalt thou come," and brethren they come that far and not one bit farther. When we think of the power of sin over us and in us, or the power of those who would persecute us, it does us good to think of this, "hitherto shalt thou come." "The powers that be are ordained of God," and this is working for our good if we love God, even "for the kingdom of heaven's sake." The apostle says, there are some who preach Christ through contention, supposing to add affliction to my bonds. Are they not eunuchs who made eunuchs of themselves? and there are some who preach Christ through love, "For there are some eunuchs, which were so born from their mother's

womb." Let us notice they are eunuchs, they cannot beget children. They are to my mind to do the King's bidding. "Feed, my lambs, feed my sheep," and that because they love God and love his children. Who would deny that an all wise God in the ancients of eternity did purpose or predecree to separate the apostle Paul from his mother's womb to preach the unsearchable riches of Christ? And so it was with every true God called preacher and shall ever be. The apostle Paul was a chosen vessel unto God, chosen in him before the foundation of the world as was all those whose names are written in the Lamb's book of life. Yes, my brother, this embraces every one given the Son by the Father in the everlasting covenant before the world was. Some are in every nation, kindred and tongue; some may belong to various churches and organizations; and my Book says, "They are not all Israel, which are of Israel." I affirm, those who are born again are the chosen few of Israel to bear witness unto the truth, to earnestly contend for the faith. My brethren are the judges of my walk, my daily life, my speech, and God is the judge of the creature. "Many are called but few are chosen." All those given the Son are called and God predestinated that they shall be conformed to the image of his Son, but to my understanding out of all those called there are a few chosen to contend for the faith, and of those chosen God has set them in place as he has seen fit but it is the self same spirit.

Paul was a servant of God and an apostle of Jesus Christ. Did Paul do Christ's bidding or not? Did he obey the Holy Ghost or not? Did he go to school and make a eunuch of himself? Paul went to the same school Jonah went to and was taught of the Lord and could say, I will pay my vows unto

my God, of a truth salvation is of the Lord. Brethren, did you ever get in a place where you knew you would die if God did not extend his mercy to you? If you have then you know that salvation, both for time and eternity, is of the Lord. There is salvation in none other except the man Christ Jesus, the only mediator between God and man. Twice in my fifty-four years I have faced death. For some reason God has been merciful to me. I hope I am truly thankful to him who is the giver of every good gift and every perfect gift. Christ left his command unto his church, "that ye love one another," and we love him because he first loved us. "He that dwelleth in love dwelleth in God, and God in him." Does love hurt any one? Against love there is no law. What about the unfaithful steward (eunuch) who beat his Master's servants? If the thought of that would not make a man fear and quake what would? "The fear of the Lord is the beginning of wisdom." "The secret of the Lord is with them that fear him." Every heaven born child fears his God, knowing his own weakness and that of himself he can do nothing, and that God is no respecter of persons, therefore he begs God for mercy. I know the Book says, "over the which the Holy Ghost hath made you overseers," and that is speaking unto the Elders.

My dear brother, I would hate to think my own brethren of our little church have so little judgment that I need to tell them what to do about everything. I have more confidence in my brethren and sisters than that, and I hope God will spare me from thinking I have to tell them what to do. I am very imperfect and make many mistakes, but I am glad that those who see fit to let me go along with them are, I affirm, people taught of God and will deal with me in love and

overlook my short comings. To my mind all those born again are the servants of Christ. Christ came as a servant and fed them. They sat at the table that the Lord prepared for them in the presence of their enemies. Is it different today? "How can they preach except they be sent?" Is the one sent greater than his Master, "Over which the Holy Ghost hath made you overseers to feed the flock of God?" Who sits at the table? Then to my mind the Elders are the servants of the servants of Christ. Nevertheless they themselves eat of the same shewbread, the same manna from heaven, the same oil from the flinty rock and honey from the rock. And they are told to "feed my lambs, feed my sheep," and "make ourselves an ensample unto you to follow us." This a man cannot do of himself, it is against his nature, old self, but God takes men in their own craftiness, shows them how vile they are and their just condemnation. Then they will admit, "If my soul be sent to hell, Thy righteous law approves it well." He manifests his love and causes them to see his mercy has followed me all the days of my life. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It, Christ in you the hope of glory, produces love of God and love of the brethren. All this comes from one Shepherd who is made unto us wisdom. "The words of the wise (Christ) are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." "Every good gift and every perfect gift is from above." Christ left peace with his church even peace with you. Then why so much trouble? But Christ said, "Ye shall have tribulations." Was that scripture written in vain that says, "certain men crept in unawares?" Who is it that does the

sifting both of self and the church at his appointed time? Does God still control all things? Are we not told to first examine yourselves, take heed unto thyself? When we examine ourselves do we find we are so good and so wise that we are capable of telling the flock what they must do? Or do we find ourselves in need of mercy, and that we too are "kept by the power of God?" "O Lord, thou art our father; we are the clay, and thou our potter." This was so in the beginning of creation with the first man Adam. It is just as true now even every moment of our lives. He holds our every breath in the palm of his hand. He is even "a discerner of the thoughts and intents of the heart." "All things are naked and opened unto the eyes of him with whom we have to do." I am glad he is a merciful God. In his lovingkindness he remembers his children and has said I will not forsake thee in the sixth trouble yea, not in the seventh trouble. This is the whole duty of man, fear God and keep his commandments. We are subjected in hope that his commandments were kept for us by our Savior Jesus Christ. But we fear we might be mistaken in ourselves, and fear because we know the righteous judgment of God as it is written, but we walk by faith, not by sight, looking for that blessed hope and glorious appearing of our Lord and Savior. We are saved by hope. Hope is an anchor of the soul and reaches to within the vale whither the forerunner hath entered and is now sitting at the right hand of the Father making intercession for us according to the will of God. Bear with me and overlook all mistakes. If of no value cast this away. May the God of all grace and the Father of mercies keep us in that way which no vultures eye hath seen if I can include myself. If you have a mind to do so remember us

when at the throne of grace. In gospel bonds. (Elder) C. U. LANDERS

Route 1, Box 23, Castor, La.

DEAR BROTHER DODSON: I have a desire tonight to try to write some of my experience and travel of mind in life. I have wondered if I could gather up, so to speak, all I hope I have experienced over a period of some twenty years would it sound to Old Baptists like an experience of grace. In this effort I hope I can find or be given words to express just what I have felt and hope I have seen.

My parents were Methodists, father having been sprinkled when an infant, I believe, and mother united after they were married. I attended both Methodist and Baptist until I united with the Missionary Baptists at the age of sixteen. I told the preacher the night I united that I had been saved that week during protracted meeting which was untrue, for I did not then and never have since felt to know I was saved. I lived with them nine years and never confessed that. I was perfectly satisfied I was in the right or true church for I knew nothing about Primitive Baptists at that time except that they preached infants to hell not a span long, and believed what is to be will be. I knew they washed feet which I was curious to see. One thing bothered me and that was regeneration. I knew in my heart there was no one thing or group of things I had felt or undergone that could be called being born again. This I never confessed either—just tried to keep these thoughts from my mind. I was very desirous of living a good life and doing right but never could feel satisfied. It never once occurred to me I was on the wrong track, just thought I was not trying hard enough.

The first I ever knew of Primitive

Baptists was from reading a debate in a Baptist paper I had subscribed for, "Gospel Message," I believe. I got my Bible and read in Romans about the Lord hardening Pharaoh's heart and it did not seem fair to me. When I married in 1927 my husband was not a member of any church and neither was my father-in-law, but he was a firm believer in Primitive Baptist doctrine. I well remember my attitude when the conversation came up and he spoke of some of their belief I laughed! Yes, and I honestly felt sorry for anyone who could believe that sort of thing. Oh, no! I did not and could not know I was the subject for pity.

When my husband attended an Old Baptist Association in Oct. 1929 and became interested, having been so much impressed by manifestations he witnessed among them, he began to question me, and I believe I know that never once did he say one word that should have offended me, he was only inquiring of me, but I became offended. My feelings were hurt and more than once I cried over it, but to save my life I could not defend myself or the church or doctrine I had felt so safe in all these years. I had always been quite ready with scripture but somehow there never was any passage came to mind or point of argument that I could hold up to him. He got in much trouble of mind and continued to question and talk to me for about seven months, and for awhile I can not call back what my mind was. I do not recall any suffering or trouble because of this. I know I must have completely lost confidence in myself and my trusted plan of salvation (my own ability to accept Christ as my Savior and live up to it if I just would) for I clearly remember one Sunday afternoon I was lying on the bed. My husband had been talking to me of his own feelings and

had left the room. Nothing happened, no vision, voice or dream for I was awake, but seemed all at once to realize and know for a certainty that I was perfectly helpless to do one single thing towards saving myself. I do not know if I said, "Lord save or I perish," but the conviction could not have been any stronger if the Lord had put the words in my mouth. There was nothing afterwards either, no great light or brightness. I only seemed to feel a lighter heart maybe, and that is all I can tell before I offered myself to the Primitive Baptist Church. I have experienced great trouble of mind concerning this. I was not able to say anything much but was received. I have been unable to keep the fear out of my mind that maybe the brother who made the move to receive me was influenced by his natural friendship for me. I had known him for years and we had a mutual love and interest in music and singing. He was a singing teacher and I played the organ at our little country church so in spite of myself I have been greatly troubled over it.

For several years I went along not satisfied. We went to church twice a month being in reach of two churches. It seemed I had not sufficient evidence for the peace of mind the others seemed to enjoy. The preaching was good and there never has been any doubt that the Primitive was the true church, but I was not at peace. I felt, and still do, that my fears were too great for one already received into the church. In the past four or five years I have had a few experiences that have greatly strengthened me. I would like to speak briefly of them if I can. One Sunday night my husband and I were sitting on the porch in our home and he was telling me of a very strong and impressive dream that he had had several years before and had never been able

to tell it. I was not in the mood at all. Though it was an August night I was too cool to be comfortable, was sleepy and really wanted to go on to bed. (This has always been very important to me for I greatly feared the things I had felt were not the workings of the Holy Spirit, but only my natural emotions being played upon. But feeling as I did that night I was satisfied my natural emotions were not involved so there was no leading up to, so to speak.) He was speaking of being bound, and the great power that lifted him up and out of the grave in the dream when suddenly I experienced a shock as though struck by electricity and immediately became dizzy and said, "Dera I am going to faint." I did not though but started crying softly, not saying words, just crying and soon it was so loud it seemed it could easily have been heard a quarter of a mile. I felt no need for crying but it was coming from within me with great force and I had no control over it. I remember so well the three things I thought of while in this condition. First, I thought of the preacher, that when this power overshadowed him he has to preach, he has no choice and no mind to exercise a choice; then of Saul being struck down with no power to resist, but instant submissiveness; and of the woman who had only to touch the hem of Christ's garment. I feel if I had never been taught before I realized that night there was a God of all power. I had a similar experience about a year later at meeting: I became very weak and faint, breathing was difficult and I cried out though with less force and sound. Another time at meeting my joints seemed to lose all strength and I was sitting there with my head on the shoulder of the lady next to me with my eyes closed. There seemed such perfect harmony

within me with what the preacher was saying, I honestly could not tell if the voice was coming from within me or the man across the room. If I slept one minute that night I did not know it, and told the preacher next day he had a perfect witness within me the night before which was a bold statement.

Along with these experiences I have had, and I hope been given, joyful meditation that has both comforted and strengthened me. One Monday morning after I had been to meeting I was feeling very low and depressed with doubts and fears and so small I was miserable. I do not know why but I picked up my Bible and turned to 1 Cor. 12th chapter not knowing what was there, and read about the necessity of all parts of the body to make a complete body. It seemed I found a perfect description of my feelings. Surely I was feeling feeble and uncomely. I was so comforted the tears flowed freely. Another time I was about my work in my kitchen, feeling troubled and in great distress of mind, meditating on my condition and especially in offering myself to the church. This scripture came to my mind, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and soon another, "And the Lord added to the church daily such as should be saved." I cannot describe the comfort I felt as I thought on the meaning of these two passages, and have always hoped they were given to me that morning. Regardless of my fears and uncertainty if I were embraced in the number called according to his purpose with him it was a known certainty and the Lord said, "Upon this rock I will build my church," and Solomon said, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." Since that day I have not

been troubled over it to the extent I was before.

For several years after I was received into the Primitive church I was troubled over this question—was the love I felt for the brothers and sisters different? I knew I had loved those in the Missionary Baptist church and also had always felt a love and respect for elderly people. All the members were about the age of my parents and older when my husband and I united so this question kept presenting itself and I could never find a satisfactory answer. About the fall of 1942 or '43 we attended an Association in Arkansas and I had such a good visit with a lovely sister there about my age. My health is very poor and long trips tire me out so on Monday morning I was resting in bed and meditating on the meeting and being with dear friends again when such a warm feeling of love came over me as I had never felt before. It was so dear and precious I wanted to embrace it. That was the word I thought of and placed my arms across my breast to hold it to me. The next day we went to the funeral of a lovely old sister from our church and I met a number of my friends from the Missionary church where I used to belong and chatted with them. The preacher's wife remarked to me, "I often think of those days and wish I could call back a day." I did not feel a similar desire, and though I do not think my feelings for them had changed and I was glad to see them, there was no comparison to the love I had felt for Sister Mildred the day before, so I hope I was given to experience a love that was different.

These experiences and meditations have been a source of untold comfort and strength to me, and while I have never felt able to relate an experience of grace, I cannot help but hope I

have, in a measure, been taught of the Lord; given to see through a glass darkly his loving kindness, great pity and sweet promises to his children and I hope made to feast on them. Also given to turn my eyes within and see myself as I am, very weak, foolish and vain, full of sin, my works of righteousness as filthy rags; no strength of my own, altogether dependent on an all wise, all powerful and independent God.

(Mrs.) J. D. WHITE

"For he performeth the thing that is appointed for me: and many such things are with him. Therefore am I troubled at his presence: when I consider, I am afraid of him." Job 23:14-15.

How I do tremble when His presence seems to be with me, it seems that my bones almost come unjointed, and I feel so weak I can hardly stand on my feet. Oh, bless his holy name he is so good, so merciful and kind to save a wretch like me. I sometimes feel that I love him with all my soul, and at the same time I fear him with all my strength, "for he performeth the thing that is appointed for me." Sometimes I take much comfort in the thought that the way is marked for me, and that provisions are made for all the obstacles that I will encounter in the way. I cannot turn aside either to the right or the left, but my steps are all numbered in the way and not a hair that shall fall from my head shall be blown out of the way, but shall fall in the way. Though I stagger and stumble along, his blessed arm is underneath, and if I fall I fall in his hand, and when I am raised up it is by his love and kindness. We think every act of our life is marked in the way, while we are made to feel accountable for every evil act and thought as though our blessed God had no purpose in it and must suffer for it, and that is

fixed also in the way, and are some of the things that teach us to love and fear God. Job says, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." The Lord turned Job over to Satan to try him. God asked Satan, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Then Satan answered the Lord, and said, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there

came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:8-21.

We notice that Job did not worship God until everything that he had to trust in was destroyed, even his family had to be removed which was the last thing he had to give up. I feel like saying that man has to be made to worship God. The expression may not be acceptable with many of the brethren, but it is the way I feel about it and it is in accord with my travels and experiences. I was not willing to worship God until I was made so by the high power of God Almighty. My carnal mind rebelled against it, but when everything was removed that I had to cling to, nothing left to stand on, I fell to the ground and worshipped and adored his holy name. I am constrained, as the apostle Paul says, "The love of Christ constraineth us." 2 Cor. 5:14. Job says, "For I am full of matter, the spirit within me constraineth me." Job 32:18. "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to they face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore

boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh, What? shall we receive good at the hand of God, and shall we not receive evil?" Job 2:4-10.

What agony the dear children of God must go through with, everything they possess destroyed; even their children removed that they cannot receive comfort in their afflictions; their bodies afflicted with sore boils from the sole of the foot to the crown and scraped with a potsherd, a piece of broken pot with its sharp edges and corners; and in our misery our carnal companions, the flesh, said, "Curse God, and die!" But the spirit said, no, "thou speakest as one of the foolish." In all of this struggle we did die, but could not curse God, we died to sin, and were made alive unto righteousness. We did not understand it at the time we were going through all this trouble, if we had we could have rejoiced in it, but we did not know that our God was working it all for our good, both what we would term evil as well as what we would term good. Satan's work was appointed, his bounds were limited to God's decree and could not get any closer to us than God moved the hedge. Job's friends came to comfort him in his trouble, telling him that it was for his sins that God had brought all this trouble upon him, and that if he would turn to God and repent, God would heal him, but Job answered and said, how will I return to God? "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself

on the right hand, that I cannot see him." So then how can a man turn to God? Job said to them, "Miserable comforters are ye all." Yes, our wordly friends tried to comfort us in our misery by telling us if we would repent and give the preacher our hand, be baptized and be good that God would save us, but no, you are just forgers of lies that have done me no good, I have tried that, ye are miserable comforters. So your trouble increased, you thought hell was your doom.

Job cursed everything, but God, even the day he was born. "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let that day be darkness; let not God regard it from above, neither let the light shine upon it." Job 3:3-4. Yes, in our agony of soul, we wished that we had died an untimely death, our sun was darkened, our earth quaked, our rocks rent, our temple was rent in twain from top to bottom, and our integrity or uprightness was all gone. Then we heard the voice of the Lord out of the whirlwind and said, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" Job 38:2-7. Job could not plead his integrity or uprightness any more but said, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job 40:4. For He performeth, or bringeth to pass or in effect, the thing ap-

pointed for me. Your unworthy brother in Christ I hope. H. L. ROGERS

Box 661, Arkadelphia, Ark.

ELDER R. LESTER DODSON, DEAR BRETHREN AND ALL THE HOUSEHOLD OF FAITH: I have a desire to write again, this time on the subject of TWO WORLDS. There is a righteous world of people on earth, a very few people, and there is the world of the non-elect, non believers in Christ, who I believe are all under consideration when Christ said, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." Why does it know him not? Is it not because they were those that had not been given to Christ, the ones Christ says he prayed not for? "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." John 12:9. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him:" this is the non-elect world that was not given to Christ. "But ye know him; for he dwelleth in you, and shall be in you:" this is the elect world that the Father had given him, and Christ says, "For he dwelleth with you, and shall (positive word shall) be in you." John 14:17.

This does not mean the entire Adamic family as some would have you believe, and that all creatures on earth have a chance of salvation. I do not and never have believed in a chance salvation; but I do believe in a sure salvation for all of God's chosen people, that world of people that was given to Christ; chosen in him before the foundation of the world; those whose names were inscribed in the Lamb's book of life. "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." 1 John 3:1. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18-19. (Read John 17:9-16 inclusive.) They were not of Esau's world, the non-elect. This world mentioned above is the non-elect world of non-believers who Christ knew from the beginning would not believe for the scripture says Christ knew from the beginning who would believe on him and who would not. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. *****But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:20-21-23-24. The wisdom of this world (the big world) with all its high college education knows nothing of the wisdom of God, neither can it teach or preach the gospel of God by the wisdom of men in any of the colleges where they go to learn to preach, claiming that they are saving souls from hell which cannot be done.

God's elect world that Christ came to save from their sins; his few chosen seed which were the seed of Abraham, Isaac and Jacob to whom the blessings and promises of God were given; for Christ said to his disciples, "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." Acts 2:39. This is rightly called

the little world, God's righteous world, all of the elect world that Christ died for. God says, my people shall be (positive word shall) the fewest of all people. God's people shall be a peculiar people. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14:2. "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou should keep all his commandments." Deut. 26:18. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." 1 Peter 2:9. "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." John 3:16. What does it take to make a believer in Christ? Christ said to one of his disciples, you are saved already if ye believe on me whom the Lord has sent. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph. 1:19-20.

Many so-called preachers in the world to-day try to make people believe that this world, that God so loved that he gave his only begotten Son for it, means the whole Adamic family, but how could it be so? If you say that Christ died for all creatures, all of Adam's family, then he died for some

that he said he prayed not for. What about that world that hated him, and slayed him? Did he love them and die for them? "For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)*****As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:10-11-13. "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. 9:22-23. God's elect is chosen from Jacob's seed; but Esau's is of the non-elect. (Jacob receives a blessing from his father, Isaac.) "And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed." Gen. 27:33. Why did Jacob receive the blessing instead of Esau? Because it was God's purpose that Jacob should be blessed, for it had been promised of God that Jacob should be blessed. There are times as I go along through life when I feel I know the Lord has blessed me as poor and unworthy as I feel to be. At times, and that most of the time, I am in the dark and have doubts and fears, and yet I still have a hope that, if I could, I would not exchange for all the wealth of this big, wide, wicked world; and that is one of the greatest blessings which I feel God has given me from away back in my youth, and I know it is not for any good that I

have ever done. I have a hope that I am one of the vessels of mercy prepared unto glory. Your brother I hope.

F. L. COX

509 - 7th Ave., San Bruno, Cal.

DEAR ELDER DODSON: It is very kind of you indeed to send the *Signs* to a sinful wretch like me when my subscription was overdue. I will have to say from my heart that I am very slothful, and if a child of grace it is certainly "by grace" for everything I do seems to condemn me. There is only one fountain that can cure a sin-sick soul and it seems to be sealed, yet it is opened unto His called at His appointed time as a well within you; living waters of faith for it is by grace through faith that ye are saved here in time and also for eternity. We do not read in the holy scriptures of two ways, but we do read of one way, Jesus Christ, the way, the truth and the life; a high and lifted up way which no vulture eye hath seen, neither hath the fierce lion trodden that way, but the redeemed shall walk there. It seems to me that I find this high way to be in some low places, notwithstanding it is then we are made to confess this highway of holiness, the lion being the king of beasts and wild by nature can and does boast of its strength and power, and of its ability to do for itself. This is the wisdom and knowledge of this world, which is foolishness with God for the natural man receiveth not the things that be of God for they are foolishness unto him, then they are of a higher nature, being spiritual things they are spiritually discerned. So there must be and is a high and lifted up way planted in your hearts.

Daniel, no doubt in my mind, was worshipping and setting forth the true and living God, the God of all power both in heaven and earth when the de-

creed went forth to cast into a den of lions those that would worship idols, for the very acts speak for themselves woe. We believe that every power whether visible or invisible was ordained of God from and even before the foundation of the world, and to change or make void the law or nature of that power, whatever power it is we do not make any exceptions, it would then of a truth take the one and only one power that made it and gave it the nature it has to change it at his command.

We have written of the lion and its nature and power, that the nature (ordinarily speaking) of it or them (for there was a den of them) would be to tear Daniel to pieces for he was in the den of lions all night I believe, but the God of heaven and earth had chosen to show his power before, and when they cast him into the den of lions the Lord stood by him (being the power that ordained all powers) and shut the lions' mouths. So Daniel answered the king saying, the God whom he served had closed the mouths of the lions, and I firmly believe he did with an unseen hand which no vulture eye hath seen. So the king commanded that Daniel's accusers be brought and they cast them into the den of lions, both men and women, and the lions brake their bones before they ever reached the bottom which things speak for themselves who was setting forth the God of all power, Daniel or his accusers.

We have the same power speaking for itself in the three Hebrew children who were cast into a furnace of fire heated seven times hotter than it was wont to be heated (they always go the limit for it is ordained of our God, also when the children of God are tried) though they went their limit the fire did not consume them. No, not a smell of fire was on their garments. I would like to

say here that those garments mentioned point to the garments of his people, the garments of salvation. They cannot be burned though they be tried by fire. Everything that God hath ordained for the good of his called shall stand the fire, it cannot be consumed for their works are wrought in God. Yours in the faith of Jesus.

ERNEST BRANCHE

Woodward, Iowa

DEAR ELDER DODSON: Enclosed find remittance for the *Signs* for two years from the time of expiration. I am delinquent I know with only neglect to offer as an excuse. I am so despondent most of the time I scarcely realize my responsibilities. I wrote you some time ago of the death of my wife, and since then my life has been an empty blank, but I have to wait and pray for the time to come when I too can be with her in paradise, and if she is not with the great Creator of the universe I do not want to go there for I never knew a more devoted wife and mother including my own. Even now I can understand better, since her death, how some of the apostles and prophets of old felt in their tribulations. Like Daniel in the lion's den; the Hebrew children in the fiery furnace; Paul and Silas on the Isle of Patmos; Abraham when he delivered up Isaac as a sacrifice; Jonah in the belly of the whale and even Christ when he was hanging on the cross. I would to God I could explain in words and thought the anguish they all went through in their adversities, and I hope I can see, as through a glass darkly, what their anguish was. I hope I have, since her death, realized some of the sweetest moments of peace that I have ever experienced when I have seen my utter helplessness in all things. What more bitter anguish is it possible for any one

to experience than to sit helpless and watch the love of your life take its departure, knowing you will never be able to see them again in this time world. I feel so all alone that I do not care when my time arrives that I too can depart this life. I hope to dwell with the saints in glory, and if I am one of those whose names the God of Israel wrote in the Lamb's book of life before the foundation of the world will that not be enough for this poor beggar at a throne of mercy?

Recently my daughter was taken to the hospital for an operation. Do not know yet what the outcome will be; night before last my house and all the contents, except what I had on, went up in flames, but I hope I can still say from the bottom of my deceitful heart "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." By the mercies of the great Jehovah I plan to attend the Old School Baptist Church at Mayfield, Ky. the first Sunday in June. Elder Wade Perkins is Pastor as you know. Perhaps you have met him. A finer man I never knew unless it was his uncle, John Perkins, who was an Old Baptist preacher when I was a boy. I fully believe Brother Wade is as sound as he was for I have heard both of them preach. If I can only get there by the help of God it will be a feast for me. Sometimes it is years between the times that I hear a sermon and you can imagine what a feast it is to me when I can get to go once in a great while. I wish you would be there if I do get to go, it is not any farther for you than for me. You cannot imagine the ecstasy of joy that I receive when I am permitted to hear from one of God's chosen few. I get lots of comfort, in fact all I get, when I receive my Old Baptist papers. They are a joy to my heart, a balm to my broken spirit. The

splendid articles in them are too good for such as I to enjoy, in fact all the mercies of a triune God that have been shown me are more than this mortal frame of mine is entitled to. Rumors of war and atom bombs, and any other calamity that man is heir to I have no fear of any longer, and to whom have I to look for removing that fear but a triune God. I surely had nothing to do with it. I hope I realize that I am just as helpless now as I was before I was born only in a material way. I cannot stop the happenings of time as they transpire, how then can I plan the life I lead? The desire is there but how to do it is in the hands of a higher power to lead and instruct. I am too unworthy to ask the well wishes of God's children, much less to ask their prayers for my deliverance, but that little hope is all I have. Ten thousand worlds and the wealth they contain I would not exchange for it and have it to look forward to.

To my beloved people all over the North, South, East and West in all ages and in all worlds I can only say, God bless you, I love you and hope to meet you in that higher and nobler habitation not made with hands eternal in the heavens, where all sorrow, pain, tears and anguish of soul will be swallowed up in victory through our Lord Jesus Christ in that world that shall never end. Amen. W. J. KIMBRO

502 S. Broadway, Marlow, Okla.

ELDER R. LESTER DODSON, DEAR BROTHER: We received our *Signs* yesterday and to my surprise I saw you had published part of my letter. Yes, my father is still with us and when I saw your editorial on the scripture I wanted you to explain I read it all to father and Forrest which they as well as I enjoyed. We believe every word written and father said you were a wonderful

writer, having a real gift to explain the scriptures. Thanks a lot for giving your time to it as we never get to attend church. The dear old *Signs* is a wonderful paper. It has such good writers and it is Old Baptist doctrine such as we used to have—no modernism—and that is what I like. We do not think father will be with us much longer. We have had the doctor four times this week. He desires to go on and be at rest. He says he has been a great sinner but has had a great Savior. Never complains unless the pain gets very bad. He is a wonderful father and we will miss him so much. He has been our constant care for eight years, that is when mother died. I know when he leaves this world his spirit will be with the Lord and all the redeemed of all ages forever. That is all we need.

I wish we lived near a church that preaches as you do. Many of the Baptists here are so weak on many things. I do not enjoy going as they are bringing in Sunday Schools, youth camps and music. I do not believe in that in an Old Baptist church. Am I right? I am making this too long so will close. Remember us in your prayers and that dear father can just go to sleep in Jesus when the time comes without a groan or sigh as dear mother did. God keep you long on this earth to preach his blessed truth to comfort the weary. Thanks again for your writing on Romans 9:18. We all enjoyed and believe it. Your unworthy sister in hope. (Mrs.) FORREST JONES

(We are grateful to the Giver of every good and every perfect gift, the Father of lights, with whom is no variableness, neither shadow of turning for having spared Sister Jones' father until our editorial on the scripture requested was published, and we are thankful that he was able to en-

joy having it read to him. We truly hope the Lord will alleviate his suffering and be with him when he is called up higher.

We are very sorry to hear of churches calling themselves Old School Baptists introducing Sunday Schools, Youth Camps, Music, etc. in their services. Our Sister says she does not believe in such things for Old Baptists, and then asks us the question if she is right. Our answer is that she is absolutely right. In our humble opinion, any church that partakes of such things is most certainly not entitled to be called Old School Baptist. These things, however, were undoubtedly under consideration when the prophet Isaiah said, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." In the midst of such terrible departures from the truth, we need to be reminded of what the prophet said in the following verse: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." When we see all about us gross denials of the true doctrine and an utter disregard for proper order, and at the same time find a few who have not bowed the knee to Baal, the branch which remains faithful is indeed beautiful and glorious, and the fruit of them shall be excellent and comely for them that are escaped of Israel. What a mercy that God does not suffer all to turn from following after the truth! We believe the daughters of Zion are under consideration by the prophet, for he continues by saying: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is writ-

ten among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." How it behooves the watchmen who stand upon the walls of Zion to contend earnestly for the faith which was once delivered unto the saints, "lest that by any means," when they have preached to others, they themselves should become castaways. May the Lord uphold and sustain us by his almighty power, for Jesus' sake. Amen.

R. L. D.)

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J. MacKenzie, Can., \$15; Mrs. D. Holloway, Md., \$2; R. R. Peters, Cal., \$2; A friend, Mo., \$2; Mrs. B. Brown, Wash., \$1; Mrs. M. Pearce, Va., \$3; Miss B. McLachlin, Can., \$1; H. R. Prince, Tenn., \$2; A friend, Ia., \$10; Mrs. E. E. Cates, Kans., \$1; Mrs. E. Haan, Wash., \$5; Mrs. R. H. Palmer, Ala., \$1; J. L. Butcher, Va., \$3:50; Mrs. J. Clifford, Wash., \$10; A friend, N. Y., \$10; Mrs. I. L. Reilly, N. Y., \$10.

AN OFFER TO "SHUT-INS"

On several occasions we have sent copies of back numbers of the *Signs of the Times* to "Shut-Ins" and they have seemed so appreciative of them that we have decided to announce publicly that we will be glad to send such as will enjoy them some back numbers without charge.

If you are a "Shut-In" or know of one who is, please send name and address. We have a considerable number of old issues on hand, and it has occurred to us that rather than have them serve no good purpose we would prefer to send them to those who cannot get out to their meetings.

R. LESTER DODSON

EDITORIALS

RUTHERFORD, N. J.

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"Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Rom. 14:19.

The apostle was well qualified, both by his experience of grace, and his former life as a pharisee and strict observer of the law of Moses, to exhort the church in matters pertaining to her peace and welfare as a body. He could eat meat, classed both as clean and unclean by the law of Moses, with a good conscience. Yet he said that if eating it offended his brother he would not eat any more. A distinction was made by him when he told his brethren that if they were invited to a feast to eat what was set before them asking no questions, but if the host said it was offered in sacrifice to idols, not to eat.

In the life of this eminent apostle he was made all things to all men that he might by all means save some. There is no doubt that God had a purpose in his being brought up a strict pharisee, and then delivering him from the law into the kingdom of his Son so he could answer such questions as circumcision of the flesh, eating certain meats, ob-

serving certain days, etc. God made his life a pattern of the work of grace.

The apostle begins his address of a number of epistles by saying, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ;" thus showing that the kind of peace he desired for them was through grace from God the Father, and our Lord Jesus Christ. How blessed we are when reading the Scriptures that these things are for our learning, that we, through patience and comfort of the Scriptures, might have hope; that we might grow in grace, and in the knowledge of the Lord.

The right understanding of a chapter often comes with an enlightened view of the first part of the chapter. The question throughout the fourteenth chapter of Romans was the eating of meats and refraining from eating. Their peace was being affected by it. So it is said, "Him that is weak in the flesh receive ye, but not to doubtful disputations." In other words it was not the important matter whether one could eat all things or not, but rather the receiving was not to be to disputations. "For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him."

Since the days of the apostles, even in the early days of the church, certain questions have given the church trouble. In the early days it was a question about eating certain meats, observing days, and circumcision of the flesh. All going back to the law of Moses. To-day the true church is not under the law but under grace, and how well it is for us to be given to keep this in mind. We are not come to mount Sinai, but unto mount Sion, to an innumerable company of angels, to

the church of the first born. There is such a thing as being a babe in Christ, some drinking milk, others eating meat. If each one was full grown when born into the heavenly kingdom there would be no such thing as a growth in grace, and in the knowledge of the Lord. The important thing to be required by the church when receiving members is that they bring forth fruits, meats because of repentance, for the fruit of the spirit is love, joy and peace in the Holy Ghost.

Following after the things that make for peace does not mean we are to compromise with false doctrines and practices. When Elijah appeared before Ahab he was accused by Ahab of being a troubler in Israel. Elijah had rebuked Ahab for setting up false idols among the people. Elijah's answer to him was, thou art the one that troubleth Israel by forsaking the way of the Lord. How true that often is; when a man contends for the right things against false ways, he is accused of being a trouble maker, when truly he is following after the things that make for peace. It is true we are commanded to withdraw from every one that walketh disorderly; to keep no company with the ones who have an ungodly walk; who walk in such a way to bring reproach upon the cause, and in so doing we are following after the things that make for peace only as we are blessed to do so in humbleness, meekness and godly fear, considering ourselves that we, too, are in the flesh.

When a brother is overtaken in a fault, they that are spiritual are the only ones qualified to restore such a one in the spirit of meekness, considering themselves. If we are doing things that offend our brethren that are not connected with the doctrine and order of the church, we should leave them off for we are commanded to leave them

off because we should lay down our lives for one another. I knew a minister years ago who was in the habit of taking a little whiskey regularly. Some of his members felt it was wrong to so indulge in any way so he decided to leave it off entirely which he has done for many years. His conscience no doubt was clear in the matter, but it wounded his brother and there is such a thing as causing the weak brother to perish. Whatever we are doing that is serving the desires of the flesh, if it wounds our brethren's conscience, we should leave it off though our own conscience be clear. May God truly give us in our hearts to follow after the things that make for peace.

D. V. S.

“WHEREFORE BY THEIR FRUITS
YE SHALL KNOW THEM.”

Matthew 7:20

Sometime ago we read from the fifteenth through the twentieth verses of this chapter as a basis for a talk before the brethren, but when we had finished we did not feel satisfied with what had been said, and for some reason, which we cannot explain, the impression to write on the above verse keeps coming up in our mind. If there is a needs-be that something be said to our readers concerning it, we earnestly hope and pray that God will direct our thoughts. We are told by the great apostle, Paul, that “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” 2 Tim. 3:16. We do not believe it is possible for any man, while being motivated by the flesh to use the scriptures profitably, either for doc-

trine, reproof, correction or instruction in righteousness. Unless he is under the influence of the Holy Spirit, he will labor in vain. The scriptures are a thorough furnisher unto all good works to the man of God, and we humbly hope that what we shall be given to say will be used by the Holy Spirit to stir up the pure minds of the subjects of grace, that they may be profited thereby.

Just previous to the verses referred to, Jesus had said to his disciples, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." On one hand he was reminding them that the gateway to life is a strait and narrow, or difficult one, for that is the meaning of the word *strait*, and he declares that "few there be that find it." While the way that leadeth to destruction is broad, "and many there be which go in thereat." Those words are as true to-day as they were when Jesus spoke them. It is much easier to follow the popular way of least resistance and go with the multitudes, by proclaiming some merit and ability of the creature, either before or after regeneration, whereby he can gain favor with God by his good deeds, or incur his wrath by disobedience. Either of these, to us, savors of conditionalism. Following the words of Jesus just quoted, he warned his disciples to "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." We need to ponder and consider well even what those in sheep's clothing submit for our consideration, lest there be something which is not all that it should be. Sheep require pure, unadulterated, food and anything that con-

tains a foreign substance will sooner or later react unfavorably upon them. Jesus told them how to judge those who came among them. He said, "Ye shall know them by their fruits." If there is any better way of judging a tree than by the fruit it bears, we have never heard of it. Jesus then emphasized this method of testing by asking, "Do men gather grapes of thorns, or figs of thistles?" It is well known to all of any intelligence that grapes are not gathered from thorns, but from vines, and that figs do not grow on a thistle bush, but on a fig tree. Having established the principle regarding where grapes and figs are gathered, Jesus continued the simile by declaring, "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." What is under consideration, it seems to us, is the things of the Spirit and the things of the flesh, and in case there should be any question as to either tree bearing the opposite kind of fruit, he clarifies it by saying plainly, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This is firmly supported by what he said to Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." If the brethren could clearly understand, accept and abide by these declarations of divine truth, we believe there would be much less confusion in our ranks as to just what part the creature plays in the plan of salvation, either for time or eternity. What Paul wrote to the Corinthian brethren is worthy of our most serious consideration and meditation. He said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath

chosen the weak things of the world to confound the things which are mighty; And base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to 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." Both the prophet, Isaiah, and the apostle, Peter, established beyond peradventure of a doubt, the fact that "All flesh is grass, and all the goodness thereof is as the flower of the field." It is as the chaff which the wind bloweth away. Jesus, therefore, continued his exposition of the subject by saying, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire," or destroyed. Then follows our text, "Wherefore by their fruits ye shall know them." Perhaps one of the most difficult of all lines of demarcation to establish with most people is that which exist between the flesh and the Spirit. It is next to impossible to convince the natural man that in reality he is not a free agent. According to the scriptures, "the heart is deceitful above all things, and desperately wicked." The Adamic man is as prone to do evil as the sparks are to fly upward, and Paul 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." Some of our brethren will readily subscribe to this so far as the unregenerate creature is concerned, but there seems to be quite a difference of opinion regarding the *new creature*. It is claimed by some that we are passive in regeneration, but active in obedience or disobedience, and

that if we obey we shall have whereof to glory, but if we disobey we shall be beaten with many stripes. Not long ago we read, from the pen of one who considers himself an Old School Baptist, the following: "I glory in the man, I don't care who he is, if he continues stedfast and unmovable." Almost immediately the language of the apostle Paul flashed into our mind, where he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me." This great apostle testified after being regenerated that in his flesh there dwelt no good thing and that he could not do the thing he would, and the thing he would not he did. The great conflict between the law of his mind and the law of sin, which was in his members, caused him to cry out, "O wretched man that I am! who shall deliver me from the body of this death." His only possible way of escape was by and through our Lord and Savior Jesus Christ.

Jesus gave us a most wonderful example in the fifteenth chapter of John. He said, "I am the true vine, and my Father is the husbandman." The fact of there being a *true vine* presupposes to us that there is also a false vine, and if this is true concerning the vine, it follows that it must also be true so far as the branches are concerned. All are not Israel that are of Israel. In a great house there are vessels of wood, hay and stubble, as well as of gold and silver and precious metals. It is written that there be those who have a form of godliness, but deny the power thereof, and Jesus said to some, ye call me Lord, Lord, but your heart is far from me. There are many who profess by word of mouth who are not doers of the word. It is the work of the Father, the husbandman, to purge and prune.

and Jesus said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." It would seem that the very type of the vine should prove conclusively that the branches are wholly and entirely dependent upon it for their all and in all, for if severed from the vine they wither and perish. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Jesus continues by saying, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." This may sound to some as though the creature can act independently of the life that is in him, but we do not so understand it. The text says, "By their fruits ye shall know them," and those who abide in the vine and bring forth fruit will be seen to be a true branch, and to them Jesus said, "without me ye can do nothing," while those who do not abide in him, and do not bear fruit to the honor and glory of his name, will manifest thereby that they are not of the good tree and, therefore, will be cast forth as a branch, and men will gather them and cast them into the fire, and they shall be burned. How it behooves us to keep his commandments, that it may be seen that his love abides in us. The test by which all men shall judge and know that we are his disciples, is that we have love one for another. Jesus said to those who do this, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall

ask of the Father in my name, he may give it you." We believe that all of God's people can bear witness to the fact that they love Him because he first loved them. If left to themselves they never would choose God, or desire to serve him. It is because he has chosen them, and ordained them, that they go and bring forth fruit, and that fruit remains, or abides for ever, for what God does is done forever, and this is what proves that the branch is abiding in the vine for the fruit it bears is according to the life that is in the vine. The branch thus recognizes Jesus as head over all things to the church and whatsoever they ask of the Father is in his name, and how wonderful it is that they do not ask amiss in so doing, for whatever is asked in his name the Father gives it. We may well be assured that every man's work shall be tried, of what sort it is, and those who only profess outwardly to love and serve the Lord, will be found to be of the corrupt tree, while those who delight in the law of God after the inward man, will be proven to be of the good tree. How solemnly does the question arise in our mind as to which of these trees we are, and what shall be our end! We are persuaded that those who do not have faith, which is God's gift, cannot please him, for it is declared that without faith it is impossible to please God, and how often we find ourself desiring that He will increase our faith, that we may not stagger at any of his promises, but accept wholeheartedly all that his precious word declares. Faith is no doubt increased or developed, by and through fiery trials and the afflictions which are common to God's heritage, and sometimes our doubts and fears turn to us as a testimony that, after all, God has wrought his work of grace in our heart. We know that the fruits of the

Spirit do not grow in nature's barren soil, and it is some encouragement to even hunger and thirst after the righteousness which this vain world can not give. Over forty years of experience in the church has convinced us that in our flesh there dwells no good thing, and that all we are or can ever hope to be is by grace, and grace alone.

If we have been given to present some of God's eternal truths, they will not change with the shifting sands of time, but will abide for ever. We are persuaded that as long as the world stands there will be those who will defend such truths, for God has declared that he will not leave himself without witnesses. We would not wish to do or say anything that would discourage God's children from doing their very utmost to serve him acceptably, but when they shall have done all that they possibly can, they will still have to confess that they are unprofitable servants, and that but for the grace of God they could not even think upon his name, much less perform any act, independently of him, that will be well-pleasing in his sight. Whatever kind of fruit we bear will but be a manifestation of the life that is in us: if it be good, it will be because the tree has been made good, but if it be evil it will be because the tree is corrupt, for "By their fruits ye shall know them." R. L. D.

MEMORIAL

Little Flock Church mourns deeply the passing of our dear Sister MAUDE GREEN who passed away at her home in Winnsboro, Texas after a short illness July 8, 1949. She was born in Mississippi, May 18, 1874, and married to J. T. Green, brother to Elder W. N. Green, in Dec. 1903 who preceded her in death several years. She taught school several years prior to her marriage.

Sister Green was a faithful member of the Primitive Baptist church since she was eighteen years of age. She believed in salvation by grace and was a devoted church member. She attended the three days meeting at Altus in May before her

passing away in July. She leaves to mourn her loss one son, J. T. Green, Wichita, Kans., and one daughter, Mrs. Jake Martin, Winnsboro, Texas with whom she made her home, two granddaughters, Carol Martin and Virginia Green, four stepdaughters, two stepsons, four sisters and two brothers. Funeral services were conducted by Elder E. J. Lambert, Calion, Ark.

Resolved, that Little Flock Church has lost a faithful member and wishes to extend heartfelt sympathy to her bereaved family.

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

Done by order of the church while in conference, July 12, 1949 at Altus, Okla.

(Elder) W. N. GREEN, Moderator

(Mrs.) LOU KESTER, Clerk

OBITUARIES

It has fallen to my sad lot to record the passing of my dear wife which occurred on the night of July 10, 1949. LENORA ARMINTA SCHENCK, daughter of Gideon and Arminta Wood was born Nov. 24, 1868 in Missouri. She came with her parents to Kansas when a child and settled in Leavenworth Co. Later, while she was yet small, they moved to a farm near Williamstown, Jefferson Co. where she grew to womanhood. About the year 1892 she was united in marriage to Mr. Renick Gray. To this union one child was born, a daughter who is now Mrs. Rennie Cowan of Tacoma, Wash. Mr. Gray was claimed by death before the birth of this daughter. Mrs. Schenck then lived in widowhood for about ten years, making her home with her widowed mother and younger brother, keeping house for the family and caring for her aged mother.

July 2, 1906 she was united in marriage to Elder L. L. Schenck who also had suffered the loss of a former companion. This union was a happy one and endured for a little more than forty-three years. She proved herself faithful and true. She shared many hardships, lonely hours and days incident to a minister's wife. She was not a member of any denomination, but was devoted to the Old School Baptist cause and spared no pains to minister to the comfort of the brethren whenever they visited in our home. She loved good sound preaching but spurned the arminian theory of accepting or rejecting Christ. She frequently accompanied me to my meetings and I have often seen her in tears when Christ was preached, the way, the truth and the life. She possessed many virtues which space would forbid me to mention here. Suffice it to say that she as well as my former companion both proved them-

selves worthy and faithful handmaidens to the God we worship. Thus there have been torn from my side two loving companions, and why I am yet spared I can only answer, "Even so Father for so it seemed good in thy sight."

Her health failed some four or five years ago and from that time until the end it could be seen that her vitality was slowly but surely ebbing away. She took to her bed in April and I had her moved to a nursing home in Topeka. She was never up from the fifth of May until the tenth of July when her spirit took its flight. She is survived by her husband, Elder L. L. Schenck, and his two daughters, Mrs. Viola Allen, Kansas City, Mo. and Mrs. Lottie Stallard, Perry, Kansas, and by her own daughter, Mrs. Rennie Cowan, Tacoma, Wash., one brother, O. L. Wood, Bellingham, Wash. who is the only surviving member of a family of ten children. She has one grandson, five step-grandchildren, one step-great-grandson and a number of nephews and nieces.

The funeral service was conducted by Elder Leon Cleavenger of Excelsior, Mo. who delivered a very comforting sermon. Her body was laid to rest in the Underwood Cemetery near Williamstown, Kans. Thus I laid away the dearest idol of my heart, but "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

(Elder) L. L. SCHENCK

JAMES HENRY BRICKER was born Oct. 3, 1877 in Chesterfield, Ill., and passed away June 9, 1949 in St. Lukes Hospital, Kansas City, Mo. He was the son of David C. and Amanda L. Bricker, being the eldest of a family of six children. Etta, Lovicia, John L. and Otis preceded him in death. Oscar D. and Grover C. of Greenville, Mo. survive him.

With his parents and two small brothers he came to Mo. in 1885, settling in Cass Co. where he grew to manhood. He was employed in the Post Office Department and served in various branches of that service until he reached the age of retirement. Two months after his retirement he became ill and was taken to the hospital where he remained for some time. He improved some and was taken to the home of his brother Grover, with whom he made his home, where all was done for him that loving hands could do. He was able to get about some and attended Old Baptist meeting whenever able which was his chief delight as well as his Bible and Baptist literature. His parents were Old School Baptists and he was firm in that faith and blest with a good hope through grace, but never could quite see his way clear to take up his cross and follow his Lord in baptism. He endeared himself to all who knew him by his honesty and straightforwardness, and es-

pecially to the Baptists by his unswerving loyalty to the cause of Christ.

Although he had improved some and was released from the hospital it soon became apparent that the grim malady with which he was siezed refused to yield to medical skill and kind treatment. His condition grew worse the latter part of May and he was taken to the hospital again where he passed away after two weeks. To everything there is a reason and a time to every purpose under heaven. A time to be born and a time to die. Thus has passed from our midst a true Christian, a loving brother, a loyal friend. May the Lord comfort all who mourn.

(Elder) L. L. SCHENCK

ELDER LEWIS FRANKLIN ADKINS, our beloved Brother and Pastor, was born April 7, 1859 in Pikeville, Ky., and passed away May 1, 1949 in Pe Ell, Washington. He came to Lewis Co., Wash. in 1901. I do not know exactly when Elder Adkins first united with the Primitive Baptists but it was when he was quite young. On the third Sunday in May 1895 Brother Adkins was granted license to preach by the Regular Primitive Baptist Church called Sandlick. On the 15th of Aug. 1896 he was ordained to the full work of the gospel ministry by the Sandlick Church in Letcher Co., Ky. April 30, 1904 he united with the Cowlitz River Church by relation at Riffe, Wash. His membership had at that time been with Sandlick Church of Whitesburg, Ky.

About the year 1908 he was married to Mrs. Ella Baxter of Riffe, Wash. He had been married previously to this but I have no information concerning the details. On Dec. 27, 1936 he united with Little Zion Church at Napavine, Wash. which is now located at Chehalis, Wash. Since my membership has been in Little Zion where he has been our Pastor most of the time I desire to say that seldom have I seen one who was as faithful to the welfare of the church as he was a good counselor and adviser, a true, faithful shepherd. The church seemed to be his only desire, and the peacefulness of its meetings his chief joy. He had a wonderful gift of prayer. So often it seemed to me and others that he was speaking face to face with the great I Am, and his prayer was so full of comfort, praise and wisdom that at times it seemed a whole sermon. He was a thorough Moderator. At almost every meeting after having inquired for the peace of the church he quoted chapter 133 from the book of Psalms. We miss his guidance but know the Almighty God can in his own time raise up to us another as capable, and we wish to bow in humble submission and thankfulness to him.

Elder Adkins leaves as survivors three sons,

Morgan, Peter and Sam, and one daughter, Mrs. Rachel Workman all in Wash., fourteen grandchildren and fifty great-grandchildren, three brothers in Ky., one stepson, Elmer Baxter, two stepdaughters, Mrs. Pearl Nelson and Mrs. Rita O'Malley. We feel to know that our Brother is asleep in Jesus, blessed, blessed sleep from which none ever wake to weep, but wake to sing eternal praises to our glorious Creator. Done by order of the church.

(Elder) C. M. FISHER, Moderator

(Mrs.) EFFIE PARKE, Clerk

(Elder) J. W. CAMERON, Asst. Moderator

JOHN KIRKPATRICK was born in Cedar Co., Mo., Feb. 9, 1868, and died Oct. 31, 1948. He moved with his family to Texas and settled in Wise Co. where he was married to Miss Annis Cooley, Dec. 16, 1888. She preceded him in death, having died Dec. 16, 1943. To this union twelve children were born, five of them living and were with him during his illness and by his bedside when death came. They are all living in Texas as follows: Mrs. Nellie Hargroves, Goree; Earl of Midland; Ira of Big Lake; Roy of San Angelo, and Bill of Kermit.

In Nov. 1889 he moved to Throckmorton Co. where he lived until 1934. He then moved to Haskell Co. near Weinert, and from there to Goree, Knox Co. in 1941 where he lived until his death. He and his wife united with the Primitive Baptist Church at Graham, Young Co., Texas in Feb. 1904, and were baptized by Elder Fisher. I heard him say they broke ice on the water for their baptism. They remained members of that church until death. He was a firm believer in salvation by grace, also predestination and election. The **Signs of the Times** was about all the preaching he had in his last days. His request was that no funeral services be held and it was granted. There were songs and prayer by Elder C. Brown of Haskell, Texas. He was a devoted husband and father, and a true and loving friend to all who knew him. Burial at Elfert, Texas by the side of his wife. Written by request. A true friend,

(Mrs.) J. M. WATSON

MRS. ETTA HUDSON was born April 24, 1874 in Graves Co., Ky., and passed away March 23, 1949. She was the daughter of Richard and Mary Tibbs. She was married to Jessa A. Baker, October 7, 1894 who died in Oct. 1924. A few years later she married Jesse Hudson who died a few years ago. She united with the Old Bethel Primitive Baptist Church in Graves Co., Ky., where her first husband's membership was, in 1923.

With the exception of a few years spent in Texas, and a year or two in Michigan her entire life was spent in Graves Co., Ky. where she had

many friends. She leaves one son and his family to mourn her passing. We saw her last two years ago when she seemed to be in excellent health. We corresponded regularly and she never complained about her health until the last two letters we received. The last one was written March 13th. She said she was going to the hospital on the 14th and might never be well again. She wrote that she was ready and anxious to go to her heavenly home. The theme of all her letters was the goodness and mercy of God.

Sister Etta was blessed with a cheerful and kind disposition which endeared her to all. She was a good wife and mother and made her home a pleasant place for her family and friends. All the sick and afflicted within her reach were benefitted by her visits. She was always ready with willing hands and a cheerful word to minister to them. She lived near her son and his family who will miss her in many ways. May they be comforted by the fact that her suffering was not for long, that she was ready to go and is at rest. May the Lord be with them and reconcile them to his divine will.

(Mrs.) D. H. BAKER

RAYMOND McELLWAIN WADE was born Sept. 27, 1925, and departed this life July 27, 1949, aged 23 years, 10 months. He was the son of S. F. and Hattie Wade. Surviving are his father and mother, our brother and sister in Christ of Yawkey, W. Va., three sisters, Mrs. Beulah Chaney, Hurricane, W. Va., Mrs. Dosia McClure, Yawkey, W. Va., Mrs. Ruth Adkins, Charleston, W. Va., three brothers, Tony and Jesse, Yawkey, W. Va., Luther, Cleveland, Ohio, and a host of relatives and friends.

Brother Raymond was sickly from birth never having had normal health. Just five weeks prior to his funeral I was called to the home (together with a few brethren assembled) where, after reading some scripture and talking with the sickly brother relative to the theme of salvation in Jesus blood and righteousness, the afflicted brother related a sweet experience of grace, relating how that a band of angels had come to him and conversed with him, wherein he was given the blessed assurance that heaven was his home, and was given a sweet hope in Jesus blood. After relating this sweet experience he made it known that he desired a home in the Primitive Baptist Church and wanted to be baptized. I called the quorum of brethren present into conference and by unit vote he was received into the Providence Old School or Primitive Baptist Church (of the Pocatlico Association) as a candidate for baptism. We then moved to the little Coal River where we were blessed of God to administer the sacred

ordinance of baptism, and notwithstanding the state of ill health of Brother Raymond it has never been our privilege to lead any one into the grave of baptism who came through the ordinance any more sweetly than he. A look of joy and happiness lighted up his very countenance. He was given the needed strength, upheld by the almighty hand of God his Savior, who had given him sweet peace of soul, and who had given him the desire to follow the footsteps of his master in baptism. When we led the afflicted brother forth from the water his mother came asking for a home and asking for baptism. She related a sweet experience of how Jesus had appeared unto her in the way. She was accordingly received and baptized amidst much rejoicing. This is one day which will be long remembered by me.

Five weeks to the day from the time of his baptism I was called to attend his funeral where I tried to briefly speak to the comfort of the bereaved family and concourse of friends. The family informed me that after his baptism Brother Raymond experienced a season of sweet peace for several days, after which his mortal strength began to fail more rapidly. The end came quite suddenly. He was in a hospital in Charleston, W. Va. for treatment when the end came. He was a victim of the dread disease, heart dropsy and a culmination of other ills. Much could be said of his life and his long siege of illness, all of which he bore so patiently. The beautiful floral offerings bespoke the high esteem in which he was held by all who knew him. Interment was in the family burying ground near Yawkey in Lincoln Co., W. Va. May God visit the bereaved with a reconciling grace. Your brother in afflictions.

(Elder) H. J. BIRD

NINA F. SHEARON was born in Christian Co., Ky., Aug. 19, 1872. She was united in marriage to Burgess Shearon in 1912. He preceded her in death, having passed into the beyond in 1931. She continued to live on alone in the old home place in Clarksville, Tenn. until her death.

She united with the Lebanon Primitive Baptist Church in Logan Co. in early childhood, and remained a staunch and valuable member until her call came May 12, 1948. Sister Shearon was known and loved by Baptists in several states as she delighted to visit among the brethren in various Associations. Her home was a resting place for traveling preachers for many years past. Nothing was too exacting or tedious for her when called upon to assist in furthering the welfare of the Baptist people. Her life was above reproach. Humbleness and self sacrifice for her fellow man, and especially for her brothers and sisters in the church were

some of her outstanding attributes.

Her trust in the wisdom and justice of God, the Creator, was unshakeable; her belief in salvation by the grace of God through Jesus Christ was such a sweet manifestation of the leading of the Holy Spirit in her life. Very zealous was she of good works, glorifying the triune God. She said to me a few days before she was stricken, "I hope God will see fit to keep acute suffering from me when I am called to go, for I am such a coward in the face of suffering. I fear I will further disgrace the memory of my Savior." Her prayer was granted manifestly. On May 9, 1948 she was stricken and passed into the shadow on the morning of the 12th without having regained consciousness.

She left no children, her nearest kin were a number of first cousins. The large crowd attending her funeral attested the admiration, respect and love that she was worthy of among her many friends. Her eternal gain in passing into the realms of blissful peace and rest is an irreparable loss to scores of people, especially to those of us who knew and loved her best. We would be thankful to the Creator that our lot in this life was cast in close association with her as a cousin, as a fellow citizen and as a sojourner in the same church. Written by request of her Pastor, Elder W. T. Clayton. In humbleness,

R. B. JONES, Church Clerk

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SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 12

CORRESPONDENCE

Hartford, Ala.

DEAR ELDER DODSON, ASSOCIATE EDITORS AND READERS OF THE SIGNS: In Romans 8 I find the word law several times. Five I believe in the first few verses of the 8th chapter. I beg of you all forbearance, and privilege me, if the Lord will, to discuss for your consideration briefly a portion of this chapter on the account of, and in consequence of the fact there are some which are in Christ Jesus. To them which are in Christ Jesus there is now no condemnation, evidencing there must have been prior to now some condemnation even to those which are in Christ Jesus. The fact that they are now in Christ Jesus, manifestly is, that they are free from condemnation being in Christ Jesus. Regarding the question as how long they have been in Christ Jesus I would not attempt to answer, though I would say they were chosen of God in Christ Jesus before the foundation of the world, and the election of God sealed that choice for the election was based strictly upon the foreknowledge of God through the medium of sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. Therefore, I believe the obedience of a child of grace is as much the election of God, in the heart of a child of grace, as is the work of regeneration in the heart of a child of grace; and each instance there is enough, just enough, of the sprinkling of the blood of Jesus Christ to make the elected

obedience of the child of grace acceptable of God; the only kind of obedience renderable by the child of grace to God, and renderableness of the obedience is as much the election of God as is the obedience. I feel I would like to say at this point the obedience mentioned above is the only kind I have any fellowship for or in as regards myself or any one else. The opposite of this elected obedience would only be of the variety and kind that is self-willed, and instead of being sprinkled with the blood of Jesus it, at best, could only be seasoned with human emotion and human exertion which God hath willed not to accept, neither acknowledge.

Paul gives a description of the activity of these people which are in Christ Jesus, and avers their walk is not after the flesh but after the Spirit. Paul brings himself on the scene and tells us why he himself does not walk after the flesh, and not once does he credit Paul for not walking after the flesh, neither does he discredit Paul for not walking after the Spirit, but he attributes two laws: one he calls the law of the Spirit of life, and the other he calls the law of sin and death. This law of the Spirit of life Paul says is in Christ Jesus, and of this law and to this law Paul credits his freedom from the law of sin and death. He tells us where the law of the Spirit of life is, he says it is in Christ Jesus. It is clear to see then that the law of the Spirit of life is in Christ Jesus,

but Paul does not tell us where the law of sin and death is. It probably would not be too much to expect that every child of grace will experimentally, who has not already found that out for themselves, or in other words be taught experimentally by the Holy Spirit exactly what the law of sin and death is and where it is. It was truly a sad day with me when I was awakened to the fact that I had sinned in violation of all God's righteousness and had to die, and but for the law of the Spirit of life in Christ Jesus which freed me it would have been something horrible, even to the extent of unbearableness. I feel to thank God even now for his abounding mercy and his eternal providence in my behalf. Paul now brings up another law, and says, "for what the law could not do, in that it was weak through the flesh." Here I think Paul has in mind the law of Moses, or the old shopworn ten commandments. God bless them, there was not a thing wrong held in them, but the inability of the creature to put them into effect in order to get results. However, then life and immortality could not come from the law, because there was no life in the law. Had there been a law that could have given life, then verily righteousness should have been by the law, owing to the weakness of the law of Moses through the the flesh, possessing only the ability to command, and no ability at all to create action; and owing to the rigidness of the tenants taught in the law, and the weakness of the creature to respond, being created subject to vanity, not willingly but by reason of him who hath subjected the same in hope, God having already prepared better things for those which were in Christ Jesus, sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. I am so glad Paul did not say for

righteousness condemned sin in the flesh, for had that been the case Jesus would have passed me by for I had no righteousness to offer. I possessed for righteousness only filthy rags, and I, through the years, have not gotten in any better shape in that respect, but the coming of Jesus fulfilled the righteousness of that law in us, and changed the walk entirely from that of flesh to that of the Spirit. Though "we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

Fleshly minds, mind the things of the flesh; spiritual minds mind the things of the Spirit. To abide carnally minded is to abide in death; to abide spiritually minded is to abide in life and peace. The carnal mind is an enemy to God, the carnal mind is not subject to the law of God, and a law that a man is not subject to he need never expect to draw any benefit therefrom and no recognition thereto. Thus we see the whole matter redounds to this in a few words, "They that are in the flesh cannot please God." In a blessed hope.
(Elder) F. A. COLLINS

1194 Joy Avenue, Akron 6, Ohio

DEAR BROTHER DODSON: I am enclosing remittance to renew my subscription to the *Signs* for another year which has been a great blessing, also a precious fountain of good news from the Master's table, written by those who have passed from death unto life. We would love to write each one personally thanking them for their time and efforts in writing for the *Signs of the Times* which helps make it possible to carry

on the family paper. But this seems impossible for me to do, as I am slow of speech, and incapable to write. However it is my desire to comfort the Lord's people whenever possible, and that could only be when it would please Israel's God to banish my foolish thoughts, and fill up the vacancy with charity.

We have an interesting subject but unless we be given light to convey the fruit of the subject all will be futile. We find in Jeremiah 8:22. "IS THERE NO BALM IN GILEAD; IS THERE NO PHYSICIAN THERE? WHY THEN IS NOT THE HEALTH OF THE DAUGHTER OF MY PEOPLE RECOVERED?" Now we understand that there was a natural balm and a natural Gilead in Palestine at the time this scripture was written, supposedly 600 years B.C. The balm, an odoriferous resin, highly esteemed in the East for its healing virtues, was an article of commerce at that time. Gilead, a region east of Jordan, was one of the best watered and wooded in Palestine, with fine perennial streams and forests of oaks and pine. We believe this natural balm to be a symbol of that spiritual balm—CHRIST JESUS. Natural Gilead is a symbol of the true church. In examining the scriptures preceding and after this text, we see some beautiful prophecy recorded by the pen of the prophet Jeremiah. If we see right, God spake by the mouth and pen of the prophets to his people while they were living in that prophetic or legal dispensation. We believe all the old scriptures to be full of types symbolizing the coming of Jesus in the flesh, or an indicator pointing forward to that great and notable day when a SAVIOUR would be born in Bethlehem, and the government of his people would be upon his shoulder. Jesus was that great physician mentioned in our text. Again the question, why then is not the health of the

daughter of my people recovered? Now at this time Jeremiah spake many things of bewailment concerning the people of God. How pathetic indeed it is for a poor hungry soul who has been given a little ray of heavenly light to feast upon some of the things written nearby this text. The Lord spake of the poor health of the daughter of his people. We believe this daughter to be "The Bride, the Lamb's wife." As Jesus is the Son of God and the husband of the church, also the church must be the daughter of God. Notice carefully this daughter was of his people, and had an origin out of his people, God made Adam of the earth earthy, so we understand that the whole Adamic race is God's by creation. He made all things and without him there was not anything made that was made. John 1:3. So this daughter is to our mind a spiritual kingdom, the whole household of faith. Those who have been born the second time, possessing that living faith, Jesus Christ in the heart. In Jeremiah's time this daughter, or spiritual Gilead, was being taught the law, as the law was her schoolmaster until the time of the arrival of that great physician or the Balm—Christ Jesus. God refuted his people by speaking to them telling them that their sins were black and their health could not be recovered by serving the law. "For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord." Jer. 8:17. How true this is in our day. We have so many of those scribes that are so highly qualified to teach that same law for salvation. We understand a cockatrice was a kind of serpent that possessed power to kill by a glance of its eyes. How plain it is, should a true servant of God try to live and feast with that arminian kingdom; a glance of his eyes is all that is

required to kill you, as he is as cunning as Satan himself. "How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain." Jer. 8:8. "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 eternal life." John 3:14-15. Now to continue in the precious doctrine of salvation by grace and grace alone, we must inscribe some more of the blessed truths spoken by the inspired writers.

Now in our time we look back 1948 years centering our thoughts upon Jesus Christ, the saviour of his people. As a great magnet attracts the surveyor's compass, how truly has been Jesus upon the cross the center of attraction throughout all ages unto that precious family that has been redeemed by his blood. When they had not a farthing to pay he gave his life upon the cross a ransom for all. As our mind goes back, before the foundation of the world, there was an all-wise God, just and holy, from everlasting to everlasting is God. God's love for this daughter was and is pure, so must she be holy and without blame before him in love; and this could only be through the demands of an eternal God, that he gave his only begotten Son a sacrifice upon the cross which was the required supreme price to pay the debt of this daughter. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Now as we are living in the gospel dispensation, we believe the health of the daughter mentioned in our text has been completely recovered, and reconciliation made to God. Also her health is maintained (in this life)

by the divine visitation of the Holy Ghost—through the voice of the undershepherds—whenever she hears them proclaiming salvation by grace and grace alone. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9-10.

Brother Dodson we know this is an endless story and must close. Should you desire to pass this on to the LITTLE FLOCK you have my consent, if not just cast it aside. Written by an unworthy servant if one at all. Will close by inserting the last verse of the book of John. "AND THERE ARE ALSO MANY OTHER THINGS WHICH JESUS DID, THE WHICH, IF THEY SHOULD BE WRITTEN EVERY ONE, I SUPPOSE THAT EVEN THE WORLD ITSELF COULD NOT CONTAIN THE BOOKS THAT SHOULD BE WRITTEN. AMEN."

(Elder) GILBERT SEARS

Route 5, Union City, Tenn.

DEAR BROTHER DODSON: A dear old mother in Israel, Sister Sophia Tillman, now living in Chicago wanted me to write a report of the July (1948) meeting at Cane Creek Church, Obion Co., Tenn. but I have not been able to do so.

Sister Tillman has been unable or providentially hindered from attending any of the meetings here, the church of her membership, for three or four years but she has never forgotten the church. At least once a year she is moved, by the love of God shed abroad in her heart, to write lovingly and tenderly expressing to the church her great love for it. How she longs to be here and

attend her meetings and again meet her brethren and sisters as they are gathered together in his name, and as they ascribe all honor, power and praise to him who gathered them together. She so much desires to again mingle her faltering, broken voice with theirs in praise to him who has kept her all these years; to him who has given her grace sufficient for all her trials, sorrows and afflictions in which she has been led thus far. In praise to him who promised her that his grace is sufficient for all the afflictions through which she must yet pass; to him who is able and does bring gladness out of distress, rejoicing out of sorrow, singing out of mourning, praise out of distress to him that causes the desert to blossom as the rose, causes it to 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. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that 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. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. 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. And an highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it: but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor

any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: 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." Is this not the church, my dear sister, you love so well? and the reason you do love the church so well are the above things which the Lord has done for you and the church. You cannot do else but love her. So, my dear sister, the above are the things that God caused to take place at the church at Cane Creek this meeting and all her pilgrimage through the desert in which she must pass. And now please let me beg of you and all the dear saints of the most high God, if you can please let me follow along behind you and pluck some, just a few petals from the rose, drink from the stream after you have all drank sufficiently, just a sup to cool, quench and moisten this parched soul of mine, let me walk on the edge of the grass just the edge, and rest awhile, just a little while among the reeds and rushes. And this will be too much for me but I desire it. Your brother I hope. J. W. BARNES

Box 162, Monticello, Ark.

ELDER R. L. DODSON, Dear Brother if you will allow one so unworthy as I feel myself to be to call you brother. I have been intending for some time to renew my subscription but I have neglected my duty very much on account of ill health. I have only been able to attend church three times this year so you see the *Signs of the Times* has furnished me most of the preaching I have been able to hear. I surely have feasted if I know anything about what it is to feast on the holy word of the Almighty God. I am so prone to sin

and feel so unworthy I fear to try to write or to speak of the wonderful blessings I do enjoy in reading the correspondence, editorials and experiences of the people telling of what wonderful things the Lord and Savior Jesus Christ has done for them. They contribute to the *Signs of the Times*, and when I read and enjoy so much I feel that it is the blessing of the all wise and all merciful God. You just do not know brother how thankful I hope I am. I feel sure they are all taught by the same spirit with which I hope I have been taught. I cannot express the joy that filled my heart when I read the article written by Elder Silas H. Durand and was first published in the *Signs* before I was born. While reading it my heart was filled to overflowing with unspeakable joy. I have read it over several times and it remains just as sweet and comforting as when I first read it. I feel sure the same good spirit that guided Brother Durand's mind and hand to write that sermon gave you the mind to reprint it in the *Signs* of October 1948. I feel so thankful to God for his goodness to a poor wretch like I feel myself to be.

Brother Dodson I am sending in the name of a dear sister who would enjoy reading the *Signs* as well as I do. Will you put her on your list as a subscriber and please keep my paper coming. I want to get it as long as I live. A sinner saved by the blood of the blessed Son of God, the Lord and Savior Jesus Christ if saved at all.

(Mrs.) P. J. LAWSON

Box 275, San Juan, Texas

DEAR BROTHER DODSON AND ALL THE HOUSEHOLD OF FAITH: As I want to send you a new subscriber for our good paper, *Signs of the Times*, will send in a few meditations that I hope have come to me from the giver of all good

gifts and caused me to think on things beyond this sin cursed world. What a wonderful gift is God's grace. We cannot buy it, it is a gift from God, the most wonderful Christmas gift ever given to any one. A child of God cannot live in this low ground of sorrow without it; he is given grace so that he can bear all the burdens that come his way. Grace is stored up for the lowly, meek, poor in spirit and those that fear God. Grace is for all of God's children in every kindred, tongue and nation; grace and truth come by Jesus Christ the Lord; grace was the crowning cause of our Savior coming to this sinful world to suffer, bleed and die on the rugged cross that his children should receive this free grace. Ye are saved by grace, not by works for we cannot do anything to purchase the gift of God (grace). When the poor, little, crippled child of God gets to where he is without friends (as I sometimes feel to be) then the great fountain of grace is opened up, and a sweet morsel of grace is given him by the loving kindness of a merciful God, just enough to sustain us, just enough to keep us in the way. He feeds us tenderly and as often as we need it as a mother feeds her babe. We may think we are hungry and need it before we get it, but dear kindred, God knows what is best for us and he knows when we are in need, and never refuses to supply us bountifully from his fountain of grace.

Grace covers a multitude of faults; it makes us humble, it makes us to see our brethren and sisters far better than we are, it will cause us to look on the bright side of life, it lifts us up and causes us to look beyond this low ground of sorrow, it lightens our burdens and makes us to rejoice and sing songs of praise to God who has given us grace. We beg for more grace. Oh is it not

a wonderful theme to think on? Oh, for grace to guide me, to help me on through this journey of life to a world of a life of perfect bliss and happiness. My mind cannot grasp what heaven will be, but when we are made to stop and think in our weak way we say it is right for it is not for me to know, then I should be satisfied with what I only hope I know. I do hope that some day I will understand. Grace when it is given us makes us leap for joy and sing aloud His praises. If his people were to hold their peace the Bible tells us the very stones would cry out.

Dear ones, all things have to praise Him, he has made it so, and what he has done no man nor anything can hinder or turn. He is above all, all things in heaven and earth are in his powerful hand and it must be as he has fixed it. We are counted as small dust in the balance. I, who am so little, counted as nothing, less than nothing and vanity how could I do without God's rich grace? Grace makes us to love our enemies, it makes us to pray for those that spitefully use us, it takes the stony heart away and gives us a heart of flesh, it makes us to know and understand that he is God and there is none else. Grace gives us eyes to see and ears to hear, and when the still small voice is spoken we can hear and understand clearly that he is God. Amazing grace how sweet it sounds in a believer's ear, the soothing sweet sound when it comes our way, how peaceful, how quiet. We feel we are willing then to just stand still and know that He is God.

Oh, the glorious promises Jesus has left here for his wayward children, there is no power that can take one of his little ones. If we are in the covenant he says he is in us the hope of glory, so we might as well try to de-

throne God as to try to get any of his children. What a blessed thought that if I am one then some day I shall see him as he is and be satisfied. Grace leads us along the rugged road that would be impassable were it not for his wonderful grace, it brightens the dark way we have to pass through, it is a bright light to our weary souls, it is rest to our tired feet. When we see and feel the power of grace we fear no evil, our strength is renewed; it makes us forget all troubles and conflicts, and we would not exchange places with all the world. Time is swiftly passing with us here, but when God's grace leads home time will not be reckoned, it will be one eternal now. Oh glorious thought! Grace will wipe away all tears, no more heartaches, all will be peace, love and harmony with Jesus our king, our Elder Brother, who spilled his precious blood that we might have free grace. Wonderful is the great God of all grace! I only hope I am counted in God's covenant of grace.

(Mrs.) JAMES B. REID

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

DEAR BROTHER DODSON: While sitting here tonight I feel obliged to write or talk to some one. There is but one reason why I am not a preacher, minister or elder, and that is because I have not been called and qualified by the power and Spirit that calls and qualifies one to preach the gospel of Jesus Christ. I came home from the Spanish war in Cuba in the summer of 1899 with a burning desire for an education. I went to high school, which was a Prep. school for Mercer University, for one year and that year at school took all the money I had saved while I was in Cuba. I was almost frantic with desire to go to the University. At the end of the term the professor wrote on the blackboard that any student wishing to go to the

University could do so, all expenses paid, provided he would pledge to study for the ministry, the Mission Board either footing the bill or advancing the money. I remember that I was tempted to "steal" an education. I was sick at my stomach and my knees became too shaky and weak to hold me up. I wanted the education so badly, that the temptation was great, and I found that I could have what I most wanted by signing up, and pledging myself to study for the ministry. But I realized that neither any school nor myself could make a preacher or minister out of Bill Jackson and I did not sign. I am glad now that something kept me from signing that pledge: for now, after forty-nine years, my mind has not been changed, and I am still not educated.

Brother Dodson, I am going to bore you with some scripture that is in my mind. I will not attempt to comment on it but will scatter it along as it comes to my mind. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts 13:48. Paul, an apostle of Jesus Christ by the will of God, (we feel certain that Paul was or is the apostle of Jesus Christ) says, "I determined not to know anything among you, save Jesus Christ, and him crucified," "Other foundation can no man lay than that is laid, which is Jesus Christ." God speaking by the mouth of Isaiah says, "I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure;" and again he says, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

We have in our articles of faith, "We believe in one only true and living God and there is a Trinity: God, the Father, the Son and the Holy Ghost. Not three Gods but one God." We believe that God, before he spoke the world into existence, thought and did purpose to come in the flesh in the person of his Son, and manifest himself to the world, and thought and purposed to come in the person of the Holy Ghost and take of the things manifested and show them to his people. "The Lord's portion is his people; Jacob is the lot of his inheritance." We believe he ordained a people unto belief. Peter, writing to the strangers, scattered through Pontus, Galatia, Cappadocia, Asia and Bithynia, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." "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!" So now we rejoice and have great comfort in the knowledge that there is a God and that he has a people; the question is am I one of his chosen? Am I glad and do I glorify the word of the Lord? Was I ordained to eternal life and do I believe?

I do love to read after Paul, and surely Paul is not an apostle unto the unbeliever. He did not come preaching to the unbeliever, the dead sinner. (There are two kinds of sinners in the world and they compose the whole Adamic family: the sinners who know it and beg for mercy, and those who do not know it and need no mercy.) Paul writes to the saints at Ephesus and all that call on the name of the Lord, "Grace be to you, and peace, from God our Father, and from the

Lord Jesus Christ. 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: 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. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." As I understand it, that is the position of the believer. Belief is not something that we have generated, or something that we can accept or reject at will. It is a gift of God through his grace and mercy and cannot be refused, else it would not be a gift. "You hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ.*****For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The position of the believer is here shown, how he was in nature and how

he was brought into the knowledge of God our Savior by faith. "Faith is the substance of things hoped for, the evidence of things not seen." This belief, or faith, makes us eligible to become members of the visible church, and causes us to love the brethren. It makes our hearts glad when the dear old *Signs of the Times* comes to hand and we can read that which comes from the hearts of dear ones from all over the country. Oh the love of an everlasting God, one who speaks and it is done; who commands and it stands fast, saying surely as I have thought so shall it come to pass and as I have purposed so shall it stand. We are taken out of nature and made to sit together in heavenly places in Jesus Christ. Paul says, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

David, that sweet singer, sings in the 100th Psalm, "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that has made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." In the last chapter of Revelation Christ said: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the

root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Brother Dodson, I realize that this is very scattering, but it came to me that way, and though I know I have bored you, it has relieved me, and the errors in it are of the mind not of the heart. Yours in hope that I am one of the Gentiles that was glad, and am ordained to eternal life and belief.

W. W. JACKSON

Box 654, Altus, Okla.

DEAR BROTHER DODSON: In the March issue of the *Signs* I read an article headed, "THE LEAST IN THE KINGDOM OF HEAVEN." "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Matt. 11:11. I want to write a few thoughts on this subject whether you publish it or not. I will first state some of my experience regarding it.

In my early experience in the ministry I was farming, and while plowing one day the above subject arrested my mind and I was very much concerned. The thought of the least in the kingdom of heaven being greater than John seemed to imply that John the Baptist was not in heaven or a subject of heaven. It greatly stirred my mind and as best I could I tried to find some scripture that would give John the Baptist a home in heaven. I thought if he was not a subject of heaven I knew I could not be in any sense of the word, and I would quote over and over the "least in the kingdom of heaven is greater than he." I gave it up but when

I went home at noon for lunch, while bathing my hands and face, this thought struck me like a thunder-bolt. "Born of women." Let us read the text. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." The John that was born of woman is the John under consideration in the text. I do not believe there will be any big I and little you in the heaven of immortal glory, but they will all be like Jesus and be satisfied. I believe this John the Baptist was nearer the type of the Lord Jesus Christ than any other human that lived. He was the baby that leaped in his mother's womb for joy when Mary the mother of Jesus spoke to his mother Elizabeth. Yes, it seems to me that John the Baptist knew his Savior before he was born a natural child. In other words he was a manifest child of God at his natural birth. We could follow John the Baptist in his life on earth, but it would take up too much space, but the blessed Son of God could truly say, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." Surely Jesus was referring to the John that was born of woman.

I do not feel that it is necessary to write too long an article when it is plain to see that Jesus referred to the John that was born of woman when he said, "the least in the kingdom of heaven was greater than he." The natural John the Baptist that was in prison—certainly the least in the kingdom of heaven was greater than that John. There was nothing in heaven but the spirits of just men and women when Jesus made the statement, the

least in the kingdom of heaven was greater than John. John the Baptist was still living a natural man and in that state was not a subject of heaven, but when John the Baptist died the scene changed. I feel I have written sufficient to make my points clear. I am well up in years and feel sure I will not be permitted to write many more articles for our dear, old family paper. I desire the prayers of God's children that I may be reconciled to the will of our God.

(Elder) W. N. GREEN

CLOSE OF VOLUME 117

This issue of our paper completes another volume of the **Signs of the Times**. Again, we desire to acknowledge the goodness and mercy of God in preserving it as a messenger of truth to the household of faith.

We are aware of the fact that each and every article which has appeared in our columns during the year has not been altogether acceptable to each individual reader. It would have been a most unusual situation for it to have been otherwise, for there are a great variety of tastes and views among our readers. Our own writings have been no exception to this rule. We earnestly hope that whatever knowledge we possess of gospel truth came to us, not by man, nor of the will of man, but by the Holy Ghost. Therefore, we have earnestly desired to study to show ourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, as it appeared to us, and without courting the favor or incurring the displeasure of men. We are in accord with the late, J. C. Philpot, of London, England, who wrote in his "Meditations upon the Gospel Ministry" that, while insisting upon his own right to freely and fully express his own views, at the same time he said, "We give as well as claim the right of private judgment. To refuse this is the very essence of Popery and foreign alike to our intention and spirit. We want no one to call us Master, or believe anything because we believe or assert it. All that we can do, or wish to do, is to bring forward and open to the best of our ability the word of God." To this we firmly subscribe. Our purpose in publishing the **Signs of the Times** has been to maintain it as originally designed by the founder, as a medium for the exchange and dissemination of ideas that will be honoring to God and beneficial to the household of faith. To this end and purpose we humbly desire to again

rededicate our life.

In order to perpetuate, as far as it is humanly possible to do, the continuance of our family paper, during the year we formed a non-profit organization, known as the "Signs of the Times Inc., Established 1832, Devoted to the Old School Baptist Cause," and henceforth it is intended that the management and control of the paper shall be vested in a Board of Trustees, empowered to choose successors, as occasion may arise. Some of our good brethren have felt it would be wiser for the control of the paper not to be vested solely in one individual person, so through the foregoing organization, we have endeavored to perpetuate the control in a Board of Trustees. This should make the paper more of an official organ for the Old School Baptist cause than heretofore, and we hope as the years pass it will also insure the full benefit of all funds which may be contributed, either during the lifetime or upon the decease of any subscriber or readers to donate or bequeath such funds as they may see fit to the cause. Inquiry has been made of us as to how funds should be left in Wills for the benefit of the SIGNS, so for the information of those who wish to so provide, we would simply say all that is necessary to do is to authorize and request one's executor to pay the amount desired to the "Signs of the Times, Inc., Established 1832, Devoted to the Old School Baptist Cause." We have thus designated our corporation for the reason that another paper by the name of "The Signs of the Times" is published on the Pacific Coast, which by no means contends for the same doctrine, in order to avoid confusion and to make certain that whatever funds our readers allocate to this cause shall serve their purpose.

In conclusion, we desire to express our deep appreciation (1) to our Associate Editors for their various scriptural contributions and other assistance during the year; (2) to those who have either written directly for the paper or sent in articles for publication; and (3) last but not least, those who have not only sent in their renewal subscriptions promptly when due, but also included additional funds to aid the paper and secured one or more new subscribers for us. Without this kind of assistance from our subscribers we, of course, could not long continue the publication of our family paper. So we say again, thanks to you all. We earnestly hope that you will keep up the good work during the coming year. Many of our subscribers are quite old and are being constantly called from the shores of time. Therefore we need to be constantly adding new names to our mailing list in order to even maintain our present number of subscribers, and, of course, we want to continue going forward.

R. LESTER DODSON.

EDITORIALS

RUTHERFORD, N. J.

DECEMBER, 1949

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Rutherford, N. J.

CAIN and ABEL

One of our readers in Raleigh, N. C. has asked that we write on Cain and Abel particularly Cain; also that we include Esau. Outside of the fourth chapter of Genesis, there does not seem to be many scriptural references to Cain. However, if there was nothing more than what John said it would suffice for us to know that he was anything but a desirable character. In I John 3:11-12 we find this significant language: "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." In the beginning of this chapter the Apostle says, "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," and he later follows this by saying, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither

known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Paul tells us that "that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." I Cor. 15:46-47. We understand from this that Adam was only a natural man, or a man of flesh, and he begat after his own kind. When Eve bare Cain she said, "I have gotten a man from the Lord," but she had been deceived before and we fear she was greatly deceived again, if she was thinking that God was the Father of Cain in the sense that he was His spiritual child. It seems to us that it was this indulgence in the gratification of their lustful desires which constituted, on the part of our foreparents, partaking of the tree of the knowledge of good and evil. God had said to Adam, "for in the day that thou eatest thereof thou shalt surely die," but the serpent said to Eve, "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." Right there in the beginning, the serpent mixed part truths with his lie, and that is what makes the doctrine of the devil so dangerous. After having partaken of the tree of the knowledge of good and evil, Adam and Eve most certainly did die, as God had said. Before, they were both naked, but were not ashamed. Afterwards, however, they were ashamed and sewed fig leaves together as a covering to hide their nakedness. The Lord pronounced a curse upon the serpent for

what he had done by saying, "thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The devil is still feeding upon the lusts and corruptions of the flesh, and will always continue to do so. God also said to the serpent, there in the beginning, "And 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." There is nothing said here about the seed of the man, Adam, as such, but as he was still only of the the earth, earthy, his seed could only be after the flesh, and since it is this seed that the devil, the strong man, takes possession of and holds captive, keeping his goods intact and his palace in peace, until the stronger man takes up his abode in the heart of his earthly creature, binding satan and spoiling his goods, our only hope is in the fulfillment of the prophecy which God had made, that the seed of the woman would bruise the serpent's head. There can be no question but that this prophecy concerned the coming of God's only begotten Son to destroy the works of the devil. It seems to us that that is what is meant by the seed of the woman bruising the serpent's head—it means death or destruction, so that he shall have no more power over those for whom Jesus died and rose again, while the declaration that "thou shalt bruise his heel" signifies the annoyance and distress which the devil can and does give God's people here in this world. Jesus must have had these Adamic children of the flesh under consideration when he said to some when he was here in the world, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this

did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God: neither came I of myself, but he sent me. 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. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:39-44.

Cain being the first born, or first fruit, which is natural, and not spiritual, proved what he was by doing what he did. Abel, to us, represents the *new creature*, who must die to live. We see the same types in Esau and Jacob. Esau, the first born, represented the flesh, and sold his birthright for a mess of pottage, and God said he hated Esau; while Jacob, who came after Esau, represented the one who is born again, of an incorruptible seed, by the word of God which liveth and abideth forever. This is the kind of character God loves. There are many types throughout the Scriptures which portray the flesh and the Spirit. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." There is no changing or blending these two; they are separate and apart the one from the other. The life of one is the death of the other. Their aims and desires are just the opposite. Paul wrote to his Galatian brethren, saying, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."

The record is that Cain was a tiller

of the ground, which meant that he was satisfied with and lived upon the things which the earth brought forth; this world was his home and he had no desire for anything beyond this life. Abel was a keeper of sheep, and he brought of the firstlings of his flock an offering unto God, and God had respect unto Abel and to his offering, while Cain brought of the fruit of the ground an offering unto the Lord, but God had not respect unto Cain and to his offering. For this reason Cain was very wroth, and his countenance fell, and it came to pass that when he was in the field with his brother, Abel, he rose up and slew him. Perhaps he thought this would put an end to his conflict with Abel and that he would have the world all to himself thereafter. This appears to be the reasoning of wicked men to-day when some one stands in the way of what they want to do, but let God's children take courage and stand in their lot, even though it may mean death, for the Lord God still reigns, and is doing his will in the army of heaven and among the inhabitants of the earth. God, therefore, called Cain to account by asking him, "Where is Abel thy brother?" To which Cain replied, "I know not: Am I my brother's keeper?" But God said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." God then said, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." One of the definitions of the word *vagabond* is, "Wandering; moving from place to place without any settled habitation." To the child of God whose hope is firmly fixed upon a home, eternal in the heavens whose maker

and builder is God, what an awful condition to be in, "Wandering: moving from place to place without any settled habitation!" But, is not this the lot of all who know not the Lord? It was said of Esau that "he found no place of repentance, though he sought it carefully with tears." He was of the same family, or kinship, of Cain. Cain said, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me." God is better to even such characters as this than they deserve, for he placed a mark upon Cain, lest any finding him should kill him. God has a purpose even in the wicked, to use them as a sword against his people when He sees fit so to do. He raised up Pharaoh that he might magnify his power over him and that all the earth might know of his mighty power and fame. Therefore God had a purpose for Cain to fulfill and serve, so he went forth replenishing the earth with his seed, who spread out all over the earth, building great cities and engaging in every imaginable kind of earthly endeavor, and truly they have wrought out many wonderful inventions, and are to-day accomplishing the seemingly impossible. They are apparently conquering land, sea and air, and have no sense of responsibility to God. Those to whom God is pleased to reveal himself and make his wisdom known, like Solomon, can see *vanity* stamped upon all the works of their hands, while untold millions are going on from day to day blindly rejoicing in their own labors and works and giving no thought whatsoever to the source from whence all of their natural blessings must flow.

Mankind is still prone to look to its

firstborn, so to speak, to succeed them and carry on their kingdoms and thrones, especially among kings and rulers and those of so-called vast accomplishments in the world, and many of them have no regard for the cause of righteousness, but will resort to any means for the fulfillment of their plans, but we should remember that Israel's God sits on no precarious throne, nor borrows leave to be. Life, death, and hell, and worlds unknown hang on his firm decree.

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

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

We submit the foregoing thoughts for whatever worth they may be to our readers, hoping that the Lord will use them for the stirring up of your pure minds by way of remembrance, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior."

R. L. D.

THE NEW BIRTH

by

THE LATE ELDER GILBERT BEEBE

Re-published by request

"Marvel not that I said unto thee, Ye must be born again."—John 3:7.

At the conclusion of our article on "Regeneration," in Number 17 of the current volume, we proposed to give a more full expression in a subsequent number, on the subject of the New Birth. This we have felt inclined to do in order to correct the impression entertained by some of our readers that we have changed our views on this

vitaly important subject.

The very emphatic manner of our Lord's declaration to Nicodemus forbids the thought that any one of all the race of Adam can ever see the kingdom of God except he be qualified for such perfection by a spiritual birth. Our natural birth capacitates us only for a knowledge of natural things, but cannot qualify us for an understanding of things beyond the sphere of nature. If it were possible for the natural faculties and perceptive power of a natural man to be so improved by education, moral, intellectual or religious culture, as to enable him to see the kingdom of God, or comprehend, receive or know the things of the Spirit of God, our Lord would not have thus positively declared its utter impossibility. Nor would the Holy Ghost, by the inspired apostle, have corroborated the testimony, as in 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." By a natural man we understand is intended a man that is born of the flesh, or an earthly man, possessing all the natural elements and properties of a man. Adam, both before and after his transgression, was a natural man. The qualifying adjective is used in a scriptural sense to distinguish a man who is made of the dust of the ground, and inspired with vitality and intelligence, from a spiritual man who is born of the Spirit. The distinction between the natural man and the spiritual is fully set forth in the two distinct headships, from whom the two distinct natures are derived. These two distinct progenitive heads are called, as such, the first and the second Adam, the one of the earth earthy, the other is the Lord from the heaven. The first was made a living soul, the second

Adam is a quickening Spirit. From the first or natural Adam emanates all our natural or earthly being; from the second Adam emanates all that spiritual, holy, heavenly and eternal life in which we are manifested as the sons or children of God. As our natural life, or natural man, or nature, descended from the earthly Adam, by natural generation, was developed by a natural birth wherein we were born of the flesh, even so our spiritual, eternal life is developed and brought into manifestation by a spiritual birth. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. As we were totally ignorant and unconscious of all that was transpiring in this world in the development of the things of nature until we were born of the flesh, so that it could in truth be said of us, Except we were born of the flesh we could not see or know the things of nature, so it is most positively declared of all who are born of the flesh that "Except a man be born again, he cannot see the kingdom of God." If without a natural birth we could not come into this world nor see the things of this world, must it not follow that a birth of the Spirit is an indispensable requisite to capacitate us to either see or know the things of the kingdom which is purely a spiritual kingdom, which flesh and blood cannot inherit? Then, let us not marvel that Jesus has said, "Ye must be born again." As neither spiritual life or spiritual capacity can be born of the flesh, so neither can natural life and natural capacity be born of the Spirit. No amount of spiritual gifts can change, enlarge or perpetuate our natural man, or shield the earthly man from hunger, thirst, disease or death; neither can any development of our natural powers, either physical or mental, contribute in the smallest degree to

our spiritual life, perception or enjoyment. That nature in the christian which is born of the flesh must, as well after the new birth as before, subsist on the productions of the same earth out of which our mortal bodies were fashioned, and that spiritual life or nature which is born of God must subsist on bread that cometh down from heaven, from whence that life proceeded. If spiritual consolations would sustain our earthly nature Stephen would not have died in the full and rapturous view of the opened heavens, and of his exalted Savior; and if earthly comforts could sustain our spiritual nature, no child of God would ever despond while abounding in wealth and luxury. In contemplating the gospel doctrine of the new and spiritual birth we should not confound the birth either with redemption or remission of sins. As transgressors of the divine law we could not possibly be saved from sin and wrath without redemption, but even redemption by the blood of Christ, and the forgiveness of all our sins, would not supply the place of being born again. Redemption has met the demands of eternal justice, borne the pains and penalties which are due to our transgressions and so secured for us the remission of our sins. All this was accomplished for us, if we are interested in it, many centuries ago, but still, until we were born again we could not see the kingdom of God, or feel the joys of his salvation, or know anything about the things of the Spirit of God. If it were even possible for us to put away from us all our transgressions and perfectly obey the holy law of God, that would free us from condemnation, but could by no means make us any more spiritual than we were in Adam before sin entered into the world. For we are expressly informed that the first Adam was not spiritual, but natural; but the

second Adam is spiritual. It is true, if we were not sinners we could not leave this present world, for the sting of death is sin; we could not be sinners if we were not subjects of God's government, for sin is a transgression of the law, and where there is no law there can be no transgression. Hence we are told, "The strength of sin is the law." Nothing short of the redemption that is in Christ Jesus could deliver us from the power or strength of sin but a power fully equal to that sin, and that must be equal to the law which is the strength of sin, therefore if we are saved we may well exclaim in the inspired language of the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Redemption has removed the insuperable impediment which forbade our exemption from everlasting wrath, abolished death, opened the everlasting doors which were closed upon us, and bade the everlasting gates of life and immortality be lifted up, and thus brought immortality to light through the gospel. All this belongs to our redemption, but to qualify the redeemed of the Lord to come to the heavenly Jerusalem, and see the kingdom of God, and to behold the King in his beauty, and feel the power of the resurrection of the Son of God, and to enter into his resurrection life and immortality, we must be born again. The question has been repeatedly asked and urged, What is it that must be born again, We would not dare attempt to improve on the words of our Lord: "Except a man be born again." The man that has been born of the flesh and is flesh cannot see the kingdom of God except he be born again; this is necessary, not to make him a man, nor to change him from a man to an angel, but to bestow on him a new spiritual, immortal and eternal life, which he never before had,

and which he could never have without being born of the Spirit, as he had been before born of the flesh. That man who was chosen in Christ Jesus before the foundation of the world, and consequently before he was manifestly the subject of any birth, before he was born either of the flesh or of the Spirit. We think it will not be disputed by any intelligent christian that all the children of God were personally elected or chosen of God in Christ Jesus before the foundation of the world, according to Ephesians 1:4. If this be admitted, it must follow that they all had a personal identity and existence as members of the mystical body of Christ before Adam's dust was fashioned to a man, and therefore prior to their first or second birth. The developments of time have demonstrated to us that it was the purpose of God that every one of his elect should, in the fullness of the dispensation of time, be born first of the flesh, and then be born again of the Spirit. Both of these births were ordained and provided for by the wisdom and decree of God, not to give them being or identity, for these they had in Christ before the world began. By the first birth they were to be developed in their earthly and fleshly nature in common with the whole natural posterity of the earthly Adam. This first birth was necessary, that they might see and know the things of nature, for except they were born of the flesh they could never have known the things of the flesh. "What man knoweth the things of a man, save the spirit of man which is in him?" In the stupendous mystery of the hidden counsel and purpose of God this fleshly birth and identification of God's elect with the family of mankind was indispensable to the development of the great eternal purpose which God had purposed in himself before the world

began, that in the first Adam they should all die, and in Christ they should all be made alive. If we admit that God has saved us and called us according to his purpose and grace which was given us in Christ Jesus before the world began, then we cannot consistently deny that the purpose and grace provided for our being born of the flesh, and identified with all the rest of Adam's posterity, and with them sink into death by the transgression of Adam, and be quickened from the dead, and raised up from condemnation and wrath, be washed, cleansed and purified, and freely justified through the redemption that is in Christ Jesus. Whether brethren can agree with us, that the absolute purpose and immutable decree of God embraced our fallen state and condition, as well as our salvation from sin, death and hell, through his dear Son, or whether they regard our fallen condition as an afterthought, occasioned by some unavoidable failure of his purpose, if it be admitted that our redemption from sin and death was predestinated, we must also and unavoidably (we think) admit the indispensable necessity for the fleshly birth of all the children of God which were from everlasting identified and personally chosen unto salvation in our Lord Jesus Christ. By our natural birth then we enter into and become a part of this world, are capacitated to see it and to sojourn in it until like an hireling we shall have fulfilled our allotted number of days; but our first, or fleshly birth, while it capacitates us for a knowledge of the things of nature, can supply us with no capacity for anything beyond bounds of this world, and hence the necessity that we should be born again in order that we may see the kingdom of God and know the things of the Spirit of God. In being born again, then, this

man, who was chosen of God in Christ before the foundation of the world, and born of the flesh since the foundation of the world, must, at some period still later than his fleshly birth, be born again, or he cannot see the kingdom of God; must be born of water and of the Spirit, or he cannot inherit the kingdom of God. As our first or natural birth belongs to and results from natural generation, so our being born and belongs to and results from regeneration. The seminal life of all the posterity of Adam was created in him, in the day when they were created. So the spiritual eternal life of the generation of our Lord Jesus Christ was given and secured to all the children of God in Christ when he was given to be the head over all things to his church. The words of our Lord which we have placed at the head of this article were addressed to one who was already born of the flesh, and they are applicable to such only as are born of the flesh. A birth can only develop, or bring forth into manifestation, the same nature of which it is generated and born. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The first birth brings forth that life, flesh and nature in which we were created in the earthly Adam, but the second birth brings forth into manifestation that life, spirit and immortality which was given to us in Christ Jesus, as the second Adam, and the Lord from heaven.

Having thus briefly considered the subject doctrinally, we will now offer some remarks on the personal experience of this birth by the children of God, and point out some of the prominent evidences by which we know that we have experienced it, if indeed we are of that happy number. These evidences are discovered by comparing and contrasting the state, condition, capacities,

elements and exercises of those who are, with those of them who are not born again; as also by the peculiar exercises produced by the birth, while under the quickening operation of the Spirit in our passage from death unto life. First. Before we were born again we were dead in trespasses and sins, wherein we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom we all had our conversation, in the lusts of the flesh, and of the mind, and were by nature the children of wrath even as others. (Eph. 2:1-3.) In the full possession of all the elements of a carnal, depraved and sinning nature, and totally destitute of any spiritual life or knowledge. The carnal mind, which was all the mind we had, was enmity against God, our selfish depraved propensities, with every imagination of our hearts, were evil, and only evil continually. Possessing at the same time exalted views of our own imaginary virtues, and of our ability to commend ourselves to the favor of God, and to secure for ourselves an inheritance of glory by our own works. Held under chains of darkness and strong delusion, believing lies, and sporting with our own deceivings. Every ray of divine truth shut out from our mind totally incapable of receiving, appreciating or even desiring a knowledge of the truth as it is in Jesus: hating that truth, and hating all who love or contend for it. Condemned already, and the wrath of God abiding on us, yet boasting of our goodness, and holding that God was obliged in justice to view things as we viewed them, and to save us on such terms as we proposed. In love with sin, at enmity against holiness, at war with heaven, and in league with hell, calling light darkness, and darkness light; truth

error, and error truth; and altogether ignorant of our real condition. In this wretched state we all were by nature, and nothing belonging to or emanating from our earthly birth could by any possibility comprehend or know the condition we were in. By the new birth a new life is implanted in us, and that life is light. The nature of that light is to make manifest the things which by the power of darkness had been concealed from us before. Quickened by Christ, the second Adam, who is a quickening Spirit, we are made to see and feel our sinfulness, and our lost and helpless condition. We are alarmed that we are much worse than we had ever before supposed. The law enters, and sin revives, the purity as well as the inflexible severity of the divine law appears, and the same light which reveals this also shows us the enormity of our guilt, the justice of our condemnation and the impossibility of salvation by the law. All our boasted abilities to save ourselves are withered and vain. Lost, helpless and despairing our legal hopes yield up the ghost. The commandment came, sin revived, and I died. The incorruptible seed by the word of God is deposited in our heart, and all that is felt of conviction and despair are but the legitimate consequence. The light of life now begotten in us reveals a holy God, a righteous law, and a poor guilt-stricken, helpless and despairing sinner justly sinking into everlasting perdition. All this is, however, the effect of life. All this is a struggling for deliverance. As the birth into liberty draws near the conflict becomes the more intense. "God be merciful to me a sinner," is now uttered in the most terrible earnestness, as quivering under the unsheathed flaming sword, which justice has raised to strike the decisive blow, when lo, the birth reveals the almighty Savior, who has

died for our offenses and arisen for our justification. The fiery sword was quenched in his blood. Surely he has borne our griefs, and carried our sorrows, and the chastisement of our peace was upon him, and with his stripes we are healed. Lo, now the guilt is all removed, the terror is gone, the darkness vanquished by bursting light and refulgent glory. God's method of saving sinners now appears, and the sinner is born again. This is the birth, and that which is born is spirit. It is not flesh. It is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Being begotten and born of God, it manifests not only a new life, but a new relationship. The life which is manifested by this birth is not a revision of our Adamic life, but it is the life of the Father, by whom it is begotten; and it is the vitality of that which is born, hence in this new and heavenly birth we are made partakers of the divine nature. Christ who is our life, is formed in us, and his sonship, his heirship, his inheritance of glory and immortality is born in us, and we are one with him, even as he is one with the Father. From this heaven-born spirit flows all the fruits of the Spirit, which testify that we are born of God. As we have shown what are the works of the flesh which characterize the fleshly birth, so the new and heavenly birth is demonstrated by all the fruits of the Spirit of Christ which is given to us. Love, joy, peace, long-suffering, gentleness, goodness, faith, temperance, brotherly kindness, charity, &c., are some of the living fruits of this heaven-born child, this new man, which after God (not after Adam) is created in righteousness and true holiness. Now in the man who is born again, two natures appear. The one is born of the flesh, and is flesh, full of lust, and in opposition to holi-

ness, warring against the Spirit, and constantly performing the works of the flesh, as described by Paul, Galatians 5:19, 20. The other is born of God, and yields the fruits of the Spirit, as described above. A conflict between the old man and the new, between that which is born of the Spirit, a love for holiness and hatred of sin, a love to God and loathing of self, a love for the truth and aversion to error, a love to the saints and desire to be in company and communion with them, an appreciation of the beauty of the ordinances of Christ, baptism and the Lord's Supper, a veneration for the order and laws of the kingdom of Christ, and a desire to walk in them, with a deep sense of our own unworthiness, an ardent desire for the peace of Jerusalem and prosperity of the church of God, with a relish for the doctrine of the gospel, and willingness to suffer reproach for defending it, these are all of them scriptural, and therefore reliable evidences that those who possess them are born of God, and heirs of immortal glory, and joint-heirs with Christ to an inheritance which is incorruptible, and undefiled, and that cannot fade away. As our earthly nature which is born of the flesh is depraved and sinful, nothing pure and heavenly can proceed from it, and so that life which is born of God is pure and heavenly, no evil can proceed from it. It cannot sin, because it is born of God. The conclusion is inevitable, that all that is unholy and sinful in us is of the flesh which is born of the flesh, and all that is spiritual, pure and heavenly in us is born of God, born of incorruptible seed, by the word of God which liveth and abideth forever. No man can therefore glory in the flesh, for in our flesh dwelleth no good thing. He that glorieth must glory in the Lord, in that which God hath done for us.

Every spiritual emotion, aspiration or thought, is of that spirit which is born of the Spirit, by which we are qualified to see the kingdom of God.

"Then give all the glory to his holy name,
To him all the glory belongs;
Be ours the high theme, still to sound
forth his fame,
And crown him in each of our songs."

Middletown, N. Y., October 15, 1868.

CORRESPONDING LETTER

We, the Delaware River Old School Baptist Association, in session with the Southampton Church, to the Associations and Meetings with which we correspond, sendeth greetings:

DEAR BRETHREN IN THE LORD: It has been our pleasure to greet your messengers and members, and have them sit together with us in the church of the living God. In this unity we have been brought together to feast on spiritual blessings. Your fellowship and your love of these edifying things of the Spirit all tend to bind us together and make us rejoice, one with another, in the Lord. The Ministers have all come in our midst laden with the riches of the gospel of Christ; preaching Him the light, the truth and life of our salvation. Like Ruth, we feel your God is our God, your people are our people and that we have a gift beyond price in our faith. We hope, if we be so favored by the mercies of God, to meet with you again next year at this Association. May God bless you, and may you rest in a blessed hope of eternal life.

(Elder) H. H. LEFFERTS,

Moderator

CASPER G. FETTER, Clerk

CIRCULAR LETTER

Adopted by the Delaware River Association in session with Southampton Church, Southampton, Bucks Co., Pa., May 25 and 26, 1949.

DEARLY BELOVED BRETHREN: Since the

last session of this Association held with our sister church of Hopewell, N. J. in 1948, our brother, Charles W. Vaughn, Pastor of Hopewell Church, has been removed from our midst to his heavenly rest in the immediate presence of our Lord Jesus Christ, his Savior and ours. Thus we are sorrowfully minded that we pass the days of our earthly pilgrimage in the midst of a scene where all is fading and fast passing away. The going of our Brother Vaughn from us brings home to our hearts the fact that the Lord's laborers are few, or so it seems to us, and we see little evidence of there being others raised up and called to the ministry, while we know our God is sufficient for all our needs, abundantly so, and that he knows what the real needs of his church are, and that he will not fail to make good his promise to supply those needs according to his riches in glory by Christ Jesus. Yet the matter of the Lord's dealings with us causes us to have much examination of ourselves, much searching of our own hearts to know if our own personal delinquencies are the cause of the low state of Zion in our midst. Is there something wrong with us? Are we cherishing secret sins in our personal lives, are there faults which need to be brought forth to the light to be confessed and to be repented of before precious fellowship can be restored between us and the living Head of the church, our Lord Jesus Christ, who seems to have turned his face from us and to have withdrawn his favor from among us. "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." Psalms 139:23-24. None but the godly are willing for the Lord to search their hearts and discover to them their thoughts. One of

the distinguishing marks of the elect of God is that they come to the light instead of hiding from it, they seek for reproof that they may be restored to the "way everlasting," but the wicked hate the reproofs of wisdom, shun revelation's light, and justify themselves in their own way, going about to establish their own righteousness and not submitting themselves to the righteousness of God, and when their own conscience condemns them, make excuses to justify their own conduct before the bar of an accusing conscience. The godly are not so. The grace of God makes the sinner honest with himself and with God. He cannot act the hypocrite before the judgment of Christ set up in his renewed heart and mind. He confesses the uncleanness of his heart and lip and life, throwing himself upon the mercy of God, acknowledging the justice of the Almighty and his own sinfulness, making no excuses to justify himself. On the contrary, "Though my soul were sent to hell, Thy righteous law approves it well." Very clearly does Jesus in John 3rd chapter draw the line of difference between the workers of evil and the doers of truth. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." The condemnation of the world is to-day exactly the same as when the Savior was here on earth: "Light is come into the world, and men loved darkness rather than light, because their deeds were evil." This condemnation which is characterized by love of darkness because their deeds cannot stand the exposure of holy light, is still to-day the outstanding mark of the present evil world. Jesus is the truth, all else is false. He is the life, all else is death.

Jesus is the way, all else is wrong. Whatsoever is not the fruit of the Spirit of Truth which is the Spirit of Christ, whatsoever is not taught by him, whatsoever is not revealed by him, whatsoever is not authorized or commanded by him is a lie and a delusion. Among the last instructions of Christ to his disciples, as told us in John 16th chapter, is that the Spirit of truth, the Comforter or Holy Ghost, is the alone guide of the church into all truth, the alone authority of doctrine and practice for the church. He it is who takes the things which Jesus said and did and sets them forth to the understanding of those whom the Holy Spirit calls out from among the nations to serve him in his holy temple. This same Holy Spirit is the alone furnisher of the church with the gifts of the ministry for her edification, for her growth in the knowledge of the truth until all her members shall come to the fulness of the stature of a perfect man in Him.

The one outstanding crime of the modern religious world which claims to be Christian is the self-sufficiency, pride and man-worship which denies all claims of the Holy Spirit to be the guide and thorough furnisher unto good works. This is the one chief mark of MYSTERY BABYLON, the counterfeit church, the apostate man of sin. She is wholly able in her own estimation to carry on any program she may devise for the betterment of mankind and for the furtherance, as she claims, of the kingdom of God among men. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor and blind and naked." Rev: 3:17. How different is this from the attitude of the true church which at all times realizes her utter need of the teaching and guidance of the Holy Spirit in order to know and

believe and practice the truth aright. Spiritual Babylon can manufacture her own converts, prepare her own preachers, add to her own numbers, etc. The true church is wholly dependent on the Holy Spirit to add to her numbers such as should be brought in from the outside world, she is dependent on the Holy Spirit for the calling and qualification not only of her ministers, but of her deacons and of all others who are called to labor in any measure in the ranks of the true church. She can do nothing for herself but by the gracious enabling of the Spirit of God. He decks out his bride in his own beauty and puts upon her his glorious apparel. Our resources are in the heavens not in man; our strength is in him who sits on the throne of the universe working all things after the counsel of his own will. Praise the Lord, our eyes are not unto the creature for our help and maintenance, but unto Him who has risen from the dead and is exalted at the right hand of God, who has led captivity captive and given gifts unto men. It is he who has promised that the Holy Comforter shall be with us unto the end of the world and that he will never leave or forsake us. Noah had but one outlook when confined in the ark, the window was in the top of the ark, his light came from above, his outlook was upward away from the condemnation everywhere spreading its death and destruction around him. A certain king of Judah, when Jerusalem was in the midst of the enemies siege, was made to look up unto God of Israel saying, "Neither know we what to do: but our eyes are upon thee." 2 Chron. 20:12. We, too, in this our day have the outlook of faith upward and away from ourselves and all human help, unto Him who is the blessed and only Potentate, the King of kings, and Lord of lords, who

only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see; to whom be honor and power everlasting. Amen.

(Elder) H. H. LEFFERTS,

Moderator

CASPER G. FETTER, Clerk

MEMORIAL

Inasmuch as it has been the will of our Lord and Master to remove from our midst by death our beloved Elder and Brother CHARLES W. VAUGHN who so faithfully served churches in the Delaware River Association, and

Inasmuch as our dear Brother Vaughn has been so closely associated with the brethren and ministers of our Virginia Corresponding Meeting and the Associations of our correspondence, and

Inasmuch as he, by his long, faithful and steadfast service in the ministry and among the brethren of our congregations, has so endeared himself to the hearts of us all, therefore, be it

Resolved that we extend our deep and heartfelt sympathy to our sister churches and to his widow, our beloved Sister Annie Pendleton Vaughn, and to his family, in this time of sorrow and bereavement. Their loss is likewise our loss. May all who knew and loved this Elder Brother be given faith and strength to know that our God doeth all things well; that He is too wise to err and too merciful to be unkind. Jesus has said I will not leave you comfortless, I will come to you. We know not what to do, or what to say, but may our eyes be upon our God and our Savior. Our loss is his eternal gain, and his exchange of this life for that promised possession of eternal joy and love. Further, be it

Resolved that a copy of this memorial be sent to our beloved Sister Vaughn, and that it be published in the **Signs of the Times** and **Old Faith Contender**, and that it be printed in the minutes of this meeting.

A. D. ALSTON, Moderator

G. C. SPINDLE, Clerk

ARTHUR CARTER, Asst. Clerk

MEMORIALS

The Covenanted Baptist Church of Canada, while assembled together at our quarterly meeting in Lobo, Sept. 3, 4 and 5, 1949, desires to give some token of esteem and love for the memory of our beloved Brother in Christ, Elder H. H. Lefferts of Leesburg, Va., who passed away from this mortal existence quite suddenly on August 18, 1949. We were very grieved to hear it, yet we feel assured that our loss is his eternal gain.

He has been coming to us to preach at various times for more than twenty years. He came to preach the memorial service of our pastor's son, who fell to his death overseas during world war two. He was at our quarterly meeting this year in June and many thought they never heard him better. He was a wonderful exponent of the gospel, rightly dividing the word of truth, and always preaching Jesus Christ and him crucified. Not only was he a good preacher, but he had a lovely personality, and we loved to have him visit in our homes. Our sympathy is extended to the churches he so faithfully served, and to his beloved companion also to their children and families.

Resolved that this tribute to his memory be written in our church book, a copy sent to his widow, and a copy sent to the **Signs of the Times** for publication. Signed by order of the church.

(Elder) GEORGE RUSTON, Pastor
R. P. EATON, Church Clerk
ELDON GILBERT, Assistant Clerk

OBITUARIES

SISTER SARAH MALINDA GOIN was born Feb. 8, 1866, and passed away at the home of her daughter in Portales, New Mexico, Dec. 18, 1948, after a long illness. She was born in Bell Co., Ky., and married the late Elder G. W. Goin in 1885. In 1911 they moved to Roger Mills Co. in western Oklahoma. She was for many years a member of the Primitive Baptist church. Elder Goin preceded her in death in Jan. 1947.

The survivors include four daughters: Mrs. F. W. Wallace, Tucumcari, N. M., Mrs. T. G. Miller, Portales, N. M., Mrs. S. P. Springer, Crawford, Okla., Mrs. H. H. Williams, Raymond, Wash., four sons, E. L. Goin and B. B. Goin, Portales, N. M., J. W. Goin, Crawford, Okla., and J. R. Goin, Riffe, Wash.

Funeral services were held Sunday, Dec. 19, 1948 in the Silent Home Church near Roll. Mr. Bob Anderson, Pastor of Cheyenne Baptist Church officiating. Interment in Silent Home Cemetery with Scroggins Funeral Home in charge of arrangements. Written by her daughter.

(Mrs.) MARY SPRINGER

ISAAC TEN EYCK DOLSON, born at Warwick, N. Y., July 25, 1869, passed away June 22, 1949. He had been a great sufferer from arthritis for a long time and spent a great deal for relief but to no avail. The last few months he seemed to be much improved when suddenly a heart condition developed. He was taken to the hospital, treated and returned home seemingly much better. In a few weeks he suffered another attack and again

returned to the hospital, but before medical assistance arrived he passed away.

Brother Isaac was next to the youngest of a family of fourteen children. Brother George W. Dolson of Poteat, Texas being the last of the family and a member of the Middletown and Wallkill Church at Middletown, N. Y. Brother Isaac had the distinction of being of a family of Old School Baptists, his mother, three sisters and four brothers being members with him. He was baptized by Elder J. M. Fenton. Two children by his first wife and four grandchildren survive. September 25, 1911 he married sister Blanche who also survives. He was a trustee of the Warwick church.

His funeral was largely attended at the Warwick meeting-house, Elder R. Lester Dodson officiating. The beautiful floral pieces attested to the esteem in which he was held by the fellow travelers in the town in which he spent his life. He was a firm believer in salvation by grace and loved the spoken word although he was no talker. We shall miss him sadly. He was laid to rest near his kin in the beautiful Warwick Cemetery.

It is not death to die—

To leave this weary load,
And, 'midst the brotherhood on high,
To be at home with God.

Written by request by his niece.

(Miss) MINNIE HYATT

MR. L. R. LANGWELL was born Dec. 15, 1876 near Jasper, Ark., and passed away May 1, 1949 at his home in Henryetta, Okla. He was united in marriage to Susan Patton, and to this union were born seven sons and one daughter. The daughter preceded him in death, leaving to mourn his departure his wife, seven sons, eighteen grandchildren, one brother and two sisters.

Brother Langwell united with the Old Baptist Church at Prague, Okla. in Sept. 1905. He was a devoted brother and the church will truly miss him. He was our song leader and church clerk. May God comfort, as only he can, our dear sister, Susan Langwell, his beloved wife, and all others who mourn their loss, and reconcile us all to his most holy will. Elder H. H. Phillips of Monticello, Ark., our Pastor, was sick and unable to conduct the funeral service, and Elder C. U. Landers of Coleman, Texas was called and presided, after which our brother was laid to rest in the cemetery at Okemah, Okla. to await the coming of our Lord and Savior Jesus Christ. Written by V. A. DODSON, Dustin, Okla.