

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

GRACE IS ENOUGH

It is enough God's grace to know,
Adverse winds can round me blow;
Sweep me from my feeble feet
His grace can raise me, Oh! how sweet.

Set my feet so frail and weak,
By fountains flowing from the mercy seat;
There is healing in those waters pure,
His loving mercy makes it sure.

It is enough, His grace to know,
Gracious gift to us below;
Nothing in my hands to bring,
Praises to my heavenly King.

Grace and grace alone my plea,
Nothing more to bring to Thee;
Naked, hide me from Thy face,
'Til I know that saving grace.

Oh, saving grace! it is a garment white
That can hide my sins from sight;
Fill my heart with grateful praise,
Hosannas with my voice I'll raise.

Can I know a life beyond this earthly woe,
A life everlasting, if I know
My Lord and Savior's saving grace
And wake to see His smiling face?

JOSEPHINE DRAKE HAVILAND

CORRESPONDENCE

STAKES OF TRUTH

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isaiah 33: 20.

The above scripture has been on my mind for quite some time, and I hope I have been blessed to see some of the beauty contained therein, and have on several occasions tried to speak upon the subject in my humble way; I hope to the comfort of God's humble poor, and to the praise, honor, and glory of his matchless name. As several have re-

quested me to write upon this subject, (if I ever had a mind to) I now make this feeble attempt, trusting God to endow me with wisdom from on high, and enable me to write such as will redound to his name's honor and glory, and bring comfort and joy to his dear children.

When this scripture was first presented to my mind, it was in the wee hours of the morning, when all in the house were asleep except me, I had not been asleep; it seemed a voice spoke to me saying: "Not one of the STAKES thereof shall ever be removed," and I was blessed to see the beauty of the truth therein as I had never before. I can't remember having ever heard anyone use this for a subject, but the comfort and joy I received therefrom I hope and feel was given me by the Lord. The next morning I looked up the scripture to get the full text, and it has ever since been enlarging in my mind until I feel entirely lost in its immensity and beauty.

Here are a few of the STAKES of TRUTH as I hope they were revealed unto me. First, what is a stake used for? To secure something, to establish a corner, to outline a boundary, a guide post, etc. and I could view a complete row of STAKES surrounding Zion the city of our solemnities, the church on earth, not only marking the boundaries of that city that is set upon a hill that cannot be hid, but also outlining on both sides, as it were, that straight and narrow way that no vulture's eye has seen, no lion's whelp has ever trod there-

on, that highway, that *holy way* that leads to that Celestial City, not made with hands, eternal in the heavens, making that *way* so plain that a wayfaring man, though he be a fool should not err therein; not only that, also outlining and encompassing the heavens themselves. Oh, these wonderful STAKES of truth, points of doctrine, the WILLS and SHALLS of Jehovah, are so strong that not one of them shall ever be removed. On one side of that *way* are the WILLS, on the other, the SHALLS of our God, and as we read his Word we find it is I WILL, and you SHALL, and the promise is borne between the two as a staff.

When we are blessed to survey these wonderful STAKES, we are reminded of a surveyor going out to survey. Before he can locate the boundaries of a certain place or possession, he must be equipped with or possess two important things, to wit: a surveyor's instrument, and the original deed. Let us consider for a moment this surveyor's instrument, which to my mind is figurative of, and applicable to the Christian's experience; the deed being the Word of God, that liveth and abideth forever, the witness within bearing testimony of the same; with it we locate first the chief Corner-stone, Jesus Christ, as our personal Saviour in the pardon of our sins, from whence all truths and blessings flow, then as we set up our surveying instrument, (our experience) upon this solid Rock, this chief Corner-stone, we are brought to think upon the construction of the instrument itself viz: first, there are three legs bound together as one unit called a tripod, that supports the instrument, which in a mystical sense represents the three-in-one God, Father, Son, and Holy Ghost, the very foundation of our experience. Now to the instrument itself, consisting also of three most important parts, to wit: a telescope, a compass, and a level. The

telescope representing the eye of FAITH to bring into focus things that cannot be seen with the natural eye:

"It sets time past in present view,
Brings distant prospects home,
Of things a thousand years ago,
Or thousand years to come.

The want of sight she well supplies;
She makes the pearly gates appear;
Far into distant worlds she pries,
And brings eternal glories near."

With it we are blessed to survey and locate these wonderful STAKES of truth that are around about Jerusalem as the Lord round about his people and to rejoice in them. The compass which is hope, is ever pointing to that magnetic pole, that bright and Morning Star, enabling us to press toward the mark for the prize of the high calling of God in Christ Jesus. Last, but not least, the level, which is charity, the love of God shed abroad in our hearts, keeps us from sinking too low in the slough of despondency, neither allowing us to rise to too dangerous heights, but keeps us on an even keel, on the level with our brethren. Without this level the instrument would be worthless. So without charity we are nothing.

Now a few thoughts in regard to the cords that SHALL never be broken. Are we not drawn by the cords of His love, causing us to walk that straight and narrow way that leads to life everlasting? Is it not God's eternal love that binds together all these STAKES into one complete unit or plan of salvation? I am fully persuaded it is. These STAKES and CORDS form not only a boundary but also a protection, a barricade that is the bounds of Satan. I had realized for a long time, that Satan was limited and could go no farther than God's will permitted him, but I did not know the limit of his bounds. Now I am blessed to see that these STAKES are his bounds, and he may throw his whole Satanic forces against them, but not one of

them shall ever be removed, nor the cords thereof broken. What a glorious comforting thought, what a blessed state of security Zion rests in, none shall pluck them out of His hands, but He shall raise them up in the last day. Our needs are all provided for and supplied, and we are told to "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." "Consider the lilies of the field, how they grow; they toil not, neither do they spin; And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." These wonderful illustrations are proof of God's love for his people.

"Fenced in by Jehovah's SHALLS and WILLS, Firm as the everlasting hills."

Now to enumerate a few more of these beautiful STAKES of truth as we locate and view them through our telescope (eye of faith). Let us turn first to the past, and we see righteous Abel through faith making a more excellent offering to God than Cain, by offering the firstling of his flock, and the fat thereof, a most beautiful type or figure of the Son of God who stood as a Lamb slain from the foundation of the world.

Looking back even further, we see Adam in the garden of Eden, being not deceived, partaking of the forbidden fruit, going down under the curse of the law of sin and death. Why? Because of his great love for Eve, that he might claim her his bride, for she was bone of his bones and flesh of his flesh, and he loved her as his own flesh, and Adam could not have remained in that upright position as when placed in the

garden, since Eve had sinned, and claim her his bride, but had to go down to where she was.

So did the second Adam, Jesus Christ, leave his high courts of glory and come down to these low climes of sorrow, to suffer, bleed and die that he might redeem his bride, the church, he took upon himself the likeness of sinful flesh, that he might condemn sin in the flesh, by the shedding of his precious blood whereby we are cleansed, fulfilling the law to every jot and tittle, satisfying the demands thereof, he being the end of the law of righteousness to every one that believeth, did redeem his bride from under the law, and present her unto his Father without spot or wrinkle or blemish of any kind.

In the law, was shown forth by types and shadows, the good things that were to come, but there was fault found with the law or first covenant, in that it did not make the comers thereunto perfect, but did serve as a schoolmaster to bring us to Christ. Finding fault with the old covenant, the prophet, Jeremiah, 31:31-34, declared: "Behold, the days come, saith the Lord, that I WILL make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this SHALL be the covenant that I WILL make with the house of Israel; After those days, saith the Lord, I WILL put my law in their inward parts, and write it in their hearts; and WILL be their God, and they SHALL be my people. And they SHALL teach no more every man his neighbor and every man his brother, saying, know the Lord: for they SHALL all know me, from the least of them unto the greatest of them, saith the Lord: for I WILL forgive their iniquity,

and I WILL -remember their sin no more."

I have quoted at length to call your attention to the numerous WILLS and SHALLS contained therein, and if you dear reader will refer to the eighth chapter of Hebrews, you will find the fulfilment of this prophecy on record, reading almost word for word. Oh, those glorious STAKES of truth. Why did the law enter? "That the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

You may take any ONE of these STAKES of truth and it is a big text within itself and they have enlarged so much, that to me, this scripture has become the text of texts, and if I were to live an hundred years and talk it the remainder of my days, the half would not yet be told.

Looking again through our telescope, we see Daniel in the lion's den, cast therein by the king's decree to be destroyed, but God meant it otherwise; to make his power known, God locked the jaws of the lions, and the king of beasts had to cast his crown at his feet in acknowledgment of Daniel's God.

Again we look, and we see Jonah in captivity, in the belly of the whale, and after being there three days and nights, we hear him declaring he would pay that he vowed, "Salvation is of the Lord." In so doing he preached the Word, which is quick and powerful, sharper than any two-edged sword, which does many wonderful things, to the throwing open of prison doors and setting the captive free, and in this case, that whale could hold him no longer, but according to the eternal purpose of God, he vomited him upon dry land, then was Jonah qualified to deliver God's message.

How wonderful do "ALL things work

together for good to them that love God, to them who are the called according to his purpose," and these ALL things include the little as well as the big, the evil as well as the good. He maketh the wrath of man to praise him, the remainder he restraineth.

Once more we look, and see three Hebrew children cast into the fiery furnace heated seven times hotter than was wont to be heated, because they would not bow to the image of Baal, according to the king's decree, but the king himself declared that he saw not only three but four, and one was like unto the Son of God, and instead of them being destroyed as they thought, they were delivered out of the furnace without even so much as the smell of fire upon their garments. So fire, the king of the chemical kingdom, the most destructive thing in nature known to man, had to bow, so to speak, to the almighty power of Israel's God: another wonderful STAKE.

For the sake of space, I am going to omit the mention of quite a number of these stakes, and take up again at the crucifixion, when Christ declared "It is finished," He had done the WILL of the Father which sent him, and when he rose a triumphant conqueror over death, hell and the grave and ascended back to his Father from whence he came, the last STAKE was driven, thereby making a complete circuit, a complete unit, a complete salvation for those whose names were written in the Lamb's Book of Life from the foundation of the world.

As time goes on we see the unfolding of God's wonderful plan and the fulfilment of his eternal purpose to such precision that it staggers the imagination and comprehension of man. To prove the certainty of this God said: "As I have thought, so SHALL it come to pass; and as I have purposed, so SHALL it stand." Amen.

The scope included within these stakes of truth, bound together with the cords of His eternal love is as immense as the heavens themselves, and yet small enough to be incorporated in a poor sinner's heart where the kingdom of heaven has been set up, and the love of God shed abroad, Satan having been cast out into the earth, where he roams up and down seeking whom he may devour. Yes, this animated earth, causing the poor sinner to cry out, and declare as Paul did; When I would do good evil is present with me, and how to perform that which is good I find not; hence the constant warfare going on within our members, the flesh against the spirit, no wonder the great apostle said; "O wretched man that I am! who shall deliver me from the body of this death?" But glory be to God who giveth us the victory through our Lord and Saviour, Jesus Christ, he who is made unto us wisdom, righteousness, sanctification, and redemption: of him, through him and to him are all things; to whom be glory for ever. Amen.

When we are blessed to turn our telescope toward the future and view the promised land, that Holy City, whose maker and builder is God, our spirits long to quit this old tenement of clay, to leave this earthly tabernacle of flesh, and be with our blessed Saviour, being raised in his likeness, to see him as he is and be satisfied to sing his praises forevermore, and it will be enough. Humbly submitted in love.

T. W. WHITEFIELD.

Box 1543, Durham, N. C.

The Lord is my shepherd;
I shall not want.
Psalm 23:1.

192 Main St., Flemington, N. J.

DEAR BROTHER DODSON: It seems to me now that I consented rather too promptly to your request to send you the enclosed copy of our Church Letter. As I reread it I find it so filled with personalities and items of local interest in our Association that I fear it would fail to interest, much less be desirable material for, the readers of the *Signs*. I am, however, trusting entirely to your judgment. If you decide against its use I shall fully understand, or if you use it I shall be humbly pleased to serve our family paper in even this small way. I received the two missing copies which you so promptly mailed me and I have greatly enjoyed reading them. Everything was good but some of the letters have filled me with an unspeakable yearning to be able to express those secret, sacred, innermost longings of the soul with the clarity and sweetness that the writers for our paper do, but I have to be reticent. I can scarcely trust my own veracity. The thing I would say to-day might mock me tomorrow as a string of meaningless and insincere words. Often I long to unburden a guilty conscience and try to make you understand how unlike I am to a child of grace as you see one, but always I must keep quiet for I cannot express it. Then, too, I think I prefer being the hypocrite to the utter outcast I must become if you knew me as I am.

One thing I know is that I desire the love and fellowship of the children of God. I enjoyed your preaching last Sunday very much. I thought you were going to explain the difference in meaning between formed and created. Sometime perhaps you will. As always.

(Mrs.) ALWILDA R. STRYKER.

To the churches composing the Delaware River Association of Primitive Baptist Churches in session with our sister church at Southampton, Pa., May 28 and 29, 1946. The Kingwood Church sends its annual greetings. Dearly loved Ones: Through the mercy and loving kindness of our God, who verily is all in all, we, the Kingwood Church, have been spared to communicate with you again according to the custom established by our fathers.

It is a sacred pleasure to be able in this way to voice our assurance of the continuation of our love and fellowship for our sister churches. Although this expression comes from real poverty of spirit and utter barrenness of mind, our hearts bid us acknowledge the blessing of the love bestowed upon us. If bereft of it the bow of hope and promise would completely vanish from our sky and the darkness and loneliness left become impenetrable and unbearable.

It is written, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Through the many years of our history we have been richly blessed as an Association by the bond of fellowship which has existed among our churches. Kingwood's prayer is that it may ever continue.

We are happy that the Southampton Church has again bid us come. We well know the joy she feels in being able to welcome us, and we would have her aware that we in turn, appreciate the effort that she must expend in the entertainment of the Association. May the blessing of God attend this effort.

As creatures we wish that we might report that since our meeting together last year we have enjoyed a period of growth and general improvement. God has willed otherwise for us. We remain little changed except for the added infirmities that another year has brought, and from the blows that have continued to fall upon us which we sorrow and

lament. Our beloved pastor, Elder H. C. Ker, who served us faithfully and acceptably for more than twenty-two years has been called to enter the eternal and glorious inheritance of the saints. We mourn for those departed times when the words from his lips stirred the depths of our souls, but we are thankful for the joy and the comfort that his instruction and guidance have given us. As we stand at the gap, remembering the mercies of the past and looking forward to the hidden future, we realize that God's will with us has not yet been fully manifested, and though we shrink and falter we must still go on as a church organization. Our needs during the recent years when feebleness and illness deprived us of our pastor's regular visits were provided for amply and graciously. Elders Vaughn and Dodson, neighboring ministers, have given freely of their time and strength to serve us. They continue to do this now and come bringing us the comfort of their gifts in explaining the Word—a blessing for which we are deeply grateful. We still meet by regular appointment once a month from April through November on the second Sunday afternoon of the month. Besides the loss of our pastor our membership has suffered also. Sister Georgianna Bake of Trenton, N. J. was called to her rest within the present month. Obstacles including ill-health, bereavement, distance and lack of travel facilities kept this aged sister away from our regular meetings, but we have the assurance her love for the truth did not lessen during these trials. In addition our congregation has been sorrowfully visited by the loss of two of its ablest and staunchest friends. They were known to many of you—Mr. George H. Myers, our sweet singer, and Mr. James P. Risler, our faithful but afflicted friend and supporter. They were two of those devoted lovers of the truth who

strangely to us remained without the gates. We sorrow for all of these and we see no way of filling the vacancies. At times our erring lips have said, "Let us now give up." Truly we are "cast down but not destroyed." Our support in this hour of feebleness is the knowledge that no manifestation of God's love is ever imperfect or failing, and as that anchor of our souls—his unchanging love for us—cannot be removed we know that, even now, all is well. We come again asking your prayers that we may be given judgment to carry on the affairs of our church in an orderly manner, strength to act upon and defend such judgment, and the charity which will lead us to desire only the welfare of Zion.

If God continues our lives, and if otherwise his providence permits, the Kingwood Church invites this Association to hold its next annual session with them at their church home in Locktown, N. J., May 29 and 30, 1947. A notice confirming this invitation will be published in the *Signs* previous to that date.

We close our letter with the hope that those of our group who are able will attend this year's meeting, to which we look forward as a season of refreshment to our souls. May God's servants come and preach only the comforts of the gospel—those precious promises to condemned sinners emanating from the supreme sacrifice of our dying, and glorious victory of our risen Savior. With such truths proclaimed the memory of this meeting will become to those blessed to hear as the strains of heavenly music that linger in the soul.

Kingwood's closing prayer for herself and sister churches is from the words of a personal prayer found in our hymnal:

"Abide with me! fast falls the eventide;
The darkness deepens, Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me."

(Mrs.) ALWILDA R. STRYKER.

3347 Tutwiler, Ave., Memphis, Tenn.

DEAR BROTHER DODSON: I have read and reread your article on the talents and enjoyed it very much. I humbly hope I was given understanding to read it in the same light it was written, though sometimes I feel very foolish when I claim such things. Have had some beautiful thoughts along the line which I hoped to be able to write you, but when I find the time to do so I do not have the mind. At times I wonder why it is so. While on my way to work mornings it seems it would be so easy to write. Most beautiful words flow through my mind and fill my soul with love and admiration until it is all I can do to keep silent. It seems it would be well to shout it from the housetops, the whole creation is most beautiful. One morning I thought, as I looked around me, this earth is the planting of God, how perfect it is and from year to year it breaks forth in buds unfolding into bloom. The grass, weeds and beautiful trees, shrubs and everything we see comes up out of the earth at God's command. Years and years ago when the earth was bare God said let the earth bring forth and to this day the seeds have not run out. There is no way for man to make seed. Of all the seeds we have and have experimented with, improved, etc, man has to have a seed that God made to start with. We might find new ones, things that we do not know what they are or what they are good for but we cannot start to make a seed.

I received a letter from a brother Neal in Illinois also on the talents which I appreciated very much. I do not feel worthy of such kindness and consideration, but God only knows how much I love to hear from those whose trust is in the Lord. So many are going about to establish their own righteousness with perfect satisfaction and ease and everything going well with them

seemingly. When we are shut up in prison and have no light we wonder very seriously if we are just poor ignorant people without foundation. Yea, there are times when all things seem to be against us. We even blush when asked what church we attend, and what we believe in, and why do we not want the children to go to Sunday School, etc.? Then there are times when we feel we would be glad if some one would ask these questions. When we think we could tell them so much if put to the test we would most assuredly find we had nothing of our own to fight with. When God is in the matter and gives us words of utterance then it is so easy, so it is not us at all, but of God who said, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

I feel so much better about the servant that hid his talent. The way I looked at it before was that the servant with the hidden talent was lost, but I hope I have seen that God can take away the one talent he had and give it to another who had more serving ability and still save the servant, for the saving power for every one of God's children is in the Lord. If it is not saying too much I feel I experienced for a long time what it might be for the one talent to be taken away. I became so cold and indifferent it seemed all I had ever held dear had faded and gone; the way of life seemed to grow harder with no hope of relief; my heart was so cold and lifeless; church privileges held no charm for me for I found no comfort there. I was thoroughly convinced all I had had been taken from me yet my earliest love for heavenly things I could not forget. I felt the Lord had become so displeased with me he had

taken all good things from me, but for his own name's sake he would raise me up again the last day. I fully believed I would have to grope in that awful darkness the rest of my days, and that it would be better if he would hasten the time and let me rest, but thanks to his adorable name he hastened the day of rest and let me live and help take care of my family and made me love again. Yes he, I hope, was shaping me as he would have me be as the potter does the clay. I only wish I could be as submissive in his hands as the clay in the potter's hands. It is easy enough, seemingly, for us to say all things are working for our good some way known unto God if everything is going well with us, but when the pressure is on us we learn of ourselves we have no faith and wonder if we have any part in salvation at all.

I must bring this to a close. I know your time is all taken up but I wanted you to know your article was of great comfort to me, God opening up my understanding I hope. It all comes from the Lord, both the desire for understanding and the understanding, and the sweetest of all is love. We feel it coming down from heaven and flowing through our very souls and on to God's children. The same sweet feeling for both great and small when we hear them speak honor to our God and have no confidence in the flesh.

May God be with you and all who are in any way helping to keep our family paper going out in all parts of the world, carrying the many good letters and editorials to the comfort of untold numbers, and to the honor of our Lord who doeth all things well. Remember me and mine when allowed to pray. Unworthily yours.

(Mrs.) LUTHER CAMPBELL

Route 1, Naches, Wash.

DEAR ONES IN THE HOPE IN CHRIST JESUS: I have thought for a month or two I would write you a few lines and mail a small check as I did not get to put in my mite while you were out visiting all of us, and I did so appreciate your grand sermons. Would love to have heard all of them, but I am so thankful for all the goodness the Lord has seen fit to send my way that I do not want to complain in any way at any time. I know how very selfish I am.

The way I was reminded of you this morning was through a cousin of my late husband. I had told her what wonderful reading I got from the *Signs* so I am sending her the last March issue. They have all been so comforting to me it was hard to choose one. I am so happy to have met you folks and hope to meet you again. Sincerely,

(Mrs.) CHAS. D. SHANKS

(The foregoing letter was received by Elder Vaughn after his visit to the brethren in the Northwest. We are glad to have the opportunity to publish it. R. L. D.)

Penhook, Va.

DEAR BROTHER DODSON: Please find enclosed \$2 for my subscription to the *Signs*. I do not want to miss a copy. I enjoy the precious truths so much. I seldom get to hear preaching, and have no one to talk with who believes as I do, so the *Signs* is like a good friend, cheering me on my lonely road. May God bless you in your good work. A sinner saved by grace if saved at all.

(Mrs.) W. T. POTTER

Wheatland, Ind.

ELDER DODSON, DEAR BROTHER IN CHRIST: Please send the *Signs* for another year. I am sorry to have been slow in remitting but it was just neglect. I am enclosing an extra dollar to use for some unpaid subscription. I love

to read the *Signs* and usually sit down and read it through before I lay it aside. I am not a member of the church that I love, but have been made to feel it is above the other churches which I have attended. Once one has been given the sight to see, other preaching falls short. One can hear sermons many times but never is grace preached. Many good things are said at times but the glory is never given to Christ our advocate, nor is the fulness preached. I am not privileged to live near a Primitive Baptist Church and am very often made to feel I am a queer person and not setting a good example as a Christian because I do not send my children to Sunday School. I have been told recently that my hopes of a better world are not very reassuring, but I find sweet comfort and help in Paul's words to the Philippians 1:28. My father and mother were Baptists. He is still living and we have many enjoyable hours reading and talking. He very often quotes, "Thy people shall be willing in the day of thy power." Psalms 110:3. We have both been told it is not in the Bible. Thank you for the courtesy of sending the paper. Pray for us that God will lead us in a sweeter knowledge of his word. Yours very sincerely,

(Mrs.) ARTHUR SMITH

Report of meeting at High Point, N. C.

THE SIGNS OF THE TIMES AND BRETHREN: The High Point Primitive Predestinarian Baptist Church met May 19, 1946 for the purpose of preaching and communion. There were five preachers present and a large congregation. The preaching was done by Christ Jesus we hope through the following Elders. Visiting brethren from Winston-Salem, Burlington and other places were invited to take part in the services.

First was prayer by Elder Obryant, the pastor, that the will of the Lord be done. Second, Elder Wright of Winston-

Salem, N. C. preached. Subject lesson—Mark, 14th chapter. The woman poured ointment on the head of Jesus Christ as a good work and a memorial. God declared the end from the beginning saying, “My counsel shall stand, and I will do all my pleasure” and his saints shall praise him. Christ Jesus is and was from all eternity the holy sacrifice of God to take away the sins of his chosen people, who were chosen in Christ before the world began. The children of God are spiritually adopted in Christ Jesus and they are his before they are born the first time. The purpose of God is the same as saying the thing is sure to come to pass if God purposed it to come to pass for this reason seeing there is no power but of God, and the powers that be are ordained of God. There cannot any power arise to defeat God’s purpose, therefore it is sure to come to pass. The inner or spiritual man has to be renewed from time to time as the Lord sees fit to work in and through the person saved by the grace of God and it is the work of God. He quickeneth whom he will, Christ is the judge of the quick and the dead. You are saved entirely by the grace of God and all the good works done by any one is the work of grace done by the Lord through the person, therefore it is the work of God. Grace, faith and repentance are all measured out to us according to the will and purpose of God, and is all from first to last a gift of God that no flesh should boast in his presence. Ephesians second chapter.

Christ came not to do his own will but the will of the Father who sent him for a purpose. Faith and repentance are evidences of salvation and are gifts of God as all other graces are. The grace of good works is a gift of God. Sometimes I am made to believe his power has been manifest to me, then I rejoice in spirit and in the hope of heaven and immortal glory which awaits all the

heirs of promise. We are saved by the life and death of Christ Jesus on the cross. I love the doctrine of grace of Christ Jesus and live in hope of heaven. I had doubts when I united with the church and still do, but if we could only know that we are the elect of God then we could rest assured that when the last breath leaves us we could go to our eternal home prepared for us by God himself. We are heirs of God and joint heirs with Christ Jesus. I loved the Christian doctrine and the church of God and wanted to be with them, but I did not feel worthy or fit to be with so good a people. I begged God to show me the true church and he showed me the Old Baptist church. I have been a member about forty years.

Third, Elder Tucker of High Point, N. C. came second, saying I love the doctrine of predestination, the doctrine of grace and the doctrine of election. I was a Sunday School teacher when I united with the Old Baptist church. They all looked alike to me. There were no big I’s and little U’s. I loved them and the doctrine they taught. It seemed to me while at one of the Baptist meetings something picked me up and set me before the church and they accepted me. When we are saved I believe we are all like the apostle Paul—down with scales on our eyes, and we do not get up until the Lord lifts us up and the scales fall from our eyes and we can see things differently. The apostle Paul said, I am a prisoner of Jesus Christ. Before he was arrested and saved by the grace of Christ Jesus, all the religion he had was natural religion, and at that time he had letters of authority from the chief priests to arrest and place in prison all who believed in Jesus Christ, and before he could accomplish his purpose God arrested him and fulfilled His purpose in him. It is the purpose of God that overrules all other purposes. The apostle in telling of his conversation

said, "Suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord?" "And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." The Lord told him to arise from his fallen condition, yet being blind, and go to Damascus and it shall be told thee what thou must do, not what thou may do but what thou must do for thou art a chosen vessel to carry the gospel to kings, priests and to the gentiles. He was chosen to salvation and to the office of a preacher before the world was created, and God is carrying out his purpose in him. He had not done anything good to cause the Lord to save him, but it was according to God's electing love, and God's purpose that the apostle Paul was saved and that is the cause that any one is saved. It is denied all through the Bible that we are saved by good works, neither is there anything in the person that causes God to save him, but God does all things according to his own counsel and purpose which he purposed in himself from all eternity. This is not an exact quotation of the preachers sermons for I cannot write all of it down. I have left out many points made by them and have added some according to my knowledge and belief, and I think the whole will harmonize with the teaching of God's word and the faith of the preachers.

Paul found a thorn in his flesh and he sought the Lord thrice to remove it for it was a hindrance to him, or at least he thought it was, and the Lord answered him, "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." The apostle Paul said, "But by the grace of God I am what I am." "Christ

Jesus came into the world to save sinners; of whom I am chief." He says I find two laws in my members; one the law of eternal life, the other the law of sin and death which works in my flesh, and what I would do I do not, and what I would not that I do. The quickening life of Christ worketh in the soul, or inner man, for he that is born of God doth not commit sin for his seed remaineth in him and he cannot sin. The inner man, the portion of man that is born of the Spirit, is holy and free from sin and remains in that state in all eternity. The fleshly body is a lump of earth and returns to the earth. All but the first pair are born of a woman and born in sin and it is sin that kills the natural body. Sin dwelleth in the saved and the unsaved and that was the reason the apostle said. "O wretched man that I am! Who shall deliver me (the inner man) from the body of this death?" or from this sin cursed and deathly body of mine. I groan within myself desiring to depart out of this old sinful body and be present with the Lord. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Then will come to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" We have the victory through our Lord Jesus Christ. The meeting then adjourned for dinner.

It was not the ringing of church bells that called the people back after dinner, but singing the good old songs. It was not the sound of instrumental music, but the natural voices of men and women singing the praises of God. Fourth, Elder Obryant next came forth to address the people. His text was, "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1. I cannot say all that he said neither can I of the others. In his explanation he said he hoped that this was a God given text, and that it was in his heart and mind,

but he did not know that he would be able to bring out the beauty of the text. He went back to Adam and Eve and showed their helplessness. Said he wanted to draw a picture of them down and then raised up in Christ Jesus. There was no spark of righteousness in Adam and Eve, the natural headship of the human family. When they fell in sin and under the law of condemnation all his offspring fell in him their natural head. Every man, woman and child in all ages and in all the world are born in sin of the same nature as their federal head, Adam. The sin of Adam in them is enough to eternally condemn them, but as soon as they are come to the years of accountability they begin to rebel against God and commit the same or worse sins than Adam did. The human race is down and so low down that none can help himself or come out from under the yoke of condemnation which the law has placed over him. The penalty was death. The day thou eatest thereof thou shalt surely die or be cut off from God. The spotless sacrifice, counsel and purpose of God long before Adam and Eve fell under the law. As Adam was the headship of the natural family, Christ Jesus, the second Adam, was and is headship of all the spiritual family. Christ paid the price of the law which was death of the natural body when he died on the cross. All the natural family was in Adam, their headship, and fell when he fell. All the spiritual family was in Christ Jesus and rose in a spiritual sense when he arose from the dead. Grace was given us in Christ before the world began. "No man hath ascended up to heaven, but he that came down from heaven." It was a spiritual existence.

There are many more things I would like to write about but I better close. Next in order was the ordinance of the Lord's Supper, breaking of bread and wine, and washing of the saint's feet.

Elder Tucker and Elder Rhodes with deacons, Payne and Hatchings and others took part in this service. Then they sang a song, shook hands and went out. I have written it to the best of my knowledge and belief and kept in line with the preachers as best I could. May the Lord add his blessing. In hope of eternal life.

THOMAS W. KIMSEY

919 Asheboro St., High Point, N. C.

A Trip To The Northwest

From July 14 to August 12, 1946 my wife and I visited among the Old School Baptists in the states of Washington, Oregon and Idaho. Elder A. D. Hughett, pastor of the Old School Baptist church at Naches, Wash. called a special meeting at the home of brother Roy E. Crooks and his aged mother, sister Crooks who is unable to get out to attend meetings, in Goldendale, Wash. on Sunday, July 14, that we might meet, become acquainted and learn of the times and places of meetings. The next meeting was Sunday July 21, which was held at Naches, Wash. in the western part of the Yakima Valley at the home of sister Beatrice Haan. After meeting, dinner which was brought by the congregation from their homes, was served and the time was spent visiting until time to go to our places of entertainment for the night. Quite a number were present at this meeting, a day enjoyed by all present. All lovers of the truth visiting these parts would find a warm welcome with those present at this meeting.

Saturday, July 27, Elder A. D. Hughett, brother Roy E. Crooks and I left Goldendale, Wash. for the home of Elder J. F. Coleman, a distance of about 200 miles at Riffe, Wash. where we spent the night. Sunday morning, July 28, we with Elder Coleman and family, and sister Beatrice Haan and brother J. F. Simpson, who joined us at Naches, started on a journey to brother C. M.

Fisher's home at Raymond, West Port Beach, Wash. There we met with Elder L. F. Adkins of Pe Ell, Wash. pastor of that church. Elder Adkins introduced the services also introducing me with these words, "We have with us to-day Elder Charles W. Vaughn, an Associate Editor of our paper, the *Signs of the Times*, who we are glad to welcome in our midst. His writings in the *Signs* have preceded his visit and we are glad to welcome and invite him to come forward and preach for us, to be followed by Elder A. D. Hughett." Remarks followed by Elder Adkins, Elder Coleman and others. After dismissal, luncheon was served to all present and some time was spent in visiting. We then returned to the home of Elder and sister Coleman where we spent the night. Next morning we bid adieu to Elder Coleman and family and started on our return home to Naches, Yakima and Goldendale, Wash. which was a great oasis we were given to refresh in through the blessings of Almighty God bestowed upon Elder A. D. Hughett. Before we parted at the end of this visit plans were laid, if the Lord so willed, that we would leave our homes again August 10 for Island City, Ore. to visit Elder C. W. Bond and the church at his place, and at Weiser, Idaho where Elder Jeffreys is pastor of Salem Church.

July 30, Mr. and Mrs. Fred Lear and daughter Charlann, sister Vaughn and I left the Lear home in Goldendale for one week of sightseeing during Mr. Lear's vacation. We went down the Columbia River and with great admiration scanned the wonderful chasms and high walls of rock that form the walls on both sides of this wonderful river of blue crystal water; also noting the volumes of water coming into the Columbia, viz, Klickitat, Big White Salmon and Little White Salmon Rivers, all entering before we reached the

Bonneville Dam across the Columbia where the locks are for boats coming up the Columbia River east of the Cascade Mountains. Here we saw the fish ladder where the fish from the lower Columbia pass the great Bonneville Dam for the upper waters of the Columbia River and its tributaries. The fish coming up this ladder into the upper waters are all counted, the highest number up to that time for one day was 51,000.

We then went to the great Kaiser ship building plant and had a view of it and the immensity of its capacity from the highway, then on to Portland and to Seaside Heights on the shore of the Pacific Ocean where we spent the night. Next morning after visiting friends and viewing the sights there on the Pacific shore we left for Seattle, passing through many towns and the city of Tacoma we reached our destination at the home of Capt. and Mrs. Norman Martinson where we made our headquarters from Wednesday evening until Monday morning, Aug. 5, when we started out for Goldendale by way of Mt. Rainer, Schnook Pass and Yakima Valley, reaching Goldendale about 5 P.M. Pacific Time. The beauty and grandeur of the scenery we saw will never be forgotten. We owe much gratitude to Capt. and Mrs. Martinson for the hospitality and kindness which they bestowed upon us, making effort to take us to various places of interest. We spent one afternoon with the daughter of the late Attorney P. L. Pendleton, a niece of Mrs. Vaughn, having dinner with her and her husband.

Saturday, Aug. 10, brother Roy E. Crooks and I left Goldendale for Topinish, Wash, in the Yakima Valley to join Elder A. D. Hughett for the trip to Island City, Oregon to visit Elder C. W. Bond and the brethren in that section. From there we went to Weiser, Idaho to visit the Salem Old School

Baptist Church at an all day meeting on Sunday, 116 miles from Island City to Weiser, returning to Island City to spend the night, 232 miles in attending this service plus the distance traveled the previous day which was about 200 miles. The distance next day to return to Goldendale was about 150 miles making the trip in all about 582 miles. We had a very pleasant visit with brethren, sisters and friends. We arrived in Goldendale Monday, August 12 at 12:30 Pacific Standard Time which closed a very precious visit with brethren and sisters of like precious faith which will be long remembered, also the pleasant visits to the homes of many we knew before meeting them in Waskington. With great pleasure we visited with sister Vaughn's two brothers, George P. and John W. Pendleton, whose homes are in Yakima Valley, and Mrs. William Moorehead, a sister, at Golden-dale, Wash. This all contributed to make our visit pleasant and show kindness to us. May God's blessings rest upon them.

(Elder) C. W. VAUGHN.

Belen, N. M.

R. LESTER DODSON, DEAR BROTHER IF ONE SO UNWORTHY AS I COULD CALL YOU BROTHER: I am not a member of the church, but I think I believe the doctrine set forth as strong as any one, but I cannot express it in words. We received the *Signs* for August and could hardly lay it down until we read it all. There are so many good letters in this month's issue. Yours and all we enjoyed so much. If any of you should be passing through Belen, N.M., please look us up. We would be so glad to welcome you in our humble home. With humble hope from a sister saved by grace if saved at all.

(Mrs.) P. B. CORLEY.

2210 Knox St., Durham, N. C.

ELDER R. L. DODSON, DEAR BROTHER:

For a little more than a year I have been receiving your fine paper, and I wish to say I do not see how I did without it for so many years. It had not been the will of the God of heaven and earth to arrange for one so low as I to learn about the dear old *Signs of the Times*. If I know my heart at all I surely appreciate not only the paper, but better still the Editor and the dear ones that write for publication. For some time now I have felt a moving or impression, I trust, to write a word or so for your consideration, but what to write I am at a loss to know, unless it might be a portion of what I feel to hope has been the dealing of Israel's God with and concerning this poor sinner. I cannot possibly say that it has come about through earthly ties or flesh and blood, for with the exception of one dear cousin I have to stand alone in this place. I have an uncle and a cousin who are Missionary Baptist preachers so you see what I am faced with, but I trust it has all worked together for my good. I also followed that trade or profession for three years, and I feel now to my shame. I am sure I persecuted the church, but one day about six years ago I attended a funeral conducted by Elder Lex Chandler of Person Co., N. C., now deceased, and God through him preached the glorious gospel of the Son of God to me if I am not a poor, deceived mortal.

About six or eight months prior to that I was awakened from slumber by a voice so full that it sounded all through my being, saying, "Why seek ye the living among the dead?" I wish to say that this worm of the dust spent many miserable months and days until the above mentioned funeral, which place was so illuminated that I cannot believe the light that shone around Paul was any brighter than the light

that I was blessed to behold on that day. Before my awakening from that slumber I was very full of good works that I thought I could do, yes I was mighty full of boasting. But as Naomi, I believe said, "I went out full, and the Lord hath brought me home again empty." Yes, I was so full that I could not possibly have been an hungered, but my hope is that it pleased Almighty God in and through the mercy of his dear Son to empty me of that fulness until the bones stuck out instead and then I was forced to hunger. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Dear brother, I still feel so empty and lean most of the time, but I feel sometimes that he blesses me to not only be filled but he overflows my cup as I trust was the case in this past Saturday and Sunday at old Surl Church at our union meeting, and if I could preach at all now I would rather preach the truth free than to preach a lie for pay. May I say in conclusion that I trust it pleased the voice of my awakening to carry me to dear old Eno Church in the Lower Country Line about five years ago. I trust to meet you and hear you preach some day. Yours unworthily.

GEORGE H. CARRINGTON.

NOTICE TO ALL OLD BAPTISTS

I have collected many thousand books, pamphlets, periodicals, minutes, papers and other historical documents. I am conducting a Library Service to all Baptists. Any information needed I will search out and make a copy for you free.

I am anxious to make this a real service, and if you will, please help me by sending me your old minutes, papers, books and other documents. I am especially interested at this time in old things about the church in the New England states. (Elder) W. D. GRIFFIN

Fernbank, Ala.

DEAR ELDER DODSON: I am enclosing a check for \$4. Use \$2 for renewing my subscription and the other as you think best. I do enjoy reading the good letters. Surely did enjoy Mrs. Louise Newman's letter in the July issue. It is wonderful how the Lord works with his people, and it is a perfect work. He came to do the work that his Father gave him to do and -I believe that he finished it, which gives his people a free salvation. Let us give all honor and glory to his great and good name. A sinner saved by grace if it be.

H. F. WALDON.

Monroe, La.

DEAR EDITORS: You will find enclosed \$4 for the continuance of the *Signs of the Times*. I may be in arrears with my subscription and if I am it is purely neglect. I feel so ashamed and so unappreciative when I notice on the paper that I am behind with my subscription. The years come and go so quickly these days with so much on my mind, and so much sorrow and grief in the world I neglect so many things that I ought to do. I have been a subscriber only for a few years but I used to borrow it from others and found it such a comfort and food to my soul. It is meat and drink to all those who are contending for the faith. I know I am not worthy to be among those, or to even partake of the many good articles in the *Signs*. I promise to be prompt in sending in my subscription, God willing, I feel and know that we should not delay.

(Mrs.) W. H. COOK.

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. R. M. Blair, La., \$1; A friend, Ct., \$3; Mrs. R. H. Palmer, Ala., \$6; Mrs. V. Pate, Tex., \$1; Mrs. J. W. Culpepper, Tex., \$1; W. W. Jackson, Ga., \$1; Mrs. L. F. Maxim, N. Y., \$1; Eld. W. A. Little, Tex., \$1; Mrs. C. D. Shanks, Wash., \$1; Mrs. M. Thompson, Tex., \$3; Mrs. S. Duclos, Can., \$1; Mrs. J. Clifford, Wash., \$1; Eld. W. B. Valentine, La., \$1; G. E. Davis, Ala., \$1.

EDITORIAL

RUTHERFORD, N. J.

JANUARY, 1947

SIGNS OF THE TIMES

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Rutherford, N. J.

NEW YEAR'S GREETING

For several years past we have prefaced our New Year's Greeting with somewhat of a resume of world events. It is our mind at this time to leave this field of comment for those far better qualified than ourself to explore. We shall, therefore, enter immediately upon the consideration of those things which we believe are of vital interest to our readers. As a starting point we will quote for a text the sixteenth verse of the sixth chapter of Jeremiah:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

As those who are endeavoring to maintain a strict adherence to the principles of doctrine and order of the church as originally built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, we most certainly could not do better, as we stand upon the threshold of this New Year, than to firmly resolve that whatsoever we shall hereafter teach, preach and accept shall have the unqualified support of a "Thus

saith the Lord." The Psalmist said, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Therefore we, as his humble and faithful followers, should strive at all times and at all costs to maintain the honor of his cause and thus fulfill his word. The phrase, "Thus saith the Lord" is to be found a very considerable number of times in Holy Writ and volumes could be written upon it, but at this time we only wish to stress and emphasize the fact that the things contained in our text have no less an authority for them than the Lord himself, and it behooves us to give them our most diligent and earnest heed.

Daniel in prophesying of earthly rulers and kings said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The Lord's portion is his people and he has and always will care for them and give them whatever instruction may be necessary to guide and direct in the way they should go. They should therefore search the Scriptures and follow their teaching, rather than be led away from the paths of truth by uninspired men and false teachers. They should also beware of the false teaching of God's servants who, while they may preach the gospel does not guarantee that *all* that they preach is the gospel. How true and applicable to this modernistic world is the language of our text! We are most certainly standing in the ways, plural, of men, and there are innumerable lo-heres and lo-theres, but we should go not after them. We should try them and test them out, "and see" what they are and where they will lead to if we follow them. God has given us the plumb line in his precious word by which they can be measured and weighed, and all that we read and hear

should be subjected to this standard, regardless of the source from whence it may come, in order to determine its genuineness. Isaiah said, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." How we need to ponder the full meaning and significance of this as it applies to doctrine, to the ordinances of God's house, to the order and practice of reproving, correcting and instructing in righteousness, to the end that all things which pertain to the church of God may be done decently and in order and to the glory of his precious name.

Some of the fundamental points of doctrine for which the *Signs* has contended might be enumerated in the following order: (1) The sovereignty, immutability, omnipotence and eternal perfection of the Three-in-One God; (2) His purpose and predestination in all things; (3) His eternal and unconditional election; (4) The total depravity and just condemnation of fallen man; (5) That the atonement and redemption of Jesus Christ are for the elect only; (6) The sovereign and irresistible work of the Holy Spirit in regenerating and quickening the elect of God; (7) The final preservation and eternal happiness of all the sons of God, by grace; (8) The resurrection of the dead, and eternal judgment; (9) That the church of Christ is composed exclusively of baptized believers—that to her are given able ministers of the New Testament, and that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saint of God; (10) That there is no connection between the Church and the State. If any of these are brought into question, we should accept and abide by whatever

the word of God says about them.

With regard to the ordinances of the church, such as baptism, the Lord's Supper, the setting apart of Elders and Deacons to the work which the Spirit has assigned them, the greeting of one another with an holy kiss, the washing of the saints feet, etc. should we not seek to know and follow the mind of the Spirit in all of these ordinances? Personally, we do not wish to sit in judgment or decide these matters for others, except that we want to see the Old School Baptist church kept as free from creature works and the ways of men, as possible. We do not feel that we should undertake to settle any differences by the use of carnal weapons and warfare, but wherever there is error or falsehood, like David, we should come in the name and strength of the Lord, leaning upon the staff of faith and employing only a "Thus saith the Lord," or the word of God, which was signified by the five smooth pebbles David took from the brook. Only by faith in God and through the proper use of his holy word can we even hope to triumph over those who oppose his glorious truth. And wherever reproof, rebuke, correction or instruction in righteousness is necessary, let us remember that the Scriptures thoroughly furnish the man of God unto every good work. Therefore, as we stand in the ways, and see, may God give us to ask him to show us the old paths, and where is the good way, that we may walk therein. In our searching of the Scriptures, if we are to understand them aright, God must shed forth his light upon them and reveal unto us their hidden meaning, otherwise we will not be able to find the old paths or the good way to walk in them. Israel of old often went a crooked way, for she was a stiffnecked and rebellious people, but God in his own inimitable way and time made crooked things straight, often by the use of great trials and afflictions and

suffering on the part of his people. We can profit a great deal by searching out God's dealings with Abraham, Isaac, Jacob and the household of faith down through the ages. Both the Old and the New Testament scriptures testify of Jesus, and if we want to know "where is the good way," we should inquire of those who by God's own testimony were inspired to write, and we may be sure that invariably their arrows will point to the one and only "good way." It should be noted that the singular tense is used here. This very definitely means that there is but one true way of salvation from sin, and that is by and through the atoning blood of the blessed Lamb of God, for there is none other name under heaven given among men whereby we must be saved, but the name of Jesus. Where this way is found and walked in, and our text admonishes us to "walk therein," there is life and joy and peace in the Holy Ghost. There can be no rest or peace for the soul except in a walk, or life in Christ Jesus, who is the true light, which lighteth every man that cometh into the world. God who in the counsels of eternity chose his people and gave them life in this way, has determined that they shall be exercised in it. In his dealings with them, in due time, they are made to labor and find themselves heavy laden with the burdens of sin, and when their load becomes so heavy and unbearable as to sink them into utter despair, they are made to hear his voice saying unto them, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

How wonderful it would be if, as some seem to think, we could keep ourselves in the fear and love of God. In all sincerity we would ask, is there a single one among our readers who would

not wish to live closer and closer to God day by day, but why is it they often find themselves mourning and groaning because of sin? Is it not because they cannot do the things they would, and the things they would not they do? They are thus made to know, of a truth, that no good thing dwells in their flesh. Like the great apostle, they can truly say they delight in the law of God after the inward man, but by bitter experience they discover another law in their members, which wars against their mind and brings them into captivity to the law which is in their members. Such an experience causes them to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" There is only one way of escape and that is by and through our Lord and Saviour Jesus Christ.

Our text also says that Israel replied to God, saying, "We will not walk therein." In our meditations upon God's dealings with Israel in Egypt, where he watched over and kept them as the apple of his eye and finally delivered them in so miraculous a manner at the Red Sea, we have sometimes wondered how they could have been so unmindful of his goodness and mercy to them all the days of their life as to require Aaron to make them a golden calf to worship before Moses could even come down from the mount of God. We are ready to accuse them of being ungrateful to the extreme. But, how about ourselves? Are we any better than they? Are we not all like sheep, prone to go astray and search for false gods? Here again, we find that through patience and comfort of the Scriptures, we have hope, for while the record shows that although God often uses the rod to correct his people for their stiffneckedness and rebellion, at the same time he has been merciful and longsuffering, not willing that any should perish. When

left to ourselves we are as prone to err as the sparks are to fly upward, and if we are not kept, day by day, by the power of God, through faith, unto salvation, we most certainly will fall by the wayside. We are made to feel continually that it is by the grace of God, that we are what we are so far as our service to him is concerned, and we are made to desire to render unto him undivided praise, not only in this world, but in that which is to come.

According to nature we realize full well that we have not the will or desire even to follow in the precepts of our Lord, or to keep his commandments, but we are made to hope that by reason of a new birth we do hunger and thirst after righteousness, and that in due time we shall be filled and have all of our soul's yearnings satisfied in Christ Jesus. That will not be, however, until we shall see him as he is and be like him—then we shall praise him, world without end.

In the meantime, if it be his will, may God grant grace sufficient throughout both the New Year and all the years that are to come that will enable us to bear the kind of fruit that will prove that the tree has been made good, and may he constantly watch over and keep us from all harm and danger, and finally bring us forth more than conquerors over death, through him that loved us and gave himself for us, to the honor and glory of his own name and the praise of his matchless grace. Amen.

R.L.D.

SPECIAL NOTICE

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

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

Why Do Children Of God Suffer

"If we suffer, we shall also reign with him." 2 Tim. 2:12.

It is evident in all the experiences of the children of God as recorded in the Bible, that they all suffered in many ways. It is also evident in the experiences related by God's children in this age that suffering is yet common. They are all experimentally acquainted with grief, temptations, persecutions, tribulations and all manner of suffering. Job was afflicted in body and had all earthly possessions taken from him. All the Israelites suffered under Egyptian bondage. David was sorely oppressed and conscious of his great sins. Paul was beaten with many stripes and was made to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" Yes this suffering is necessary, but why?

We do not suffer in order to merit a home in heaven, because Jesus fulfilled the law to a jot and tittle before us. Therefore, it is solely upon his merits that we shall inhabit that place prepared for his saints in after life. He has merited our salvation in heaven by his obedience.

We do not suffer in order to merit blessings in time for these were included in the "all things that pertain unto life and godliness" that was given to us by the Father through the merits of Jesus. These blessings that we enjoy in time are not merited by us as Paul says, "By grace are ye saved (in time) through faith; and that (faith) not of yourselves: it is the gift of God: Not of works lest any man should boast."

We do not suffer to satisfy justice; nor to merit any blessing in time; nor to gain a home in heaven. We suffer because it was appointed unto us to suffer, God appointed to us this suffering just as he appointed Paul to suffer as an apostle, a preacher and teacher

of the Gentiles. (1 Tim. 1:11-12). In 1st Thessalonians 3:3 we read, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." So then, this suffering comes by the appointment of God. It was also appointed unto Jesus to suffer and as it was necessary for him to have suffered so it is necessary that we suffer. Paul reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered. (Acts 17:3). It was not only necessary that Jesus suffer because of our sins, but it was also necessary in order to learn obedience. Paul wrote to the Hebrews concerning Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5:8 So Jesus was taught obedience through suffering. We learn obedience by the things we suffer.

Paul told the Philippian brethren, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1:29. Even the suffering of God's children is a gift. It is a valuable gift for it teaches obedience. We are made obedient through suffering. Paul did not preach the gospel for filthy lucre's sake nor for any glory for he said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Cor. 9:16. The sufferings that Paul experienced drove him to obedience. God is a perfect teacher and will make his children obedient as it is said in Psalms 110:3 "Thy people SHALL BE WILLING in the day of thy power."

How could we have believed that Jesus was the Christ had we never suffered? It took the suffering of trials, heartaches, disappointments, vexation of our natural spirits, and failures in all our undertakings to teach us that we were not capable of saving ourselves

and to make us to cry to some power other than ourselves to save us. Thus, by this suffering God taught us faith. How could we believe in an all-wise sovereign God had we not suffered so many disappointments to teach us that we are at best but vanity and foolish, and to teach us that "It is not in man that walketh to direct his steps?" By these experiences God teaches us that there is a power that is sovereign and worketh all things after the counsel of his own will and no power is able to withstand him.

It takes the sufferings that we experience to teach us daily that we are nothing—yea, less than nothing and vanity. This suffering is necessary to keep us humble and dependent upon the grace of God. This suffering makes us to be constant in prayer to the God of Israel for his mercies. We cry unto him daily for his continued mercies, realizing that we do not merit anything but his hot wrath. If justice was meted out to us according to that we deserve, hell would be our doom.

Now we are comforted with this thought, "If we suffer, we shall also reign with him." Oh, blessed thought! Paul reckoned in his letter to the Roman brethren, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. Now we experience sufferings; then, we shall experience glory. Now we experience death; then, we shall experience life. Now we experience sin; then, we shall experience holiness. Now we experience foolishness; then, we shall experience wisdom. Now we experience hope; then, we shall experience reality.

No other people suffer as the children of God suffer. No other people has experienced that pure heart that teaches that the best of man's righteousness is but filthy rags in God's sight. No other

people are convinced that without him we can do nothing. Other people conclude that they have some power vested in them upon the volition of their own will. They think that they can, at least, accept or reject. We would be of the same opinion were it not for the sufferings that we experience that teaches us otherwise. This lesson is learned through suffering. May God be praised for blessing us with suffering to keep us humble and submissive to his will and at each others feet. E.J.L.

ORDINATION

Opened the service with singing hymn 68 (Beebe's collection).

Elder Arnold H. Bellows was chosen moderator, and Deacon Edward K. Adsit, clerk.

By request of the Olive and Hurley Church of the Lexington-Roxbury Association the following Elders of the same faith and order met with her this day, September 13, in the year of our Lord nineteen hundred forty-six (1946), and formed a Presbytery of the following names: Elders George Ruston, Dutton, Ontario, Canada; R. Lester Dodson, Rutherford, N. J.; Charles W. Vaughn, Hopewell, N. J.; W. J. Berry, Elon College, N. C.; Arnold H. Bellows, West Hurley, N. Y.; H. H. Leferts, Leesburg, Va.; D. L. Topping, Linthicum Heights, Baltimore, Md.; J. D. Wood, Baltimore, Md.; J. P. Helms, Vinton, Va.; E. C. Jones, Varina, N. C., and a council of the following brethren from the churches and associations as indicated:

First Roxbury—Sisters Virtue Ballard, Stella Walker, Cenia Harrington, Blanch Peet.

Second Roxbury—Brother Tracy Redmond, sisters Prudence Hinkley, Ida Mayes.

Middletown and Andes—Sister Fannie Wooden.

Olive and Hurley—Deacons Orville Winchell, Hewitt Osborn, Edward K. Adsit, brothers Fred Brooks, Arnold Redmond, sisters Florence B. Bellows, Neva Brooks, Flossie I. Faulkner, Elizabeth Slauson, Sarah Smith, Eva L. Winchell, Edna Redmond.

Middleburg—Deacon Isaac McIntyre, sisters Margaret McIntyre, Luella Stevens, Laura Golding, Agnes Goodrich, Luella Ditmar, Mertie E. Bailey.

Clovesville—Sister Lidie Morse.

Ebenezer (Baltimore, Md.)—Deacon Quincy A. Gladding, sister Alice Gladding.

Covenanted Baptist Church of Canada—Sisters Sarah McPhail, Margaret Wilton.

Delaware River Ass'n—Sisters Anna Vaughn, Anna Kintner.

Middletown and Wallkill—Brother W. D. Chapman.

Ebenezer (New York)—Sisters Emma Secor, Anna MacPhee, Gertrude Secor, Ethel M. Werner.

Virginia Corresponding—Deacon Harvey J. White.

Pigg River Ass'n—Sisters Virginia Wood, Elzie Wilson.

Upper Country Line Ass'n—Sister Mabel Berry.

For the purpose of considering the propriety of ordaining brother AMASA J. SLAUSON, a licentiate of the Olive and Hurley Church, to the full work of the gospel ministry, the candidate, Licentiate Amasa J. Slauson, a member of the Olive and Hurley Church, was then presented before the Presbytery for ordination to the full work of the gospel ministry.

After a thorough examination in which the candidate, Licentiate Amasa J. Slauson was requested to relate his Christian experience, call to the ministry, views on scripture doctrine and gospel order, and the Articles of Faith and church covenant were read and contended for, it was unanimously agreed to proceed with his ordination which was done in the following order:

Elder George Ruston preached the ordination sermon from the first epistle of Paul, the apostle, to Timothy, fourth chapter, sixteenth verse.

Laying on of hands by all the Presbytery, with prayer by Elder Charles W. Vaughn.

The charge was given by Elder H. H. Leferts followed by the right hand of fellowship by the Elders, Deacons, the Council and then the whole church.

Hymn 612 (Beebe's collection) was sung, and benediction by the candidate, Elder Amasa J. Slauson.

The meeting was very solemn and deeply felt by all.

We, as a church, request that the SIGNS OF THE TIMES and OLD FAITH CONTENDER be furnished with copies for publication.

MEMORIAL

Again it has pleased our heavenly Father to remove from Little Flock Church our beloved sister, CATHERINE BOURLAND, who passed away Aug. 18, 1946 at her home in Vernon, Texas.

She was a devoted wife and mother, and loved her church which she attended as often as was possible. She was loved and respected by all who knew her and Little Flock Church feels her loss very deeply. She leaves a husband, son and four daughters to mourn her loss and to them we extend deepest sympathy.

Resolved, that a copy of this notice be made a part of our church record, a copy sent to the bereaved family and a copy be sent to the SIGNS OF THE TIMES for publication.

Done by order of the church while in conference at Altus, Okla., Sept. 7, 1946.

W. N. GREEN, Mod.; LOU KESTER, Clerk

It is with deep sorrow that we record the passing of sister NELLIE M. PALMER of Randolph, Me., who died August 2, 1946 at the Gardiner Hospital, Gardiner, Me., after an illness of many weeks duration.

Sister Palmer was born March 12, 1870 at Pittson, Me., and was, therefore, past her 76th year when the final summons came. She was a woman of strong intellect, possessed a keen and discerning mind and was much interested in educational pursuits in her young life, having taught several terms of school very successfully. The influences of her life and teaching was reflected in the lives of her pupils.

On October 12, 1895 she related to the Whitefield Old School Baptist Church some of the dealings of the Lord with her, and was baptized the next day by the late Elder Frederick W. Keene then of North Berwick, Me. The same year she was united in marriage to Arthur B. Palmer of Brunswick, Me. who died in 1942. To this union was born one son, Forris W. Palmer, who survives.

Mr. and Mrs. Palmer resided at Pittsfield, Me. until 1918 when they moved to Randolph where they spent the remainder of their lives. Sister Palmer enjoyed excellent health until last winter. Owing to the infirmities of age and a general physical breakdown she entered the Gardiner Hospital about ten days before her death hoping that medical skill might afford some relief, but the best obtainable professional skill was of no avail.

She was an outstanding character in the church of God, a true ornament of grace, faithful to her meetings and exemplifying by precept and example the faith she possessed. She was generous to her church and pastor in material things, and the hospitality of her home will be long remembered. She was gifted to express herself upon spiritual matters in speech and writing, and for several years wrote the Circular Letter for the Maine Association. She was identified with the church of her membership almost fifty-one years, during which time she endeared herself to her brethren by her zeal for the cause of Christ; by her interest in their welfare and her willingness to serve; and by those noble qualities that evidence the fruits of the faith of God's elect. She will be sadly missed in her home, in her church and in the community where she resided. The funeral services were conducted by the writer at White's Funeral Home in Gardiner the following Monday afternoon. Interment in the cemetery at Whitefield.

(Elder) ARNOLD H. BELLOWS

Sister LAVINIA HENSON HAYNES departed this life March 26, 1945 at the age of 84. Sister Haynes had been a widow for several years. She was the sister of Elder John T. Henson, pastor of the Soldier Creek Church and Moderator of the Soldier Creek Association. She leaves a daughter, Mrs. Will Trimble, in whose home she lived her last days, and a step-son, Dr. Haynes of Benton, Ky.

She was a member of the Primitive Baptist church, professing a hope in Christ as her Savior and uniting with the church at Rough Creek, Marshall Co., Ky. in the early eighties. She was baptized by Elder W. D. Poyner. This church-house was burned a few years ago and she, with others, came to the old Soldier Creek Church for their home with the church there. She lived a devoted member to her church, believing in the strength and wisdom of her Savior, Jesus Christ the Lord, and having no confidence in the flesh. Her sufferings the last few months of her life were very severe, yet she was uncomplaining to the end. Her funeral service was conducted by Elder O. W. Perkins of Mayfield, Ky. A large gathering of friends, relatives, brethren and sisters in the Lord attended the last rites paid to this dear sister.

We feel our loss in sister "Viny", as she was called among us, is her eternal gain and it is better for her to depart and be with the Lord than to remain in the world of sickness, pain and death. "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." She is resting from her sufferings in her quiet, silent grave, waiting for that welcome plaudit, child come home to rest for aye.

EFFIE BOWDEN

Mrs. FANNIE (TUTTLE) SHELTON fell asleep in Christ, April 4, 1946 at the advanced age of 90 years, 4 months and 28 days, having been born in Alabama Nov. 6, 1855. She was a daughter of the late Thomas and Dollie Ann Tuttle and moved to Texas with her parents while only a small child.

She was united in marriage to the late J. E. Shelton, Sept. 2, 1875. To this union were born seven boys and three girls. Her husband and four boys preceded her in death. The surviving children are Mrs. J. W. Free, Mrs. Lizzie Pettis, Charlie, Leonard and David Shelton all of Gilmer, Texas, and Mrs. C. G. Westerman, Hendie, Texas. She also leaves one sister, Mrs. M. J. Reed, Nocona, Texas, sixteen grandchildren, eight great-grandchildren, and a host of nieces and nephews. She was a loving mother, a devoted wife and a faithful friend.

She united with the Fellowship Primitive Baptist Church at East Mountain, Upshur Co., Texas in 1890 and with her husband was baptized by the late Elder H. B. Jones and lived a faithful member

until death. The greatest pleasure of her life was attending her meetings, reading the SIGNS OF THE TIMES and looking after the welfare of the brethren and sisters. Though handicapped in the last few years of her life by blindness she was seldom from her service until her last illness. It was indeed an inspiration to us to see our sister come into our little congregation. We feel that the church has lost a dear mother in Israel but we realize that our loss is her gain. The writer, who was her pastor for seventeen years, was unable to attend her funeral. Elder S. C. Davenport, Mineola, Texas conducted the services, using as a text 2 Timothy 4:7. She was laid to rest in the East Mountain Cemetery to await the resurrection morning. Written by her pastor.

(Elder) T. A. WALL

B O O K S

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M E E T I N G S

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

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

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

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

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

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

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

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

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

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

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

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

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

Seclusia Old School Predestinarian Baptist Church meets every fourth Sunday at 2 p. m., Route 3, Box 800G, Stockton, Cal.
W. L. SLUSHER, Moderator

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Salem Old School Baptist Church
1626 Arch Street Philadelphia, Pa.
(GRAND FRATERNITY HALL)
Meeting first Sunday, each month

10:30 a.m.
Take Elevator to 3rd Floor
C. W. VAUGHN, Pastor

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

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

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 each first Sunday 11 a.m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. C. B. Teague, co-pastor, G. E. RUSHING, Pastor.

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

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

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

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

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

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

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

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

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

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

Bethel Old School Baptist Church, Riffe, Wash. meets every third Sunday, 11 a.m. in the meeting house.
I. F. COLEMAN, Mod.
ROSA COLEMAN, Clerk, Riffe, Wash.

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

Pleasant Grove Church near Yakima, Washington, meets at 11 a. m. each third 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. 115

RUTHERFORD, N. J., FEBRUARY, 1947

No. 2

CORRESPONDENCE

Written by Elder A. D. Hughett,
Route 4, Yakima, Wash.

"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." Rev. 22:17.

First let us ask what is the water of life? The Lord says he is the fountain of living waters. Jer. 2:13 also 17:13. So if God is the fountain of living waters, the water of life must spring from him. We read, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1. Jesus Christ gives that water, for he says: "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6.

Jesus is the water of life, for he says, "I am the way, the truth, and the life." "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." John 6:57. "For my flesh is meat indeed, and my blood is drink indeed." John 6:55. The fathers "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10:3-4. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)" John

7:37-39. This should be sufficient to show that Jesus is the water of life. Whosoever will, may take of the water of life freely. But who is it that so wills? "Thy people shall be willing in the day of thy power." Ps 110:3. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. So it is God's people that are willing. It is God's people that thirst for the water of life, and must have it to maintain that life that God has given to them. And their thirsting for that water of life is evident that they are the children of God. They do not take it to make them children, but they must have it to live because they are children. There are no others that need it or even want it. Jesus told the unbelieving Jews, "And ye will not come to me, that ye might have life." John 5:40. And when he told them, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," and also told them "No man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him." John 6:65-66. But when Jesus asked the little few, the little flock, the twelve "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." John 6:67-69. But why did they believe and why were they so sure of this? Jesus gives the answer: "Flesh and blood hath not revealed it unto thee, but my Father which is in

heaven." Mat. 16:17. But why did not the others likewise believe? Jesus also tells us that: "But ye believe not, because ye are not of my sheep." John 10:26. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." John 3:18-20. "What then? Israel hath not obtained that he seeketh for, but the election hath obtained it and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day." Rom. 11:7-8. But why did God do that? Jesus tells us: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Mat. 11:25-26. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:16.

No, it is those who are born of God, and have spiritual life dwelling in them that need the water of life and are, therefore, made to be willing by the indwelling of the Holy Spirit in the heart. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. That is the only way they can become children of God, that is, to be born children. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. "For what man knoweth the things of a man, save the

spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:11-12. So if the natural man cannot know or receive the things of the spirit of God, how can he be willing to take the water of life, for that is spiritual. No he must first become a child of God by being born of God. "They which are the children of the flesh, these are not the children of God." Rom. 9:8. A man must be born of God before he can receive or even desire the things of God "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:7-9. But how does a man have that Spirit of Christ in him? The good book tells us, here it is: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezk. 36:24-27. We find some similar language in the book of Jeremiah. "And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto

me? saith the Lord." Jer. 30:21. Yes who is it that engages his own heart to approach unto God? I have often wondered about that myself, and now we find that God himself wants to know. I am afraid that is a question that cannot be answered for it says: "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; 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: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." Rom. 3:11-18. Most surely that "Whosoever will" does not include such characters as this. And it is evident that nothing but the power of God can change them and make them willing, or change them to where they will even need the water of life. That water of life is free to all that thirst for it, it is heavens free bounty, it is called the "free gift" in Rom. 5:14. It cannot be bought for man has nothing of equal value to give in exchange for it. Just as well try to buy the love of God, for God gives it to those he loves, and because of his love for his children. Solomon says: "If a man would give all the substance of his house for love, it would utterly be condemned." S. S. 8:7. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. The water of life is free because God is giving it to his children. Does Jesus not say the children are free? "Then are the children free." Mat. 17:26. Do we charge our children for their keep? Yes the spirit says come.

This is a living command, and carries within itself everything that is necessary to bring even a dead sinner to Christ. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63. "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:9. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10-11. This being true they will surely come. Jesus says they shall come. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. They come because the Father draws them. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. "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. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." John 6:44-45.

But how and by what means do they come? It is my purpose to try to answer that question with such ability as it may please God to give me. I believe it has been abundantly shown by the above scripture quotation that, in coming to God, the creature is wholly passive, for in all the promises and declarations of truth quoted above relative to the coming of a sinner to God in a state of life and true holiness, there is nothing

whatever requested or demanded of the dead sinner, and it states plainly that the will to come of the live sinner is given to him by God himself, and that God works that will in him, "It is God that works in you to will and to do."

It appears from Holy Writ that the first step in bringing a dead sinner to God is for God himself to come to where a sinner is, and in all that the sinner is, otherwise God would not be coming all the way to the sinner. It is stated by the apostle Paul in Eph. 4:8-9 "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" In the 15th verse of the 139th Psalm it says, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." But how did God effect this great condescension? In John 1:1 it says: "In the beginning was the Word, and the Word was with God, and the word was God," and in the 14th verse it says, "And the Word was made flesh, and dwelt among us." Yes, wonder of wonders; God himself made flesh and taking unto himself all our death and sins, the sentence of death and our just condemnation under the law. ("And we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." And it was thus that God descended into the lower (or lowest) parts of the earth, for who can be lower than one who was created in the image and likeness of God, to violate to the fullest extent all the laws of both heaven and earth. He is as much lower than he who has only violated or could violate the laws of earth, as the laws of heaven are higher than those of the earth. Yet God's descension must be just that great "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all

things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:16-17, Yes, "For he (God) hath made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Yes, "That we might be made the righteousness of God in him" (Jesus).

(To be continued)

Route 1, Box 266, Dothan, Ala.

DEAR BROTHER DODSON: It is my desire to write a few lines on the ten virgins, trusting that my mind will be directed by the Holy Spirit that Jesus told his disciples he would send.

Beginning with the first verse of the twenty-fifth chapter of Matthew Jesus begins like this, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." This kingdom referred to here is not the kingdom of his Father where the righteous shall shine forth as the sun, but the kingdom that John the Baptist was talking about when he said, "Repent ye:

for the kingdom of heaven is at hand." John also asserted, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." "And when the day of Pentecost was fully come, they were all with one accord in one place.*****And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The five wise virgins referred to in this text are a portion of those that have been baptized with the Holy Ghost and with fire. The text says, "They that were ready went in with him to the marriage: and the door was shut." The reason they were ready is because they were wise. Wise with that wisdom that only God can give, that wisdom that hath builded her house, hewn her seven pillars, killed her beasts, mingled her wine and also furnished her table. (Prov. 9:1-2). The five foolish virgins were numbered among those that were not prepared. It was not through any fault of theirs. They were virgins as surely as the five wise were. They (the foolish virgins) represent that company that have to depend on buying for themselves, those that God did not predestinate to the adoption of children by Jesus Christ to himself according to the good pleasure of his will.

I feel that I could write much more on the above, but will bring this to a close by saying, may the Lord ever keep us humble and at the feet of our brethren is my sincere desire. Your unworthy brother if a brother at all.

(Elder) J. A. TEW.

Route 3, Box 800G, Stockton, Cal.

DEAR BROTHER IN A PRECIOUS HOPE: It seems good that I write you a few lines

this morning. God being my all in all it is my desire to tell you I glory with you in your tribulations. Yes, when I say tribulations I mean tribulations the world knows nothing about. My good reason to believe they cannot know about these great tribulations is because they have never tasted of the (both) fruits of the tree of good and evil; they have never died to sin, but are alive to sin and dead to Christ because they worship the law by their own good works; they have eaten or partaken of the evil fruit of the flesh in the first Adam, and the flesh man's days are but few and evil. In Gen. 3:3 we read, "But the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Is it not when a poor sinner is quickened inwardly that he has become a partaker of both the fruits of good and evil? Is it not manifested in every heart after they have eaten or partaken of the natural then afterward the spiritual that he begins to die daily? He becomes ashamed for no other cause than because he has been given the light, and by this he received knowledge, knowing both good and evil. He has become wise realizing his sins are naked before his God and becomes ashamed as did Adam. Yes, now he becomes dead to sin and alive to Christ for sin can have no more dominion over them for the life we now live in the flesh we live by the faith of Jesus Christ who is our life. So in Adam all die and in Christ all are made alive, and for this cause alone can any ever become wise knowing good and evil and good from evil. So having eaten both of the fruits of the tree of good and evil we then become as the wise and know how to separate, to discern between good and evil, so in our very experiences it seems a separating of the wheat and tares takes place even here in time. Yes, it is the old man put

off with his deeds; at regeneration he is bound by the stronger new man, the second Adam the Lord from heaven, a quickening spirit, and he no longer feels a desire to be left to go after his own way as before while he was yet even as the child of wrath, but rather he is glad in his heart that he has been given a precious hope of better things to come. It is after he is given a hope that he has eaten of Jesus' flesh and drank of his blood; that he begins to hate the sin he once loved and loves righteousness now which he once hated. It appears to me every child of God in this time world represents the tree of knowledge of both good and evil, the two fruits manifested in one tree. Eating I understand means partaking and never in this life do I believe one becomes wise knowing good and evil, or good from evil, until they have become partakers of both fruits. Every tree shall bring forth fruits after its kind. Never in this life can I believe this old corruptible tree can bring forth any of the fruits of God, but must remain natural and evil all the days of his life and continue to bring forth corruptible fruit. He can only sow to the flesh and reap corruption for he that is of the earth cares only for earthly things. Yes, and must return to dust from whence he came. If he is the one that is born again (as some claim) then how could he sin for he that is born of God cannot sin for his sin remaineth in him. If he is born of God then he is of God, then why bring any charge against him for any disorderly act he may commit? Who can bring any charge against God's elect? Who is it that is a transgressor if it is not the old man of sin, the flesh man? Then why do some so willingly claim the flesh born of the spirit and then turn to bring this brother before the law, even before the unjust in some cases which sounds ridiculous to me because as I see it, it is very contrary

to scriptural teaching. Since some claim it is the flesh that is regenerated and renewed by the Holy Ghost, then to believe that and then bring such a brother before the church to try him for an evil act only means they are bringing a charge against a holy and perfect man which is as much as to bring charge against the God of heaven. But not so my brethren, I see two men, one the first, natural, evil, he is the transgressor, and the one that violates the laws. He is the only one that I may prepare my charges against. If he is born again, the second time, he is the same as his Lord God, he that is born of God cannot sin. But this false idea would mean that Christ is a sinner for they are all equal with him. It is I in you, the Lord. You knew him once after the flesh, but now after the spirit. God is a Spirit and plainly declares that which is born of the Spirit is spirit not flesh. No flesh shall glory in his sight but we must and will worship him in Spirit. Certainly the body is the temple, the house for God to dwell in. The children being partakers of flesh and blood, Christ came in like manner and partook of the same, but he declares plainly after he had offered up his earthly body for the fulfilling of the law, finished the commands of the law in death, for thou shalt surely die, he was the word made flesh and the whole law was fulfilled in this one word. So this word that was made flesh died because of sin not for any other. By this one offering he hath forever put away sin and there remaineth no more sacrifice for sin. In this we are glad to hope we knew him after the flesh under the law of sin, but since he has taken the law away, nailing it to the cross, this is where we desire to know him after the flesh. You knew him once, just once, under the law where we see him as fulfilling all the promises of the Father that were promised to Israel under the law in the

flesh. He was made sin for us, who knew no sin; that we might be made the righteousness of God in him. We knew him once, that is enough, after the flesh, for this cause came I into the world; kept the law in all points which no other man could ever do, so this body he put off because of sin. Henceforth you must know him only after the Spirit for flesh and blood cannot enter the kingdom. Yes, the kingdom is within you. While here in time we hope we are gathered together in heavenly places in Christ. Christ is in heaven now; then if Christ be in you are you not entered into that kingdom already? If the outward man has been born of the Spirit then is he not spiritual? If so why does he yet care for the things of the earth? He would be one man with no warfare to fight. Why is the flesh still contrary with the Spirit — flesh against the Spirit and Spirit against the flesh? If this be true let us forget and say there is no need for any law or order for if you be under grace then you are no more under the law. Never can I believe, neither do I care to believe such broad contradictions to scripture facts. Certainly whatever it is that is born again is the very thing that worships God. Never by my experiences can I believe my outward man can worship God; neither can I believe any good thing dwells in my flesh. Neither do I believe flesh and blood can enter into that holy kingdom, but the one that is born of the Spirit has already entered into that kingdom, even now and for eternity, for He gives at the new birth eternal life and they shall never die. But this I know the fleshly man must die, he must continue to live in sin for he is a sinful man in a sinful kingdom and is of this kingdom. It is well proven all his works must bring forth and show forth his only ability and desire is to do evil. All his days upon earth, all his work proves he can only bring forth

corruptible fruits after his own seed; but the sons of God are not of this world, neither of this kingdom even as this was not Christ's kingdom. Therefore, let us, by the will of God, put off this old man with his deeds instead of trying to put him on and slip him in to the worshipping of God by trying to make him holy, giving him or allowing him a right to enter into that kingdom by giving him a new man's birth which he in this world never can receive. There were two in the beginning, the visible and the invisible. There are two separate kingdoms, one for this world, one for the world to come. Each man to serve the kingdom he is fitted for. One to destruction and all his works, the other to life eternal never to be destroyed, never to be defiled by the filth of blood and corruption. That precious body is too precious to be touched by carnality any more. Before his death the church did touch him with all their evil deeds, but after his resurrection his command to the woman was, "Touch me not." No carnal hands or works can ever be laid to his charge any more to bring him down to crucify him afresh. Oh, blessed thought of his promises, even though it does not yet appear what we shall be, he gives us a hope that he will fashion us like unto his glorious body and be like him which is too good for this wretched sinner. It is certain we will only possess one life there and for this cause there is no need for flesh and blood to enter therein. It will not and cannot for his word is truth and he declared it could not and that word shall stand against all men's. It is always by the Spirit in the Spirit that we enter into his kingdom. The Spirit maketh intercession for the saints according to the will of God, and not according to the will of the creature. The creature was made subject to vanity, not subject to righteousness. This old creature is held in check or in subjec-

tion when bound by the new man, the stronger man. Some misuse the word change, taking it from the resurrection and placing it at the new birth. This is how they get the flesh man born, they mix part of the resurrection up to prove their point, and if we be no wiser than they we may be easily mis-led in this to our own destruction. I certainly believe in a holy man and the one that is born of the Spirit is holy, therefore, I must judge from the inward hidden man of the heart if I am to see righteous fruits, but why not just as well judge by outward appearance if old nature is sanctified? The apostle was one that had all evidence. He had received the new birth so why did he say, "For I know that in me (that is, in my flesh,) dwelleth no good thing?" Why would he delight in the fruits after the inward man and condemn all the work of the outward? Why did he set up the two if there is only one? There are two types manifested from Genesis to Revelations, it takes two to manifest the cross. I believe in the very first two, Cain and Abel, brothers, the elder and the younger, there was a cross set up between them. It proves the same cross between Christ and his brethren. It was Christ's own brethren who slew him by the works of their own wicked hands, but who maketh thee to differ one from another? It is proven certain, God in his own good pleasure created us as vessels of wrath in nature and by nature we are all children of wrath. Have we not experienced a portion of his wrath upon our fleshly vessels? Have we not in our many trials been made to feel at times his wrath was restrained? Some seem to want to take part of the multiplied Adams and prove part as the children of wrath and the other part and show them as the elect or the vessels prepared unto glory. As I see it they that are in the flesh cannot

please God and by nature were all children of wrath. Only preachers make a difference in these things. God made one vessel unto dishonor; The first Adam and all his generation are the same material by nature. That nature abides with all until the return to dust from whence they came. Another vessel of the same lump of clay he made unto honor and he, Christ, was the only one of his kind. His flesh body did not see corruption; his flesh body did not multiply flesh children as Adam's. It was a vessel of honor made like unto sinful flesh but without sin, he is honorable, made of the same lump of clay, his Father was God. If we be what we hope to be we have two Father's, one of the earth, one of heaven, but Christ has only one Father and, therefore, he could not sin for he was begotten of the Father, his seed remained in him, therefore a holy seed shall serve us. We know him now after the Spirit because the Spirit begets in its likeness even as the flesh begets flesh. There are two different and distinct lives manifested in the children of God. Each is of different worlds or kingdoms. Yours in tribulation.

(Elder) SETH BYNUM

Benton, Ky.

DEAR BROTHER DOBSON: You will find enclosed a minute of the Soldier Creek Association held with the church in Mayfield, Ky., Oct. 1945. We were blessed with an audience of earnest listeners each day and we preached the visiting Elders in our homes at night, our homes overflowing with those who were being fed at these feasts of fat things. It is our custom to have three or four sermons at the meeting-house each day, then return home, feed our visitors and spend the evening singing and with preaching by ministers that go home with us.

The first afternoon Elders R. W. Rhodes and J. L. Smith from Lillie, La., and H. M. Brock from Covin, Ala., were our guests, together with some two dozen others visiting in our Association. The singing was enjoyed by this lovely band of God's elect. After they sang several hymns they sang this verse, it is the last verse in one of the hymns.

"Here let the weary rest
Who love the Savior's name;
Though with no sweet enjoyment blest,
This covenant stands the same."

Brother Dodson, a thousand thoughts revolved through my mind. Then I spoke to the Elders saying, "Children that verse contains enough to preach from the whole of **this night.**" The ones who labor find rest, and this covenant, this new covenant, sealed with blood. Well it happened just as my thousand thoughts had been rushing to and fro in my mind. Brother Rhodes rose and took as a text "Come unto me, all ye that labor and are heavy laden." What beauty he did set forth to that man who is toiling, rowing and fishing all the night through. Yes, there is a rest for him when he sees by the light of the Son, what good works he really has done. Yea, nothing in his hand he brings. Brother Brock followed him with this text, "Sealed it with blood." He had not slept in twenty-four hours, but his delivery was that of a man who had been made a fisher of men. He gave such a beautiful talk about that Son who had enough blood for all the heirs of promise. Not one drop was wasted or spilled in vain, but all the elect were sealed with this blood.

Brother Dodson, this very evening service in my home taught we who hope this, that there is a difference in saying, "Peace on earth, good will to men," and feeling peace that floods your very soul. A difference in singing, merely singing, "Bread of heaven," and being

able to feel your hungry soul being filled with that which satiates your entire being. Blessed manna, blessed bread, blessed meat to feed the lambs and sheep. Space will not permit to tell of the sermon on absolute Predestination of all things by Elder Smith, a subject always interesting to those, who we hope have been proved to know we love the Lord with our whole heart and soul, (Deut. 13:3) and have no confidence in other gods or the works of our own hands, wisdom of our own learning or things coming to pass because of neglect, carelessness or chance, but are made to trust where we cannot see by the effectual work of an all-wise, ever present God. Brother Biggs of Nashville, Tenn., brother Darnell of Cadiz, Ky. and brother C. O. Kerley of Illinois preached the unsearchable riches of God in our home Saturday night to some who never get out to services. Surely God has not ceased to gather his children together and feed them and they revive and cease to droop and pine for a little season. Surely we who have hope in Jesus can see the many inventions of men. Their instruments they fashion, they seek out many inventions whereby they lay in wait to deceive and carry off after their works. We hope we, with Jeremiah, have seen the rod of the almond tree; have seen the seething pot; known something of the rod of correction and the staff to lean upon; and know what it is to be baptized with fire and still can go on with the little few who do believe that God is able of stones to raise up children unto Abraham; will never be left without a witness and will never give his praise to another, but will at all times and as long as mortals live have praise of men working in them a desire to sing God's praises, his honor and glory world without end. In hope.

(Mrs.) EFFIE BOWDEN.

Vega, N. Y.

ELDER R. LESTER DODSON, DEAR BROTHER, if one so little and unworthy might address one of the Father's chosen ones. You will remember I spoke to you about reprinting one of the good old experiences of a truly father in Israel. I believe there is sometimes a good lesson learned from one of those old experiences. When you gave out your text and it began with "For we are strangers before thee, etc." a portion of this experience came to me so forcibly where it reads, "You are no more a stranger nor a foreigner, but a fellow-citizen with the saints, and of the household of God." But I do feel to be a stranger here below, and what I am it is hard to know. Oft it causes anxious thought. Do I love the Lord or no, am I his or am I not?

One thing I do know there is a little hope that I would not give up if I could, but I am so often made to cry to the Lord for mercy as did the poor publican who stood afar off. I sometimes look back to an experience of several years ago when in deep trouble of mind hymn 809 Beebe's Collection came to me. The first verse reads:

"Where must a weary sinner go,
But to the sinner's friend?
He only can relieve my woe,
And bid my sorrows end."

A good many times since, that whole hymn has been of such comfort to me, also the Psalm, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." I believe it was you spoke of a time when you heard the words, Thy sins, which are many, are all forgiven thee. Very well I remember the time and place when I heard those words, and it was the darkest time I ever saw. The sun was shining very bright but it was midnight in my soul and I could not believe they were spoken to me. Then the words came to me, Blessed assurance, peace be thine, and then I was made to rejoice

with joy unspeakable and full of glory. I have had many doubts and fears since that time, and often wish I could see in myself what I see in my dear brethren, but the Scriptures tell us, "We know that we have passed from death unto life, because we love the brethren."

Brother Dodson, I am not writing this for publication, but to ask you to please republish the experience of my father-in-law, brother William Ballard. I will appreciate it very much and I believe it will be read with comfort to some poor child of God, although it was written long ago. Very unworthy a little sister if one.

(Mrs.) VIRTUE BALLARD

Roxbury, N. Y.
Dec. 9, 1859.

DEAR BROTHER BEEBE: (If one so unworthy may address you), I have had it impressed on my mind for some time to write you a few lines to let you know what I sometimes hope the Lord has done for my poor soul. On Sunday, the 13th day of last February, as I was returning from meeting, I believe the Lord showed me my situation. Something seemed to say to me, What a sinner you are! It seemed to me that I was the worst sinner in the world, and all the sins that I had ever committed seemed to be presented before me. I saw that I had sinned against a holy and just God, and that with a high hand. I felt so much shocked that I did not know what to do, nor where to go. I went home and went to the barn to do up my chores, but did not feel as though I could set myself at work. I was continually thinking of my past life. While doing my work, these words came as forcibly to my mind as though some one had spoken them to me—"Search the scriptures." I went to the house and got the Bible, and began to read, but the more I read the worse I felt, if possible. So it passed on for some days, and I

could not get rid of my burden. I concluded to read the New Testament through, and see if I could find anything to afford any satisfaction to my troubled soul; but I could find no comfort. I read the precious promises to the children of God, but all seemed to condemn me. By this time my wife discovered that something was the matter with me, although I had tried to conceal the state of my mind as much as possible. The Bible seemed to haunt me; it was almost the first thing in my hands in the morning and the last at night. One day while threshing in the barn, these words, "Wo to the wicked for it shall be ill with them," came with such force to my mind, that it seemed to me I must sink into the earth. No tongue can express what were my thoughts and feelings at that time. When I would lie down at night, everything that I had ever done seemed to be sin, and all was presented before me. My wife kept asking me what was the matter, and I finally told her that it seemed to me I was one of the greatest sinners in the world. She asked me if I thought I was not going to live long. I told her it seemed to me that I could not die until the Lord should see fit to take me away. On the last Sunday in February I went to hear Eld. I. Hewitt preach; and when I went in I tried to hide my feelings; but it seemed to me that all eyes were upon me. I hoped that he would say something to comfort me; but there was no comfort for me there. I returned home feeling no better; I did not want to see anybody. I thought I would try to pray and ask the Lord to have mercy on me, and I went to the barn to seek some secret place, but it seemed to me that the eye of the Almighty God was fixed on me, and that if I attempted to pray I should be sunk down to endless perdition. I went back, trembling for fear the earth would open and swallow me up. My

mind would be wandering so that I would hardly know what I was about. I thought the Lord would be just in sending me to hell, but my cry was, God, be merciful to me a sinner.

One day, in about the middle of March, while in the Sugar Bush, I stood meditating on my past life, and my distress seemed more than I could endure, when these words came forcibly to my mind, You are no more a stranger nor a foreigner, but a fellow-citizen with the saints, and of the household of God. My burden was gone, and I felt like a new creature. Everything looked differently to me, and I felt as though I could go on my way rejoicing. I was brought to see that, if ever saved, I shall truly be a sinner saved by grace, and grace alone. "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." I thought then I could tell my friends how the Lord saves sinners. But dark clouds soon came over my mind, and what I had experienced seemed to be only imagination. Then I thought I would tell no one; for it seemed to me they would laugh at me, and say it was only my foolish thoughts. But meetings were constantly on my mind, and passages of scripture were continually passing through my mind; and it pleased the Lord to drive the dark cloud from my mind, and then again I could sing and praise his holy name. And when I would forget myself, I felt as though I could claim some of the gracious promises of the gospel as applicable to me. I then had some desire to attend the church meeting, and see if I could hear any one tell of having such feeling as I had. And when I heard them it seemed that every one told more or less of what I had felt. My mind was then led to unite with the church, and be baptized; but when I returned home I got to thinking of my

past life and conduct, and I feared that I should bring a reproach upon the cause, and I concluded to say nothing to the church. But these words followed me, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." These words were all the time in my mind. One day I went into the house and took down the Bible and opened it and read, and before I had read the chapter through I came to these words, "He that hath begun a good work in you will perform it until the day of Jesus Christ." That seemed to do me some good. I thought if the Lord had not begun a good work in my heart, why would these words keep running through my mind? I then concluded I would go to the next church meeting, and if I continued to feel as I had sometimes before, I would tell the church some of my exercises, and it seemed as though I could hardly wait until the day came. I accordingly went, and after the members had got through, the Elder said if there were any who wished to say anything to the church, or relate their exercises, there was an opportunity. My grandfather, who was a member, asked me if I did not think it would be a comfort to my mind to relate the exercises of my mind. I told him I believed not; but at the same time it was so impressed upon my mind that it did not seem as though I could leave the meeting house. I went home, and thought I must be deceived, or I would have improved the opportunity. On the second Saturday in June, Elder Hewitt preached, and after the second preaching gave an opportunity for any one who wanted to relate their exercises to the church; and he asked me if I wished to relate some of my exercises. I made him no answer. He said I was among my friends; but I felt as though I had not a friend in the world. My

tongue seemed to fail me, so that I could not speak, and as I was prevented from speaking, I felt as though I should sink through the floor. As I left at that time I felt as though I would have given the world if I had stayed at home.

On the last Saturday in July, it pleased the Lord to direct my mind to the church-meeting again, and it was a good meeting. I told the church some of my exercises, and was received; and on the next day myself and one other candidate were baptized. O, what beauty I saw in my Savior when I came up out of the water. It looked as though everything was praising the Lord. How lovely the little flock of Jesus appeared to me. And I thought to myself, What a blessed and delightful privilege it is to follow the footsteps of the blessed Savior. I could then sing,

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

Yours, in hope of eternal life.

WM. BALLARD

1306 Cumberland Ave., Evansville 15, Ind
ELDER R. L. DODSON, DEAR BROTHER IN HOPE: Will try to write you a few lines to let you know that I do appreciate your sending the paper even though I have neglected to renew my subscription. I did not mean to do so. Our times are in God's hands and we are not given at all times to do as we would like to do. God works and none can hinder, speaks and it is done. Not so with poor feeble man for it seems to me that man is the most dependent creature on earth. David said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry." Ps: 40:1. Dear brother, that is my hope and if it be true that it is so, the prayer came down before it ever ascended, for to my way of understanding there has not been, nor can there ever be, anything ascending unto

God except it first descend even as Christ Jesus did, even so prayer. I tried for twenty-seven years to work out my salvation until I was forced, at the end of the road so to speak, made to see how impossible it was to retrace the life I had lived and how utterly impossible it was to work the righteousness of Christ. When I reached the end of my journey in the works of the flesh, where there was nothing behind me but a wall of sin, and nothing before me but unlimited space where there was no scaffold to work on, I hope it was there I was made to utter the prayer of the publican, and my hope is that he brought me up also out of an horrible pit, out of the miry clay, set my foot upon a rock and established my goings. "In the world ye shall have tribulation."

Dear brother, I thought when I was baptized I would be satisfied, but alas, the weight of troubles that await us is known only to God. I love the brethren and it is a grand and glorious privilege when I can go hear them if they would only let me sit and listen; but it is not so and I fear that I may be wrong in going, if I could but know, for I cannot feel in myself what I can see in those dear servants of a just and holy God for I feel them to be just that. I have no desire to conceal the truth as it is in Christ Jesus our Lord, but I fear that I may not be called as God's mouth-piece and am troubled almost continually. My work wears me down and my sleep is almost a continual nightmare. Oh, my soul! If it be possible and not asking too much, pray for this poor, weak, unworthy sinner for I feel to say with Paul I am the chief of sinners. How could there be one so low down and unworthy as I am. "Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation." I only intended to thank you and renew my subscription, but oh, my

soul is heavy and my heart is sore, and I am weary over the things of this life that I cannot understand. I know that God will have his way for whatsoever his soul desireth even that he doeth. I am a poor creature of want so will close. Do as you see fit but never crowd out better matter for this. For the enclosed renew my subscription and use the rest as you see fit.

Unworthy, yet I hope.

WADE Y. CHANDLER

(While reading the foregoing good letter, our heart was made to go out to our dear brother in his feeling of desperation, because of his inadequacy to bear the burdens placed upon him. Only God can give wisdom and strength sufficient to enable him to bear his cross and fulfill that which is required of him, and our prayer is that God will sustain him by his grace and power and fill his heart with an abundance of those things which he will have to declare for the glory of God and the comfort of his people. The poet has well said,

"Thy way, O God! is in the sea,
Thy paths I cannot trace;
Nor comprehend the mystery
Of thy unbounded grace."

R. L. D.)

5 Shaw St., Sanford, Me.

DEAR BROTHER BELLOWS: How pleasant it is when friends and brethren meet, and though they may say but little of the way they have come we know that they have heard the joyful sound of the gospel trumpet, proclaiming free grace and pardoning love through redemption by his love. This wonderful atonement, that God in his love made ours, is something that we cannot comprehend unless we have drank of that same cup of bitterness that our Lord partook of. Only by the grace of God can we say as his disciples did, "We are able" in answer to the question Jesus put to them, "Are ye able to drink of

the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9.

So to-day God's watchful care is ever over his chosen people, upholding them through many sore trials, causing the light of his face to shine upon them when in deep distress of mind or body. Earthly friends though kind cannot assuage this heartfelt pain.

"There is a friend that sticketh fast,
And keeps his love from first to last,
And Jesus is his name."

The elect church is but a remnant of the peoples of this vast universe, but in Deut. 7:7 it says: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers." Yet this remnant God blessed, causing the seed of Abraham to multiply and become as the stars of the heaven and the sands of the seashore. Truly the Lord is a faithful God, keeping his solemn pledge with them whom he hath delivered out of the bondage of sin, and who love him and keep his commandments. The blessings of the fulfillment by obedience to God's commands is sweet indeed to the poor afflicted soul who hath leaned on Jesus for repose.

"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."

There is a sweet recompense in keeping all the commandments of the church. The ordinance of baptism, the partaking of the Lord's supper, the assembling of ourselves together and the fellowship of the brethren are all the pleasures of the

sinner who hopes he has been saved by grace.

"I love thy kingdom Lord
The house of thy abode;
The church our blest Redeemer saved
With his own precious blood."

(Mrs.) LYDIA R. NASON

241 Jago St., Madisonville, Ky.

DEAR ELDER DODSON: The time has come for the renewal of our subscription to our paper the *Signs of the Times*, and in sending it I wish to express our gratefulness to you for your labor and patience in this great work. I hope you may be enabled by the Higher Power to carry it on for many, many years that the dear people of God may have the pleasure of communication with each other in a spiritual way. It is a grand privilege to read of the Lord's dealings with his people, those leaning on his staff. I repeat how great to have a thing so rich and powerful to lean upon. We lean upon him only when we have no strength of our own. We view the woman who could do nothing but fall down at the Savior's feet with fear and trembling, confessing that she was the one that had touched his garment. Oh, this confession that these poor, trembling children have to make before that God who deserves that sinful man comes to him in sackcloth and ashes confessing their sins. This is a time never to be forgotten with his children, when they are led through forbidden paths and cared for, only to be shown their own weakness, and shown that it is God who takes them on his own shoulder and brings them back to the fold; back to where they first realized they had sinned against God; had touched the garment of one so sacred and their sins were known to him. Again and again they have to fall before his face and confess their weakness and are made to praise him who is their strength.

This poor woman had nothing to

plead of her own works; neither did the prodigal son, but fell before his father's face and begged to be a servant. There is a beauty in this humbleness. The elder son saw no beauty but plead self righteousness all these years and had received nothing—not so much as a kid to make merry with his friends. The law never satisfies, both are sons.

A great field is in view. I believe there are many of God's children who are laboring in vain for the blessing of the prodigal son that never receive so much as a kid that they may have rejoicing with their Friend. They have never come to themselves, never been brought to see that, though they have spent all they possess, and have sold themselves to feed swine, and made to view their Father's house with plenty, and made to see their unworthiness (even to be called a son) and are yet professing their good works, even as Paul, believing that they can do many things; yet it has never been given them to view themselves as being unworthy to be called a son of God. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Unworthily.

(Mrs.) CYNTHIA PERKINS BROWN

Naches, Wash.

DEAR EDITORS OF THE SIGNS OF THE TIMES: Enclosed is the price of another year's subscription to our dear family paper. Use the balance as you deem best.

There were only a few of us to prepare for our union meeting here last month. There are ten members in our church here and three live so far away they are not with us often. We rented the Grange Hall to hold our meeting in, then began to have doubts and fears as to where our crowd was coming from. Elder Bond wrote from Island City, saying he would not be physically able

to attend. He came, however, and preached to our comfort and edification. Many came that we dared not hope could be here. There were forty-five finally. Elder Jeffreys came from Weiser, Idaho. Elder Hughett's daughter came from Montana and was here during the entire meeting, also sister Duffus from Vancouver, B. C. No doubt many made sacrifices to be here but were surely rewarded beyond measure. Elder J. F. Coleman and sister Coleman of Riffe, Wash. could not come on account of his illness. Elder Peter Jones was not well enough to attend.

We feel that we were blessed indeed and can give God all the praise. We have enjoyed the letters, articles and editorials so much. They have been especially good during the past year. We would hate to do without the paper. I am thankful to have eyes given me to read it, and a heart to love and understand it. May God be with you in this work. Humbly,

(Mrs.) DAISY BAKER

Topsham, Maine

ELDER DODSON, DEAR BROTHER IN CHRIST: I have been reading one of your articles in the *Signs* and it was good and comforting to me. I feel like writing a little, not that I can write things of much interest to you, but we have both traveled the same way and we know "it is not in man that walketh to direct his steps." I have been listening to the radio but there is little satisfaction in it for at times I disagree with them. The speaker said, "Give your heart to God and all will be well. Christ will never force his way in, and whosoever calls upon his name shall be saved." How easy they make it. Then if one does and finds the way hard what happens? If you are not called of God what do you have to sustain you? You are nothing of yourself. One never gives of their own accord, you must feel the

need before you ask for help. I know what it is to go down in the depth of woe and find no help until the confession, "Salvation is of the Lord." I have been there and I know what it is to cry out Lord save or I perish. It was a hard way but out of that way came a promise of life everlasting to those that believe. Who can tell of those things except those who have been called by God. When that still small voice calls "This is the way, walk ye in it" we cannot resist it. I know I am unworthy of his love and mercy. How often one feels they would like to show their thankfulness but it is not in me. God knows my heart and knows there is no good in it, that it "is deceitful above all things, and desperately wicked: who can know it?"

I would love to be this day where I could hear you preach the unsearchable riches of Christ as I know you can. I was reading some of the letters you have written me and I never wrote you in vain. There was always comfort in your letters. That does not mean that I want you to answer them all for I realize you have much to do, but just let me in my poor way write to you. When we feel condemnation of sin, helpless, forsaken and without hope in this world, even sometimes without our God, sin seems overwhelming before deliverance comes, and we feel sometimes to cry as Jesus did, "My God, my God, why hast thou forsaken me?" How sweet to feel that Jesus is touched with our infirmities. May the Lord keep us in unity and peace. I was sorry to hear of the passing of Elder Ker. It seems I have not written as I wanted. I am never satisfied with my letters and hope I have said nothing out of order. If so please put me right.

May God be ever mindful of you, giving you strength to fight the good fight and keep the faith. I know he will as he

has befit me. My feet have often strayed but he brings me back to the fold and his banner over me is love. God bless you and family. Love and sweet fellowship.

(Mrs.) RACHEL POTTER

Route 1, Sims, N. C.

DEAR BROTHER DODSON: I certainly have enjoyed your articles of late in the *Signs*, and Elder C. A. Hunt's article on "My times are in God's hand" was as comforting to me as anything can be. I also thought Mr. James H. Clark's article on "Leaven" was good. May God bless you and others to write more articles as good as you have written. Your sister in fellowship with God I trust.

(Mrs.) GROVER C. COLEMAN.

406 Viola St., Florence, Ala.

DEAR BROTHER DODSON: Enclosed find currency for which send me extra copies of the June 1946 issue of the *Signs*. I wish to thank Elder L. D. Rose of Athens, Texas for his comforting remarks regarding my ministry. I had the privilege and extreme pleasure of preaching with this dear brother at the Sulphur Fork Association in 1932. I shall ever remember the great feast we had at that meeting. I will close by asking the dear saints to remember me in your prayers, who feels to be the chief of sinners and less than the least of all saints.

(Elder) LYTLE BURNS.

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EDITORIAL

RUTHERFORD, N. J.

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SIGNS OF THE TIMES

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Rutherford, N. J.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1: 11.

To write on this particular passage of scripture is to cut out a part of one continuous sentence. To my mind that is where isms are born, that is why and from where we have so many wranglings. It is not intended as a rebuke to the inquirers, but only to show how impossible it is to take part of a sentence or scripture and tell the full meaning.

In this chapter the children of God are described as being blessed with all spiritual blessings. These are not hinged on conditions, but are as unconditional and according (even as, like) as he has chosen us in him. At the same time and in the same way we were predestinated unto the adoption of Jesus. That came by Jesus Christ, freely, and like unto the choice that made us heirs. It was and is to the praise of his grace. In that grace he has made us accepted in the beloved. In him we have redemption through his shed blood, according (by) to the riches of his grace. Not apart from nor at a later date, but at the same time and out of the same good pleasure of his will we had the mystery of his will made known to us. This was

all done that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.

Now to the text. It is a great text for poor bankrupt sinners to contemplate. Just now let me ask you to get your Book and read what has gone before. Take note, as you read, what the Lord has done. Linger on in sweet meditation (Ps. 104:34) at who is the beneficiary of all this. Too, may the Spirit of God give you to see that you did not have any part in the whole thing. God does not withhold anything from that gloriously bedecked woman, who is the bride of his only begotten. (Ps. 84:11). What has gone before is alright. We, if indeed we know him, have so much from the goodness, grace and providence of God. It all flows out from the eternal purpose of an all-wise God. Thus the promise or the condition of God's children in the text. This is not something that they must earn. The subject matter is not changed. It is not a change from what God does to what the creature can do. It does not say, as we often hear from our neighbors, that God has done all he *can* do and that the balance is up to us. No, not that! Our gospel is consolation, comfort, food, rest, peace, good news. Works and grace cannot be mixed in order to harmonize a thing. There would not be harmony in preaching part of it by God, the Creator, who is holy and righteous in every conception of him, and part by the creature, who is unholy and sinful in every sense. But this is a part of the whole that God has done. This is the work of the Great High Priest, who is a minister of the sanctuary and of the true tabernacle that God pitched and not man. (Heb. 8:2). This "pitching" of the tabernacle means that God joined it together systematically (Eph. 4:16; Col. 2:19); u-

nited them into a glorious body without spot, wrinkle or any such thing, (John 10:16; Isa. 33:20; Job 14:5) and fixed it in such a way that everything comes to pass for the carrying on to completion of the work of God. (Isa. 46:10; Acts 17:26). It is my desire that every child of God notice that little word, *also*. It has a world of meaning in it. It is the blessed assurance that there are yet grander and better things in store for the elect family. Everything (and it is plenty, enough) has come from God. But this new delight "also" comes from him. It is in him "also" that we have obtained an inheritance. It is not by anything that we have done, or can do, or ought to have done. In that case the word "also" would be equivocal and ambiguous, and having the conception of God that I hope to have. I do not believe that he would use bad or doubtful language. But let us go on to perfection, (2 Cor. 13:9; Heb. 6:1) and there is not any outside of Christ. (1 Peter 5:10). This is obtained in him. Now some say we must do something to get into him and his kingdom, and then continue to stay there, but these do err in vision (Isa. 28:7), and in faith (1 Tim. 6:10), and in knowledge (Mat. 22:29). But we, if possessors and not professors, have the proper vision (Ezk. 12:24, the faith that overcomes (Num. 13:30), and our knowledge of him is that a corrupt tree cannot bring forth good fruit. (Mat. 7:18). Thus we, as our hopes lead us to believe, are contending for the things that make for peace. This inheritance is not like one of this world. Nothing ungodly has had anything to do with it. It is a godly inheritance and brought about by godly works, which works are those of Jesus Christ, culminated in his resurrection. (1 Peter 1:3). This inheritance is a gift. (Acts 20:32). From that standpoint it cannot be lost, for-

saken, given away, nor sold. If conditions had anything to do with it I am sure that the inheritance of every child of God would be jeopardized with danger and contaminated with sin. It is a blessed thing to have the witness within that this is so, that nothing can separate us from the love of God, (Rom. 8:39) and that this gift to us is as lasting as God himself. (Rom. 11:29). Those that think money or works, or any such thing, has a part in this inheritance have, to say the least of it, a corruptible inheritance waiting for them. Those that are dependent, ruined, undone, bankrupt (and the knowledge of all those things from Christ), have an inheritance that is incorruptible. That little prefix "in" has the God of heaven to make it sure. It cannot any more be corrupted than God can cease to be. It is also undefiled. It is for the same reason we cannot touch it by human hands, but our handling of the precious promises must be by the hands of Jesus Christ. In that way we have all of the good things of the inheritance now in this low vale of sin without any liability of defiling it. It does not fade away. It would fade away if we had to accomplish certain deeds. It would fade away if we had to preserve it—in fact heaven was the place for its reservation and Jesus is the preservation.

"Happy souls approach the table,
Taste the soul reviving food;
Nothing half so sweet and pleasant,
As the Savior's flesh and blood.
It is finished,
Christ has borne the heavy load."

But all of this finished work of God in the inheritance, would have been useless and fruitless had we poor sin-burdened pilgrims not been kept by his power. In purpose before time and in manifestation in time, we received this inheritance, being (at the same time) predestinated according (in like manner)

to the purpose of him who worketh all things after the counsel of his own will. I tell you this is a good doctrine. It does my poor soul good to contemplate such surety. God is not a fatalist. He has not inevitably and irrespectively decreed the fate of all things and left for some other estate or dwelling place to watch, as a cruel tyrant, what he, in his dictatorial powers has fixed. No, that is not our God. Some say it is and loudly berate us for such a doctrine, but our God gave us an inheritance in Jesus Christ, predestinating us according to the purpose (not one of the purposes, but *the* purpose, signifying that God alone can purpose) of him that worketh all things after the counsel of his own will.

Dear reader, may God favor you with an unction from on high to see the sublimity of the little words "also" and "after". It was necessary that the council be held. A denial of that is a denial of the Bible. (Prov. 15:22). When a council is held, purposes are not disappointed. None among us will say that God is disappointed. To say so is to say that God lied. In such a grand doctrine let us press onward and upward towards that prize of the mark of the high calling which is in Christ Jesus, having God in our midst, (Ps. 46:5) keeping us from being moved, keeping us with a hand that never fails, working those things alone that came into his council room when he was in council. Thus you will never have a stone for bread or a serpent for a fish; no bad thing shall ever come upon thee; no surprising or unarranged for event shall come your way. But you shall come into the world and from the cradle to the grave enjoy the loving watchcare of your God who works all things "after the counsel of his own will."

W. D. G.

JOHN 3:8

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

This chapter records the Saviour's teaching upon the necessity of regeneration. It is one of the most important phases of gospel truth. The first manifested generation here in this world was that of the natural man, Adam. "The first man Adam was made a living soul; the last Adam was made a quickening spirit." The divine record also says that "The first man is of the earth, earthy: the second man is the Lord from heaven." According to nature, we are all of the Adamic generation, and as water cannot rise above its fountain head, neither can any of Adam's race rise above or aspire for anything which does not pertain to this world. We had no knowledge or understanding of earthly things until we were born of this Adamic generation, and by this birth we partook of all that Adam's sinful nature was heir to. In becoming a member of his generation, we were wholly and entirely passive in the hands of our Creator, and without any right or power whatsoever to choose who our earthly parents would be. If our skin is white instead of yellow or black, it is God who hath made us to differ, and we have nothing whereof to boast. And the fact that our skin may be white in no sense of the word implies that we are any better in God's sight than the yellow or black man. It is written, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to

dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." Acts 17:24-28. As we stand in nature, we are corrupt, full of sin. Paul said, "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." Nature never changes. The tree being corrupt, the fruit will always be corrupt. Jesus said in connection with our text, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and therefore he added, "Marvel not that I said unto thee, Ye must be born again." We understand him to teach that that which is born of the flesh, remains flesh and does not change even after regeneration, or the new birth. Paul bore out this conclusion when he said, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." It is this warfare between the flesh and the Spirit, the flesh lusting against the Spirit, and the Spirit against the flesh, so that we cannot do the thing we would, which made the Apostle cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Let it be noted that the Apostle was saying these things after his regeneration, and not before, and lest some may want to claim to have power to live a holy and righteous life here, after regeneration, we would

also call attention to the fact that this same Apostle testified that the life that he lived as an apostle was by the grace of God. He makes it clear in his epistle to the Corinthians where he says, "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." He summed up the whole matter in his letter to the Ephesians when he said, "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." Salvation is, therefore, all of grace, that it should not be by works, to the end that he that glorieth will have to glory in the Lord, and that his name only should have all the praise.

Jesus selected no mean or insignificant man to give this instruction to, for Nicodemus was not only a Pharisee, but he was also a "ruler of the Jews." Apparently he felt his own importance and was either too busy or too proud to come to Jesus except "by night." As a Pharisee under the law he no doubt felt himself to be as good as any and better than many, but some mysterious power over which he had no control evidently caused him to seek Jesus. It is quite apparent that he had some knowledge of Jesus, for he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." He discerned that Jesus possessed supernatural powers and he frankly confessed it. An honest confession is said to be good for the soul. Jesus thereupon answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." On quite a different occasion. Jesus said to Pilate, "My kingdom is not of this world: if

my kingdom were of this world, then would my servants fight," etc. It is a wonderful thing to have even a little knowledge of Jesus and his kingdom, and it seems to us that what Jesus was doing here was driving home the point to Nicodemus that he could have no knowledge of him and his mysterious power whatsoever except by a new birth, or regeneration. The knowledge which he had of Jesus being a "teacher come from God," was not received through his study of the law as a Pharisee, and neither was it obtained through the traditions of his forefathers, the Jews. "For the promise that he should be the heir of the world, was not 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 non-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." The knowledge of who Jesus is can come in no other way than by a new birth. Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." There can be no perception of Jesus and his kingdom except by a new birth. We hear much said about receiving Jesus and making a complete surrender of one's heart to him, as

though this was something that the natural creature can do, whereas there is very little said by the so-called religious world as to how and why he is received. It is true that the word declares "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," as is frequently quoted, but it is also true that the word declares and in conjunction with what has just been quoted how they come to receive him and how they believe on his name, for it says, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Again, it is written, "This is the work of God, that ye believe on him whom he hath sent." In these matters which are so vital to the welfare of the true church, we need not only the truth, but we need the whole truth, and nothing but the truth. We need to hear again and again the words of Jesus, where he said, "No man cometh unto the Father, but by me." In John 6:44 we find this language: "No man can come unto me, except the Father which hath sent me draw him." In the thirty-seventh verse of the same chapter we read, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." We quote these scriptures for the comfort of the Lord's people, that they may once more be reminded of their safety and security in the Lord Jesus.

The question which arose in the mind of Nicodemus was, "How can a man be born when he is old?" Life is, indeed, a great mystery, and it is manifested by birth. It is declared that Adam was the figure of him that was to come, and as in the Adamic family there has to be conception and development before birth, so in this heavenly or spiritual family there likewise has to be a holy conception and development before there is a new birth. Jesus who is the

husband must come in unto his bride in that most sacred of all relationships, and when he does a holy conception takes place and a new creature is formed. The soul or life which hitherto had been capacitated only for this world now has imparted to it another life, something which is divine, and mortality becomes clothed upon with that which is immortal and cannot die. The soul, or man, is therefore regenerated, or born again, born of the Spirit, and just as certain as the sun shines it will partake of the nature and life of Him who begat it, and it will hunger and thirst after righteousness. The strong man who was armed and kept his palace, and his goods in peace, is made to realize that a stronger than he comes upon him, and overcomes him, and he taketh away from him all his armour wherein he trusted, and divideth his spoils. How truly does the work of God's grace in the heart cause one to inquire of the Lord. Like Rebekah of old, they want to know, "If it be so, why am I thus?" The Lord answered her by saying, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Here is a beautiful type of the new creature. As the Lord Jesus Christ possessed both human and divine nature, so do the members of his mystical body, and we may be assured of the fact that like the man who had been afflicted thirty and eight years was told to arise, take up his bed and walk, we will as long as we remain in this life have to continue struggling with the flesh and the Spirit, the old man and the new man, but we are glad that it was written "the elder shall serve the younger," and herein do we take courage and hope for better things when this mortal life shall cease. This new creature lives in a world of hopes and

fears, of joys and sorrows, sometimes up and sometimes down, but he will ever be striving toward the mark of the prize of his high calling in Christ and ever looking unto Jesus who is the author and finisher of his faith. Being born of God, he will love righteousness and true holiness and will hate sin with a perfect hatred, but he will never be able to live as he would desire in this life, for he cannot rid himself of the old man and his lusts. He will always have to confess as did Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

All of the children of God, no doubt, are anxious to know how their change took place and what brought it about, and by what means they are enabled to show forth the praises of him that loved them and gave himself for them. We believe that the answers to these questions are found in the words of our Lord and Saviour Jesus Christ to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth: so is every one that is born of the Spirit." To begin with, we know that no human agency has anything to do with either the blowing of the wind or its not blowing. The prophet declared that God holds the wind in the hollow of his fist, and from time to time we are made to realize how irresistible it is when God opens his fist and sends it forth. The scriptures portray the wind as being typical of the Holy Spirit, which overcomes and demolishes all of the strongholds of sin in the human heart, for God works and none can hinder, and there is no match for him, for he doeth his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand or need ask,

What or why doest thou? As the force of the wind is heard and felt, and yet cannot be seen, and neither is it known from whence it cometh or whither it goeth, so are the effects of the Holy Spirit experienced and witnessed to by the children of God; they cannot perceive how they were regenerated or born again, but at the same time they know full well there has been a change of some kind wrought in them. They still know what it is to feel the piercing north wind and to long for the blowing of the warm south wind, that the sweet odors of the precious fruits of God's blessed Spirit may reach even unto them. They realize they cannot produce these things in and of themselves and thereby they are taught that it is all of His grace. Having witnessed the effects of these things in their own and the hearts of others, God's blessed word teaches and instructs them in this new way of life, and they are made to know that they are powerless to bring them about, but have to wait upon the Lord, and to his gracious promise flee. It is only when he is pleased to pour out his spirit upon them will they have a fruitful season or be able to come into his banquetting house with his banner of love over them. What blessed evidences do we have of his saving grace when we are by faith enabled to bask in the sunshine of his love, and meet together in his name and realize that he feeds his flock like a shepherd.

When many of God's little ones come into the visible fold they feel to know but little of some points of doctrine, but we are persuaded that each and every one who is born of the Spirit can testify to the sovereign and irresistible power of the Holy Spirit which has brought them from nature's darkness into the marvelous light of God's blessed truth, whereby they are made to love God and those who are begotten of him. They all have these things in com-

mon, and there can be no exception, since the apostle says, "so is every one that is born of the Spirit." Another inspired writer said, "All thy children shall be taught of the Lord; and great shall be the peace of thy children." The wind not only blew in the beginning of creation, but has continued to blow all down through the ages of time, and we are still enjoying its gentle and refreshing breezes as we pen these lines. Therefore the children of God are made to know that as they had no part in bringing about the new birth, neither have they any control over the Spirit, whereby they can induce or influence it in any way to continue the blessings of God upon the household of faith. In and of ourselves we can neither obtain nor retain the Spirit. God of his own free will and accord began his work of grace in our hearts and he must of necessity continue it, else it will utterly fail. We are grateful to him for the assurance his word affords that he will perform it till the day of Jesus Christ. How dependent we are upon the Lord in all that pertains to spiritual things! Unless he pours out his Spirit upon us we cannot read or write, speak or hear, sing or pray, with understanding. We shudder at the very thought of his Spirit being withheld from us, for our souls yearn and pant after God as the hart panteth after the water brooks. What a refreshing season there is when we come together for public worship and can feel that God by his blessed Spirit has gathered us together and enables us to sit together in heavenly places, in Christ Jesus, having no confidence in the flesh.

_____ R. L. D.

CORRESPONDING LETTER

The Old School Baptist Maine Conference assembled at the Oak Woods Church in North Berwick, Maine, Sept. 28 and 29, 1946, to the associations and churches with which we correspond by messengers or ministering brethren or by letter.

DEARLY BELOVED BRETHREN; It has been the pleasure of our God to again permit us to assemble at this our annual meeting, where we may meet and mingle with our brethren from sister churches in Maine, and the ministering brethren who have come laden with the sweetest gospel truth that is in our Lord Jesus Christ. In addressing you it is with a sacred pleasure because of the unity of faith in which we hope we are one people, the household of God. This hope that we are numbered among them that the Lord has blessed is beyond all earthly joys. We feel to thank the Lord for the desire manifested by brethren and friends from other churches to meet with us, and coming with their hearts filled with devotion for all that love the appearing of our Lord and Savior Jesus Christ. Your ministers, brethren and messages of love have been highly esteemed, and we desire the continuance of the same.

In North Berwick the visible church is small, but we have striven to meet as a church for many years and hope and trust that "Where two or three are gathered in my name, there am I in the midst of them." Mat. 18:20. "He will regard the prayers of the destitute, and not despise their prayer." Psalms 102:17. In recent years we have been privileged to hear preaching by Elders Topping, Lefferts, Vaughn, Dodson, Ruston, Croker, Bellows and Wood. They all have witness of that salvation by grace and have come in that humble spirit so becoming to those who have felt the need of the atoning blood of the Lamb of God which taketh away the sin of the world. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. May God establish our hearts

in Jesus and make us rejoice in his salvation.

(Elder) R. LESTER DODSON,
Moderator

(Mrs.) ALICE M. HALL, Clerk

OBITUARIES

ARNEY W. DALTON died in a Roanoke, Va. hospital at the age of 44. He lived but 11 days after being stricken and his death was a great shock to his relatives and many friends and neighbors. He leaves to mourn their loss his widow and four children, an aged mother, sister and brothers. He bore his illness with Christian patience, all being done for him that could be done to stay the mighty hand of death. Although it was hard to give him up God's call had come which had to be obeyed and he doeth right in all things.

He was a lover of the truth as preached by the Primitive Baptists and was looked upon as one among them although he never united with the church. He lived an exemplary life and was always so kind to old people. We feel that he has entered into that rest that remaineth to the people of God. Our sympathy goes out to his sorrowing widow and children whom he loved and cherished so much. May the Lord bind their broken hearts and cause them, with his many friends to imitate his walk in this life.

He selected a minister to speak at his funeral service and called for him to come to his bedside while sick. He also selected his burial place in the Old Baptist Cemetery where his body was buried to await the coming of Jesus to raise it and put on immortality. Jesus bore the pangs of death, that we might live, and entered into rest. It is the only way to endless joy yet we dread to enter there. Just a few short years of evil when we hope to reach the happy place where divided friends shall meet to part no more.

(Mrs.) B. O. HUDSON

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

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No. 3

THE OLD, OLD STORY

Have you ever heard the story,
In the Bible it is told,
How the blessed King of Glory
Came to earth in days of old?
How he came to save His people
From their sins, the story goes;
And to ransom His disciples
From the world and all its woes?
Have you ever heard the story
Of the sufferings of Christ,
And the glory that should follow
When our Lord was sacrificed?
With His garments dyed and gory
When he bowed His head and died?
Have you ever heard the story
Of a Savior crucified?
Have you ever heard the story
How they laid Him in the tomb,
How He burst death's bars asunder
And ascended from its gloom?
Have you ever heard the story
Of the victory He won,
As He rose from earth to glory
When His mission here was done?
Have you ever heard the story
Of a Savior and His love,
Bringing many sons to glory
Have you ever felt that love?
Bringing many sons to glory,
How I love that blessed theme;
Have you ever heard the story?
Praise! oh, praise His holy name.

(Response)

Yes, I think I heard the story
When a lad of tender years;
When it pleased the Lord of Glory
To wipe away my tears.
And I think I heard the angel
When He came to me by night;
As I lay upon my pillow
And it filled me with delight.

For His form was robed in glory,
And His words were few and sweet,
As He told to me the story
Of a Savior good and great.

Lo, thy sins are all forgiven
Were the only words he said;
Then he flew away to heaven,
Yea, the blessed scene had fled.

But it was a wondrous story
Comprehended in that line,
All the attributes of glory
Were vouchsafed to me and mine.

And it filled my heart with wonder,
And I never can forget;
And I often sit and ponder
For it lingers with me yet.

Nearly forty years have drifted
Since that vision came to me,
But my burden has been lifted,
And my spirit now is free.

For the blessed words were spoken
And the story sweetly told;
And the tidings gently broken
To a sinner, lost and cold.

I should love to tell the story,
But alas, I cannot speak;
Yea, my pencil seems to falter,
And I find I'm very weak.

It is not for man to utter
Words unspeakable as these.
We can only seem to mutter,
And our efforts cannot please.

But that Angel robed in glory
He has borne the tidings sweet;
He has told the blessed story
Which no mortal can repeat.

For that Angel (it was Jesus),
He has paid His sacred vow;
He has died to save His people,
And is crowned with glory now.

Williamstown, Kans. (Elder) L. L. SCHENCK

CORRESPONDENCE

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Heb. 8:3.

Paul has broadly elaborated here as he had previously, and as he continues to do in the following chapters of Hebrews on the ordination and office work of Christ Jesus, the great High Priest of all the family of God, those of the household of faith.

We know from the letter of the Scriptures, that under the former dispensations there were priests, some of the family and some of the tribe. These priests were ordained by God, set apart, to minister in the office of the priest. The ordination of one to serve in a priestly capacity laid certain obligations of duty upon him who was thus ordained or set apart. The principal of these duties was to offer gifts and sacrifices for the sins of the people as well as for his own sins. The ordination of a man to the priesthood made manifest the high esteem in which he was held; the confidence reposed in him acknowledged his ability to teach; his power of judgment of the things to be offered bespoke his knowledge of the law, and certified him as one of power and influence religiously and in some instances wielding great influence governmentally in the land in which he lived. These priests, under the former dispensation, were sinful men, offering gifts and sacrifices brought by sinful men, therefore were sinful offerings and could never take away sin. Though the foregoing is true these priests and sacrificial offerings were no doubt ordained of God, not to take away sin but to point to and typify the High Priest and offering of perfection itself, which could and did forever put away the sins of the whole family of God. The High

Priest pointed to being, and is without a shadow of doubt, Christ Jesus our Lord, and the offering he made was no less than himself.

This High Priest, Christ Jesus, was an High Priest after the order of Melchisedec who was a priest of the family. Christ Jesus being after the order of Melchisedec, who far exceeded the Levitical priesthood typically at least, dispensed righteousness and peace and far more exceeded in his priesthood Melchisedec, for not typically did he dispense righteousness and peace, but actually he did, does and will dispense all righteousness and peace of the entire family of God that they have, do now possess or will everlastingly enjoy in the realms of ultimate glory. This High Priest, Christ Jesus of the family of God, occupies the very loftiest pinnacle and most holy of holies so that it is said of him or his priesthood he is an High Priest of good things to come, prophetically called the Lord our Righteousness. He is our peace. In his divinity he had, manifestatively, nothing to offer, yet Paul says, "Wherefore it is of necessity that this man have somewhat also to offer." Divinity being so far above, and we in our sins so far below, we poor sinners could never have scaled to the heights of divinity that we might bring to him a gift or sacrifice for him to offer for our sins; and even had it been possible that we could have scaled the heights of divinity itself, being polluted in our sins we could never have brought an offering except a sinful offering, hence our sins could never have been remitted. Neither could our great High Priest have offered what we could bring for he is above all sins. Even though he was without sin, had he offered a sinful offering, perfection would have been destroyed and we left in our sins to everlastingly perish.

Ah brethren, what wonderful love and

grace was here manifested to we poor sinful wretches of the dust, unworthy though we were, and are, and ever will be as long as we journey in this old fleshly tabernacle of clay in total depravity; yet this love and grace, inasmuch as we could not go to him and carry an offering for our sins, broke through the bars of our depravity and came to us in the person of the incarnate Son of God where we lay in our pollution of sins, helpless if you please to do what? To clothe himself with humanity itself. Here he acquired that of which Paul said, "Wherefore it is of necessity that this man have somewhat also to offer." What did he clothe himself with? With our nature, became bone of our bone and flesh of our flesh, taking his blood from his mother, Mary, he was possessor of the very life that was before condemned to die. Of one blood made he all nations of men, the blood is the life. Hence in coming to us he assumed this fleshly body of life, that he might have to offer for the sins of his people the very flesh and body and life that God in his justice had decreed should die. Hence we see in him the life and blood of the whole family of God Almighty, and when he went to the cross of calvary and there poured out his blood, had he never possessed this life or blood, he could never have satisfied divine justice and so demanded. Is it not comforting to know that no man had power to take his life, but that he had power to lay it down of himself and power to take it up again. Divinity clothed him with that life, divinity laid it down and divinity took it up again. Graciously did the Father answer his prayer, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," when in the resurrection from the grave he came forth and ascended back to the Father, where he is seated on the throne at his right hand,

ever making intercession for us.

Inasmuch as he redeemed us by the sacrifice of himself, therefore he made a special atonement for every one of the elect or chosen of God represented in him, having risen again he justified all of the same people. Now in the holiest of holies with the marks and blood stains witnessing for all whose names were written in the Lamb's book of life from the foundation of the world, their names being engraved in the palms of his hands, how shall he not freely give us all things. How great is this High Priest, who looked not to us for the gifts or sacrifices, but rather gave and yet gives all to us. Inasmuch as he ever liveth I take comfort in the fact that for every one for whom he died, to all for whom he rose again, he in due time according to the Father's will does through his blessed Spirit reveal himself and gives repentance, prayer, songs of praise and adoration. Yea, he brings the child forth, feeds him upon the sincere milk of the word, the strong meat of the doctrine through the gospel, all of which are spiritual sacrifices and offerings, gifts of him to the children. Oh my brethren and sisters, what a feast when he prepares the table, furnishes the food and gathers the children around the table upon which, through the Spirit, we behold this same Jesus as our meat and drink. How unworthy we feel to be in the King's palace dressed in these filthy garments of flesh, but thanks be to Almighty God who never looks upon his children except through the glorious righteousness of his dear Son.

Elder Dodson, after you have passed judgment on the above, if you think it worthy of space in your paper, you have my consent to publish it, if not then cast it into the waste basket always remembering me in your prayers as a poor sinner saved by grace if saved at all. Sincerely, (Elder) H. M. BROCK

(Continued from February issue)

May I say that this is where we take our first step in being drawn to God? For if he was made to be sin by coming to where we were, are we not brought to him by being made righteous? Yet it was not in his being made sin that we were made righteous, neither did his glory consist in his humiliation. But may I say that he must come all the way to where we were, that he might take a firm hold on us, to lead us out, and draw us all the way to himself? Yes, he came into death itself, the same death that we were in, and we were dead in trespasses and in sins. But it was our death, sins, and trespasses that he came into and not his by transgression, but it was our flesh that he came into, it was Adamic flesh to the fullest degree, and it was the body of the church, every individual member of which there now may be millions yet unborn into this world. It was not this death by which he was glorified, but it was by this death that he came to us, and it was by his death on the cross that he returned to the Father, the state of being he was in before he came into the world. Here is where he ascended up on high when he died on the cross, for when he made complete atonement for the sins of his people, he being one with them in that covenant or marriage relationship which existed from eternity, he as well as the whole body was *free* from the sentence of death and condemnation. Here, as I see it, is where he ascended back to heaven where he was before he came down from heaven. That ascending and descending did not consist in respect of distance as we mortals move from one place to another, but it was a moving from one state of being to another. Here is where our coming to God comes in, it is like as if when one cuts the cord that holds an inflated balloon, and the balloon being freed from

the earth, it ascends immediately to what we call the visible heavens, and if we are in or with that balloon we likewise go up with it. So likewise when all the earthly ties that held Christ and his bride here on this earth were severed by his death on the cross, we all being with and in him, we all went up together. Does it not say: "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." Eph. 2:4-6. Paul explains this more fully in Romans 6:5-11 thus, "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Let us read again, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will *draw* all (elect) men unto me." John 12:31-32.

There seems to be scarcely any limit to what could be written here, but I did not start out to write a book, so will leave this part, hoping I have written enough to make it clear the way I see it. But bear with me if I ask how much any mortal had to do with coming to God as is declared in the texts I have

quoted above. But the coming is not complete, I have only told of God's work in bringing the dead sinner from a state of death (nature) to a state of life and righteousness, and true holiness in the sight of God, and that was the chief glory of Christ, and it was all the work of Christ; but now listen to him pray the Father to glorify him, and when we say him that means his whole body, the church, consisting of each individual member, in all their ignorance and dead state that they feel themselves to be in here in the world, wherein being made alive by the operation of the spirit working in them, yet ignorant of God's righteousness, and of God's ways they go about to establish their own. Time and time again in the Old Testament it is reiterated that they are a rebellious and stiffnecked people. So Jesus prays, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:4-5. Jesus was glorified in his own person and I believe he entered into that glory through his death, but what about each individual member of his body here on earth? when do they enter into it? Read on down my friend in that wonderful prayer, and you will discover that the remainder of that prayer of prayers is devoted to and is of those which he declares the Father has given to him; "Thine they were, and thou gavest them me," "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." Verse 24. Now let me ask what it means to be with Jesus where he is and to behold his glory. Notice carefully he is praying for those that are in the world. Some may want to ask how they can be in the world, and yet be where he is and be-

hold his glory. To that I will answer, they can be with him in a knowledge of what has been done for them and in them. They can be with him in righteousness, in life and true holiness. Isn't that where Jesus is? And would they have to be there to behold his glory, if his glory consists in giving these virtues to them? They can also be with him and behold his glory in their (Father and Son) coming to him as stated in John 14:23. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." This coming mentioned here is not a coming to them in death as before, but a coming to them in life, and all things that pertain to life and godliness, and the giving to them a knowledge of it. So here we have a second coming of Christ to us, and also as before in his coming we are brought to him. As he has said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2-3. So here again we find ourselves being drawn to him in his presence by his coming to us where we are. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Yes, Jesus went away to prepare a place for us here in this cold unfriendly world, and then he says, "I will not leave you comfortless: I will come to you," and then, "Because I live, ye shall live also." So we have a place here on earth where Jesus and his Father comes to us, and make their abode with us, and there with them we drink of the wells of salvation, and of that river we read about, "The streams whereof shall make glad

the city of God." What better place could a poor mortal ask for than that? This is the place we come to, where we take the water of life so freely, that is mentioned in our text. We can only drink that water in the presence of Jesus and wherever Jesus is, if he is where we are, that is the place he has prepared for us. A beautiful figure of this place is found in the book of Exodus 25:22. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." That mercy seat was to be put above the ark, but for a more complete description of that ark I will refer to the Scriptures. The ark was made of shittim wood (the flesh here); and covered all with gold (purity), there is not metal like unto it. And upon the corners were rings, wedding rings, through which the staves went by which it was carried in this world; by which He was made to come to His bride here. All things that were needful were there, the place for the burnt offering, the flesh hooks, and everything is perfect in Jesus Christ. He is the *living ark* of the covenant. The tables of the law were within, tables of stone, dead in themselves, but in him they had to be; and were carried and fulfilled for all the hosts of Israel. Does it not say he has made us priests through him to God? Then if priests we can enter in to kneel before him and pour out our prayers; burnt offerings, and this they must be my friend, burnt flesh. And the light was over the ark by night and the cloud by day so that the Israelites could know he was over them and guiding them.

Now I have tried to show why they come, how they come and where they come to, and now just one more quota-

tion; We have described the type, now I must give a fuller description of the antitype, or the place itself. See Heb. 12. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more." "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." "Wherefore we are receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

I do not want to stop here and leave the impression on the mind of any one that this coming is something that takes place over night. I believe all that have ever come to that place can say that it is a long and rugged path leading to it. There are many hills and deep valleys to go over, and it is a wilderness journey, and the waters there are bitter, but we find we have to drink those bitter waters many many times. We hunger and thirst as we pass over the dry and burning sands, and we are often in rebellion against the hardships of the way. We would go our own way if we were not hedged in on every side, but the wilderness way is God's way and it is a sure way as I have tried to show, and it is the best way for it is written that destruction and misery are in our ways as I have quoted above. So the bit-

terness must be in us and not the water for we are dry and barren ground. Does it not say that Jesus was as a root out of dry ground? and he was made of a woman which is flesh so no wonder we are dry. But it was in that same wilderness that they ate of that heavenly manna and drank of the spiritual Rock, and the Lord says, "I will pour water upon him that is thirsty, and floods upon the dry ground." Isa. 44:3. It is here in the desert that we are made willing to God's ways, and the ones that suffer the hardships of the desert are the ones that have the "whosoever will" that is in our text. They are made willing by the power of God, and not by anything that the flesh can do. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:16. That is why God even made the desert he led his people through, because there it is utterly impossible for them to live at their own hands, but all must come direct from God to them. Their drink came from the Rock where it was smitten by Moses (the law), so the law itself must smite the Rock of eternal ages, and there today is where we get the water of life we are writing about. Their daily food came down from heaven, except when they murmured for meat to eat God sent flocks of quails to them, and it is written in the Psalms that God granted their request but sent leanness to their souls. Their raiment waxed not old neither did their feet swell, but I must quote it all: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might

make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Deut. 8:2-5.

(Elder) A. D. HUGHETT

Rt. 4, Yakima, Wash.

Wilton, N. Y.

I passed through all this when a small child in my mother's home. I heard Elder Vail tell my mother his experience, how awful he felt it was to be such a sinner, and there was no hope for him. As I grew older I thought I never wanted to feel like he did. Thirty years passed by and I was made to say, God be merciful to me. I felt no one could ever lift me out of the state I was in. I had to have an operation and how I prayed to God to spare me to my family and he did. I had another operation a year after that, and God was more than kind to me and made me see that without him I could do nothing for myself. I bid good-bye to all of my people, who moved from New York state at the time of my marriage. I did not meet my parents for fourteen years and in the meantime I had a baby boy which made us very happy. In the baby's life of a little over two years I always felt he was to be taken from me. He was taken sick one Sunday night and passed away Monday towards night, choking to death with croup. The morning he died I arose early to wash, and as I went to the well for water these words came to me so plainly, "The Lord has given you your baby and the Lord will take him away." I went into the bedroom as my husband was there with the baby. I said to my husband, "Is baby all right?" He said, "Yes." I said, "Husband, baby is going

to die," and I told him what I had heard and he said, "Sate you are just nervous that is all." As I washed the clothes the tears rolled down, I felt surely he would die. When I went in to get the breakfast the baby ran to me in his little bare feet and this I saw so very plainly—he was covered all over with a thin white veil. My husband still thought it was my nerves as I had nervous attacks for over twenty years. The baby passed away that evening. That scene has never left me, he died the second of July and was buried on the fourth. The funeral was held in the Methodist church-house. The minister was a New School Baptist. I was not a member of any church, my nerves were so bad I have no recollection of seeing my baby laid away. I came home but did not realize my baby was gone, I could not even cry. The last night baby was dead I got up at four o'clock and went up stairs where he lay. I wanted to take one last look by myself. I stood looking at him, he was so sweet and peaceful looking. It seemed my dear mother was beside me. I thought that as she had buried five I could part with one. Then I was made to see it was all right.

My nerves were bad all summer, and the doctor told my husband to send me away for a rest. I went to visit the neighbors of my childhood days, went to the Secor's, the home of my father in Olive where I was born, and to a dear old couple called Aunt Mi and Uncle Johnathan Winchell, both Old School Baptists. That same evening the dear old man read a chapter in the Bible, made a prayer and we all went to bed. I was so happy to be in that home. I went to sleep and slept until three o'clock. As I awoke the room was aglow with a bright light. I was not afraid and again I saw my baby all in pure white. I called Aunt Mi and told her.

She said, "Never fear, I feel your baby went well." As time went it seemed I must unite with the church. For eighteen years I tried to be a Methodist. I attended protracted meetings for two weeks, read my Bible and prayed for God to show me what to do. He did, I was made to see I was not where I wanted to be. The minister, Mr. Quick, asked me to join the mourners bench. I could not stir, I never went to the meetings again. He came to my house and said, "Dear sister, you are one of God's people. Here is a ladder, one side is earth, the other is heaven; you just need a little boosting, all you need is to come." I said to him, "I have no belief but I know God will do the boosting, not man." I told him, "I would be willing, with God's power." Then he was angry and said, "You are one of those Hard Shells and will be lost." I thought what was a Hard Shell? It worried me a lot and later I found out. I am glad I am one and feel it is all as God meant it to be. I was in much trouble about my sins for a number of years. As the years went by I went to hear Elder Vail preach and what I said to the church I never knew, but I was accepted and later was baptized by Elder Ruston. I saw many sad days over my sinful nature, yet through the years I had many sweet things shown to me of God's love and mercy.

I had two operations within a year. My husband was working away from home and I kept all cares to myself, but was made to say many times, God be merciful to me, a sinner. After 18 years in one home we moved to Ashokan, our second home. We lived fifty-six years together and many times God has shown his goodness to me in our home. I had a very kind husband and feel it was one of God's blessings to me. When I was baptized I went into the water so happy. These words were with me,

"When waves of trouble round me roll,
My soul is not dismayed;
I hear a voice I know full well,
'Tis I, be not afraid."

I wanted to sing it but refrained because I thought people would think I was not in my right mind. The recollection of my baptism has always been a sweet memory. I have seen many dark hours since then and have also had many sweet ones. I was baptized June 16, 1916 and one year later, June 17, 1917 my husband was baptized, also by Elder Ruston. He was baptized at the site of his birth then called Temples Pond. Oh, how I was made to rejoice when he went into the water. I feel he was much better than I. We had many happy days together. God was so kind to us and I give him all the praise for without him we can do nothing. I need your prayers always. The years passed after I was in the church and I had a serious trouble with my back, sat for three months in a large chair day and night and never thought to walk again. My dear husband cared for me kindly through it all. One night I was in dreadful pain and prayed if it was God's will, to let me get better and I recovered. One night hymns and scriptures came to me which I had never read. I was made to see God's goodness and loving-kindness to me all these years. I give him and him alone all the praise. An unworthy sister if one at all.

Now I will add a little more. It is 1946 and I am seventy-six years old. I feel God is very kind to me in giving me two dear children who respect and love me. My dear husband was taken from me one year ago, July 27, 1945. I feel he is at rest and my prayer is that I may be at rest as I think he is when my time comes. He was eighty-four years old and was very sick the last seven years of his life. Until then he was in very good health.

(Mrs.) SARAH SMITH

Route 1, Dundas, Ill.

MRS. MAUDE A. MORAN, DEAR SISTER MORAN: I enjoyed very much reading your good letter in the *Signs of the Times*. The views you so sweetly expressed give all the praise and glory to God. I believe you have indeed been taught of the Lord to know and understand these things which are hid from the wise and prudent of this world. When you asked for some Elder to give their views through the *Signs of the Times* on Mat. 23:37 that left me out as I am not an Elder, but when you said any one that had a mind to do so could write you personally I think the latter did include me for I do feel as though I would like to give you my views on the text you mentioned for your consideration. If you find it is not according to sound doctrine cast it aside for I, too, only want the truth as it is in Christ Jesus. I believe the above text is in perfect harmony with all the blessed gospel if we only have the understanding to see it.

First I would like to say that Jesus Christ was both God and man. As God he is the second person of the triune God which consists of God the Father, God the Son and God the Holy Ghost, and these three are one, without beginning of time or ending of days. Jesus was with the Father before time began, and all the subjects of mercy were chosen in him by God the Father in the covenant of redemption before time began. As a man of flesh and blood Jesus was born of the virgin Mary. He as a man was human in every sense of the word even as we are human. He could hunger and thirst and feel pain and sorrow, and as a man of flesh and blood he had pity and compassion for other human beings as such. God was his Father and he was not under the law as we poor mortals until he filled all the law and it passed away. The

point I want to bring out is this, that Jesus as a man did have pity and tender compassion for others, and this is clearly seen in the case of the death of Lazarus, the brother of Mary and Martha. Jesus was away when Lazarus died, and on the return of Jesus, when Mary met Jesus weeping and there were many Jews with her also weeping, Jesus wept. I believe he wept as a man in pity and tender compassion. He, as God, knew Lazarus would come forth from the dead at his command, and Lazarus who had been dead four days rose from the dead and came forth from the grave bound hand and foot with grave clothes when Jesus commanded him to do so.

Now to get back to your text I believe that when Jesus was mourning over Jerusalem it was as a man and not as King of kings and Lord of lords for he, as the Son of God or God in the flesh, had all power and he quickened whom he would. The wind and the storm tossed seas were still at his command. But as a man, dear sister, he mourned over the state of affairs in Jerusalem. This is what I believe about it and you can take it for what it is worth to you if nothing at all. If we were to take the position that Jesus could not have done anything about Jerusalem at all, we would thereby deny his divinity and power. The Arminian world does take that position and try to prove that the Lord has done all he can, and that the eternal destiny of all men is in their own hands. But we, Old Baptists, have not so learned Christ. The apostle Paul tells us that if we could be justified by the deeds of the law, that Christ has died in vain, and Jesus says, "Ye have not chosen me, but I have chosen you." There is no need for me to go on into the wonders and the beauty of the eternal purposes of God, the election and predestination, and the final preservation of all of God's chosen

ones for you thoroughly understand these things I feel sure.

I hope that as you have read my views, you have done so with a charitable mind, remembering that the writer in and of himself is less than nothing. I heartily agree with your views on prayer. All the words in the world cannot make a prayer. A prayer, if I understand it and may be I do not, but I believe real prayer is the sincere desire of the heart, either spoken or not, that has been given the felt need and the spirit of prayer by the Lord. Prayer is as much a part of God's purposes as the blessing he gives. I am writing too much so will stop. Your brother in a precious hope. C. W. WILLIAMS

Box 1033, Kinwood, Texas

ELDER R. LESTER DODSON, RUTHERFORD, N. J.: By your permission, if you see fit and deem it worthy of space, I would like to give a few thoughts on my experience and observation of twelve years among the Arminians of to-day and their appeal to the sinner to accept Jesus Christ and be saved. I gained the B. M. A. wing of the Missionary Baptists twelve years ago, and have watched them and all other branches of Arminian churches and I find them all alike, preaching a two way salvation which denies salvation by grace through the atoning blood of Jesus Christ. I shall be plain and treat them and their Arminian doctrine as my understanding of the Scriptures treats them.

First, they teach that all children born into the world are pure and holy, and will go to heaven if they die provided they have not reached the age of accountability which they set at twelve years old. Jesus could not be the infant child's Savior as he only came to save the lost. Let us analyze this theory and see if it will hold good. The stream of humanity was contaminated at the

fountain head, and cannot of itself rise above the fountain head which was Adam. He was of the earth, earthy, made of the dust of the earth. God breathed into his nostrils the breath of life by which he became a living soul. This I understand to be nothing more or less than the inflation of his lungs with the same air that we breathe, which set in motion each and every part of his natural body. This body was put in the garden and placed under a law, which if violated would let sin and death into the world. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. All having sinned, all are sinners until that sin is removed or forgiven by the reigning grace of God through Jesus Christ our Lord. Let us analyze this being born pure. In Romans 3:12 it says, "They are all gone out of the way, they are together become unprofitable." The objector says they are not born so but go and become thus at a certain age after birth, so their position is that some have gone, others are going and others will go. Do you see that smacks of ignorance? Our text says all are gone, "they are together become unprofitable," the same form of the verb again which shows the act of becoming unprofitable as complete, right where our nature sinned against the author of our existence. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "Unto the pure all things are pure." Titus 1:15. So it is impossible for this pure child to become a sinner as unto the pure (or saved child) all things are pure, but he is not pure as the fountain head is not pure, "but even their mind and conscience is defiled." Can a clean thing, a little child, be brought out of an unclean, an alien sinner? Is sin

hereditary? "What is man, that he should be clean? and he which is born of woman, that he should be righteous?" Job 15:14. "Who can bring a clean thing out of an unclean?" Job 14:4. "Man is born unto trouble, as the sparks fly upward." Job 5:7. Again "How then can man be justified with God? or how can he be clean that is born of a woman?" Job 25:4. Do these texts lend any sympathy to the thought of infantile purity? The man who would, in the face of all this testimony, has made but little advancement beyond his original condition at birth.

Sin is the home of all born in the world, and they love their home until God shines in their heart to give them a noble life and higher conception of the things of his kingdom. They are just as unconscious of the blessing and joys of the kingdom as the wild ass's colt is of the shelter of the barn yard, so the sinner must be tamed before he will love his master and his kingdom; and like the Gadarine who is as wild and wretched, must have a vision of Jesus in love and power to put him in his right mind to love and serve the Lord. "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."

They appeal to the alien sinner to accept Jesus Christ as their personal Savior and by so doing they will experience the new birth. If this were true, it seems to me that the act of the sinner in accepting Jesus Christ as his personal Savior would bring a sinner salvation by his own works, as he is the one to do the accepting or rejecting. Let us try the sinner and see what good works he can perform in accepting Jesus as his personal Savior. What is the condition of an alien sinner? To find out we will give a scriptural anatomy of him. We read in Romans 3:13-18,

"Their throat 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: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." But says one, you have not tried his heart, mind and conscience which is the seat of his service. Very well, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Again, "The heart is deceitful above all things, and desperately wicked: Who can know it?" "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. Could language be stronger, the heart is deceitful above all things. Now to the mind. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. If a sinner can accept their preaching it proves that their preaching is not a thing of the Spirit. "The natural (unsaved) 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." If an alien sinner can hear and understand their preaching, does it not prove that their preaching is not a thing of the Spirit? Therefore they are not scriptural, and is not the church of Jesus Christ set up in the world as his visible kingdom? They claim that their preaching is a thing of the Spirit, and of God, therefore, an alien sinner cannot accept it and be saved on the terms of the gospel as they

claim, but instead their preaching is of the world and is not a thing of the Spirit and why? Because they say alien sinners can hear them and accept their preaching.

They say that a sinner must exercise faith. Faith is sometimes spoken of as the faith of God as in Rom. 3:3. There it refers to the work of God as embraced in his immutable promise. It is by this faith and not the faith of the creature that the heart is purified. God has promised eternal life and that before the world began. Titus 1:2. This promise is to as many as the Lord shall call. Acts 2:39. Notice eternal life is that that was promised. To have eternal life is to be a child of God. To be a child of God is to be an heir of God. Rom. 8:16-17. The apostle in speaking of this heirship says, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Rom. 4:16. This shows how sonship, heirship or eternal life comes by faith (promise) and grace of God, and not by the alien sinner accepting what some preaching says is the gospel. Faith is a fruit of the Spirit, Gal. 5:22. If faith is a fruit of the Spirit, the sinner must have the Spirit before faith as the fruit cannot exist before the tree. If the Spirit with the sinner precedes faith, then the sinner is free before faith, for where the Spirit of the Lord is there is liberty. The one who has the Spirit is a child of God. Rom. 8:14. If the one who has the Spirit is a child of God, and one must have the Spirit before faith it follows that one is a child of God prior to faith. Therefore, faith is not a condition in order thereto, but an evidence or proof that one is a child of God.

B. B. WALSTON

Route 1, Box 901, Auburn, Wash.

DEAR BROTHER DODSON: While looking through my hymn book this morning one hymn especially appeals to me, the title "Seeking Christ."

"Jesus, Shepherd of thy people,
 Lead us through this desert land;
 We are weak, and poor, and feeble,
 Yet we trust thy mighty hand;
 Great Protector!
 By thy power alone we stand!
 All thy sheep shall come to Zion;
 With them thou wilt never part:
 Beasts of prey, nor roaring lion,
 None shall pluck them from thy heart:
 All thy chosen
 Cost thee wounds, and blood, and smart.
 In thy bosom, safely lodged,
 Thine shall rest from danger free;
 They shall never more be judged,
 Nor shall condemnation see:
 Blessed Jesus,
 Let us then rejoice in thee.

Two weeks ago to-day I rode with a man, his wife and daughter from my home to Auburn. They went over the mountains on their way home. That night that man died, his wife is an invalid. How suddenly so many are taken to-day. I wanted to send you a little remembrance of my esteem and love for the *Signs* and all its writers. May God grant you faith and courage to carry on in your work of sending out the Scriptures to all poor and needy souls is my prayer.

I received the November *Signs* and read it with much love and thought for the saints in all parts of our great country. I was very happy to read your article on charity. I think it embodies a great meaning. I think we can be kind and thoughtful to all we come in contact with. Courtesy does not cost anything but may bring big rewards.

Dear brother, I hear a great many sermons over my radio. The missionaries are trying to help the Lord save souls, but I think he can save those the Father hath given him to save without

their help. I was glad of sister Catherine Duffus' letter. She spoke of brother Peters. How I would liked to have been at that meeting she wrote about. I heard one young man say he was not afraid in the war for he trusted in the Savior. I feel if the Savior does not give me strength I will go down. My trust is in him although I know I am a sinner and there is nothing good in me. Love to the household of faith. Your unworthy sister.

(Mrs.) JENNIE CLIFFORD..

Athens, Texas

DEAR ELDER DODSON AND READERS OF THE SIGNS: Recently it was our good fortune to visit the Sulphur Fork Association, held with Old Union Church, near the little town of Maude, deep down in east Texas and about twenty miles off the state line between Texas and Louisiana. Only two days did we share the meeting, Saturday and Sunday, but the two days were most joyously spent, and we felt abundantly blessed to be permitted to enjoy the repast presented those two days. We failed to get the number of Elders present, but understood there were eight or ten including visiting and home Elders. Among the visiting ones was our much esteemed brother, Elder R. W. Rhodes, from Louisiana, well known among our Baptist people as a staunch defender of the doctrine and order of the church, humble, meek and submissive among his brethren, but fearless and bold in defense of those principles of doctrine and order held sacred by the church of the First Born.

It was also our happy privilege to meet with, the first time in person, Elder W. A. Speer, of El Dorado, Ark. Brother Speer is well known throughout his home district, and his name has appeared in the *Signs* and other papers, but owing to local and personal obliga-

tions around home he has not enjoyed the wider range among the brethren and churches as he most likely desires. Just here allow me to say, and I trust brother Speer will pardon me for the personal reference should he chance to read these lines, it so happens he holds the position of District or Circuit Judge of the Courts of his state, and while we appreciate the honor conferred by his constituency, yet it is an added burden and obligation. We found in him that spirit of humbleness, meekness and godly fear which seems to characterize the anointed gifts to the church, brushing aside those earthly, perishing and fading things of this world, and through the grace given him, he proclaims the riches of the kingdom of Christ lifting us up and above all these earthly worries to the praise of his glorious Redeemer, and to the edifying of his brethren. The preaching all appeared in harmony and according to sound words, bringing tidings of great joy in him who said, "Without me ye can do nothing."

Many of those present we would like to mention, especially the Elders, but not having a list of the names I am unable to recall them and time and space forbids. It was our good pleasure, with other brethren, to spend a night in the home of sister Bloxham of New Boston where it seemed loyalty and welcome was felt by all. Love for God and his cause seemed to permeate the atmosphere of sister Bloxham's home. I would not close this little brief report without the mention of one name who has been familiar in this Association possibly for two decades, our much esteemed brother, Elder J. C. Sikes, known by our Baptist people almost throughout the country. Owing to his physical break-down he was denied this pleasure, but may it be the Lord's will to restore his health and spare him to be with us more. I trust the brethren, preachers in particular, will avail them-

selves of any opportunity to visit the brethren of this Association. They are a lovely band of brethren and may the Lord continue his leadership among them to the praise of his glorious name and the comfort of his scattered people. Brother Floyd Ingram, my home neighbor who was with us at this meeting, thought it the greatest meeting he ever attended. Heavens blessing on all the household of faith is our prayer. Yours unworthily, but in hope of life beyond.

(Elder) L. D. ROSE

Route 2, Dry Prong, La.

ELDER R. L. DODSON, DEAR BROTHER IN CHRIST: I was blessed to be with Oak Grove Church Saturday and Sunday just passed, and was blessed to baptize a dear sister Sunday. We surely had a lovely meeting.

This sister handed me \$2 and asked me to send it to you for the *Signs*. My health is some better. We enjoy reading the *Signs*.

We pray the Lord to enable you by his grace to hold you up to carry on. Pray for us that we fail not.

(Elder) W. B. VALENTINE

(We thank brother Valentine for his nice letter and the *new* subscription. We are truly glad to hear of good meetings and additions to the visible church and wish all such members would subscribe for the *Signs*. In these perilous times members of the Old School Baptist church, both new and old, need to be fortified against the evils of the day by what God's word teaches, and we know of no better way for them to become established, rooted and grounded in the doctrine of God's elect than by searching the Scriptures. We honestly know of no better adjunct to the Bible and what it teaches than the *Signs of the Times*. You who agree with us tell others about it and have them send in their subscriptions for one year in order to become better acquainted with it. R. L. D.)

Box 146, Woodward, Iowa.

El Dorado, Ark.

DEAR FRIENDS AND KINDRED I HOPE IN THE LORD: Enclosed find money-order for the *Signs of the Times* which is long past due. I do not know how to thank you for sending it so long without my renewal, but I want you to know how thankful I am. I am in very poor health and my wife is also in very bad health, but we are both getting old and we cannot expect too much here in this world any more. We are trying to be content as best we can with what we have. We have rounded out a full life of love and devotion and are ready at the Master's call to quit the walks of men. In fact when I feel my time is almost up a kind of thrill comes over me that I cannot express in words, although my life has been worthless and unprofitable, full of sin and temptations, yet I cannot say I have no hope. I would that I could put into words my feeling and love for the Old Baptists, but when I try to write and say something I am so empty and dull that I fear that I have lived a very unprofitable life. I have been ailing now for more than two years, my wife since last February. She was taken suddenly ill and rushed to the hospital when there seemed no hope at all for her, but through the merits of a gracious God she is still with me, although it took all our life's savings and we have no more of this world's goods to fall back on. I still try to work but sometimes it is very hard to keep going. I am very weak and nervous and can hardly write.

Will not take up any more of your time with my troubles, but wanted you to know what was the matter and that I am still in the land of the living, but not for long. God bless all of you.

W. J. KIMBRO

DEAR BROTHER DODSON: As it is time for renewal of my subscription I am enclosing the price, \$2. I cannot think of missing one number. It comes laden with much good reading from the dear brothers and sisters of like views. Oh what pleasure it is to be able to appreciate this doctrine. To my understanding it is the only doctrine in accord with Bible teaching. This is my hope and is an anchor to the soul both sure and steadfast. How encouraging to a poor child of grace. This is hoping you will be spared a long time to keep the *Signs* published. Your little sister if one at all.

(Mrs.) M. J. GODWIN

Roanoke, Va.

ELDER R. LESTER DODSON, DEAR ELDER:

Enclosed find check for \$2 to renew my subscription for another year from Feb. 1, 1947 to Feb. 1, 1948.

Brother Dodson I have enjoyed the *Signs of the Times* more for the past four months than ever before. I suppose part of the reason is that I have been confined in the hospital, and in bed for that period and must stay in for the next three to six months.

Please change my mailing address from 211 Mt. Trust Building to Route 8, Box 369, Roanoke, Va. I have closed my office and will not be able to work for some time to come. May the good Lord bless you in this coming year in all of your undertakings. Yours in much tribulation, your unworthy brother if one at all.

(Elder) B. V. HELMS

(We regret to learn of brother Helms' affliction, and hope the Lord will grant him grace sufficient for all his needs. He would undoubtedly be glad to hear from any of his brethren who have a mind to write to him. R. L. D.)

Frisco City, Ala.

DEAR ELDER DODSON: The first Sunday morning in August I was walking to Shiloh which is the only genuine church in Monroe County. It is about four miles from my home, and about one mile this side of the church-house I found a one dollar bill in the road. When I picked it up I said to myself, "If no owner comes for it I am going to send it to Elder Dodson which will make me \$2 I will send him this year. It will not be much but will help some and I am going to try to send \$2 each year as long as I live if the Lord will provide for me to do so." Please find enclosed the dollar which I hope will reach you safely.

Of late I have been reading some *Signs of the Times* dating back to 1898, and I cannot see any change in the writings from that time to this. I will not be here but I have wondered when God calls you who would take your place, but he will have another good man like yourself to put in your place as he has always been doing. This leaves wife and me well as usual. Hope you and family are well. I am a poor sinner and if saved it is by the grace of God. Farewell.

A. J. DOGGETTE

(We believe our readers will be interested in reading the foregoing letter for more reasons than one. It gives evidence of what is in the heart of brother Doggette, who has our heartfelt thanks. We realize, we trust, that all things are in the hands of our God, who has determined the number of days and the station we should fill in this life. After he serves his purpose with us here below, our faith is that he will raise up others to lift high his banner, as he has done in ages past. May he be pleased to grant us grace and strength sufficient for our day is our prayer. R. L. D.)

NOTICE TO ALL OLD BAPTISTS

I have collected many thousand books, pamphlets, periodicals, minutes, papers and other historical documents. I am conducting a Library Service to all Baptists. Any information needed I will search out and make a copy for you free. I am anxious to make this a real service, and if you will, please help me by sending me your old minutes, papers, books and other documents. I am especially interested at this time in old things about the church in the New England states series.

(Elder) W. D. GRIFFIN

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.

AID FOR SENDING "SIGNS" TO INDIGENTS

A friend, N. Y., \$1; Mrs. A. G. Reid, N. C. \$1; Mrs. C. B. Gordy, Mich., \$1; Mrs. R. Dundas, Cal., \$1; Mrs. D. Deal, Mo., \$3; Mrs. M. Finch, N. Y., \$1; Mrs. M. J. Ege, N. J., \$3; J. H. Smith, Sr., Tex., \$1; Mrs. C. M. Shackelford, La., \$1; F. H. Richardson, Ia., \$23; Mrs. R. V. Edwards, Ala., \$2; J. N. Wageonheizer, N. Y., \$1; Mrs. C. Twilley, Md., \$1; J. R. Davis, Ky., \$2; Mrs. E. E. Cates, Kans., \$1; Mrs. R. B. Shortridge, Ill., \$10; Mrs. H. E. Danks, Cal., \$1; Mrs. J. Clifford, Wash., \$10; Mrs. A. Chandler, Ky., \$1; C. T. Pyles, Ky., \$1; E. K. Adsit, N. Y., \$1; Mrs. B. H. Shearon, Tenn., \$1; G. A. Paul, Ala., \$1; A friend, Mich., \$3; D. H. Bradley, Tex., \$8; A friend, Can., \$1; Mrs. W. Gambill, Ark., \$1; Mrs. W. L. Ferguson, Va., \$3; Mrs. E. M. Werner, N. J., \$1; Mrs. M. J. Disharoon, Del., \$3; Mrs. E. Watson, Ga., \$1; J. C. Mellott, Pa., \$1; Mrs. J. F. Lawson, N. C., \$1.50; J. L. Turner, Tex., \$1; H. A. Giles, Va., \$3; Mrs. F. E. Wyatt, Mo., \$1; S. W. Shipway, N. Y., \$1; Mrs. S. O. Wilson, Tenn., \$1; Mrs. S. Vincent, N. C., \$3; R. E. Crooks, Wash., \$25.

EDITORIAL

RUTHERFORD, N. J.

MARCH, 1947

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"The heavens declare the glory of God; and the firmament sheweth his handywork. Psalms 19:1.

DEAR BRETHREN: We will offer a few thoughts for your consideration upon the above text which was given by the Psalmist, David. We are told by Moses that "In the beginning God created the heaven and the earth." Gen. 1:1. In a natural sense we would begin by pointing out some of the mighty works of God in creation, and the firmament showeth his handywork. His word says, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." Gen. 1:14-18. From a natural viewpoint we could point out many wonders that could be observed with the natural eye. Astronomers and men of

science have observed many of the movements of the planets, all of which have their special orbit in which they go forth to fill the place that God purposed they should fill, which is to his glory, and at the same time they show the perfection of God in his work in the creation of all things. These things are but a shadow of the declarative glory of God and his handywork. When we are given to hear the joyful sound, and hear of the goodness and mercy of God to poor sinners, things that can be observed do not express the half that abounds in the heart.

As we write you we are brought to the time God appointed for his Son to enter into the visible body of flesh, and be born of a woman under the law to redeem his people from under the law. This wonderful event, manifested among the sons of men, was not left to poor weak worms of the dust to establish and defend that God should be glorified, but God sent his angel in the midst of heaven proclaiming the peace of God on earth, and his good will or tender mercies to poor sinners, thus the proclamation of God to the shepherds that were abiding in the field, keeping watch over their flocks by night. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:9-14.

It is to our satisfaction that David was embracing the glory of God that should be manifested by his Son, and the heavenly host that should pour forth his praise, for they cry glory to God in the highest. No part of the glory of God is left out, and while Jesus was in the world doing the will of his Father he declared the works that I do, I do not of myself but of my Father. "My Father worketh hitherto, and I work." John 5:17. "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." John 11:41-42. Jesus being God manifest in the flesh spake and it was done, and commanded and it stood fast. For example, at the marriage in Cana of Galilee, "there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, draw out now, and bear unto the governor of the feast." This was declared to be the best wine retained until the last, and by this miracle Jesus manifested his glory. (Read John 2:1-11 inclusive).

The child of God must be born of an incorruptible seed by the Word of God before he can receive the things of the Spirit, for they are foolishness unto the carnal mind which is enmity against God, not subject to his law, neither can be, but the one born of the Spirit hears and learns of the Father, and the Holy Ghost taketh of the things of God and showeth them unto us. By this knowledge we come to Jesus, and it makes us glorify God in our bodies and our spirits which are his, so it must come from the Father of lights with whom there is no variableness nor shadow of a turn. By these relations we understand the heavens declare the glory of God.

Nineteen hundred and forty-six years ago God manifested his handiwork in the midst of all the stars of the firmament, and revealed to the wise men of the east a star that represented his Son, and the Holy Ghost directed them to Bethlehem. They came from the east to Jerusalem, "Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Matt. 2:2. "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." John 6:45. This star shined unto the glory of God, and no other star could give the light to represent the Son of God, for he was the one to give peace to the poor sinner dead in trespasses and sin, and the tender mercies of God were manifest in his light for "That was the true Light, which lighteth every man that cometh into the world." John 1:9.

His star shined forth the royalty of the kingdom of God, that his Son, whom he had appointed heir of all things had come into the world and salvation was in no other, "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The natural man through the teachings and traditions of their fathers sing peace on earth and good will toward men, but to have His light to light us we can see glory, honor and salvation in Him and in no other. The Holy Ghost taketh of the things of Him and showeth them unto us which gives the light of the knowledge of the glory of God in the face of Jesus Christ.

This was a wonderful light to the wise men, that would constrain them to come to Jerusalem to worship the one whose star they had seen, and not only were they given to see the star, but it went before them till it came and stood over where the young child was. When they saw the star they rejoiced with ex-

ceeding great joy, and when they were come into the house they saw the young child with Mary, his mother, and fell down and worshipped him. (Matt. 2:9-11)

These events give us a great example of the operation of the virtues of eternal life given to the child of grace as he is led through tribulation, patience, experience and hope which anchors him in the love of God. In spirit and truth he worships God and has no confidence in the flesh. We love to see people happy and rejoicing at Christmas time at the birth of Jesus Christ, but the evidence proves that it is animation of the flesh and not of the Spirit of God shed abroad in the heart. Knowing the exercises of the carnal mind, we feel sad for those that are carnally minded, and our heart has a deep yearning for the blessings of God to give them understanding, and when we contact one that has these things in their heart, the emotions of praise lays hold upon us, and the relations between us make us feel they are our kinsman and companion, and we want to go with them, live with them and die with them.

We humbly hope the exercises we have manifested among the sons of men have been given from heaven, and the strength and understanding we have enjoyed these many years we know we did not receive of man, neither taught by man but with demonstration and power. May the peace that passeth understanding abound in your hearts, and the abundant mercies of our God rest with you, and the presence of the bridegroom of your souls be ever near during this year; and may it be the will of God to add many to the militant church that your joys be full is our desire for the Zion of our God. May it please God to stir up your pure minds that you may be refreshed in the things that you have tasted and handled of the word of life. C. W. V.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." Isaiah 44:22

One of our good friends in the South has written us in part, as follows: "Quite some time ago, when greatly distressed in mind and soul, some impelling power directed me to the Bible. On opening, this scripture is the first I saw: 'I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.' What peace and comfort was mine, for a short time. These last few weeks the memory of that sweet assurance has comforted me. Elder Dodson, I don't know why I have been impressed to write you as I have. If not asking too much, will you write on this scripture, when you have time and a mind so to do in the *Signs*."

We feel most tenderly towards the kids encamping by the shepherd's tents, who are hungering for the sincere milk of the word, and whose bleating is heard because they need to be fed and protected from the cold north winds which penetrate to the very bone, so to speak. Oh, how they need to be clothed upon with that best and only robe of righteousness woven through the sufferings and death of our Lord and Savior Jesus Christ. Nothing else will shield them from the all-seeing eye of a just and holy God. This same holy God first causes them to feel his righteous wrath against sin before he enables them, by faith, to find that refuge which he has provided for them in the cleft of the Rock. Then he says unto them, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." By way of further assurance to them he says, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and

blessed him, and increased him." Those whom God is pleased to call and cause to walk by faith in this unfriendly world are, indeed, like Abraham and like Sarah. They are made to forsake their earthly kindred, so far as spiritual things are concerned, and go into a land or country, or experience, which the Lord shows them. It is most certainly not a way of their own choosing, for the voice was heard behind them, turning them about, and saying, "This is the way; walk ye in it." It was even before Isaac was born that the Lord showed Abraham the stars of heaven and said unto him that as they were, without number, so would his seed be. Likewise, Sarah was barren, and so far as nature was concerned she could not be expected to bear a child, nevertheless the angel of God told her that at a set time she would bring forth a son, for the Lord had already told Abraham that "in Isaac shall thy seed be called." We are further told that Abraham staggered not at the promise of God, but that he believed God and it was accounted unto him for righteousness. The fact that he and Sarah were old and had no children was no insurmountable stumbling block in God's way, for God could bless them, and increase them, and multiply them until Israel would be as the sand by the seashore. Therefore, God's people are commanded to hearken unto him, to look unto the rock, Christ Jesus, from which they are hewn, and unto the hole of the pit from whence they are digged, or the bottomless pit of sin from whence they are delivered; to the small beginning of Abraham, and the barren condition of Sarah, and yet all nations of the earth are wonderfully blest through their seed, or the seed that came into the world through that lineage. The import of the word which the Lord spake by the prophet was, as we see when the promise was fulfilled, "For the Lord

shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3. We are persuaded that God's spiritually taught are true witnesses to these things. Therefore when we hear the bleating of the lambs the uppermost desires of our heart is to point them to the Lamb of God that taketh away the sin of the world.

If we will but read the chapter in which our text is found, we will find that two kinds of characters are described therein, and each has his own mode of worship. The ninth to the twentieth verses, inclusive, set forth the workings of those who make graven images and worship idol gods. It is said of them that "they are their own witnesses," but at the same time it is declared "their delectable things shall not profit." We do not recall for the moment any place in the Bible where creature works are more exhaustively explored, or more fully and completely shown to be without merit as a means of obtaining salvation than herein appears. The prophet says concerning them, "They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand." While it is true that there is the elect and the non-elect, the true worshipper, and the false worshipper, it should be observed that our text does not apply to the latter. For this reason we are under obligation to devote our time and space to tracing out the characteristics of those called of God to serve him. In the first part of this chapter we find that God is speaking to Jacob, his servant; and to Israel, whom he chose: "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear

not, O Jacob, my servant; and thou, Jesurun, whom I have chosen." Then is set forth some of the blessings the Lord would bestow upon his people, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses." They were glad to own the Lord as their God, and to be called by the name of Jacob and Israel. This name implies a new creature, for Jacob was born of the flesh, and he was a deceiver and a supplanter. In short he was a sinner, but when the angel of the Lord wrestled with him all night and he would not let him go until he bestowed a blessing upon him, he was given a new name, even Israel, for as a prince he had, by faith, prevailed with God. From that day forth, however, he went forth halting and limping. The worldly religionist knows nothing of this halting and limping. He can travel unhampered and unfettered and feels he knows he is a Christian, and claims to be doing much for the Lord. The true born child of God, on the contrary, is like Mephibosheth; he is lame on both feet and can't walk, except in the strength of his Lord. Jacob was given a new name, even Israel, for he is now a subject of the King, having been born of an incorruptible seed, by the word of God which liveth and abideth forever; and he therefore hungers and thirsts after the righteousness of Christ.

We will notice from the first verse immediately preceding our text that it is this typically *new creature* to whom the Lord is speaking in the text. He says, "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me." By way of emphasizing that Jacob

and Israel was his servant God repeated the declaration. He also showed conclusively how and why he was his servant, for he said: "I have formed thee." Surely, there could be no question about his being God's servant, and he was a representative character of all the Lord's people. Therefore we do well to consider and ponder carefully and prayerfully what follows, or is contained in our text. Its content, in our opinion, is so far-reaching and all-embracing that we want to impress it deeply upon the minds of our readers, and will quote it again. God said: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." This servant, or people of the living God, had been adopted and chosen in Christ Jesus before the foundations of the earth were laid, or the dust of the highest hills were formed, and they were chosen according to the predestinated purpose of God, that they should be holy and without blame, before him in love, but when they were created in their earthly head, Adam, through his transgression of God's law, sin came in as a mighty flood and has deluged the world with every conceivable kind of evil and wickedness. "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12 God's people after Adam sinned were separated from him by wicked works and absolutely cut off from God so far as their standing in nature is concerned. Further than this, as they stand in Adam they are under the sentence of death, without God and without hope in the world, and without any power or ability of any kind whatsoever to extricate themselves from so terrible a dilemma. Had it not been for the mercy of God and for the fact that he loved his people with an everlasting love,

which he manifested in due time by sending his only begotten Son into the world to seek and to save that which was lost, they would have been banished from his presence forever.

In order to comprehend and appreciate even in some small measure how great and infinite God's love is, we need to know something of the enormity of sin and how terrible, beyond words to describe, its effects are upon the human race. A few glances about us is sufficient to convince of the truth of what the prophet, Jeremiah, said: "The heart is deceitful above all things, and desperately wicked: who can know it?" But when God turns our pure eyes within and we see the iniquity of our hearts in the true light which lighteth every man that cometh into his world, then we are made to know that the half had not been told us. Great, indeed, is the mystery of iniquity! Unless we are made to realize this we cannot begin to properly evaluate the significance of God's mercy and love when he says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." When we are made to ponder our own personal transgressions and sins, which are innumerable for multitude and as high as the highest mountain, we are made to wonder how they can be atoned for or put away, but when we then consider the transgressions and sins of all the elect of God from the beginning of time to the end of time, the number staggers the imagination, but when we by faith can behold the Lamb of God which taketh away the sin of the world, then we can see how that all of the transgressions and sins of God's elect, throughout the ages, are blotted out as a thick cloud. We must be embraced in the new covenant and have God's law written in our inward parts and in our hearts, before we can know of God's way in grace, where man no

more teaches his neighbor, nor his brother to know the Lord, for they shall all be taught of the Lord, and great is their peace, and God says concerning all such, "I will forgive their iniquity, and I will remember their sin no more." Yea, they are removed from them as far as the east is from the west, and they can no longer rise up to condemn them again before God.

Until Jesus Christ came into the world and shed his precious blood, there was no remission, or putting away of sin and, therefore, God's people could not return unto him. But when Jesus by his sufferings and death paid the debt in full and there was none who could lay anything to the charge of his elect and chosen, then they were liberated and set free from the bondage of sin and death and are, therefore, commanded to "return unto me; for I have redeemed thee." They having been given to him (Jesus) by God the Father in the counsels of eternity, he and he alone could redeem them, and when he met all the law's demands by paying the price in full, they are, each and every one, free to return to him when he calls them. It is only to his chosen that he speaks—none others—and he says to them, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." The word "let" does not mean an invitation, but it is a command, and where the word of the King is there is power accompanying that word. After describing the highway that was to be cast up in the wilderness, Isaiah said, "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." None can return to the Lord except those who

were his in the beginning, those who were separated from him by reason of sin, and these alone are the ransomed of the Lord who *shall* return in the day of his power, or deliverance, and there is no question about their coming with songs and everlasting joy and gladness, and sorrow and sighing is made to flee away.

The deliverance of the church, the body of Christ, from sin and death in Adam, which separated her from her Head, the Lord Jesus Christ, and her full and complete restoration was the joy that was set before him, which caused him to endure the cross and despise the shame, and this was fully accomplished when he sat down at the right hand of the throne of God. This mystical body of Christ, embraced both Jew and Gentile, or all the nations of the earth, and it is so compact and united that when God's love is shed abroad in the heart that all barriers are removed and they know they have passed from death unto life because they love the brethren. Of a truth, their transgressions and sins are all blotted out as a thick cloud, and they do return unto their Redeemer and give honor and glory to God.

It is, indeed, wonderful for the individual to experience such things as are referred to by our friend, and since the Lord's people have all things in common, we are persuaded that the angels in heaven (the church of God here on earth), will rejoice because of the peace and comfort, which passeth all understanding, that encompassed our friend. We can but desire that all such might find that sweet fellowship which is only to be realized within the bounds of the militant church, and we truly hope that any and all obstacles may be removed and that our friend will go home to her *friends* and tell them what great things the Lord has done for her, whereof she

is glad. Sometimes we feel that those of us who compose the militant church need to take more earnest heed unto ourselves, by manifesting the love of God which we profess to have in our hearts, in order to show to the bleating lambs of the fold on the outside a more hearty welcome. If we know anything of their travail and feelings, they need every possible encouragement to come out from among the world and unbelievers and be separate, and there is no better way known to us for this to be done than for them to rest their case with the brethren. Not only do such characters need the love and fellowship of the church, but there is nothing in all the world that means so much to the church as to have those taught of God to come home and dwell with those of like precious faith.

R. L. D.

OBITUARIES

It is with sorrow that we hand you the obituary of Mrs. MARGARET ANN BROWN, wife of Youra Mansfield Brown of Providence, Ky. She passed away quietly at her home Oct. 27, 1946 after many months of suffering which she bore patiently, realizing that the will of God must be done. She was born April 17, 1875, daughter of John and Mary Eliza Dorris, who were members of the Predestinarian Baptist church. Left to mourn is her kind and devoted husband who stood by her for many months of sickness; one brother in California; two sons, M. F. Brown, Upland, Cal. and Y. L. Brown, Panama, Cal.; two daughters, Mrs. Mildred Norwood and Mrs. Evaline Crowell, Providence, Ky.; one daughter-in-law, Mrs. Grover Brown, and one son-in-law, C. V. Stevens, Providence, Ky. There are seventeen grandchildren and four great-grandchildren.

She was never led to the altar to tell what the Lord had done for her, but, as many of God's little children have done, looked on the church as being too sacred a place for one who felt too unworthy to go there. "The fear of the Lord is the beginning of wisdom." A good woman has gone to rest from a life of love and devotion to her family and friends and to the church. She showed in her walk and conversa-

tion that her heart was with the Baptists, helping them in every way she could, and was always present with her dear companion to hear them tell of the things she loved. In answer to my request that she write me her experience she wrote: "I'll make an attempt to tell you. My experience is too little to be of interest to others who can tell so much, but my mind goes back to that dear old spot where I do hope the Lord was with me for awhile. I may be mistaken, but something made me feel so light, I felt like I could almost fly for a few minutes, but those feelings soon vanished. This was forty years ago and sometimes since then I feel that the Lord has visited me."

Funeral services were conducted by Elder G. D. Clark, a friend of the family. Burial in the Fox Cemetery near Providence. The church and all neighbors and friends join in sympathy to this dear family. Written by one who loved her, and will miss her kind disposition and her instruction in the church.

(Mrs.) CYNTHIA PERKINS BROWN

Mrs. FANNIE (TUTTLE) PRINCE of Martin, Tenn. quietly bid adieu to this world and all that is earthly, and entered into that rest that remaineth to the people of God, August 30, 1946 at 12:55 P. M. at the Baptist Hospital in Memphis, Tenn. She was born in Saline Co., Ill., Feb. 22, 1872 of the parentage of Harbard and Francis Tuttle. She was in her 75th year. On Nov. 4, 1894 she was united in marriage to Elder T. J. Prince, near Carbondale, Jackson Co., Ill., and to this union were born nine children of which six survive. Mrs. H. L. Collier, near Martin, Tenn., Mrs. Bernard Foley, Chicago, Ill., Harbie Prince, near Dukedom, Tenn., Elmer Prince, near Union City, Tenn., Leonard Prince and Lawrence Prince, Chicago, Ill. There are fourteen grandchildren, one great-grandson and one brother, Robert Tuttle, Carbondale, Ill., with other relatives and friends.

She had a hope in Christ and united with the Primitve Baptist Rock Spring Church in Johnson Co., Ill., and was baptized by Elder J. M. Perkins of Mayfield, Ky. in May 1906. Her membership was in Boaz Chapel Church near Fulton, Ky. at the time of her death. She loved her church and believed in salvation by grace and grace alone. She will be greatly missed by her children and friends. Her husband, Elder T. J. Prince, predeceased her in 1942. She was loved by all who knew her, was a good companion and a loving mother. She was always so kind and good to me from childhood up, and to all

her own children. She often talked to me and her faith and belief in God was unmovable. She spoke to me many times of her hope in Christ and trusted in the all-wise God in all things. She was so sweet and consoling. It was her desire to depart this life and be with her Savior, telling her daughter it would be all right for her to go and for her not to worry about her.

Her funeral was held in Cain Creek Church-house, Obion Co., Tenn., Thursday, Aug. 22, 1946. The pallbearers were the grandsons. Amid many sorrowing brethren, sisters and friends, Elder E. C. Lowry and Elder O. W. Perkins spoke words of comfort and consolation to the children and loved ones, after which her remains were laid to rest in Cain Creek Cemetery, by the side of her husband, to rest until the trump of God shall sound, and the dead in Christ shall rise first and be carried to their eternal home to dwell with Jesus and be as he is. God has called his own. Let our hearts in every woe still say—"Thy will be done."

It is with a sad and broken heart, but not as one without hope, I have tried to write this obituary of my dear "Aunt Fannie" whom I loved dearly as I also loved my own "Uncle Tom," as we called them. I hope that God may comfort her children and all who mourn and that all may be submissive to His will. Written by her niece at the request of her children and Elder O. W. Perkins.

(Mrs.) S. S. KERLEY

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'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 115

RUTHERFORD, N. J. APRIL, 1947

No. 4

THANKSGIVING FOR THE CHURCH

I thank Thee O Lord, for the dear Savior's birth,
And thanks for the kingdom He set up on the
earth;

Thanks for the Comforter that comes to us here,
And assures us so truly that He holds us dear.

Thanks for the sanctuary found here below,
For loving Thy kingdom, and learning to know
Of that rest that remaineth to Thy weary saints,
Who are sinful, rebellious and filled with
complaints.

I thank Thee, O God, for the church I adore,
And ask of Thee Lord that I serve it more;
She is clear as the sun and as fair as the moon,
Her light far outshines the brightness of noon.

A fountain of gardens, of living waters a well,
And streams of Lebanon—hear Solomon tell
Of her graces and beauties—the kingdom of
heaven

Set here by our Savior, to us freely given.

I thank Thee dear Lord, for my spiritual home,
That gave me glad welcome when I ceased
to roam;

Received me and loved me, my sins did not see,
Imputed my unworthiness, Lord to Thee.

A home Thou prepared us, wherein we could
meet
And take bread and wine, and wash the saint's
feet;

For Thy kingdom on earth, I thank Thee O Lord,
'Tis surely recorded in Thy Holy Word.

EFFIE PARKE

Castle Rock, Wash.

quest which you made some two years ago for me to try and write to you and relate by the medium of pen and paper what I hope has been the dealings of the Lord with me. I now tremblingly venture knowing that the Word says, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. I hope I realize fully that I can of myself do nothing. Hence I venture with an inward breathing that the unerring Spirit might guide my pen if it be the will of my gracious heavenly Master. I have waited since your request came for a frame or feeling of mind when I would feel more equal to the undertaking, but alas I find this morning that I am still possessed with the same destitute, barren, unfruitful mind, that is most commonly mine. I am no more equal to the task this morning than I have formerly been. So I can truthfully affirm "that the race is not to the swift, nor the battle to the strong." "Not by might, nor by power (of the creature), but by my spirit, saith the Lord of hosts."

Dear brother, in trying to heed your request I desire above all things to be truthful, if I know this poor heart of mine. While I do not desire to be tedious, yet I desire to be minute enough that you might be able to judge for yourself whether or not it has been the Lord's hand with me. I wish to say in the outset that I do not even hope to

CORRESPONDENCE

Route 1, Box 104, St. Albans, W. Va.

MR. BENTON D. MURPHY, MY DEAR BROTHER IN A PRECIOUS HOPE: I am mindful again and again of your re-

state these conditions that have been lived, that have been experienced, that have been felt within in a way that would be even said to my own satisfaction, much less to the satisfaction of my kindred in Christ.

In turning back the pages of my past life, much of which seems to be sealed and enshrouded in mystery even to my own self, the depth of which I cannot seem to penetrate. I do not expect to be able to tell you whether this or that (of the many trials and sorrows, conflicts and troubles through which I have passed) has been wrought of the Lord, this is more than I can hope to do. I leave this matter to the fair and unbiased minds and judgment of my kindred, my brethren.

I was born Aug. 22, 1899. I am the youngest living child of a large family of children. My parents were both consistent members of the Old School Baptist church. So from my earliest recollection I had thrown about me the parental love and affection of kind and generous parents, and although my parents were poor in this world's goods, they were industrious and energetic, and by the smiles of a kind Providence they were blessed to make a good living on their farm to the end that their children lacked not, neither went in want for the things of this natural life. My parents never tried to teach religion, knowing this was alone through and by the free and unmerited grace of God and through the shed blood of the Lord Jesus Christ. Yet they were blessed both by example and word to advocate morals and honest living, their household being governed by the law of love.

Now in my early natural existence, I being encircled and enclosed by all of the above mentioned things and conditions which make for peace and happiness, my quiet, my peace and my happiness became disturbed. I cannot tell

you just how old I was when this first awakening took place with me, but just a mere lad, possibly not over six or eight years of age. Neither did I then know what was wrong with me, but a great wave or cloud of insurmountable trouble settled down upon me, with an awakened consciousness of guilt and condemnation before God in such forceful might and measure that I was made to know that I was a wretch undone. Even though a child I was made to feel that hell was my portion and doom. Often-times in the most bitter trouble it would seem that my guilt was so great that even the earth was almost ready to swallow me up. I became afraid of night, of literal darkness, many times did I roll a restless bed and shed tears, yea bitter tears of sorrow and grief, feeling that I would die ere the night was over, with a full conviction that if I should die I would open my eyes in hell. So full was the force of this trouble upon me that I was soon made to know the justice of God in my condemnation.

At that time in my life I had no more thought that this was the hand of the Lord upon me, making known my dread and horrible condition, yea my lost ruined state unto me in mercy, for my good, for my correction, nay I feel sure now that could human creatures have known fully my horrible condition that they never could have persuaded me to believe that this was for my good. I felt sure that the righteous wrath of God was about to be meted out to me. This season of trouble that I have here been hinting at went on for weeks and months and years; not all the time with the same intensity. Sometimes when in company with my childhood and youthful associates I would seemingly become temporarily unconscious of my troubles, and would engage in youthful mirth, or at other times try to appear gay, or at

still other times be given to indulge in youthful sin or folly, or be given to an outbreak of temper, or do some outward act of wrong. I was very soon, after the indulgence of the above mentioned things, brought to a renewed sense of my guilt before God, only to have added groans and tears for each new outbreak. There seemed to be some force that shut me out from crying out unto God. I feel now that I then felt that God was too pure and holy to hear a wretch like me. I had not then learned that Jesus was the way of life. I felt to be forsaken of God and almost forsaken of man. Sometimes when my troubles were so great because of some new outbreak or engagement in wrong, I would go to my mother, feeling that she alone would have a measure of pity for her wayward and hell deserving son, and to her I would acknowledge my guilt, seemingly with a desire for her to tell me whether there was hope for a wretch like me. I felt, not only by nature, but by practice as well to be the worst of all God's creation. It would be impossible for human tongue to tell what awful conflicts I endured through all these years. I know now that by reason of my outward actions, (caused doubtless by my trouble) that my parents became uneasy about me, because of my troubles at night I would even be afraid for my parents to go to sleep. (I slept in the same room with them.) I would resort to the most foolish means to keep them awake, feeling that if they went to sleep that darkness would swallow me up, yea even eternal darkness. Sometimes my father, not knowing my condition, would chide me in a kind way for disturbing them from their rest. All this would only aggravate my woe. My parents I realized now watched me. Reason had almost flown. So sure was I that hell was my doom that I became afraid of literal fire. Dear readers, how-

ever foolish this may appear to be, this is as it were but pages torn from my past life, and is but the glimmering of the opening of my inmost groans, and of my inmost self. Is but the making bare and wringing out the secrets of this heart of mine.

In my early trials I was possessed with a fear of the Devil. I would have dread scenes of the horrible hideousness of his form. I did not then know that he was a chained monster, but after awhile this fear I hope was supplanted by a fear of the Lord. During this time I was often bothered with a feeling that the end of time was near at hand. I had a dream of the end of time which I will not here give space to relate. Suffice it to say that this dream is yet painted in my memory. I had many harassing dreams which only added to my pain. There are many things which I would love to relate but space forbids. Things moved on until in my fourteenth year of life (and I still a companion of trouble) my father was taken with that dread disease, typhoid fever and soon passed away in death. Oh, the dark wretched hours that were now mine, bereft of a kind father's love and indulgence, a gulf of trouble that seemed almost unbearable. I felt the sweet confidence to believe that my father was now at rest, but oh, the dark hours for me. I had, ere I sustained this great loss, been made to feel that the Old School Baptists were the people of God. I had been made to embrace the thought that God had a chosen people, but surely I was lost, my case was an outside one. My sins were so great surely there was no mercy for such as I. During these years sometimes I read the Bible but only to read condemnation to the guilty. Also during this period I started to read the Bible through only to end in confusion before I had finished my undertaking.

I too, came to the place where I thought by being a better boy that things might be better for me, so I went about to do good, making resolution after resolution only to end each and every time in utter failure. Dearly beloved, I believe I tried every inch of the ground of do good, do better, only to learn that I could nothing do. I worked myself, as it were, strictly out of timber only to fall at the feet of sovereign mercy. I do believe that if ever a poor boy tried to be a good boy that I tried, but only with each trial to feel to be worse.

Dear kindred, I now come to the place where I must say that not even now do I know whether I have ever experienced deliverance or not. If so be that I have it has been gradual with me. Although there have been many experiences of mind that I have had to pass over because of space, yet I would now desire to be honest enough to say that I cannot refer you to a certain time when I experienced the rapture of joy that so many of the dear kindred have experienced; but I truly hope that I may say that some things stand out vividly clear in my memory which I hope in the mercy of God may be a ground of hope. Once I remember this language was given with a ray of sweetness and rapture, "Though he slay me, yet will I trust in him." This great burden which I had carried so many years gradually seemed to give way, and sweetly, yea, very sweetly I was given to hope in his mercy; I was given to read the Scriptures in a new light; I was now given to grasp his precious promises as mine; where I had hitherto read condemnation I now could read mercy, pity, pardon, forgiveness. Oh, how great is his mercy, his tender compassion, his everlasting love, plenteous in mercy, so long suffering to usward. Praise his name, O my soul: all that is

within me praise his holy name. I now, after I hope I had experienced peace and pardon in Jesus blood, was filled with a great love for the Old School Baptists, and desired above everything to ask for a home among them, and to be buried with Christ in baptism. Yet, feeling unworthy, and feeling too, that should I ask for a home among such good people as I felt them to be that they could not receive me. I now feared I was deceived and feared that I had nothing to tell the church, although when the brethren told their experiences they could tell my feelings better than I could. Still I feared because my parents and many of my people were Old School Baptists that possibly I had only learned these things of them, and that after all it was not real with me. My cries, my begging now was if I am deceived undeceive me, although much of the time while the awful sense of guilt and condemnation was laid upon me (of which I have already written at considerable length) especially as the years went by, my very groans, my daily begging, (yet much of the time I was afraid to get on these knees of mine) was with the plaintive cry of the poor publican, "God be merciful to me a sinner." Lord save I perish. Often-times in secret pleading would I implore my God for his pity, for his mercy, but now that this burden had passed and I was given a hope in his mercy I was made to fear that this hope was not grounded. I now feared that I might be a deceiver to the people of God if I should ever ask a home with them. I carried this desire for a home with the people of God for quite a time, sometimes going to meeting with such great desire that when the door of the church was published open I could hardly stay away. In October 1918 I was united in marriage to Bessie Wade of Virginia with a feeling I would settle down in life and I then

would feel more fit to ask for a home with these good people, but alas I found to the contrary that felt sense of unfitness lingered with me and only grew worse until finally I resolved that I would never bring shame and reproach to this people by asking for a home with them. On Saturday before the fourth Sunday in July 1920 I went to old Providence Church to meeting with this very resolve in my bosom, and after preaching by the late Elder J. W. Mc Clanahan and Elder W. I. Wade the door of the church was published open and after two sisters in the flesh and one brother-in-law had gone before the church my strong resolution was forgotten, I found myself before this people trying to relate my troubles to the church. This was indeed a time of love. My wife united the following day with another dear cousin in the flesh. Accordingly the six of us on the fourth Sunday in August following were led down into the liquid grave and buried beneath the yielding wave by Elder W. I. Wade and raised to walk in newness of life. Now a lull of peace settled down upon me. I seemed to reach the place of living at ease, all seemed for awhile to go on smoothly but not for long.

O dear kindred, all unexpectedly to me I felt now that I was turned over to the tempter and led captive of Satan at his will. I passed through the most horrible condition, the most indescribable, my very inmost uprisings of mind were the basest of blasphemy, such were those evil uprisings of mind so horrible, so base, I would freely have given the world had it been mine to give, just to have been freed from this awful condition. I had never fully known before, the awful depravity of my nature. This storm was so fierce that try with all my force to resist it I could not. Many times while this fierce storm raged with-

in I was prostrated in the very dust, with my face in the dust and made to cry Lord have mercy! Lord save I perish! O Lord, deliver me! Truly now did I know that none but Israel's God could deliver from the very belly of hell, and now by reason of mine affliction cried I unto the Lord. I can now affirm that salvation is of the Lord first last and all the time. I do know that my own strength (creature effort) was of no avail. After this fierce conflict I now felt sure I was deceived and a deceiver. So heavy now was my trouble that I often groaned aloud, and when my nephew, who worked with me in the field, would ask me what was wrong I would lie to him until through fear I was made to acknowledge to him that it was trouble, not divulging the kind of trouble. This troubled state went on until I felt sure I had never known the mercy of God. One day while in the field trying to husk corn, with this language sounding in my ears, grating my very inmost being, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" I truly felt to be the ungodly and sinner. Oh how dreadful did my lot appear as I fell beneath his frowns. I tried to toil on in this manner for some time, feeling that deserved wrath was about to be meted out to me, for oh what had I done but deceived God's people. Surely the wrath of God was my due, but thanks be to his blessed and holy name, the answer came like this, "In due time Christ died for the ungodly." I could take you to the spot where this occurred with me. I now soon became concerned about publishing the worth of Jesus, but with these impressions to try to speak in his blessed name, and testify of his goodness to the children of men so great was my surprise, knowing I was so unfit, even ignorant that I determined that this was a secret that

would die with me, not even harboring the thought that it had even entered the minds of the brethren that I had such exercises of mind. All unexpectedly to me the brethren began to question me as to whether I had been so impressed, and before I was hardly aware of it I had told of this very secret. I had many dreams that I feel have a place in my call to the ministry, if indeed I have a calling. I cannot here rehearse them, I fear this is already tedious, but I can hardly refrain from relating an experience of mind which came as a surprise to me. One night after I had retired, I feel sure I was as wide awake as I am now, all at once, unexpectedly too, for I was not even thinking about trying to preach, I saw myself before the people of God, declaring the goodness of God and felt this stammering tongue of mine loosed in the praise of my God, felt a feeling of liberty of utterance, the like of which I hope I have since felt.

The fightings against these impressions were hard until at length I was made through suffering willing to yield. The whispering had been felt within, "Take my yoke upon you, and learn of me; For my yoke is easy, and my burden is light." Why is his yoke easy, and his burden light? Even so for the Elder Brother even Jesus bears the heavy end of the yoke. My oldest daughter was now stricken, brought to death's door seemingly. I was made to feel that my gracious, heavenly Father was now visiting my rebellion with the rod of his wrath. I now was made willing to go. I was made to feel that could he in mercy spare the object of my love, and restore my child again unto me that I was willing to resign my all to his most holy hand. So at our regular church meeting in September 1929 the Providence Church granted me liberty to speak in public, and during our Association in

September 1930 the hands of the Presbytery were laid upon my sinful head, your father being one of the Elders that constituted the Presbytery.

Since that time I have had many trials and straits to encounter and undergo with an occasional ray of light. I have many times proved that God is gracious, that he is plenteous in mercy. I have now tried to heed your request. I have been forced to leave much out that I would love to voice in order not to use too much space. May you be given that sweet forbearing spirit of charity to pass by all amiss, and lay all shortcomings to this sinful creature. Surely I am a living monument of his mercy. In love to all the household of faith. From the least of all if one at all.

(Elder) HARVEY J. BIRD

Route 2, Box 180, Martinsville, Va.

ELDER R. LESTER DODSON, DEAR BROTHER: These communications between these servants of the most high God I believe will make good reading for our paper, if it meets with your approval. It might give we—the ministry—to examine ourselves by these ensamples.

Your brother in hope of mercy,
(Elder) J. E. BURGESS

A REVIEW

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST: Yours of the 4th came duly to hand, and afforded some satisfaction to learn you still regarded me as a brother in Christ. Yet I feel that if you could see me as I feel myself to be, you could not have fellowship for me, and yet unworthy as I feel I cannot keep from loving and fellowshipping the Baptists as the true church of Jesus Christ which he has purchased with his own precious blood.

If I know my own heart I sympathize with you and sister Gold in your affliction.

tion, yet I know that God knows and does all things for the best; and I trust and believe you both are prepared by grace to say "thine and not my will be done, O Lord." None but those who have the trial can fully enter into the sympathy of those who have the partner of their comforts and sorrows smitten down by disease. My own dear wife will never be well again in this life I fear. She is not able to stand alone and cannot walk a step without crutches, and is so reduced in flesh that she only weighs about seventy-five pounds. I carried her out to the buggy the last first Sunday, and took her up to the meeting-house about six hundred yards, where she communed with the saints and joined in washing feet probably for the last time on earth. But while her poor body is so much afflicted she is strong in the faith. Oh that I could be as much resigned to the will of the Lord as she is. Not a murmur escapes her lips; she knows in whom she has believed. You ask me how I feel about my labor in the ministry, both as to the doctrine I have preached and to the manner of my preaching it. As to the labor, I can only say it has been in great weakness and in much fear and trembling and under many and great disadvantages that I have gone. Poverty has kept me from laboring as much as I probably should have done. I have had some evidences that my labor is not altogether in vain, and sometimes I feel that I have been a failure and that I ran before I was sent, and was never called to labor in God's vineyard. As to the doctrine that I have preached I can say of a truth before God and the Lord Jesus Christ, that I would not have it altered, no, not for my right arm. I feel that I have not gone forth with a lie in my right hand. I have not a doubt about the doctrine. I would that I could have preached it with more power and more extensively when I

started out in great weakness forty-four years ago lacking five days. It was with much fear and many misgivings, poor, illiterate and comparatively unknown and uncared for, yet feeling that I must go or suffer death, I started as I trust having no confidence in the flesh, relying alone upon the almighty arm of God, and now in the 68th year of my life and, as above said, in the 44th year of my ministry, I with all solemnity declare that the doctrine of grace reigning through righteousness unto eternal life by Jesus Christ has been my theme, and I have no doubt about its correctness. About eighteen months ago I was brought nigh unto death as I thought by disease, and the doctrine which I preached was clearly presented to my mind, and closely and I hope prayerfully considered, and God gave me most graciously to see that it would do, and that it was accepted by him, and of a truth if it had been his will I could gladly have laid my armor by, and it is truth and no lie. I would not have had the doctrine altered for this world. I called my dear wife to the bed and told her I am satisfied to go if it is the Lord's will, and am satisfied with the doctrine I have preached and would not have it altered. It comforts me now. I only regret that I could not have done more. Tell my brethren to stand fast in the doctrine of the sovereignty of God, salvation by grace and grace alone. I am confident, it will do to die with and will stand in judgment. As to the manner of my preaching all that have heard me are witnesses that it has been in great weakness, yet I can truthfully say with humble boldness I have preached. The praise of men I have not sought. The fear of man has not deterred me. To honor God has been my desire. I have coveted no man's gold, silver, or apparel, have never been able to put a price upon my ministry; believing it to

be of the Lord I thought it priceless. Therefore have gone trusting to God alone to open up the way for me. Brethren and friends have often without solicitation from me contributed to my temporal needs, so that I have had food and raiment. Sometimes the prospects looked gloomy, but having an industrious wife, one that loved and feared God, and with dutiful children, I have continued to this day, witnessing and testifying of the grace of God. There has been but little complaining among the brotherhood about me that has come to my ears. If any brother has spoken hard or disrespectfully of me they have never come to my face to do so, so that I with joy say, Surely goodness and mercy have followed me all the days of my life, and I hope to dwell in the house of the Lord forever. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psalms 27:4.

I will give you a short synopsis of the doctrine I have endeavored to teach, so that you can judge of its soundness and comment on it as you may think proper. I have thought that there is but one true and living God, and that in the godhead there are three persons, the Father, the word or Son, and the Holy Ghost, and these three are one in power, essence and glory. That the Scriptures both of the Old and New Testaments are the written work of God and are the only complete and unerring rule of faith and practice. That God has always pursued his infinitely wise plan in all his works and ways and that he will ever continue to do so, and that all things brought to pass by him are but the result of his holy, wise and determinate

council from eternity. That Adam was created upright, but being left to the freedom of his own will he transgressed and thereby became a fallen and totally depraved creature, and all mankind with him, and that regeneration, sanctification, justification and salvation are by virtue of the birth, life, death, resurrection and mediation of Jesus Christ, and in no other way, and that all those graces of the Spirit are referable to the church of God which he has purchased with his own blood. That all the saints were predestinated unto the adoption of children, elected to eternal salvation according to the foreknowledge of God, and that they will all be called with an holy calling, and the righteousness of Christ be actually imputed to them by the effectual working of the Holy Ghost, and that none of the heirs of promise will be finally lost, and that all of the elect of God were chosen in Christ Jesus before the foundation of the world that they should be holy and without blame before him in love. That baptism by immersion upon profession of faith in the name of the Sacred Trinity, and that by one duly authorized by the church to administer ordinances is gospel baptism, and that only, and that all such persons who shall continue to walk circumspectly have a right to the Lord's supper and no others. I have taught and yet teach that the church of Christ is a body corporate, possessed of full power to govern herself, her only rule being the written word of God, and that she, the church, is therefore independent needing no boards, synods, conventions or conferences to regulate and make laws for her. That the church needs none of the modern, humanly devised institutions of men to add to her comforts, peace, prosperity or beauty, and that she would disgrace her head were she to patronize or fellowship them. Hope you will be able to read

this and understand my meanings as to what I have written. Yours in gospel bonds.

(The late Elder) J. C. HALL
REMARKS ON
ELDER J. C. HALL'S LETTER

Brother Lester writes that we should not wait till our friends die before we crown their lives with the tributes they are worthy of. I love such brethren as those of whom we can say good things in truth while they are living, and after they are dead too.

Every point in brother Hall's letter is of interest to me and many others. He has been and is now a model citizen, preacher and Christian. It is no trouble to think well of a man who has lived as he has.

He has taken heed to himself and to the doctrine, and continued in that good way. He has been blest with a prudent wife. That is so good for a preacher to have for it helps him in so many ways. Then a gospel preacher blest with good, obedient children is greatly favored. He has attended on his ministry, and not meddled with genealogies and old wives fables, or traditions and perversions of the law.

I once owned a poor pig that when food was given to the lot of hogs would, if it could, seize a bone and gnaw it while the thriving hogs would eat the better food. That pig always remained a runt and poor.

A wise and useful preacher avoids things that cause confusion and bones of contention. It is so good to see a gospel preacher possessing every qualification required, and then waiting on his ministry.

P. D. G.

Hiram, Ga.

DEAR ELDER DODSON: Will write you a few lines and send a letter I received from sister Rachel Potter, Topsham, Me. I had a recent letter from her telling me of sister Nellie Palmer's passing from this life. She was mother to me while I visited the Maine Baptists. Always glad to see me and greeted me with a smile. She lived to a ripe old age. I read the Circular Letter of the 1945 session of the Association in the September *Signs* which was written by her. She was a gift to her church and the people of Maine and will be missed. Sister Nellie is better off leaving all trouble and tribulation behind. I pray that her son will be blessed to care for his wife as he did his mother, sister Nellie. Forrest was good to his mother and I hope God will bless him and his wife and make him reconciled to give her up, realizing her faith in Jesus. Truly we have lost a true mother in Israel, but our loss is her eternal gain.

Well Elder Dodson I remember our meeting at Whitefield, Me. together at the Association, a pleasant season and the meeting at North Berwick. I have many remembrances that I carry in my heart from every part of the country and even in the far off Isles of the sea. Truly the isles bespeak his handywork surrounded by the great wide sea. No wonder David could say in the nineteenth Psalm, "The heavens declare the glory of God; and the firmament sheweth his handywork." Our God is acquainted with all languages and tongues upon the face of the earth, so let the inhabitants of the rock sing for joy. Our God is the same and is present in every remote corner of the earth, on land or sea, for he hath measured the waters in the hollow of his hand and all nations before him are as a drop in the bucket.

I had a nice visit at the Upper Country Line Association, spending time with Elder Berry and family, Elder Gilliam and many dear people of God. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It is like the ointment upon the beard of Aaron that went down to the skirts of his garment. I pray that God's people will be drawn closer together in unity and in love, that every citizen will be a sovereign but none caring to wear the crown. I have not had the mind or time to write as I would have liked but I wanted to send you sister Potter's letter and if you care to publish it do so, also my letter if you have space and deem it worthy. If not lay it aside. Your brother in Christ by divine mercy and in gospel bonds.

(Elder) O. J. CROKER

Topsham, Me.

DEAR BROTHER CROKER: It is time I answered your letter which I sent to sister Minerva Dunlap to read. I usually like to read them over again before answering but will try to answer this without.

This was the day for our meeting at Gardiner. I was planning to go Saturday but I did not feel equal to it, and sister Minerva telephoned to say she would come for me and we would go up to-day. It began to cloud up and at 8:30 it was raining, so it was not to be. I turned on the radio trying to find a suitable program. The speaker would talk well for awhile, then it was up to the individual to do something. That I know is beyond me. I was born in sin. I tried once to do for myself and how far did I get? Lower and lower down I went until I cried, Lord save or I die. I was brought forth not by my works but my salvation which is of the Lord. I was at the house of a dear friend of

mine last night, an old lady like myself but she is older. She said she came to the church at the age of eleven. She was at church one day and the minister said, "All that want to be Christians come forward." She said, "I wanted to go, so went." Oh Elder Croker, God called me and it was not an easy way, but he blessed me with a blessing I will never forget. I often think of these words, "Ye have not chosen me, but I have chosen you." God has written things in my heart I will never forget. Sometimes when I get low in spirit I go back to where I felt his presence with me and it all comes out right. "God is our refuge and strength, a very present help in trouble." My friend said, "If I believed as you do I would go ahead and have all the fun I wanted." How foolish that sounds to a believer. In the Psalms it says, "Ye that love the Lord, hate evil." Sometimes I pity them. That may be wicked but did they know the Lord as I they would not say such things. I know him as a kind and loving Father. To-day they come to the church without any experience, so little wonder they get the worldly things mixed into the church. They cannot let the world go but take it with them. In 1 John 2:15 it says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The first chapter of John tells us about Him. I think that is a wonderful chapter. I heard father preach on the first of that once and I shall always remember how wonderful I thought it was. I have not heard preaching this winter. Had some letters from the Elders and I appreciate it. Elder Dodson had a good article in the last *Signs* which I liked. In this age if I did not know God had full control over this world I would be most miserable. I know he is at the helm. We read in James 3:16, "For

where envying and strife is, there is confusion and every evil work," and there is enough of it now. God in his own good time will make it all right, but there will be plenty of blood shed and the innocent suffer with the guilty. They say the war is over but I cannot see it. In the second chapter of Paul to Titus are the directions of what the gospel teaches. What a difference now. Sometimes I think the people of to-day have no respect for God. I wonder sometimes they are not afraid, but who am I to talk. My heart is deceitful and I know what it says about it in Jer. 17:9. This tongue of mine, no matter how I try, when I think I have rule over it the time comes when it gets away with me. Christ says, "My grace is sufficient for thee." Sometimes I wonder can it be? and still I know it is for He said so, and it was for the sinner he gave his life. How I hate sin still it is mixed with all I do. A sinner saved by grace, a Savior who gave his all for his people. At times I feel I would hate to have my brethren know me as I am, still I am not afraid of my God. He knows my inmost soul, and I know it was for my sin that he prepared a perfect sacrifice for that sin. "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me." That fifty-first Psalm expresses my condition and I feel I know how David felt. I must close, all can never be told. If I thought I could do one thing towards my salvation I would say, "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." I often think, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." May God bless you and yours with the love and comfort wherewith he loveth his people, and give you strength to stand all things and to preach Jesus Christ and him crucified. Love to you and your family.

(Mrs.) RACHEL POTTER

INSEPARABLE COMPANIONS

Two in-laws went to a foreign land
 To seek some food for beast and man;
 They're not alone just hand in hand,
 But four compose this little band.
 The sons, not long ere they got there,
 Found them each a maiden fair;
 But alas, how sad, the men all died
 And left alone were their three brides.

Encumbered 'round with great dismay
 The in-law did not want to stay.
 No sons to love, no heir to praise
 She felt to sorrow all her days.
 She must go home to her native land
 Leaving there her little band.
 She told the news to her daughters two,
 Who felt, no doubt, so sad and blue.

"We, too, must go" said the daughter dear,
 "We cannot part from one so near."
 "No no" she cried, "you cannot go,
 I have no more sons for you to know.
 With empty hands and heavy heart
 My daughters, yes, oh we must part.
 The road's a rough and rugged way
 We'll have to travel many a day.

You'll thirst for drink and want for food,
 You must stay here, now don't be rude."
 "The road's too rough, yes, I'll go back"
 Replied one child and took her track.
 "Entreat me not to leave thee, mother,"
 So sweetly and tenderly, said the other,
 "For where you go I want to be,
 Oh, mother, mother, I'll stay with thee.

I want to live and die with you,
 I want to be buried with you too:
 To live o'er yonder in your land,
 To shout and sing with your band."
 "I see you're going, I'll lend a hand
 For the road is rough through the wilderness
 land."
 The in-law's face shines night and day,
 To guide the daughter on her way.

And o'er the rocks and cliffs they roam,
 Ere long they reach their happy home.
 One kinsman here the in-law spies,
 And tells the daughter so she'll be wise.
 The daughter goes to earn her bread,
 This task she does not seem to dread.
 She gleaned all day in the kinsman's field,
 Nor did she know to her he'd yield.

The kinsman told the workers there,
 To drop some crumbs for the maiden fair.
 She slyly slipped into his bed,
 Lay at the foot, not at the head.
 When he awoke and found her there,
 "Who art thou, oh, maiden fair?"
 She told him what they call her name,
 And asked his skirt to hide her shame.

"Fear not, O maiden, you are wise,
 You need not to be in disguise;
 A virtuous woman I know thou art,
 Some day you'll not from me depart;
 But go before the light appear
 For fear some stranger see you here."
 She went not back to the in-law's place
 With empty hands and forlorn face.

Six measures of barley to her he gave
 And too, we know she's not his slave.
 There's one more measure lacking yet,
 But that one measure she's sure to get.
 From nature to grace the scene has changed,
 For the in-law didn't know how things
 were arranged;
 But asked the daughter, "who art thou?"
 The gift of the barley was on her brow.

The kinsman said, "I know 'tis true,
 There is one nearer kin to you;
 If he will not do the kinsman's part
 I'll give to you my hand and heart."
 The kinsman told the nearer kin
 A sale of land would soon begin.
 "Our in-law sells our brother's land
 Will you take the affair in hand?"

"I will redeem," the nearer said—
 But the next sentence is what he'll dread.
 The daughter goes with his parcel of land
 I want you this to understand—
 The nearer faltered at his trade,
 This would mar his inheritance he was
 afraid.

The in-law afraid the promise not true
 Bade the daughter sit still until she knew.
 But as true as God, sure as the Son,
 He did not disappoint this fair one;
 Redeemed his love with outstanding price,
 And this he did once, not twice.

The price of redemption was very dear,
 But as it is paid she has nothing to fear.
 I guess you can see the measure seven,
 Paid by one, not eleven.

She steps forth in her wedding gown,
 She is a woman of great renown;
 And here she is a beautiful bride,
 She has a husband in whom to confide.
 She laid all her burdens at his feet,
 She knows every promise he will meet.
 And now they're not without an heir,
 A son is born to comfort the pair.

No doubt the neighbors could just see law
 And thought the in-law was its Ma.
 All infants are by nature fed
 For they are too weak to eat barley bread.
 The in-law fed until time to wean
 And then it was fed by the Redeemed.
 This plan is good, 'tis a beautiful theme
 For no other man had the right to redeem.

The kinsman true, the damsel fair.
 Are they not a figure of the heavenly pair?
 For a star shall come down from Jacob's tribe
 Down through Judah to redeem His bride.
 The kinsman here from Judah sprang,
 Along came Christ through this chain.
 The Moabitis damsel sprang from Lot,
 Was without promise if I mistake not.

She had to be redeemed by a Judaite
 To have the inheritance of the Abrahamite.
 This kinsman of Jacob, what hath he done?
 Smote the comers of Moab (his princely
 son),

He plucked the choicest flower that bloomed,
 The lily will no more on it grow.
 The bush has lost its radiant glow,
 The lily will no more on it grow;

Cut from the bush it will have to die,
 Be born again by the One on high.
 The kinsman of Judah wrought a good work,
 'Round the stool of "do nothing" he did
 not lurk.

What the kinsman did in a natural day
 Jesus did in the spiritual way.
 I believe the kinsman here obeyed the law
 This trade was made without a flaw.

The scepter shall with Judah be,
 He shall not from the law be free,
 'Til the Star is born by natural birth
 And fulfills the law upon the earth.
 Then unto Him the cry will be
 O Lord! wilt Thou remember me?
 Judah's the giver of my law,
 Moab's my washpot to hold the flaw.

For all uncleanness was left in that land;
 Twice I remember, if you demand,
 The daughter and in-law came out without
 spot,
 But the rest were left in the seething pot.
 When Israel dwelt with Moab's band
 Just before going into Canaan's land;
 Some got so rude and acted so bad
 God killed out some they had.

The rest went on without a spot
 While some were left in the seething pot.
 If you ever get to heaven above,
 You'll be brought through the pot of love
 That came through the kinsman and Moabite,
 For this is the Star that brought you light.
 When this Star came from heaven to earth,
 He then partook His elect's dearth;

He stood a surety for His bride
 When in the Jewish court was tried;
 And laid away in this earth
 'Twas there He left His elect's dearth.
 He came forth from the grave without spot,
 And glorified His only Son,
 He finished the work that He begun.

And wasn't His bride just like Lot,
 Without inheritance if I mistake not?
 And had to be redeemed by a Judaite
 To live in the kingdom of the Abrahamite.
 (Mrs.) MAGGIE LEE HAYES
 Vernon, Ala.

McDowell, Kentucky
 THE SIGNS OF THE TIMES, DEAR BRETH-
 REN: Here is "Deacon Lee's Opinion"
 which I came across recently. I read it
 years and years ago and it caused me
 to do some very, very deep thinking;
 and I have been helped much by reading
 it. If appropriate and timely publish it
 at your convenience. Yours in Him.
 (Elder) MILFORD HALL, Sr.
 DEACON LEE'S OPINION

Deacon Lee, who was a kindly, silent,
 faithful, gracious man, was one day
 waited upon by a restless, ambitious,
 worldly church member, who was labor-
 ing to create uneasiness in the church,
 and especially to drive away the preach-
 er. The deacon came in to meet his visi-
 tor who, after the usual greetings, be-
 gan to lament the low state of religion,

and inquire as to the reason why there
 had been no conversion for two or three
 years past.

"Now what do you think is the cause
 of things going dull here? Do you
 know?" he persisted in asking. The dea-
 con was not ready to give his opinion,
 and, after a little thought, frankly
 answered, "No, I don't." "Do you think
 the churches are alive to the work be-
 fore them?" "No, I don't." "Do you
 think the minister fully realizes the
 solemnity of his work?" "No, I don't."
 A twinkle was seen in the eyes of this
 troubler in Zion; and taking courage, he
 asked, "Do you think Mr. B—— a
 very extraordinary man?" "No, I don't."
 "Do you think his sermon 'Their eyes
 were holden' anything wonderfully
 great?" "No, I don't." Making bold
 after all this encouragement in mono-
 syllables, he asked, "Then don't you
 think we had better dismiss this man
 and 'hire' another?" The old deacon
 started as if shot with an arrow, and,
 in a tone louder than his wont, shouted,
 "No, I don't." "Why," cried the amazed
 visitor, "you agree with me in all I have
 said, don't you?" "No, I don't." "You
 talk so little, sir," replied the guest, not
 a little abashed, "that no one can find
 out what you do mean." "I talked
 enough once," replied the old man, ris-
 ing to his feet, "for six praying Christ-
 ians. Thirty years ago I got my heart
 humbled and my tongue bridled, and
 ever since that I've walked softly before
 God. I then made vows solemn as eter-
 nity, and don't you tempt me to break
 them!" The troubler was startled at the
 earnestness of the hitherto silent un-
 movable man, and said, "What hap-
 pened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn
 into a scheme just like this of yours to
 uproot one of God's servants from the
 field in which he had planted him. In
 my blindness I fancied it a little thing

to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the Gospel. I and the men that led me—for I admit I was a dupe and a fool—flattered ourselves that we were conscientious. We groaned because there was no revival while we were gossiping about, criticizing, and crushing, instead of upholding by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of the gospel with a half-a-dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die. Then God came among us by his Spirit to show that he had blessed the labors of his dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons which, like long-buried seed, had now sprung up. But God denied me that relief, 'that he might teach me a lesson that he who toucheth one of his servants toucheth the apple of his eye.' I heard my former pastor was ill, and taking my oldest son with me, set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said—and her words were arrows to my soul—'He may be dying, and the sight of your face might add to his anguish!' 'Had it come to this,' I said to myself, 'that the man whose labors had, through Christ brought me into the fold; who had consoled my spirit in a terrible bereavement; and who had, till designing

men had alienated us, been to me a brother—that this man could not die in peace with my face before him?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant, and receive his forgiveness. What did I care whether the pews by the door were rented or not?

As I entered the room of the blessed warrior, whose armor was falling from his limbs he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! My pastor!' Then raising his white hand, he said in a deep impressive voice, 'Touch not mine anointed, and do my prophets no harm.' He was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit. I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless children; but his only reply, murmured as if in a troubled dream was, 'Touch not mine anointed, and do my prophets no harm!' I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said: 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will take care of us.'

Well, sir, those dying words sounded in my ears from that coffin and from the grave. When I slept, Christ was there in my dreams, saying: 'Touch not mine anointed, and do my prophets no harm!' These words followed me until I fully realized the esteem in which Christ holds those men (and women) who have given up all for his sake, and

vowed to love them evermore for his sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God hath joined together. When a minister's work is done in a place I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."

Goldendale, Wash.

DEAR ELDER VAUGHN: Your letter of Oct. 7 received and in reply wish to say it was deeply appreciated. I regret that my letter is so late in answer thereto.

Was very glad to hear that you were ordained of God to receive a new member for baptism and fellowship in your church. It would have pleased me very much to have been with you.

Mother and I get a lot of enjoyment out of the *Signs of the Times*. I read most of it to mother as it is getting too hard for her to do any reading—also read from the Bible.

Read brother Dodson's article "Close of Volume 114" and also the advance of the price of publication of the *Signs of the Times*. I am pleased to enclose my check for the *Signs* to be used in whatever way advisable. You can send it along when you are writing brother Dodson. I subscribed to the *Signs* in

mother's name, Mrs. H. J. Crooks.

I often think of the good time we had together when you were here. I hope you will be able to come again. Hope you will kindly pardon my delay in answering your good letter, I will try and do better next time. Your brother in hope.

ROY E. CROOKS

2733 South Main St., Vernon, Texas

DEAR BROTHER DODSON: Again it is time for the renewal of the *Signs* so anxiously awaited each month. Each month I cannot express the joy springing up in my heart when it is delivered to my door. Some refer to it as good news from a far country. Yes, it is even better than that, it is food to the hungry and thirsty soul, a blessing bestowed upon those that so hunger and thirst after righteousness of which I hope I am one. Words seem to fail me when I try to express my feelings and fears over which I have no control. Enclosed find \$5 for a renewal for one year, the balance a donation. May you be given grace and strength to long continue these sweet comforting messages of love. A sister in hope.

(Mrs.) MILDRED THOMPSON

AID FOR SENDING "SIGNS" TO INDIGENTS

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EDITORIAL

RUTHERFORD, N. J.

APRIL, 1947

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

RECONCILIATION

The nature of a man is at enmity with God. The man as a creature cannot be reconciled to God, his Creator. This state of rebellion began in the garden of Eden and has continued until now, but for the grace of God, it will continue as long as man lasts. This sad state of affairs does not give man any spiritual grief until the Lord makes known unto him his fallen and ruined condition. It is true that men in nature are often-times thwarted in their purpose, but even when they are their sorrow is not the kind of sorrow that the child of God experiences in his rebellion towards God. Furthermore, men that have had their lives completely wrecked have, in the absence of God's grace, still contended that they could do better. Their satisfaction and reconciliation is not in God. It is in themselves and even if they do not accomplish what they start out to do, they still maintain that they could do it. Of course their God is of their own creation. He exists in their mind. But for the grace of God there would not be any spiritual service rendered. All the religion in the world, except the pure and undefiled kind, is serving self. Thinking

so much of self, a man, in the absence of the knowledge of God and the joy in (not from) serving him, will serve his own lusts, but God made the world and all things else including man for his glory. Every provision for God being glorified in the salvation of the elect was treasured in Jesus Christ before the world or anything else was created. At the proper time in the unfolding of God's eternal love to his children it was made manifest to each of them. Every man or woman has the peace, joy and reconciliation of the natural mind until this work of grace is started by the Lord. It may be a short time or it may be nearly the whole of our lives as natural creatures, but as soon as one is made alive in Jesus Christ something begins that, try as we may, we can never get rid of.

This morning was the time for me to go to my regular appointment at Macedonia Church. By the grace and providence of God I have missed but few services there since they called for my ordination ten years ago. I hope I love them for Jesus' sake and I did so much want to go. My car is in the shop but I had arrangements made with a friend to take me. The weather yesterday was severe and I was in it attending the funeral of a strong believer and friend of the truth as it is in Jesus Christ. I told my friend that if the weather continued to-day I would not go. This morning it is still rough outside and he did not come, but I am not satisfied. I have found myself filling my mouth with arguments to the Lord as to the why of things. I am ashamed of the life that I lead in this way. Day by day it is shown to me, that as a preacher, I am a failure from the first to the last. This past year I have sent out many missives to our many papers. For some reason well known to God he must have guided my pen to comfort many of the down-

cast little children of God, not only among my immediate brethren, but among all factions of our people. God has moved them to write many precious words of encouragement by telling me about their travels and what sinners they were; how far astray they were from the household of faith; what warring they felt daily in their bosoms, and how unworthy they were and unfit for membership in the church: clearly making such a case against themselves that if the church knew them as they knew themselves they could no longer fellowship them. Ah! dear precious reader, may I live with you? Your question of unfitness strikes just such accord and harmony that perhaps, unworthy though I be, we may go on together, gathering the clusters of rich things as they come from the hand of God. I do not desire to lay any claims to being worthy of comparison with the apostle Paul, yet I do feel a desire to go to my churches and to reach the countless readers among us, and that we each might be established and comforted in that mutual faith (Rom. 1:11-12) that belongs to the children of God. I think I would be lacking in gratitude to God, and in courtesy to you if I did not say I was glad to hear from you and that I appreciate your encouragement. But I also think that it would be unfaithful in me if I left you thinking that we who come to your pulpits and into your homes on the printed page, do not have the same things to confront us that you do. Sometimes I am tempted to lay my pen aside; sometimes I am ready to say that, as long as I feel as I do now, I shall preach no more; sometimes I am blessed to look back and the road is so crooked and so many times I have turned to the right and the left, that I am made to say surely I have not been called as was Aaron; sometimes I am blessed to look within and just a fleet-

ing glance at this heart and mind make me to shudder at going among God's children again; sometimes my ways are *higher* than God's and I find I am as far from being in harmony with the Lord as can be. No one can know the heaving bosom that I have felt so many times on entering the pulpit, except those that have likewise been exercised. No one can have any patience, sympathy or fellowship for this poor undone sinner when I tell you that sometimes I feel that I preach reconciliation by Jesus Christ on Sunday and spend the balance of the week reconciled to nothing. Sometimes I am blessed, as I hope, to preach the care of God and the blessing of God to and for his children at all times and spend the other time proving that he does not!

We are unable to be thankful to God in nature, but may it be his holy will to give us thankful hearts. We cannot be reconciled except by Jesus Christ. Then may the Lord bless us to thank him and to be reconciled to whatever comes our way. W. D. G.

"Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." II Samuel 23:5.

In the first verse of this chapter it is said that "these be the last words of David," who was also declared to be "the anointed of the God of Jacob, and the sweet psalmist of Israel." The last words of a man are usually considered to be of great importance. When a man makes his last Will and Testament, for instance, he almost without exception prefaces it by declaring that all previous wills and testaments are revoked and made null and void. This is done in order to give emphasis to and make certain of the fact that regardless of what

he may have done and said previously, it is to be disregarded entirely, and only his last disposition is to be of value and effect and regarded as final and binding. David said, "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." The standard set up for those who ruled over Israel in the days of Moses was that they should be "able men, such as fear God, men of truth, hating covetousness." Ex. 18:21. David had not measured up to these standards, for he had coveted Uriah's wife, and in order that he might have her he became a man of blood by sending Uriah to the front of the battle, that he might be killed. Later when David wanted to build an house for God, he was forbidden, and God said to him. "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever." This house, or temple, was reserved unto Solomon to build, and what a temple it was! The like of it was never before nor since known on earth, and when the Queen of Sheba beheld it she exclaimed, "The half was not told me." As wonderful as it was, however, it could not begin to compare with the wonder and grandeur of that spiritual workmanship of God, the true church, of which it was only a type, and which God created in Christ Jesus before the foundations of the earth were laid.

"The God of Israel" having said, "He that ruleth over men must be just, ruling in the fear of God," David had to confess that his house, or life, was not so with God. This strikes at the very

heart of the matter for all of us, for we have all come short of the glory of God and like sheep have gone astray. But let us weigh carefully David's words and see if we cannot find some basis for hope. "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure." How wonderful to contemplate that while he had no standing before God in his own right, by and through the mercy and grace of God in his Head, (Christ Jesus), an everlasting covenant had been made which embraced all things and was absolutely sure and certain of fulfillment in every detail. As a member of the mystical body of Christ, therefore, he stood safe and secure, and there was no possibility for him to utterly fall away. He whose wisdom comprehended the end from the beginning, provided for all things whatsoever cometh to pass and, therefore, there was nothing insecure or uncertain about his infinite plan.

With the help of God we shall endeavor to trace out for our readers something more of the mysteries of Him who doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or need ask, what or why doest thou? One of God's inspired prophets, centuries before the advent of Christ into the world in the flesh, was enabled to set forth his coming and to portray in type his sufferings and death, and the glory that would follow, in the following words: "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall

dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." Ezek. 17:22-23. As we understand it, the highest branch of the high cedar represents David as king of Israel, who sprang from the tribe of Judah, the most faithful of all the tribes of Israel and, therefore, it was the high cedar. God said he would "set it," or fix and order it so nothing would interfere or cause it to go amiss. God also said he would crop from the top of his young twigs a tender one, and would "plant it upon an high mountain, and eminent." These young twigs evidently typified the house of David, and God's plan, in the fulness of time, was to crop a tender one, which signified Jesus, who was declared to be the offspring of David, according to the flesh. God was to deliver up his only begotten Son, Jesus, to be crucified in ignomy and shame for the sins of his people. In this everlasting covenant, entered into between God the Father and God the Son, in the counsels of eternity, all things were ordered and sure. Nothing was unaccounted for or left out. The Son of God was wise and had figured out all the cost before coming into the world, and God had determined before hand not to leave his soul in hell, or to suffer his Holy One to see corruption; therefore he could not be holden of death, but would arise in splendor and power and great glory, in justification of his people. Thus was he planted "upon an high mountain and eminent." He was indeed exalted "in the mountain of the height of Israel," and it was he who brought forth boughs and bore fruit. He was truly a goodly cedar and under his shadow dwells fowl of every wing, his people in every nation, kindred, tribe and tongue. What a safe place in which to dwell. The Psalmist also said, "He that dwelleth in the secret place of the

most High shall abide under the shadow of the Almighty."

Let us trace still further God's mysterious purposes in his dealings with his servant David. If we will turn to the first chapter of Matthew and read "The book of the generation of Jesus Christ," we will find that he came into the world through the lineage of David and Solomon, whom David begat of her that had been the wife of Uriah. Surely, no one will contend that so great and important an event was left to mere chance, but rather that it was determined upon and that every link in the chain was forged and welded according to the predestinated purpose of Him who worketh all things after the counsel of his own will, that no part of the whole could fail to fulfill its part, since no chain can be any stronger than its weakest link; therefore the wisdom and power of Almighty God was at stake and nothing could come short of fulfilling all that was embraced in his purpose. As the Sovereign Creator of heaven and earth, and all that in them is, had determined before hand that the ultimate end of all things should be for his own glory, and for the lifting of the name of Jesus on high, it illy becomes any of his creatures to call in question his wisdom, or to reflect in any way whatsoever upon what he has done. Our late brethren in England declared concerning God's decree that "God hath decreed in himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty of contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and power and faithfulness in

accomplishing His decree." It would appear that David himself was in full accord with this for he made no attempt whatever to blame God for his sin, but confessed freely his own guilt, saying, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Psalm 51:4 He realized full well how vile he was, for he continued his wailing by saying, "Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." The experience of the Lord's people is also clearly set forth by David in the 139th Psalm, where he says, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." With the burden of condemnation resting heavily upon him, he continues by saying, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." We believe this language expresses the innermost feelings of those whom God has led into a right understanding of his precious truth; therefore they cannot have fellowship with those who walk in darkness and take refuge in the doctrine of predestination as a cloak for their sins. God held Adam accountable for the violation of his law,

and we may rest assured that God's people will have to give account unto him for the deeds done in the body. John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us, therefore, come boldly to the throne of grace, acknowledging our guilt before God, and rejoice that mercy is meted out by and through our Lord and Savior Jesus Christ.

In conclusion, we wish to emphasize the fact that in this "everlasting covenant" all things were ordered, and sure, and nothing can take place contrary to the will of Him who declared, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." The faith of our fathers must needs have been tried, tested and proven, in order that it might come down to us as the unfeigned faith of God's elect, and the more it is tried in the furnace of affliction the more precious it will become to us. We see in the *all things* which were ordered, and sure, in this everlasting covenant, *predestination, election, resurrection, final preservation of the saints in glory*, and all that pertains to them. All that had anything to do with Israel's going down into Egypt, and remaining in servitude and bondage for four hundred years, was embraced in the mysterious purpose of God, but when they were brought up by an high and mighty hand and delivered at the Red Sea, God was glorified. While Joseph's brethren intended evil against him, God meant it for good and his overruling providence brought all things in subjection to him. Jesus said concerning himself, "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." While the prophets of old foretold the sufferings and death of Jesus, they

likewise spoke of his resurrection and the glory that should follow. If we will carefully examine the genealogy of our Lord, according to the flesh, as recorded by Matthew, we will discover that blood of every hue flowed through his veins, which enabled him to shed that blood, or lay down his life, for Jew and Gentile alike, representing sinners in every kindred, tribe and tongue. Not a single one of his was left out, but all were embraced in that everlasting covenant, ordered in all things, and sure. And we like to think that the God of our own little individual life has appointed all things therein, and that we shall in due time be brought forth more than conquerors, through him that loved us and gave himself for us. Therefore death nor any other creature or thing shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord. David said, "for this is all my salvation, and all my desire, although he make it not to grow." This is all embracing, with nothing to be added to it, and neither can anything be taken from it; it is so full and complete that there is not even anything more to be desired. It is good indeed when we can walk about Zion and see this perfection, beholding her towers and marking well her bulwarks. We can then look upon her solemnities and "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." All we can do is to hint at the significance of our text, and we are glad it has been said that "a word to the wise

is sufficient." God's children have been made to see and feel the great mystery of these precious things, which have been hid from the wise and prudent of this world and revealed unto babes. Moses called upon heaven and earth to witness to the matchless glory of God, and then said, "ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Paul with all his command of various languages could not put it into words, for he 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." May we be given to see and behold that in Him all fulness dwells! R. L. D.

MARRIAGES

By Elder J. D. Wood, assisted by Elder D. L. Topping in the Baltimore meeting-house, Aug. 9, 1946, Melvin B. Gladding, son of brother and sister Q. A. Gladding, Catonsville, Md., to Mrs. Virginia Wood Dillon, daughter of Elder J. D. and sister Wood of Baltimore, Md.

By Elder D. L. Topping in the Baltimore meeting-house, Dec. 29, 1946, Eugene F. Osborne, son of brother and sister I. V. Osborne of Kirkwood, Pa., to Jennye Alyce Gladding, daughter of brother and sister Q. A. Gladding of Catonsville, Md.

OBITUARIES

Elder C. A. HUNT was born Aug. 23, 1870 at Mattoon, Ill., and departed this life Nov. 26, 1946, making his stay on earth about 76 years, 3 months and 3 days. I regret that I do not have more definite data in connection with his life and especially his Christian experience. I cannot tell when he came to Eureka, Kansas, but such data as I have reveals that he spent the greater part of his life at this place where he passed away. He suffered a heart attack but was taken to the hospital where he lingered about three weeks before death claimed him.

Brother Hunt was ordained to the full work of the ministry in Illinois, but I cannot give the date of this ordination nor can I name the Pres-

bytery who participated in it. Neither can I tell when he received a hope in Christ, but perhaps the most important part after all is the fact that he received that hope, and his orderly walk, his godly conversation, his zeal for a knowledge of the truth is all proof of the fact that he had been with Jesus and learned of him. He was well instructed in the Bible and learned from its pages that God is a Sovereign and that salvation is by grace and grace alone. This doctrine he contended for ably and fearlessly and died in triumph of the gospel he preached.

He lived rather a lonely life, being isolated from his brethren most of the time, but he had some friends in the town where he lived who were certainly loyal to him, and who seemed determined to carry out his wishes in every detail.

Brother Hunt had told me some years ago that when he passed away he wanted me to speak on the occasion of his funeral. Accordingly his friends called me over long distance telephone. There was not a living soul in the town where he lived and died that I knew, but I was received most cordially and treated with the greatest hospitality while I was with them. I feel it is due these friends to make mention of their kindness. As far as I can learn, brother Hunt is not survived by any member of his family.

Those who may read this notice will recall an article of his in the September number of the *Signs*. His text was John 16:32. "And yet I am not alone, because the Father is with me." These words apply so very appropriately to his individual case. He was alone yet not alone. In speaking at his funeral I called attention to the words of the Psalmist 89:47-48. "Remember how short my time is: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death, shall he deliver his soul from the hand of the grave? Selah!" After a brief service we conveyed his remains to the beautiful cemetery where we laid him down, "Alone," yet not alone, because the Father is with him, and he has promised he will be with his people even unto the end.

(Elder) L. L. SCHENCK

WINNIE L. WEAVER, our sister in Christ and beloved wife of Elder George L. Weaver, died Nov. 18, 1946 in her 73rd year. She was born in Crestline, Ohio, Jan. 1, 1874, the daughter of David R. and Martha Dean. She had been bed-fast for the last six years and suffered much but death came very suddenly as pneumonia devel-

oped and she lived only two days. She leaves to mourn her passing her husband, George L. Weaver, one daughter, Mrs. Olive W. Hall at whose home she died, one granddaughter, Mary Jane Hall, one brother, John H. Dean of Toledo, Ohio. He is the last of a family of ten children.

September 14, 1892 she was married to George L. Weaver. Early in 1895 she received a hope in her Savior and was received into the Old School Baptist church at Galion, Ohio and was baptized by Elder Benjamin Martin, pastor of the church, remaining a faithful sister who was loved by the brethren everywhere all these years. Up until six years ago she was my constant companion and helper and I miss her keenly, but after seeing her suffer so much in the flesh and hearing her express her faith in her Savior so strongly I do not wish her back. She has gone on before, I am left to battle on and may the Lord reconcile me to my lot. Her body was taken to Galion, Ohio where Elder George Ruston of Dutton, Ontario conducted the services in the Snyder Funeral Home, and then laid in the family lot in Fairview Cemetery with a good hope in Christ awaiting for the Lord himself to descend from heaven with a shout, and her poor blind eyes in this life will see him as he is and be like him and be satisfied. I ask the prayers of the brethren that I may be kept faithful. Her loving husband.

(Elder) GEORGE L. WEAVER

After an illness of paralysis which did not respond to professional skill or skillful nursing, Mrs. ELLA ESKRIDGE, died at her home in Laurel, Delaware, April 6, 1944, after being confined to her home over a year.

Mrs. Eskridge was born March 31, 1862, near Laurel, Del. where she spent all of her long and useful life of over 82 years. She was united in marriage to Mr. Turpin Eskridge and of this union two children were born, one dying in infancy and the other, Miss Mattie Eskridge of Frederick, Md. survives. Also among the surviving relatives is Miss Lena Plummer of Laurel. Mrs. Eskridge was the daughter of Mr. and Mrs. Hudson Plummer from whom she inherited a strong character and many of those noble virtues for which she was noted. She never united with the church, but was firmly indoctrinated with the principals of the Old School Baptist faith which she exemplified in her daily walk and work. Her life was a beautiful example of that which is noble in the duties of wife, mother, citizen, friend and neighbor. She was well known

for her hospitality to people of the Primitive Baptist faith and to their friends, and often religious services were held in her home. For her many acts of kindness and thoughtfulness of others she will be long and tenderly remembered. The funeral services were conducted by Elder H. C. Ker and interment was in the Broad Creek Cemetery by the side of her husband who passed away two years after their marriage.

Written by a friend.

CHANGE OF ADDRESS

Elder George L. Weaver requests that all communications for him be addressed to 1536 Eddington Road, East Cleveland—18, Ohio.

TO OUR SUBSCRIBERS

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

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

SPECIAL MEETINGS

Meetings are scheduled to be held on the fourth Sunday in each month, beginning with April and through November, with the Warwick Church, Warwick, N. Y. at 10:30 a. m., and in Middletown, N. Y. in the meetinghouse, corner Roberts and Cottage Sts., at 2:00 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON

MEETINGS

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

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

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

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

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

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

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

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

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

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

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

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

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

Seclusia Old School Predestinarian Baptist Church meets every fourth Sunday at 2 p. m., Route 3, Box 800G, Stockton, Cal.
W. L. SLUSHER, Moderator

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

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

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

Pleasant Valley Church Kingman, Kansas, meets each second Sunday and Saturday before, every second month (Nov., Jan., etc)
L. L. SCHENCK, Moderator, Williamstown, Kans.
(Mrs.) E. E. CATES, Clerk, Kingman, 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.
D. L. TOPPING, Pastor

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

D. L. TOPPING, Pastor

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

C. W. VAUGHN, Pastor

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

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

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

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

D. V. SPANGLER, Pastor

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

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor

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

Meeting first Sunday, each month

10:30 a.m.

Take Elevator to 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 each first Sunday 11 a.m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. C. B. Teague, co-pastor, G. E. RUSHING, Pastor.

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

C. Y. OSTEEN, Pastor.

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

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

C. Y. OSTEEN, Pastor.

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

E. B. AULT, Pastor

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

E. B. AULT, Pastor.

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

W. R. DODD, 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. 115

RUTHERFORD, N. J., MAY, 1947

No. 5

JUST A WHISPER AWAY

When trouble comes as troubles do,
There is one thing that I know is true;
It matters not what skeptics say,
I know that my Lord is just a whisper away.

When the tempter comes my soul to subdue,
And says, "Now this is what you can do."
Then all of his charms cannot lead me astray,
Because my Lord is just a whisper away.

When there are decisions that must be made,
I whisper to my Lord, and he gives me aid:
For my Lord is near let come what may,
Because my Lord is just a whisper away.

When I am filled with grief and woe
Unto my Lord I humbly go;
He gives me strength and my fears allay
Because my Lord is just a whisper away.

When I am surrounded by the shades of death,
May I whisper this with my dying breath:
Dear Lord I come to Thee to stay,
Thou hast always been just a whisper away.

C. W. WILLIAMS

CORRESPONDENCE

By Elder R. W. Rhodes, Lillie, La.

DEAR AND PRECIOUS HOUSEHOLD OF FAITH, WHEREVER YOU ARE, THAT MAY HAVE AN OPPORTUNITY TO READ THIS IMPERFECT COMMUNICATION: I often think and muse in my poor mind about you and your welfare in the Lord, or rather your state of mind here in this low ground of sin and sorrow. I would, if the Lord willed, comfort you in stirring your pure minds in remembrance of the exceeding precious and gracious promises that have been made and left on record for your comfort, correction, instruction and for the doctrine that is all

to the man of God. You are the only ones, according to holy inspiration, that have any gracious interest in these sacred and holy things in righteousness, but those who hold these things in unrighteousness (that is, those who interpret the inspired word of God in unrighteousness) instead of being comforted by them, wrest them to their own destruction as is recorded in his Holy Word. To those that I desire to write at this time it is said by Paul in Romans 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." So let us examine these sacred things and may God give us that heavenly understanding.

I know that I have neither space nor time, even if I had everything else, to go at length into any major subject, because I am rather prone to make all of my articles too long, explaining too much in detail what comes to my mind on these sacred and holy things, if indeed I have any knowledge or any part in them. I desire to be as brief and pointed, if the Lord wills, as is most profitable on this occasion.

I have been very busy all the year and particularly so for the last few months, and have not been able to keep up with my correspondence as I would like to do which seems partly the reason that I have decided to write this article. I hope it will serve to let each one that might think I have neglected answering their correspondence know that I prize the sweet communications that I get

from the Lord's people above every other earthly communication that I ever get. I have been so graciously comforted through this blessed medium very often to the overflowing of many tears of joy, and I would love, the Lord willing, to be blessed at this time to give that meat, drink, clothing and that taking in of those strangers, and that visiting of those sick ones that Jesus tells of in that parable of the sheep and goats. Matt. 25:35. That is my true desire if I know my heart.

I think the most comforting subject to the Lord's humble poor that is set forth in all his Holy Word is the grand, glorious and consoling subject of Jesus, our precious Savior and Redeemer, who is the way, the truth and the life, the only name given under heaven among men, whereby we must be saved. He died and poured out his blood on the cross, thereby satisfying the just demands of the righteous and holy law, freeing all his people and perfecting them forever which is of the greatest consolation to all those that have been made to feel their sins and iniquities, because he has said through this offering and this new covenant "their sins and iniquities will I remember no more." This is great joy and comfort to all his weary pilgrims here below while they travel through this dark and thorny maze. In fact every phase of our Savior's teachings, and that of his apostles and prophets are most comforting to those that have been born of the Spirit when the Lord blesses them to so meditate and to understand them.

His resurrection from Joseph's new tomb, and ascension into heaven is most comforting indeed to me if I know my own heart, and also his and other scriptural writer's testimonies that all the dear saints of God will rise from the graves at his second coming and be with him and each other in the holy presence

of God and the holy angels forever and forever, but if there were no blessed and gracious promises of his second coming, and there were no signs of that taking place then it would all be dark and slippery to my poor mind. I want to call your attention to that sacred and blessed subject of his second coming, and as to what there seems to be taking place as we go, as I think, hurriedly towards that great day when he will come and will not tarry. There can be no mistake as to such a day as this, because all the sacred promises of God through all his patriarchs, judges, and prophets as well as the apostles, the Lord himself and that of the Holy Ghost could not be complete without this great and glorious day.

I desire to call your attention to Matt. 25:1-13. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." I desire that you take under consideration the fact that the very first word of this great parable is THEN. No doubt in my mind that the Savior was continuing the same subject that he had been teaching all the way through the 24th chapter, that is, that of his second coming, the end of the world and the signs of the coming as his disciples are asking him about in that chapter. This is clearly indicated in the statement that THEN SHALL THE VIRGINS—that is, it will be like that at the time of his coming that he has previously spoken of in the 24th chapter. I think this is the proper way to interpret his words THEN SHALL IT BE, or it shall be like the ten virgins then.

I think the kingdom of heaven under consideration in this scripture is the church of Jesus Christ, and the five wise virgins are the true and genuine heirs of promise, a true church, because it says in another place in inspiration that Christ is made unto us wisdom,

righteousness, sanctification and redemption. I also think that the statement in Dan. 12:10 shows that the difference between the righteous and the wicked is that the wicked shall do wickedly and none of them shall understand, but the wise shall understand. So the wise are just those blessed characters who are given the oil of God's grace in their profession in his great name. I think that the profession of faith, unless it is accompanied by God's grace, is darkness instead of light which I think represented that false professor who is destitute of the grace of God; and that lamp which has not been lighted by the grace of God is sure and certain to go out, and that profession that is accompanied by the oil of God's grace is certain to burn on and on till the Bridegroom comes, and will be in the meeting when he comes, and will go in with him and the door will be shut and all false professors will be rebuked and rejected by our Savior. It is as it was in the days of Noah only Noah and his family were in the ark, they were called into it and the Lord shut the door. The Lord in this parable reiterates a statement that he made in Matt. 7:22-23 where he said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them. I never knew you: depart from me, ye that work iniquity." The five unwise are undoubtedly the wicked and false professors who without the grace of God profess, and consequently there is nothing in their profession except that light of Adamic nature, or just the burning of the wick, so to speak, which always gives a better light when it is first lighted, but the longer it burns the filthier and blacker and darker it gets until it goes out. I think that this going out of the light of false professors will be at the approach and coming of the Lord, in fact that is a

plain statement of this scripture in another verse in this above reference.

It is said in the 5th verse, "While the bridegroom tarried, they all slumbered and slept." I think this means that until the time comes for the approach of the blessed Savior, both the wise and the foolish will sleep and slumber, so to speak, in other words in a state of inactivity, careless and indifferent and seemingly not much looking forward to that time when he is to come. There is a set time for his coming that no man on earth nor the angels in heaven knows, but is plainly said here in this language it is to be at midnight. That is centrally between two days, the old day and the new day, but is at the darkest time when both the wise and the foolish are asleep and quiet, but when the alarm is sounded and the midnight cry is heard then will be a time when all are busy both will have trimming to do. There is no doubt in my mind that there will be an enormous trimming by the true church or the wise, and there trimming will help because their lamps have oil. Those that are the children of God will have the light and its brilliant influence all the journey through, but the foolish or unwise will not, everything they do will be done in the darkness, and this is the very worst kind of darkness, it is that kind of darkness that the foolish think is light.

(To be continued)

Cascade, Va.

DEAR BROTHER IN HOPE: I am sending a letter I wrote to brother J. W. Allen. Roxboro, N. C., or so I thought, but I desire it to be published in the *Signs* if it meets with your approval. I know I cannot deceive God, neither do I desire to deceive his people but am fearful. We do not doubt the reality of our feelings when we feel them, but *afterward*. John did not doubt Jesus being the Christ the day he baptized him but *afterward*.

"When I experience call to mind,
My understanding is so blind,
All feeling sense seems to be gone,
Which makes me fear that I am wrong."

I must say I felt some of the reality of this letter as I wrote it. Hoping you and yours are well, your little brother in hope.

(Elder) LAYTON WINGFIELD
DEAR BROTHER ALLEN: Will attempt, after so long, to answer your letter received some time ago. Do not think I have not written before now because I have anything against you for such is not the case. I just could not write until given a mind to write. The time appointed of God had to come and I had to wait for it.

While reading a book this morning "Antidote against Arminianism" (Christopher Ness, 1700) I came across my experience and yours, and every other child's experience born of God in these words of Ezekiel 36:26-31. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." I feel so pitifully helpless and inadequate to the task at hand, it seems it is almost useless for me to try to tell what I see in this wonderful scripture. Yet, God willing, I

will make the attempt, hoping he will bless my effort to the extent you and I may be comforted a little to the end that the God of our salvation may be honored and glorified. For all praise is his due, and we desire to thus ascribe it. The only things we can of a truth before God testify to are the things we have experienced. Even the court of natural law of America will not receive evidence that some one told them about. You must be an eye witness or your testimony is cast aside, and not received for it is useless. Much greater then are the courts of our God. If the written word was all we had our testimony would be no good. We believe the Scriptures were written by divine inspiration and are true because God says it is so, but we also have the witness that these things are so. Why? How? Because these same things are written in our hearts by the divine pen of experience. So then we are truly eye witnesses to the truth of these things written.

The written word of God in the Book, and the written word or living word of God in our hearts, each bear witness to the truth, the reality of the other. "He that believeth on the Son of God hath the witness in himself." Ye are my witnesses saith God and ye shall show forth my praise. The law of nature in all men, both elect and non-elect, is to delight in serving the law of sin. This present evil world is a heaven below to the dead sinner. It satisfies him. It is all he desires or knows anything about.

Thirty six years ago I knew nothing or cared nothing for this present world, for I was not yet born. How could I know anything about how beautiful the sun rose each morning bathing the world in a golden light? What did a rainbow in the sky mean to me then? Did I have eyes to behold the beauties of its changing colors? Could I listen with delight to the song of the birds, bursting their little throats in praise to

the God of their creation? Of course not, for being unborn I had no eyes to see, no ears to hear, no heart to feel or understand. Just so then it is with God's people, let alone the others, while they are yet dead in trespasses and sin. Spiritually speaking unborn, not yet in manifest existence. Jesus said, "Ye must be born again." This must take place before one can see the kingdom of God, and it is concerning this being born again that I desire to write, and to which birth the scripture quoted applies. As I have experienced it, one time in my life I felt as good as anybody and better than some, being at that time as yet unborn of God. I had no eye to see, no ear to hear, no heart to understand my true condition for the light of God had not shone into me, but when it did shine, behold I felt as did Jeremiah. "Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Yes, I felt to be a vile sinner, a wretch undone, the black sheep of my father's family, the blackest sinner of all God's creation. Felt to be doomed to that awful hell, that lake of fire that burns forever. I used to try to visualize what it would be like to burn forever and never, never stop. My poor mind would go round and round in a whirl saying, "there must be an end, there must be an end sometime, somewhere." My mind could not grasp the meaning of eternity. The pain, the excruciating agony, the suffering my poor tortured, twisted heart went through only God will ever know: the times when I would go off to myself, crying in helpless abandon, begging for mercy, yet feeling it was not for me, that my cries, my groans, my prayers were but hollow mockery that I was too vile and sinful for God to notice. Let no man say this was too much for a child to experience, for remember that John leaped for joy in his mother's womb

being as yet unborn. God moves in all ages. The working of God's hand surpasses all reason. Casual reason is in direct opposition and contradiction to God's wisdom, but by the will of God it is fixed that way. He fixed it and what he does is done right, is done perfectly, is done forever. Men and devils may and do rant, rave and rage, but God does his will undisturbed.

I went on over the years from time to time grieving. One thing I would like to record. In those years part of the time we lived out in the country. On days that were cloudy and gloomy looking I could hear the train whistles afar off, coming in on the wind, and it would cause me to feel the sadness of death. My pain would become so great it was like a knife being stabbed into my heart and I would almost scream, for the blowing of that lonely train whistle seemed to me the mourning cry of a lost soul doomed to hell and that poor lost soul was me. Talk about being willing to be saved! O God, our experience has taught us to positively know the doctrine the world teaches is false.

After much suffering, much sinning, much grieving, trying everything I could do to gain relief I was brought to the end and gave up all for lost on the morning of August 4, 1939 when these words came into my heart in power great enough to shake the whole created world, words that were felt. "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." In a moment, in a flash of time I was delivered. My grief was over. I no longer felt convicted and condemned but free, and again I must say heaven flooded into my poor soul and I was rejoicing with every little cell of my body. I felt to say with one of old, "Bless the Lord, O my soul: and all that is within me, bless his holy name." I rejoiced with joy that exceeded the

deepest depths of suffering I had ever experienced. O my people, what I have written is the reason I have a hope of eternal life, the reason why I believe in the blessed doctrine of salvation by grace alone for time as well as eternity. I have had and do yet have many doubts and fears concerning my salvation. Fearful that I am deceived, hoping I am not, but despite all doubts and fears the only other change I am looking for is to be in death and the resurrection. I have something in me that makes me hate sin and love righteousness, and I must say I cannot live up to my desire. If I am not now already born again I never expect to be. I have nothing to offer God that I have ever done or can ever do. If Jesus Christ is not all of my salvation then I have none. How well do the following lines describe me now.

"Tis seldom I can ever see
Myself as I would wish to be;
What I desire, I can't attain;
From what I hate I can't refrain."

Little children of God all over this poor world, when you are driven to your knees by the knowledge you have nowhere else to go, remember me. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and your abominations." A poor sinner saved by grace or not at all.

(Elder) LAYTON WINGFIELD

Vernonia, Oregon

EDITOR SIGNS OF THE TIMES: I wish I could tell you the reason and purpose why I am sending in this subscription for the *Signs of the Times*. I have a couple of issues that were printed in 1939. I am enclosing \$2 which I suppose is the price, if not let me know. I have read a number of articles in them, views and experiences that caused me to shed tears. They told so nearly some of my experiences I loved to read them. I hope it will not be out of the way to tell you an experience I had when a boy under twenty years of age. I had serious thoughts from a child and was taught to fear God by my loving mother, but it took more than this earthly teaching. I felt I was condemned in the sight of God without hope and I began to think I was lost, but there was a power spoke to me, "you are lost already." I did not hear a voice but it was just as plain to me as though it had been spoken. My understanding was that unless the Lord had mercy on my poor soul I was lost to all eternity. I began praying and went to my mother's room. She asked, "what is the matter son?" I said, "mother I am lost." She replied, "you are under conviction and I will pray with you." We prayed and all I could see was a gaping hell for me. We started praying about ten o'clock and around two my burden left me I know not where. The next day I felt at ease but it was not long before I began to have doubts and fears. I would go to the woods and ask the Lord to teach me his will and the way of righteousness. One time his presence was so great the trees seemed to be praising his name, they seemed to be all of a glow or quiver praising God. I have had many heartaches in life and have been able, through the Spirit, many times to praise my Redeemer. I could go on and tell some of my dreams and visions but I do

not want to weary you. It is all summed up that unless you are led by the Spirit of Christ you are none of his.

I will soon be seventy-six years old and I still feel that I need the guidance of my Savior, more so now than when I was a boy. I am unable to find any Baptists of the kind I used to hear preach. We have Baptists but not the Primitives. There are lords many and gods many but unto us who are saved there is but one, and that one God is only known when he reveals himself to us through the Spirit. Thought I would write you a few lines so you would understand the reason I like to read the *Signs*. It contends for the doctrine of grace and places poor, helpless man without strength. If you feel that I have said anything regarding eternal life in Christ pray for me a poor sinner saved by grace if at all.

A. B. COUNTS

Route 1, Blevins, Ark.

DEAR BROTHER DODSON: I am sending \$5 to the *Signs of the Times*. It does not cover my subscription as you have been sending it to me free so long, but when I can I will send a little to help in carrying along our good paper. It is all the preaching I get. Those who contribute to its pages are doing so much for those who are shut away from their own faith. Oh, how I long to go again to hear the gospel preached in its purity, not to hear the kind I sometimes hear, telling poor sinners to give their hearts to God and he will save them. They fail to tell how to go about giving this wicked heart to One who "searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God," so if that heart has been touched and tendered by the love of God, and drawn by his holy will to love his ap-

pearing, that heart will then say "Abba Father" and worship a sovereign God who has all power both in heaven and earth.

I thank you so much for sending the *Signs* to a poor lonely old woman who is depending on the mercies of a gracious Savior for all needs.

(Mrs.) MINNIE HENDRIX

(We deeply appreciate the spirit of sister Hendrix's letter, and it will also undoubtedly encourage all who contribute in any way to the welfare of our family paper to continue their efforts. To realize that they have some part in giving a cup of cold water, in the name of their Lord, to those whose tongues are parched with thirst and cleaving to the roof of their mouths, should cause a spirit of thankfulness to rise up in the hearts of those who are blest so to do. Only those who are cut off from the association of their brethren and are deprived of hearing the preached word can fully know what joy it causes to have those of like precious faith come into their homes through the *Signs*. As our sister says, in this scientific age, we can hear much about what the creature can do for the Lord, but what concerns those who hunger and thirst after righteousness most is what their Lord has already done for them. The prophet Isaiah was commanded to "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." The Lord's people rejoice only in being assured that Jesus finished the work of redemption and that salvation is full and complete by and through him that loved them and gave himself for them. We thank our sister for her gracious letter and consideration. R. L. D.)

IT IS FINISHED

God sent his son, the holy child Jesus, made of a woman and made under the law, to save his people from their sins, and in so doing manifest himself as that which of God was made unto them his wisdom, righteousness, sanctification and redemption. Their daysman that stands between the elect and further condemnation, the author and finisher of the Christian faith, the captain of their salvation, separating them from their sins as far as the east is from the west to be remembered against them no more forever. Such is the climax of the saying, "It is finished." This language spoken by our Savior means all to the children of God. There is no other expression spoken by any man in all the scriptures that covers as much ground as this one, "It is finished." It is the most satisfying, the most consoling, it is a hidden treasure in the breast of every child of grace. Never to rust or wear it is a morsel under his tongue that never blends to anything but sweetness that can only be refreshed with the oil of grace which is Jesus and him crucified. Such is food and manna to the hungry soul and in praise it shouts aloud, "I know that my redeemer liveth," Lord of lords and King of kings ever to be adored for his mercy endureth forever, not only in this time world but also in that which is to come. Oh, to look upon him on the rugged cross and to hear him say "It is finished." What was finished? That the salvation of his people by his death stood in him complete, that there was nothing more required on his part. But from the reading of the text it appears that in his hour of trial he had rendered unto the Father the glory due unto

his name by saying, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." In so doing it not only saved his people, but it also stood them in him acquitted and clear of further condemnation, for in his resurrection he ascended to the Father assuming his proper place at his right hand to make intercession for all that were given him in covenant. Not only so but perfectly satisfied and glorified, and "What shall we say then to these things? If God be for us, who can be against us?" "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."

This brings to pass the words of the prophet, "But Israel shall be saved in the Lord with an everlasting salvation." So with every little child of grace in his or her breast rests the hope (Christ Jesus the Lord) that they are of that number that when our Lord comes again without sin unto salvation to gather his elect unto himself that we or they may hear the shout, "Come ye blessed of my Father," saying, "To the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth," and bear them away, standing them pure, holy and without blame before God in love, there evermore to sing the song of Moses, the servant of God, that no man can learn save those redeemed of the Lord. "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." For those blessings let us all praise the Lord.

(Elder) W. A. LITTLE

1008 E. Allen Ave.

Fort Worth, Texas

Robersonville, N. C.

MY DEAR ELDER DODSON: I have been a great loser of late. My dear, loving wife, my bosom friend of nearly fifty-four years duration passed away Oct. 26, after long and severe suffering and I am left alone with just one single daughter living with me. It has nearly killed me and it is hard to be reconciled. If you feel it in your heart to do so when you go to prayer, ask our merciful God to grant me his sustaining grace to be submissive to his will, and to be with me and guide me in my lonely hours. My wife and I never had membership with any earthly church, but we believed in our merciful God and we believed the doctrine preached and upheld by the following old Elders: Beebe, Durand, Chick, McConnell and also upheld by yourself and Associate Editors. Excuse me for intruding on your time, I am just so lonely. Yours very truly,

A. S. ROBERSON

(See obituary in this issue)

Route 1, Kennedy, Ala.

ELDER R. LESTER DODSON, DEAR BROTHER IN CHRIST IF I BE ALLOWED THE PRIVILEGE TO THUS ADDRESS YOU: As I have moved from Route 1, Berry, Ala. to the above address I ask that if you feel disposed to continue the *Signs* to me that you please change the address. I realize my subscription is past due but I hope to be able to send it in the near future. I do not want to miss a copy. I cannot always enjoy every one alike, but as a whole the *Signs* sets forth the doctrine the Old Baptists have always stood for. I often wonder, am I one, I mean one that was given to Jesus before the world began, and saved by the blood of him who suffered the horrible death of the Roman cross. If indeed so, then "no weapon that is formed against thee shall prosper." The promise of Jesus to his loved ones is, "He shall deliver thee

in six troubles: yea, in seven there shall no evil touch thee." Does this mean that it does not matter how far one strays from the pattern of Holy Writ they are justified? I do not so understand it. God in the wonderful counsel that is called holy in which all things were ordered and sure, declared the end from the beginning saying, "My counsel shall stand, and I will do all my pleasure." I wish to state here that God being a God of purpose, nothing occurs in time by man creature or thing that God did not have a purpose in. In his address to the people of Athens, Paul declared that God "hath determined the times before appointed, and the bounds of their habitation." So I am fully persuaded he set everything in its place and fixed its bounds so that it fulfills God's purpose even to the proud waves of the sea, "Hitherto shalt thou come, but no further." Yes, the sea of time as well as the mad oceans. I most assuredly believe that according to my feeble knowledge of what the Bible sets forth, the Lord has drawn the line of distinction between true and false, order and disorder, righteousness and unrighteousness and all that could be that is not of the same nature, and it—whatever the it be—only fills the course in which God purposed, predestinated or decreed it. We are told, "The Lord hath made all things for himself: yea, even the wicked for the day of evil." I must say that the Devil in the very beginning of time displayed a grand purpose that God had in the power of the wicked one in deceiving his (God's) church to transgress God's holy law. "For as by one man's disobedience many were made sinners." "Death passed upon all men, for that all have sinned," making room for the coming of Jesus, who came under the law to redeem them that were under the law.

So the first occurrence and every

event since was according to the purpose of God. There are more scriptural proofs to this than space will permit at this time. It was according to the determinate counsel and foreknowledge of God that Jesus was crucified and I am sure that all other things are not and have not been by chance. But how do we know those things? Alone by revelation. Ye must be born again. This operation teaches the children of God the truth as it is in Christ, it teaches them the discipline of the church for the apostle Paul wrote the discipline and I feel our people should be willing to abide by the pattern that is laid down in Holy Writ. The Lord Jesus only had one bride. She was called in Revelations, "The bride, the Lamb's wife." Then why should his people argue, fuss, strive and devour over the old time discipline that the apostle so strictly forbids, and Jesus especially charged his disciples that from the beginning it was not so. Eve was a type of the church and she only had one husband, and he was a figure of Jesus Christ. I would like to advise all men to be not wise above that which is written. To contend for the doctrine and discipline of the Lord's house one must adhere strictly to the words of Holy Writ. As I have said before I will say again, if there is any man on earth that is qualified to prove that it is legal to hold members in the church having a plurality of wives other than save for the cause of fornication, I certainly will wait patiently for a letter or a hearing from them, otherwise the answer to their failure would be it is not Old Baptist discipline to hold them in the church.

I have a great desire to see you. I very much admire your views on the subject of adultery a few months ago as I have many of your articles. I have not written as I would like but feel my letter is growing too lengthy. I do not

want to consume too much of your time, but would appreciate hearing from you. I beg to remain your poor, worthless brother in hope of the place called heaven.

(Elder) T. T. McQUEEN

Star Route, Naches, Wash.

DEAR ELDER DODSON: I have just sent in my renewal for the *Signs of the Times* for another year, and also asked you to send it to a neighbor who has been reading mine and said she loved all the writers so much she wished she knew every one of them. To-day she united with our church and was baptized. A seventy year old man who has long loved the Baptists and who said he could not stay away any longer, also united and was baptized. He asked me to send in his subscription also and I am sending it now so he will not miss any more of the *Signs* than necessary. His sister is lending him some of the back numbers to read, so start his subscription with the current number.

(Mrs.) BEATRICE HAAN

(We are very glad to hear the good news contained in sister Haan's letter, and wish to thank her sincerely for her interest in our family paper. R. L. D.)

788 Hillside Ave., Victoria, B. C.

DEAR ELDER DODSON: Enclosed find \$5 to pay for my back dues and for the following year and \$1 to use as you see fit. How can I say again I am sorry I have been so tardy in remitting. I can make no excuse except neglect, my intentions are always good and the time seems to slip by so quickly. I do love the dear *Signs* and everything it stands for which is the truth as I see it. I can find comfort in nothing but the sovereign power of God. Oh, how often I hear people say, "God must have slipped up somewhere when there is so much trouble in the

world to-day. We must try ourselves to help him to put things right." I do not believe God has failed in anything, but that everything works according to his mighty will. God cannot and does not fail in anything. I cannot find that I can do anything to help make the world better. It is all in God's dear hands. I remain yours sincerely,

(Mrs.) SYD. DUCLOS

Route 1, Dundas, Ill.

MRS. MAUDE A. MORAN, DEAR SISTER MORAN: Your card received to-day and I am sorry to hear that you have been ill and hope you are much improved by now. I know from experience what it means, and what it is like to be sick and afflicted and suffer pain. We know, too, that Jesus was "a man of sorrows, and acquainted with grief," and he knows and understands all of our pain and troubles and is not unmindful of them, but is full of pity and tender compassion. I have no doubt, dear sister, but that you, like myself, have often times been made to rejoice in spirit while suffering in the flesh. On one such occasion while suffering in the flesh and, as I hope, rejoicing in the spirit, I wrote the poem below entitled "MY PORTION."

I love to think my portion is give,
From God's own hand each day that I live;
I hope I am grateful as I should be
For his loving care of sinful me.

My every need he will supply,
And when at last I am called to die,
My portion forever then shall be
To praise him through eternity.

I later composed a tune to go with the words. I believe, sister Moran, that we do receive our portion; that God has purposed for us each day of our lives; and that nothing can happen to us except as he in his wisdom and mercy has purposed for us, whether it be sickness or health, prosperity or poverty. God gives us our portion in life and of life

each and every day we live, and if our lot be to suffer sickness or adversity all the explanation we should need is that "it seemed good in Thy sight." The apostle Paul tells us, "That all things work together for good to them that love God, to them who are the called according to his purpose." We poor mortals cannot see where grievous times work to our good, but if we love God and are the called according to his purpose then it is for our good and to the glory of God. We poor mortals can only see the present moment, but God's purposes and plans are from eternity to eternity, without a flaw or mistake anywhere down the line. He knows the ending of all things better than we can understand the present moment allowed us. We in reality do not know our own needs, but God does know them and his work is so perfect that all things work together for our good.

I remember the subject I wrote you about, yet I do not remember all that I wrote you about it. It was not written for publication but you may do as you wish with it, though I feel sure some other person could do better writing on the subject as I am so poor and unlearned, yet if I know anything at all concerning spiritual things I have not learned it from man or mankind, but from the giver of every good and perfect gift. When Jesus was mourning over Jerusalem, as I wrote you before, it was in his humanity and tender compassion. He knew, too, that the prophecy must be fulfilled and that Jerusalem would be destroyed and not one stone would be left on another: and he knew, too, that they would soon hail him—"Blessed is he that cometh in the name of the Lord."

In conclusion I would like to send you a song I wrote while one of our sons was in service in the Pacific. He liked for me to write him on the

Scriptures, and in one letter to him among other things I wrote, I told him that the Lord was everywhere present and nowhere absent; and that the Lord was there as much as here at home, and that he not only knew our every thought but he knows the secret intentions of our hearts as well; I told him the Lord was near him wherever he might be and to always remember that the Lord was just a whisper away. He is a very present help in time of trouble. Later on the words, "Just a whisper away," came to mind with such force that I wrote this song. (See first page). I also have a tune for this song that came to mind in connection with the words. I do not write music and if there is any music about me it is simply the melody that the Lord has put in my heart as I do not have a musical education. If you, dear sister, can get a little comfort or consolation from these things I have written give the praise unto the Lord. Your brother in a precious hope of eternal life through Jesus Christ our Lord.

C. W. WILLIAMS

5 Shaw St., Sanford, Me.

DEAR BROTHER DODSON: Ever since our yearly Conference at North Berwick last September it has been on my mind to tell you how much I enjoyed all our services. Many said the same, and as we prepared our midday lunch we spoke of how favored we had been with beautiful weather both days, a congregation and truly wonderful sermons. When given the ear to hear the preaching of the gospel is "as rivers of water in a dry place." Water—cool, refreshing, cleansing and restoring—is a beautiful figure of God's grace to his people, and this is only to be found in Jesus, the Fountain-head.

The world is a dry place devoid of spiritual water or food to those who feel the need of the pardoning grace and

mercy of a loving Savior. Our Jesus is full of grace and truth.

"Plenteous grace with thee is found—

Grace to pardon all my sin:

Let the healing streams abound;

Make and keep me pure within:

Thou of Life the fountain art!

Freely let me take of thee!"

When God speaks through our ministers, how clear and dear are those deep mysterious truths of the Bible. We are made to sit in heavenly places in Christ Jesus. We are not aware of time, the sermon seems short, yet we feel the half has not been told of Christ's love for his chosen people, the elect church "as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

So often when cast down in spirit, it gives us a ray of hope when brethren tell of the barrenness of their hearts, yet still clinging to that small spark of hope which, when it is God's pleasure, becomes a bright fire driving away all our doubts and tears. In Christ we find a sanctuary, a covert from the tempest of sin. He bore the blasts of the holy justice of God; the fury of wrath due to our sins; the withdrawal of his Father's presence; and the smile and joy of the Father's face. "My God, my God, why hast thou forsaken me?" Our Jesus, the sinner's friend, knows how to minister comfort to the needy ones to whom he calls, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Your sister in gospel bonds.

(Mrs.) LYDIA R. NASON

Geneva, Ala.

DEAR READERS OF THE SIGNS: For some time I have been engaged in conducting research work on the history of the Claybank Association of Alabama of the Primitive Baptist faith and order. I would appreciate receiving the minutes of said Association from 1845 to 1892.

and the sessions of 1899-1903-1905 together with any other sketches relating to this Association. Since I am now residing in the bounds of this historic order, I recently became a member of it and was appointed at its recent session to collect and edit all matter regarding this, the largest orderly Association adhering to the Predestinarian principles in Alabama. Hassell in his history states that it was constituted at Smyrna Church in Coffee County, Ala. with the churches at Mt. Pleasant, Bethany, Hepzibah, Smyrna, Zion's Hill and Mount Olive composing it, and the presbytery being Elders Jesse Tomlin, Daniel Dozier and Robert Warren. Said constitution occurring on Nov. 23, 1845. Its articles of faith were derived from the Conecuh River Association which in turn had been constituted in 1827, probably from the Ebenezer Association which had been constituted in 1827, probably from the Mud Creek Association organized in 1821, the oldest Association in Alabama.

So far as records are obtainable this organization derived its principles from the Kehukee Association of North Carolina, which in turn was constituted out of the Philadelphia Association whose oldest church was Welsh Tract still standing in Delaware. The writer having been blessed to be with some of its members on June 30, 1946 at Ebenezer Church in Baltimore, where it was his privilege to meet and hear some of the ablest ministers preach in the East. Never shall I forget the sweet fellowship of the dear saints there among whom I remember so well Elders Wood, Topping, Dodson, Vaughn, Walker, Lefferts, Bennett, brother and sister Rowe, Sisters Secor, Wood and so many, many more, and how we were so royally entertained by brother and sister Gladding and Elder and sister Wood. Truly it was a heaven below to be in such a sacred place.

According to Hassell the Welsh Tract Church was organized in Wales and held its principles inviolate through centuries there, having derived them from Southern France, Northern Italy and the church in its purity in Rome itself from the apostle Paul. There can be no question but that our order has been upheld in all ages, in persecution, in turmoil, in strife by saints who have been preserved and shall stand when all things natural are melting with fervent heat. These principles were set up by that One whom Isaiah by divine inspiration through prophecy could aver was Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Truly this just One delivered these principles to his apostles, and they, through succeeding ministers in the Primitive fold, have upheld them in mountain fastnesses, in the catacombs, on the briny deep, at the stake, in Virginia jails, under all conditions and will keep them come what may. Yes, these articles of faith upon which the Claybank Baptist Association was constituted in the wilds of the deep South in pioneer days will remain steadfast. There the believers gathered from far and near to hear the glorious gospel sound; there the frontier minister spoke with zeal and fervency; there they received this manna as God sent heavenly food and rejoiced to hear the welcome news from the heavenly portals. Modes of travel were hard indeed but Saturday as well as Sunday found crowded churches many of which were built of logs without heat on dreary winter days, but the congregation remained to hear the glad news from a far country. Would to God we had such fervency now! May there be an awakening in Zion! Most truly we know that we have the precious faith revealed to us. May we partake of it and rejoice in its dispensing. Israel had her awe inspiring season and so it seems are we. May the

trumpet sound again in Zion and may it not be an uncertain sound. May we learn to stand still and see the salvation that is surely coming.

It was evident to the beloved pioneers in the Old Claybank, and may we again love to meet and mingle with the saints. I truly believe we have evidences already on the gospel horizon of such a glorious era. Little is known of these dear saints in the early days of Claybank. Elder Jesse Tomlin, one of the presbytery that helped to constitute the Association was of Jewish parentage and lived a saintly life. Far and near he went preaching the unsearchable riches of Christ, baptizing, marrying, burying, organizing churches and speaking peace and comfort to sin-weary souls. Truly he was a saint to the pioneer of this section of the deep South. Elder Joel Pate was the first moderator of the Claybank, and others have been Elders Giles Bryan, Cary Curry, Daniel Davis, William Dismukes, A. Driskell, Joel Helms, J. J. Shields, J. A. J. Mitchell, and J. W. Thomas. So well and wisely have these Elders presided until no serious division has come to the Claybank until a short time ago. Little is known about the first of our ministers, but the evidence tends to prove that they were God fearing men who ceased not to declare the whole counsel, and to speak comfortable words unto Zion, crying aloud that her warfare is accomplished, and leading exemplary lives as a true minister should.

Elder J. J. Shields served as moderator during the time that the Claybank was perhaps the largest Association in America, and he was blessed to preside ably and wisely. He was an able orator of the pioneer era and delighted to tell jokes to illustrate his spiritual points. His wife, Matilda, his mule, Scott, and collard greens are proverbial with him. His passing was a severe loss to his

people. Elder J. A. Mitchell was one of the most active ministers that ever lived. At times he was pastor of a dozen churches, spending almost all his time in attending churches throughout the week, conducting marriages and funerals and baptizing way-born sinners. He literally knew the Bible by heart and was honored by rich and poor alike. Elder J. W. Thomas has served well since the passing of Elder Mitchell, and for many years served as clerk while the latter was moderator. He is loved dearly by his people and looks well to the interest of Zion.

At present the Claybank has thirteen churches with two hundred forty members, nine Elders and one Licentiate Minister. There seems to be a ray of hope shining on beams of love for an awakening that will once again make it a beacon of light for the weary. May this illuminate Zion everywhere. Would be glad to receive the minutes of every Association. Will you not send me yours? Remember a lonely pilgrim in your prayers. (Elder) J. J. COLLINS

622 Washington St., Quincy, Fla.

DEAR DOBBS AND LOIS: Thank you for the invitation to come and visit you and go to the Associations. I was in Chicago when the card came and have been too long in writing you after I came home. I hope the invitation will extend over into next fall and that I can come and be with you all. I also appreciated the Christmas card. I am sending a small check, part of which is to pay my over-due subscription to the *Signs of the Times*, and to extend it another year, the remainder to be used as you see fit.

I look forward eagerly to the coming of the *Signs* every month, but I have several complaints to make regarding it. First of all there is not enough of it. I get so wrapped up in the wonderful truths contained in it that I am over to

the obituaries and meeting notices much too soon. Another thing that would make for interest to me would be to see Maggie's name in it more often. The first thing I do when it comes is to look through to see if Maggie Lee Hayes' name is signed to any of the articles. Then I look for "W. D. G.," and if there is a "W. D. G." I read that. Then I read Mr. Dodson's editorial which always sounds as if it had been put there for my particular benefit and pleasure. Then I read it from cover to cover: some of the writings over and over again. Then I have a whole month to wait for another feast.

All things that are given of God, and spoken through the mouths of his prophets are good and wonderful, and are given for the benefit and sustenance of those who have been given an eye to see, an ear to hear that *still small voice*, and a heart to understand his messages, but the sermons and articles I particularly enjoy are the ones that interpret the testimonies of the writers of the Bible in the light of the every-day experiences of God's children. It is a wonderful thing to find that a passage of scripture I have heard all my life, just as so many words, contains so much in the way of assurance and comfort. I am thinking now particularly of Mr. T. W. Whitefield's light on the "Stakes of Truth" in the January issue of the *Signs of the Times*. Are not those people who have been delivered and are within the bounds of those stakes a miraculously blessed people? They make up a body that is truly a city set on a hill that cannot be hid; the branches of the True Vine, all bearing the same fruit. Christ himself said, "Ye are the salt of the earth." Is not that a broad and all inclusive statement? A preservative for the entire earth, without which it could not exist or be preserved for even a moment.

God has so blessed his children that it is hard to understand how they can

be a rebellious, an idolatrous and stiff-necked people. After every deliverance from the time of Moses through that of the kings and prophets, all typifying the consummation of all deliverances—the one which our blessed Savior ended on the cross when he said, "It is finished"—the ones delivered have built their golden calves and worshipped them. It is no wonder there are adverse visitations from Divine Providence. If the rod were spared the child would be spoiled, would it not? Thank you again for your thoughtfulness of me. Love to you both and to the boys. Sincerely your friend. (Mrs.) MABEL D. BELL

DEAR ELDER DODSON: I am passing this on to you. You are at liberty to read and use as you see fit. The check was to be used as I see fit. The fitness I see is to pass it on to you with the same thought she passed it to me. Do with it as you see fit after paying her subscription beyond one year. This lady is a daughter of the late Elder C. H. Davis, and a sister to our gifted and spiritually minded sister, Maggie Lee Hayes. She has never united with the church but she is highly regarded for the truth's sake. Yours in hope.

(Elder) W. D. GRIFFIN

(We wish to thank both Mrs. Bell and Elder Griffin for sending her letter and the donation to help the *Signs*. After reading her good letter we can well understand why Mrs. Bell, as Elder Griffin says, should be highly regarded for the truth's sake. It is difficult to understand why those thus taught of the Lord do not follow their Savior in the ordinance of baptism. We are persuaded it will be as God wills it. Her letter will undoubtedly afford encouragement to our readers, sister Maggie Lee Hayes, Elder Griffin and brother Whitefield, as well as to us, and we again thank her on behalf of us all. We trust sister Hayes will favor us with more of her writings. May our Lord have everlasting praise! R. L. D.)

Route 1, Delaware, Ohio

ELDER R. LESTER DODSON: The August number of the *Signs* contained a notice that my subscription expires next issue. Thank you for the notice as well as the paper. I do not want my subscription to go delinquent. I thought of the Master saying to Peter, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Christ knew where the money was before he sent Peter. Omnipotence knew I had the \$2 before the notice came. Am I a soldier of the cross, a follower of the Lamb if I do not pay you now for the Master knows I can? When he ascended on high he did not leave any debts unpaid, but paid it all. I have come to the place in the journey that I am forgetful so I had reason to thank you for the notice. According to the course of nature I do not expect I will be here many years to renew so I suggest that you cause mine to cease when I fail to renew. I may need to be stirred up a bit next year if still here. I wish you well and I would that God would put it in the mind and hearts of all true Israel wherever they may be scattered abroad to seek first the kingdom of God and his righteousness, and trust him for all that is to come. Can the children of God expect the church to prosper if they keep first the beast and take his number or name in the head or forehead and wars and all kind of schemes. Sometimes I think the time may be near that the whore and the beast and all her attributes will sink to rise no more. Then a season of rejoicing for the bride, the Lamb's wife.

When I think of an almighty, powerful God, and the grace, love, watchcare and mercy he provides; the length, breadth, height and depth of it all is too wonderful for me to comprehend, but he is able to give seasons of peace and feasting. May he bless you to have char-

ity for taking so much of your time. I only meant to write and send my subscription for another year. Yours in hope of a better life beyond.

L. E. STEPHENS

AID FOR SENDING 'SIGNS' TO INDIGENTS

Mrs. S. L. Hutchens, N. Y., \$5; Mrs. G. M. Beebe, N. Y., \$10; Mrs. E. A. Bagwell, Ala., \$2; Mrs. A. M. Hall, Me., \$4; Eld. E. B. Ault, Tex., \$3; Mrs. M. E. Kuns, Cal., \$2; Mrs. D. Yeisley, Wash., \$1; H. H. Cannon, Ga., \$1; L. H. Shockley, Va., \$3; J. C. Stinson, Va., \$1; J. A. Owen, Ala. \$3

SPECIAL MEETINGS

The Delaware River Old School Baptist Association will convene with the Kingwood Church at Locktown, Hunterdon Co., N. J. May 29 and 30, 1947. Services will commence at 10:30 D. S. time on Thursday. Ministers and brethren of our faith and order and all interested friends are cordially invited. Since we shall make every effort to provide for your comfort while with us, we will appreciate it, where possible, if you will advise the writer in advance the time of your expected arrival. All arriving Wednesday should come first to my home at the address given below. Information, if desired, will be given you concerning the best transportation facilities for reaching Flemington, N. J.

ALWILDA R. STRYKER, Church Clerk.
192 Main St.,
Flemington, N. J.

TO OUR READERS

We regret to have to announce that we only have on hand for distribution about fifty (50) more copies of the book on the Resurrection of the Dead. We will, therefore, have to withdraw our offer to present a FREE copy of this book to those who send in new subscribers. The offer will remain until the supply is exhausted.

In view of the difficulty we have had in supplying the demand for the book on Predestination, we feel it is only fair to let our readers know in advance of the shortage of the books on the Resurrection. Those who want a copy FREE should send us a new subscriber promptly, or order the book direct for \$1. R. L. D.

PRICES FOR EXTRA COPIES OF THE "SIGNS"

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

EDITORIAL

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

CHARITY

It is alarming to me when I am given to meditate upon the strife and confusion that exists in Zion today! It is heart-breaking to find brethren trying to devour and subdue one another! It makes me shudder to note the coldness that seems prevalent in our own midst. All this perplexity of mind has made me to inquire of the Lord for an understanding of his spirit of love. May he define charity for us and make manifest that spirit in us.

Let us now consider the 13th chapter of 1st Corinthians where Paul was inspired to write to the church at Corinth on this grand subject. I realize the modern usage of the word is the giving of alms, but the 3rd verse of this chapter states the possibility of bestowing all goods to feed the poor, yet be destitute of charity. I am persuaded to believe that charity is the love of God, love of Christ, and love to saints. God loves us with a godly love. This same love is reciprocated and also includes Christ and the brethren. We love God because he first loved us. God's children do love one another. I think that Paul in the 13th chapter of 1st Corinthians was blessed to treat upon the greatness of charity and its properties. He says, "Though I speak with the tongues of

men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal." To be enabled to speak with the tongues of men is a natural gift from God, but to be able to speak with the tongues of angels is a spiritual gift from God. Man naturally cannot learn the language of the truth as pertaining to God and the holy Scriptures. Though a man be spiritually blessed to speak fluently and eloquently of the doctrine of God our Saviour and have not charity, he is as sounding brass or a tinkling cymbal. If a person be blessed so that he can understand all mysteries and knowledge and have all faith both believing and doing miracles and have not charity, he is nothing. Paul does not mean that these gifts are nothing but that the man possessing these gifts is nothing, destitute of charity. If I bestow all my goods to feed the poor in order to gain the reputation of men or for the purpose of obtaining eternal life it would be no profit to me. These deeds must be motivated by love to God or to Christ or to the saints before they could be rightly considered as profitable for me.

Now let us consider the properties and characters of love as Paul was inspired to note them. "Charity suffereth long." The person blessed with charity is patient. He is slow to anger, and not hasty to revenge. He is enabled to bear much; has the grace of forbearance, and is blessed to forgive. "And is kind." He does good to all men, even to his enemies. "Charity envieth not." He that is possessed with this wonderful grace of God's love does not envy the temporal happiness of others. He rejoices when he beholds a brother is blessed with gifts both temporal and spiritual. He does not envy the happiness of others even though they are decidedly more blessed than he. Joseph's brethren were not charitable when they envied Joseph because he had a greater share in the af-

fections of their father. The charitable person does not envy one of God's children whose usefulness and success in spiritual undertakings are decidedly greater (seemingly) than his. "Charity vaunteth not itself." He does not boast of either his natural or spiritual wisdom or possessions. He does not boast of what he does as his motive is love and not for the applause of men. "Is not puffed up." He is not swelled with pride but is humble. "Doth not behave itself unseemly." He is not unbecoming in his conversation or actions and has due respect for the aged and those of authority. "Seeketh not her own." He is not seeking to promote his own selfish ambitions and desires but his care and concern is to the glory of God and to the children of the kingdom. "Is not easily provoked." He is not easily offended. "Thinketh no evil." Not that he is free from evil thoughts such as are sinful and vain, for testimonies throughout the holy scriptures affirm to the contrary. God's children are forever desiring to be delivered from these sinful thoughts that are daily experienced. But I think that this character will forgive a brother his trespasses and will not try to find some way of revenge. He thinks not upon how to *get even* with someone who has wronged him. "Rejoiceth not in iniquity". He mourns because of his own iniquities. He is grieved because of the sinfulness of professors. He is troubled when he meditates upon the profanity and immorality of the world. "But rejoiceth in the truth". He rejoices in the doctrine of God, our Saviour, he is pleased when God is praised and man is set forth as nothing, yea less than nothing. Salvation by grace is his meat and drink. "Beareth all things." He feels that all things work together for good to them who love God, even the suffering, persecution, and affliction is not in vain. He bears them without complaint, feel-

ing that if justice was meted out they would be more intense. He does not feel that he should revenge wrong doing. "Believeth all things," Everything that exists is according to the decrees of God. All things are for the praise of God and for the perfecting of God's saints. None of the things existing is by chance. "Hopeth all things." All things yet future is predetermined so that nothing will frustrate any of the promises of God from being fulfilled. "Endureth all things." He is confident that all things are embraced in the eternal decrees of an all wise and all powerful God. He endures all the afflictions and persecutions for the elects sake and for Christs' sake. The last to be endured is death. "Charity never faileth." It may fail in the lively exercise of it. Selfishness and the cares of the world may be prevalent at times but the love of God will not permit a child of God to fall finally into perdition. Charity is everlasting. It is ever the same. Prophecies will be fulfilled then cease to be prophecy. Hope will become a reality thus cease to be hope. Faith will terminate into a reality. Charity will be charity in the beyond the same as it was before the beginning of time. Every object of God's love is just as certain for heaven and immortal glory as before time began. There is no change in the love of God for his people.

Now, I feel that the Lord has blessed us with a few sweet thoughts on the properties and characteristics of God's love as made manifest in brethren. Permit me to say, "By their fruits ye shall know them". I wish to suggest to the citizens of Zion, that you beware of imposters. Beware of those having a form of godliness but not manifesting the grace of charity. I believe the time has come to watch as well as pray. May God grant us the grace of charity and the eye of watchfulness.

E. J. L.

HEBREWS 10:26-39

One of our readers on the Pacific Coast requests our views on this portion of scripture. We recommend a perusal of this scripture by our readers, before they read our comment.

This epistle of the apostle Paul is addressed to the Jews in particular, and in beginning this chapter he reminds them that under the ceremonial law there was only a shadow of the good things to come, and that the sacrifices which they offered year by year continually could never make the comers thereunto perfect, "For it is not possible that the blood of bulls and of goats should take away sins." "But this man, (Christ Jesus) after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." This was in fulfillment of the covenant which the Lord said he would make with the house of Israel, when he would put his laws in their hearts and write them in their minds, "And their sins and iniquities will I remember no more." What a contrast this was to the law of Moses, written on tables of stone, which was broken before it was received, and which demanded payment of the debt to the last farthing and showed no mercy whatever. When the precious blood of the blessed Lamb of God was sacrificed the sin of his people was remitted, or put away, and the brethren therefore had boldness to enter into the holiest by the blood of Jesus. This was called the "new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold

fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." These were the things of the gospel and it was of vital importance that due diligence should be given in assembling themselves together for the worshipping of God in spirit and in truth, and for the purpose of exhorting one another, "and so much the more, as ye see the day approaching." The destruction of legal Jerusalem was nigh at hand at the time Paul wrote this epistle to them, and the Jews were deeply concerned over what would take place.

From this point on we will begin to deal with the particular portion of the chapter which we have been asked to write about. The twenty-sixth and twenty-seventh verses read as follows: "For if we sin wilfully after that 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." As the ceremonial law was only a shadow of good things to come in the gospel dispensation, Paul was here emphasizing how awful it would be to sin wilfully, purposely planning and persisting in an evil course, after having received a knowledge of the truth. We believe God's people know by experience, or at least some of them, what a terrible thing it is for a brother or sister to purpose and determine to do that which is wrong, which is sometimes far-reaching in its effect, regardless of the consequences to all parties concerned. As the word says, "there remaineth no more sacrifice for sins," but there is "a certain fearful looking for of judgment and fiery indignation, which shall devour

the adversaries." We are glad it does not read, which shall devour the sinner. The sinner is saved though as by fire. The Jews, to whom Paul was writing, were sufficiently conversant with the law of Moses to know that "He that despised Moses' law died without mercy under two or three witnesses," and while there is mercy and grace under the gospel, and the sinner does not die, nevertheless, as the apostle well says, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The apostle continues to follow along this line of reasoning by saying, "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." We believe we have known by personal experience what an awful thing it is to fall into the hands of the living God because of wilful sin, and felt the tortures of that hell known only in the furnace where the worm dieth not, and where the fire is not quenched. Because of our first hand knowledge of such an experience, we would earnestly desire, as far as it is possible for us to do, to persuade our brethren to strive to enter in at the strait gate and, by the help of God, refrain from sinning wilfully. A guilty conscience is an awful companion, one that cannot be shaken; it cannot be sent ahead and neither can it be left behind. It goes with us to bed at night, and it gets up with us in the morning, and it accompanies us wherever we may go throughout the livelong day. There is no relief, no peace, no rest until our sin has found us out and reconciliation has been made. Even the unregenerate thief or murderer is often

haunted by it, day and night, until the hands of the law are laid upon him and takes him into custody and some relief is afforded through the confession of his crime. How wonderful it is that there is a throne of grace before which the people of God can fall and make their supplications, with groanings which cannot be uttered, before a just and holy God who hath provided a way for their escape.

Beginning with the thirty-second through the thirty-fourth verses of this chapter the apostle is admonishing them to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." God's children, according to nature, are all legalists, and these things apply to them, whether they be Jew or Gentile. How truly these things apply to those who have dwelt in darkness but have seen a great light. When they were first delivered, like Israel of old when they passed through the Red Sea, they thought they would see the Egyptians, their enemies, no more forever, but they soon found they had to endure a great fight of afflictions; they realized they were the gazingstock of an unfriendly world, and they felt the reproaches and indignities which are the heritage of God's elect here in this world. It requires just such experiences as these to cause them to be compassionate towards those who are in bonds, taking joyfully the spoiling of their own goods, which they count as but dross and dung, that they may win Christ, and thus they are made to know that they have in heaven a better and

more enduring substance than anything this vain world can afford. Jesus told his disciples that in this world they would have tribulations, but he also told them to be of good cheer, for he had overcome the world. It is through much tribulation that we are to enter into the kingdom of heaven, but having put our hand to the plow we cannot turn back and must persevere and press forward, onward and upward, toward the mark of the prize of our high-calling in Christ Jesus. To all such pilgrims Paul admonished to "Cast not away therefore your confidence, which hath great recompense of reward." We know him in whom we have believed and are persuaded that he is able to keep that which we have committed unto him, and that nothing, neither in this world nor that which is to come, can deprive us of that joint and eternal inheritance given us in Christ Jesus the Lord. It is true that as long as we sojourn here below we shall have need of patience, or endurance, but after patience shall have done her perfect work and we by divine grace have done the will of God, having fought a good fight, having kept the faith and finished our course, we shall receive a crown of righteousness in keeping with the promise which God has made, to those who love and serve him in sincerity and in truth. Our faith looks up to him and says it will be good news to hear him call, "Child, come home."

Our sister also asks that we comment upon the scripture where "Esau, afterwards sought repentance with tears and found it not." Reference to this is found in the twelfth chapter of this same epistle, sixteenth and seventeenth verses, which read as follows: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found

no place for repentance, though he sought it carefully with tears." Previously, in this chapter the apostle had given an exhortation to constancy in faith, patience and godliness, and cites for our consideration the great cloud of witnesses, all down through the ages, with which we are encompassed. Those who have gone before endured temptations, trials, afflictions, and the like, nevertheless they persevered and endured as good soldiers, following after peace and holiness. Esau was held up by the apostle as a "fornicator, or profane person," "who for one morsel of meat sold his birthright." On account of being the firstborn this birthright put him in a particularly favored position so far as inheriting the things of this world was concerned; however, in order to gratify his earthly desires, he relinquished his right to inherit from his father, Isaac, and sold all for a mere mess of pottage. When he realized that he had forfeited all his right to this inheritance, he diligently sought the blessing which he would have been entitled to had he not sold his birthright, but Isaac, having already bestowed his blessing upon Jacob, rejected Esau's plea, and "he found no place of repentance, though he sought it carefully with tears." Quite evidently his tears did not signify any sorrow for sin, but rather his grief was caused by reason of having lost his earthly possessions and his standing before men, because he was now not to be the head of his father's house when Isaac would pass to be with his God. God had already determined and declared that the elder should serve the younger and that "Jacob have I loved, but Esau have I hated," and this decree was final and could not be rescinded. Neither was it based upon creature deeds, since it is written, "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." Esau did not seek by faith in Israel's God and he had no true godly-repentance or sorrow for his sin. Paul therefore shows a comparison of the law and the gospel, and what a contrast there is! There is as much difference between them as there is between light and darkness, between life and death, or between love and hate. The elect of God are exhorted to love one another, and they will gladly suffer the loss of all things in this life if only thereby they can find acceptance with the Father in their Beloved.

We submit the foregoing thoughts for the consideration of our sister making the request, and others of our readers, hoping that something may have been said which will stir up their pure minds by way of remembrance and cause them to give thanks to the God of their salvation.

R. L. D.

OBITUARIES

It has pleased our heavenly Father to call home our friend and brother, J. D. LANDERS, and it is with a deep feeling of sadness we record his passing. He lived on his farm eight miles west of Warren, Ark., the original home place of his birth. He was the son of the late Elder Charles and Mary Evans Landers and was born December 1861. His death occurred Dec. 11, 1946, making his sojourn on earth 85 years. He was married to Miss Louella McCone, Dec. 27, 1896 and to this union were born eight children. Four of them having preceded him in death, passing on to that happy and peaceful shore to welcome a father coming home. He leaves a sorrowing widow; one daughter, Mrs. Clara Hodges of Oakland, Cal.; three sons, Doyle of Spring Hill, La., Evans of Warren, Ark. and Leland of Little Rock, Ark., also four grandchildren and a host of friends. This was a happy family. He made no difference between his own children and his son-in-law or daughters-in-law all were the same.

He was a man of very few earthly possessions, but what a storehouse filled with things to make up character and noble manhood. A man who could be trusted, a man whose word was his

bond, a man whose children can look back with pride and say well done, knowing this—father was an honest unright man among men. He suffered much physical pain in life, yet uncomplainingly bore his afflictions without a murmur, being submissive at all times to his Master's will.

He united with the Predestinarian Primitive Baptist Church in 1894 and was baptized by the late Elder T. B. Little and remained a consistent member for fifty-two years. At no time did he depart from the faith and principles laid down or given to the saints. In his passing the little church loses a great soldier and pilgrim for his service to the church was of a high calling. An humble, Christian gentleman, strict in integrity, he was faithful to every trust imposed in him; a man with more than ordinary humble attitude to his brethren, yet when he was convinced he was right in things pertaining to the Scriptures, doctrine and practice he stood firm, yet ready at all times to lend a helping hand to any one who might come his way.

During the fifty-two years he was associated with the church he was firm in declaring himself for the principles rather than popularity. In troubles, trying times, divisions and dissatisfaction in his beloved associations he was firm, believing in a God of love and wisdom who rules all things after the counsel of his own holy will and purpose, relying entirely upon salvation by grace and grace alone, not of works lest any should boast. He was loved by all who knew him and his home was truly an Old Baptist home.

He was laid to rest in the Reaves Cemetery, his pastor, Elder H. H. Phillips officiating, to await his Master's call "child come home" to enjoy the realities of a home not prepared by hands for his children, where sorrow, trouble, sickness and death will be no more, to await the coming of our blessed Lord and Master to gather his jewels home. May the dear Lord comfort and console his mourners and friends, and help us to follow his example for our loss is his eternal gain. With love and respect.

(Elder) H. H. PHILLIPS
BEN PARRISH

VIOLA V. WALTON, wife of John E. Walton, died at her home, Route 1, Maynardsville, Union Co., Tenn. Dec. 28, 1946 after suffering for a little over two years with Bright's disease. She was born Oct. 12, 1880 near Luttrell, Tenn., making her stay on earth 66 years, 2 months and 16 days. She was married Sept. 1, 1901 and to this union seven children were born. Two boys and two girls preceded her in death. Surviving and to mourn her loss are her loving husband, one son,

two daughters, seven brothers, one sister, ten grandchildren and a host of friends.

She never united with the church, but manifested a great interest in going to the churches and especially the Associations whenever the opportunity presented. I feel she was a God-sent loving wife, and mother to her children. "It is God that hath bereft us, he will all our sorrows heal." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "The Lord is my shepherd; I shall not want." He will supply all our needs.

Funeral services were conducted at Cedar Ford Baptist Church, by Elder J. C. Davis, Dec. 30, at 1 P. M., after which was the interment in Luttrell Cemetery beside her father and mother as she had requested. "Blessed are the dead which die in the Lord."

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

Written by her loving husband and granddaughter.

JOHN E. WALTON
ERMALUE DAVIS

In memory of our departed sister, NELLIE H. ARNOLD, we desire to leave on record some of the important events of her life. She was born at Mattituck, N. Y. January 3, 1856, of the parentage of Joel C. Howell and Phoebe H. (Carter) Howell. She died October 5, 1946, after having reached the ripe age of 90 years, 9 months and 2 days. Sister Arnold was twice married. Her first husband was Willard F. Hallock, and to this union was born one son, Victor I. Hallock, of Sierra City, California. Her second husband was Corbin Arnold.

Sister Arnold was received by relation of experience and baptism into the fellowship of the Ebenezer Old School Baptist Church in New York City, and was baptized the same day by Elder Benton Jenkins. She was very much endeared to her brethren and sisters in the Ebenezer Church, and they were loath to have her leave this part of the country eleven years ago and go to live in California. She was, however, faithful in communicating with her home church and many of her good letters have been published in the *Signs of the Times*. While it is sad to part with our dear ones, we cannot mourn for them as those who are without hope. We are persuaded our sister has departed this life to be with Christ, her Lord, which is far better.

Her son writes that his mother was very courageous and showed no signs of suffering

until the very last, when she lapsed into a coma and her heart ceased. He also says her remains were sent to Chester, Conn. and interred in the family plot there. This was in accordance with her written request a short while before her death. She also requested that the one hundred third Psalm be read at the services.

Our sister loved and lived for the things pertaining to the kingdom of God, and her faithfulness to the cause will long be remembered by her kindred in Christ whose privilege it was to have known her. Written by her pastor.

(Elder) R. LESTER DODSON

It becomes my painful duty to write the obituary of one very dear to me, whose departure has been a great cross to those who love the cause of truth in the church, and to his children and his dear wife.

Our brother, CHARLEY TURNER, departed this life Aug. 23, 1945, aged 79 years, 2 months and 22 days. Interment was in Town Creek Cemetery. He married Miss Bettie A. Prillaman nearly fifty years ago and to this union four boys were born, Edgar of Dublin, Walter, John and Conrad of Sydnorsville. He lived to see all of them in happy homes except Conrad who is still with his mother. C. M. Turner was a man who was loved by all who knew him. For a number of years he was supervisor for Franklin County. He united with the church at old Town Creek on Saturday Aug. 1, 1894, and was baptized the following Sunday with his wife by Elder A. B. Philpot. He was a useful member until his death, serving as deacon for many years. He always filled his place, was good to his pastor and looked after his welfare. He saw that all visiting preachers were taken care of, he and his dear wife making a home for them.

He was very good and kind to his afflicted wife and never tired of giving her the best of attention. How she and the children will miss him, but he has paid the debt we all owe and has gone home where there are no more trials and where night is unknown, waiting to meet the redeemed loved ones on the morning of the resurrection, I was shocked to get the call to preach his funeral with Elders Randolph Perdue and George F. Dyer.

May the good Lord add his blessing to his dear wife and children. I hope his boys will never forget the doctrine their father loved so much, and that some sweet day they will meet and be complete. Written by a friend of the family.

(Elder) P. H. JOHNSON

Mrs. BETTIE PURVIS ROBERSON, wife of A. S. Roberson of Robersonville, N. C., died at her home on Railroad St., Saturday, Oct. 26, 1946. In ill health for several years, Mrs. Roberson was confined to her home and bed much of the time. Her condition became critical with a heart attack and cerebral hemorrhage on Sept. 10 and her death at the age of 74 was expected by the immediate family, her nurse and physician.

Mrs. Roberson daughter of the late James Calvin and Nancy Johnson Purvis, was born on her father's farm near Hassells, Nov. 5, 1872. She was married to A. S. Roberson, Jan. 11, 1893, and spent the greater part of her life in her home in said town. She was a devoted wife and mother and spent most of her time attending the obligations and duties to her home, husband and children whom she loved so dearly for 54 years.

Funeral services were conducted at her home on Monday afternoon at 3 o'clock by Mr. J. M. Perry, Christian Minister of Robersonville and Elder J. E. Mewborn, Primitive Baptist Minister of Snow Hill. Burial was in the family plot in the Robersonville Cemetery. The services were opened by Mr. Perry and immediately followed by a song, "Rock of Ages," by Mrs. Pattie James. Mr. Perry made a beautiful talk and his prayer invoking the blessings of God upon the bereaved husband and children, were especially inspiring. Elder Mewborn following Mr. Perry spoke beautifully concerning the provisions God had made for the salvation of man, and in asking the blessings of God upon the bereaved family. He also spoke of the first gospel sermon he ever heard understandingly which was preached by Elder George D. Roberson—brother of A. S. Roberson—44 years ago. Before closing by Elder Mewborn, Mrs. Pattie James again sang a song, "Have done my work."

Mrs. Roberson was possessed of a beautiful character and a lovely disposition, and the beautiful floral offerings showed the high esteem in which she was held by her many friends everywhere she was known.

Surviving are her husband, two daughters, Mrs. E. G. Anderson, and Miss Emily Roberson of Robersonville; three sons, T. L. Roberson of Newport News, Va., E. Ralph Roberson of Camden, Tenn., and A. S. Roberson, Jr., of the farm near Hassells. Pall bearers were George Barden, Jr., of Plymouth, Irving Smith, Claude Smith, Dennis Roberson, E. B. Anderson and Clayton Davenport, all of Robersonville.

ALVY JUDSON PARKE was born at Pullman, Wash., May 23, 1888, and died Oct. 12, 1946. He was the son of Robert Judson and Angie Tuttle Parke. He was united in marriage to Miss Effie Attebery, Nov. 14, 1906. This union was blessed with four children, two of them having died in infancy in 1910.

Jay, as we called him, was not a member of the visible church, but I do not know a Baptist who would not have given him the hand of fellowship. While he was never baptized with water we feel to know he had received the baptism of the Spirit. He was not one to express himself often on things of his own mind, but had said to me at one time, "Some talk so wonderfully of a good hope, and all I can do is to say I hope I have a hope." At another time he asked me on the way home from meeting, "Why don't I go into the church, I love them all and they all seem to love me." I could only answer, "God alone knows." Now I am made to fear I did not give him the encouragement he was seeking.

There was no member of our church here that was more faithful in attendance than he was, or that gave more freely of himself and time than he. His home was, by his own expressed wish, always open to God's people. Only in our flesh do we mourn him for we feel he has been taken from suffering and sorrow. I have been so wonderfully blessed with a sure knowledge that all is well with him spiritually since he has fallen asleep.

It is hard to give up one who we love both naturally and spiritually. Such was our happy lot for forty years. We loved the same hymns, enjoyed the same sermons and saw all doctrinal points alike. I realize what I have lost, but am thankful to the great God that I am the one to suffer this awful heart break, and that my dear one escaped it. I can, through the grace of God, sometimes approach his throne and beg for strength to endure what is his divine will for me my remaining stay on earth. He left to mourn three brothers and six sisters, his wife, one daughter, Angie Parke, one son Eldon Parke, his daughter-in-law, Elsie Parke, one granddaughter, Evelyn Parke, one grandson, Arthur Parke. They all loved him much.

Elder Coleman of Riffe, Wash., Elder Hughett of Naches, Wash., and brother Cameron of Seattle, Wash. conducted the funeral services. May God in mercy give us to see his divine hand in our affliction and bless it to our good and his own great glory. Written by his wife.

(Mrs.) EFFIE PARKE

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 115

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No. 6

"We know that we have passed from death unto life, because we love the brethren." I John 3:14

Though change in me I can't recall,
And it I so desire;
This should not frighten me at all
Or sink me in the mire.

With most brethren a change they know,
And some can name the date;
And I would do the same, but lo!
I can't thus truly state.

This sometimes makes me sorely doubt
That I've been born again;
And Satan tries my soul to rout,
And drive to Sodom's blain.

But when I think I this do know
From death to life I've passed;
The scripture plainly teaches so,
So out I'll ne'er be cast.

For though my memory can't recall
I otherwise believed,
This surely is no proof at all
That I have been deceived.

Since John, the Baptist, ere his birth
Believed the very same;
And realized the Savior's worth
Before he heard his name.

And those who do the brethren love
Know life's to them been given;
And when the Lord comes from above
They'll have a home in heaven.

Thus armed I will the devil face,
And all my doubts and fears;
For God will save me by his grace,
And wipe away my tears.

Dedicated to my good friend and precious brother Elder W. A. Speer, and all others who have no recollection of ever believing any doctrine except salvation by grace and grace alone.

C. B. BRITT

Route 1, Box 142, El Dorado, Ark.

CORRESPONDENCE

Greenboro, N. C.

DEAR BROTHER DODSON: A few nights ago I dreamed of seeing you and telling you why I had not written you before. It seemed good to meet you since we are agreed that "Man's goings are of the Lord." Prov. 20:24. I appreciate your kindness in asking me to write for the *Signs* and I hope I am thankful to Almighty God that he has given me to know that without him I can do nothing either to the glory of God or the spiritual benefit of others, but through the ability which he giveth; that in him all our strength lieth and from him all our help must come. I do not feel I have anything of my own but am absolutely dependent upon him for everything. Yet I can say with Job, "He performeth the thing that is appointed for me." Man often acts as if he was the master of his own ways, as if his goings were of himself, but God said by the prophet, "I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Yet man is not moved as a machine, unconscious of the operation and results, but is led by wisdom that cannot fail or fall short of God's purpose. He is drawn, not driven. He is moved effectually and willingly in the day of God's power. My people shall be a willing people.

His going is of the Lord who inspires the effort and secures the success. Then we can sing "Grace has led me safe thus far and grace will lead me home." God's

people are justified by faith. Faith to believe there is nothing too hard for him; faith to believe that he will withhold no good thing from us. Obedience is not a thing which we render unto him, but that which we receive of him; not which we give to him but that which he gives to us by his free mercy and by the merits of his Son. We are not able to repent aright or turn effectively unto the Lord by our own might or strength. Jesus said, "No man can come to me, except the Father which hath sent me draw him," so our going is of the Lord. We are all unclean but we are not able to cleanse ourselves, nor to make one another clean. We are all by nature children of God's wrath, but we are not able to make ourselves children of God. We are sheep that have gone astray, but we cannot of our own power come again to the sheepfold. We may plan but we have no power to bring it to pass except it is given to us from above. "It is not in man that walketh to direct his steps."

Afflictions and troubles are in the hands of God and not of Satan except so far as God puts them into his hands. The first chapter of **Job** proves this. Those who love and trust God would not have it otherwise. Job rejoiced that it was so. Never once did he credit the devil with his afflictions, it was the testimony of his lips that the Lord gave and the Lord took away; that the same God who gave good to man also gave evil to him. These were part of his ways that the Lord was but performing the things which he had appointed for him. Job's friends said these things were the product of his sins and proceeded from the devil, but Job said it was the Lord.

Brother Dodson I hope God may continue to teach you your goings are of the Lord; that you may continue to speak the language of Old School Baptists. To me the *Signs* is worthy of our

support and I hope it may continue to be useful and of comfort to Zion. I do not feel God has blessed my labors but has rather blessed me to labor in his vineyard. God must bless you before you can serve him in any service, let it be preaching, hearing or praying. A man can receive nothing except it be given him from above. Everything is in God's hands and I am sure every one that loves and fears God is glad it is so. Come to see us at home or church. I feel we would be glad to have you. Yours in hope.

(Elder) G. W. HILL

(We sincerely thank brother Hill for his lovely letter and hope he will write again soon. R. L. D.)

Riffe, Lewis Co., Wash.

THE READERS OF THE SIGNS OF THE TIMES,
DEAR BRETHREN SISTERS AND FRIENDS:

I desire to write something about *paradise* as it is referred to in three different places in the Bible. First in Luke 23:43, second, 2 Cor. 12:4, third, Rev. 2:7. I wish to say that those who have been redeemed by the blood of Jesus, and have been freed from the death that was caused by the disobedience of Adam, enjoy the paradise referred to by Jesus in Luke 23:43. The man was condemned by the law to die, but called to Jesus and said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." There seemed to be a great change in the man who just before this had said to the other man that the sentence of death had been passed upon him, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we received the due reward of our deeds." He said it was just that they should die, but he, through the teaching of the Spirit, seemed to know that Jesus was the Christ, and said to him. "Lord, remem-

ber me when thou comest into thy kingdom." He knew that Christ would come into his kingdom. That kingdom to my mind has reference to Jesus walking in the midst of his people after they had been begotten unto a lively hope, and when Jesus died that same day the atonement was made, and the thief who was justly condemned under the law is now set free by the atonement. This condemned man was no more under the sentence of death but was free born. Born of the Spirit, set free. I am told that when a man is condemned to die and is pardoned, set free from the sentence of the court he is very happy. Only those who have had the experience know how to appreciate such deliverance. Instead of the condemned man being led to death he was led into everlasting life which is a paradise to him.

I was at church on the third Sunday of this month, that being our regular meeting time. All that morning I felt sad, nothing on my mind to tell my audience, but when the time came to commence the meeting a song was sung. By this time I felt like talking and brethren and sisters my cup ran over. It was a paradise to me to feel like God was in our little meeting and caused us to sit together in a heavenly place, a place that seemed to be as good as ever I was at.

In the narrative in 2 Corinthians the apostle Paul said. "I knew a man in Christ above fourteen years ago,***** such an one caught up to the third heaven." Paul could not tell whether the man was in the body or not, but he said God knew. The man was caught up into paradise. To my mind he was talking with God and asking Jesus what he would have him to do. "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what

thou must do." The men that Saul had with him could not speak but they, hearing the voice, seemed to know something great had happened to Saul. We read of the man caught up to the third heaven. He must have been dead in trespasses and sin and was raised out of the bottomless pit, or as David said, out of the lowest hell. Saul was so low he despised those that believed in Jesus, and had letters he obtained from the chief priest which gave Saul the right to go even to strange cities and arrest those he found calling on the name of the Lord. When he saw the light at noonday that was brighter than the sun he was raised up above the law into the third heaven. This was a sacred place. A place he had never been before and to my mind was the reason Paul could say, "For me to live is Christ, and to die is gain."

I would like now to refer to the mystery of the seven stars that were in God's right hand, and the seven golden candlesticks. God was in the midst of the candlesticks and held the stars in his right hand. To my mind wherever Jesus is that place is a paradise to God's dear redeemed family as Christ is their life and has all power in heaven and in earth. Then why should we fear? Jesus said, "Fear not, little flock."

I want to say God bless you to all the readers of the *Signs*. We were very glad to have Elder Charles W. Vaughn with us. We were not afraid he would preach a false doctrine, and hope he will come again. All such are welcome to visit the Bethel Old School Baptist Church at Riffe, Lewis Co., Wash. Elder Dodson please correct all mistakes and cast the mantle of charity over my weakness. Do as you like with this. Your brother in hope.

(Elder) ISAAC F. COLEMAN

Continued from May issue
by Elder R. W. Rhodes

Read Isaiah 5:20 which to my mind explains the condition of the foolish or unwise. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" This shows the same class that is set forth in the parable as the foolish. Read the next verse in Isaiah which is as follows, "Woe unto them that are wise in their own eyes, and prudent in their own sight;" It is bad enough to be in darkness and be aware of that darkness, but it is most certainly almost beyond description to mention being in darkness and to think that darkness is light, so we can see that everything that the foolish do will be done in darkness, and they will think all the time that they are in the light. What good will it do them to trim their lamps? What they trim off will to them seem evil and unrighteous, but they are in no shape to discern that which is well pleasing to God.

Dear brethren and sisters, that is what the false professors have always done, they have been trimming off all the good doctrine, order and practice all the way down through the gospel age; they will not endure sound doctrine, they trim it off from their midst, they get rid of it every opportunity, and they, as Paul, think they are doing God service in trimming off those sacred things of the real and true teachings of our Lord. It says in another place, "If they speak not according to this word, it is because there is no light in them." Paul says in 1 Thes. 5:5-9 some very interesting things on this subject, among them, "Therefore let us not sleep, as do others; but let us watch and be sober." Paul is here admonishing the children of God that those who are in darkness are not in a position of light as they are, so the foolish and un-

wise virgins are in this class. Some of our brethren take the position that they are all the children of God, but there is no argument in favor of this position. This is very evident to my mind because none but those who are wise were ready when the bridegroom came, and none but those who are wise and took oil went in unto the marriage, and when they went in the door was shut. Do we think any of the real children of God will be shut out of that kingdom? I know we do not, and I do not think any of our people do either, regardless of their views on this parable.

Now we want to treat on the position of God's children or those who took oil in their lamps, and how different their position is to that of the unwise or foolish. The true church in order in a militant sense have oil in their lamps and they have the guidance of God's Holy Spirit; they are taught by the blessed Savior what to trim or cut off from their midst and also what to teach and keep and practice. Jesus taught them in Matt. 18:8-11 how to trim. He said, "If thy hand or thy foot offend thee, cut them off," in other words, no matter how necessary seemingly any member or person was if it offends the doctrine, order, practice or discipline, cut it off. Remember he is admonishing and teaching those who have the oil in their lamps, whose light is not going out, but whose light is trimmed often because it is necessary. It is some of those good works which God before ordained that they should walk in, and it is the same thing that is taught in Phil. 2:13 where God works in them both to will and to do of his good pleasure. So they have been trimming all the time along through the gospel age, and they are still trimming some here and there on this subject and on that in this section or the other. It should be remembered though that they have the light to see how to trim and what to trim off.

Now we want to see what has been trimmed off, in other words what has the church excluded from its fellowship? What doctrines have been opposed by the church from the days of our Lord and his apostles? There was trouble and divisions even in the apostle's days as is evidenced in the Corinthians and Galatians and many other places. Paul said in 2 Thes. 2:7-8 in part, "The mystery of iniquity doth already work," so you can see that there was trimming to do even in the apostle's day. Not only so but they did this trimming as is evidenced in the New Testament. In the first century after Christ there was a major trimming when the Catholic wing sprang up. In the midst of most severe and bloody persecution this trimming was done, and the ones who were cut off from the true and genuine church became dominant over the entire known world, but that made no difference they were trimmed off so far as the true church was concerned, and they are still off, and the more they trim off their lamps the less they shine and the blacker they get. It is quite different with the ones who have oil and who have light, the more filth they trim off the brighter their lamps will shine.

There have been lots of other trimmings done that I do not have time or space to mention here, but in the last one hundred and twenty-five years there have been five major trimmings. The doctrine and commandments of such men as **Alexander Campbell**, **Andrew Fuller**, the doctrine of the Seventh Day Adventist, the Free Will Baptist, the doctrine of the Kirklins and different shades and grades have been trimmed off. In fact there has been trimming by the true church, and also by the false professor as well. One has been trimming according to the light of God's grace and the Holy Spirit, the other has been trimming off the dry old

wick that has never had the oil of God's grace, and those who are doing the trimming have been doing so in that terrible and dismal night and the darkness of total depravity, and in that condition the only ones they really wanted to get rid of were those who were adherents to the true doctrine, practice, discipline and order, their reason for wanting to do this is because there is no light in them. They are those who are spoken of by the prophet where he said by the spirit of God, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow," so in the end that is what is to become of the professor who has no oil or grace of God in his soul.

Now when the time of our Lord's coming arrives there is a description of a terrible condition here that I feel should stir us to think, if the Lord wills. It is said, as I have quoted, that while the Bridegroom tarried both the wise and foolish slumbered and slept, seemingly all asleep, seemingly all in darkness as to this subject. It seems to me that is literally so at this time, there seems to be nothing in the way of true alertness on this subject, neither are we to be surprised at this because that is the way this great Teacher and Savior said it would be. The Scriptures cannot be broken as he said when he was here, then we are not surprised at it. But does this satisfy those dear little children of God who are awakened to this great subject? No I can speak for myself, if indeed I am one of his little ones, we know that it is said that he shall appear the second time without sin unto salvation to them who look for him. Do you look for him? Are we looking for him? We may feel in our hearts that the second coming of Christ is true

and that he will come sometime, but we are not looking for him as we will be when that cry goes forth at midnight as in the sixth verse, then all those virgins arose and trimmed their lamps. I feel there will really be more trimming done then than ever before, but the only trimming that will count or be worth anything will be that of the ones who have oil in their lamps, and that are called the wise in the parable. Their trimming will be made, in my opinion, perfect in that hour, and the trimming of those who are foolish and have no oil in that hour will not be effective in anything except that their lamps will go completely and suddenly out, and they will be made very conscious of it, so much so that they will go to the wise, to those who have oil, and ask for their oil and will confess that their lamps are gone out. It will be the first time in the gospel dispensation that the entire lights of false professors has ever gone out completely, and particularly so much so that he is made to confess it and ask for oil of the wise. But the wise have light and they go on and on to meet the Bridegroom and they will meet him, and they will go in unto the marriage of the Lamb, and it will be the climax of the hopes of the true church of Jesus Christ when her Husband comes again without sin unto salvation. By the light of God's matchless grace she, the true church, walks through this world of darkness and sorrow too and does meet the Bridegroom; and those who are in darkness, and who did not have the oil of God's grace are not ready and they do not go in. They try to do this just like the Egyptians tried to cross the Red Sea as the children of Israel did, but they failed and were drowned; so the false church will fail, her light will go out at the time that the true church is made to shine with that brightness and splendor of the glory of the coming of her Savior. (To be continued)

4632 Santa Monica, Blvd.,
Hollywood-27., Cal.

MY DEAR ELDER DODSON: May I take enough of your time to say that I read of the departure of Elder Ker and I felt sad for I had missed his writings in the *Signs*. While I never met him, that is I never saw his face in the flesh, I can and do think of him as one who was made fit for the inheritance of the saints in light, and not only so but he was brought to the fellowship of the mystery and was by grace enabled under the ministration of the Spirit to get himself a good degree, and now he has finished his course and is received, we hope and believe, by him who doeth all things well in that land that seems so far off, while we are left weeping on the shore to which he shall return no more. The apostle does not say we shall not weep, but that we sorrow not as those who have no hope. While hope we think is a compound word made up of desire and expectation it is a good hope, a hope not seen, yet associated with a God given faith, and embellished by that charity that never fails. "What therefore God hath joined together, let not man put asunder." While there is a diversity of gifts, they are set in the church by that God who is the same yesterday, to-day and forever, and may come to us through Jesus the one and only mediator between God and man. The gifts come from him for our good here in time. The graces of the spirit represent the attributes of God who is the same yesterday, to day and forever, and declares he will not give his glory to another.

I fear I will darken counsel by multiplying words without knowledge, so I will venture to say consider what I say and may the Lord give you understanding in all things. I am not writing to criticize harshly any brother here or there. Sometimes I think I would like to tear down some things if I knew how

to build up better things. Logically it seems plausible to me that, in a sense, anything to be made better must be good. I cannot write these things as I would like to, though I thus write. It is evident I am not a finished English scholar, and do not care, if I know my own heart, to speak or write anything to deceive or sow discord among the brethren. I sometimes wonder if in a measure I can apply Paul's statement to myself when he said, "Though the more abundantly I love you, the less I be loved." Again, I deserve not the least of his benefits. I think David in acknowledging that he did not deserve the least of his (the Lord's) benefits could not boast by efforts of his own that he produced the greatest benefit or gift, though he did entreat the Lord to establish the work of his hands. The same sweet singer says, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." In another place David declares, "For the Lord God is a sun and shield: the Lord will give grace and glory." So I say I desire for you that which I desire for myself—grace, sufficient grace to enable me to serve him here acceptably, and to testify of the sufficiency of his grace and finish my course with joy. Should we never meet in this life, I hope through rich and reigning grace to meet you in the life to come, and say in sincerity if I am what I hope I am,

"There shall we forever be
Gazing on the Diety;
There shall we the Lamb adore,
There shall we all part no more."

You see what a letter I have written. I am conscious of the weakness and other infirmities of the flesh. The spirit is ready and willing, but the flesh is weak. On the calendar as men mark time I have passed in my earthly pilgrimage my seventy-third milestone. My eye sight is dim and with the patriarch, Jacob, in the court of Pharaoh I must

say, "Few and evil have the days of the years of my life been." In conclusion I would like to say to younger pilgrims as I write, "Let him that is taking off the harness boast, and not him that is putting it on."

Forgive the length of this letter and anything else amiss, and let me thank you for the forbearance and love shown by you and the brethren. Not that we loved God, but he loved us and sent his Son into the world to be a propitiation (complete satisfaction) for our sins. Paul in writing to the church at Jerusalem declared, "For by one offering he hath perfected forever them that are sanctified," and Jude (not Iscariot) declared that those to whom he addressed his brief epistle "are sanctified by God the Father, and preserved in Jesus Christ, and called." Now I seem to see the verbosity of an old man. Forgive this also for I am sure Jude embraced and delighted in Paul's brand of doctrine also, and did not question for a moment the statement that he (Jesus) "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 to us in Christ Jesus before the world began." That is so plain that he who runs may read, but I seem to be unable to express myself as I desire. The half has never been told and the best seems unutterable and inexpressible by any language written by pen of man. We are assured that our apostle did not preach one doctrine by word of mouth and write another in his epistles. Hence he declared that although the Corinthians admitted his letters were weighty he would know not their speech, and he seems to me to reach a climax, and although he rebuked them he did not teach otherwise when he said, "Thanks be unto God for his unspeakable gift," so I need not take time to make you think I can express what he declares is unspeakable.

and inexpressible. In the best of bonds, the bonds of that charity or dying love that never fails, I am I hope your brother in the common faith.

(Elder) T. D. WALKER

Route 1, Rocky Mount, N. C.

DEAR BROTHER DODSON: Enclosed find money-order for \$2 to pay on my subscription for the *Signs*.

For some time my mind has been on the scripture that treats on forgiveness. I understand there is only one unpardonable or unforgivable sin, and that is to sin against the Holy Ghost which is blasphemy against the Holy Ghost. On one occasion Jesus was asked "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." I have known of a few cases where the officers in a church have excluded a member, and one made a motion that this excluded person could never be restored to the fellowship of the church. I do not think that is according to church discipline. I think this is manifesting a bad spirit for "There is none that doeth good, no, not one." That shows that we are all sinners and that we all do wrong, think wrong, speak wrong and foolish things, and have vain imaginations. It seems strange to me one cannot forgive another when he is a sinner in like manner to the one he cannot forgive. Jesus taught that we should forgive, and if we cannot forgive one another neither will our heavenly Father forgive us.

I hope the dear Lord will keep me humble and at the feet of my brethren. If I know my heart I want to live circumspectly before men that my life may be an example to the world, that they may see the manifestation of the power of God in me, and not only in me but in all his humble servants. I would love

to see the ministry unified, but instead they seem to have notions of their own. Some preach the non-resurrection of the dead, some preach the resurrection of the dead. I would like to say here the Scriptures teach that Jesus came into the world to save sinners. Now what is it that sins? Is it the flesh and blood man that sins or is it something else? Brother Dodson I am afraid to write for I do not want to offend any one. May God bless his dear people everywhere. May his love and Spirit rest and abide with his little ones, and may he enable them to forgive me my many sins and may we all forgive one another. A brother I hope in gospel bonds.

(Elder) W. B. BARNES

A SISTER FROM TEXAS

(Last November we published part of a letter from "a sister from Texas" and followed it with some comment of our own on the subject of *charity*. Herewith will be found something else of deep interest from her pen. R. L. D.)

ELD. R. L. DODSON, DEAR BROTHER IN CHRIST: I have been impressed for some time to write you again. I will do so that I may have ease of mind and rest at night as I keep composing letters to you in my mind. I am enclosing remittance for renewal to my subscription to the *Signs of the Times*. It is not due yet but I fear that time may pass by unnoticed and I do not want my subscription to be in arrears. I wish to thank you and the other writers for the *Signs* for the many good articles that have been published during the past year. There are always some articles in every issue that are of especial interest to me. I have read and reread your editorial in the February issue and it has been food to my hungry soul. I have always loved that passage of scripture, and your explanation of it is in accordance with what I believe to be the truth.

I seldom hear the wind blow that I do not think of those words, "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." Sometimes the wind blows so hard that it will knock you down or sweep you off your feet, as did the Spirit in the case of Paul and many others. They can tell you where they were and what they were doing when they were stricken down, and every word that was spoken to them by the voice of their Master. Then again the gentle breezes are so mild you can hardly feel them, yet it is the same wind and comes from the same source. The Spirit works so gently in some individuals, especially children, that they cannot tell exactly when they first felt it, but after a period of time they realize they are different from their associates and that they love the people of God.

This last thought has been a great comfort to me. I cannot remember when I did not love the Old Baptists and did not believe their doctrine to be the truth. My sister tells me that when a small child I would say, "Wouldn't that be a pretty place to be baptized?" when I saw a beautiful stream of water on the way to some place we were going. I do not remember about it and do not remember seeing a baptismal service until I was nearly grown. She also tells me that when our oldest brother was dying we children were called to his bedside to bid him good-bye. She said that she and the other children were awe-stricken and frightened as that was their first experience with death, but that I, a child of ten years, went to the bedside, kissed my brother and calmly said, "Good-bye Perl, I'll meet you in heaven." I remember his illness and how I loved to wait on him, and that I was not afraid of him when he was dying or

after death, but I do not remember anything I said.

I always loved to attend church with my parents, and help sing the sweet old hymns that we always sang at home in the evenings. I enjoyed the Old Baptists when they came to our home and loved to hear them discuss the Scriptures with our parents and others, often sitting and listening to their conversations while other children were playing outside. My schoolmates often asked me to attend their Sunday-schools. I told them "I did not care to," and when they asked me why I did not want to I replied, "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," so then they quit asking me to join their Sunday-schools.

At our meetings, when the hand of fellowship was extended a new member or visiting minister, or the parting-hand was taken at the close of an Association I could not keep my seat but went forward and gave them my hand, and how well I remember the first time I did not. It was at the close of an Association that mother and I attended when I was seventeen years old. I was standing with my young friends towards the back of the meeting-house when the parting hand was taken. I started to go forward as usual when a voice spoke to me saying, "You are not fit to shake the hands of those good people." I stopped short and oh how wicked and sinful I saw myself to be! How beautiful were those dear children of God as they sang and took the parting hand! I burst into tears for I felt myself too unworthy to be in their midst and wanted to slip away. I will never forget two "Mothers in Israel" who came and put their arms about me, speaking so kindly to me.

How wretched I felt! I could hardly wait until I got home and by myself. After dark I slipped out of the house and went to the orchard. I knelt down under the little pear tree and poured forth the prayer of the publican. "God be merciful to me a sinner." It seemed that all the sins I had ever committed were weighing me down, and I must have help from above as I could not get rid of them. I received some help but cannot remember the details. I realized that I was a great sinner and that when I wanted to do good evil was present with me and I could not be good like I wanted to be. Sometimes I was bothered worse than others, yet I cannot remember any great joy of deliverance as many do. However, I could hardly bear to sing the hymns of invitation like I used to do. I felt I loved the church but was a wretched sinner too unworthy to ask for a home in their midst, but at the age of nineteen I was made willing to do God's bidding in the day of his power. I shall never forget that Saturday morning of the Association which was held at the church near my sister's home. While at the windmill getting a bucket of water I promised God that if he would only take that awful burden from me I would unite with the church that day. My heart grew lighter but I was still troubled as I was not at home and did not know what to do about it. That noon I went to mother and told her that I wanted to unite with the church but did not like to then as father was not there to baptize me. She told me that did not matter as I could choose some other preacher. She kissed me and told me to go on and unite with the church if I wanted to and that I could get a letter and unite with the church at home whenever I wanted. I was relieved and felt so good during the afternoon that I decided I would put it

off until another time, but when the congregation began to sing this verse:

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

I dropped my hymnal and took one step forward. Before I could realize where I was I was sitting before the church relating my experiences. I do not know what I told them but I was received into the church and was baptized after the close of the Association the next day, Sunday September 18, 1910. I will never forget that day. How heavy my heart felt when I was led down into the water! It was so black and sinful, but when I was raised up out of the water it was so light and free. Those black sins seemed to float down the old Des Moines river. All nature seemed to be singing praises to God and the little band of saints on the bank looked so beautiful to me. Oh, that I could live over those blissful hours I enjoyed for a short season.

"What peaceful hours I then enjoyed,
How sweet their memory still;
But they have left an aching void
The world can never fill."

Brother Dodson, I never meant to tell you all of this but your editorial just brought it out. It is good for us that our pure (spiritual) minds be stirred up occasionally by way of remembrance of God's goodness and mercy towards us. That is why I love to read all of the sweet experiences that are published in the *Signs*. I hope that more of God's children both young and old may be constrained to write them to you so that you may pass them on to the household of faith if you think they are suitable for publication. It is refreshing to our weary souls, in these trying times of strife and confusion, to know and feel

that God is still at the helm, and is still calling his little ones out of darkness into the marvelous light of his love and mercy; and that he will continue to do so until every ransomed soul of God has been born into both the natural and spiritual kingdoms. Then Gabriel will blow his trumpet and time will be no more.

I was privileged to attend two wonderful Associations last fall and I am still feasting on the memories of these wonderful feasts, and my sweet associations with the followers of Christ. To me the meeting that stands out from all of the good services of both Associations was a night meeting held at the home of a blind brother. After a sweet song service, the two beloved ministers who spoke related their Christian experiences and calls to the ministry, their dreams and tribulations they passed through before they were made willing to attempt to speak in public. Many who had known them even before they commenced preaching had never heard them relate so much of their travels. Our poor hearts were filled to overflowing and we knew what the poet felt when he wrote these words:

"How sweet, how heavenly is the sight,
When those who love the Lord
In one another's peace delight,
And thus fulfill his word:

When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."

Brother DODSOL, I wish to thank you for so graciously complying with my request to write on the subject of charity. I enjoyed your article very much. I liked the way you referred to me as "a sister from Texas," when you published part of my letter. If you ever see fit to publish any more of my writings please omit the address and publish as you did

then "a sister from Texas." Those who know will recognize my identity and to the rest of the household of faith I wish only to be remembered as a little sister depending upon the mercies of a kind, heavenly Father for temporal as well as spiritual blessings. I do not care for publicity, nor do I desire any personal correspondence as much as I love the household of faith.

My husband is not of my faith and does not understand the sweet love and fellowship the Primitive Baptists have for each other. He used to attend my church with me but quit going because he could not stand the "hard doctrine." He does not see why I like to go only to my church when there are good people in every church. He has read some of the *Signs of the Times* but does not care for them and does not read them any more. He said that Christ came to save all that believed on him, and that all you needed to do was to accept him as your personal Savior, etc. I once told him some of my dreams and the sweet words my Savior had spoken to me. He was disturbed over it and said I was only imagining things and that in this age people did not have visions, etc. as Paul did. He told me he did not think it good for my mind for me to attend my church very often as he could always see a change in me when I came home, and that if I did not quit reading the Bible and meditating on spiritual things so much I would lose my mind. Therefore, I never discuss religious matters with him any more and we try to maintain a congenial home by talking about things on which we agree. I have charity for him and realize that he is a kind, faithful husband and that his desire is to do what he thinks is best for me. I am not complaining for I know who it is that maketh us to differ, and that if it was His will for us to see alike it would be that way, so neither of us can change

the situation, and I know from whence cometh my help. He does not care if I attend my church some times but at other times he would rather I would not, but oh if he only knew the demands my spiritual husband makes upon me at times he would not object, and could understand why I am sometimes made to leave home against his wishes in order that I might go to church and worship my God in Spirit and in truth. Only those who have had like trials can fully understand how hard that is to do and that it takes the grace of God to enable me to do it, and oh the anguish of the Spirit and the earnest prayers that are offered up to God that I may be permitted to go to worship in peace! I have received so many chastisements in (not because of) my disobedience in the past that the fear of my Lord is greater than the fear of my husband, and when God works in me *both to will* and to *do* of his own good pleasure I am made willing to go to my worship regardless of the consequences.

It is usually at such times that I receive the greatest of blessings in obedience, and have been made to rejoice with joy unspeakable and full of glory, and from a high hill view the beauties of that heavenly kingdom; but the valleys between these high hills are so deep that the sunshine is often obscured by the dark shadows, and I am made to cry out, "who shall deliver me from the body of this death?" I will admit that I have been very rebellious because of my cross, and have shed many tears in the past because I could not have a Baptist home like those of my parents, two of my brothers, my precious sister and friends, but I have become more reconciled to God's will in the last few years for I realize that God knows what is best for me, and that the things that are best for me are not always the things that I like. He knows my sinful nature,

my pride and my vanity, and knows what it takes to correct it. He knows how critical I used to be because some of those with a similar cross did not attend every church service. I thought they could go like I did if they wanted to. But oh how little I knew of the sorrows of others who were not blessed as I was with a Baptist home. Now I can have true sympathy for all those who have like trials. It takes experience to teach us tolerance and kindness and to make us bow our heads and say, "Not my will, but thine, be done."

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

I do not forget that it was through my husband that I was brought from my old home, and placed in the midst of so many Regular Predestinarian Baptist churches as it was his desire to settle in this part of Texas. My brethren and sisters are so charitable to me in spite of my many shortcomings. "I was a stranger, and ye took me in." They understand existing conditions and love to have me with them whenever I can attend church, and take me with them to the Associations all of which I appreciate so very much. Oh, that we could always think of that great love mingled with mercy, that our heavenly Father had for us poor and undone sinners to send his only begotten Son down to earth in order to fulfill his just and righteous law, and to ransom his lost children from under the curse of the law so that they might be with him in glory. If we could, we would be more careful how we treat his dear children, and not quibble and quarrel over things we do not understand unless God gives us the heart to understand; and not give ourselves over to envy, back-biting, strife and other things

of the flesh that mar the peace of those dear children of God. Christ said, "My peace I give unto you." Then who of us has the right to destroy it? Should not our experiences and trials here below teach us forbearance, tolerance and mercy toward others? God has given us the example of what real charity is and our Savior has told us, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." Then ought not we to forget all our petty differences and have love and charity for each other? It is when we are brought down at each others feet by the grace of God, and realize our own weak, sinful natures, and that of ourselves (in the flesh) all we can do or say is but vanity and vexation of the Spirit that we forget our differences. Then the flaws and peculiarities and faults we once saw (through the flesh) in our brethren seem to melt away. We are then made to feel that we are one big family, adopted children of our heavenly Father whose banner over us is *love*. It is then we can truly say, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

"When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.

When love in one delightful stream,
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows!

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

Your humble "sister from Texas" in hope of a better world beyond this vale of tears.

1701 Randolph Ave., Greensboro, N. C.

DEAR ELDER DODSON: Enclosed you will find check to renew two subscriptions and the balance you can use as you think best.

I hope I have a true desire to be thankful for the many blessings bestowed upon this sinner while in England in meeting and visiting among the dear people of God in that country. I am sending you a letter written by Mr. A. D. Alston whose address is now 604 Cawson St., Hopewell, Va. which you might like to publish. It contains what I hope I have also been made to believe and love. Your unworthy friend with love.

BURCH C. WRAY

DEAR SGT. WRAY: About the last words you spoke to me were, "Write me if you have a mind to." These words have remained fresh in my mind and I have had a desire to write, but have been waiting, hoping He might come and soften my hard heart and give me something worth while to say. Indeed I write in vain unless He guides my pen. It does seem that my thoughts have been barren since the week end I was in London, and the occasions I had to see you and many others whom I hope I love in the Spirit.

To-day at Gower St., Mr. Carr was scheduled to preach, and I think Mr. Simm said it was a special meeting of some kind. I would love to attend but since I have been away so much lately I did not even request leave. Mrs. Wallis sent me papers in which were writings from your mind and from Waylon Chandler. I can truthfully say that I enjoyed reading your articles and also other articles in the publications. I think I understand your experience described "A few times as I have sat here by my bunk writing I have been lifted up so in my feelings that I did not even realize that other boys were around me,

neither did I care, although they do not understand when they sometimes see tears of joy rolling down my cheeks." These are the experiences we love and treasure—the ones that give us faith to know that he is God and beside him there is none other. These are the experiences that carry us through the valleys when it seems that he has left us to the devil. The experiences that give us faith to trust and feel that he will come again to lift us up, faith to make us hope that he will never forsake us. You also said, "Most of my time I feel that it is all just my imagination and not the work of Christ in me." That speaks of the conflict between your carnal self and the Spirit of God in you. Read Romans 7th chapter, especially verses 14-25. Possibly you are already entirely familiar with these verses. How many times I have been made to cry, "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." There is no doubt of the realness of His face when he is present, when the tears roll down the cheeks. "It is the Spirit that beareth witness." 1 John 5:6. What God has revealed in the Word and what the blessed Spirit has revealed out of it to our hearts is inwardly known and felt to be true and no lie. Although when he withdraws from us we doubt and fear, we do have faith to feel that he will come again. That is what I have been trying to believe for the past weeks—that he will come again. You also said in speaking of Waylon, "He feels that there is something over there for him to receive or witness." Then I thought of what you told me of him and three or four others crawling forward and a shell took them on all sides but was unable to touch him. The almighty, sovereign will of God! Nothing can stay his hand, nothing can alter his purpose.

There is no one to ask the reason why! If I glory in one thing more than another it must be the sovereignty of God. I love the hymns that speak of it, I rejoice in the scriptures that proclaim it. The same day, Dec. 31, 1944, that I was with you I was given to see and glory in it. I had gone down the Saturday before.

I had long had a desire to meet and hear Mr. Gosden speak. I had read his articles in the Gospel Standard. He preaches at Maidstone, beyond London 35 miles or so. I would hardly ever have business beyond London. Mr. Gosden hardly ever came over on this side of London. I thought and wondered if I could stretch a point and go on down to Maidstone and meet him. Was it right? Was it justified? There was a big question in my mind. I asked if it could be His will that I be allowed to go, but if it were not right that he would stop me. Anyway the Sunday morning found me up long before light, my driver up, my vehicle out and we were heading out of town toward that destination. We inquired the way of a car of Bobbies. Instead of telling us they said, "follow us." They escorted us all the way out of town and far on to the road. As I rode out of town I was made to think: I get my driver up early when he might have slept late; I could have gone to Gower St. instead; my driver is going but he is not interested; I am burning gas, tires, vehicle being used; I am escorted by another car using gas, tires, with three Bobbies time, etc. and it is all for just one person, me. Is it right? Then I was overwhelmed with the realization of the working of the almighty and sovereign will of God. I felt that my prayer had been answered and the way was being made so very clear. Nothing in this world could stand in the way. Just for me, unworthy as I am? Only as I fulfill a minute part of

his great sovereign will! I am one in his hand, there was a purpose in my going. His purpose, which may never be known to me, what lessons and to whom to be taught is not for me to know or inquire about. My going as a part of his will was made sure and certain, as His will, gas, tires, vehicles, drivers and Bobbies and roads are only instruments in his hand. There is no such thing as shortage or failure or "almost" or question—only surety, certainty and exactness. We went direct and though I had never been there before, we did not miss a single turn, went directly to the home of Mr. Gosden, arrived at exactly the proper time, just as he was ready to put on his hat and coat. Then we took him to direct the way to Priory Chapel. He spoke a very comforting sermon, but I must admit I did not hear all he said. I had promised that I would try to get every word and remember for I desired to hear him, but my plans and purposes were not His purposes. He so filled me on the way down that I could not receive the message of Mr. Gosden, or at least as I wanted to do. I wanted to go, I was to go, I did go, but little did I dream of the message He was to give me. I think you mentioned the hymn, "God moves in a mysterious way His wonders to perform." I think of the second stanza:

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

I had no doubt then. I *knew* he was present, I *knew* his hand was guiding my steps, but since, it seems he has withdrawn and my cry is, "Cast me not away from thy presence; and take not thy holy spirit from me." Psalms 51:11. How little we can take at a time, how quickly we are empty again!

Sergeant, I am second in command at

this camp which seems a fairly large General Depot with all its personnel so you know I am pretty busy, but between jobs I have thought of you so often. It is an encouragement to find one here and there, so very few in the forces, to whom it has pleased God in all his power and glory to reveal himself, to make to fall broken and bruised, contrite and humbly at his feet, and to fill with the glorious grace and understanding of his truth. May he not allow us to wander from his fold. When necessary may he not spare the rod, may he cast us into the furnace for purification for we would walk in his way and in his will. Thy kingdom come (ours destroyed), thy will be done (ours destroyed). In hope of his guidance.

A. D. ALSTON

Route 1, Warren, Ark.

DEAR ELDER DODSON: Enclosed find \$5 money-order to pay my subscription for two years and the rest as aid to the *Signs* any way you care to use it. I am sorry I neglected sending it for so long. I enjoy reading the many good letters so much. Thank you very much for your kindness as I have not missed a copy of the *Signs*. May the Lord bless you to keep publishing the *Signs*. An unworthy sister if one at all.

(Mrs.) WILL GAMBILL

AID FOR SENDING "SIGNS" TO INDIGENTS

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EDITORIAL

RUTHERFORD, N. J.

JUNE, 1947

SIGNS OF THE TIMES

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

SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."
 Mal. 3:10

I desire to pen a few thoughts to God's children concerning this portion of scripture. To them it is profitable for a number of things, but it is not profitable to any but children. This writing, yea, all writing, as all preaching or any other exertion, does not nor cannot bring any unregenerate into the kingdom of heaven. It is absolutely an impossibility for a dead thing to act in order to have life.

Not so far from my home is a huge government hospital. It is beyond the comprehension of man to see what they have done for men. Men have had their chins, ears and noses shot away and these surgeons have built them new ones, but one thing has not been tried yet—they have not brought any dead soldiers from the battlefields. No sir, not that. All the dead men they have left behind. Those that had life about them they have done something for. The dead? well they are still dead. Not any of the dead have come to the hospital begging for aid, nor have the living

tried to do a thing for the dead. Is a dead man spiritually more lifeless than a dead man physically? Some of you young people that have been led off by the fast passing, fast perishing world, that stand up to your parents and have the audacity to ridicule the Baptist doctrine need to ponder this question. No matter what this man, dead in sin, fulfilling the desires of the flesh and of the mind may do, he cannot please God. "They that are in the flesh cannot please God." Rom. 8:8. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. "The natural man receiveth not the things of the Spirit of God." 1 Cor. 2:14.

God's family is all born into the family or kingdom of heaven. This is the only way in. Jesus gave the rule—he alone could give an exception—but he did not. It is people that are born the first time, it is people that are born the second time. They are born the first time without any pre-birth performance. The child had nothing, absolutely and unconditionally nothing to do with its conception, embryogeny, or deliverance, nor the time, place, parents, associates or environment. This same being that came into the natural life in this helpless condition must be born again. The "again" birth is not only the same person, but it is exactly like the first except that the first is a natural, fleshly birth, the second a spiritual.

Our text is to the people of God. The Old and the New Testaments are in perfect harmony. God is the same yesterday, to-day and forever. I feel sure that he created everything and that it is all naked before him. Furthermore all his works are known unto him. He knows as much now as he did at the dawn of creation; he knows as much now as he will ever know. Surely he would not

move Malachi to preach and write a do-and-live doctrine and then send Christ into the world to nullify it. No sir, not that, but this language is addressed to the living, to those born again, to those led of the Spirit. To those led of the Spirit there is a witness-bearing by the Spirit. This leading and witness-bearing is not from the man to God. It is not that the man leads God. It is not that God gets confused and in trouble and the man comes and cheers him up. It is not that the man tells God that he is God and what he ought to do to prove it. No, not that, but it is the Spirit that bears witness to our spirits, consoles us, meets all our trials, combats all our enemies, gives us our commands and points out the way for us to go. Now another thing, this is a command, it is not an invitation. May God keep me from stumbling into the mistake of preaching that there are invitations in the gospel. Look at it again child! "Bring ye all the tithes." This nation, under the law, was robbing God. They could not keep it and in tithes and offerings they were falling far short, but in Jesus Christ they are to regain all they had lost. These tithes are to be brought by the household of faith to the storehouse that there may be meat in my house. To my mind the children of God are fulfilling the law in the person of Jesus Christ. Paying tithes is something more than putting ten cents out of every dollar into the Lord's treasury. Yet, if they paid them under the law I must believe that it has its counterpart under grace. Under the law it was a natural thing, (just like the world has now) but under grace it is a spiritual thing. (May I say like the Old Baptists preach it now.) The general run of people let the preacher do all the reading. He tells them about tithing because he is too lazy to work for a living and they only know the part

he wants them to know. It was the rule; if the distance to the place of tithing was too great, to sell what you were supposed to give and to buy wine, strong drink or anything else that your soul desired. (See Deut. 14.) The modern theologian stresses giving the money, but brings down all heavenly fire and brimstone on you if you drink any wine. This should forever be evidence that their doctrine concerning tithes is at best spurious.

These tithes that God's children are to give was not, under the law, money. It was a tenth of corn, cattle, etc. They were offerings that were due from them to God. Let no one think that God's children do not have an offering to bring now. The children under the law paid them or brought them and so it is under grace. Every gift of the graces of God's Spirit are brought to the storehouse. They do not fail to do this as some may think, but each and every one of them are robbers under the law. Every one that tries or that thinks you must try is a robber. How wonderful the grace of God! How it does teach and how it does hide! Sometimes it does look like people could see. It is those that climb in that are thieves. It takes a lot of effort to climb. See how ignorant the world is. They are trying to be thieves. They do not want to be honest and go in at the door (Christ), but they want to be robbers and thieves. God's little children that he has brought away from the law do not bring the perishing things of their hands, but they bring for an offering the one perfect lamb of the fold. I do not care what gift a child of God may have his only plea is Christ and him crucified. His heart may be wrought upon to preach or to pray, or to sing or any other of the official duties that the Spirit calls, qualifies, and causes to abide in, but that Israelite, when he comes to the storehouse, will not be so

big that he feels his importance, but he will bring and plead and lean upon that perfect offering as he comes. Do you think this is conditional? Now go back to what we said about the first birth. It was an earthly, fleshly birth. Yes, but this "again" birth is like unto it except that, it is spiritual. Do you know how helpless a babe is? Do you know how much faith it has in its mother? If we are children we are babes, we are helpless to look out for ourselves, but wisdom, our spiritual mother, looks out for us. It is in her that we have our conception, embryogeny, deliverance and everything else needed. She speaks to us as our mother and she has us trained that we listen. God's dear children are all brought to the place to quit paying money for tithes; to quit climbing the ladder of impossibility; to praise God for the supreme gift of Christ as our sin bearer.

No sinner's plea has ever been spurned. The bringing of kids, bullocks, gold and other law sacrifices God spurned and still does, although it is the popular doctrine and has permeated every nook and corner of the globe, been promulgated by the rich and poor, bond and free, black and white; has been received and subscribed to by all human organizations; has even gained a foothold in the church of the Lord Jesus Christ, yet it does not have any mutuality and fellowship from God, nor with God, but to the sinners that he has called and commanded to come, they do come. If they have had rich gleanings in the field of Boaz they bring it to the storehouse, the church. This is the place of meat. It is meat, not only to Christ, but to his brethren to do the will of the Father. It is your Father's will that you go to him and that you come empty handed as far as you are concerned, but that your sufficiency is Christ. This world may have her upheavals of every

kind; men may fail to do what they promise; governments may rise and fall and political parties come and go, but none of this changes our God. The command is still ringing into the ears of every quickened sinner to bring your tithes to my house. They all bring the same thing, Christ Jesus the Lord. Each of them feasts on the same meat, the broken, bruised body of Jesus. Not a single promise has been broken by the gracious God; not a reprimand from him for failure to bring more or better; not once has the least, most insignificant sinner failed to find proof of his loving kindness and tender mercy towards him. The windows of heaven are opened, a glorious vision is given of the abundance of God's love. As the glorious law with the Jewish nation passes away and we are left, (Ezek. 9:8) we see too much for a law-loving, holier than thou, Christ-crucifying Jew to receive, and God's more glorious dispensation of grace is displayed to us as taking in the Gentile world, as reaching the little sister without any breasts.

I hope I have written the truth as it is in Jesus Christ. I hope sister Cameron, her children and the household of faith are given gracious understanding to know that Jesus is our all and in all.

W. D. G.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22:1-2.

Our views have been requested regarding the tree of life, which bare twelve manner of fruits, and we have quoted the first two verses of the twenty-second chapter of this wonderful and mysterious book called Revelation as a background for our remarks. In the first

verse John says "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." We wish to emphasize in the very beginning that none of God's servants have ever been able to give a true interpretation of any Scripture except it first be *shewed* to them. This book begins by saying, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." No man, of himself, therefore, can search out and bring forth these things. The twenty-first chapter of this book contains a description of the heavenly or "holy Jerusalem, descending out of heaven from God." Rev. 21:10. Like all cities, a ruler is necessary to direct and supply the needs of living people, and in this new Jerusalem, Jesus is King of kings, and Lord of lords, and in the wisdom of God it had been determined before hand that the water for this city should (1) be pure, (2) clear as crystal and (3) it should proceed out of the throne of God and of the Lamb. The health of a people demands that the water be pure, and since this water was clear as crystal, it could be seen that there were no foreign substances or impurities in it; and in order that there be no failure of any kind whatsoever it proceeded out of the throne of God and of the Lamb. To us, this means that it came forth as the joint work of God the Father and God the Son in making a covenant, before time began, which was ordered in all things, and sure. Not only must the quality of the water be pure, and clear as crystal, but the quantity must be sufficient for all the needs of all His people in all ages of the world, hence the decree that there was to be "a pure river of water of life," indicating an abundance, so that no single need of any individual child would ever go unsupplied. David said, "There is a

river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." Psalm 46:4-5. The fact that this river of water of life proceeds forth from the throne of God and of the Lamb is an absolute guarantee that the thirst of every inhabitant of Zion will be assuaged. When Christ and him crucified is preached as the only way of salvation from sin, there is no confusion among those who are hungering and thirsting after righteousness, but when something else is preached, the water becomes muddy and confusion or trouble is sure to follow. The wedge of creature works, however cunningly the perpetrator may devise, cannot successfully be hidden indefinitely, and wherever it is found in the camp of Israel there is certain to be trouble, and we may rest assured that God will search Jerusalem as with candles. When we look upon the solemnities of Zion, Isaiah says, "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." This declares plainly to us that salvation by works of righteousness which we can do is utterly impossible, and that nothing wherein the creature, as such, can glory in of himself shall ever enter there. All that pertains to the natural man is altogether unclean in the sight of a just and holy God and no flesh shall ever be able to glory in his presence, save only in the Lord.

In the second verse of the text it says, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Before attempting to explain this verse we wish to draw the attention of our readers to the great contrast to this which is found in the third chapter of Genesis. There God is dealing with the natural man, for Adam as he was first created was only a natural man after he had fallen by transgression of God's law from his state of innocence and was able to know good from evil. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and 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." Gen. 3:22-24. We see from this (which is directly opposite to what men are saying to-day) that God determined that fallen man would under no circumstances be able "to put forth his hand, and take also of the tree of life, and eat, and live for ever." To prevent every possibility of such a thing, after driving man out of the garden of Eden, God placed a flaming sword, which turned every way, to keep the tree of life. To say that man in his depraved state of nature can lay hold upon eternal life, or the tree of life, is to say the exact opposite of what God's word teaches, and we prefer to "Let God be true, but every man a liar."

Coming over from Genesis to Revelation, where we find God is dealing with the *new creature*, one that has been be-

gotten again unto a lively, or living hope, by being born of the Spirit, we find an entirely different situation. In fact, it is just exactly the reverse of that which pertains to the natural man. Here we have the Spirit and the bride saying, Come. And he that heareth says, Come. And he that is athirst comes. And whosoever wills, or hath the will, is commanded to take the water of life freely. This is the new or heavenly Jerusalem and "In the midst of the street of it, and on either side of the river" is the tree of life. Here the tree of life is all and in all. He is not only in the midst of the street of it, but on both sides of the river is the tree of life. Before Jesus came to actually suffer in the flesh, he was with national Israel under the law, in type and shadow. How very real he was to them in the Legal Dispensation can only be surmised by those who are given to see the beauty and fulness portrayed in some of the types and shadows, but when the fulness of the times had come and the Word was made flesh and dwelt among us, John says, "we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Since his death and resurrection, and the glory which followed in the establishment of his kingdom here in the world, in this gospel dispensation he is known, by faith, in power and great glory on this side of the river. Zechariah, prophesying of the coming of Christ, and the grace of his kingdom, said, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." Zech. 14:8 In other words, only by the virtue of Jesus' atoning blood could any be saved, and by this same virtue there would be salvation for all of the elect of God, not only those who lived before Christ came into

the world but those who should come after him as well. In the Acts of the Apostles we are told that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Here in this gospel dispensation, we are enjoying, at least in part, the fruits from this tree of life, of which we shall partake to the full in that world which is beyond this vale of tears. This tree of life is said to bare twelve manner of fruits. Our inquirer referred to the quotation as "twelve kinds of fruits" The translators have given us the supplied word *manner* instead of kinds, and we prefer it. We are persuaded that all the fruit borne by the tree of life was good, immensely good and perfect in every sense of the word. There is no such thing as kinds of fruits in the sense that some were good and some were not so good, or bad and imperfect. Under the law there were twelve tribes of the children of Israel, and under the gospel or grace dispensation, there were the twelve apostles, so the gospel is suited to the needs of the children of God, however varied they may be. There is but one Spirit, but there is a great diversity of its operations. Various kinds of gifts were given to the church by her glorious Head, but they were all for the edifying of the body of Christ, which is his church, and for the lifting of the name of Jesus on high. There were no two prophets alike, no two apostles alike, and neither are there two gifts alike to-day, or even two lay members alike, for each one has his own individuality, or peculiar manner of presenting or receiving the truth, but there is only one truth—not many as the world might have us believe. Jesus is both the sum and substance of it all and, therefore, regardless of who the preacher is or what his manner of preaching may be, when Christ and him

crucified is preached as the way, the truth, and the life, it will be food to some poor, hungry and famishing soul. There is no such thing as *failure* in the kingdom of God, for he works in his people both to will and to do of his good pleasure, and fruit is yielded every month, or for the entire year. There is no time when the tree of life is barren. In John 15:5 we read where Jesus said, "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." By virtue of the indwelling of the life of the vine in the branch, the branch is made to bring forth fruit. The Lord who spake by the prophet Isaiah saying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, yea, come, buy wine and milk without money and without price," declared by the same prophet in the very same chapter that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10-11. We have always liked the word *maketh* in the tenth verse, for it assures us that God will do all his pleasure and neither men nor devils will ever be able to hinder him in his work or thwart any of his plans and purposes. How good to feel that it is in Him that we live and move and have our continual being. When we by the workings of the Holy Spirit can lay hold upon and appropriate unto ourselves the various phases of the doctrine of God our Savior as set forth by Jesus, by the apostles and by his servants who

are called to go forth preaching the word in demonstration of the Spirit and with power sent down from heaven, does it not soothe our sorrows, heal our wounds and drive away our fears. Surely, therefore the words of Jesus, whether spoken by him or others, when applied by the Holy Spirit, comes with great healing power and comforting assurances to our broken hearts and our contrite spirits. This wonderful balm from our spiritual Gilead is sufficient to heal every sinsick soul, whatever its ailment or malady may be, for both Jew and Gentile, among God's people, or his elect in every nation, kindred, tribe and tongue. The gospel church has an experimental knowledge of these things, and such types as the true vine and the branches and the tree of life yielding her fruit every month, reveals unto us the wonder and beauty of the eternal vital union between God and his people. The things which John saw were shewn to him by the Alpha and Omega, the beginning and the end, the first and the last; therefore they could not fail of fulfillment. When these things were shown to John he was in this life, and we are persuaded that it is in this life that we are given a foretaste of these heavenly things; it is here in this life that we need to drink of the pure water of life; it is here in this life that we need to feed upon the twelve manner of fruits of the tree of life, which we continually stand in need of, or for every month in the year. It is here that the nations, those who fear God and keep his commandments, need to be healed by the doctrines of God's matchless grace, ceaseless mercy and eternal love, which changeth not. How soothing, indeed, they are when they drop sovereignly into our wounded and bleeding hearts; they mollify as the choicest ointments, and we are revived like the parched grass beneath the gentle summer showers. We cannot believe that in that world of

heavenly bliss above there will be any such thing as hunger and thirst, or broken and bleeding hearts. Sorrow, suffering, sickness and death belong only to this world and life and they will be left behind when we are called to our eternal and heavenly home on high.

The same inquirer asked that we explain *atonement*. We have written at some length already, and we are convinced that those who know something of the things we have presented will also understand what *atonement* means. In brief, it means an at-one-ment with God by the finished work of our Lord and Redeemer, Jesus Christ. In Adam's transgression the elect family by reason of sin were separated from God, but by the righteousness of Christ they are presented unto God without spot, wrinkle or any such thing. Those who by nature were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, were brought nigh by the blood of Christ and are reconciled unto God; therefore they are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

Dear reader, if the things which we have here written are of the Lord, and we are made to hope that they are, and you can bear witness to them, it is quite evident that the Lord has shewn them unto both you and ourself, and we can rejoice together and give praise unto his great and holy name. Amen.

R. L. D.

ELDER CHARLES WESLEY BOND came to the end of his pilgrimage in this world near his home at Island City, Ore., Dec. 1, 1946. He was born Sept. 10, 1869 in Anderson County, Ky. He united with the Little Flock Church there at the age of 23, and was ordained to the full work of the gospel ministry about six years later. In 1895 he was married to Martha Elizabeth Herndon to which union were born seven children, four sons and three daughters. There are twenty-two grandchildren, eleven boys and eleven girls, and one great-grandchild.

In 1908 Elder Bond, wife and children moved to the state of Oregon, and since that time made their home in the vicinity of Big Spring Church in the Grand Round Valley. After the passing of the late Elder G. S. Mayfield he has had the pastoral care of the Big Spring Church until his death, but his labors were not confined to that church alone. During these years he has traveled and labored among all the churches of our faith here in the Northwest states.

Elder Bond was a peacemaker, and where confusion has existed among God's true worshipers he has labored in the interest of peace and reconciliation. Being gifted with a meek and quiet spirit, he had a way and manner of approaching people without giving offense, and had the confidence and respect of all the Baptists in general here and elsewhere. His passing is going to be felt deeply by all of us here as he has been a father to us so long, and it has come to the point where there is no one to take his place. Of the three or four old Elders left here some are too feeble to attend their own church meetings. We feel we have lost a wise counselor, a faithful servant, and a very able defender of the doctrine of the Bible. The able articles he has written the past few years I feel sure will be missed by the readers of our publications. Just a few days before his death he started a letter for publication, which sister Bond found, on Rev. 14:13. It was unfinished but what he had written will be incorporated in this obituary at the closing. We were all disappointed that he did not live to finish it. What he did write seems to reveal a blessed state of mind. Sister Bond told me he had on several occasions used this text in preaching.

I was greatly impressed by the love and respect manifested by Elder Bond's children and grandchildren, which I regard as a tribute and crown of honor. He came to his death in an accident. He was working with a team of horses and in some way was thrown against the implement with which he was working and injured internally. He was operated on but never regained consciousness after the operation. He was

buried at Baker, Ore. where he and the family made their home for several years. An invalid daughter still lives there, and sister Bond has moved there to make her home with her. She told me she felt she could be of assistance to her daughter and that it would make it easier for her to bear her loss.

Elder Bond has labored here for several years to interest the Baptists in the building of a home for our aged ones, and also to have a place for the safe keeping of books, and records and the like that are so often left by some at their death which very often fall into careless hands and are destroyed, but he was taken before he could see any fruit from these labors.

The writer tried to speak words of comfort to the family and friends at the chapel, and Elder Jeffreys officiated at the grave. We used as a basis for our remarks the language of David, "Precious in the sight of the Lord is the death of his saints." We also read the language of Paul to Timothy. 2 Timothy 4:6-8. I was strongly impressed with the feeling that if the departed had been conscious at the last he could very appropriately have used these words. I have been informed in a letter from sister Leona Tuttle of Stockton, Cal. that sister Blanche there had a dream about the time of Elder Bond's funeral in which she saw him in the midst of grape vines laden with great clusters of ripe grapes, which they interpret to mean that he is receiving the full fruit of his labors. May we all look forward in hope of that reward. May God comfort all that mourn.

(Elder) A. D. HUGHETT

His last writing for publication.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."
Rev. 14:13

"This scripture has been on my mind of late, with interesting leadings to other scriptures setting consolations for the saints of God. If it may be according to the will of our God to give me light to explain some of these things as I have seen them, to his name be all the praise.

I am now an old man, can look back on more than fifty years of ministerial services, and with the end of my pilgrimage near, I view life with all its pleasures, promises and disappointments very different in many ways from what I did as I came along. Youth is full of hope and bright promises, death while ever to be expected and dreaded seems far off, and we shudder at the thought of it."

MRS. ROSETTA SEARS, our sister in Christ and wife of James Sears of Hallsburg, W. Va., died of a heart attack at 11 P. M., Monday, Jan. 27, 1947. She was born March 1, 1882, making her stay on earth 64 years, 10 months and 26 days.

She united with the West Fork Primitive Baptist Church about the year 1927, after having been given a sweet hope in Jesus as her Savior and Redeemer. It was my happy privilege to become acquainted with this dear saint of God several years ago. Truly it can be said of this dear mother in Israel that her profession was adorned with a godly walk and conversation. Jesus was her hope and grace the theme of her song.

She leaves to mourn, her beloved husband, Mr. James Sears; two daughters, Mrs. Judie Dawson, Hallsburg, W. Va., and Mrs. Euna Moss, Mineral City, Ohio; five sons, Elder Gilbert Sears, Akron, Ohio, Walter, Mineral City, Ohio, Russell, Sharon, W. Va., Dwight, Ivydale, W. Va., and Gordon, Hallsburg, W. Va.; two sisters, Mrs. Angeline Gibson, Flo, W. Va. and Mrs. Tудie Tanner, Ronda, W. Va.; two brothers, French Sears, Dink, W. Va. and Martin B. Sears, Hallsburg, W. Va.; also twenty-six grandchildren and one great-grandchild and a host of other relatives and friends.

I was called, by request of the dear deceased sister, to speak on the occasion of her funeral, assisted by Elder Lloyd Sears. I read Isaiah 32: 1-3; Matt. 1:21; John 11:23. I felt a little gracious overshadowing of the Holy Spirit of God as I tried to speak of the miracle of the saving power of Jesus to a very large concourse of loved ones and friends of the deceased. The floral offerings were beautiful thus attesting to the very high esteem in which this dear, humble sister was held in the community in which she had lived so long. She will long be missed in the neighborhood and the loss to the husband and family is great indeed. May God visit them in mercy and heal their wounds as only he can do. The West Fork Church will feel their loss very keenly. May God visit with reconciliation. Burial was in the family burying ground near the home. Because of the lack of complete data I cannot give a full sketch.

(Elder) H. J. BIRD

RESOLUTIONS OF RESPECT

Where-as God in his kind providence has seen fit to remove from among us our beloved brother and Elder, G. W. GOIN, be it first

Resolved, that we, the members of Hopewell Church, extend to his family and many friends our heartfelt sympathy, and commend them to

our heavenly Father who is able to heal all their wounds, and second

Resolved, that a copy of these resolutions be spread on our minutes, a copy sent to the bereaved family, and a copy sent to the *Signs of the Times*.

Done by order of the church while in conference Jan. 19, 1947.

(Elder) W. N. GREEN, Moderator
R. L. BUCKNER, Clerk

NOTICE

Our readers will be interested in knowing that we have presented to "The Library of Congress, Washington, D. C." a complete set of the *Signs of the Times* (1832 to 1946 inclusive). We are also sending them the current issues and plan to furnish them with a bound volume each year in the future.

We quote herewith the Editor's announcement in the February, 1947, Quarterly Journal of Current Acquisitions, page 42, as follows:

"A complete set of the *Signs of the Times*, the religious publication devoted to the maintenance of the 'Old School or Primitive Baptist Faith,' founded in 1832, was received as a gift from its present owner, editor, and publisher, R. Lester Dodson, 41 Addison Avenue, Rutherford, New Jersey. As Mr. Dodson states that this is the only complete set of the periodical which exists, the copy can obviously claim to be a rare item of Americana."

A quotation is also made from a letter of the "Chief Exchange and Gift Division," dated February 11, 1947, as follows:

"You may certainly tell your readers that the file of the *Signs of the Times* which you were generous enough to give to us is now on the shelves of the Library of Congress and may be consulted here by all who are interested."

We were moved to this action by a desire to preserve for posterity these records which contain sacred truths that are much beloved by Old School Baptists, and at the same time to have them available to those who wish to consult them.

In this connection, we would also state that, with the exception of a few issues, a complete set of these historical volumes are in the main Public Library, Fifth Avenue and 42nd Street, New York City, where they may be inspected.

R. LESTER DODSON

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 115

RUTHERFORD, N. J., JULY, 1947

No. 7

"Let the inhabitants of the rock sing."
Isaiah 42:11
There is music in heaven far sweeter
Than any we mortals have known;
'Tis the voices of saints and the angels
Surrounding the Savior's bright throne.

In songs of sublime adoration,
And thanks for His sovereign grace;
Which wrought our eternal salvation
Revealing His glorious grace.

He gave us our voices for singing,
Songs meant for His most worthy praise;
Sometimes a sad note we are bringing,
When trouble doth darken our days.

But Jesus will never forsake us,
Again we'll be singing His praise;
When He sends His angels to take us
To dwell with Him in endless days.
Riverside, Cal. J. W. HAYNES

CORRESPONDENCE

(We are glad to publish the following article by Elder H. H. Lefferts, Leesburg, Va., which has been sent to us by one we are convinced understands and loves the truth as it is in Jesus. We are satisfied that our readers will be happy to read after his pen again. R. L. D.)

SOLOMON'S SONG 8:1

"O that thou wert as my brother, that sucked the breasts of my mother! When I should find thee without, I would kiss thee; yea, I should not be despised."

"O that thou wert as my brother."

This is a desire on the part of the church, the bride, for a closer and more intimate relationship with Christ. It is the longing expressed by the elect of God all through the Old Testament for

the coming of their Redeemer in the flesh, that he might become as one of themselves, incarnated in the flesh for the purpose of redeeming his people from sin and death and corruption into the kingdom of God. As our Elder Brother, Christ was born of a woman, was made under the law to redeem them that are under the law. Inasmuch as the children are partakers of flesh and blood, he also likewise himself took part of the same that he through death might destroy him that had the power of death and deliver them who through fear of death were all their life time subject to bondage. The eternal Son of God became Son of Man, he became a member of the human family with his people, thus manifesting himself as the Elder Brother of those he came to save. Throughout the former dispensations, this was the desire and longing on the part of those, who by faith, hoped for the coming of the Lord who, coming in the flesh, should deliver his waiting ones from the bondage of sin and corruption. This hope, Abel confessed when he offered the slain lamb in anticipation of the coming, centuries hence, of the Lamb of God who should take away the sin of the world. Likewise, Noah when he builded an ark to the saving of his house, and Abraham when he left his nativity and became a stranger and sojourner in hope of the promised Seed in whom all the families of the earth were to be blessed. Also, old Simeon, when he came into the temple and taking the Christ-child in his arms, rejoiced

thus: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people." However, the meaning in this text looks farther than the longing of the elect of God under the legal and prophetic dispensations, for the first coming of Christ when he came to accomplish redemption for his people; it also expresses the hope and longing of God's people in this present age for his second coming, at which coming his people raised from the dead completely, and glorified in the image of Christ their Head and Husband, shall go with him into the marriage supper of the Lamb to enjoy a fuller and more complete intimacy with this Elder Brother than ever has been theirs on earth, a blessed and blissful communion which shall know no end. To be sure, the saints of God enjoy through the sweet offices of the Holy Spirit, seasons of communion with this Brother of ours who occupies the throne in heaven. A veil shuts him from our sight, but then the veil shall be done away, we shall see him as he is and be like him. This is the hope that supports us under life's trials and temptations, the blessed hope that we shall behold him for ourselves and not for another. But let us pass on to the next phrase of our subject.

"That sucked the breasts of my mother"

That is, that Jesus and his people should be nourished at the same source. Primarily, the church in view in this text is the church as it was under the law, which church was then enclosed in the Jewish economy, and Jesus, himself, came as a Jew. He said: "Salvation is of the Jews" meaning that himself, the bringer of salvation, was a Jew. The Jewish church was at that time under the legal covenant, that covenant of which Moses was the mediator, he

having received that legal covenant for Israel from the hand of God and having delivered it unto them. Under this covenant, not only in the letter but in the spirit of it, Christ came. Hence, the word "mother" would indicate the "covenant." But not merely so. Christ was the minister of a better covenant than that which stood in meats and drinks and holy days, although he in himself fulfilled every type and shadow pictured forth in the blood of bulls and goats which, of themselves, could not remove guilt. The law was a transcript of the revealed will of God, and this will Jesus delighted to do, it was his meat and drink. Hence, not merely the legal covenant which was the expressed will of God, but the everlasting covenant ordered in all things and sure which was contracted in the council of eternity with the Father, the Son and the Holy Ghost, was the breast from which the Son of Man drew his sustenance as well as did those he came to save. Both church and Savior are nourished at the breast of the same everlasting covenant. All the blessings which any and all believers enjoy either in time or in eternity, flow out of this everlasting covenant. The same may be said of Jesus, not as he was the eternal Son of God, but as he was our Elder Brother who took our human nature on him to come where his people were under curse and condemnation, that he might deliver them. According to that everlasting covenant, the Father promised to support the Son, to uphold him, to be his strength, to deliver him from his enemies, to not suffer him to see corruption, to show him the path of life and to prolong his days in resurrection. Hence, from this breast-ed everlasting covenant, every true believer draws the milk of his consolations and his hope, and so did our Elder Brother in his incarnation from the same fountain draw his sufficiency for

all he had to undergo. For while as the eternal Son of God, he needed no perfecting outside of his own perfect Diety, yet as One with his people in their trials and temptations, he needed to be succored even as they: While he was *made* perfect as the captain of our salvation, he himself needed no perfecting as regards his Godhead. But as captain, he is the forerunner for his people, and so ahead of them suffered all things for them. He was often hungry, weak, weary, sorrowful and in agony even unto death. In all these things, we see his perfect humanity sorely tried, not for himself but for his people. The secret of his human ability to stand all this, was that intimacy between the Father and the Son by which the Son drew his consolation from the will and promise of his Father according to the everlasting covenant between them entered into in the ancient of eternity.

"When I should find thee without"

That is, that word "without" means "outside." The bodies of those beasts which were made a sacrifice for sin, were burned without, or outside, the camp. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." And there the church goes forth unto him. In her salvation, she finds him outside Judaism, outside self-help, outside any merit or strength or goodness of her own. She will never find him until she is brought without the camp unto him. Jesus came to a defunct and an apostate Judaism and led HIS OWN SHEEP out of it. He called them by name and they left all and went after him. Matthew left his tax-collecting, Peter and Andrew their boats, others left houses and lands and natural relationships and found him outside all these. No sinner ever finds the Savior on their own bed, not in the place where they have been

at ease: they must pass beyond all that, then they find him. How many who read this, know this by experience? No man, of himself searching, can find out God; yet there is a blessed seeking and a knocking that does find him, to which the Lord graciously opens. No beggar yet was ever turned empty away from the door of mercy. If we come in idle curiosity, we find the door shut and barred; but if we are blessed to come with hungry hearts and longing souls, as perishing sinners, we find an open door, and Jesus is that door by which if any man enter in, he shall be saved and shall go in and out and find pasture. Dear reader, is there a crumb for you in all this? "Look unto me, and be ye saved, all the ends of the earth." The "ends of the earth" are not a matter of geography, they cannot be located on any atlas of the world. The "ends of the earth" are spiritual. These "ends" are those who have come to the end of themselves, to the end of all self-righteousness. The soul has, in despair, come to the end of a dead-end street. It had thought this to be the way of life, it now sees that way to end in death. There must be a turning around. Isaiah heard the voice behind him saying: "This is the way, walk ye in it." And, O blessed truth, Jesus is exalted at the right hand of God a Prince and Savior, to grant this repentance, this "turning around", to those who come to him by faith. For he that cometh unto him, Jesus will not cast out; and those coming to him are drawn of the Father. Verily, the church, the bride, finds her Beloved "without" or "outside" the camp of Judaism. As the offal of the slain beasts was taken outside the camp and burned, so our blessed Jesus was led forth through the north gate outside Jerusalem to be crucified, and there also his people find him as they too pass outside all that an apostate and wick-

ed and self-centered Jerusalem signified. He was counted as the offscouring of all things, as mere dung and of-fal; and so his people pass out to him in a kindred experience in fellowship with him. And this brings us to the next:

"I would kiss thee"

The "kiss" is significant of love, of fellowship, of holy intimacy and communion. In proportion as we are led into the fellowship of Christ's sufferings and are experimentally conformed to his death, do we "kiss" him, have fellowship with him. Above we spoke of passing outside an apostate Judaism in order to find salvation, but are we not today living within a period which witnesses an alarming decay of Christianity? Does not Christianity today stand in about the same relationship to Christ as Judaism did at his first coming? There is very much, yes very much, today in Christendom that one must be outside of if one truly desires fellowship with Christ. A defunct Judaism crucified our Lord, and an apostate Christianity would today crucify him if he were to return and submit himself to it. The word of command for us who believe is; "Be not conformed to this world". The friendship of the world worketh death. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Those are burning words, words such as search the hearts and minds of those professing to be followers of Christ. There is very much spiritual adultery in the lives and professions of those who hold on to the world with one hand while they try to serve God with the other. "Ye cannot serve God and mammon." "No man can serve two masters." God will not accept a divided or half-hearted loyalty. Ye

shall love the Lord, thy God, with all thy mind and heart and strength, and thy neighbor as thyself. Christ did not come to void this commandment but to make it effectual in the lives of his people. The righteousness of the law is fulfilled in those who walk not after the flesh but after the Spirit. At the time of the protestant reformation, there were many who passed out of a Christ-denying God-dishonoring Roman Catholicism and stood outside all that Rome signified, in order to have sweet fellowship and communion with the God of their salvation. They found they could not stay inside Roman Catholicism and have any "kiss" of their Beloved. The word of command was given them: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Plainly showing that there must be a going forth unto Christ outside the camp, not only of Judaism but also of Catholicism and of Protestantism, if there is to be any "kiss" or communion with him. The Laodicean church was about to be rejected by our Lord because she was altogether worldly, rich and self-sufficient, not needing anything. The bulk of Christian profession is like that to-day. I am today blessed to be acquainted with some precious and choice souls who are living outside all church affiliations because of the fact they cannot fellowship teachings and practises "inside the camp." These who are thus aloof from all they believe to be false and disloyal to Christ, do not feel themselves to be above their brethren or better than their brethren, but for conscience' sake they must dwell outside the camp or else compromise their faith which they cannot do. These "outside" cases are enjoying some sweet "kisses" and some

precious communion with their Beloved. Can we not bring this matter nearer to our own hearts? Ought we not ask ourselves if we are honest in these things? Have we left all for Christ? or do we hang on to the treasures of self and of the world, having great possessions, while yet hypocritically professing to have kept the whole law, that is to have done all that is commanded us, as his followers, to do. Are not we Old School Baptists too loath to give up secret societies and all other worldly affiliations in order to live with Christ? Are we not too prone to harbor prejudices, envy and even malice and anger, against those whom we should esteem as brethren? Are we not biting and devouring one another and thus being destroyed one of another? And dare we expect the "kiss" of our beloved unless we pass outside all this and eschew it entirely? Dear reader, we each need to examine our own hearts in these things and not seek to remove the mote from another's eye unless the beam is out of our own.

"Yea, I should not be despised"

She, the bride, cares nothing that she is despised in the eyes of men and of this present evil world, she counts that an honor for Christ's sake. But the rejoicing to which she voices here, is that she is not despised in the sight of God and of all the holy angels. Christ having come in the flesh as her Elder Brother to redeem her from all iniquity, he and she having been nourished at the breasts of the same mother-covenant, he has found her and led her into communion and fellowship outside the camp of all false profession and teaching, has brought her unto himself, having purified her unto himself as being a people zealous of good works, she is no longer a condemned sinner under the curse of a holy God, but is purified and made white in the atoning blood of

Christ, hence she says: "I should not be despised." God despises her not, he accepts her in his Beloved. The angels despise her not, they rejoice each time one of her members which was lost is found. "Who shall lay anything to the charge of God's elect?" Will God himself do it? No, for it is God who justifies her through the imputed righteousness of Jesus Christ. "Who is he that condemneth?" Will Christ condemn her? No, for it is he that died for her and who is risen again for her justification and it is he who, at the right hand of God, now makes intercession for her. "Who shall separate us from the love of Christ?" Those things which of themselves might, if they could, separate us from him, such as tribulation or distress or persecution or famine or nakedness or peril or sword, all these are made to be our helpers to forward our passage from earth to heaven, so that we are more than conquerors through all these things. Those blessed words, "I shall not be despised", sing out from the lips of the Bride, the Church, welling up out of her thank-joyful heart as a paean of victory. She shall shortly tread under her feet her old arch-enemy, Satan, triumphing in Christ who hath led even captivity captive, having abolished death and brought life and immortality to our knowledge and understanding through the gospel. At the forthcoming future appearing of Christ, at the time of the resurrection of the just for which we hope, when he shall come to be glorified in his saints, then shall the glorious Bride be admired in all that believe in that day. Then shall her Redeemer, her nearest of kin, the Elder Brother, vindicate her cause before an assembled universe, for she shall be seen to be perfect in his holiness without spot or blemish before God himself and in the sight of all dominions, principalities and powers. For it is written, Ephe-

sians 3:10, that unto the principalities and powers in heavenly places, by means of the redeemed, justified, risen and glorified Church of God, the manifold wisdom of God is to be known in the ages to come when all things both in heaven and in earth shall be gathered together one in Christ. Indeed, the elect of God shall not be despised in that day. She shall be owned and honored in that day.

Dear brother Simpkins, I submit this to you for your reading and consideration. It is yours to dispose of as your judgment decides. I have been so long complying with your request because not until this morning did I feel I could write. Our love and fellowship in the truth, which rejoices both our hearts, is a great comfort to me. Your presence in our midst has often refreshed my spirits. May the Lord graciously be pleased to continue you and me, with all his people, in the one bundle of life in vital union with the Lord our God until the time of his coming for which we hope, and toward which we press with fervent desire to see him as he is and be like him. Yours in covenant bonds.

(Elder) HORACE H. LEFFERTS

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk." Gen. 49:8-12

An exposition of the above verses spoken by the dying Jacob, sixteen hundred and eighty-nine years before the birth of Christ, confirms in a most re-

markable way the divine authenticity of the Scriptures and their inerrant exactitude. Their prophetic fulfilment in the New Testament stamps with ineffable impress the inspiration of the Bible. The first verse addressed to Judah assures him as the one whom his brethren shall praise, and that his hand shall be in the neck of his enemies and that his father's children shall bow down before him. Judah was the fourth son of Jacob who was favored with the privileges of the birthright, and his name means praise. Judah signifies the king-ly one and from him descended after the flesh Jesus who is King of kings and Lord of lords, the true high priest of the family of God after the power of an endless life, who receives the praises of all the saints of God. Jesus is praised for his great salvation given poor and needy worms of the dust, lost in sin, under the condemnation of a holy law, and by nature without help and hope in the world, and without a knowledge of the Lord Jesus. He is praised for his matchless grace, for his mighty power, for his wondrous love for the children of men, for his work of redemption, and for all embodied in the work of the Trinity in salvation, for in him dwelt the fullness of the Godhead bodily. It is appropriate in this connection that it should be written: "thy hand shall be in the neck of thine enemies." It is the neck that joins head and body together. When the head is severed from the body, the individual is dead. When Goliath defied the armies of the living God, David went forth with a sling and a scrip containing five stones. With but one stone he felled the mighty Philistine to the ground senseless, and then with the giant's own sword he severed the head from the body at the neck. These five stones represent the five books of the law. But one stone only was necessary to fell the

giant, for by one act of disobedience all the children of Adam were made sinners and came under the curse. So by one act of obedience many were made righteous, that is all the called of Jesus Christ. On the cross Jesus overcame Satan and bruised the serpent's head, and in that sense the hand of the Lord was in the neck of all his enemies, for Christ by his death fulfilled the law and magnified it and made it honorable and removed his bride from under its curse, and overcame principalities and powers and reconciled his people unto God. He overcame all enemies and so hath put them all under his feet, though the last enemy that shall be destroyed is death, and this is manifestly accomplished in the resurrection of the church when their enemies having meted out to them their measure of everlasting punishment. The sons of Jacob are not consumed, and in that sense, spiritually speaking, his father's children bow down before him. Before Jesus every knee must bow down and every tongue confess.

There is a wealth of meaning in the expression: "Judah is a lion's whelp; from the prey, my son, thou art gone up." In nature the lion is spoken of as the king of beasts. He is the lord of the jungle, and so Jesus is the lion of the tribe of Judah who opens the book sealed with seven seals, and gives eternal life to all them that believe. Jesus was crucified at the age of thirty-three, in the prime of physical manhood and strength. A lion's whelp denotes a young lion in the prime of its vigor, full grown and able to defend himself or make attack. When Jesus appeared on earth and brought in eternal salvation to the heirs of glory, the fullness of the time had come, and he was upheld by the mighty power of God and able to overcome all adversaries. He was a victor over death, hell, the grave, and all the

powers of darkness, therefore, the figure of a lion's whelp is used to typify Jesus in this prophetic utterance. The expression, "from the prey, my son, thou art gone up", is pregnant with solemn meaning and inexhaustible sweetness. What is the prey but that which Jesus overcame? The lion in nature makes a prey of its opponent, and so all the curse of a transgressed law as regards the children of God, all the powers of darkness, all the horrors and dread of hell, all the sting of death, all the terror of the grave, all the filth, folly, and fruit of sin, all allegiance and servitude to Satan became the prey of Jesus Christ. It will require all of eternity to tell the wonders of the great salvation brought by Jesus for the redeemed ones and what is embraced in the word "prey."

It is the purpose of the Holy Spirit in inditing the author of Genesis to use the words, "my son", for Jesus was the beloved son of God, and because he is a son, believers are also sons of God. Jesus is the son of God in order that the actual ground of the sinner's adoption into the family of God should be originally founded upon sonship, upon Christ's being the eternal son of God and believers being in union with him as such. As Christ, the living Head is a son, the members of his mystical body are sons, Christ a son by nature, they as sons by adoption; Christ a son by personal subsistence in the Godhead, and his people by union with him; Christ being the son of God because of his own right, and believers by the right of his grace. By regeneration believers are led by the spirit of God and so are the sons of God. Having overcome death and broken down the middle wall of partition between Jew and Gentile and finished the work on earth the Father gave him to do, Jesus ascended bodily into heaven and is at God's right hand,

making intercession for believers in his Melchisedec priesthood. In heaven he is represented as an old lion; and who shall rouse him up? Never again will Jesus come to earth to suffer and die on the cross; never again will he endure the contradiction of sinners; never again will he be brought before the judgment seat of man. In that sense he can not be roused up, and in that sense he is a conqueror, resting forever from his finished work on earth.

It is interesting to note that the sceptre did not entirely depart from Judah until Jesus came, for the Jews in spite of their subjection to imperial Rome were allowed to retain some power, so there was a law giver until Shiloh (Jesus) came. The word Shiloh means rest-giver or "he gives rest unto his own." Christ is the rest of his people and gives them rest, and those that do believe do enter into rest. No longer are they burdened by the exactions of a law that they can not keep, even though they are debtors to do all of it, for Jesus has kept the law for them and they keep the law in him. They were weary and heavy laden while laboring to attain salvation by their own righteousness and found in their experience that they had transgressed it all and were under its awful curse, not being able to love God with a whole heart nor their neighbors as themselves. When ministering under the law, there was a gathering of the people unto Jesus when he fed multitudes, preached the gospel and healed the sick; but in a larger sense there is the gathering of his church in this gospel dispensation, as drawn by the cords of his love and enlightened and quickened by the Holy Spirit and shown the things of Jesus, one by one comes into the gospel fold to make up that innumerable company that no man can number. This gathering will continue until the Lord comes

for his church the second time without sin unto salvation.

How prophetic is the verse relative to Jesus binding his foal unto the vine and washing his garments in wine and his clothes with the blood of grapes! Jesus rode into Jerusalem upon an ass's colt before his crucifixion, and the animal was found, it may be assumed, tied by a grapevine before being loosed to supply the need of the Lord of life and glory. In his death his flesh, for garments here signify the flesh of Jesus for he came into the world born of a woman, taking the flesh of his people, clothed in their flesh, that he might bring many sons unto glory, was washed with blood. In his death he trod the winepress alone and of his people there were none with him. The wine here denotes the cup of the New Testament in his blood by which the wine of the gospel is provided for the blood-bought host of the redeemed.

In the last verse of the scripture under consideration reference is made to the eyes of Judah being red with wine and his teeth white with milk. Prophetically this applies to Jesus, for it was the holy joy of Jesus to bring in the gospel of salvation to believers. Figuratively, his eyes are represented as sparkling with joy, with the exhilaration of his holy mission. Wine used in communion should be fermented with all of the flesh of the grapes removed, and so in communion with Christ, it is not in carnal flesh actuated by carnal thoughts that the children of God commune or enjoy gospel privileges and blessings and are comforted. Wine causes joyful exhilaration used in a right sense naturally, and the spiritual meaning therefore is the joy of Christ in redeeming his bride, in keeping the covenant that was ordered in all things and sure, and doing the will of God. Milk is a perfect

food and the word of God is perfect, as Jesus was not only the Word made flesh, but he was the spoken word as well, and by his words the sinner lives. "The words that I speak unto you, they are spirit and they are life." Jesus kept every word of the law, and the word of God applied to believers and eaten by them nourishes and sustains the inner man by which the believer is kept by the power of God through faith unto salvation.

(Elder) ARNOLD H. BELLOWS

(CONTINUED FROM JUNE ISSUE)

When the foolish, or those who have no oil in their lamps, ask the wise for oil they display their experience in saying not so lest there not be enough for us and you, they still feel insufficient of themselves and entirely dependent upon that sovereign God of all power, but when they asked them they advised them to go ye rather to them that sell and buy for yourselves. As much as to say, we do not have anything to sell. As much as to say there are people who pretend to have oil to sell, or to exchange for the good works and conditions you can perform, but not so with them who have oil in their lamps; not so with the wise who have been made wise by and through the light of God's Holy Spirit and by his grace and leadership. It is clearly seen that though they were made to realize that their lights had gone out, they were still foolish virgins because they went to buy the oil. Had they been wise they would have known they could not buy the oil of God's grace, so they were still foolish, and the wise were still wise. One went in with the Bridegroom, the other was shut out.

It may be considered foolish and speculative, as it has always been to some, but the question with me, if not

deceived, is when and what signs are there of that approach of his glorious, grand and second coming? I do not have the time or space to do more than just hint at a few of the things that I trust have been given me, if it is not too much for such a wretch as I feel myself to be to say this. The most vivid things and signs that I think point to the nearness and approach of that day is the condition of the church in its seeming state of coldness and darkness, confusion and strife. Paul said in 2 Thes. 2:3 "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Read also the rest of this chapter. I believe this is also being manifested as rapidly as is in accord with God's holy will. The condition of the church, the love of many evidently has waxed cold as is stated in inspiration. You will also find recorded in Rev. 6:17, "For the great day of his wrath is come." And plainer still is Rev. 11:18 which says, "And the nations were angry and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." I feel sure of the fulfillment of one thing that is mentioned in this verse, and that is that surely and undoubtedly the nations are angry. If that is any sign of this great and notable day then we surely do have that sign.

Then, too, we have the unfailing sign of our Lord's coming in the accurate calculation recorded in both Daniel and Revelation concerning the number and description of the kings who were to reign upon this earth. Revelation 17:10 says, and I think this is most certainly the key to the whole description of this

subject, "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." Five of these kings which were to rule over all the world had already fallen when John wrote this book, and the sixth one was in power at that time, and Paul said that the mystery of iniquity already worked in his day. The man of sin is the seventh king who was to rule all the world, and he came into full power about or close to the second century after Christ. I think he was the man who got his head or power wounded in about the fifth century, and his head was to be completely healed, and all the world is to wonder after him and to worship him. I am thinking that his wound is not completely healed, but when all the nations get through doctoring this wounded head or the power of this king who once ruled before, then I think will be the coming of our Lord. Read Rev. 18th chapter, also 2 Thes.

There is also one more scripture that I want you to notice. It is in the 5th chapter of James, concerning capital and labor. He tells us to be patient for the coming of the Lord draweth nigh. When is this? When we see the great strife between the rich man and the laborer? Yes that is right. Will you please stop and investigate this subject just a little. When in the history of this old sinful world has there ever been as much strife, confusion and trouble over such things as there is now? James admonishes the little children of God to be patient when we see these things because the coming of the Lord draweth nigh. So dear brethren may God enable us to be patient, and watch and wait for his blessed coming. Whatever the suffering is, whatever the persecution may be, oh may he give us enduring faith and lasting patience to humbly and meekly endure all things that are

appointed us here in this low ground of sin and sorrow. May that light and leadership of God's anointing grace, and his blessed faith so keep us and sustain us that we may be given to walk all the journey through till we meet the blessed Bridegroom, where all suffering and sorrow will end in endless joy and everlasting happiness in his holy presence when he is to say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh what a sweet and glorious thought, my precious brethren and sisters, to be before him free from all sins and iniquities and completely justified. It is beyond mortal description and human conception. No wonder John was called up to that open door in heaven. (Rev. 4:1.) This was done that he might describe some of those glorious and sublime scenes for the holy inspired word of God that is written for the learning and comfort of God's people. No wonder John exclaims in Rev. 19:9, "Blessed are they which are called unto the marriage supper of the Lamb." They are blessed indeed, blessed in all their needs. Nothing will or ever can be against them so far as the purpose of God is concerned because it is stated in Rom. 8:28. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." All things that have ever transpired or that ever will transpire will be made to work together for their good. Yet we know there are many things that we do not understand how they could be for their good, but that is exactly the way I see it if not deceived. If that be so, dear brethren and sisters, what can take place that will be to their detriment? Everything will, does and has worked for their good. Can any final harm ever come to them? No, in no wise because all things work together for their good.

So the true and militant church here on earth and the false church, or the five wise and foolish virgins will be like unto the kingdom of heaven. They were slumbering and sleeping while the Bridegroom tarried, and before that they took their lamps, and the wise took oil and the foolish took no oil. In short, I think this parable describes both the false professor and his emptiness of profession, darkness and his utter foolishness in all the gospel age; and when he will lose all the light that he has thought he had and will be made to beg for light and will be advised that there is not enough to give him, and he is directed to go to them that sell and buy for themselves. While they went to buy the bridegroom came and went in, and the wise who took oil went in with him, and the foolish were shut out.

I believe that the militant church is described here, and it means that in spite of all that is arrayed against her she will finally be ushered into the marriage supper of the Lamb on the shores of that ever blessed and sweet land of eternal and glorious rest beyond all the floods of sin and satan, and all that the dear Lord has blessed them to gloriously triumph over. At the time that she goes in to the marriage supper of the Lamb all the entire redeemed host will hear that welcome call, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." As that old patriarch said when he saw the wagons from Egypt "it is enough" to rest in this most beautiful hope, and suffer on a short while till he descends from heaven and takes us home to that sweet land of complete and everlasting bliss, where we can more perfectly sing his worthy and glorious praise and adoration for ever and ever. Farewell in the Lord. Yours in hope.

(Elder) R. W. RHODES

Route 8, Box 639, Roanoke, Va.

DEAR BROTHER DODSON: Received your letter of Jan. 4, 1947 which was much comfort to me. I am still confined to the house and in bed most of the time. This is the twenty-fifth day since I have been out of the house, I had another severe heart attack but feel some better now. Some of the articles in the *Signs* are much comfort to me, and the articles you write are very interesting and food for thought. I have also received some letters from the brethren and Elders most of which are comforting, but some bring sorrow to this aching heart of mine. It appears that some of the brethren are jealous of others, and some appear to try to be pre-eminent over their brethren; if I am one of God's elect which is my hope, we are not strangers one to the other but have traveled along the same road and are brothers. Remember the apostle Peter wrote, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Are we not the same class of people as those whom the apostle Peter classed as "strangers scattered throughout" the country whom Peter addressed as "elect according to the knowledge of God?" If so we are strangers to the world and the world knoweth us not in the things wherein we stand. The way in which we are made to believe, the world knoweth us not for our faith and hope, yes, our life is hid with Christ in God; and according to the foreknowledge of God, we who are kept by the power of God through faith and salvation, were also created in Christ unto good works, (not trying to belittle our brethren, but) which God hath before ordained that we should walk in them. This is the Lord's doing and is marvelous in our eyes, while it is not so to the world for men cannot see how faith is given to us and how we are given faith; for faith is not a pro-

duction of the flesh otherwise it would fail to justify, neither is our hope a production of the flesh for if it were of the flesh it would fail to save us. So the good works that we should walk in are the works of God. "This is the work of God that ye believe," then we walk by faith and not by sight. Faith, which is the gift of God to us, does not look beyond where we should place our every step, but is given for the way we should walk; and if we walk not according to faith it is sin for that which is not faith is sin.

It is said in God's word that boasting is excluded by the law of faith. So then self-exaltation must fall before the knowledge of the faith of God. Faith performs a good work to the humiliating of our proud nature, causing us to esteem others more than self; hope is an anchor of great assurance; the love of God shed abroad in our hearts is like a fountain of living water that never ceases to flow, and most of all its cleansing power in the washing away of our selfishness and human conceit, leaving us able to endure much of the trials and difficulties through which we must pass, while letting patience have her perfect work. For are we not proven in all these things which try us, and are to try our faith as to whether we are witnesses of God or not? So if the love of God is in our heart may we not wear the garment of beauty and praise for the kingdom of heaven's sake, and forgive one another's trespasses and live in peace.

Brother Dodson, I must close for this time. You may publish this in the *Signs* if you think it worthy of space, if not cast it aside. My prayer to God is, may it please him to give us all the spirit of humbleness and love one for another. Yours in tribulation and in hope of eternal life, a sinner.

(Elder) B. V. HELMS

Route 3, Coleman, Texas

DEAR BROTHER DODSON: In addition to sending the subscription referred to brother Calk also asked me to send you the enclosed letter for your approval for publication. If you see fit these brethren and myself would like to see this letter in the *Signs*. It does us good to know that God rules all things, and his love and mercy teaches men that he is God and gives men a mind to speak or write giving him all praise and honor. The writer of this letter sets forth the kind of God I believe in. May the God of all grace endow us with wisdom to ever proclaim that it is by grace both in time and eternity that "we are kept by the power of God through faith unto salvation ready to be revealed in the last time." In hope of immortality.

C. U. LANDERS

205 South Liberty, Bastrop, La.

My dear brother and family: How are you these beautiful days? Fine I hope. As to us we are all in good health and able to work. Have a good job so there is nothing in that line to grumble about which we are so prone to do. Wilmon, you do not know how much good it did me to get a letter from you, even though short it was much appreciated. I am very glad you have a better job as I know you deserve and appreciate it. My work has changed some and I have been promoted since I talked with you last. We were fortunate to get a house convenient to my work. I thank God for all this for I know without His guidance I could not have had this success. People have been looking for houses or apartments as much as two or three years.

This brings us to the thought that all things work together for good to those that dearly love the Lord. I know I feel too unworthy to claim any of the riches of his great mercy, but if not wofully deceived I do hope I have a hope there. He is my meat and my

drink, my shield and buckler, my all in all. Without him I can do nothing, my strength must come from him who has all power in heaven and in earth, in the seas and all deep places. He is everywhere. He worketh all things after the counsel of his own will, and none can stay his hand or say unto him what doest thou? The world is his and the fulness thereof, therefore, he has a perfect and holy right to do with his vessels as he so pleases for we are nothing more than clay in the potter's hand. All are of the dust of the earth, and after Adam transgressed the law that was given him in the garden of Eden all of his posterity was condemned under the law, made sinners from the very first breath that we breathe. We are all sinners, even the breath that we breathe is sin, and he that saith that he does not sin is a liar and the truth is not in him. It behooves me to join with the poet and say, "If my soul be sent to hell, His righteous law approves it well." There is a people that is to inherit the kingdom of glory, not by any merits of their own but as a precious and holy gift according to election or purpose foreordained in the Lamb's book of life before the foundation of the world. Here I want to say, I believe they were all inscribed there at that time just exactly as they are to be, and the exact number were there and none have been added or ever will be for God said he finished his work in six days and on the seventh he rested from all his labor. If there was to be anything added it would prove that his work was not finished. I believe that John, in the seventh chapter of Revelations beginning about the ninth verse, saw the whole kingdom of God and its fulness. I believe they were all there when he beheld a great multitude which no man can number of all kindred and nations, people and tongues standing before the throne and before

the Lamb clothed in white robes and with palms in their hands. I believe they were all included there then and cried with a loud voice salvation to our Lord and to the Lamb.

A long time ago I heard a Missionary quote this. He said John saw all this at that time, but since then there have been millions and millions added to this number or multitude. I do not believe it is that way. My greatest hope is that my name is inscribed there, but I have no assurance of it. If so I think I would be the happiest person on earth, but sometimes the little hope I feel to have gets so dense and shadowed with sin that it almost fades away. If it were not for a scene or vision that took place and came upon me out there not far from where Tommie lives, I do not know sometimes how I could go on, but this is the sweetest thought of the most beautiful sight that ever mortal man could see in this world. I may, the Lord being my helper, give you some explanation of it sometime but now I must bring this to a close.

Wilmon, I do not know why I have written these scattered remarks as I have. It seems for some time since I received your letter I have had a desire to write you, but it seemed more impressed on the great mercies of God our Saviour, though you see it has hardly been mentioned. Is not this one of the markings that shows us we cannot control our thoughts? If there is a good thought in all of this it is not of me, but of God from whom every good and perfect gift is of love and cometh down from the Father above in whom there is no variableness neither shadow of a turn. Pardon all errors and mistakes as that is what I am composed of. Again I want to tell you I am glad you thought of me, not that I am worthy of such, but there is a message in it to me. With lots of love to you all.

JASPER and RUTH CALK

Route 5, Union City, Tenn.

DEAR ELDER DODSON: I am enclosing check for \$6 to pay my past due subscription, to renew for another year and \$2 to use as you see fit to use it. I am sure you will use it in sending the *Signs* to some one that does not have the privilege of hearing the gospel preached. To such an one the *Signs* is a source of much comfort. I mean the same kind of comfort and food one gets from the preached word by one of God's called and qualified ministers. The same God that moves and fills his ministers to go and feed his sheep and lambs by the preached word moves some men and women to write the same word that feeds his poor, afflicted, hungry and scattered children in this world. The word is the same written or spoken and that word is Jesus. God's ministers know nothing but Jesus and him crucified. Paul in writing to some of the churches declared, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Remember Paul is writing now and not preaching. He is writing to those he had preached the word to, and is telling them in a letter just what he preached to them by word of mouth, and that word is Jesus written or spoken. It feeds, fills and satisfies those that hunger and thirst after righteousness for "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Filled with what? Filled with what they are hungering and thirsting for and that is righteousness and Jesus is their righteousness for he "is made into us wisdom, and righteousness, and sanctification, and redemption." This is the righteousness his children hunger and thirst after; and this is the food God himself prepared for his ministers to feed his flock; and they eat and drink and are filled by this food, this food is Jesus. Jesus himself said, "Ex-

cept ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." You do not eat and drink in order to get life, but you eat and drink because you already have life. Eating and drinking is an evidence that life already exists and not the cause of it. Man does not eat bread in order to obtain natural life, but to sustain natural life that he already has. The child of God does not eat the flesh of Jesus and drink his blood to obtain spiritual life, but because he already has spiritual life he hungers and thirsts for the food that sustains it, and that food is Jesus. That food is what Paul was determined to feed the church he had preached to by word of mouth and the same food he is now writing this church about. The gospel is the same whether written or spoken. I see no difference in the food the *Signs* brings. It is the same food that is sent by God himself when he sends one of his ministers to feed the flock of God. Both must and do feed the flock of Jesus. The only food that fills, thrills and satisfies one of God's little ones. It is the food that sustains that spiritual life the child of God has. It is the food they hunger and thirst after. It is the food they shall be filled with for *they shall be filled*. Your friend.

J. W. BARNES

2211 - 5th St., Riverside, Cal.

DEAR ELDER DODSON: Find herewith \$2 to renew my subscription for another year. As long as I live I do not want to be without the dear old *Signs*. My parents and grandparents read and loved it.

I have been meditating a great deal of late on the trend of current events and world history, and have become convinced that in the light of prophecy there will never be a man-made peace on earth. We find no promise of it in

all the Scriptures. While the spokesmen of the nations in their peace conference (so called) are caviling over vetoes and technicalities, seeming to make no progress, the scientists are busy inventing more weapons, more and more destructive. War began in the first family on earth when one fourth of the population was destroyed through jealousy, one cause of all wars along with suspicion, greed, hatred and lust for power. That was murder and so is war. "Jealousy is the rage of a man." Prov. 6:34. "Jealousy is cruel as the grave." S S 8:6. It is one of Satan's many weapons to cause trouble among brethren in the church here below too. God's believing children are the objects of Satan's hatred and he ever seeks to make them the victims of his wiles, but he is one of the principalities, powers, things present or things to come which can never separate us from the love of God which is in Christ Jesus our Lord. (Romans 8: 38-39.) Satan is not concerned as to the wicked, he has them completely in his power and his work they will do.

In this connection the second Psalm is worthy of consideration and appears rather prophetic. Fear, suspicion, and distrust is abroad among the nations of all the earth; hence the feverish, hasty preparations for more wars of ever increasing fury and destructiveness; which bid fair to continue that great and glorious day when we shall "see the Son of Man coming in a cloud with power and great glory" to send his angels to gather his elect from the four winds and from the uttermost parts of the earth. When he shall "say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43:6. In Heb. 10:25 we are admonished to "Not forsaking the assembling of ourselves together, as the

manner of some is; but exhorting one another: and so much more, as ye see the day approaching." Does not that mean that great and notable day spoken of in Rev. 10: 5-6 when the angel shall stand up upon the sea and upon the earth and swear that there should be time no longer? "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." Isa. 35:10. "And God shall wipe away all tears from their eyes." Rev. 7:17. "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." Rev. 21:4. Your most unworthy brother in the bonds of peace and Christian fellowship.

J. W. HAYNES

SPECIAL MEETINGS

The Delaware Old School Baptist Association will be held, Providence permitting, with the Rock Springs Church, Lancaster Co., Pa., commencing on Saturday before the fourth Sunday in August at 10:30 A. M. standard time, and continuing two days, Aug. 23rd and 24th. To those coming by automobile the meeting-house is located directly on Route 222, north of Conowingo, Md., and about one quarter mile north of the Md.-Pa. state line. If there be any coming by bus please communicate with the undersigned in ample time for directions. To those who might arrive on Friday, stop at the Royce Jenkins home near the meeting-house for overnight directions.

All brethren of our faith and church order and friends as well are cordially invited to meet with us. CHAS. B. OSBORNE, Church Clerk, Route 2, Quarryville, Pa.

AID FOR SENDING "SIGNS" TO INDIGENTS

J. A. Turner, Okla., \$3; J. C. Whidden, Fla., \$3; Eld. H. M. Bennett, Md., \$5; E. C. Redman, Ala., \$1; Mrs. H. McCormick, D. C., \$2; Mrs. E. Smith, Tex., \$2; Mrs. E. D. Cooper, Va., \$3; Mrs. L. T. Genung, N. Y., \$1; Miss V. M. Jones, N. Y., \$3; J. M. Cox, Tenn., \$1; Mrs. A. D. Hoyt, N. Y., \$2; C. S. Dodson, Tex., \$3; Mrs. J. Jeffares, Ga., \$1.

EDITORIAL

RUTHERFORD, N. J.

JULY, 1947

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"For he looked for a city which hath foundations, whose maker and builder is God." Heb. 11:10

DEAR READERS: We are hoping that God will give us the spirit to write some of the riches of God's grace connected with our feelings in this text. We note Paul testified to the Hebrews of the seeking by faith that was in Abraham, of a land of promise as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs of the same promise. In searching the Scriptures we find the record of the promise of God to Abraham. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:1-5. The Lord dealing thus with Abram and changing his name to Abraham, which signifies father of

many nations, is God's eternal purpose which God has predestinated should come to pass.

Abraham was much exercised in the manifestation of God's dealings with him, and no doubt in the mind of Abraham he was looking upon Ishmael to be the seed through which he should be the father of many nations; but we note by reading that God had purposed that Sarai's name should be changed and she should be called Sarah, and that he would bless her and she should bring forth a son; and when God manifested to Abraham his purpose in Sarah he laughed and said in his heart, "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" This was entirely contrary to nature, but God predestinated that in Isaac should Abraham's seed be called, and from Isaac we trace God's purpose on down and find it recorded that, "Jacob have I loved, but Esau have I hated." Rom. 9:13. "Was not Esau Jacob's brother?" saith the Lord: yet I loved Jacob, and I hated Esau." Mal. 1:2-3.

These manifestations are mysterious to the carnal mind, but they work among the inhabitants of the earth that God's mysterious ways should work in man both to will and do of his good pleasure, and Abraham's experience wrought in him a faith that made him believe God, and it was counted unto him for righteousness. (Rom. 4:3.) All the life of Abraham was occupied in meditation of the wonderful works of God, and in his exercises there were many structures that caused him to mark well the structure of the divine hand, the depths of their foundations and the heights of their spires which are not of this world. To our mind this is the city he looked for and one that could not be torn down, because the foundations cannot be moved, the stones thereof are

tried by the great architect and not a flaw or chasm can be found—all his work is perfect. Abraham is called the father of the faithful, "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. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was made strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." Rom.4: 16-25.

For us to apply the expression, "the father of many nations," to the flesh, would signify that many nationalities were in the loins of Abraham, but the spiritual application gives to every one born of the same Spirit of God as was Abraham, out of every nation, kindred and tongue to be partakers of the life that was in Abraham, and they are exercised by the same faith which makes them believe on him that raised up Jesus

our Lord from the dead, and by virtue of this life they have faith in God and worship him. God having delivered him for our offences he was raised for our justification, exalted a prince and Savior at his right hand and given all power in heaven and earth. Every one of the faith of Abraham believes on the Lord Jesus Christ and will be saved with an everlasting salvation. This to our mind is the building of that holy city whose inhabitants were of one mind and one hope. This great city God hath blessed with peace and rest. The pilgrim and stranger in the earth has no continuing city here. (Heb.13:14.)

The beauty of that city has never been displayed to mortal sight, but God hath revealed to all that are taught of him the beauty of the virgins that go forth to meet the bridegroom of their souls with their lamps burning because of the oil of grace in them, and all his servants that he sends forth to publish glad tidings are shod with the preparation of the gospel which is the power of God unto salvation to them that believe. They press for the prize of the high calling of God in Christ Jesus, looking to him who is the author and finisher of their faith. The Spirit revealed to John in the isle called Patmos for the word of God, and for the testimony of Jesus Christ, what the Spirit saith unto the churches, and he was commanded to write a book for the seven churches of Asia. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," which was the same city Abraham looked for which hath a foundation whose maker and builder is God.

The lineage of the household of faith has never been broken, which proves that underneath is the everlasting arm, and whose foundation standeth sure for the Lord knoweth them that are his,

and he calleth them by name and leadeth them out; every one that heareth the Father and learns of him cometh unto me, and none cometh unto me except my Father who hath sent me draw him. So we are constrained by the love in our hearts to seek the kingdom of God and his righteousness which brings the poor sinner in a way he knew not to the banqueting house of our God. He is to them God and they are his people.

Dear readers, we hope you are exercised by the same Spirit that was in Abraham and that you are looking for the new Jerusalem, that city of peace, which the word Jerusalem signifies, (possession of peace) because the emotions of your hearts pant after it. This brings us to our experiences which have been manifested to us by which we are made to hope in God's mercy given in Christ Jesus. We have no continuing city here, but his directing hand points out the way and we hear him say, "This is the way, walk ye in it." His bride has committed to her his ordinances and all his children are commanded to walk in them. But says the little one, I am unworthy! Now we are called on to justify ourselves, and as we begin searching we find we are dead in trespasses and sin. The dead know not anything and no man can say that Jesus is the Christ except by the Holy Ghost, so we are trapped and have no way to turn, which causes us to cry out, "Salvation is of the Lord." We are often cast down because we have sought and found not, and those from whom we have expected much have failed to give us comfort and the way has not been opened to us. So we must travel on to that city through tribulation which worketh patience; patience, experience and experience hope. Our faith is the substance of things hoped for, the evidence of things not seen, but we with

patience wait for it. We have received the spirit of adoption, which makes us wait for the adoption, to wit, the redemption of our bodies. "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.

C. W. V.

"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.

It is of special significance, we think, that the apostle Paul sent for the Elders of the church of Ephesus and had them come to him in person to receive this very important message. We would strongly recommend to our readers that they first study most carefully his message to them, which will be found in verses seventeen to thirty-five inclusive. In the twenty-seventh verse will be found language which has been argued over by some of the best and ablest of our brethren for many years. Paul says, "For I have not shunned to declare unto you all the counsel of God." Some have taken the position that Paul meant he had not shunned to declare unto all (the brethren) the counsel of God, while others have insisted that he meant he had not shunned to declare unto them (the brethren) all the counsel of God. In the twentieth verse he says he "kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." We have long since felt that the doctrine of God our Savior was as fully set forth in the first chapter of Paul's epistle to the Ephesians as any place in the entire Bible, but since having the fact particularly impressed up-

on our mind that the apostle had gone to lengths to have the Elders among the Ephesians visit him in person and receive what appears to have been his farewell message to them, the epistle which he wrote to the Ephesians in its entirety has taken on a much fuller and more profound meaning to us than we had ever dreamed of before. May we also urge our readers to study very carefully and prayerfully all of the six chapters comprising the epistle to the church of Ephesus and see if they do not agree that it comes as near containing "all the counsel of God," in all of its phases, as it would be possible to set forth. We can but believe that Paul actually meant that he had withheld nothing from them, but had declared as far as it was possible for him to do *all* the counsel of God.

In order to aid our readers in understanding our point of view, we will undertake a brief review of what, to us, is contained in the various chapters of the epistle to the Ephesians. In chapter one, after his introductions, the apostle declares that the God and Father of our Lord Jesus Christ hath blessed us with *all* spiritual blessings in heavenly places in Christ. This is a good beginning. He then sets forth election, predestination, adoption, redemption through his blood, the forgiveness of sins, according to the riches of his grace, which hath abounded toward us in all wisdom in keeping with the purpose which he had in himself, to be manifested in the fulness of times, having obtained our inheritance according to the predestinated purpose of him who worketh all things after the counsel of his own will, that it should be to the praise of his own glory. He also says that after they heard the word of truth, which was the gospel of their salvation, they trusted in Christ and were sealed

with the holy spirit of promise, "which is the earnest of our inheritance until the redemption of the purchased possession," and when the apostle heard of their faith, he ceased not to give thanks, and to pray that the God of our Lord Jesus Christ, the Father of glory, would give unto them the spirit of wisdom and revelation in the knowledge of him: that the eyes of their understanding might be enlightened, to the end that they might know what is the hope of his calling, 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, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." We recall using a portion of this chapter at the funeral of one of our Deacons some years ago, and saying to his many friends, who were not Old School Baptists, that if they cared to know what his belief was they could find it set forth in this chapter.

Chapter two has to do with the quickening of God's people from their dead state in nature, and declares unto them 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." It also sets forth how the Gentiles, who were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, were brought nigh

by the blood of Christ and became "fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In chapter three we find that the dispensation of the grace of God was made known to the apostle by revelation, which made him feel to be less than the least of all saints. Nevertheless he desired to "make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ," and is now made known to the churches the manifold wisdom of God, "According to the eternal purpose which he purposed in Christ Jesus our Lord." He then expressed the hope that Christ might dwell in their hearts by faith, and that they being rooted and grounded in love, might comprehend with all the saints what is "the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." He closed this chapter with the following words: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." In the fourth chapter there is an exhortation to unity, right living, etc., the reason being there is "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Following this he speaks of the diversity of gifts to the church, all of which are "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This body being "fitly joined together and compacted by that which every joint supplieth, according

to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," they were henceforth not to walk as other Gentiles did, for they were to put off the old man with his deeds and "put on the new man, which after God is created in righteousness and true holiness." He ends this chapter by saying, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Chapter five is a continuation to right living, not only in the house of God, but with regard to the marital or home relation between husband and wife, and chapter six deals with the relationship of parents and children, and masters and servants, etc. He makes a final appeal to his brethren in this chapter to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." He outlines most beautifully what this armour consists of, but we will leave it for our readers to examine for themselves, perhaps with more profit. How suitably he closes this chapter and the epistle with the following words: "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

Our purpose in making this resume of this epistle as we have has been to show why we believe he kept nothing back from the Ephesians and the faithful in Christ Jesus, but declared unto them as far as it was possible for him to do the whole counsel of God. And like as the tribe of Judah was referred to and held up in the Old Testament as the most faithful of all the tribes of Israel and the last to survive, so in the

New Testament Paul singles out the Ephesian brethren as the ones to be the most thoroughly indoctrinated of all perhaps, and it is to them and "the faithful in Christ Jesus" that he addresses the admonition contained in our text. How we elders, if we, indeed, be among the faithful in Christ Jesus, need to take heed, first, unto ourselves, and second to all the flock over which the Holy Ghost hath made us overseers. It does seem to us that the greater part of the troubles and distress in which the church finds herself to-day is caused by the ministry. Brethren these things ought not to be. How can we hope or expect to "feed the church of God, which he hath purchased with his own blood," when we utterly disregard and neglect those things which are so essential and necessary to the well-being of our beloved Zion, and which are so clearly set forth in God's blessed word.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

R. L. D.

OBITUARIES

Mrs. ELLA McCONNELL, our dear sister in Christ, was born Dec. 3, 1861, and passed away at the home of Miss Mary U. Grafton, Forest Hill Md., March 15, 1947. She enjoyed Miss Grafton's home and received loving care and attention from her. She was the widow of the late Elder John McConnell, who preceded her in death by approximately twenty-five years. They were married Oct. 5, 1882 and one daughter was born to this union. The daughter preceded both father and mother in death. Two sisters, Mrs. Ida Leedy, Brownville, Fla. and Mrs. Margaret Druley, Attica, Ind., three nephews and four nieces survive. Sister McConnell was widely and favorably known and she will be held in fond memory not only by her brethren and friends of her home church, but also in other churches of her faith in the United States and Canada.

She was baptized Oct. 4, 1891 by Elder William L. Beebe into the fellowship of the Salem Old School Baptist Church in Philadelphia, Pa. Moving to New York City, she and brother McConnell united with the Ebenezer Old School Baptist Church there by letter, June 7, 1896, where she remained a faithful member until the time of her departure.

Both she and Elder McConnell were noted for their kindness and generosity, in many ways, particularly to those of the household of faith. The writer will never forget the consideration shown him by both of them when he first came to live in New York City nearly thirty-six years ago. She has also been of great encouragement and help to me in trying to serve the church as pastor for over twenty-four years. I shall always feel grateful to God for having been privileged to enjoy both her friendship and fellowship.

The funeral service was conducted by the writer in Flemington, N. J., March 18, 1947. I was informed by one who was very close to her that during her last illness she kept repeating, "I know there is a God, and that he is good." It recalled to my mind the many times over the years she requested the singing of Hymn No. 20, Beebe's Collection, which sets for the loving-kindness of God. After reading this hymn and speaking in prayer I read and commented upon verses of scripture found in 2 Cor. chapter five. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. 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. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." We are persuaded that our Lord has taken our sister unto himself on high, where she will enjoy his pleasures forevermore, and where we, too, ere long shall hope to have the blessed privilege of dwelling with him in our heavenly home.

The service was held at the Holcomb Funeral Home, Flemington, N. J. followed by interment in the cemetery at Frenchtown, N. J. by the side of her husband and daughter.

(Elder) R. LESTER DODSON

THOMAS JEFFERSON THORNTON, our brother in Christ, was born Jan. 1, 1877, and departed this life Sept. 10, 1946, aged 69 years, 8 months and ten days. He was born and resided in W. Va., and spent an active, arduous life of labor, working efficiently with his hands to provide for those dependent upon him until his health failed him. He was a farmer for a number of years. In his latter life he went into the merchandise business.

In 1898 he was united in marriage to Rosa Oxley to which union were born six children all of whom survive. Mrs. Elva Stone, Byrnside, W. Va., Mrs. Leva Byrnside, Hurricane, W. Va., Fleet Thornton, Garrettsbend, W. Va., Elwood Thornton, Bell, W. Va., Jesse Thornton and Everett Thornton, Hurricane Route, W. Va. His first wife, a noble, good woman, weakly in health, preceded him in death many years. Dec. 11, 1918 he was united in a second marriage to my sister, Harriett (Bird) Oxley. To this union five children were born all of whom survive. Leonard, Hurricane Route, W. Va., Beauford, South Charleston, W. Va., Mrs. Edith Johnson, Byrnside, W. Va., Howard in the armed services of his country, stationed in the European theatre of occupation and Katherine at home, Byrnside, W. Va.

Brother Jeff was an humble, kind and considerate man; beloved by his many friends, a good neighbor, a kind father and husband. For a number of years before his break in health occurred he was frequently in attendance at Old Providence Church (Primitive Baptist) of Lincoln County, W. Va. where he manifested that gracious interest in the cause of Christ and gave the evidence of spiritual life, and spiritual conception of truth. It was believed by many that he would soon unite with the church but he keenly felt his unfitness. In His providence it was the manifest good pleasure of God to afflict him with paralysis. When the stroke came in such severity the family physician in attendance, and his friends and loved ones too, felt he could only survive a few hours or days at most, but God had willed differently. He laid on a bed of pain as an invalid for 4 years, 5 months and 14 days suffering pain of great degree. Yet this same God who had so severely afflicted him had also in tender compassion and pity visited him with grace, causing him to bear his great suffering in patience and in sweet resignation to the holy will of God. After he was afflicted and by his request preaching services were held at his home, at which time he related his experience of grace, and asked for a home in the church with a great desire to be baptized, but he was never

physically able for the administration of the ordinance.

Brother Jeff was my brother-in-law and a member of my home church, which church I try in weakness to serve, therefore it was my privilege to visit with him at his bedside almost every church meeting time during all his long illness. Thus I was made very intimately acquainted with the great suffering he endured, and witnessed his patience and resignation, and yet his great desire to depart and be with Christ which for him was far better. Near the end of his earthly existence he was made perfectly conscious of his passing. He called his faithful wife and children around his bed and bade them adieu, talking so sweetly of the nearness and presence of Jesus, testifying that he had been with Jesus his Redeemer God. The much longed for end came very peacefully, so quietly he breathed out his last breath of life, and died in the full triumph of a living faith in Christ.

To his faithful wife, who had been his almost constant attendant, and to the loving children who had so tenderly ministered to him in his long hours of suffering, grief and mourning had come in his passing. The church, the neighborhood, together with the family has sustained a great loss, yet we grieve not as those who have no hope. As his pastor I know I shall continue to miss him as I shall see his face no more here below. He leaves, besides those already named, two brothers, W. P. Thornton, St. Albans, W. Va. and Lee Thornton of Kentucky; one half-brother, Wootson Bird, St. Albans, W. Va., one sister, Mrs. Jennie Loftus, St. Albans, W. Va., one half-sister, Mrs. Effie Allison, Nitro, W. Va., a great number of grandchildren and a host of near relatives and friends.

At his request I was called to conduct the funeral, assisted by Elder R. C. Bell. As I stood by the casket in his humble home where had been the scene of his long and weary suffering, I was filled with a sense of deep solemnity before God as I tried to preach Jesus the way, the truth and the life, using as a text John 10:28, also 11:23-26 especially the 26th verse. I felt then and there a measure of sweet reconciliation to the will of God who doeth all things well. He was laid to rest beside his first wife in the family burying ground. May God in his adorable mercy comfort the bereaved in their deep sorrow. The floral offering made a wreath beautiful to behold. Much more could be said, but for the sake of brevity I cease here. Written by request. In hope of that blessed immortality.

(Elder) H. J. BIRD

IMPORTANT NOTICE

In order to devote more space to other material we will publish the REGULAR MEETING NOTICES only twice each year — July and January.

We hope those interested will examine the notices and advise us of any inaccuracies or any changes to be made that the information may be correct.

Notices of SPECIAL MEETINGS will be published as heretofore, but as previously advised please send them at least forty days in advance of the date for publication. R. L. D.

MEETINGS

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

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 second Sunday, 11 a. m.
J. A. TEW, Pastor

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

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

Ephesus Primitive Baptist Church meets each first Sunday and Saturday before in Slocomb, Ala.
F. A. COLLINS, Pastor

Wright's Creek Church, Slocomb, Ala., meets fourth Saturday, 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. W. L. SLUSHER, Pastor, Route 3, Box 800 G, Stockton, Calif.

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.

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.
(Mrs.) E. E. CATES, Clerk, Kingman, 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.
D. L. TOPPING, Pastor

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

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

Olive and Hurley Old School Baptist Church ASHOKAN, N. Y.
Meetings every first and third Sundays 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 1st and 3rd Sundays at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.

11:00 a. m.

1:30 p. m.

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

D. V. SPANGLER, Pastor

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

(Mrs.) M. R. FOSTER.

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 each first Sunday 11 a. m. and Saturday before 2:30 p. m., 4614 Sylvester St., Dallas, Texas. C. B. Teague, co-pastor, G. E. RUSHING, Pastor.

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

C. Y. OSTEEEN, Pastor.

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

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

C. Y. OSTEEEN, Pastor.

Mt. Olive Church of the Predestinarian Baptists. 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 J. F. BRIGGS, Pastor

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

E. B. AULT, Pastor.

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

W. R. DODD, Pastor

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

D. V. SPANGLER, Pastor

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

R. B. DENSON, Pastor

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

R. B. DENSON, Pastor

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

C. M. FISHER.

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

I. F. COLEMAN, Mod.

ROSA COLEMAN, Clerk, Riffe, Wash.

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

PETER JONES, Pastor.

Pleasant Grove Church 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. 115

RUTHERFORD, N. J., AUGUST, 1947

No. 8

Williamstown, Kansas.

ELDER R. L. DODSON, DEAR BROTHER IN CHRIST: I have just been reading the 28th chapter of Exodus and it has furnished me a train of thought on which, whether profitable or not, I have felt impressed to record some of my meditations and let those who read judge whether or not it be in line with gospel truth. I desire that my brethren judge lest I be guilty of trying to force an interpretation of these dark sayings for God is his own interpreter and we can know only as it is revealed to us.

It is written, "And thou shalt make holy garments for Aaron thy brother for glory and for beauty." "A breastplate, and an ephod, and a robe, and a broidered coat, a mitre and a girdle." Exodus 28: 3 and 4. It will be noted that these garments were for the priests exclusively and they were qualified to minister in the priest's office only as they were attired in these garments. It seems to present a beautiful likeness to Jesus, our great High Priest, for surely these articles of apparel all represent some feature of his divine attributes. These were holy garments and it will be observed that they were made of the most precious metals and costliest materials all of which are essential if it be a fit type of the garments of our Master for his was a robe of righteousness. The breastplate being the first consideration, let us notice how it applies to Christ our Lord. This breastplate was closely connected with the ephod, being bound to the ephod with cords of gold. The ephod was set with two onyx stones

on which were engraved all the names of the twelve tribes of Israel, signifying that their names were borne upon the shoulders of the priests near the heart, showing the tender love of Christ for his people. And showing also that they cannot and will not be forgotten nor overlooked by the great High Priest when he comes to make atonement for his people, their names everyone being engraved and borne upon his heart and on the palms of his hands. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40-11. It is indeed comforting to note the security of God's people while they are under the protectorate of the shepherd and bishop of our souls. They are being borne and being led, which alone blasts the theory that they are free agents and can go as they may please to go. God finds his people in a desert land, in a waste howling wilderness. A helpless situation indeed, but he leads them about and instructs them and keeps them as the apple of his eye. He leads them about, which is proof enough that they are not able to walk alone. The breastplate being worn in front, over the heart and bound to the ephod bearing the names of his chosen people confirms the words of our Lord, "Behold, his reward is with him, and his work before him." It was a breastplate of righteousness and so was every article of this extraordinary garb. As already noted, these garments were for the priests only, which emphasizes the

fact that none were empowered to offer sacrifices or make atonement but the priests, thus pointing to the fact in the anti-type that none but Christ was able to make atonement for the sins of his people. He had no help in this work, he needed no help. Yet many in this modern age are engaged in what they call, helping the Lord to save souls. He spake by the mouth of the prophet saying, "The Spirit of the Lord God is upon *me*; because the Lord hath anointed *me* to preach good tidings unto the meek," etc. No other was ever anointed for this work and no other was ever clothed with these holy garments. "He shall save his people from their sins" was written of him exclusively. These garments were for beauty and for glory. Christ could not repose in glory if his work was only half done or if his suffering had not accomplished its full design. All the names of the twelve tribes were borne upon his shoulders and thus he proclaims "All that the Father giveth me shall come to me." The brodered coat, an object of beauty and an emblem, no doubt, of the vesture of our Lord for which his persecutors did cast lots. "He was clothed with a vesture dipped in blood." This vesture woven throughout was without seam which must surely represent his undivided love for his people. This love was in evidence when he left the shining courts of glory and came down into these low grounds of sorrow and himself became a man of sorrow and acquainted with grief. "For his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ."

It is well that some token of his love should be seen in the garments he wore. Hence the brodered coat of the priests was conspicuous not only for its beauty and its novelty. Its sacredness must signify the endless devotion he has for his little ones, being without seam. No

other names were engraved upon the ephod only those of Israel and none can be added later. Not one of these were omitted and none will ever be erased. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Borne upon his shoulders his people are secure, he will not let them fall. There was a mitre for his priests. "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet. Holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be." Also a crown shall be upon the mitre, thus signifying the Kingship of our Lord for he is indeed, our Prophet, Priest and King. He is the "blessed and only potentate, the King of kings and Lord of lords." If we turn to the fourth chapter of Revelations, we look through the open door and see him sitting upon the throne. His likeness is like unto a jasper and sardine stone, very precious. And round about the throne were four and twenty seats and upon the seats four and twenty elders. Just enough seats to accomodate every one. There was not a vacant seat and no one seeking a seat and unable to find one, thus showing forth the whole church of God.

The twelve tribes of Israel and the church as fed and fostered by the twelve apostles of the Lamb. Twelve and twelve, four and twenty embodying every child of God in every dispensation of time. They each and every one occupy a seat around the throne, an exalted state. They have crowns of gold upon their heads like unto their Master for he has made us unto God both kings and priests. A robe also was made for the Priests. These were holy garments hence this robe was a robe of righteousness. It is worn continually by our great High Priest and like the crown of gold it is shared by every

subject of divine grace. In no other way can his people ever approach the throne of the God of heaven. Only through his righteousness for all our righteousnesses are as filthy rags. There was also a girdle. This girdle is by no means of minor importance. It encircles the bodies of the priests. A beautiful emblem of sovereign grace which encircles our great High Priest. It radiates from every side. Without this girdle, this grace, how could our Lord minister in behalf of poor, lost sinners for "By grace are ye saved." It is called a curious girdle, and so it is a curious girdle. There is none other like it. It cannot be duplicated and there is no substitute for it. It is the only source of salvation. No other name under heaven given amongst men whereby we must be saved. God's people *must* be saved. Now these holy garments are all necessary when the priests go into the temple to minister in the priest's office, and briefly they point to the sufficiency of our Redeemer, signifying grace, wisdom, power, righteousness and faithfulness, and they are all incorporated in this divine expression, "I have put my spirit upon him." A holy garment indeed. Its glory and its beauty has no peer. He was indeed prepared to enter in and offer the great and final sacrifice for the sins of his people. Under the law such sacrifices must be a lamb or a ram without blemish, and these sacrifices must be offered year by year continually, they never could make the comers thereunto perfect. "But this man, (Jesus) after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." He atoned for the sins of his people, he redeemed them from under the law, he sat down on the right hand of God, not on the left hand but on the right thus

signifying the complete approval of God, the Father. His work is finished, divine justice is satisfied. No man can add to nor take from the work that he has done. There is no human being can wear the garments that are absolutely essential in the work of salvation. It is not enough for one to prevail on another to say he is willing to accept Christ as their Savior for without the shedding of blood there is no remission of sins. Whereas by the shedding of *his* blood there is *full* remission. So the efforts of man are fruitless either way. When our Lord was crucified he laid three days in the grave, not two days and not four but three days, answering to the three dispensations of time, showing of a truth that he atoned for all the sins of all his people in every dispensation of time. It must be so to make up the four and twenty that sit around the throne. There are no vacant seats there.

Brother Dodson, you may do as your better judgment may dictate with this imperfect letter. It is submitted in much weakness and fear.

(Elder) L. L. SCHENCK

Route 2, Lawrenceville, Ga.

DEAR BROTHER DODSON: I realize that my subscription is overdue for the *Signs of the Times*. Enclosed you will find a money-order and please excuse me for being late. I enjoy reading the *Signs* so much I do not want to be without it. The weather is getting bad and I cannot work much. For my part I would not give up the *Signs* for all the newspapers combined. The most of what the brethren write is what I hope I believe, and I did not learn it from reading the *Signs*, neither did I learn it from reading the Scriptures or from man, but I hope by revelation from God, the one who said, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." I under-

stand there is but one God who has all power in heaven and in the earth. He is of one mind and changeth not, the same yesterday, to-day and forever, one eternal God without a shadow of doubt. We read that he made everything that was made and without him was not anything made that was made. We read in another place "that all things work together for good to them that love God, to them who are the called according to his purpose." So I believe everything that he made was for good, even the crooked serpent that his own hand formed.

I guess you understand how I stand, just a poor, worn out sinner saved by grace if saved at all. I cannot think anything or do anything without him. If I could use the pen myself I would like to write you my experience for forty years back, but I am so old and nervous I cannot write my own name. I am not sending this for publication but I am not ashamed for any one to know who I am or where I stand so you can do as you please with it. I enjoyed your book on the resurrection very much and thank you for sending it. Your unworthy brother in hope of eternal life.

(Elder) J. R. CHANDLER

1701 Randolph Ave., Greensboro, N. C.

DEAR ELDER DODSON: Enclosed you will find another good letter that I have been asked to send to the *Signs*. The writer is the wife of Elder A. B. Barham of Haw River, N. C. I feel glad to send this as I was Mr. Alston's because I feel such wonderful experiences, when applied by the blessed Spirit of Almighty God, are sufficient to cause us to feel and realize the blessed truth that He who rules and super-rules all things after the counsel of his own blessed will is not in the least slack concerning his promises.

I just cannot help but feel that salvation is of the Lord, and that we are saved by grace through faith and that not of ourselves, it is the gift of God. Is it not recorded in 1 Cor. 1:4-7, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: *So that ye come behind in no gift*; waiting for the coming of our Lord Jesus Christ." I dreamed of this scripture the other night, and even in my sleep it was most joyful to feel that God's power is in no wise limited or restricted. I rejoiced in the blessed truth that God would withhold no good thing from his dear people, and that they would come behind in no gift even in the day of adversity which I believe is the gift of God also.

Elder Dodson, I cannot say I know this is the truth as it is in Christ, but I feel I can truthfully say—to me it is. I once did not believe this (could not), now I cannot believe anything else, and have no desire to do so. My hope is that I am of that blessed number for whom Christ stood as a Lamb slain from the foundation of the world. I am not uneasy about the safety of that blessed number, but I am continually uneasy, it seems, as to my lot. Am I one? May it ever be thus! May I ever feel no confidence in such doctrines that deny the blessed greatness and goodness of Almighty God to his own elect in all things. May the blessed keeping power of Almighty God abide with you and all his dear people the world over, according to his own righteous and holy will is my prayer, I trust, for God's sake. Your unworthy friend.

BURCH C. WRAY

Haw River, N. C.

DEAR BURCH: We received your nice letter to-day. I read it twice and must say I enjoyed it very much. Dad is not at home. He left yesterday to be gone for a week, filling appointments down around Newport. I wanted to go with him but had to stay home and look after our little grandson who is only ten days old.

Burch, I am glad that you enjoyed the baptism. It was wonderful to me. I think I will never be as happy again, not in this world. I do hope that you, too, can soon, very soon, come home. I have wanted to so very long—ten years I guess—but just could not. It seemed that something would hold me back and I just could not offer to the church. I have known for some time that Dad wanted me to, although we could not talk about it. That was the one subject we could not discuss. I would do any thing on earth for him if it was in my power to do so, but that I could not do. Month after month and year after year I have wanted to but could not. Dad's brother's wife who I love very much united with the church the first Sunday in June and I felt like I would die if I left the church without asking for a home with them, but again I could not. I cannot find words to express my feelings that day. I came home and just walked, nothing seemed the same any more. I felt condemned and ashamed and so very unworthy. I looked at Dad as he was sleeping and thought, O Lord, make me worthy to live with him, worthy to be known as his wife. I tried to pray but all I could say was God have mercy on me. It went on like that, on and on and I did not get any better. On Thursday before the first Sunday in July I was alone on the front porch. The electric light wires below the house were covered with birds. While watching them fly on and off but never away,

I said in my heart, O Lord, if it is thy will for me to be baptized next Sunday let one little bird come in the porch. (I had never seen one near the porch.) I was looking down the road at the ones on the wires when I heard a bird chirping at the other end of the porch. I looked up and there was a little sparrow sitting on a nail. Where it came from I do not know, but it had not only come in the porch, it seemed that it called to me. I can never tell you how I felt. I cannot remember much else that happened that day. I could not tell Dad or any one. It seemed like I almost held my breath from then on until Sunday at the water.

You know Burch, there is a time and place for every thing. I had to wait my time and so will you, but like I have thought about myself so many times, if there is a time, I will not die before it comes. Mine has come and yours is yet to come, and I hope with all my heart that I can shake your hand when you come up out of the water. Yes I surely think I understand as you wrote in your letter. Give your family my love and come to see us. We would love to have you. (Mrs.) A. B. BARHAM

"For I am the Lord, I change not;
therefore ye sons of Jacob are
not consumed." Malachi 3:6

I have been away from home much of late and on my return found my reading and correspondence quite piled up. I have read quite a bit that seemed to have a tinge of conditionalism. It may be that I did not understand. I trust, however, the writers did not so mean it. My mind seemed to keep inquiring if anything could happen, or may be better said come to pass, against God's will. I noted that some in writing said, "God permitted," etc. If God willed to permit he could have willed not to permit. It looks to me that it is

God's will any way you fix it. My mind kept running along in this way until one night after I had retired the above text came into my mind and cost me quite a bit of sleep. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24. I fear we look too much on the surface which in many instances is very dark, instead of looking underneath to see the purpose of God work out. In the face of it, or from the natural point of view, the crucifixion was the blackest and most heinous crime on record, but the purpose of God was underneath and must in the end shine out to the glory of God and redemption of his people. God purposed it before the morning of time. It must so be. Could we not then say the perpetrators of the crucifixion did the will of God?

Isaac purposed to give the blessing to Esau. If we have it right it was the law of the land in that day to give the blessing to the eldest. God purposed that the blessing should go to Jacob. The purpose of Isaac or the purpose of God must go down in defeat. It is as impossible to defeat the purpose of God as it would be for me to take this old mundane sphere in my hands and shake it. The three falsehoods Jacob told his father to get the blessing look dark, but the purpose of God was underneath. A chain is no stronger than its weakest link; a fence is no safer than its rotten rail. These three falsehoods are links in the chain of predestination. They had to be. The perpetrators of the crucifixion had to do it. The Lord of hosts had sworn it and there is no higher authority than the Lord of hosts. He can swear by no other than by himself. Our mind seems to be grasping so many things until we get too lengthy, but these thoughts have just come to our mind.

The Bible abounds in the story of the failure of man. Away with what is commonly called conditional time salvation. I heard an Elder in south Georgia say, "There is only one salvation, but if there were forty they would all be of the Lord and by Grace." God stored grace in Christ Jesus and a purpose to save his people before the world began. It was not according to our works. If Adam had not failed God would have had grace which he could never use, and a purpose that could never be carried out. God knew that Adam would eat the fruit. Not only so, but he set the stage for it. The serpent was there to see that Adam disobeyed the commandment. God put the serpent there or else he slipped in without God knowing it. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

The promise was given to Abraham, verified in Isaac, and fulfilled in Jacob. Jacob is, therefore, the outstanding type of the Lord's people. Jacob did not find the Lord but the Lord found Jacob in a waste howling wilderness. All flesh is grass. The grass cannot reach up to the cow. In Abraham, Isaac and Jacob we seem to have the type of the Trinity. God the Creator and former, Christ the Redeemer, the Holy Ghost the revealer. It was the fixed and unchangeableness of God to give his people to Christ. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Acts 3:18. "I am the Lord, I change not." Then we hear Jesus saying, "I have finished the work which thou gavest me to do." John 17:4. "And be sure your sin will find you out" was in the old order: how glorious that in the new order, "but where sin abounded, grace did much more abound." Rom. 5:20. Nathan said unto David, "The Lord also hath put away thy sin; thou shalt not die." 2

Samuel 12:13. Grace had found him out. Then we hear David saying, "Have mercy upon me, O God according to thy loving kindness." Psalms 51:1.

My dearly beloved, my hope is anchored that one bright Sunday morning in September 1894 grace found this poor sinner. It was a happy period. This thought has just come to our mind (it may or may not be right) that the sins of David are a type of the flesh, the depravity of our nature. Are we, in our flesh or wicked nature, any better than David? God hath a fixed plan and he changes not. We recently visited nine Associations. "Behold, how good and how pleasant it is for brethren to dwell together in Unity!" "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Psalms 133. Without offering any comment I feel like the entire nine Associations were endowed with the sentiment of this Psalm. Again may we say that we could see manifestations that the odors of Mary's ointment kept every house full. (John 12:3) We did so much enjoy these visits to see our kinspeople. "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God! Where thou diest, will I die, and there will I be buried." Ruth 1:16-17. We feel like applying this sentiment to ourself. It was glorious to be among the beloved of the Lord. We were happy all the time. Dearly beloved, we enjoyed your hospitality and sweet fellowship to the fullest extent. In a sweet hope.

(Elder) C. H. BYRD

Rt. 2, Box 89, Panama City, Fla.

241 Jagoe St., Madisonville, Ky.

DEAR SISTER IN THE LORD: I would love to see you and hear you talk and sing those good old songs of Zion. I wanted to have written you before now, but I hope that my times are in his hands and that my pen is guided by his omnipotent power; as well as my tongue to speak the unsearchable riches of his grace, if it be that this is my reason for writing you. I know not whether there is a God, I only know that there is a great power which is above man. Man's works are so small that he cannot make one little blade of grass to grow, even without a bloom, yet man can claim to make a heaven-born soul out of the wicked which God made for the day of evil and said, "The wicked shall do wickedly: and none of the wicked shall understand."

We need not be surprised at this for the natural man is not subject to the law of God, neither indeed can be. The great writer, Paul, was at one time only a natural man when he started to Damascus breathing out threatenings and slaughter against the dear saints of God who were going with bowed heads, trembling steps, tearful eyes and hopeful hearts filled with love and great esteem for the few who they expect to meet there to join in prayer, singing and praise to a God who is able to do his will in heaven and earth, and could conquer such an one as Paul, who was the chief of sinners. Paul said he was chief because he had persecuted the church of God. The people of God have all persecuted the church and are guilty. All have (as the prodigal son) spent all of our natural works and fulfilled the law to the extent that we have nothing left. We are, therefore, brought

home to our friends as a poor beggar to live with them at their feet, esteeming them better than ourselves, and gladly partaking of the crumbs that fall from the master's table. When we come to ourselves, as did this son, we fully realize that we have nothing to pay, and our Father has plenty to spare of his bounty, and we are made glad to be as a servant in the Father's house. It is not with rebuke but with loving kindness have I drawn thee. It was this great light that shined about Paul which brought him to the ground. It was the glorious light of God that stopped his breathing out threatenings and slaughter for he was not Paul any more, but Saul. He was no more of the old covenant but of the new. The old covenant was "If you will do, I will do!" the new covenant was "I will do for you!"

If God will give me ability to analyze Paul, I will say that Paul was chosen by God the Father before the world was formed, and was cared for by this same Father and was born into the world at the right time and place, and was raised up at the feet of the learned; being prepared to be brought up before kings, to give a reason for the being bound with chains and suffering all manner of persecutions, being beaten until they thought him dead. God saw fit to make the darkness very dark, and the light very light for Paul was a chosen vessel unto God to show God's light unto the Gentiles.

My own experience appears in view. I was in darkness and was miserable. My way was so dark that I had no hope of ever seeing light, and felt that my life had to be spent in darkness and sorrow. I felt that I had to tell it to some one. Just as I seemed to open my mouth to say to mother that I had no hope and had to live all my life

(whether it be long or short) in this sorrowful state, just then a power and a great light came down as it were a bolt of lightning and struck this poor, miserable creature and took all my sorrow and darkness and made me free to feel no sorrow, sin or trouble. Oh, it filled me with joy and gladness and set my tongue to praise the Lord for his mercy to me. I knew no sorrow now to tell mother, but told to all around that the Lord had loved me all this time and I had not known it. I was so glad that he had cared for me when I knew it not and had not been able to care for myself, but had worried and had tried to save myself from trouble and had made such a complete failure. Oh, I was so glad.

This gladness has not lasted all these years with this worm of the dust. I have only to hope that my God is still the same, and has still led me in the paths of my life, though my way is dark except when I am brought by his power to remember that his light shines in darkness only. My hope is that he instructs his people in the wilderness where he leads them. I hope to have a letter from you soon and that you and family are well. My husband and I live with our son and his wife. We are not very strong but able to attend meetings and associations. Some here in Tennessee and some in Alabama. We have several able ministers: Elders Burns of Ala., Perkins of Mayfield, Ky., Darnell of Cadiz, Ky., Biggs of Nashville, Tenn., Henson of Brewers, Ky., Poyner of Murray, Ky. Elders from other places visit us, Griffin, Brock, Smith, Rhodes and Beene. We are always so glad to have them. In love and hope.

(Mrs.) CYNTHIA PERKINS BROWN

3509 Louisville St., El Paso, Texas

DEAR BROTHER DODSON: Please extend the subscription to the *Signs of the Times* for my wife and use the balance of the money enclosed for such purpose as to you seems most appropriate and useful. Only those of your readers isolated as we are know the value of the *Times* to us. We are many hundreds of miles from an orderly Primitive Baptist Church, and consequently the only preaching we get to enjoy is that coming to us monthly through your paper. Our loneliness and we trust our love for the people known as Primitive Baptists, impel us to extend to any and all of the faith who may be passing our way an invitation to make our humble home their headquarters while in this section of the country.

My reference to our being isolated and shut off from our people and churches is not to be construed as a complaint on our part. When we take an inventory of the blessings God has bestowed upon us we are made to wonder, yes, to marvel at the length, breadth and depth of God's love for sinners, and to be ashamed that we may be so unconscious of these blessings as to grumble because we do not enjoy the added blessing of hearing the gospel preached every time we would like to hear it.

Our home address is given above and can be reached by taking the Ft. Bliss street car down town and asking the motorman to let the passenger off at Louisville St.

HUBERT T. FAULK

Written by

Sister Leona Tuttle

1547 First St., Coronado, Calif.

MR. & MRS. J. B. RILEY, BELOVED FRIENDS: I was so happy to get your letter, and at the same time I received another from a brother in Bakersfield inquiring about the church there. Please write him a note. I know what it is to be away from the church, and because I have the very good excuse to send you this brother's letter, I am taking the liberty to "visit" with you again, trusting I am not boring you. I send my earnest wish for Pearl to soon be well and her jolly self again, bless her heart. You know I sized you two up rather accurately the first time I met you. I think you know I am definitely not given to flattery! (Ask sister Lindsey.) Why do you think or believe I am so far from "home?" "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life." Psalms 27:4. David was an exile living far away from Jerusalem, and his soul was filled with longing to be with the church or temple. His one great desire to live always in the atmosphere of its worship and instruction, where he might behold the "beauty of the Lord," the fellowship and divine presence, praise and to seek instruction through that fellowship. How sweet it is for brethren to dwell in unity together. Too often we are deeply grieved to find that jealousy and envy cause malicious gossip. We are taught that God directs our steps and indeed he does. He says, "This is the way, walk ye in it," and then gives the commands of duty to those in his household. Never, never can any one hide behind that declaration, the Lord directs man's steps, into willfully violating the holy sanctuary or church, because God is the law giver and above all law. The

church (militant) is a refuge (should be) sanctuary, a resting place, and I fully agree with your belief and experience that God's children are one in him. Salvation is by grace and God chooses and places the various gifts as he pleases, but even so, regardless of talent so lovingly bestowed for his own purposes, not one, whether he be highly educated or entirely unlearned (naturally), has more in God's sight than the other.

It has been my privilege and my blessing to have taught piano in some wealthy, highly educated and intellectual families. I have found some of them sweetly humble, regardless, and I have taught in homes where it was a struggle for the loving parents to make that sacrifice and I have found there the same humbleness. A vast gulf, socially, naturally and certainly financially, but the spirit was the same. So it is God who rules and is his own counsellor and there is no foundation for envy and jealousy since every son of Adam depends wholly upon God's mercy. I am going to give an illustration about the duty of church members keeping harmony in the church, and the discipline needed to keep them in line when they get *out of line*, for to me the church must be kept in peace and a resting place for the hungry, faint and poor at all times, and there is a fight to make to that end because Satan is ever ready to destroy. Now, we will take the natural lesson of the symphony orchestra! There is always a director who has seen hard training, and whose ear is trained to detect a false note! Every member of that orchestra is a musician, but even the *best* musicians get out of tune and out of line because of two reasons, carelessness and lack of understanding: carelessness first, because he or she is fully qualified by the orchestra to be a member of that body, and it is his or her duty to try

to understand, and if they do not ask the director, because you may be sure the director knows where the trouble lies because he or she has made the same mistakes many times. It must be gone over and over, again and again, an eternal proposition of practice to keep and to make a beautiful harmony. Just so in the church, every member in it has been *qualified* by the church before having been received, and it is the duty of each member to ask again and again for guidance and direction from that Great Director, and to go to the pastor also. His is a very difficult place. (So is the director of an orchestra.)

Upon the director of an orchestra's shoulders rests the responsibility to keep that body in harmony. No one would listen to them play or want ever to be a part of it otherwise. Just so must the peace of the church be kept, not only as a refuge and sanctuary here in this life for the members, but that a good report without be kept as an encouragement to those who hover around the door. Have I made it clear? Then to those valiant soldiers whom God has chosen to fight for that peace, it falls their lot to detect the false notes of false doctrine preached or a member who is entirely out of tune and out of line, and it must be a battle scarred veteran because the Devil is cunning and does not intend to get caught. Thank our holy God for a supreme intelligence system to catch the enemy and the little foxes who would spoil our tender grapes and vines. Jesus came in like manner, and took upon himself all the sins (without sin himself), but he understands, just so does the pastor of a church understand. All of the New Testament is full of the commands to the members! Titus, chapters one, two and three—three of the most clearly defined—but when God gave the power

to that little band in the upper chamber on the day of Pentecost, and established the militant church, he gave the clear and everlasting duty to the members—how to keep the peace of the church. How merciful and loving he is! What a great and long suffering God!

(To be continued)

506 N. 7th St., Hiawatha, Kansas

DEAR BROTHER DODSON: I realize my subscription is due on the *Signs*. I did not intend for it to run out and when the March paper was late I looked up my date and found it had expired. I am sending \$2 as I do not want to be without it. There is so much food in it for a poor sinner like myself. It seems like the longer they come the better they are. There is no one around me in this little town that believes as I do as far as I know and I long for some one to talk to so the *Signs* is a great comfort to me. There are so many good letters. I hope we will all meet together some day and sing his praises for-ever-more. Your unworthy sister.

(Mrs.) CARL FRIDELL

(In thanking our sister for her good letter, we want to take occasion to remind our readers that we do not stop their papers when their subscriptions expire unless specifically requested to do so. From time to time subscribers who have gone way beyond their expiration dates write in saying they expected us to stop their papers when the time expired, but realizing the frailties of humanity and being convinced that many of our subscribers simply overlook or neglect sending in their subscriptions when due, we continue sending the paper. Frequently we are thanked for so doing as the vast majority of our readers anxiously await each copy and do not wish to miss getting them. In cases where it is desired to have the paper stopped please do us the courtesy to request it. R. L. D.)

Route 2, Box 253A, Paradise, Cal.

ELDER R. L. DODSON, DEAR BROTHER IN CHRIST: I see it is time to renew my subscription to the *Signs of the Times*. I do enjoy the paper so much and hope I will never be without it while here in this time world. It is so much comfort to me, I look forward to its coming and read it over and over. My father, the late Elder J. H. Hammons, took the *Signs* since I was a small child. It is a sweet memory picture to see him reading it and looking so happy. I remember saying to him, "Papa, that must be sweet to you." I said, "it doesn't make sense to me. I wish I could understand it." He said, "Well, my child, if it pleases the Lord to reveal himself to you then you will understand, but there is no other way." That is such a sweet memory. Please remember me in prayers. Yours unworthily.

(Mrs.) MARY ETTA JONES

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The EVANGELICAL LIBRARY of London, England, is now located at 78 Chiltern St., London, W. I. It is requested that all mail be sent to this address.

GEOFFREY WILLIAMS

SPECIAL NOTICE

Bethel Old School Baptist Church, Riffe, Wash., invites all Baptists of our faith and order, also all lovers of the truth, to attend our annual three days meeting beginning Friday, August 15th at 11:00 a. m.

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

EDITORIAL

RUTHERFORD, N. J.

AUGUST, 1947

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.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." I Peter 4:11.

No man taketh the honor unto himself to speak as the oracles of God, but such as were called, as was Aaron. The ministry of the Lord Jesus Christ are men called, qualified and sent of God. Jesus said, "Ye have not chosen me, but I have chosen you." The men that were chosen out of the world to preach the everlasting gospel of the Son of God, were men out of the average walks of life. Peter and John were spoken of as ignorant and unlearned, yet the people noted that they had been with Jesus which was the important thing.

These men going into the temple, found a man lame from his birth. Peter speaks to him, telling him to arise and walk which he did, leaping and praising God. Peter took no honor for the healing of the man, but made it plain that it was in the name of Jesus that this man was made whole. This ministry, as well as all other like experiences, was of

the ability God giveth. When the gospel is preached it is with authority. It has a certain sound as the silver trumpet. Regardless of what portion of the Word we may use as a text, Jesus will be the key note if the gospel is preached.

God teaches his servants the doctrine they proclaim if they speak as the oracles of God. As ministers of these things they must first experience in their own heart the things they preach. How well is this truth set forth by the apostle John when he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;*****That which we have seen and heard declare we unto you, (now we are reminded why it is this way) that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ." Though the ministry today has not seen the Savior with the natural eye, or handled him with their hands, yet they must see him by faith, handle him and hear him with heavenly ears if they speak to the comfort of his people. These things are revealed from faith to faith. The apostle makes it very clear that he received not these things from men, but by the revelation of Jesus Christ. Then his preaching was not with excellency of speech or enticing words, but in demonstration of the Spirit.

We should read and familiarize ourselves with the written word; "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. "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." It is unbecoming in any of us to say we do not need the Bible in our preaching, or we can preach as well without as with it, yet the reading alone does not qualify us to speak as the oracles of God. Though one has an understanding of the principles of the doctrine of grace, the preaching of the gospel is as the Spirit give them utterance. There must be a waiting upon the Lord for understanding of each portion of his word.

When one speaks as the oracles of God (as God has revealed the things he speaks to him personally) the works of the flesh are revealed, the heart is searched and often warmed by stirring up the pure mind by way of remembrance of the goodness of God to them as a poor sinner, unworthy of the least of his mercies. When such is the case there is no conflict between the doctrine of predestination and exhortation. THE DOCTRINE OF PREDESTINATION IS THE DOCTRINE OF THE OLD SCHOOL BAPTIST CHURCH? THE ONLY DOCTRINE CONSISTENT WITH THE DOCTRINE OF ELECTION? THE EFFECTUAL CALL OF EVERY VESSEL OF GOD'S MERCY TO A KNOWLEDGE OF THE TRUTH, THEIR PRESERVATION AND FINAL GLORIFICATION IN GOD'S OWN TIME AND WAY. To try to separate it from the preaching of the Word, which is Jesus, is not speaking as the oracles of God for the command is to preach the Word that is made flesh. As each one is led by the Spirit to believe that all things work together for good to them that love God, by reviewing their pathway, they are made to see that God has led them through many dangers, seen and unseen by them. Many times their sorrows have been turned into joy, and the hand of a loving God has been seen as their deliverer. Their own weakness has been made known to them, and they have been brought low before God's throne. The hand that has brought them through these things has taught

them that God rules, heaven is his throne, the earth his footstool. Not a sparrow falls without him.

Surely this doctrine is precious to his people: That the devil's bounds are set; that life, death, hell and worlds unknown hang on his firm decree; our cross and our crown are both willed by our God; our times are in his hand, and each event at his command. Nothing is impossible with him, even the winds and sea obey him. The wrath of man praises him and the remainder he restrains. These things have to do with the salvation of his chosen people, and they comfort and strengthen them causing praises to his holy name. This doctrine, as taught them by experience, never causes them to excuse themselves in wickedness, or speak lightly of their sins; never leads them to adopt a can't help it attitude, or hide behind these things as a cloak for their sins. I am persuaded the apostle Peter could later see the purpose of God in his denial of the Savior, because it taught him his own weakness, but he wept bitterly when the suffering Savior looked at him. So do all the truly taught of God today.

So likewise the doctrine of exhortation. Does it conflict with predestination? No. Is it conditional to exhort the church of God in the things taught in his holy Word? No. The same God who has declared the end from the beginning has decreed that these things be taught to his glory and to the praise of his grace. The man that is thus led to speak these things will suffer persecution. "Yea, and all that live godly in Christ Jesus shall suffer persecution." Jesus was persecuted because he rebuked the unrighteousness, and taught a doctrine that left no place for the

glorying of men. The servant is no greater than his master. To the humbled of God these things will eventually lead to peaceable fruits of righteousness.

For one to decide of themselves, out of a carnal mind, that many portions of the word of God are being neglected, that it is their duty to proclaim these things, it will be death in the pot. If led and directed by the Spirit, through and by the unerring love of God and his cause to proclaim these things, then no man shall set on him to hurt him. God has a set time for his work. If some of the brethren are led to speak of these things how thankful we should be. I do not feel to have this gift, if I indeed have one at all, but I desire that God will lead others to speak of these things, also myself if it is his will. So long as these are not set forth as conditions that are optional with us, they should not be lightly spoken of. May God lead us to think on these things, that the preaching of Jesus be our theme, whether it be in exhorting the brethren or speaking of his all wise decrees. It is good for us to examine ourselves whether we be in the faith or not. Try the spirits whether they be of God or men; take heed unto ourselves, and unto the doctrine; continue in them: and in so doing save ourselves, and them that hear us; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen.

D. V. S.

I KINGS 14:1-18.

One of our ministering brethren has asked that we give our understanding of this portion of the written word. Paul tells us 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. This being true, the scripture under consideration must of necessity be for the benefit of the household of faith. It will undoubtedly be helpful to our readers, and give them a better understanding of what we shall endeavor to present for their consideration, if they will turn to the fourteenth chapter of 1 Kings and carefully read the first eighteen verses. We will quote the fifth and sixth verses to use as a foundation to build on. They read as follows:

"And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick; thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings."

Before treating particularly upon the subject matter in the fourteenth chapter, we would like to review briefly the historical background of Jeroboam, and how he came to be king over Israel. In the forty-third verse of chapter eleven of this book we are told that "Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." A further unfolding of events is set forth in the twelfth chapter, from which we quote, as follows: "And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) That they went and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy

father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." We are fearful that this type of negotiator or bargainer is not altogether extinct in our land to-day. Therefore we should give all diligence to the lesson to be learned in order to profit thereby. King Rehoboam took three days to consider and answer him. In the meantime he consulted with his advisers, both old and young. He forsook the counsel of the older and wiser heads and yielded to that given by the young men of his day. As a consequence there was strife and divisions, and even bloodshed in Israel, and the king himself had to flee to Jerusalem. "So Israel rebelled against the house of David." It was under these conditions that Jeroboam was made king over Israel, and we are told that only the tribe of Judah faithfully clung to and followed the house of David, or in the old paths. Jeroboam, having won the vast majority of the Israelites, took counsel and had made and set up two calves of gold for them to worship, which made it much easier for them than having to go to Jerusalem. Alas! there are too many even to-day who want to go to heaven on flowery beds of ease, while others have to fight and sail through bloody seas. Jeroboam held his feasts like unto those in Judah, and he offered upon the altar in Bethel, "Sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made." Let it be noted that these priests were those which he and not God had made. (Man made priests or ministers are no good even in our day.) At this juncture we are told that "there came a man of God out of Judah (the faithful tribe) by the word of the Lord unto Bethel: and Jeroboam stood by

the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." These words of the true prophet of God displeased Jeroboam to such an extent that he put forth his hand to lay upon him, but God smote it and dried it up. After being thus afflicted, he desired the prophet to intreat the Lord to restore his withered hand, significant of his ruling power, to him again. When this was done, Jeroboam then wanted to reward the man of God who, having been instructed of the Lord said to the king, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place." Notwithstanding his firm resolve at first to adhere to God's word, he finally succumbed to the pleading of an old prophet, who lied to him, to turn back and partake of that which God had expressly forbidden. Because of this unfaithfulness, when God's true prophet went on his way he was met by a lion, which slew him. His carcase was not buried for a considerable time, but was left on exhibition as an example to those who passed by to see. Is it not a great warning even unto this day and time to the servant of God who is disobedient to his heavenly calling? We are told that the old prophet later repented and went after the carcase of the one slain by the lion whom he had influenced to do that which was wrong, and took him and buried him in his own grave, and mourned over him, say-

ing, "Alas, my brother!" "And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones besides his bones: For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass." This old prophet saw the error of his way and endeavored to make amends by emphasizing that all that God had spoken against Jeroboam's wickedness should surely come to pass, but much harm had already come to Israel because of it. Notwithstanding the prophet's reaffirmation of all that the Lord had spoken against Jeroboam, it is said, "After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. (The church should be careful and ordain to the ministry only those who clearly manifest a gift to preach the gospel of the Son of God.) And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." We believe we have known of leaders in our time similar to Jeroboam in many respects, who have persisted in their evil courses. Jeroboam tried to get his wife to disguise herself and go to the prophet at Shiloh, a sacred place to those of pure minds, and deceive him in order to ascertain, if possible, whether or not his son and potential successor to the throne, who was ill, would recover and carry on his evil system of ruling. It does seem to us that from time to time there are clear manifestations of the fact that God is above the Devil, and here is one instance of it. Even though the eyes of Ahijah, the prophet,

were set because of advanced age and he could not see, the record says that "the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be when she cometh in, that she shall feign herself to be another woman." We cannot put into words our pleasure and delight over the blessed assurance this gives of the fact that our God, who discerns the thoughts and intent of even the hearts of wicked men is ever mindful of his own, to prevent the trickery and deceitfulness of Satan and all his hellish hosts from success in their attempts to circumvent the fulfillment of God's promises to his people. God will protect and shield his own from the wiles of scheming men and devils, and of this we can rest well assured. They cannot be compared to the Lord, before whom all the wisdom of this vain world is but foolishness. God had so informed the old blind prophet and prepared him against being deceived, that when he heard the sound of her feet, as she came in the door, that he said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings." It would be difficult for one to imagine her surprise, yea, her amazement, at this salutation by the blind prophet whom they had planned to deceive. She must have been altogether at a loss for words with which to reply, or what to say to God's prophet. She was dumbfounded and speechless, so the prophet continued by saying, "I am sent to thee with heavy tidings." The message which the prophet sent to her husband, king Jeroboam was hard and heavy indeed. Unlike the gospel to the poor and needy, it was just the opposite to glad tidings and good news. He said, "Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted

thee from among the people, and made thee prince over my people Israel, And rent the kingdom way from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes; But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back." The Lord, by whose providence he became king was holding him to an account, declared he would bring evil upon his house, and would cut off from his house all male children, and him that is shut up and left in Israel, "and will take away the remnant of the house of Jeroboam, as man taketh away dung, till it be all gone." This indicated clearly that the Lord God of Israel was displeased at Jeroboam to such an extent that he was determined to tear up every vestige of his household, root and branch, so that there would be absolutely nothing left of it, and with no hope of any revival of it at any future time. The prophet went on to say, "Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the Lord hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die." This showed the utter contempt which God had for his acts, and we repeat that this was sad or heavy news or tidings, but we are told that the wages of sin is death, and the soul that sinneth, it shall die. God's word which declares it, shall not fail. Following this it says, "And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of

Jeroboam." Abijah being the one and only son of Jeroboam, and potential heir to the throne, Israel no doubt hoped that in him was the seed and promise, or hope, of better things, when his wicked father would be removed and go the way of all the earth, but the child's death put an end to all their hopes, and they were left to mourn over their condition. At such times the Lord's people may feel he has utterly cast them off and forsaken them, but they must be made to know that he is better to them than all their fears. Sometimes God removes the undershepherd of the flock, and the flock goes mourning all their days, until God makes them look unto him as the only one who can supply their needs. The word of the Lord to Israel in that sad hour was, "Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now." Israel was made to see the hand of the Lord raising up another king, of his own choosing, who would oppose and cut off the house, or destroy the modes of worship under Jeroboam. Nevertheless, it is said, "the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves (assembly places), provoking the Lord to anger." It does seem to us that there is a great deal of food for thought and meditation for the church in this age set forth in these scriptures. All are accountable unto God, and when he comes searching Jerusalem with candles, as he surely will from time to time, he will not hold any guiltless, but will judge every man according as his work shall be. There are great responsibilities devolving upon each and every member of the church, which is his body, and there

should be a taking heed unto themselves; a watching, waiting and praying for God's guidance in all things. No member is so small or insignificant that his responsibility is not felt when it is shirked. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1. Jesus said to his disciples, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Mat. 5:29. It is said that God gave Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. It most certainly behooves God's servants to take heed unto themselves, and also unto the doctrine, lest having preached to others they themselves become castaways; and it also behooves the flock to watch over their undershepherds, or leaders, taking heed unto the doctrine and the order of God's house lest they be led astray and become partakers of their sins. We can but feel the solemnity of these sacred things as we attempt to give the true import of this portion of the word. Until our brother asked for our views on them, we do not recall ever giving these particular words any serious consideration, but now they seem to loom up before us with such outstanding importance for the church in this age that we are at a loss for words that will bring forth their significance sufficiently to emphasize them as we would like. Of a truth, these and other scriptures were written for our learning. Paul said in his epistle to the Romans, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might hope." In a measure we feel condemned for

not searching the Scriptures more diligently and for not being more familiar with the letter of the word at least, for from time to time our attention is called to such wonderful portions of the word that we either had never seen, or forgotten about as not to know that they were even in the Bible that we are made ashamed of ourself and all our ways. While realizing full well that we come far short of measuring up to the standards of an Editor of such a paper as the *Signs of the Times*, we can but feel that God is blessing us by causing our readers to ask such questions as are often presented to us concerning the precious things to be found in his storehouse, which stirs up what we hope is our pure mind and causes us to dig deep at the throne of grace for that wisdom and knowledge which will enable us to go in and out before so great a people as are the people of the living God.

We will attempt to conclude these remarks by calling attention to the seventeenth and eighteenth verses, which are the last inquired about. It says in verse seventeen that "Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died." This confirmed the *heavy tidings* referred to by the prophet, and everything came to pass "according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet." These sayings should tend to establish us unequivocally in the doctrine and belief of God's faithfulness in the performance and fulfilment of his word. Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Let us all firmly resolve to contend earnestly for the faith which was once delivered unto the saints, despite all the opposition we may encounter, for if God be for us, who can be against us? We hope these thoughts

may be profitable to the saints and of some satisfaction to our yoke-fellow who made the request.

R. L. D.

CIRCULAR LETTER

The Maine Old School Baptist Association in session with the Whitefield Church, Whitefield, Lincoln Co., Maine, Sept 6, 7, and 8, 1946, sends greetings to the several churches and associations with which we correspond.

DEAR BRETHREN: Another year has passed and according to our custom we address you in a circular letter. As many here know, sister Nellie Palmer was appointed to write this letter, but God in his infinite wisdom has called her from this life to the heavenly home where there is no more sorrow or pain but everlasting rest and joy with her Lord and Savior to whom she was always happy to give all honor and praise. So the task of writing the letter has fallen to less competent hands, and if we are directed to write anything to the comfort of God's people give all glory to him whom to know is life everlasting.

In the first chapter of John it is written, "In the beginning was the Word, and the Word was with God, and the Word was God.*****All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*****He was in the world, and the world was made by him, and the world knew him not. 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." In the above there is nothing said about what man did for alone he can do nothing, but it is all from first to last what the Lord has done. No man by searching can find out

God. He works in our hearts according to his will and as "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

We believe in a revealed religion and we hope that the realities of the truth have been revealed to us by the communion of the Holy Spirit in our being. When Jesus asked of those with him, "But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 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."

Mat. 16:16-18. Many years before Christ's appearing in the earth he was revealed to the prophet Isaiah who said that he was "a man of sorrows and acquainted with grief.*****He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "The secret of the Lord is with them that fear him; and he will show them his covenant." Psalms 25:14. We are living by faith that God is a supreme sovereign and works his will in the army of heaven and among the inhabitants of the earth. None can hinder him and none can come to Jesus except those drawn by the Father, and no man knows the Father, save the Son, and he to whom the Son will reveal him. We feel we are sinners, but hope grace was given in Jesus according to his electing love, predestinated purpose and that inheritance revealed in heaven. All the sweetness of fellowship and joy is but a foretaste of the pleasure that shall be revealed in us as the redeemed

of the Lord. This secret of the God's love revealed to poor sinners is but little compared to the fulness of his wisdom and knowledge.

In closing we will say this Association stands firmly in the doctrine of a revealed religion, salvation by grace, not of works lest any man should boast, absolute predestination and God's foreknowledge of all things from the beginning to the end. He is the author and finisher of our faith, the Alpha and Omega. When we are raised in his likeness we shall see him as he is and be satisfied.

(Elder) **ARNOLD H. BELLOWS,**
Moderator
SANFORD S. BARTLETT,
Clerk

CORRESPONDING LETTER

The Maine Old School Baptist Association in session with the Whitefield Church, Whitefield, Maine, Sept. 6, 7, and 8, 1946, sends greetings to the several churches and associations with which we correspond.

DEAR BRETHREN: Through the kind providence of Almighty God, the Maine Old School Baptist Association has been able to meet again with the church at Whitefield. Your messengers and correspondence have been gladly received and we pray for continuance of the same.

In John 21st chapter Jesus commanded Peter to feed both his lambs and his sheep. As Peter obeyed the command in days of old, so too did our ministering brethren, Elders Arnold H. Bellows and John D. Wood who were with us. Jesus was preached as our great salvation, food that sustains the flock of God's children as nothing else can. Our pure minds were stirred up by way of remembrance as we sat down together in a heavenly place. Harmony prevailed and we felt it was good to be there.

The meeting was well attended by the Maine brethren, also a sister and friend from Baltimore and two friends from

Arkansas. All were welcome. The next meeting of the Maine Association will be held, the Lord willing, Friday, Saturday and Sunday before the second Monday in September, 1947. The place will be announced by notice in the *Signs of the Times*.

(Elder) **ARNOLD H. BELLOWS,**
Moderator
SANFORD S. BARTLETT, Clerk

OBITUARIES

JOSEPH C. STARR, our brother in Christ, passed away from this earthly life at Arlington (Va.) Hospital, March 19, 1947, aged 84 years, after being a patient there one month and having sustained two operations. Several months before his death he suffered a paralytic stroke from which he gradually rallied, but other trouble arose which made it necessary to remove him from his home in Fairfax Co., Va. to the hospital.

He was one of six children born to Marcus and Mary Mellott Starr of Fulton Co., Pa. all of whom have died except one brother, Thomas Starr of near Chestertown, Md. whose membership is with the Welsh Tract Church near Newark, Del. Brother Josie Starr's first wife was sister Bessie Starr, daughter of Samson J. and Rebecca Mellott who died several years ago. To them were born six children all of whom are now gone. There are two grandchildren from this union, Mrs. Hazel Sheehan and Harold Wible of Three Springs, Pa., also five great grandchildren. Brother Starr's second wife was our late sister, Matilda Middleton, a member of the Frying Pan Church, Fairfax Co., Va. to whom he was married April 5, 1915. She died in 1929. To them were born eight children, seven of whom are living: Miss Sarah F. Starr, Leesburg, Va., Marcus Starr, near Herndon, Va., George Starr, U. S. N., Puerto Rico, Miss Mary Starr, Washington, D. C., Miss Margaret Starr, Richmond, Va., Miss Rebecca Starr, near Herndon, Va., Mrs. Russell Robertson, Washington, D. C. There are also five grandchildren from this union.

Brother Starr was baptized by me July 31, 1938 into membership with the Sideling Hill Church, Fulton Co., Pa. He had been under exercise of mind regarding baptism for several years before he was enabled through strength other than his own to take this step. He was well grounded in the faith of God's elect and was firm in his convictions not only in religion, but in other departments of life as well. He hated sham and loved sincerity and truth. His children were faithfully devoted to his welfare and comfort, and left

nothing undone conducive to his well-being. No father ever had children more devoted to him than they were. May the Lord comfort them in their sorrow and reconcile them to his will.

Funeral services were conducted by the writer in Frying Pan meeting-house. Interment in Haddon Cemetery.

(Elder) H. H. LEFFERTS

MRS. EFFIE (MacLAREN) CAREY departed this life after a short illness at her home, Palmyra, Ontario, Jan. 20, 1947, in her 86th Year. She was born Sept. 28, 1861, and lived all her life in the section of Ontario where she ended her days. She was the widow of Thomas L. Carey who died Dec. 1, 1926.

Sister Carey united with the Covenanted Baptist Church and was baptized May 28, 1903, thus making her a member of our church over 43 years. To the end of her days she was a very faithful member and an example to her brethren. In the things commended of God she walked as before him, and was ever, when possible, in her place to hear the truth preached, and it was her joy to have any who loved the truth to visit in her home. The writer often received needed encouragement from this dear sister when she would, with a few words, endorse what he had preached. She was loved and respected by all, being of a meek and quiet spirit. She will be greatly missed, especially by her dear and devoted family and sister. Her children who mourn her departure are, Mrs. Viola Hetherington, Victoria, B. C., Mrs. Marie Driver, Blenheim, Ontario, John Carey, Palmyra, Ontario, Leslie Carey, Morpeth, Ontario, Wilfred Carey, Palmyra, Ontario, Mrs. Tena Sinclair, Duart, Ontario, and Miss Effie Carey, Toronto, Ontario, also one sister Miss Tena MacLaren who resided with sister Carey. These were all very devoted to her and delighted in pleasing her and ministering to her comfort in every way.

For some time sister Carey's sight has been very dim, yet she retained her interest in her church, and her children and grandchildren of whom there were fourteen. I visited her a few days before she died, and fearing that talking would tax her strength I said, "I am going to sing for you." I began to sing the 23rd Psalm. She joined with me and sang it to the end with a lovely, strong voice which was so soon to be silent in death. We believe she is in the Paradise of God. At her funeral we sang the 23rd Psalm and the writer spoke from Rev. 7:13. "What are these which are arrayed in white robes? and whence came they?" One more precious sister has fallen asleep in Jesus with a blessed hope that when he shall appear she will awake with his likeness and be satisfied.

(Elder) GEORGE RUSTON

JAMES EDWARD BOURLAND, son of the late Elder A. D. Bourland was born Oct. 22, 1876, and passed away Jan. 15, 1947. He was reared and lived in Tarrant Co. all of his life near Keller, Texas, but was living in Fort Worth at the time of his death. He leaves to mourn their loss his wife, Mrs. Lula Bourland, Ft. Worth; two sons, Lee and Louis, Ft. Worth; four brothers, John, Ft. Worth, Andy, Lige and Green, Vernon, Texas; also a host of other relatives and friends for he was a man liked by all who knew him.

He was a strong believer in the doctrine of salvation by grace and grace alone. He and the writer have had wonderful times together talking on the scriptures of eternal truth. He was very able in talking of these good things of God's kingdom and of his glory. I never knew a man I thought more of, and his funeral services so affected me I could hardly speak words of comfort to the bereaved family, being so overcome with emotion. The text will be found in I Cor. 15:19. "If in this life only we have hope in Christ, we are of all men most miserable." So the hope of God's people does not stop here, it reaches beyond this vale of tears.

After the services we laid his body away in the old Bourland Cemetery to await the great resurrection day when God will descend with a shout and the dead in Christ shall be raised to life everlasting to praise his great name on high. May the great blessing of Almighty God rest on the bereaved ones.

(Elder) C. Y. OSTEEN

ELDER LOYD KEMPER SHOCKLEY was born November 14, 1866 at Hillsville, Va., and died July 20, 1946 making his stay on earth 79 years, 8 months and 6 days. He was married to Emma Allen, November 24, 1886, and to this union were born eight sons. His wife and two sons having preceded him to the grave. He joined the Primitive Baptist church August 1885. He was licensed to preach March 21, 1909 and ordained July 1910 at Pine Grove Church. He died at the home of his son Hyatt, near Hillsville, Va. The funeral services were conducted by Elder John F. Sumner at the home. Burial was in Pine Grove Cemetery at Foster Falls, Va. He leaves six sons to mourn their loss, Roscoe of Max Meadows, Va. Homer of Wythville, Va., Wyatt and Kent, Cleveland, Ohio, Vivian of Dublin, Va., and Hyatt of Hillsville, Va. Also one sister, Mrs. Lunnia Condle, Frees, Va.

Written by L. H. SHOCKLEY

With deep regret her kindred in Christ, her relatives in the flesh and her many friends noted the passing of sister ORRA HASBROUCK at her late home in the city of Kingston, N. Y., March 4, 1946, after a long illness of heart ailment associated with other troubles. She was 83 years of age.

Sister Hasbrouck's maiden name was Swarthout, and she was born at Boiceville, N. Y., Feb. 6, 1863. She was united in marriage to John Hasbrouck in Michigan in 1885, her uncle Elder Thomas Swarthout performing the ceremony. In 1889 Mr. and Mrs. Hasbrouck moved to Shokan, N. Y. where they resided until 1913 when they moved to Kingston. Mr. Hasbrouck died in 1930.

Sister Hasbrouck related the evidences of her good hope through Christ to the Olive and Hurley Church about 1911, and was baptized into the fellowship of that church by the late Elder J. B. Slauson. She was one of the most faithful and devoted of members. Her church came first in her thoughts and plans, and she always exercised sound judgment in all church matters. Her home was always open to the brethren, and her generosity to her church and pastor was one of her notable characteristics. Her heart and her hand were in all that she did in church activities, and she never failed to attend the meetings when it was humanly possible or advisable for her to do so. The promises of the gospel and the doctrine of eternally saving grace were her meat and drink in her spiritual exercises, and by precept and example she exemplified the walk of a child of God.

She is survived by an adopted daughter, Miss Sadie Van Tassell, who ministered to her with all a daughter's love and care, sparing nothing for her comfort. She is also survived by several brothers and sisters. She is sadly missed in her home, in the church and in the community. The funeral services were held in Kingston. The writer, assisted by licentiate, now Elder, Amasa J. Slauson, officiating. Interment in the Van Kleeck Cemetery at Mount Temper, N. Y.

(Elder) ARNOLD H. BELLOWS

ARCHER C. HOLLOWAY, son of the late Daniel and Margaret Holloway was born June 27, 1862, near Pittsville, Wicomico Co., Md. He passed from this life Jan. 29, 1947, at his home in Newark, Worcester Co., Md. at the age of 84. He was united in marriage Dec. 10, 1884, to Miss Martha E. Hastings of Whitesville, Del.

He is survived by his widow, Mrs. Martha E. Holloway of Newark, Md.; two sons, William H. Holloway, Snow Hill, Md., and Chester Clay Holloway, Clearmont, Fla.; two daughters, Mrs. Benjamin Johnson, Salisbury, Md., and Mrs. Lee Warren, Berlin, Md.; one brother, John I. Holloway, Newark, Del.; two sisters, Mrs. M. F. Hastings,

Delmar, Del., and Mrs. Charles Dickerson, Snow Hill, Md.

The community has lost a successful and highly esteemed citizen. He was instrumental in the organization of a fertilizer plant, the Worcester Fertilizer Co. of Snow Hill, Md., serving as its only vice president from its organization in 1913 until 1941, and president until his death; he was president of the Home Bank of Newark, Md., also serving for a time as president of the Commercial National Bank, Snow Hill, Md. One of his main interests was farming, having operated successfully for a number of years several farms near Snow Hill.

Mr. Holloway was not a member of the church, but a firm believer in the doctrine of the Old School Baptist church that salvation is of the Lord. He, with his wife, who is member and clerk of the Snow Hill Church, attended most of the meetings of the Old School Baptist churches on the Eastern Shore of Maryland. He was considerate of the material needs of the church and pastor, manifesting that as he received spiritual things from them it was no great thing that they received of his carnal things. Though not a member of the visible church, he has left evidence that he belonged to the innumerable host that no man could number, having washed their robes and made them white in the blood of the Lamb.

The funeral service was conducted at the home, Newark, Md. on Friday, January 31, 1947 at 2 o'clock P. M. Hymn 424 in the Lester-Durand Hymn Book being his favorite it was read. "I am a stranger here below." Prayer was offered by Elder H. M. Bennett of Mardela Springs, Md., and the writer read and commented on the 13th verse of the 11th chapter of Hebrews. Interment in the Snow Hill Church Cemetery.

(Elder) D. V. SPANGLER

Deacon VICTOR HARTWELL LAWS was born June 22, 1873, and passed away Aug. 28, 1946, making him 73 years, 2 months and 6 days of age.

I think it could be said he always loved the truth. He always went to meetings with his parents and as far back as I can remember was ever present. He told me when he was about 19 years of age he was sitting in the balcony (of the old meeting-house) at Nassaongo looking over the congregation, and he knew they were the Lord's people and loved them. His life proved it for he always enjoyed entertaining and doing for them. It was a privilege he enjoyed as long as he lived.

He had a desire to unite with the church for years but felt his unworthiness so keenly, but on Aug. 29, 1943, he was baptized into the fellowship of the Salisbury Church at Salisbury, Md. I think I never saw anyone so happy after uniting with the church. He felt unworthy of his brethren.

ren's esteem and fellowship, but oh what peace he enjoyed in being a member of the church, enjoying its privileges and cares. By unanimous vote he was chosen Deacon Oct. 30, 1943. He felt his unfitness to a very great extent and was meek and precious to his brethren and friends.

He was sick about two months, gradually getting worse and was taken to the Delaware Hospital, Wilmington, Del., in hopes that he could be benefited but all to no avail. While there he said he longed to meet with the brethren and the hymn, 'Glorious things of thee are spoken, Zion city of our God!' was on his mind. He lived just three years after uniting with the church as he passed away on Aug 28, 1946. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

His pastor, Elder D. V. Spangler, conducted the funeral service at the Law's home, speaking comfortingly to the family and the large number who congregated to pay their respects to his memory. He leaves to mourn his loss, his widow, Mrs. Maud T. Laws; two children, Mrs. Margaret Laws Engle and Victor H. Laws, Jr.; one sister, Edith Laws Williams; two half-brothers, James H. and Lee Laws. May the Lord bless all who mourn and comfort them and all who love his appearing in his desire.
(Mrs.) MAUD T. LAWS

MRS. CHRISTINA CARPENTER, daughter of the late Elder David and Dinah Hicks deceased, was born Dec. 6, 1869, and died Feb. 24, 1947, making her stay on earth 77 years, 2 months and 18 days. She was united in marriage to Will Buckbee, Jan 28, 1890, and to this union three children were born, Okey Buckbee, Hartland W. Va.; two daughters, Osie Elswick, Dille, W. Va., and Ethel Hostetler, Uniontown, Pa. Her husband died May 8, 1909, and on April 15, 1913, she married Thomas Carpenter. To this union one son was born, Vinton Carpenter, Nallen, W. Va. Her second husband passed away a few years ago (date not available). She leaves to mourn their loss, four children, eighteen grandchildren and nine great-grandchildren; one brother, B. F. Hicks; three sisters, Rachel Methney, Rebecca and Josie Rose, together with a host of nephews, nieces and friends.

She never united with the church but was of the Old School Baptist faith which was evidenced by her request that her family have an Old Baptist minister to preach her funeral. Her sons granted her request by calling Elder Benton Carpenter to conduct the service, which was held at the home of her nephew, Huey C. Hicks at Stinson, W. Va., March 2, 1947. The remains were laid to rest in the Hicks Cemetery to await the resurrection, and the call to come forth, we hope, to be changed unto the glorious body of her Lord and Master, Jesus Christ; and to shout and sing that

new song that the angels in heaven cannot sing, and to praise him through a never ending eternity which will not be too long for God's people to praise him for he is worthy. Written by her nephew.
(Elder) HURSHEL HICKS

My mother, MRS. MARY JANE STUCKEY EASTERS, was born Sept. 14, 1853, in Barber Co., Ala., and died Aug. 17, 1945. Her mother died when she was 7 years old and she then lived with her mother's oldest sister, Mrs. Polly Faulk, in Alabama. At the age of 16 she married Wiley Jackson Easters, coming to Texas at the age of 19 with her husband and baby girl. They were three weeks getting to Jefferson, Texas, by steamboat. Seven children were born to them: Mrs. Sarah Owens, Ft. Worth, Texas, Leon B. Easters now deceased, Dr. W. F. Easters, Dallas, Texas. Mrs. Oma Pennock, Ft. Worth, Texas, Mrs. Maggie Simmons, Bloomburg, Texas, Mrs. Connie Hogue, Bloomburg, Texas and last, a son, died at birth.

She was a member of the Predestinarian Old Baptist faith for 50 years or more and a member of the Sulphur Fork Association. She always contended for and held strong in her faith and love for the church people of her faith and belief until her death. She was a subscriber for the Signs of the Times for 40 years.

My father, WILEY JACKSON EASTERS, was born in Alabama, March 30, 1833, and died Nov. 27, 1918. He served in the Civil War, being wounded twice. In his thirties he was converted, finding himself a poor, lost sinner. He began searching the Scriptures seeking to know the truth and find rest and comfort in his helpless condition. His deep sense of unworthiness kept him from asking for a home with the Old Baptists until he was 80 years old. He then told of his great desire to be baptized in the Old Baptist faith and was received and baptized by Elder W. B. Robertson of the Beech Creek Church in the Sulphur Fork Association. He continued to grow stronger in the precious joy he had found in his Lord, and sang praises to God until his death. Their unworthy daughter of like, hope and faith.
also

My husband, JOHN B. SIMMONS, was born Sept 17, 1880, near Anderson, S. C., and died Feb. 18, 1939. He came to Texas at the age of 2 years with his father, mother, three brothers and one sister. His father was a Missionary Baptist preacher. His mother died when he was 10 years old leaving eight children and his father married again. At the age of 15 they moved to this vicinity, near Bloomburg. He was first married to Miss Jerusha Bentley at the age of 24. She lived two years and left no children at her death. After three years he was married to Miss Maggie Eas-

ters of this place and to them were born five sons; C. Ray Simmons, Texarkana, Tex., E. Drew Simmons, Bloomburg, Tex., a banker here for 25 years, J. Fred Simmons, Radio Operator, died when nearly 19 years of age, Malcom W. Simmons, Engineer on Gulf Oil Lines, Cambridge City, Ind., David Simmons, Jamaica, N. Y.

He first united with the Missionary Baptists but after his father's death he became dissatisfied and attended the Primitive Baptist Church. He confessed his joy in the Primitive Baptist faith and desired a home in that Christian love for the brethren, being baptized by Elder W. B. Robertson in full fellowship of Beech Creek Church where he remained about 25 years until his death. One who loved him in that same beautiful hope and faith he loved, his wife.

(Mrs.) MAGGIE SIMMONS

ELIZA E. GARRET, daughter of Marshall B. and Mary Ann Garrett, was born in Jefferson County, Kansas, April 4, 1862, and died Jan. 10, 1947. She would have been 85 years of age in April this year. She was married to Jared R. Cox in 1879 and lived in Jefferson Co., Kansas, until 1902 when they came to Oklahoma. In 1922 they united with the West Union Predestinarian Baptist Church in Kansas and remained in that church until death. Her husband died April 25, 1934. They leave one daughter, Mrs. Ida M. Gable of Oklahoma City. There are seven grandchildren, Mrs. Orbin Beall, Carlton, Oregon, Leon Gable, Seattle, Wash., and Mrs. Lucille Points, Monterey Park, Cal., Jared, Kenneth and Celeste Gable and Mrs. Geraldine Buzbee, all of Oklahoma City. There are a number of great-grandchildren and several nieces and nephews.

I tried to speak a word of comfort to the relatives and friends of brother Jared R. Cox twelve years and nine months ago, also to the same relatives (except sister Gable's husband who died about seven years ago) at the funeral of sister Cox who lived in Carnegie, Okla. There were many friends to mourn their departure, but weep not dear ones as you would for those having no hope, but rather rejoice that God called them at his appointed time, through faith in his love and grace given us through Jesus Christ before the world began.

I visited in their home once a month for seven years before brother Cox died and our meetings were always so wonderful that the memories linger day and night. They both requested no flowers at their funerals, but their loved ones scattered flowers all along their pathways while they were living, which was a comfort to them both. I could say much more but I fear this is becoming too lengthy. Your humble servant.
Granite, Okla. (Elder) W. D. HUGHES.

MRS. ELLEN GREEN CANNON of Decatur, Georgia, was born February 5, 1857, and departed this life February 6, 1947, making her stay on earth ninety years and one day. Mother was married December 3, 1876 to John Thomas Cannon, who was taken November 23, 1936. They were together sixty years, and to the union was born twelve children, eleven of whom lived to attain their majority. Those who survive are Mrs. George C. Brooks, Forsyth, Georgia, Mrs. Benjamin Dixon, Atlanta, Georgia, Mrs. R. A. Byrd, Decatur, Georgia, and the following sons; Arthur, Daniel, Albert, Horace and Fred.

Mother united with the Smyrna Primitive Baptist Church in Forsyth, Georgia during the summer of 1902, and later her membership was transferred to East Atlanta Church in Atlanta, Georgia. She was always at service when health and weather permitted, and was ever willing to welcome the members into her home and care for them.

Funeral services were conducted by her pastor, Elder H. O. Nash, and interment in the Forsyth, Georgia Cemetery. Although several of the children believe that salvation is of the Lord, only the writer has asked a home in the Primitive Church.

HORACE H. CANNON.

SPECIAL MEETINGS

The Delaware Old School Baptist Association will be held, Providence permitting, with the Rock Springs Church, Lancaster Co., Pa., commencing on Saturday before the fourth Sunday in August at 10:30 A. M. standard time, and continuing two days, Aug. 23rd and 24th. To those coming by automobile the meeting-house is located directly on Route 222, north of Conowingo, Md., and about one quarter mile north of the Md.-Pa. state line. If there be any coming by bus please communicate with the undersigned in ample time for directions. To those who might arrive on Friday, stop at the Royce Jenkins home near the meeting-house for overnight directions.

All brethren of our faith and church order and friends as well are cordially invited to meet with us. CHAS. B. OSBORNE, Church Clerk, Route 2, Quarryville, Pa.

The annual all-day meeting of the Brookfield Church and congregation will be held as usual, at Slate Hill, N. Y. Friday, August 22nd, 1947.

R. LESTER DODSON.

The Maine Old School Baptist Association will be held, the Lord willing, Sept. 5, 6 and 7, 1947, at Bowdoinham, Me. All lovers of the truth are welcome.

SANFORD S. BARTLETT, Clerk

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 115

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No. 9

FORGIVE AND FORGET

"When streams of unkindness as bitter as gall
Bubble up from the heart to the tongue,
And meekness is writhing in torment and thrall
By the hand of ingratitude wrung;
In the heat of injustice, unwept and unfair
While the anguish is festering yet,
None, none but an angel of God can declare
I now can forgive and forget.

But if the bad spirit is chased from the heart,
And the lips are in penitence steeped,
The wrong so repented, the wrath may depart,
Though scorn on injustice be heaped;
For the best compensation is paid for all ill,
When the cheek with contrition is wet,
And each made to feel it is possible still
Once more to forgive and forget.

To forget, it is hard for a man with a mind,
However the heart may forgive;
To blot out all perils and dangers behind,
And but for the future to live;
Then how can it be, for at every turn
Recollection the spirit will fret,
And the ashes of injury smoulder and burn,
Though we strive to forgive and forget.

O, hearken, my tongue shall the riddle unseal,
And mind shall be partners with heart;
While thee to thyself I bid conscience reveal
And show thee how evil thou art;
Remember thy follies, thy sins and thy crimes,
How vast is that infinite debt,
Yet mercy hath seven times seventy times
Been swift to forgive and forget.

Brood not on insults and injuries old
For thou art injurious too;
Count not the sum till the total is told,
For thou art unkind and untrue;
And if all thy harms are forgotten, forgiven,
Now justice with mercy is met;
O, who would not gladly take lesson from heaven
And learn to forgive and forget.

Yes, yes let a man when his enemy weeps
Be swift to receive him a friend,
For thus on his head in kindness he heaps
Hot coals to refine and amend;
And hearts that are tender more easily yearn
(As a nurse o'er her innocent pet,
And lips that were bitter to penitence turn
And whispers, "Forgive and Forget."
Submitted by AUTHOR UNKNOWN.
Mrs. Mary Ellison, Grantville, Kans.

CORRESPONDENCE

McDowell, Ky.

DEAR BROTHER DODSON: For some time I have had a desire to say something concerning the parable of the rich man and Lazarus. I do not know whether my view of it is orthodox or not, but such as I have I humbly offer.

It seems to me now is a very appropriate time to observe the moral of this awful parable, seeing mercy and truth have fallen into the street, justice standeth a far off, dishonesty reigns, equity cannot enter, and men are slaving, craving and saving, working, worrying, driving and drudging, trying to keep together all the filthy lucre of earth to the utter neglect of the poor. Instead of mercy a filthy tyranny crawls across the earth. Multitudes are seeking and crying for peace, but a few for truth without which there can be no real peace. Wherefore? Because they seek it not by faith but by the works of the law, leaving out Christ in their dealings with God. Truth now suffereth and great men bid Christ sit lower and contract himself in less bounds as if he took too much room. Now is the

time for truth when the sky is black with lies; now is the time for faith when the facts seem to belie it; now is the time for brotherhood when cruelty and coldness reigns; now is the time for love when hate reigns; now is the time for hope when men are ready for despair. When the odds are ten to one attack! Kill off the giants of fear and unbelief with truth. It is almost true that the Christian has nothing to fear but fear. The giants of fear are only imaginary—but real to the “born again” Christian. Spiritual truth makes one free when seen and felt. Spiritual truth ends spiritual servitude. Think of no other way to peace and truth but the Jesus way of salvation: faith in his oath, covenant and his blood. Be of good cheer! Remember the covenant, do no more! As Abraham believed God, and that was just as good as if he had had the most perfect righteousness, so shall it be for us if we swing off on the promises of God.

Because the sinless Savior died,
My soul is counted free;
For God, the just, is satisfied,
To look on him and pardon me.

Calvary's wonders let us trace,
Justice magnified in grace!
Mark those purple streams and say:
There my sins were washed away.

Oh, give me, Lord, thy righteousness
To be my peace and wedding dress!
My sores it heals, my rags it hides,
And makes me dutiful besides.

This is confessedly the most awful parable of the Savior. To me the moral is very obvious. It warns against unbelief, covetousness, the deceitfulness and the misuse of riches, plainly showing there shall be no mercy shown to any who die in unbelief, having shown no mercy to any. Then, too, it is equally plain and certain from this parable that now is the only time (not hereafter) that human beings can repent,

seeing we go to our long home the moment we depart out of these moving tents of clay. (Job 4:19; 10:11). There is no intermediate state apart from heaven and hell where disembodied souls are to be further sacrificed and purified after death. No, there is no such place even hinted at in this parable. Roman Catholics believe this and say by their masses they do not believe the sacrifice of the Lord himself is a satisfactory atonement for sin. It is a wonderful parable if we only take the time and trouble to search out the moral, or lesson, taught in it.

Undoubtedly our good Lord spoke this parable plainly on purpose to warn us against such an heresy. To say there is an intermediate state somewhere between hell and heaven for departed souls after death to be further purified and refined is equivalent to saying, we are only partly or half saved when these earthly tabernacles sink into the sod. In this parable, as in many others, two individuals are brought forth in contrast and the contrast is sustained throughout. It begins in time and is carried out into the future state. The whole is so graphic and forcible that it appears like the language of narration and not of a parable. Some expositors have regarded it as a real history, but whether the passage is historical or parabolical the moral is the same. It cannot for a moment be supposed that Jesus would use any embellishments even in a parable, that would leave any impression on an honest mind inconsistent with truth. It should be noticed that the rich man is not punished for being rich, (but for his misuse of those riches) nor the poor man rewarded for being poor. Riches are no crime, neither is poverty a virtue. The different conditions of human life are an ordinance of God, intended to bind us all together in mutual dependence, by exercising us in

the various charities of life, and riches are to be regarded as one of the many talents for the use of which an account must be given. It is true, at the same time however, that there is, generally speaking, more danger to the soul from riches than from poverty. (People go to the Devil with full pockets but never turn to God until hunger hits them.) As riches afford the means of indulging that natural love of ease and sensual pleasure, which the Christian should ever be striving against, it is too commonly found that the rich give way to the temptation, and instead of considering themselves God's stewards for the poor, bound to labor in useful and charitable works, they are too apt to live for themselves as if there was nothing for them to think of but how to enjoy themselves most in present pleasures. *Pride and idleness* too often go along with *fulness of bread*, and the heart accustomed to indulge its worldly and carnal lusts becomes hardened in selfishness and sensuality.

The parable warns us (that if we have eyes that have been taught to see, and ears that have been taught to hear) that this sort of life ends in misery. It shows that although a man keep from flagrant sin, no more is wanted to bring him to perdition than that he should live in carnal ease and selfish indulgence, seeking the *good things* in this life, and forgetting the poor, treating them at least with as much indifference as the dogs under his table. We should frequently meditate on the insight which is here afforded us of the world to come. The great truth is plainly intimated that there are only two, not three, conditions hereafter, and between the two a great gulf is fixed so there is no way of passing from the one condition to the other, in other words there is no room for repentance in the grave, seeing that the dead know not anything,

neither have they any more a portion or reward forever in anything that is done under the sun for, "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." God's work is perfect, and all his ways are judgment.

The reply to the rich man's entreaty is remarkable, "If they hear not Moses and the prophets, neither will they be persuaded (believe), though one rose from the dead." People are too apt to think that if they actually saw an angel from heaven, or a departed friend from the dead, they would be moved to a livelier faith than they at present have and a deeper repentance, but what could such a visitor tell us that we know not now? It is not want of testimony which keeps us from living a godly life, but want of heart for such a life. We know the main truths which it concerns us to be informed of with as much certainty as if one had risen from the dead to tell us of them. An impression might indeed be made on us by such a visitor from the unseen world, but impressions of that kind soon wear off and after a time we should begin to doubt whether our senses might not have been deceived as to the reality of what we believed in on their testimony. When Lazarus, the brother of Mary and Martha, rose from the dead, we do not find the Jews in general persuaded to forsake their sins, nor yet when our Lord himself rose again. The fact is we have abundant proof that these solemn truths are certain. We want only a heart taught and awakened by the Holy Spirit to turn from evil ways to a serious and holy life. Such a heart God alone can give us, and he will not turn away from our prayers if we truly call upon him to create in us a clean heart and renew a right spirit within us. The case of Lazarus affords a ground of consolation amidst the

various sorrows of life. The soul of this poor man, who had been led by God's grace to seek the true riches "was carried by the angels into Abraham's bosom." If our trials have the effect upon us which they are intended to produce God will soon take us where sorrow and sighing are known no more forever. Oh time, run, run, run and hasten the marriage day! Oh, that men would sound his high praise.

Brother Dodson, if for any reason you do not feel to publish this poor view of mine it will be perfectly satisfactory with me to return it. Yours in a good hope through grace.

(Elder) MILFORD HALL, Sr.

Route 1, Berry, Ala.

ELDER R. L. DODSON, DEAR BROTHER IN CHRIST: I am somewhat behind with the renewal of my subscription for our most loved and appreciated paper. I beg forgiveness, having no excuse to offer but negligence, however I wish to thank you for your courtesy and kindness.

I thought perhaps I would have a mind to write a few words of exhortation to my brethren, but I find I cannot prepare myself for of myself I can do nothing. I find in this I am not alone for Christ himself acknowledged the same. Since the green tree confesses this if the dry tree would be respectable it would necessarily have to do likewise. I find myself so often out of the way I tremble at the thought of taking His blessed name on my sin-cursed lips, still there is something amidst all this that causes me to hope and pray to the One whom I feel to know liveth and abideth forever. I feel to know from conditions and signs of the times that it is not so long until we will see the brightness of His coming without sin unto salvation. Some might say, well, what is he coming for?

He is coming for his jewels which he has purchased with his own blood and dear was the cost, too precious to lose one of them, washed too clean to allow the unclean to mix with them, for they are purged, as it were, by fire so that there will be no dross.

Can you conceive, dear friends, what a beauty, what a glorious sight it will be when we shall awake in his likeness, with all tears wiped from our eyes and shall know no more sorrow? All this beautiful white throned washed whiter than snow in his own blood that cleanseth us who are as filthy rags. We who are conceived in sin and brought forth in iniquity, going forth speaking lies in hypocrisy. Would or could any rational mind claim any honor for good deeds seeing we are of such description? We find in Romans, third chapter, a slight description given where He begins by telling us what we are. "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips," etc. Dear friend, can you imagine the odor of an open sepulcher, or can you think of a more subtle poison than a serpent? I cannot, and lo this is the predicament we are all in by nature. This is where our federal head fell to, and God declared that all shall bear seed after their kind. If you do not think so suppose we examine the matter. We plant and harvest the kind we plant; we graft and get the kind we graft; if you leave the stub you grafted undisturbed, it will grow and you will see two kinds of fruit on the same stub, each having fruit after its kind, so here we will notice the nurseryman. We are called trees (the elect are) of righteousness, and when He withdraws the glory of his salvation then we are left in the dark and straightway we are aware we have born fruit according to the flesh and not according to his righteousness.

I do not want to be worrisome to

any one, but I would like to request that in a time like this that the brotherhood as a whole be watchful, read and not stop there, but study lest we should let slip some of our identity either in doctrine or practice for Satan is like a roaring lion seeking whom he may devour. "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." Would like to write more but for fear of taking valuable space will close asking the love and fellowship of all to a poor sinner saved by grace if saved at all.

J. E. NORRIS

Route 1, Grand Saline, Texas.

ELDER R. LESTER DODSON, DEAR BROTHER: I feel too vile and sinful to thus address you. Every day since receiving the February number of the *Signs* I have longed to write you and try in my weak way to tell you how much comfort your views on John 3:8 has been to me. In all my life of over 90 years I never heard any one give their views on that scripture, and since reading your article it does seem to be an answer to one's hope that is born of the Spirit. Oh, if I could only tell you how much that scripture means to me, but the half has never been told. When I was bound down under a burden of sin and condemnation for months and years; trying all my good works even going to the mourner's bench; begging night and day with all my carnal prayers (for it was all I had) which was enmity against God; I asked all my friends to pray for me. They would tell me to accept Christ which I could not do. One day while sitting alone at home my heart it seemed was bleeding, tears flowing and I said, O God I have sinned against the Holy Ghost for which there is no forgiveness in this world nor the world to come. Oh,

do have mercy on me for I feel hell is my doom. All at once there came as a mighty rushing wind which filled the whole house where I was sitting. While I was listening and wondering where it came from these words came as plainly as if some one had spoken them, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." I then felt so light and my burden was gone for a short time. I cannot tell it but I was singing the old hymn:

"O how happy are they,
Who their Savior obey,
And whose treasures are laid up above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love.

That sweet comfort was mine
When the favor divine
I first found in the blood of the Lamb:
When my heart first believed,
O what joy I received!
What a heaven in Jesus' name!"

When my sister came in I told her my troubles were all over, that I had found Jesus and he was all I would need. She said you will have many doubts, fears, temptations and trials. The half has not been told, if I am spared I will tell you more. I want to thank each and every one of you. I am enclosing a sweet letter which I received from a dear brother who lives in Redwood, Va. A stranger in the flesh but I hope a dear brother in Christ Jesus. I feel it was an answer to my prayer. Sometime last month I got down to where Mephibosheth was. It seemed as if I could not live if the dear Lord did not send some of my brethren or a message from them, so when it was handed to me I fell upon my knees in thankfulness to God and said it is an answer to my feeble prayer. In con-

clusion I want to tell you, dear brother Dodson, and all the Associate Editors and all that write for the dear old *Signs* which I love and have read nearly all the time since I was a child, you cannot know how near you all feel to me and how thankful I do feel that I am blest with eyes to read it, and the beauty of it all is that you still send this pure old Hardshell Doctrine that our sweet Jesus set forth and he has blessed us with Elders to carry it on as the founder of the *Signs* did, Elder Gilbert Beebe. The *Signs* is all the preaching I get to hear now. After reading this use your judgement. If it is not sound doctrine destroy it. A sinner saved by grace if saved at all.

(Mrs.) FRANK LODEN

Redwood, Va.

MRS. F. LODEN, DEAR SISTER IN THE LORD: I read your article in the December 1946 *Signs of the Times*. It was a good and precious letter and I have read it over many times. Ever since I read your worthy and soul-cheering letter I have desired to write you if the Lord wills, feeling you are so worthy and I so unworthy. Dear sainted and tried sister we are not personally acquainted, and are perhaps one thousand miles apart, but I truly hope we are united in God's Holy Spirit, a tie that can never be broken. We confess that we are poor, condemned sinners (of whom I feel to be chief) and if ever saved it is by grace and grace alone. When one is truly condemned in sin such is the only one that ever feels to be a sinner, or has ever known what sin is. Where sin abounds, grace does much more abound. I believe they are the ones that are preserved in Christ Jesus and called. He is mighty to save all for whom Christ died to redeem. I believe their redemption is just as sure as God is sure. "The foundation of God standeth sure, having this seal, The

Lord knoweth them that are his." Dear sister, according to holy writ, in my understanding, all who God chose in his eternal covenant of grace are sealed therein with Christ's precious blood to stay and cannot get out, and all who are out to stay and cannot get in. We do not know who are in nor who are out. God only knows. What gives this vile, sinful wretch so much trouble, grief and sorrow is, am I in God's eternal arrangements or am I not? Much of the time I feel so doubtful, I feel that I do not truly believe anything, but I hope that I have a hope that reaches beyond the grave. My own short comings give me much trouble in this life. Is it thus with you? I believe all of our uprisings and down-sittings are our meat and our drink. If so we are blest in both. If we are the circumcision of the Lord Jesus Christ (I humbly hope we are) we are more than conquerors through him that loved us. "If God be for us, who can be against us?" We are persuaded that all the opposing powers of hell can never frustrate God's purposes. He loved his people with an everlasting love, therefore with loving kindness has he drawn them.

You mentioned nearing your 90th mile post. You have been wonderfully blest to a good ripe age, there are but few who surpass you. I hope and trust that you are reconciled that God's will be done, not ours. I am 67 years old. If not deceived as we grow older we grow in grace and the knowledge of the truth, and become more confirmed in the faith and doctrine that was once delivered to the saints. We care less for the things of this world, also for what the world does and says about us. The ites and isms are always plucking at God's saints, but "fear not, little flock; for it is your Father's good pleasure to give you the kingdom," which will be the richest inheritance

that ever has been possessed. If we are of the royalty of God we have a rich Father, who always has and always will gently lead us along. He fought our battle, conquered the enemy and gained the victory when our dear Savior hung on the cross and said, "It is finished." There was nothing left undone. He arose victorious conqueror over death, hell and the grave, which made perfect completeness for his dear children. There is nothing in this world or eternity that ever has or will disturb the eternal peace and happiness of God's dear children. Oh, happy day, oh, joyful hour, when freed from earth my soul shall tower beyond the reach of Satan's power. These lines of the poem are well suited to my feelings.

Dear sister, it is heart rending to hear you speak of your unfortunate condition in this life; of being alone and nowhere to lay your head. Such is bitter to the carnal nature. I hope great will be your reward in heaven. It is said our dear Savior had no where to lay his head. I do not believe any of his followers will ever go beneath him in hardships, sorrow, suffering and cruel treatment. Our Jesus went before us and many sorrows bore, and we who follow after can never meet with more. The fruits of these things that we so much love, cherish, speak of and meditate on are fruits that never rust, canker nor decay. They have been tried in the fire, in the den of lions and at the cruel stakes of persecution. These fruits are preserved in Christ Jesus for safe keeping throughout all ages of eternity. Continually to some measure we find ourselves pondering over things pertaining to eternal life, even back to childhood, trying to gather fragments of evidence to embrace and strengthen our hope. Sometimes our hope seems so weak and faint we doubt whether we have been born again; we have many

sighs and groanings which cannot be uttered: we become in a state of death, but we have to wait upon the Lord. At his appointed time he begets us again unto a lively hope, a new life of prosperity, the clouds have passed away, the sun shines bright again. Then we can go on our way rejoicing, truly believing that our glorious redeemer liveth; then we can say surely the Lord has been merciful to our unrighteousness, has kept us all the days of our life and has led us in paths that we have not known. Sometimes we feel to say, "He maketh me to lie down in green pastures: he leadeth me beside the still waters" which I believe is a crumb from our Master's bountiful table, which is the life, joy, peace and happiness of all his dear children even to the known ends of the earth.

Dear sister, you say the love of the brethren is the confirmation of your hope. If I know my poor heart I wholeheartedly agree with you. I love them too and cannot help it. "We know that we have passed from death unto life, because we love the brethren." I believe I dearly love my brethren, they are the ones I long the most to see and be with oftentimes in an associational capacity. I look upon their sainted faces while taking the parting hand perhaps to meet no more in this life, and say within myself surely they are the people of God and I truly believe they are. I do not doubt that God-blessed doctrine that the Primitive Baptists preach. I truly believe it is the true apostolic doctrine which comes from the eternal God in heaven and never has nor ever will be assailed by any other. Religionists say that we are so strange and peculiar. We hope our peculiarity is of the Lord. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." The world calls us by many different names such as iron-

sides, hard-shells, even heretics and fools. We hope we are fools for Christ's sake, if so we are more than conquerors through him that loved us. There is no people like this people that is saved by the Lord. They are his by choice, purpose and redemption. "Who shall lay any thing to the charge of God's elect?" All of hell's defeat never has, can or will pluck even one of them out of his hand. The powers that be are ordained of God. These things are better felt than told, but this unworthy rebel does love to hint at these things. I truly hope that I have a legal interest in this glorious theme.

I hope what I have written you may be sound and in line with the true apostolic faith and doctrine, and after reading it if you think it is good for publication you have my consent to send it to the *Signs*, but if you are doubtful I am not urgent. I take the *Signs* and I think most every thing in it is good and true. I would be sorry to see anything in it that is faulty. The paper is my constant companion. I would be glad to meet and talk with you. I believe we could talk and rejoice together about things that never grow old. Write me of your churches and pastors. I am a member of the Pigg River Association. It is mostly in Franklin, Co., Va. We have about twenty-five churches consisting of about eight hundred members with eighteen or twenty pastors. My name has been with this little flock nearly twenty eight years. I wish to live with them, die with them, be buried and resurrected with them. Is that your desire? The church of my membership is about one and one quarter miles from me. My pastor is Elder P. L. Plybon. If not deceived there are many things we know but cannot express, we can only hint at them. The greatness of them is what we cannot tell. If I never hear from

you again may our last days be our brightest ones, and may we pass away in the triumph of faith. May the Lord keep his dear children in the bonds of peace and love. If a saint at all the least of all.

J. A. PERDUE

(Continued from Aug. issue)

Now of course we believe the true and real invisible church of the living God is the church he loved so much that he went down with her and arose victorious with her, regardless of creed, color or race! The true militant church of the living God we believe to be that speckled bird, that poor and afflicted people he says he has left in the midst of thee, some to be tried and persecuted more than others. "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. Not works of righteousness which we have done at all; not in order to get to heaven, but because the good works here mentioned is the duty of the church member. We believe the true militant church to be the Regular Predestinarian Baptist or Primitive Baptist Church. See what love, what mercy, what pity! We are told to make sure the calling of our election—note how it is worded—it is the calling (duty) not God's eternal election or purposes. They stand in all things ordered and sure; it passeth understanding. It is he who by his Spirit is pleased to shed abroad the love of God in the heart. That quickening of the heart is God's loving kindness to the poor, lost and undone sinner. Thus it is by means of God's reconciling us to himself that we obtain proof of his everlasting good will toward us. "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. How could one love the

brethren without feeling that invisible bond of love of that merciful and loving Savior? "Although my house be not so with God." Here we have David in his last days feeling more and more his own failures, and failure to grow in grace. He reviews the Lord's goodness and dwells upon the amazing grace which lifted him from the dung-hill and made him to sit in heavenly places. David is sorely grieved about the spiritual condition of those near and dear to him, yet he found unspeakable comfort that God had made with him an everlasting covenant in all things ordered and sure. From the dung-hill was David raised up on high from the humblest of Saul's subjects to be ruler over all Israel and exalted to the throne. David sorrowed over his sins and those of his household meaning twofold, his natural family and the church. Several grievous and scandalous events had occurred because of his own misconduct, and he meditates upon the lowness of his estate, his being lifted up, and his joy is almost too much at the Lord's kindness and loving mercy! So it is in the travel of God's children. However we may be discouraged and distressed we are given that faithful promise of his that he has given an everlasting covenant in all things ordered and sure; though we may go all the remainder of our years, softly, in the bitterness of our souls for having been such vile sinners. How can we express his glory and worth? "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him?" Psalms 8:3-4. The poor sinner who is shown his lost condition cries, "Create in me a clean heart, O God; and renew a right spirit within me." Psalms 51:10. "Cast me not off in the time of old age; forsake me not when my strength faileth." Psalms 71:9. The best human experi-

ence has its roots in pain and disciplined in the school of hardships. It is the fierce flame of the blast furnace that transforms iron into steel; the chisel of the sculptors falling blow on blow that changes the rough block of marble into a perfect stone for the temple; and out of the depths of such an experience we turn to the God of heaven who alone and only can deliver! And it is his purpose to make us wait until his accepted time, but in the depths we can enter into the fellowship with David and Paul and with our Lord and Savior. We cry, O Lord have mercy upon me and his answer, "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." "Before they call, I will answer; and while they are yet speaking, I will hear." In all the sorrows that encompass us, his arm is outstretched still! Then it is we can say we thank thee for the victory of Jesus over sin and death. Mercy and truth must meet together, the earth and heaven shall meet (Christ and his church), and the stone which the builders disallowed has become head of the corner. "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty." Then how beautiful is the church. "A garden enclosed, is my sister, my spouse; a spring shut up, a fountain sealed." S S 4:12. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God. Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:20-22. May he be pleased to lift us up in quietness and in confidence to rest in the church, to be still and to know he is God for, "weeping may endure for a night, but

joy cometh in the morning." Psalms 30:5. "Sing unto the Lord a new song, and praise him from the end of the earth." What a symphony! There are days when earth and sky seem to shout for joy, clean air, bright sunshine, green hills where the trees of the woods rejoice; valleys covered over with corn; singing waters on the way to the sea; but there are some sombre tones too, like the bass viol and the kettle-drum. These help to make up the symphony as does God's thunder-roaring seas and winds! All of it God's own symphony, natural and spiritual. "Bless the Lord, O my soul: and all that is within me, bless his holy name." Psalms 103:1. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Psalms 116:12-14.

Let me encourage all four of you to come into the church. You have manifested that life given of God; a child is a child before it is born and that work was done away back in the annals of eternity my dear ones! "Take up the cross, and follow me." "Incline your ear, and come unto me: hear, and your soul shall live." Those are not invitations, they are commands. I know you feel very unworthy and that is as it should be, and all the more evidence why you would be and are acceptable to our little church there, for not one of us are worthy to wash your feet. It would be such an encouragement to the beloved and precious pastor and his associate, Elders Bynum and Slusher, and to all of us. We have no worldly entertainments to offer you but God's symphony of love and the sweet concert of his praise. Oh no, none of us are worthy and who amongst the children of God dares to say they have never followed a course of folly since he or she was made alive to their lost condition? The

same evil tendencies are in this old Adamic nature. David allowed his heart to be lifted up over the strengthening and extension of his kingdom and by the great success thereof, but David fell and so have we all; then it is that we are made truly humble when we are shown our true state; when we are brought to that place of self-loathing and self-distrust; then it is with us as with the poor publican and with Jonah. One said, "God be merciful to me a sinner," the other said. "I will pay that that I have vowed. Salvation is of the Lord." We are all guilty of God-dishonoring acts of folly and madness and only until every one of us are shown our utterly helpless condition do we truly seek after him. We are inclined to get up in a tree as did Zacchaeus and look down upon our brethren, but oh how quickly we are brought down out of that tree to the Savior's feet for mercy. David's heart smote him and how glad that eminent servant of God was to cry not to be allowed to be judged by man but to let the merciful God of heaven mete out the punishment instead.

And so I say to the four of you a gracious God will prepare you, and I am sure he has already done so, to stand before his face. Would be so happy to have you all come to the refuge and sanctuary of the little Bethel Church there, go down into baptism of water, for you are already baptized of the Spirit and washed in His blood, and arise in the full beloved fellowship in the true church of the living God. Gentleness and power is Jesus, full of pity, compassion, love and grace. "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names." "The heavens declare the glory of God; and the firmament sheweth his handywork."

A great Italian scientist was once

asked what he would like to teach and he replied, "the study of the stars, for one has learned nothing unless he has learned to wonder!" The sense of amazement in the presence of God's universe is expressed in the Psalms of that same David who traveled such a diversified road, was guilty of everything in the book and yet healed. Longfellow wrote (he was a Baptist in belief):

"And Nature, the old nurse, took
The child upon her knee,
Saying: 'Here is a story-book
Thy Father has written for thee."

"Come, wander with me," She said,
"Into regions yet untrod;
And read what is still unread
In the manuscripts of God."

And we have our beloved hymn:

"God asks no reason why He is,
Nor gives a cause to man;
He's of Himself and by Himself
Has drawn salvation's plan.

Nor one of all-creation's parts
Nor all the increase they bear,
But what stood fixed in God's
account
As present with Him there.

Some here, some there, some high,
some low.
With all their works and light,
In hills or dales, in air or seas,
In days or gloomy nights.

And God surveyed His plan
complete,
And formed its parts alright;
Not one too many or too few
For naught eludes His sight."

I wish I could tell it all, but I cannot nor can anyone. I hope to come and visit the church before too long, and will be happy to accept your invitation to rest with you while there. It is a long tedious trip from San Diego to Stockton and my lungs are very weak and I cough a lot. Please read this letter to the Riley brothers and sister Patton. Do not forget to write to the brother in Bakersfield. He will love you too when he finds how lovely all of you are. I can never forget how sweet and kind

you have been to me and mine. My love to the church as a whole and especially to sister Mabel Lindsey. Even in the household of faith we carry some in our hearts and some, I am grieved to say, we must carry on our shoulders, but we are all one and not one more favored in God's sight and love than the other. He gives the gifts and talents as he chooses and is his own counsellor. All glory, praise and honor to him. Johnnie has provided or arranged a beautiful place for me to live. More than I expected but he wants it that way and to please him I will humor him for awhile. He and his wife are so kind and helpful to me. Thanks from the depths of my heart for everything and my love to all. God bless and keep you all. Humbly in hope of a sweet eternal rest.

(Mrs.) LEONA TUTTLE
1547-1st St., Coronado, Calif.

Box 661, Arkadelphia, Ark.

R. LESTER DODSON, DEAR BROTHER IN CHRIST: I received your letter several days ago but have neglected writing to you. Your paper came a few days later. I like that new song I find on the first page. "It is enough God's grace to know." I have a desire if it be the Lord's will to write you on the subject of two words: first "The Word," second the word "World." "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. I do not think any preacher (or any body) should call the Scriptures the Word for the word "Word" mentioned above is the same as spoken of in St. John. "In the beginning was the Word, and the Word was with God, and the Word was God." Notice the Word here three times begins with a

capital W. The Word here means Christ, the Son of God. "The same was in the beginning with God." Let us refer back to Genesis 1:26. "And God said, Let us make man in our image, after our likeness." Now was not this "us" mentioned here Jesus Christ, the Son of God? Some will say, no for Jesus Christ had not been born into the world, but does not the Scriptures read that Christ stood as a Lamb slain from before the foundation of the world? "The same was in the beginning with God." Let us read some more from John 1: 10-13. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

How come that some believed, and some did not? Those that believed something had been done for them, they had been born again, born of the Spirit of the Holy Ghost. Christ speaking to his disciples says, Ye are saved already if ye believe on me whom the Lord has sent. What caused them to believe? The grace of God was given us in Christ Jesus before the world began. (2 Tim. 1) "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Eph.1:19. "Knowing this first, that 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. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. "Believest thou not that I am in the Father, and the Father

in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." John 14:10. "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Acts 4:4. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." 2 Thes. 3:1 "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine." 1 Tim. 5:17. "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." Acts 4:29. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." James 1:18. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1:21. "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:17. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John 5:7.

At our last Association one of our preachers spoke from this text, "No man can say that Jesus is the Lord, but by the Holy Ghost." Much more could be said on this subject about the Word of God, and its power and effect. If I should keep on writing until this time tomorrow, half would not be told—no, not one tenth.

I now attempt to write some on the word *world*. The world is the people on earth. Many people say there is but one world of people on earth and that of the Adamic family, (but the Adamic family according to the Scriptures became divided into two worlds) and that they all have the same chance to be saved; that Christ died for all their

sins, and they will quote you the scripture from John where it says, "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." This scripture does not include all of the Adamic family, but the world that he gave his only begotten Son, Christ, for: He died for his people and all that Christ died for will be saved. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." John 17:9. "What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction." Rom. 9:22. The vessels of wrath fitted to destruction is bound to be the world of the non-elect, and is not the world Christ prayed for, and not the world that he died for. "They are of the world: therefore speak they of the world, and the world heareth them." 1 John 4:5. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:9-10. We could not love God except he first loved us: for the Scriptures say; "the friendship of the world is enmity with God." James 4:4. (This must be the non-elect world, who Christ knew would not believe.) That was the true light which lighteth every man that cometh into the world. I think I understand that this means, "which lighteth every man that cometh into the world," is the world of God's elect that was given unto him that he died for, and that their names are found in the Lamb's book of life. He was in the world, and the world was made by him and the world knew him not. If this letter will not crowd out something better and you

want to publish it you may do so. Your brother in hope of eternal life.

F. L. COX

Route 3, Benton, Ky.

DEAR BROTHER DODSON: I am enclosing money-order for a copy of the January issue for a relative of one whose obituary appears in that issue. I am also giving my copy of that issue to another one of the relatives. When I think I will give a copy away, within that same copy springs up something so dear to me it seems like separating from a living thing to part with it.

In your greetings you bring out such solemn experiences that we who have to live by hope do have here in time. Your thoughts on the children of Israel having Aaron to maké the golden calf for them to worship before Moses could come back to them and then the reply. Brother Dodson, are we better than they? No, we are not better than they, but God is not willing that any should perish; then it is his will to keep those for whom he gave the Son and for whom the Son died and made a full and complete atonement. No, we are like them. I like George H. Carrington's article. Those are very precious experiences of mine too where he says he feels empty and lean, but then at times he feels full and is blessed in that his cup is overflowing. I experience times when I see so much in a text the preacher takes that I go on and on ahead of the preacher and forget him for the many things that are unfolding to me and connecting in a grand and wonderful way. Then I meditate, why did I come here to-day, I was not hungry, I proved I was full for I could not listen to the beautiful truths presented to me. The only answer I know is, I had to be in this place just where I was and the preacher had to quote the text before this wonderful discourse

could unfold to me. Sometimes I wish I knew the meaning of scriptures that others ask me about, as well or as plainly as I can sometimes see the fulness of a text some preachers have quoted in my hearing.

One sister asks what is the beast in Luke 10, and what is meant by half dead? If you are ever so lead, brother Dodson, write your views on the two texts. I never have heard our preachers preach on this parable. If it is a parable Jesus gave it to prove to the lawyer who was neighbor to the man who fell among thieves. Haven't we, when we first hoped in Jesus as our Savior, had the like experience? Were we not among thieves and robbers? The Arminian or religious world, according to their theory, rob God and climb up some other way, and when they are talking it does not comfort us, it is not our experience. The good Samaritan, Jesus, is the only one who can pour in the oil and give us drink, care for us and anoint our wounds. That, we received in finding out we were sinners. Have we ever had life enough to know where he is and where we can find him? Can we go yet to him, can we so walk yet that we obtain blessings by that orderly christlike walk? No, as you said about the Israelites, are we better now than they were then? Can we go or come, can we skip and leap over hills and vales unless he carries us with his power? Oh, where is faith? Some say that if we had faith as much as a grain of mustard seed we really could get things that worry us out of our way, but in our fleshly walk we find no faith but are trusting, we hope, in the faith of Jesus Christ. May God bless the truth to the saving of our souls.

(Mrs.) EFFIE BOWDEN

(See editorial in this issue.)

Newport, N. C.

DEAR BROTHER DODSON: It is time to renew my subscription for the dear paper that I love so much and gain strength by reading. It makes my hope brighter, yet at times I feel what I have is small as a grain of mustard seed and not sufficient to keep me, then the mind of this poor sinful creature changes and it seems sufficient to keep me if I were called to die. I do not get to meeting often these days so the reading of the *Signs of the Times* is a great source of comfort to me, and as so many others say, I look forward to the day of its coming. It is meat and drink to this poor hungry and thirsting creature here on earth that feels so unworthy of the crumbs that fall from the Master's table.

My mind is not in a mood for writing as I have been sick most all winter, but thanks to the Lord I am improving from three attacks of erysipelas. The last one was more like blood poisoning. I hope I am thankful that it is as well with me as it is. My husband and I are two shut-ins. He still needs the care of some one and I am thankful I am better and able to wait on him and not he on me. I pray each day for reconciliation and hope to be spared by the God of love who knoweth the hearts of all men, and may he make me willing and able to care for my husband as long as he is afflicted and needs my care. Sometimes I hope I can stay with him if nothing more. As I said we have been two shut-ins for nearly three years. Notwithstanding my sickness I have had other troubles and heartaches too. We thought our only grandchild, a little boy of five years, had infantile paralysis. Not knowing how severely he would be stricken my nerves were unstrung for a few days, but the doctors found he had only a mild case and was soon home again. Only God knows how my heart rejoiced when he came to my

home from the hospital, and I could embrace him and see the little limbs active again. My nerves had become a little quiet when another daughter of mine lost her baby. I knew it was much better off than we, for in the Word he says, weep at the coming in and rejoice at the going out, but we are all weak vessels and do not do that. Then at last the greatest shock and sad heartache came when the same daughter lost her husband on February 14th. He was on the main highway going to work when a man ran into him from an intersection leading to the highway. The truck was overturned and he was badly hurt, living only a few hours. Now our home is broken up, and will never be the same, but all we can do is look to Jesus our Savior and praise his holy name. He did not believe as we do but that does not say he was not one of God's elect.

We know God takes his jewels,
Let's hope that he was one;
But it was such a heartache
That God's will must be done.

I hope he's sweetly resting,
There with the angels of light;
God plucks the tender buds,
They make His mansion bright.

Carelessness causes sad heartaches and there is nothing we can do but look to the Lord for reconciliation and know and feel that we have hope as a people who want to have sweet fellowship with God. Satan has his range but to my mind God is in such matters and is able to save if it is his will and his own good pleasure. It is hard to see it that way but we are only kept here by his kind providence and then are snatched away so quickly when death calls us from this tabernacle of trouble. Did not intend to make this letter so long. Please pray for me and mine although I do not feel worthy of the

prayers of God's dear children. Hope he spares you for a long time to come, to spread the good news to all the family of God. May God bless you one and all is my prayer for Christ's sake. In sweet fellowship.

(Mrs.) W. H. CANNON

288 A. Prospect Ave., Long Beach 3, Cal.

DEAR ELDER DODSON: I want to thank you for the book you sent me on the Resurrection of the Dead which I have read through. I have always thought it was a spiritual body that was raised. Was it Paul that said, "It is sown a natural body; it is raised a spiritual body." I do not have the gift of expressing myself as some do, but I was given a hope over fifty years ago that the Lord had forgiven my many sins and I have had some sweet assurances along the way, while at times I wonder if I know anything about the good things as I should. "Great is the mystery of godliness," God manifest in the flesh. My greatest concern is am I his or am I not. I want to love him more and serve him better. Would be glad if you ever come to California to meet you and hear you preach. Thanks again for the book and may the good Lord keep us all in his fear and favor. Your sister in hope.

(Mrs.) RACHEL DUNDAS

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Rutherford, N. J.

ROMANS 9: 13-18

"As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and on whom he will he hardeneth."

It is the doctrine contained in this scripture that is most encouraging to God's dear children. For the belief of it they have received (not the riches, applause or popularity of this world, but) the persecution, sneers and defamation of all those not experimentally acquainted with it. Every attempt has been made by *learning* to alleviate the force, power and finality of the doctrine set forth here. I hope I realize how little I know, and I hope if I have been called and qualified for the ministry of Jesus Christ, that I be kept humble and with a God-given knowledge that everything I have received belongs

to my kindred in Christ, and that I be kept ready to talk and write to them about the things of Jesus Christ. To that end I am taking up this passage of scripture that has been sent in by a young brother that came to the church when I was present.

I want to make it plain that I do not expect to remove the difficulties of the natural mind to this nor any other scripture. That is not the purpose of the ministry of Jesus Christ. In presenting what I see in it I would like to go back a little. In the narrative about the conception and birth of these two children I want to notice responsibility. Was there any on the children before their conception? How foolish and absurd! That, that is not conceived could not have anything to do with its conception! We, Old Baptists, probably do not have much of the wisdom of men but we have more sense than that! This "purpose of God according to election" was not after birth. If God had *wanted* them to have a *chance*, or had he been going to say that salvation depends on the act of the creature, then he *would* have waited to see which one was best suited to serve the other. But this purpose of his was that election might stand (not according to our environment, society, training, choice or works, but) of him that calleth. This is a fixed thing. It was fixed while they were *yet* unborn. It was fixed before they had done any kind of work. It was done then that not any should claim works as a basis for salvation. If the younger got to serving the elder what would it prove? It certainly would prove God a liar. Brethren, the church of Jesus Christ is satisfied. Christ was satisfied with the choice of his Father. He saw the travail of his soul and he was satisfied that he had redeemed the elect. His Father was pleased at his baptism and in the price paid on Calvary. Why

should the church not be satisfied? She being the bride, cannot be less than satisfied. Others, not having a husband and wanting one of their own choosing, are not satisfied, and of course want to unfix what God has fixed.

What shall we say then? Notice that little pronoun "we." Be sure to keep in mind when you read, that God, nor Christ, nor the Holy Ghost has ever, at any time, afforded any comfort, consolation or promise to all of Adam's race. It is to *them, those, we* and *us*. Please keep that in mind, because, let us remember, that it is us talking. Paul did not say, what shall I say, nor what shall you say, nor what shall the world say. Is not that putting a limit as to who says anything? You that feel doubtful and fearful let me tell you something. Paul places himself in the same class that you are in. It is every child of God in a spiritual sense, but in a special and particular way I want to stress and emphasize the fact that the church of Jesus Christ, known by name in this age and part of the world as Primitive Baptists, are the only order of people that does not charge God with unrighteousness. *What shall we say?* Shall we say that God is unrighteous to love one and hate the other? God forbid.

Dear reader, I want you to notice that God has moved Paul to write you that he forbids you doing that. Do not the Old Baptists believe in election in Christ before the world began? That makes them the church. Look at the other way. *It is a good thing to look both ways.* You need to know both ends of this thing. You are going to know that the Old Baptists are not charging God with unrighteousness, but you also know that everybody else is doing so, and please notice the why. It is forbidden that Old Baptists, or the church, do it, but the other crowd has not even been forbidden to

do so. We have no business being harsh with them because God *has not* forbidden them doing it. "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." This is in keeping with the doctrine of the church. They are preaching mercy, they desire the mercy of God, they realize its paramount importance in their salvation. Did you ever stop to think that the Pharisee did not ask for mercy and the publican did? Then let us look further. "So then it (salvation) is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." I am glad that it is so. There is where my home is and there my hope is anchored. That does me good, that is talking about the church, about God's children, but I want you to notice that this is to and about the church. They cannot be saved by *getting* a will; they cannot be saved by running or doing something; nothing but the mercy of God has ever done a sinner any good. "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. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." The Primitive Baptists are fairly well agreed about these passages of scripture until we get to this part of it. How awful our quarreling over this part. How good it is to look back over our historical documents and see the peace and tranquility that abounded for a number of years after the division over missions or conditionalism in being elected! That peace and tranquility flowed among our people from Black Rock for a goodly number of years. Then we began to quibble about predestination, and one of the main bones of contention has been about God rais-

ing up Pharaoh, hardening him and those that he does not have mercy on. What a mark history is going to leave on somebody! The church is given an express command to mark them that cause divisions. (Romans 16:17.) It did not say mark them that have different opinions, *but them that cause division*. How careful we should be to contend for what is written here. It does seem enough for God so say he raised the wicked king up. It does look like we could live in peace about what God says. If God did raise the king up to show his power then what question is to be asked? Suppose some one says, well if that is so, then so and so, is so. Just think of that! The next verse after our text, that the writer takes up those that cavil about what he has been writing. You cannot stop the natural mind from finding fault with what God has said. When we, (not the world, not ungodly men but) the church, the redeemed of God begin finding fault with what God said it is condemnation to us. Who is condemned, the child of God that declares, as the trust of his faith, that God raised up Pharaoh to show his power in him, hardening him and those that he does not have mercy on, or the child of God that says, if God does that he is unrighteous, unjust or the author of sin?

W. D. G.

LUKE 10:25-37

By way of commenting upon the points inquired about by sister Effie Bowden, whose letter appears elsewhere in this issue, we first wish to call attention to the fact that previously in this chapter Jesus had unquestionably been treating upon the things of the gospel kingdom. The seventy whom he sent forth were sent "two and two before his face into every city and place, whither he himself would come." He

said, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." They were sent forth as "lambs among wolves" and were told to "Carry neither purse nor scrip, nor shoes: and salute no man by the way." Into whatsoever house they entered they were first to say, "Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." Likewise, "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." We believe these things truly symbolize the gospel age. Gospel ministers cannot reach or enter the heart unless the son of peace is there. On the other hand, if God has prepared the heart to receive the preached word, every house or city, or heart, they approach will open to them and intreat them to "Come in and tarry with us."

We are told that the seventy returned with joy, saying "Lord, even the devils are subject unto us through thy name." Jesus then said to them, "I beheld Satan as lightning fall from heaven." Some claim that Satan originated in heaven as one of the angels of God, but sinned and was cast into hell. We know of no good authority for such a conclusion. We do not believe that he ever was in the heavens of eternal glory. Jesus himself said "he was a murderer from the beginning." Our understanding is that what Jesus was referring to here was the legal heaven, and if we will go over to the twelfth chapter of Revelation we will find what Jesus had reference to very clearly set forth. Beginning with the seventh and through the tenth verses we read as

follows: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." As a result of that wonderful victory of the Lamb over the dragon, "there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman typified the delivery of the gospel church by her glorious Head from under the clutches of the law, and Satan was cast out or fell from the legal heavens as lightning, with great rapidity, and thereafter he was without power to destroy or accuse the brethren before their Lord. Jesus then went on to say to the seventy, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." But he followed this by saying, "Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven." My dear brethren, whoever you are and wherever you may be, rejoice not alone in your gifts, however great and wonderful they may be, "but rather rejoice, because your names are written in heaven." We are told that in that hour our Lord rejoiced in spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and

hast revealed them unto babes: even so, Father: for so it seemed good in thy sight." Jesus then told his disciples privately, "Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Our purpose in this preamble before treating directly upon that portion of the chapter particularly referred to by sister Bowden has been to definitely establish the evangelical background which precedes the temptation of Jesus by the lawyer. It is said, "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus replied by asking him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Little did he realize that his case would of necessity have to be decided against him because of his own testimony, for it had been conclusively proven that no mere man could do what he himself admitted the law required. Nevertheless, lawyer like, he tried to make out a good case for himself by asking further. "Who is my neighbor?" Jesus answered this question in the form of a parable, and his answer was so complete that it could not be gain-said. He cited the case where "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Jerusalem symbolizes, in our opinion, a sinless or holy state, while Jericho is the embodiment of sinfulness or wickedness. This wickedness was manifested by what the thieves did to the man. God's children stood perfect in Christ Jesus as they were chosen

in him before the foundation of the world, but when they were manifested in Adam, by his transgression of God's law, they fell into the bottomless pit of sin, so to speak, and while God's righteous law is just and good and holy, no human being since the fall of Adam has ever been able to keep it. What could, therefore, be done for this man who went down from Jerusalem, that sinless state, to Jericho, a veritable hell? What a pitiable condition he was in after the thieves had stripped him of his raiment, and wounded him, leaving him half dead? He had broken the moral law of commandments, and the ceremonial law could provide no offering or sacrifice, the blood of which could purge his soul of its guilt. Therefore neither the priest nor the Levite, both of whom were representatives of the law, could do him any good, but had to pass by, on the other side, or the law side. The law can show no mercy, but must demand payment of the debt; punishment must be meted out, and if death is the penalty for the crime committed, the law requires that the sinner must die. Only mercy and grace, which means unmerited favor, can be of any help or assistance whatever to one in such an awful dilemma, and this does not come by chance, but according to the plan which infinite wisdom devised before the world began. The lawyer with all of his knowledge, could not comprehend or understand the true meaning of the word *neighbor*. He perhaps felt it had to do with a fellow-law-traveler, or one who had things in common with himself, but such characters could have no pity or compassion upon one whose very soul had been made bare and naked before a just and holy God, and who knows that he is justly condemned and deserving of being cast into hell.

When we consider the condition of the child of God as he stood in Adam after the fall, we get a very good pic-

ture of what it means to be half dead. Stripped of his raiment and wounded nigh unto death he was naked and exposed to the fiery wrath of Sinai's law. The sentence of death rested heavily upon him. Had it not been for "a certain Samaritan", as he journeyed (or came that way on purpose) there could have been no hope for him. This certain Samaritan, however, "when he saw him he had compassion on him." He did not pass him by, but went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. How sympathetic and understanding he was of the poor man's needs! He did not have to send away for anything but had all that was necessary with him to administer effectively to his particular case. Knowing the inability of the man to even walk he "set him on his own beast." This was undoubtedly a beast of burden, provided for carrying the man to the inn. It shows our Lord knows that we are without any strength of our own. There is certainly no room for creature works to creep in here, and the fact he "brought him to an inn" showed the man was completely exhausted and required rest. He had ceased from his labors and entered into the rest of his Lord, who "took care of him." How this encourages every poor sin-weary soul to cast his care upon the Lord, who careth for him. We then read that "On the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Jesus, by his sufferings and death for his people, paid not only for their sins before regeneration, but also for all their sins after they receive a knowledge of the truth and experience forgiveness by him who sitteth on the great white throne. It seems to us he

is showing here most conclusively that he paid the entire debt for all time, and that under no circumstances whatsoever is the man, or the sinner, ever to be called upon for payment of any part of it. This good Samaritan forsook the climes of eternal glory and came down into this sin cursed world, taking upon himself not the nature of the angels, but the seed of Abraham, and was made like unto his brethren in all things, sin excepted, that he might suffer in their stead and fulfil the demands of the law against them in every jot and tittle. He came into the world to seek and to save that which was lost; the Great Physician knows every saint's peculiar case and he whose command the wind and the sea had to obey, has never failed to heal all manner of diseases. He, indeed, was *neighbor* to the poor and afflicted man, to the justly condemned, and to the weak and helpless. After having ministered to him he placed "him on his own beast, and brought him to an inn, and took care of him." For such love as this, let hills and dale their lasting silence break, and sing His everlasting praise.

Just before Jesus went down into death, which he could not be holden of, he said to his disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." How good to realize that the Captain of our salvation went down into death and came forth victoriously, thus robbing it of its sting for his people, and we are persuaded that when the time comes for us to quit the walks of men, we shall walk through the valley of the shadow of death, fearing no evil, for He will be

present to pilot us across that great unknown divide, from whence no traveler has yet returned to describe to us. It is good to feel then that Jesus has paid all the debt, all to Him we owe; Sin had left a crimson stain, He washed it white as snow. Jesus then asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" The answer could only be what it was: "He that showed mercy on him."

How wonderfully this emphasizes the doctrine of salvation by grace, and grace alone. It is no wonder that immediately following this Jesus should have rebuked Martha for being "cumbered with much serving" and commended Mary for having chosen that "good part, which shall not be taken away from her." Mary had ceased from her labors and had entered into the house, and sat at the feet of her Lord and Master. In these two characters we have the church typified both under the law and under grace, and we truly hope and pray that the Lord may enable us to choose that good part, which shall never be taken away from us.

R. L. D.

RESOLUTIONS OF RESPECT

The Old School or Predestinarian Baptist Church called New Hope, near Dawson Springs, Ky. sends resolutions of respect for three of her beloved members who passed away during the last year.

Brother FRANK MCGREGOR was a firm believer in the doctrine of salvation by grace. He lived to a ripe old age, was a modest and useful member and esteemed highly among the brethren. After his death his wife soon passed away.

Sister CORDIE CLARK, aged 88, of Madisonville, Ky. She raised a large family and was of a cheerful disposition. During the life of her husband, Deacon Beverly Clark, her home was a home for the Baptists. Both of them stood firm in

the doctrine. She is greatly missed by her dear children as well as by her church.

Brother BURNELL DORRIS of Providence, Ky. was a much beloved brother. He did not unite with the church until he was old fearing he was not fit, but was brought to realize that his fitness was of the Lord, related a good experience and was accepted with much rejoicing. He leaves two children, Ramon and Clev to mourn their loss. His wife, Verna, preceded him to the grave. He was a firm believer and a good citizen.

Done by order of conference Saturday before the third Sunday in April 1947.

MONA MCGREGOR.

HARRIOTT E. (STOCKTON) TEAGUE was born August 18, 1869 in Davie Co., N. C., and died April 5, 1947, aged 77 years, 7 months and 18 days. She was married to W. L. Teague, Jan. 1, 1891. To this union four sons and one daughter were born: Ira L. Teague, Paul S. Teague and Mrs. R. K. Mendenhall of Winston-Salem, N. C., Russel R. Teague, Fayetteville, N. C. and Percy L. Teague of Morehead City, N. C., all with the husband survive, also five grandchildren and two great-grandchildren.

"Mother Teague," as she was familiarly called in her last years, was a good and faithful wife, mother, mother-in-law, grandmother, neighbor and friend. Two brothers survive, W. T. Stockton, Winston-Salem, R.F.D., and Eugene E. Stockton, Copley, Ohio. She also left many other relatives and friends who will miss her but no one doubts that our loss is to her an eternal gain. In her early womanhood she united with the Primitive Baptist Church at Saints Delight and later became one of the charter members of the Broad Street Primitive Baptist Church in Winston-Salem, N. C., where she was a faithful attendant as long as she was able to attend its services.

While it grieves her husband, children and friends to know that all ties that bound her to her loved ones here are broken, never to be reunited in this life, yet we weep not for her as for those who had no hope in the promises and mercy of God. Though long an invalid, she never lost hope in the reality of life beyond, and was quite often heard to quote, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." During her long illness she kept unusually well posted, by reading and by radio on all current, local and national events. She

retained an interest in the welfare of all until near the end of her earthly existence.

With reverence to the God she loved, her body was placed in the family plot in Saints Delight Cemetery and her spirit committed to Him who is able to keep her from falling, and to present her faultless before the presence of His glory, majesty, dominion and power for-ever and ever. The large attendance and the many beautiful floral tributes spoke, in silent language, the high regard in which she was held. A short service was held from the home and concluded in Saints Delight Church, by her pastor, by whom this short notice is written.

(Elder) O. J. DENNY.

God in his infinite wisdom has seen fit to remove from our midst brother ARTHUR JONES of Macon, Ga. He was born near Macon, Ga., Oct. 26, 1861, and died April 28, 1947. He would have been 86 years old in October. He was married to Miss Martha Hightower and to this union were born six children: one son, C. H. Jones, and five daughters, Reba, Mary, Matibel, Gertrude and Frances. His first wife died in 1918 and he was later married to Miss Ella Barfield. He united with the Absolute Predestinarian Church near Mount Vernon, Texas and was baptized by his brother, the late Elder H. B. Jones. He moved his membership later to the East Atlanta Church in Atlanta, Ga. where it remained until his death at his home in Atlanta, Ga. He had been a reader of the Signs of the Times for perhaps forty years. He believed steadfastly in the doctrine as contended for by the writers of the Signs.

Brother Jones was an amiable brother and deacon, serving well in the church to which he was so much devoted, and was present at his meetings when health and circumstances permitted. In his later years his hearing was not good enough to hear the voice of the writer when he spoke, but he enjoyed the association of the brethren. He must have felt as David when he said, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." God saw fit to take from him the natural breath on April 28, 1947 that the Spirit which was infused into his soul might return to God who gave it. It therefore became our duty to return the body to the earth from which it came. This we did on the 29th of April 1947. May God remember and visit his widow, and all who survive him in the person of his Spirit.

(Elder) H. O. NASH.

ELVIRA HILL CONNER, daughter of the late Charles B. and Permelia Titus Hill, was born August 13, 1870, and departed this life March 30, 1947, making her stay on earth 76 years, 7 months and 17 days. She was three times married and her last husband was the late George M. Conner of Hopewell, N. J. She leaves one son, Lynton W. of Hopewell, N. J., four grandchildren and two great-grandchildren. Also six stepchildren, eleven step-grandchildren and two stepgreat-grandchildren and to all she was true and devoted.

She united with the Hopewell Old School Baptist Church and was baptized Nov. 21, 1896 by the late Elder F. A. Chick. Sister Conner was faithful to the doctrine and order of the church, and it was her delight to serve her brethren and manifest the kindness she felt in her heart. For several years, when there were duties to be performed by the members of the church, she was appointed to act as chairman of the committee by the church. She was clerk of the church for the past eleven years and the records and minutes kept by her were most accurate in every detail. She was the last of her father's family to be taken from this world, and for all that survive her they will have lost a faithful friend and the church a devout member, but we feel our loss is her eternal gain, and may it be the will of Almighty God to comfort all that mourn.

Her funeral services were conducted by the writer in the meeting-house at Hopewell, N. J. where she had met with those assembled to worship God in the faith once delivered to the saints for fifty-one years, after which her remains were laid to rest in the Highland Cemetery by the side of her first husband, Mr. M. F. Perrine, whose name she bore for many years. She now rests from all her labors in a blessed sleep until her Savior comes to make up his jewels and she be caught up in the clouds to meet the Lord in the air, and so shall she ever be with the Lord.

It was the lot of the writer to be her pastor for over thirty-two years, and no one will miss her more than I, except her step granddaughter, Charlotte Cornell, who was her last companion in life. May God's special favor rest upon her.

(Elder) C. W. VAUGHN.

SHIRLEY ANN HAAN was born in Yakima, Wash. June 29, 1931, and was crushed to death by an overturned army command car on her way to a picnic April 11, 1947. Her stay on earth was 15 years, 9 months and 13 days. She leaves to mourn her passing her parents Bernard and Beatrice Haan of Naches, Wash., and her grandparents Mr. and Mrs. John Haan of Yakima, Wash., and Mr. and

Mrs. D. H. Baker of Naches, Wash., together with other relatives. The only other child in the family was a sister, Carol Louise, who died in 1934 at the age of 4 months.

I feel that I would like to write of my visit with the Baptists at Naches at the time this tragedy occurred. This was one of greatest pleasures of my life and one of the deepest experiences I ever had. On my arrival at Yakima, Wash. Sister Haan met me at the station and took me to her lovely home, and with the kindness that was shown me I felt at home, although of such kindness I felt unworthy. Meeting with the Baptists here was a great pleasure to me. Arrangements were made to have meeting at sister Susie Shanks' home. At this meeting sister Mabel Schleesmayer of Lebanon, Ore., asked for a home with the Baptists here and was received for baptism. On Sunday we had meeting at sister Haan's home. Elder Hughett was with us as this date was set because sister Catherine Duffus of Vancouver, B. C. was visiting the Baptists here. I enjoyed meeting her so much. She is a dear sister in Christ. All of us enjoyed this meeting very much. We seemed to be under the banner of that great love and sitting in heavenly places. Brother and sister Colwell and sister Markham from the church at Touchet, Wash. were able to be with us also.

Arrangements were made to baptize sister Mabel on Friday, April 11. Just before leaving to go to the water sister Susie Shanks was ready to be baptized also. When I discovered this my heart was filled with joy beyond expression. We went to the Naches river a short distance away. As I went in to test for depth and beheld the beauty of that clear stream my heart was filled with praise and words cannot express the glorious things I saw. I went in with sister Mabel first and when the clear water covered her face a pleasant and calm look was there, and I saw the same look on sister Susie's face. It seemed that all was well and there were many expressions of love and fellowship.

While we were rejoicing and seemed to be lifted so high the light of righteousness shone all around. Then about 5 P. M. the sad news of brother and sister Haan's daughter being hurt brought the pall of darkness over us. We were made to weep and mourn when the final news of her death came. I was chosen to officiate at the funeral services at Yakima, Wash. on April 14. I was glad to do this because of the love I had for her. I wanted to speak of what I saw in her bright eyes which to me was a manifest expression of the love of God in her heart. I could see that bud bloom out

in heaven as a bright flower never to fade. With love for the welfare of all concerned.
Weiser, Idaho. (Elder) B. O. JEFFREY.

IN MEMORY OF SHIRLEY ANN HAAN
The April day was calm and fair,
With only a few clouds here and there:
Birds in the green trees by the river
Sang praises to their bountiful giver.
Like a benediction, the sunlight came
Down on a band of saints who sang
By the water's edge; while earth and sky
Witnessed blessings from the Father on high.

Gay and carefree youth was near;
With never a thought of pain or fear,
Yet, ere the April day was spent,
Many the hearts that were sad and rent;
For an angel came at the appointed hour,
And took from us our sweetest flower.
Blithely, gaily, she stepped through the door,
Leaving this world for a fairer shore.

While saints sang praises to God in heaven
Her sweet spirit to His care was given.
Oh! was it not meet that a beautiful flower
Should be transplanted in a happy hour?
No blight of frost had marred the bloom
Of the lovely form consigned to the tomb.
In a bower of beauty our darling lay
As we bid her a long farewell that day.

We saw through tears our friends file past
To look on her sweet face their last;
While angels bade us look away
To where her spirit dwells today;
To Him, who is our strength, our all;
To Him, who marks the sparrow's fall;
To Him, who knows no pain or death;
That all earthly life is but a fleeting breath,
And death is the door through which we go,
Leaving our sorrows here below.

While waiting here we sadly mourn
The loss of that dear one in our home.
Her bright, dark eyes and happy smile
Made daily cares all seem worthwhile.
As sadly we rise to meet each day,
Lord give us grace that we may say
Thy will, not ours, dear Lord be done;
We know from sorrow our darling is gone.

Though wars may come, this old earth roll,
They'll not disturb her peaceful soul.
Years may come and years may go
Bringing to each his share of woe;
As peacefully, dreamlessly here she lies,
Till the God of creation bids her rise.
And we shall meet to sing His praise
In our home in heaven through endless days.
Her grandmother (Mrs.) D. H. BAKER.

EUGENE CLIFTON ROSS was born May 19, 1867 in Pamlico Co., N. C. and departed this life March 4, 1947 at the home of his eldest daughter in Arlington, Va., making his stay on earth just less than 80 years. His wife Sudie Mary preceded him in death four years and a few weeks.

Brother Ross was a first cousin of Elder J. T. Rowe late of Baltimore, and a grandson of Elder Riley Ross of North Carolina. He united with the Primitive Baptist church while a young man, and has ever held steadfast to the doctrine of salvation by grace alone of our heavenly Father's foreknowledge and election of his children, having chosen them in his blessed Son before time was, and justified them by the precious blood of our Lord and Savior Jesus Christ on Calvary's rugged cross.

In his younger life brother Ross was connected with the public schools in Pamlico Co., North Carolina, and also Recorder of Deeds in the same county. In 1918 he came to Washington, D. C., entering the U. S. General Accounting Office from which he retired about ten years ago. He and his faithful wife raised a family of six children to become an honor to their parents and to the communities in which they live. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

(Mrs.) ETHEL D. COOPER.

SPECIAL MEETING

The Lexington-Roxbury Association will meet, the Lord willing, with the First and Second Churches of Roxbury at Halcottville Old School Baptist meeting-house in Halcottville, N. Y., Wed. and Thur., Sept. 17 and 18, 1947. Services will begin at 10:30 D. S. T. Wed. morning. A cordial invitation is extended to brethren and ministers of our faith and order, and to our other friends to meet with us. Those coming to Halcottville Tuesday evening before the meeting will go to the homes of Mrs. Prudence Hinkley or Walter Harrington in that village where arrangements will be made for their entertainment. Those arriving Wed. morning will go directly to the meeting-house.

(Elder) ARNOLD H. BELLOWS, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 115

RUTHERFORD, N. J., OCTOBER, 1947

No. 10

Before the earth had shape or form
God chose his church so fair;
In Jesus Christ his elect Son
It blameless shall appear.

In types and shadows 'tis foretold
By prophets, priests and kings;
The story sweet, they do repeat,
How God foreknew all things.

The wrath of man shall praise thee, Lord,
The remainder of wrath he'll restrain;
Render to God which to him is due,
Singing his adorable name.

From the wise and prudent these things
are hid,
Unto babes hast it been revealed;
Rejoice that your names are written
in heaven,
By the spirit of promise they're sealed.

The law was given by Moses,
Grace and truth came by Jesus Christ;
Know ye not that ye are not your own
For ye are bought with a price.

Thou sayest that I am a King,
To this end was I born,
And for this cause came into the world,
The Lord is my strength and song.

In him we live, move and have our being,
God's church thus triumphantly shines;
In the covenant love of this merciful God
Not one shall be left behind.

From Joseph to David to Jesus,
Through ages his love made known;
What a joyous delight in the hope that
we might,
Share the bliss of that heavenly home.

His, claim no merit in themselves,
But come to Christ for all;
As to obedience are they blessed,
Down at his feet they fall.

Looking to that joyful day, when he
Shall descend with a shout from above.
To carry his church to be with him there,
In that eternal city of love.

(Mrs.) LOUISE NEWMAN

1030 Bruce St., Memphis 4, Tenn.

CORRESPONDENCE

"The glory of this latter house shall be
greater than of the former, saith the
Lord of hosts: and in this place will I
give peace, saith the Lord of hosts."

Haggai 2:9

This verse of Haggai spoken by the inspiration of the Holy Ghost, from the literal standpoint, is a comparison of two conspicuous temples of old testament history, the one builded by Solomon at the direction of the Lord, and the other the rebuilt temple completed by Herod and destroyed by Titus when Jerusalem was taken and the Jews dispersed. But the spiritual import of this Scripture is far deeper and more involved in meaning. One might wonder how the temple that was erected over the ruins of that splendid edifice erected by Solomon and demolished by Nebuchadnezzar could have a greater glory. The Solomonic temple was the most beautiful of all the ancient world, immense amounts of gold being lavished in the materials used in its construction and in the vessels that adorned it. The size of the vessels of worship used in its service can not fail to impress the reader with their grandeur and magnificence. If there is a glory in the

type, much greater is the glory in the antitype, the true church to which this temple pointed. The stones of this wonderful building were hewn, shaped and fitted in the quarries where found, far distant from Mount Moriah, and were transported with much difficulty to the temple site where they were raised by means of wooden instruments, so that no sound of axe, hammer, or metal tool was heard in its construction. So there is no sound of any human instrument heard in the erection of the church of the living God, which is composed of living stones and forms the most glorious and beautiful structure in earth or in heaven. The Holy Ghost is its inhabitant and it is adorned with believing Jews and Gentiles of every nation and tribe under the sun, and it reaches even to the bosom of God himself.

But as glorious as was King Solomon's temple it did not have the glory of the rebuilt temple, which, while larger, lacked the richness of Solomon's temple, but possessed a greater glory because the presence of Jesus Christ graced its precincts. Our Saviour never walked in Solomon's temple, never honored it with his holy presence, while he often visited the rebuilt temple, or latter house, as we read in John's gospel how he walked in the temple in Solomon's porch. So in this sense the rebuilt temple, or house, had a greater glory than the one that preceded it.

But there is a deeper meaning to the scripture under consideration. Both of these temples symbolize the church of God which is the true house of God, and the latter house in the sense that it belongs to the gospel dispensation and is graced by the indwelling presence of the Lord the Holy Spirit. The Lord dwells in his people and walks in them

and is their life, hope and teacher, and every child of God is the dwelling place of the most high God. For the church the son of God paid the highest price that can be conceived by men or angels, his own life, his blood, his suffering, his death on the cross, his endurance of the curse, counting it all a joy for his precious bride whose shame and sin he took upon himself as though they were his very own. The worth of an article is what one is willing to pay for it, who recognizes its value, and so believers are bought with a price and should glorify God in their bodies and spirits which are his. The Lord dwells in them, sanctifying them by his word which is truth, as the Holy Spirit applies it to their hearts and consciences. Through that spirit the children of God are conformed to his image, hear the word and rejoice in it with joy unspeakable and full of glory, possess a good hope through grace, receive an earnest of that incorruptible inheritance reserved in heaven for them, and present their bodies as acceptable sacrifices unto God. In this church there is a glory that temples built by hands did not possess. So in that sense the glory of this latter house, the house not built with hands eternal in the heavens, has a glory that old testament temples never knew.

There was a glory in the temple worship of the law dispensation in that all the sacrifices pointed to Christ and prefigured his work of atonement. The animal brought for the sin offering typified Christ, for this sacrifice was for the nature of sin, not for actual sins committed by the transgressor. All men are born into this world with a sinful nature and so because of this nature commit sin, and this nature must be atoned for before the believer can have the nature of Christ in him as the hope of glory. The sin offering in the

ceremonial worship was killed, burned, and buried, even to the dung, the complete work of Jesus in putting away sin being beautifully represented in this service. But sin could not be actually put away by any offering that man could bring; it could only point to a better and more efficient sacrifice. The trespass offering was for the sins of nature, for sins actually committed, and there was a glory in this service in that restitution and more were typified in one fifth of the value of the sacrifice being added, showing that Jesus in putting away the trespasses of his people adds that which they did not possess originally, that is eternal life. The heirs of grace and glory can never again come under the condemnation of that law from which Christ has made them free. There was a typical glory in the ministration of the high priest in the holy place when he attended to the lights upon the golden candlestick with its seven branches all made of one piece, typifying the church with its one faith, one baptism, and one Lord, but there is a greater glory in the true church which is one in Christ Jesus, receives from him the oil of grace and the light that shines before men to glorify the Father which is in heaven. As the offerings under the law could not take away sin, they could not give peace to the soul nor purge the conscience, but in the latter house, the church, the blood of Christ purges from all sin and gives that peace which passes all understanding.

(Elder) ARNOLD H. BELLOWS

Route 1, Hammond, W. Va.

DEAR BRETHREN, SISTERS AND READERS OF THE SIGNS: I will try to write you some of my views on the scriptures and God's way in saving man, yes, poor helpless sinners. In the first place Jesus Christ stood as a lamb slain, yes, as it

were, slain. Oh, see God's eternal purpose in that Lamb as it was slain. It is no wonder John, the forerunner of Christ, cried out and said, "Behold the Lamb of God." John was a witness of Jesus and he testified what this Lamb was to do. Yes, "Behold the Lamb of God, which taketh away the sin of the world." Then Jesus testified on the cross, "I have finished the work which thou gavest me to do," and the angels testified what that work was, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." So by these witnesses it is established for Jesus did take away the sin of the world. Not this evil, present, ungodly world because Jesus said of them "they have no cloke for their sin," and if ye die in your sins where I am therefore ye cannot come. So it is the elect world, the righteous world, chosen and given to Christ. He bore our sins in his own body and put them away forever, he did take away the sin of the world just as John testified of him. John said, "We are of God," speaking of God's children, then he said, "And we know that we are of God, and the whole world lieth in wickedness." Yes, the whole ungodly world lieth in wickedness, and as I have stated, have no cloke for their sins.

God gave the children of Israel the law by Moses, but truth and grace came by Jesus Christ. Keep this in your minds so we will rightly divide the word of truth. The law is our schoolmaster, truth and grace through Christ saves the sinner, yes, the blood cleanseth us from all sin. See the slain Lamb that took our sins away, bore them himself in his own body on the cross. The grace of our Lord Jesus Christ that appears to man teaches him how to live, yes, soberly, righteously and godly in this present evil world. Why? Because he is a good and faith-

ful servant. Who made him to be a good and faithful servant? Paul told who made him to be what he was, converted, saved from his sins. He said, "By the grace of God I am what I am." Then the grace of God taught him how to live and what to deny, he denied ungodliness after the grace of God appeared to him.

Now let us reason between law and grace. The law condemns us because we are guilty, because we transgressed and broke the law, the law shows no mercy and we are justly condemned, but listen and learn what this says. Christ by whom came grace and truth will have mercy and not sacrifice. "I am meek and lowly in heart." I came to have mercy upon the sinner; I am the end of those sacrifices; the body was prepared for it; I will take away your sins once and forever; I came to fulfill the law and it shall be taken away; like an old garment it is ready to decay; grace will cause you to do and walk in the good works which God hath before ordained you to walk in. Paul proved what he was. Yes, "By the grace of God I am what I am." There are two kinds of servants, law servants and grace servants. The law servant hath the law but hath not grace. All the children of Israel were under the law and were called outwardly to keep it, but none of them kept it, none of them were righteous, no not one; but God's elected children also had grace. Like Caleb and Joshua they had another spirit to lead them, and they said we are able to go up and possess the land because our God will fight our battles for us. They were good and faithful servants, and they occupied and gained while those fearful ones only had the law and were discouraged in heart, children who were only born after the flesh and they were cut off. Why? Because of unbelief. It is the believer who

escapes for Christ is his refuge. Grace makes men to be good and faithful. The law cannot because if there had been a law given to give life then verily righteousness would have been by the law, but the law could not do that, it condemns instead of justifying the sinner. So it was needful for the grace covenant for Christ justifies us from all things. Law servants bury their talent in the earth if one alone, but where there is more than one they occupy and gain, grow in grace. You know you must first be in grace, grace causes growth. "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." Grace is never taken away, the law was taken away. The kingdom taken away, the inwardly law given to that nation that did yield fruit, the nation of Jesus Christ, for they are good and faithful servants because the tree at first was made good. No change in the law talented man, he went his way burying what he had, and one writer said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." So he said here is thine own, I kept it laid up. It is thine, take it for thou art an austere man. You reap where you have not strawed. Grace never taught him how to live because Jesus said, "Thou wicked and slothful servant." It is grace and love that makes men good and faithful, faith being the fruit of the Spirit, it is the gift of God for it is given you to believe on him, so he that believeth is born of God. He hath the gift of faith, he walks by faith in the good works which he was before ordained to walk in. Judas was only given the part he acted and then the apostleship of the work of the ministry was taken from him. Paul, the chosen one in Christ,

fulfilled his place. As I said, there are two kinds of servants—good and faithful, wicked and slothful. They serve and fill their places until all things are fulfilled that must be fulfilled then cometh the end, but the end is not yet for there were two classes of the children of Israel—the fleshy class and the spiritual Israel. The fleshy class was full of corruption, the spiritual class was cleansed by the blood of the Lamb. They differ then in their ways and manners. The one class does mind the things of the spirit, the other minds the things of the flesh; the one talented man was wicked and slothful, the others called good and faithful by the Lord and they were his servants. Pharoah was raised up for the purpose he filled and God's power was shown in him, yes, declared throughout the earth.

Oh may God, dear brother Dodson, keep you and me in peace and love with all of God's children. I love to see the spirit of love manifested in our writings and in our preaching, and show that we are actuated and prompted by the true spirit. If any one differs from me let us reason together in love, not to gain the victory but let the truth be set forth in order.

I have been sick for about a month, almost past being up, and have seen a hard time, yet I justly deserve it for I am a sinner still, yes a vile sinner, but I hope a sinner saved by the grace of God alone. I hope I do not want to murmur or complain. I hate my life on account of my sinful flesh for in the flesh there dwells no good thing. See the two classes of people and servants going forth, as they claim, serving God, but let us keep in mind Cain and Abel were brothers and they made their offering unto God. Cain with his offering was rejected because he was a wicked servant. He offered the fruits of the ground, no blood in

his offering, but Abel was first made a good servant and was accepted. His offering was a type of that slain Lamb that took away sin so his offering was far more excellent than Cain's. He became angry and slew Abel, his brother, because Abel was righteous and Cain was wicked. Grace did not dwell in him, but grace ruled and controlled Abel and he was fruitful until death. He walked worthy of his vocation and his blood, yet after he was slain still cried unto God, while with Cain sin lieth at his door not forgiven.

(Elder) JAMES W. LINN

3347 Tutwiler Ave., Memphis, Tenn.

DEAR BROTHER DODSON: I am sending you a letter which to me is good and others have suggested that it be sent to you. The desire is present with me to write of the wonderfulness of our God, but I am indeed weak and ignorant and fully realize it is impossible to do so at just any time. Sometimes I hope I am given to see such beauty that I immediately begin to write to some one in my mind, but most of these letters are never put on paper as they are gone by the time I get to a place where writing can be done. I often wonder why it is so, why such beautiful words flow through my mind and get away, but they bring tears of rejoicing to my eyes. God knows and he does all things well. Glory be to his great and good name.

(Mrs.) LUTHER CAMPBELL

DEAR BROTHER AND SISTER CAMPBELL WHO ARE WITH THE HOUSEHOLD OF FAITH: It seems for some cause my mind is drawn to the little band in Memphis, and what I will write I know not, but I have the desire to answer your last sweet letter if no more than to say your letters with old dates I have reread to find they cheer my drooping mind. Your article in our last

Signs is so rich. Oh, how sweet to look beyond this life of trials, sorrow and disappointments to the city whose builder and maker is God; yet the weary traveler has to stay here his appointed days, hours and moments filled with fears and doubts, remaining in the valley until it pleases the Lord to show us again, the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead raised up, and the poor have the gospel preached to them.

Dear ones I feel glad there is a poor and afflicted people which is made to feel the need of Jesus. I only hope it pleased the Father who sent his Son to redeem a wretch like me, also raised him for my justification and yet lives to bless me with his love, and lives to plead my cause above. No love so great as the love of Jesus. He is still at the right hand of the Father, making intercession for his saints. He is longsuffering to usward, not willing that any should perish but that all should come to repentance. When we are carried away of our own lust, seeking to please the flesh, not feeling the need of Jesus; trampling the love and mercies of God under our feet; like you said, in this condition we would blush if we were asked what church we attend; but when the love of Jesus, just his look, oh! does it not cause weeping bitterly, and we are made to repeat with a godly sorrow, is there not a cause? I hope I love the Lord because he first loved me. Are we not passive in his hands at all times? The chastening rod is just as necessary as the staff. David said, "Thy rod and thy staff they comfort me." Without the rod there would be no need of the staff. Elder Lambert's article in the last *Signs* is wonderful. Why do children of God suffer? We hear a kind of doctrine preached all over our land and to truthfully speak

it all brings forth death. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Puny man has to be clothed, and in his right mind, with the love and mercy of God's mighty power if we are ever acceptable in the sight of God. We cannot have faith, cannot be obedient. Are you not so glad to feel the suffering of God's little ones is a gift when you are brought to the banqueting house and his banner over you is love? Can you put your trust in any safer one than Jesus when it pleases the Lord to make his little ones trust in him? I do not know (the Lord of glory came to this low ground of sorrow to suffer, bleed and die) that I was washed in his redeeming blood, but I hope it pleased him to give me a hope by which also we have access by faith into his grace, wherein we stand and rejoice in hope of the glory of God. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is all a gift of God's love. There is nothing able to separate one of his children from God's love. Paul said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Are not these the afflicted and poor people that have learned obedience by the things which they suffer?

You asked me in your last letter if I had ever heard brother Lambert. Yes, several years ago we met him at brother Berley's, and I remember him telling his experience. It gives me courage sometimes when I hear such experiences,

that may be the Lord was in the matter when I go back many times in memory of the way I have had to come. I remember his text at Cane Creek, Psalms 137: 2-4. Dear sister, when you feel so shut up so long that you feel to beg the Lord to "restore unto me the joy of thy salvation," do the joys of rejoicing in times past comfort you? Many things take place that we forget but these things are fresh in memory as if only yesterday.

We had a precious letter from brother Brown, speaking of his weakness in such an humble way. Surely it was as a cup of cold water to Earl and me. He wrote us that brother Veazey was in the hospital again. He is grounded in the faith that is not wavering, being enabled by the grace of God to counsel the weak. I humbly hope my trust is in the same God that is able to give strength in weakness. His name shall be declared among the nations and there will be a remnant according to election, trusting in that God who said, I am God and I change not. A God whose word is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." No place that he is not there, he is in all deep places even watching over his children, keeping them as the apple of his eye. There is no end to the precious truths though I might be as Job. The Lord said, "Who is this that darkeneth counsel by words without knowledge?" What could be any more fearful than to fall into the hands of the living God. Hope you can forgive all errors, and when you have to bow in humble submission, feeling the need of Jesus, remember this weak unworthy worm of the dust.

(Mrs.) ASENITH JONES
Martin, Tenn.

Springwood, Va.

DEAR CATHERINE: We were glad to receive your letter and enjoyed it. You asked my views on Gal. 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ." There must first be a burden before we can bear it. The overtaking of a fault must be felt in the heart that it become a burden, then we bear it by showing love, respect and fellowship for that one when he confesses his fault, and directing him to Christ who is able to give that exceeding and eternal weight of glory. That weight is exceeding, therefore, must be above everything else. It is also eternal weight so there is a weight in glory as well as a burden in sorrow. This weight in glory is too deep for me to comment on. The burden we bear I think is what you wanted to hear about. As good an example of that is this I think of now; one of the deacons of County Line Church, before I united, went over in Franklin County one cold day. Some one gave him a drink of whiskey. He sat down by a hot fire and it made him drunk. It was where no one of County Line Church would ever have heard of it, but the overtaking was in his heart. It became burdensome and he went before the church the next meeting and told the church what he had done. The church bore his burden, so when one member becomes burdened the whole church feels it. It is no burden for one to say "if" I have done anything wrong I ask forgiveness and there is no burden for us to bear. The devil can make that kind of confession, but the devil cannot make a confession of things not seen. That the very essence of it enters one's being, that begets fellowship, and I think that love we feel for that one is fulfilling the law of Christ as his kingdom is a kingdom of love.

There are temporal burdens such as lacking the necessities of life which we

should supply. That is a duty laid on us but anyone can do that and often does. This is only a glimpse that I see in this but I cannot write more about it. I hope to be in Roanoke Saturday and Sunday. Yours in hope.

M. A. THOMAS

Route 3, Benton, Ky.

DEAR BROTHER BYRD: I have been intending to write you since we heard from you, but I do not get around to all that I plan to do. We go to meeting at some church every Sunday, and usually something is said that gives me a lead of mind that I follow for a few days. There is the necessary work around to do so all in all I am here and there.

This morning I had a desire to write for publication, then another thought came if I would write at all I better write Brother Byrd if nothing more than to acknowledge his letter. So here I am and if my mind is not kept in truth there will be no truth written, henceforth I write hoping to know the truth. I have been seeing so much the past few years in flesh and blood and after the flesh. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12. Also this text, "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." So when I wrote the word henceforth my mind began to run again, Brother Byrd, on these things that I have mentioned here. We see and know as we see, it come to pass that the churches of modern religion induct their sons and daughters into these churches by their will, when they are old enough to know anything about their teaching them of Christ

Jesus the Lord, and they have trained their own blood children in these things after the flesh. By the flesh I mean, their own acts, own works, own teachings, hence it is after man. So then these who have a knowledge of Christ from this view and this wisdom of men only have a flesh and blood view of him. They know him but after the flesh. Does this view, this knowledge, this wisdom regenerate? Does it cause people to see the kingdom? Does it cause one to inherit the kingdom? "Flesh and blood cannot inherit the kingdom of God." I do not believe this inheriting the kingdom means going into death, and going or being carried to heaven. I believe we are made through regeneration (born again) to see the kingdom, what is in that kingdom and who is the kingdom and what His reigning power is in His kingdom. When we view it with the wisdom of God and not of man, we see all men clearly. We see those who believe with their wisdom, works and desires they can attain unto spiritual things knowing nothing better. They try and they work and we see great swelling institutions called churches which is "mystery, Babylon the great, the mother of harlots." They proclaim a gospel that is not the gospel of God. So it is their blood or kin that they are interested in perhaps first, then their fleshly desires go out to all the *lost* and they work out a salvation whereby all can, if they will, be saved. "What hath God wrought!" Who wrought out the righteous robe? So after God works he calls and as his work was effectual so also in his calling. It is with power and this power of God is the gospel. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Then when one is worked upon he is a new creature, and he, this one who is worked upon and born of God, knows Christ no more

after the flesh, but that knowledge after the flesh has passed away and something new has come in. "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. 5:16. Then that man inherits the kingdom and sees it with an eye of faith—all is new. He sees who is King and he sees the beauty of the work of God and not man's work. Although man seeks out many inventions to get them in, this man born of the Spirit and with an eye single can now read the first chapter of John and get comfort in the thought that it is not of blood, nor of the flesh, nor of the will of man but of God. He is now declaring this truth, believing this truth and would like to tell every one he meets just how it is, but when he stops to think about his own condition before he knew it was not of flesh and blood that he entered into the knowledge of it then he sees the kingdom, the work of the three one God. He sees it is no use for man to encompass land and sea to make a proselyte. No, it is all of God, by him, to him and for him. Before this wonderful knowledge was given him by putting it in his mind and heart he could not declare it was of God. He thought as many do, the world over, that man could have faith, could believe and could trust. He was made alive, a new creature, a new mind, a new heart, a new understanding that is all of God, not after the flesh, not after wisdom of flesh. He hopes when he is turned around to view all of this that he is born again. No, he is not sure. It is not knowledge, it is a hope in the knowledge that this that is done for him was of God, was of power. It came as lightning, it struck him dead, the death stroke that makes alive.

Ah, if we had known anything about what time, what hour this something

was coming to take away all of our goods, our good works and deeds we would have watched, surely we would have watched and may be we could have seen where it came from and where it went, but the good man of the house does not know what time the thief will come, or he would be awake and not let him enter. One thing about God's elect they are not awake until he wakes them when it pleases him. "Stir not up, nor awake my love, till he please." It will be his good pleasure for them to see the kingdom and inherit and behold its strength, high towers, walls and bulwarks. Brother Byrd, we believe he gave us evidences of him as our hope. He in us and we in him. He in the Father and the Father in him. Then we could walk after the Spirit and not after the flesh. We desire to see the effects of the Spirit's guiding and not what we learn after the flesh. Then there is no more condemnation to them that walk after the flesh but after the Spirit. We are after the Spirit, we want to see the signs of work done by the three one God and not work done by the will of man or flesh and blood but God's work. We know Christ no more after the flesh nor after the fashion we once knew him in our fleshly wisdom, but in another way we have so learned him and the way we have so learned him is—"Flesh and blood cannot inherit the kingdom of God." Those heirs that inherit this kingdom will be those given the Son in the everlasting covenant ordered in all things and sure, and those heirs will be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

When Jesus left this earth he went to prepare a place for some one to be with him, not after death but here, he comes again and again and knocks and the Spirit of him that dwells in us

opens to him and he comes in and sups with us and we with him. These places, these sittings are our places, our mansions he prepared for us by his going away and coming again and again. Then it is in these lone feasts Satan is cast out of these heavenly feasts and they are heaven to us, foretastes of heaven. We then are enjoying the reigning power of our King in his kingdom, Satan bound. Oh yes, Satan will be loosed, certainly he will be loosed, but he is always bound when we are enjoying a love feast with Christ in these heavenly places. Jesus reigns. Our preachers when called do not say flesh and blood taught us. No, but hear Jesus telling Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Did Paul have to ask any one about his preaching? A precious line of thought these things are to me. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Farewell in the Lord. In hope.

(Mrs.) EFFIE BOWDEN

Box 168, Lubbock, Texas.

ELDER R. LESTER DODSON, DEAR FRIEND: I hand you herewith my check for the renewal of my subscription and the balance to be used in any way that seems best to you. If not deceived, the *Signs* sets forth the truth as I understand and believe it. If one such as I may express an opinion it is in accordance with a "thus saith the Lord." Sincerely your friend.

DURWOOD H. BRADLEY

Route 2, Jasper, Ala.

ELDER R. L. DODSON, DEAR BROTHER: I have a mind to write but now I have started what shall I write? I rode into town this morning on a crowded bus. Somehow my mind was on something other than the people on that bus. I was carried back to the time the children of Israel were in the wilderness and were bitten by the serpents. Moses raised a brass serpent and whosoever looked upon this brass serpent lived. I had thought of this beautiful figure many times but I think it never appeared so plain as it did this morning. I could see the poor little child of God in the wilderness, suffering all the pangs of sin, not knowing how to turn or where to go. When the remedy is shown us it is the Saviour in the form of man as he hung on the cross between heaven and earth. There is no such mineral as brass but it is a composition of copper and zinc. There has never been any man like Christ. He was both God and man. He hung between heaven and earth, between law and grace, between justice and mercy. He has always been between the Father and his people, his righteousness has even been their righteousness, their sins were on him. The little child of God who feels he is a sinner always turns his eyes to Calvary, there is his hope for redemption, and I believe all who look shall live. When we go the full length of our strength, try out the last particle of our own righteousness we have to acknowledge we are all undone. Our nature hates to admit it but we learn, like Jonah, that salvation is of the Lord.

Brother Dodson, if you should have a mind and feel that you have light on the subject, write an article on David and Jonathan, their unusual strong friendship. According to nature it would seem Jonathan would have disliked David because he was the son

of the king, and according to custom he should have been the next king, but still he loved David as his own soul. Saul disliked David but because of the things David did he promised him his daughter. Who is Jonathan a figure of? Those three arrows, what are they? He surely must have been a figure of something but I cannot think of him clearly as the church under the law. He seems more like John, he was son of a priest, the last link in the chain to the real priest, which was Jesus Christ. Please, if you can see any spiritual meaning here I would so love to read it for somehow my mind dwells on it and I feel there is a most beautiful picture.

I am sending \$2 to renew my subscription to the *Signs*. I could not do without it now it seems, especially when the weather is bad and I am alone so much of the time. May the good Lord bless you and the good writers to continue the good work you are doing in comforting God's little ones. Unworthily,

(Mrs.) M. G. HAND

(See editorial in this issue)

Ajlune, Wash.

DEAR BROTHER DODSON: Again I am reminded of my duty to support our family publications as a means of communication, one with all, that we may know of each others welfare and those in sympathy with us. My renewal is enclosed. I sometimes feel that there may be an additional duty besides keeping up our subscriptions. An exchange of communications is to be considered by others than the Editors else it would not in reality be a family paper. Doubtless many feel some anxiety on this subject and pass it by with the thought of unworthiness, but I am not sure that this feeling should lead us into sloth-

fulness or indifference, else I should remain silent in all situations. To know our worthiness would be much the same as to feel a perfection which does not find a home in the hearts of those who have been born again. It would exclude hope which is an anchor to the soul. It is the function of the Editors to select the most suitable articles for publication, and thus give us food in variety rather than sameness or repetitions which can hardly be refreshing to the wayfarer in his search for comfort and crumbs from the Father's table. We should not feel slighted if our offerings are not used at once, or if unused, because others may have been first in line or variety. Let us bring our offerings with the sincere hope that something better is in readiness. This is true charity or self denial.

Knowing that my heart is corrupt, I cannot expect my offerings to be good because a corrupt tree cannot bring forth good fruit. How to perform that which is good I find not, but what I hate that I do; therefore I should deny myself and prefer others. Such feelings seem rather depressing except that they are marks of identification, which give the very hope which anchors the wayfarers courage to continue his wanderings even where there is no continuing city, but a looking for one to come whose maker and builder is God. I would encourage others whose paths may seem thorny to be strong, sincere and content in whatsoever state they may find themselves. It seems that the time is here when, very many, perhaps a large majority of the heirs of promise are worshipping in isolation, and not a few in confusion, because of spiritual matters. not because God is not able to provide more pleasant surroundings, but because this way has pleased him, yea, this is the way, walk ye in it. If we are to reign with our Savior, we must also suffer with him. The servant

is not above his master. Isolations and discomforts have been the inheritance of saints in all ages, yea, and a man's enemies shall be they of his own household.

How happily we are situated in a country of religious freedom and personal privilege both in social and family life, while most other nations are hampered by restrictions and persecutions. Why should our communications be other than outpourings of joy and gratitude to our heavenly Father, whose ways are past findings out and his purposes are known only as they unfold to our vision. Our sufferings are for our good, though not a part or parcel of the redemption price, which idea seems to prevail in the minds of many. Even when we are tried in the fire of adversity and come forth as gold our sufferings are not credited to us in any sense as an adjunct to redemption. These trials and refinements are for our good in the earthly warfare which is going on in our individual or collective existence. Any offering or suggestion of offering to complete our redemption is a denial of the sufficiency and completeness of the blood and sufferings of our Elder Brother who paid the full debt for us, and made us heirs and joint heirs with him in glory. We should be happy and await his coming with patience and courage anchored in hope.

Regarding our travels and trials in this present world, I have in all the years past observed that many seem to think that repentance is a mourning for sins past and is an essential part of our redemption. As I see it this is erroneous. The word repentance does not imply regrets for present or past conduct or even thoughts, but the most important meaning in the word is that it implies a change. This change must be for the better for our regrets mean we want to do better, and there the

Christian warfare begins and enriches us with an experience of grace. This warfare continues but the victory is ours through Jesus who died for us. Sorrow is not a part of any sacrifice for sin, but only an evidence of regrets for sin, error or misfortune. Let those who base hope on human suffering, reconsider. Give me Jesus and if you persist in the belief of human efficiency or the merit of human suffering just beware. Any laws we may conjure to aid in redemption are based on wizardry. When the twelve were called to follow Jesus in his ministry, no mention is made of a period of mourning or repentance. They gladly followed him in his earthly ministry. Yours in hope.

E. D. OVERSTREET

223½ S. 10th St., Mt. Vernon, Ill.

DEAR BROTHER DODSON: I received my January *Signs* and have enjoyed reading them. I get so much comfort from them when I am home alone. Your New Years Greeting I have read over and over. I have never been gifted to write good tidings or given the understanding of the Scriptures. My Bible is a sealed book to me. Oh, how my heart aches at times for a better understanding, and then I think God has given me all he wants me to know and I should not murmur which I try not to do. I am thankful for all the good things I feel that God has done for me. So much of the time I feel that I am not worthy, and grieve and wonder am I his or am I not. I sometimes hope that I have been made to know God, for I have been made to call to him in my distresses when his tender mercies were so sweet to me. He is my all in all. He is God and there is none besides him.

May God bless you and all the Associate Editors of the *Signs* that you may be able to keep the good paper

published. I did not intend to write so much. Remember me when you pray for I feel I need the prayers of all the dear Baptists. An unworthy sister, if saved it is by grace and grace alone.

(Mrs.) S. S. KERLEY

Route 1, Eagleville, Tenn.

SIGNS OF THE TIMES, GENTLEMEN: For the five dollar bill enclosed kindly renew my subscription to the *Signs* for twelve months, using the remainder as you may deem best. My subscription expired with the June issue. I have much enjoyed reading this periodical and pass it along for others to share this enjoyment. Sincerely,

JOSEPH A. JOHNSON

(We again wish to thank all who are considerate enough to aid the *Signs*. Due to the shortage and consequent increased cost of paper, it is becoming constantly more difficult to publish our family paper, but God has been good in putting it in the hearts of our brethren and friends to remember the *Signs* and help us carry on the work we are doing. For such blessings we humbly desire to express our deep gratitude to the Giver of every good and perfect gift.

We regret to say that a considerable number of our subscribers are behind with their subscriptions. In many cases this may be due either to an oversight or neglect, and we will very much appreciate it if our readers will examine the dates on their wrapping covers, and if they are behind and can send us all or at least a portion of what is due it will be a great help.

As we continue sending the paper for sometime after the subscription expires, unless notified to stop it, wherever it is not desired, we will appreciate being notified promptly to discontinue sending it. We are doing our best to make

the paper really worth while to our readers and we will appreciate your co-operation. We would like to extend our personal thanks to each and every one who is aiding us in any way for what we are doing to maintain and advance the interests of our family paper.

R. LESTER DODSON)

Longhurst, N. C.

THE SIGNS OF THE TIMES, DEAR EDITOR: Enclosed you will find \$3, two of which to renew my subscription and the other one to use as you see fit in aiding the *Signs*. I feel that I could not get along without this good old paper. I read and re-read the experiences of the dear saints, and would give the world and the fulness thereof if I could feel as they do. It seems as though I can see their dear faces and wish I could shake their hands. They are not strangers, I am the stranger.

"I am a stranger here below,
And what I am 'tis hard to know:
I am so vile, so prone to sin,
I fear that I'm not born again."

The most of my time I stay so low, cast down, poor and naked. I possess nothing. As Job said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taketh away; blessed be the name of the Lord."

Brother Dodson if you ever have a mind please remember me when at the throne of mercy.

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

The least if one at all.

(Mrs.) L. M. PULLIAM

205 S. Liberty St., Bastrop, La.

ELDER R. L. DODSON, EDITOR, DEAR BROTHER IN CHRIST JESUS: I think you are doing a wonderful work, publishing such a remarkable paper that so beautifully sets forth the scripture that was once delivered to the saints in Christ Jesus. It is meat to the whole household of faith. It so beautifully outlines and sets forth the stakes and boundry of that strait and narrow path that leads to life everlasting, the path that no vulture's eye has ever seen and no lion's whelp has ever trod. There is nothing there for a vulture, there is no dead thing to be cleaned up. As to the lion there are no beasts of prey that go this way, nothing to be destroyed. All that follow this road are the humble, the poor, the meek and lowly, none but the saints of that great and magnificent God. This path is ever watched over and protected by that wonderful and unlimited love from on high in whom there is no variableness neither a shadow of a turn. I feel to trust that is the same protection for this gospel paper. That is what makes it so comforting and offers so much to God's humble few, the household of faith.

Excuse me for making these few remarks and may the God of heaven keep you and sustain you in all your efforts which seem to me so wonderful. Yours in hope of better things to come.

J. H. CALK

Route 2, Vernon, Ala.

ELDER R. LESTER DODSON, DEAR BROTHER: I am sending herewith check to renew my subscription to the *Signs of the Times*. I want to thank you for being so kind and patient with me in not stopping the paper for I love the Christian spirit manifest in its columns, and the doctrine set forth in it. I hope I will never miss a copy as long as I

live. Am very sorry I could not do better but my reason for the delay is I am afflicted with rheumatism and in my 84th year. I cannot work and have no income otherwise which puts me in straitened circumstances, but I am thankful to the Lord that he has blessed me at this late date to renew.

I pray the Lord to bless you and uphold you to keep the *Signs* going with good old doctrine of salvation by grace through the atoning merits of a crucified Redeemer and nothing else. May the Lord bless all the writers that contribute to the *Signs*. Yours unworthily in the hope of eternal life,

(Elder) B. E. CUNNINGHAM
(We will be glad to send the paper free from now on. R.L.D.)

ANNOUNCEMENT

We regret to state that our supply of books on the Resurrection of the Dead is about exhausted. Therefore, we will have to withdraw our offer to send one of these books FREE for each new subscriber at \$2, or to supply the books alone at \$1.

We are, however, glad to announce that we have made arrangements whereby we will send FREE to each new subscriber, or to an old subscriber who will send in a new subscription at \$2, a copy of SHOWERS OF RAIN. This is a 40 page booklet containing the Christian experience and 25 poems by our late sister, Flossie I. Faulkner. If the book alone is desired we will send single copies for 50c; six copies for \$2.50, or 12 copies for \$4.50, providing they all go to the same address.

Some of these poems have been published in the *Signs* and many of our readers know they are good. The book will make an interesting addition to any library or collection of books. We hope each reader will obtain a copy as outlined above. R. L. D.

AID FOR SENDING "SIGNS" TO INDIGENTS

J. MacKenzie, Saskatchewan, \$16; Mrs. E. E. Nelson, Texas, \$1; Mrs. M. J. Goodwin, Ark., \$1; Mrs. L. R. Elgin, D. C., \$3; W. R. Wallis, Miss., \$8; Mrs. C. D. Shanks, Wash., \$1; Miss G. Secor, N. Y., \$3.

EDITORIAL

RUTHERFORD, N. J.

OCTOBER, 1947

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"The preacher sought to find out acceptable words: and that which was written was upright, even words of truth." Eccl. 12:10.

It is my purpose to address this article especially to God's called and qualified ministers. May the God of heaven be pleased to so direct my mind and pen that his purpose may be served in this attempt. May the words written be God-honoring and "words easy to be understood." I trust that God will be pleased to bless the reader with an understanding heart to rightly understand the thoughts that I desire to convey in this attempt. I am persuaded that misunderstandings among God's people have prompted some divisions, strifes and confusions. Some confusions in the church have been the result of strife over words of none effect. Isaiah prophesied of a time when those "that make man an offender for word" are cut off. (Isa. 29:21) Solomon says, "A word spoken in due season, how good it is." Prov. 15:23. Considering the many divisions in the churches of this country that hold to the same principles of doctrine; I am convinced that a treatise on this subject would

be in "due season." We read in Prov. 15:26, "The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words." I believe God gives his people a pure heart that seeks to praise, honor and adore him: and to comfort, console and edify one another. This pure heart enables them to see themselves so vile and sinful that they esteem one another so highly that it is not their desire to offend. I believe those who are meek and humble and inspired by the spirit of God are gifted to use pleasant and acceptable words even in rebuke. I do not think, however, that words that are not upright and true are to be used in order that they be acceptable and pleasant words to the hearer.

We quote from Isaiah 50:4, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary:****'he wakeneth mine ear to hear as the learned." This prophecy especially concerns Jesus, but I believe that the same spirit of God has the same effect upon God's called ministers. God blesses his ministers with the tongue of the learned to comfort and edify the wearied. The Psalmist prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Psalms 51:12-13. When it pleases God to restore the joy of that salvation to one of his ministers, and blesses him with light of thought and liberty of speech; the result is that the minister is blessed to teach sinners God's ways. God's way of being merciful to their unrighteousness and his way of saving sinners by the merits of Jesus Christ, solely unmerited by the sinner, is comforting and edifying to such sinners that God pleases to waken his ear to hear. The result of the opera-

tion of God's spirit upon the ministers and the hearers is the conversion of sinners. According to Paul's letter to Timothy a qualification of a minister is "apt to teach." I think it is just as certain that some one learns as it is that some one preaches. I do not think words inspired by the spirit are spoken in vain but they find good ground in some heart that God has prepared. God's children are converted day by day thus growing in grace and in the knowledge of our Lord and Savior Jesus Christ. I believe God's called ministers are blessed to comfort, console and edify. It is their desire to do this rather than to establish some peculiar point in theology of their own conviction that is not believed by the brethren. Their desire is, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Their desire is to please the Lord, not to offend any one. Paul wrote to the Corinthians, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." 1 Cor. 14:9. If we use words that the meaning of the terms is controversial among the brethren I would consider them not easy to be understood.

Many times expressions are misunderstood among brethren because of difference of opinion concerning particular definitions of words used in these expressions. It behooves us to refrain from using expressions that tend to cause controversy among brethren. It is our desire to heed Paul's instructions to Timothy to wit: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word

of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker." 2 Timothy 2:14-17. Paul gives an illustration in the next verse of an expression of vain and profane babbling thus, "the resurrection is past already." Expressions as follows are misunderstood, thus misleading among the brethren; "God is the author of sin," "God *predestinated* sin and wickedness," "We will *know* each other there," "This *same body* will be raised from the dead," "I believe in *eternal children*," and "The *creature* is not changed in the new birth." Difference of opinions on the words, "author," "predestinated," "know," "same body," "eternal children" and "creature" make these expressions and many others not easy to be understood. "Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Timothy 2:23-25. I think the traits of patience, gentleness and meekness are made manifest in God's called ministers. I have received more comfort from wrong expressions in the spirit of meekness than right expressions that are motivated by a haughty spirit. Before we accuse brethren of departing from the doctrine let us first be convinced that we understand their position, and that their position is decidedly contrary to the words that are upright and words of truth.

In meditating upon the aforestated thoughts we are mindful to pray to God that he bless us not to know anything among God's people save Jesus Christ and him crucified. As Peter said to Christ at one time, "Thou hast the words of eternal life." His words were,

"I am the way, the truth, and the life." So when we are blessed to speak words of truth, we are blessed to preach Jesus as our Savior. We trust that he speaks these words to us when we are troubled which results in sweet consolation and confidence in God who saves to the uttermost by his amazing grace.

E. J. L.

DAVID AND JONATHAN

Sister M. G. Hand, Rt. 2, Jasper, Ala., asks that we write on David and Jonathan. In her letter making the requests, which appears in this number of the *Signs*, she also makes some beautiful comment upon the meditation which she had in a crowded bus concerning the travels of the children of Israel in the wilderness, when they were bitten by fiery serpents, and the Lord commanded Moses to make a fiery serpent, "and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." We feel this subject has a tie-in with the one we have been asked to write upon and we would first like to offer some thoughts in connection with it. We will begin by relating an actual experience which we had many years ago. We filled an appointment to speak at our father's church, where we united in 1908, and quite a few of our relatives and friends came out to the meeting. After speaking from the text, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth," one of our feminine cousins, who had been a great worker in the Missionary Church, approached us and said in substance. "Lester, you know, whosoever of the

children of Israel, in the wilderness, that would look upon the serpent of brass lived." She was applying it to the free-will action of the creature. We replied by saying we could not accept that generalization of the matter and told her if she would consult her Bible, she would find that the correct reading is: "And it shall come to pass that every one that is bitten, when he looketh upon it, shall live." Num. 21:8. There is no free-agency involved in this. One had to be bitten by the fiery serpent first, and then he would in due time, for the word *when* implies that he definitely will look, and he *shall* live, not may live. While all of the Adamic race are sinners, only those who are bitten and who feel the poisonous venom of the serpent of sin encompassing them as a great octopus, from whose tentacles there is absolutely no escape, will look to Jesus. The whole need not a physician. Only such characters as experience the exceeding sinfulness of sin have any occasion of being seriously concerned about being delivered from the power of Satan. John quotes Jesus as having said: "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." The Son of man *must* be lifted up, and in this gospel age he is preached as the way, the truth, and the life, and there is salvation in none other. This same writer said, "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." He that knew no sin was made sin for us, that we through him might be made the righteousness of God. The "whosoever believeth in him" is one who knows that it is the work of God that we believe on him whom he hath sent. None can look upon or behold

the Lamb of God which taketh away the sin of the world, except by faith, and faith is the gift of God. Our sister has written beautifully about this subject, so we will pass on to the matter of David and Jonathan.

Sister Hand says, "If we should have a mind and feel that we have light on the subject," she would like for us to write an article on David and Jonathan and their unusual strong friendship. She then says that "according to nature it would seem that Jonathan would have disliked David, because he was the son of the king, and according to custom he should have been the next king. But still he loved David as his own soul. Saul disliked David, but because of the things David did, he promised him his daughter." She then asks, "Who is Jonathan a figure of? Those three arrows, what were they?" The subject under consideration is dealt with more extensively in the eighteenth, nineteenth and twentieth chapters of First Samuel, and it might be well for our readers to read those chapters by way of refreshing their memories on the subject matter. It occurs to us that the first verse of the eighteenth chapter might suffice for a text. It reads as follows:

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

David had just come from the slaughter of the Philistine (that great Goliath who had caused king Saul's best soldiers to tremble with fear), and king Saul had delegated his son, "Abner, the captain of the host," to inquire and find out about the stripling David. He was brought before Saul, who questioned him as to whose son he was, etc. Jonathan being a son of Saul was present and heard David give

an account of himself and the dealings of the Lord with him while he watched over the flock and enabled him to deliver a lamb from the paw of the lion, and the paw of the bear. It was out of this experience that he gained sufficient confidence and faith in Israel's God to go forth to a victorious battle with Goliath. Our text says, "when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." To us, this sets forth most beautifully what takes place when the Lord's anointed ones get together and tell of his dealings with them. We like very much the expression, "the soul of Jonathan was knit with the soul of David." The experiences of the Lord's people are so interwoven that when one relates his experience of grace it embraces the experience of every heaven born soul, and they feel inseparably bound together. We wish to emphasize that "Jonathan loved him as his own soul." It is claimed that the strongest love that nature knows anything about is that of a woman towards the child she bears, but the love which existed between Jonathan and David was stronger than that of a woman. God established that fact when he spoke by the mouth of the prophet, Isaiah, and asked, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Words cannot fully express such love. It requires actions. Therefore the Lord so directs and overrules all things so as to magnify his own power and glory as when he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. In order that this love between Jonathan and David should be thoroughly, and shall we say gloriously manifested, the

very opposite of love had to play its part. Therefore, jealousy, which is as cruel as the grave, sprang up in Saul's heart towards David. After David had slain Goliath, the women cried, Saul had slain his thousands, but David his ten thousands. Thereafter Saul determined to either slay David himself, which he tried unsuccessfully to do, or to have others slay him, which also failed. He scolded his own daughter, who he had given to David to be his wife, for permitting him to escape capture by the men sent to take him to Saul to be killed. Saul then hated David with a perfect hatred, but God was for him, and how wonderfully did God provide by various ways and means for the safety of his life. Only his watchcare over his darling Son, Jesus, when Herod was seeking his life, appears to have exceeded it. Yes, sister Hand, there is a tie which is stronger than anything known in nature. It is that love which brought Jonathan and David into a covenant relationship extending beyond the powers of this world and shall endure forever. It caused Jonathan to seek the safety of David to the point of endangering his own life, for Saul threw a javelin at him when he learned of the friendship and fellowship which existed between him and David. Jonathan who hitherto had been an intercessor for David with his father then became convinced of his father's eternal wrath and vengeance towards David, and had already planned with David the manner in which he would advise him of his father's attitude towards him, and whether he would have to flee or not. They had agreed that Jonathan would shoot three arrows, which may be of considerable significance, at the stone Ezel. This was how David was to know about the matter: If Jonathan said, "Behold, the arrows are on this side

of thee, take them; then come thou; for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away." When the morning was come Jonathan went into the field at the time appointed and shot the arrows: "And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter." I Saml. 20:37-39. It is written, "The secret of the Lord is with them that fear him; and he will shew them his covenant." How true this is of spiritual things. Those who know not the Lord can have no understanding of the matter, but those who have been born of the Spirit of God, know the meaning of the language when they hear it spoken. Our conclusion is that Jonathan as intercessor for David was a type of Christ, and that the love which existed between them was but typical of that which existed between the Lord Jesus Christ and his people. He was a Friend who sticketh even closer than a brother, and not even death shall ever be able to separate them from the love of God, which is in Christ Jesus our Lord. Ofttimes in our church relation we discover to our sorrow that where there are fleshly ties among the members, they will cling together and neglect to do that which should be done for the best interests of the church, but where such is the case, sooner or later it will be seen that those who sowed to the flesh did of the flesh reap corruption. How good it is to see faithful brethren standing up for the

doctrine and the order of the house, even where it involves the exclusion of a bosom companion, or a son or daughter. We have sometimes remarked in this connection, that while blood is thicker than water, the love of God is stronger and more binding than the blood of flesh. As further evidence of Jonathan's being a type of Christ, he was slain by the Philistines, or his enemies, and when David came to be king, he inquired, "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake." Anything less than the love of God would not cause a man to shew kindness to the house of one who had been such an arch enemy as Saul had been to David. We could go on and on, and never tell the half of it. The arrows were undoubtedly diviner's arrows, showing the will of God. In other words, the lot was cast into the lap; but the whole disposing thereof was of the Lord. The blessed word of God is full of evidence to the effect that no weapon formed against his anointed ones shall prosper or accomplish the designs of those who make them. May we, by faith, commit our life and our all into his care and keeping, being assured that if God be for us, nothing can effectively be against us.

R. L. D.

CONSTITUTION OF CHURCH AT HOUSTON, TEXAS

This is to certify that we, the Presbytery, whose names are hereto subscribed, and by the authority of the churches to which we belong, have on this 22nd day of June, 1947, constituted a church with eight members.

The name of the church is Shepherd Flock located at 1419 Shepherd St., Houston, Texas.

When duly organized the stand was occupied by Elder Ben B. Walston followed by Elder E. B. Ault, closed by Elder W. O. Beene. The church thus being organized sat in conference. Elder W. O. Beene was chosen Pastor and Elder Ben B. Walston, Clerk.

The Presbytery: Elder E. B. Ault, Moderator;

Elder Ben B. Walston, Clerk; Elder E. B. Ault, Deacon A. A. Chambers of Mt. Zion Church, Weslaco, Texas; Elder Ben B. Walston of Saints Rest Church, Dallas, Texas; Elder W. O. Beene and Elder J. F. Briggs of Salem Church, Freestone, Texas. Done by order of the church.

Elder W. O. BEENE, Mod.

1005 Vincent St., Houston, Tex.

Elder BEN B. WALSTON, Clerk
Kinwod, Tex.

RESOLUTIONS OF RESPECT

Whereas, an all wise and merciful God had removed by death our beloved brother, J. A. DUNSON be it

Resolved, that in the passing of brother Dunson, Little Flock Church feels keenly her loss. He was a long standing member, well grounded in the faith, faithful and attentive to his church, and was always in his place with his brethren when physically able. He was a good singer and well beloved by all who knew him. His wife preceded him in death and he leaves a family of children who are a living monument to the integrity of their father and mother.

Resolved, that Little Flock Church sends heartfelt sympathy to his bereaved family.

Resolved that a copy of these resolutions be spread on our church records, a copy sent to the family and another copy be sent to the **Signs of the Times** for publication.

Done by order of the church while in conference May 10, 1947 at Altus, Okla.

(Elder) W. N. GREEN, Moderator

(Mrs.) LOU KESTER, Church Clerk

OBITUARIES

MRS. FLORENCE PIPER SAWYER was born March 5, 1861 in Barstow County, Ga., and passed away May 30, 1947. She is survived by three sons, J. I. and S. E. Piper of Heath, Texas and E. M. Piper of Dallas, Texas; one sister Mrs. Emma Allen, Atlanta, Ga.; twenty-four grandchildren, thirty-two great-grandchildren and three great-great-grandchildren. She was married to William Alexander Piper in 1878 and to this union were born ten children. They came to Texas in 1888 and settled near Heath where they made their home until they moved to Dallas, Texas in 1919. She was preceded in death by Mr. Piper, Jan. 2, 1927. Later she was married to J. D. Sawyer who passed away in 1938.

She was a member of the Primitive Baptist Church, having united when young, and lived a life devoted to the church, always being at meeting when it was possible for her to attend. She was familiarly known as "Mother Sawyer," and was loved by all who knew her. It can truly be said

she was a mother in Israel. She was faithful in every walk in life and her many good deeds will long be remembered. Her children and kindred have reason to be proud of her noble life which is worthy of emulation by all of us and will live on and on in the hearts of her many friends.

The writer tried to speak words of comfort to the bereaved ones and a very large concourse of friends, using this text, "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Elder Rose spoke in prayer and Elder Watson dismissed with prayer. Her casket was banked with flowers and her body was interred in the cemetery near Heath, June 1.

(Elder) W. O. BEENE

In-as-much as it has pleased God in his infinite wisdom to take from our midst our beloved brother, W. DURAND FOOKS, it is with a deep feeling of sadness we record his passing. He lived on his farm five miles from Salisbury for thirty-eight years.

He was the son of William and Elizabeth Dryden Fooks, and was born Sept. 15, 1867, making his sojourn on earth 79 years, 2 months and 10 days. He was married to Mary Estelle Hitch, May 7, 1895, and to this union were born five children, two dying in infancy and a daughter died July 18, 1946 preceding his death a little more than four months. He leaves to mourn their loss a widow and two children, William D. Fooks, Pungoleague, Va. and Mrs. Vera F. Leonard, Salisbury, Md., also three grandchildren and a host of friends.

He was a devoted father and a loving husband and was much loved by his family. He suffered much physical pain during the two last years of his life but bore his afflictions with patience. He united with the Nassaongo Church Oct. 26, 1924 and was baptized by Elder J. C. Mellott. He remained a consistent member, never departing from the faith and was a firm believer in the truth. He loved his pastor very dearly and the assembling together of the church. Passing away Nov. 25, 1946, Elder D. L. Topping of Linthicum Heights, Md. conducted the funeral service, using as a text the twenty-third Psalm. Interment in the Parson's Cemetery in Salisbury, Md.

(Mrs.) DURAND FOOKS

JOHN L. COLLINS, the subject of this sketch, was born Sept. 22, 1868, in what is now Geneva County, a few weeks before its formation on Route 2, Newton, Ala. He was the son of the late Elder J. W. Collins, who for twenty-three years was Moderator of the Western Primitive Baptist Association, and for thirty-five years Pastor of Mt. Gilead Church, and at various times Pastor of several other churches.

As a young man, John F. Collins, was active in clearing the forests, building roads, establishing

schools and opening up Alabama generally as a frontiersman. In June 1910 he went before Mt. Gilead Church and related the dealings of the Lord with him, and on the third Sunday morning of that month was baptized by his father on, as he often expressed it, one of the most beautiful days he ever saw. In a short time he was chosen church clerk, and soon thereafter Deacon of Mt. Gilead Church, both positions of which he filled in that quiet, humble manner for which he was noted. It was said that he missed only one conference of his church in twenty-four years, and that he missed only two or three communion meetings at Mt. Gilead in seventy-nine years.

He was married to Alma Stewart, a native of what is now Houston County, Ala., Jan. 15, 1891, and to this union were born J. J. Collins, Geneva, Ala., Mrs. M. A. Byrd, who preceded her father in death twenty years, Charles T. and John F. Collins, Newton, Ala. and Mrs. C. H. Reeves, Wicksburg, Ala. They taught their children well and wisely in moral things and gave them the advantages of a natural education. They worked energetically in life and set the best of examples in everything for others to emulate, and left a priceless heritage for their children and were most devoted to each other. John L. Collins had only one brother who was active as an early teacher in Ala., but he did have a half-brother, Joshua W. Collins and half-sister, Mrs. C. J. Sammons, who survive him and who loved him most sincerely, and did everything possible for him, with their mother, Mrs. C. E. Collins, who also survives. It was truly a most loving family whose ties have now been broken. Mrs. John L. Collins was called to her eternal home on July 26, 1946 and from thence on father had little interest in this life, constantly saying that he wanted to be with his most loving companion in the sweet beyond. Although the last weeks of his natural life were spent in intense pain, his faith remained unshaken in the Lord and he kept an active interest in his church. Just a few hours before his passing, Elder R. K. Blackshear preached at his bedside and he greatly enjoyed it. Just a few moments before his death he looked so appealingly at the writer and related his deep love and affection, and said he was ready and passed so quietly and peacefully to the Celestial Plains. How can I live without him and mother, but one of these days I hope to join them where sad partings never come. Father left us just after midnight May 12, 1947, and as the evening shadows lengthened funeral services were conducted most tenderly and affectionately by his pastor, Elder F. A. Collins, Hartford, Ala., and Elder R. K. Blackshear, Edison, Ga. with Holman Funeral Home in charge of arrangements. Both father and mother were placed beneath a mound of wonderously beautiful flowers. Pall bearers for

each were Norman A. and Kenneth Collins, J. T. and A. L. Byrd, W. J. Sammons and Forrest Thornley.

Father would have been 79 years of age in September and is survived by seventeen grandchildren and sixteen great-grandchildren. How sweetly he lies sleeping beside mother in Mt. Gilead Cemetery. Written by his son.

(Elder) J. J. COLLINS

MRS. MAE BEDSOLE, widow of the late J. W. Bedsole, of Malvern, Ala. passed peacefully away April 27, 1947 after a lingering illness at Marianna, Fla. at the home of a brother. She lived a quiet, peaceable life and for many years was an active member of Bethlehem Primitive Baptist Church where funeral services were conducted by Elder J. J. Collins on April 29, 1947 with Ward-Wilson Funeral Home in charge. She was a real mother in Israel and is survived by many relatives and a large host of friends.

Also

J. M. JORDAN, Deacon of Mt. Carmel Primitive Baptist Church, Coffee Springs, Ala., died peacefully May 17, 1947 after a short illness. He had been a member of that church about forty years, and a Deacon for perhaps thirty-five years. He was one of the finest characters I ever knew and filled his duties as a Deacon ably and well. He was 69 years of age and is survived by his widow and two daughters, Mrs. Roy Underwood, Samson, Ala., and Mrs. D. E. Mason, Bellwood, Ala. Two sons, C. E. Jordan, Geneva, Ala. and W. D. Jordan, Coffee Springs, Ala. Three brothers, J. R. W. Jordan, Winter Garden, Fla., Alex. Jordan, Westville, Fla. and Ceba Jordan, Tennille, Ala. There are sixteen grandchildren and one great-grandchild. Funeral services were conducted by Elder J. J. Collins at Eden Baptist Church, May 17, 1947 with Searcy Funeral Home in charge.

Also

R. S. SORRELLS, a true father in Israel, died peacefully after a lingering illness at the home of his son, Cephas, Route 2, Hartford, Ala. June 11, 1947. He was the second Deacon to be called to his eternal home within a month from Mt. Gilead Church and the third Deacon of a Primitive Baptist Church whose funeral the writer has attended within the same period of time.

Brother Sorrells was a real patriarch and firm believer in the principles of the Primitive Baptist Church. He united with Mt. Gilead Church in September 1910, and was baptized by the late Elder J. W. Collins. Soon thereafter he was ordained as Deacon which position he filled ably and well. He is survived by his wife who is just five days younger than her husband, both being 84 years of age last November and having been married 65 years they leave quite a record. Sister

Sorrell is truly a mother in Israel and sadly misses her husband. Their sons are E. R., Frank, A. E. R. L., and Cephas all of Hartford, Ala. They have about forty grandchildren and seventy-seven great-grandchildren. Funeral services were conducted by Elders F. A. and J. J. Collins at Mt. Gilead Church with Holman Funeral Home in charge June 12, 1947 with an immense throng present and many beautiful floral offerings.

(Elder) J. J. COLLINS

MRS. PHOEBE HASTINGS LAYFIELD, a sister in Christ, was born Aug. 29, 1861, and was taken from this world Dec. 31, 1943, making her 82 years, 4 months and 2 days old. She was the widow of James Robert Layfield to whom she was married in 1887 and to which union were born three children, Johnny, Winder, and William who survive her. There were also seventeen grandchildren. She was baptized by Elder E. Rittenhouse, being received in the Little Creek Church where she remained a faithful member until Oct. 9, 1909 at which time she was received in Forrest Grove Church by letter. She was greatly loved by the brethren and sisters for the truth's sake. Her husband was taken from this life April 21, 1934 which was about nine years before her departure. She was living with her son, Winder, near Parsonsburg, Md. when God took her home. The funeral service was conducted by the writer in the Forrest Grove meeting-house and her body laid away in the cemetery near the meeting-house.

Also

MRS. AUGUSTA HASTINGS BYRD, a sister in hope, was born July 12, 1871 and departed this life Oct. 22, 1945, making her stay on earth 74 years, 3 months and 10 days. She was the daughter of Caldwell and Sarah Hastings. She was three times married and a very good and faithful wife to each of her husbands. There were no children.

She came to the Little Creek Old School Baptist Church looking for a home and was baptized by Elder A. B. Francis, the third Sunday in November 1892, and remained a believer in salvation by grace to the end which came while residing in Salisbury. Sister Byrd was a very faithful member in the church and ready at all times to make sacrifices for the benefit of others, manifesting her love for the brethren and sisters who also loved her. Funeral service was conducted by the writer in the Little Creek meeting-house and her body placed in the adjoining burying-ground.

Also

MRS. ROWENA BETHARD, a sister in hope of eternal life through the shedding of the blood of the Lamb of God without spot or blemish, passed from this life Feb. 17, 1947. She was born Jan. 27, 1870, the daughter of George and Catherine Brittingham near Berlin, Md. She was married to E. M. Bethard, Dec. 24, 1890, who departed this life

Oct. 22, 1929. She leaves four children, Beulah B. Powell, Maude B. Adkins, E. Dean Bethard and Lloyd W. Bethard; eight grandchildren and one great-grandchild. Also one sister, Louisa Warren, 88 years of age.

Sister Bethard was baptized in Sept. 1900 by Elder Thomas Poulson and received in the Indiantown Old School Baptist Church. She was loved by the church and is greatly missed by us all, yet we feel to say God's will, not ours, be done. At the time of her death her home was in Pittsville, Md., but during her illness she stayed with her daughter, Beulah, in Powellville, Md. where she passed away. In this home the writer conducted her funeral services and her body was laid away in the Parson's Cemetery, Salisbury, Md.

Also

GEORGE F. ADKINS, a brother in Christ, passed from this life April 21, 1947. He was the son of James and Catherine Adkins, and was born April 17, 1883, making his stay on earth 64 years and 4 days. He was married by Elder A. B. Francis, Jan. 4, 1905 to Laura A. Adkins who survives him with eight children; Gladys, Luvicia, Catherine, Elizabeth, Emma, James, William and George F. Jr., also nine grandchildren.

He was baptized Oct. 9, 1913 by Elder A. B. Francis, becoming a member of Indiantown Old School Baptist Church and later appointed deacon and clerk. The church has felt her loss very much. He served as clerk of the Salisbury Association for several years, and also served as President and Trustee of the Primitive Baptist Home in Salisbury for some time.

He suffered a paralytic stroke and was afflicted a long time, but at all times he was very patient. His devoted wife and children were very faithful and did all they could for his comfort. We have missed him very much but feel to say, our loss is his eternal gain. His funeral service was conducted by the writer in the Indiantown meeting-house and his body placed in the Forrest Grove burying-ground.

(Elder) HAROLD M. BENNETT

MRS. OCTAVIA FRANCES DIXON was born Oct. 21, 1872 near Salisbury, Md., and fell asleep in the Lord, May 13, 1947. She was the daughter of Isaac Warner and Martha Tilghman Sirman. She was married to William Henry Dixon July 29, 1889 and to this union were born five children, one son Bryan, dying at the age of eight years. Surviving are Sarah Martha Clark, Claymont, Del., William W., Carroll L. and Roscoe P. Dixon all of Salisbury, Md. There are eleven grandchildren and one great-grandchild.

Sister Dixon came before the church at Salisbury and was received for membership in the Nassaongo

Church, being baptized by her pastor, the third Sunday in Nov. 1943. When she came before the church she requested the use of hymn 275 in the Lester-Durand hymn book as God had given her to know the assurance of the last two lines of the hymn, "For while in him confiding I cannot but rejoice." God laid a heavy burden upon her heart to go to the church and no one ever manifested more love and devotion to their church than did she. Her regular attendance and her interest in spiritual things were evidence that her affections had been set on things above. Her funeral was conducted by the writer, her pastor, in the Old School Baptist meeting-house, Salisbury, Md., reading as a text, Rev. 7:14. The church, home and friends have lost a faithful, loving and devoted one, yet we desire to say, Thy will be done. Prepared by order of Nassaongo Church.

(Elder) D. V. SPANGLER

MRS. LAURA B. SKED, widow of the late Charles Howard Sked of Pennington, N. J. She was the daughter of the late Simson VanDyke, and the youngest of a large family all of which preceded her in death. Mrs. Sked lived to the ripe age of 88 years. She leaves one son, Mr. William J. P. Sked, in whose home she resided and had all the comforts of life that, means and faithful children could bestow until God took her from time; also four daughters, Mrs. Ruth Blackwell, Mrs. Ethel Ashton, Mrs. Eva Ewing all of Hopewell and Mrs. Bessie Harris of West Sunbury, Pa. All were faithful to their mother. She leaves fifteen grandchildren and fifteen great-grandchildren together with a host of relatives and friends to mourn their loss. She was a good, faithful wife and mother, a lover of hospitality and peace among friends and neighbors.

She loved the doctrine of salvation by grace through faith, and that not of herself for it was the gift of God. She was a very close friend to sister Vaughn, and she with her husband made several trips to Canada to attend the meeting of the Covenanted Baptist Church from which they often expressed they received much comfort.

She passed away Feb. 13, 1947 and her funeral services were conducted Feb. 16 in the home of her son, by the writer, where a great number of friends and relatives had assembled to pay tribute to her memory. Her remains were laid to rest by the side of her husband in the Hopewell Old School Baptist Cemetery to await the time when the grave shall give up its dead, and by the power of the eternal God be caught up in the clouds to meet the Lord in the air, and so shall she ever be with the Lord. We should not weep for her as though she had no hope. May God comfort all that mourn.

(Elder) C. W. VAUGHN

SPECIAL MEETINGS

The one hundred and eighty-second session of the Kehukee Primitive Baptist Association will be held with the Church of Norfolk, Va., the first Sunday, Saturday before and Monday after in October.

Elder A. B. Denson was appointed to preach the introductory sermon and Elder R. B. Denson to be his alternate.

The meeting will be held at the Willard High School Auditorium, located on Cottage Toll Road 3400 block. Those coming by bus or train can upon arrival in Norfolk go to City Hall and take Willard Park bus direct to Willard High School.

Those coming by car can follow Granby St. to 26th, turn East there and continue to Cottage Toll Road, then turn left and go two blocks to the school. For further information, write Elder R. B. Denson, Rocky Mount, N. C.

ELDER A. B. DENSON, Moderator
ELDER B. S. COWAN, Clerk

An all-day meeting will be held at New Veron, N. Y., on October 13th. A business meeting will also be held for the election of Trustees, and any other business which may properly be brought up for consideration.

R. LESTER DODSON

SPECIAL MEETINGS

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the New Valley Church, Loudoun County, Va., Wednesday, Thursday and Friday October 15, 16, and 17, 1947. Ministers of the gospel and other brethren of our faith and order and lovers of the truth of God as in Christ Jesus our Lord are invited to meet with us. The meeting-house is located 8 miles north of Leesburg and 4 miles from Point of Rocks, Md., a half mile from the village of Lucketts which is on Highway Route 15. Those coming Tuesday, the 14th, either by bus or private conveyance will come to Leesburg and inquire for Elder Lefferts. Greyhound buses leave 12th & New York Ave., Washington, D. C. A local train leaves Rosslyn, Va. near the end of Key Bridge at 1:55 and 6:05 p. m. Any persons arriving in Leesburg on late night buses will go directly to the Leesburg Inn near the courthouse where arrangements are being made to care for them. Those coming Wednesday by bus to Leesburg too late to be met by us, will find taxi service near the bus stop. Those coming Wednesday by private conveyance will go directly to the meeting-house. For further information, write

MISS MARTHA W. HOWSER,

Purcellville, Va.

Asst. Church Clerk.

The Salisbury Old School Baptist Association will convene with the Snow Hill Church, Snow Hill, Md., on Wednesday and Thursday, October 22 and 23, 1947. Services will commence at 11 A. M. Standard Time.

Ministers, brethren and friends of our faith and order are cordially invited to meet with us. Any one desiring further information please communicate with Dr. Lee W. Warren, Berlin, Md. or Mrs. Daniel Holloway, Berlin, Md.

IDA G. HOLLOWAY, Asst. Church Clerk

TO ALL CORRESPONDENTS AND TO WHOM CONCERNED:

The Buttahatchie and Hopewell Associations agreed in their respective annual session last year, to come together this year in a joint session. Inasmuch, as some dissatisfaction was expressed in some churches, in each body, it was deemed best to give each church the opportunity, while in her regular conference, to speak her mind in regard to the two bodies coming together and being one Association. Each church has now spoken and every church in both Associations has voted to continue as two bodies.

In view of this fact, we are sending these notices to our papers, asking that they be given space by the first issue of the papers in October.

The Buttahatchie Association will be held with New Prospect Church, near Sulligent, Alabama, beginning on Friday before the second Sunday in October, 1947.

The Hopewell Association will be held with the Little Hope Church, ten miles west of Fayette, Ala., beginning Friday before the third Sunday in October, 1947.

In bonds.

J. R. PENNINGTON, Moderator
Buttahatchie Association
H. M. BROCK, Moderator
Hopewell Association

PRICES FOR EXTRA COPIES OF THE "SIGNS"

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

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 115

RUTHERFORD, N. J., NOVEMBER, 1947

No. 11

WHISPERING FAITH

Life has its joys and its sorrows,
It has its bitter and sweet;
Ofttimes our hopes for tomorrow,
Are dashed to-day at our feet.
But, though we meet disappointments,
And though we fail in our quest,
Faith whispers, "Don't be discouraged;
God means it all for the best."

Today our sky may be darkened,
When lowering clouds appear;
We wait and hope for the sunshine
Of tomorrow to bring us cheer.
Today's sunset may be hidden,
By the haze that bulk in the west,
Faith whispers, "Don't be discouraged;
God means it all for the best."

Sometimes we are made to feel lonely,
Sometimes we are troubled and sad,
Because of death having taken
Some precious loved one we had.
We weep and mourn as we miss them,
And sorrow invades our breast;
Faith whispers, "Don't be discouraged;
God means it all for the best."

When we are sorely afflicted,
And our body is racked with pain,
We suffer and wait and wonder
Whether we shall be well again.
While we find it hard not to murmur,
Not to make complaint and protest;
Faith whispers, "Don't be discouraged;
God means it all for the best."

'Tis thus, we travel our journey
Along life's wearisome way;
We have our sunshine and shadow,
Our joy and sorrow each day.
We weep and rejoice and keep hoping
For the longed for heavenly rest,
As faith continues to whisper,
"God means it all for the best."

(Elder) CHAS. M. WEAVER

Johnson City, Ill.

CORRESPONDENCE

Revelation and the Seven Seals Opened

In attempting to set forth some of my views on Revelation and my understanding of the Scriptures, I view this book to cover a period of the church, or kingdom of God, set up by the God of heaven himself as prophesied and interpreted by Daniel 2:44. "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7:18. The king who is to reign over this kingdom was prophesied of by the prophets. This kingdom has a daughter who is to rejoice and is commanded to rejoice at the coming of the king. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zach. 9:9: Was this prophecy fulfilled? Yes. "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matt. 21:5. And they rejoiced and sang, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Luke 19:38.

After a period of ninety-six years had passed, one of the witnesses had been deported from his homeland to the Isle of Patmos and wrote, "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: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:1-2. Notice in verse 9 that John was in the kingdom of Jesus Christ, and "was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." In verse 10 he declared it was the Lord's day and he addressed his message to the seven churches of Asia, a people that was being reckoned with by the Lord and viewed as seven candlesticks with one in their midst like the Son of man. Each of these seven churches, or candlesticks, had a star and the star was in the Lord's hand. Notice it is to the seven churches that this book is written, hence we find the seven symbols are carried out throughout the book. It is to the seven churches called candlesticks, that the seven stars, or seven angels, are making known what is in the book that is sealed with seven seals, and none but the Son of man was worthy to take the book and loose the seals thereof. "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, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." And they sang with a loud voice, "Worthy is the Lamb that was slain to receive (seven different things) power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. 5-12. In verse fourteen there were four beasts said, Amen. We must notice these four beasts as they play an important part in the opening of the first four seals that are to be opened; each one being so distinct from the other that John gave as a description of them that one

was like a lion, one like a calf, one had the face of a man and one like a flying eagle; each of them was described as having eyes before and behind, and as each having six wings about him. John declared, "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see." This lion type beast had roared like thunder but spoke with a voice that John understood. Come and see, see what? "A white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Notice he had a bow, the Holy Spirit, and a crown was given him, a crown of thorns, and the flesh for the suffering of death on the cross. I view this one that sat on the white horse as being Christ Jesus, the Son of Mary that was born in Bethlehem. It was he who conquered sin, death and the grave by his death, burial, resurrection and ascension to his Father. All power and authority was put under him.

"And when he had opened the second seal, I heard the second beast say, Come and see." John did not hear the noise like thunder from the second beast, but the scene was different in its appearance in that it was a red horse, and power was given to him to take peace from the earth, and there was given unto him a great sword. I view the rider to be Satan, the devil, manifested by spiritual wickedness, and it was by this power and sword that peace was taken from the earth, and it was manifested through Herod who had the children of Bethlehem killed. Matt. 2:16-18. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." I view this rider as being Pon-

tius Pilate who held the law power in his hand over the province of Jerusalem, and it was the spirit of wickedness manifest under and by him, when Christ was crucified, hence the red horse, the symbol of shed blood, and the black horse a symbol of death in the crucifixion of Jesus Christ.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was death." Hence I view this rider to be a combination of power and was manifested by Malcarias, the general of Pontius Pilate's army, in that he placed the governor's seal on the tomb when Christ was buried, and the guards placed around the sepulcher in order to prevent the resurrection of the crucified body of the Son of Mary, as paleness denotes powerless or physical weakness, and they were fighting against the power of God in the resurrection of Jesus Christ. Matt. 27:65 and 28:4-16. I view the four beasts to represent the four gospel writers: the lion represents Matthew; the calf, Mark; the beast with the face of a man, Luke; the eagle, John. If you will notice the writing of Luke he seems to reason the gospel different from the other two writers and John is different from the other three. He goes back to the beginning of time and brings forward the more essential points of doctrine that the others leave out. I will give a few important points namely: the conversation of Christ with Nicodemus, John 3:3; 6:29-39; 13:1-15; 17:1-26; 20:24-29. I could give many more. I view the four beasts to be embodied in one man, the true gospel minister, the one that has been regenerated and born of the Holy Spirit, called and qualified of God as was Aaron. He is as brave as a lion, he does not fear Satan and all the imp-

of hell; he is a burden bearer, he carries a load laden with many sheaves of the gospel; he is a man with a man face, he appeals to human reason to bear his message to the heart and mind of his hearers; he is a flying eagle, when filled with the Holy Spirit, he can soar away into the deep mysteries of God's unbounding love and tender mercy to his children that obey him.

We will now look to the opening of the fifth seal. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." So we look to the Acts, the fifth book of the New Testament. In it we find that Peter in his gospel sermons related the different martyrs of the saints and also the martyr of Stephen. Acts 7:54-60. I must notice another point before I go farther: the four beasts spoken of first in Rev. 4:6 had eyes before and behind which proves my view as to the four writers, Matthew, Mark, Luke and John. They were born and lived under the law dispensation, and they lived and wrote under the gospel of Christ. They saw the worship under the law and they saw and worshipped under Christ, the gospel dispensation. Hence they saw before and behind and each of them had six wings about him. Adding six four times we have twenty-four which represents the twenty-four elders that were around and about the throne, which I understand to be the true witnesses under the law dispensation. They were full of eyes within, hence they only saw and worshipped under the law and had died in the faith of a coming Christ, and spoke of him as though he was present with them in the flesh. Isaiah 7:14 and 9:6. This was seven hundred and forty-two years before the birth of Christ. Then Zach. 9:9 which was four hundred and eighty-

seven years before Christ rode into Jerusalem on the colt the foal of an ass.

I will now pass on to the sixth seal, hoping that it will not be necessary to set forth every detail that takes place under the opening of this seal, but will give enough to show that what I contend is the true interpretation of the opening of the seven seals of which the book was sealed. "I beheld when he had opened the sixth seal, and lo, there was a great earthquake;*****And the stars of heaven fell unto the earth." I view this to be the writing of the apostle Paul embracing his conversion for he was a chosen vessel of God to bare his name unto the Gentiles. Acts 9:1-35. Therefore in the conversion of Saul it was as an earthquake to the Pharisees. Their hope of stopping this new doctrine was blighted; the sun that once shone so brightly through Saul and his persecution of the saints was darkened as though it was covered with sackcloth and ashes; their heavenly stars had fallen, so I view all the writing of the apostle Paul to come under this seal which makes up the sixth composition of the New Testament. Some will say, wait a minute Walston, what are you going to do about the other four writers? Look with me to the seventh chapter of Rev. "I saw four angels standing on the four corners of the earth." Notice this was all under the opening of the sixth seal so I view these four angels to be James, Peter, John, and Jude which completes the other four writers of the New Testament.

Now we must look to the eighth chapter for the opening of the seventh seal. "There was silence in heaven about the space of half an hour." God had turned his back on his Son that was now nailed to the cross. "Jesus cried with a loud voice, saying, Eli, Eli, lama

sabachthani? that is to say, My God, My God, why hast thou forsaken me?" Matt. 27:46. John saw seven angels which stood before God, and they began their work, and when the fifth angel sounded and he saw a star fall from heaven unto the earth. This time the star is in the singular making it more personal as it relates to the conversion of Saul. To him was given the key to the bottomless pit. I do not understand this pit to relate to hell, but to the doctrine of God and Jesus Christ his Son through his eternal power by the gospel and the New Testament that is given to us by his revelation to his witnesses namely: Matthew, Mark, Luke, John, Acts and Paul—thirteen letters; James and Peter—two letters; John—three letters and Jude and the Revelation of Jesus Christ unto his servant, John on the Isle of Patmos, which completes the New Testament that was sealed with the seven seals. Christ Jesus came into the world and set up his kingdom, the church, and gave to her laws by which she is to be governed, and the doctrine of salvation by grace to comfort and edify his children while they sojourn here on this earth of sin and sorrow until he comes again to gather his children home to an eternal rest in heaven where all the redeemed will be gathered around the throne that John saw and heard one saying, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of death and hell."

The seven angels which had the seven trumpets they were to sound I understand to cover the law and the gospel dispensations. I shall only notice the gospel dispensation, so look with me to the ninth chapter. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth." In the fourth verse we see this great doctrine was

to hurt only those men which have not the seal of God in their foreheads, and in the thirteenth verse we read that the sixth angel sounded. Notice what John saw in chapter 10:1; "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." This I understand to be the great gospel truths set forth by Paul which no writer so ably sets forth. Notice, my friends, that it is under the sounding of the seventh angel that we are now living, for when the seventh angel begins to sound a different scene takes place. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." It was in the days of the voices, when they began to sound, that the mysteries of God are to be finished. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15. Verse seventeen reads, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." God has no longer left the matter in the hands of his prophets, but has sent his Son into the world and has taken possession of this world, and has set judgment by which the world is judged of judgment and righteousness.

In chapter twelve John viewed this kingdom as a woman clothed with all the beauty with which she was to be honored by the Spirit of Righteousness. He calls her a great wonder. In verse three there appeared another wonder, so different that he described it as a

dragon, having seven heads and ten horns, and seven crowns. I view this woman as a figure of the church or kingdom, and the dragon as the false church, or kingdom of antichrist, spiritual wickedness with its amalgamation of powers to deceive or devour the child of the woman. So Christ was led into the wilderness and there tempted of the Devil. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." We hear him in this battle in Matt. 4:6-9. "If thou be the Son of God, cast thyself down."***** Jesus said unto him, it is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, all these things will I give thee, if thou wilt fall down and worship me." Matthew calls it a mountain, I view it as the place where this war is taking place as referred to in Rev. 7:9. Michael and his angels fought and prevailed, and the old serpent called the Devil, and Satan was cast out into the earth. Then in Matt 4:10 "Jesus saith unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God." This great battle is also recorded in Luke 4:5-7. Michael has ever been God's warrior. It was he that warned Joseph in his dreams against Herod; spiritual wickedness in high places, the mountain; listen to the devil who said unto him, all this power will I give thee and the glory of them for it is delivered unto me; listen to his boasting, what a high exalted pleasure it was to Satan, exalted so high that John refers to it as heaven and it was to Satan. This is the place where this war took place and Satan was cast down. See Luke 4:8. "And Jesus answered and said unto him, Get thee

behind me, Satan." Here he went down in his second and greatest defeat; the first when Herod failed to kill the child Jesus and second when Satan ceased to employ his agents, taking the generalship in his own hands and met defeat at the hand of the Lord himself, and was cast down by being ordered to get behind me Satan. Surely this was a blow that was least expected by Satan. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10. Again I call your attention to Rev. 13:1. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns." Here is the picture of the false church set up by Satan called the dragon, and they are making war with the saints to overcome them. Verse eight, "And 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." And John beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. Here I view that antichrist is prevailing in the earth, and His church is so lamb-like, that if it were possible they would deceive the very elect. They even work miracles, causing the lame to walk and unstopping the deaf ears. They have their prophets or preachers and they have power to give life to the beast; they have caused both rich and poor to receive a mark in their right hand and in their forehead. Then John viewed them again in Rev. 16:13. "And I saw three unclean spirits like frogs come up out of the mouth of the dragon, and out of the mouth of the

false prophet. For they are the spirits of devils, working miracles." "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "I Jesus have sent mine angel to testify unto you these things in the churches." Rev. 22:1 and 16.

Just as I have stated, I view this book, that was sealed with seven seals, to be nothing more or less than the New Testament which declares Jesus to be the root and offspring of David. Remember that John had viewed all these things under the marking of the symbol of seven from first to last, and it was the seven spirits which was before his throne and from Jesus Christ who is the faithful witness. I hope you will study these scriptures and that the Holy Spirit may guide you as I hope it has me in attempting to set forth some of my views of Revelation.

(Elder) BEN B. WALSTON
Kinwood, Texas

Union City, Tenn.

DEAR BROTHER DODSON: I am taking the liberty to report what to me was one of the best meetings I have ever had the privilege to attend. It was held at Cane Creek Primitive Baptist Church, Obion Co., Tenn., beginning on Friday, July 26, and continuing three days, it being the annual communion meeting of this church. At the June meeting, which was the fourth Saturday and Sunday in June, two precious brothers came forward and were received into the fellowship of the church. Brother Milton King, a young man about 24 years of age, who gave abundant evidence of a work of grace in his heart was gladly received, then

his dear old Dad, brother Dillard King, came and asked for a home and was received with joy and gladness by the brethren and sisters.

The church called for the ordination of brother Ruby Harrison to the full work of the ministry, and set the time for his ordination to be at the annual three days communion meeting held Fri., Sat. and Sun., July 26-28, 1947. The ordination was on the 27th when a Presbytery was organized with the following Elders and Deacons: Elders John Henson, Benton, Ky., Wade Perkins, Mayfield, Ky., Paul Poyner, Murray, Ky., E. C. Lowery, Fulton, Ky., H. G. Brown, Memphis, Tenn., Deacons, W. A. Bowden, Benton, Ky., Luther Campbell, Memphis, Tenn., T. N. Todd, Cottage Grove, Tenn., A. H. Summers, Murray, Ky., Tee Hicks, Pilot Oak, Ky., T. D. Neighbors, Fulton, Ky., Burch Moon, Fulton, Ky., J. B. Collier, Martin, Tenn., Tommy Chester, Brewers, Ky. Thus organized the Presbytery proceeded in the regular orderly way with the ordination, and brother Harrison was set apart to the full work of the ministry.

Before going too far I want to say on Friday night at preaching in the home of brother and sister Earl Jones, a precious sister, Mrs. Sophia Price, came forward telling what great things the Lord had done for her and wanted a home with the church which was gladly granted, thus making three dear souls to be baptized into the fellowship of dear old Cane Creek Church.

On Saturday after brother Harrison was ordained, and after lunch served at the church, the brethren and sisters drove to the baptismal waters, which was Cane Creek, and there these three humble children of God were buried beneath the liquid wave by Elder Harrison and indeed it was a burial for Elder Harrison really buried them, and

oh to think he had just this day been ordained. However, the work was as complete as though a veteran of many years had performed in this capacity. To me this is some evidence that God has laid this work on Elder Harrison and enabled him to administer this ordinance as well as to preach the unsearchable riches of Jesus Christ. Brother Dodson, I do believe God has to do both for his ministers, but enough about that.

The preaching at this meeting by the preachers mentioned at the top of this letter was a unit. Jesus Christ and him crucified, salvation by grace for time and eternity. They seemed rooted and grounded in these precious truths and spoke the truth in love. There was a goodly number of visitors from other churches with us and this made us glad. We had the privilege of having some of them in our home, and it was a great pleasure to us though we are not worthy that such as they should come under our roof, but we surely did appreciate having each one of them. We hope that the great God wills that they come our way again, and that he would make our sinful self again to rejoice in his love. I want to say to all of you dear people that if you can and will, visit us again in our home and Cane Creek Church for there are some of the loveliest people there, made so by the God of love, and I know that the Church joins me in this invitation to you. It might be that some of the brethren have already sent you a report of this meeting, and if so cast this aside and publish their letter as it would be better than this, but if not please publish this as I want my friends to know that we want them to come again. We feel that God has been merciful to us poor sinful creatures and that he has blessed Cane Creek Church with these three precious souls and our

very near and dear brother Harrison. If I could pray my prayer would be gracious God keep them near thee. Keep us all, lead us all in the paths of righteousness for his name's sake. Amen.

J. W. BARNES

(We are glad, indeed, to publish such good news as is contained in the foregoing letter. Wherever this is read our brethren will rejoice with their kindred in Christ in Tennessee that the Lord has poured his spirit upon them. We hope and pray it may be his good pleasure to so touch the hearts of others as to cause them to enter into the fold, and with believers enrolled, to live and to die. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." R. L. D.)

233 Monroe St., Camden, Ark.

ELDER R. L. DODSON, VERY DEAR BROTHER IN HOPE OF HEAVEN AFTER DEATH: I have had the pleasure of reading the *Signs of the Times* as far back as I have been able to read anything; and if I have an understanding, its writers have been given to understand and set forth the word of truth; and its Editors have tried to avoid and leave out controversies, which if published in our religious papers always breed strife. I do so much enjoy reading the experiences of our precious kindred in Christ, giving reason for their hope, that precious "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." This precious Jesus and great high priest we understand is the mediator who sits at the right hand of the majesty of the Father in the heavens. Jesus said when he would go away he would send another comforter which is the Holy

Ghost, which promise he has been, is now and will ever fulfill.

In my declining days my greatest and most longing desire is to see and feel the sweet influence of the workings of this sweet and most powerful love in my soul while I remain on the earth. In these days of terror surely we should be, and I believe we are being, warned by this great Mediator of the second coming of our blessed Master who shall again come to gather his children from the four winds of the earth. The greatest desire of my soul is, O Lord give me of thy holy spirit that living faith to look unto him whence cometh my strength, and when the time shall come, that will not be long, when I shall meet the great monster, death, may I find it has lost its sting and the grave its victory. May I really find some of the realities of the things I have been hoping and trying to pray for so many years. Oh, may the power of his loving influence through the operation of this great Comforter, the Holy Ghost, lead us safely on in the path of his righteousness in the way of all truth is the prayer of one of the least of all if one at all.

(Elder) J. T. EVERITT

Brantley-2, Ala.

DEAR BROTHER DODSON: Enclosed find \$2 for which extend my subscription another year. I am sorry for the delay but it is due to sickness in my family and death in my brother's family. I do not want to miss a single copy for there is so much comfort and satisfaction in each and every one of them. So many good letters and experiences of God's dear people. Sometimes I feel so little and so unworthy of God's love and mercy until it seems that my soul will almost sink within me, but I love the Old Primitive Baptists beyond measure and always have,

but sometimes it seems that God has withdrawn his hand and I am just left surrounded in darkness and do not know which way to turn. I cannot read with any understanding and feel that I am not one of the chosen ones of God, but when that spirit returns I am so happy I can shout his praises on high! What a great assurance it is to feel the presence of the Lord, it makes me rejoice evermore in him that died upon the cross for the sins of his people.

I lived seventeen years among the Arminians of the world. To-day I do not know why I did this for there was no love for one another manifested among them. Everything was cold and distant. They do not preach the gospel of Jesus but money and more money and that multiplied. I felt and almost knew the good old Primitive Baptists would not receive me, but I stood it just as long as I could. That spirit that dwells in my heart teaches me beyond a doubt that God has a purpose in all things. The story of Joseph being sold in Egypt was purposed in His determinate council with the Son before the world was. He was sent there to save many people alive, but he was badly treated on account of a foolish woman and put in prison but he had faith in God; he withstood the temptation and bore all the blame.

Brother Dodson, your text in the March issue, Psalms 19:1, is so inspiring and so much food for those that love the Lord. How wonderful it is for the Spirit of God to dwell in the hearts of his servants to feed and administer this food of salvation by grace. Sister Hayes poetry on the book of Ruth is such a beautiful picture, a symbol typifying Jesus and his bride, the church; and "Deacon Lee's Opinion" was good and timely.

Well I am going too far with this,

taking up your time that would be used for something more important, but it seems I am just full and running over and must talk to some one who I believe is a chosen vessel. I cannot write very well. I will soon be seventy years of age and my nerves are bad, but I wanted to send in my thanks and congratulations to all the correspondents for the good old *Signs* as I enjoy the paper so much. I do not get to my church often now since moving from Luverne, Ala.

I sent a request about a year ago for you or some brother to give their views on 2 Thess. 2:1-3. I have not seen it yet and would still be glad if some one would write on that portion of scripture. May the Lord ever bless you and spare you many more years to send out the glad tidings of good news to God's humble poor. Your sister in hope of the loving mercy of an all wise God.

(Mrs.) J. J. McNEAL

(See editorial in this issue.)

408 N. Naches Ave., Yakima, Wash.

DEAR BROTHER DODSON: Just a few lines to let you know I received the January *Signs*. I have also received the book, "The Resurrection of the Dead." It was read through in a short time and what a wonderful description of the children of God passing from this old sinful world. I do not see how any one, after reading it through, can believe any other way. I hear people say when you are dead you are a long time dead. No doubt it will be that way with some, but if there was some of Christ's blood shed for me I will not be dead but will have passed from death unto life. When I am called to leave this house of clay I live in here some will say, "she is dead." Yes, I am dead to them as they will never know me in the heaven above as some

say they will know their loved ones who have gone on before, and will be able to pick them out from others as they will still look and be just the same there as when they left here. I cannot see it that way. I know when my last husband passed away he said, "I am in a new world, everything is new to me." And so it was with me too, dear brother, I went with him until the spirit left the house of clay. Some sweet day I will finish the journey.

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

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

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

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

Dear brother, my Savior taught me, when a small child, to love him and to love the dear saints. I remember so clearly a dear old brother with white hair, and how to me the glory shown from his face. This was old brother Beckman who lived so close to our home town, Nevada, Mo. He was to me one of the most precious human beings I ever saw. I would sit and gaze at his sweet face and pray I would some day be like him. He was so sweet, kind and gentle.

When I grew older I never changed. I would much rather be with the dear Old Baptists than to be out playing with children my age. I memorized many of the dear old songs when a very small child and I never forget

them. One was a favorite, O! for a closer walk with God. The hymn that I quoted above in this letter was sung at the meeting after my husband united with the church nearly fifty years ago. Elder J. T. Barnes was preaching on Friday evening at my uncle George Lee's home in Nevada, Mo., and my husband went forward and told Bro. Barnes he had said enough, he had told his experience better than he could tell it. So, dear brother, after reading your precious book that hymn came to my mind, "I'm not ashamed to own my Lord, Or to defend his cause." I wonder so many times, "Am I his or am I not." If I am not his why do I love him so, and why do I love the dear brethren as I do? Yes, sin is mixed with all I do. I thought when I started this letter it would be just a few lines about the *Signs* and the book. God bless you and all concerned. Your sister in hope.

(Mrs.) LILLIE BLYSTONE

Route 1, Wheelersburg, Ohio.

ELDER R. LESTER DODSON, DEAR BROTHER IN HOPE OF ETERNAL SUBSTANCE: It is with great pleasure and appreciation I thank you for your kindness in obtaining that book on Predestination for me. I am grateful that you kept me in remembrance as I have longed to get one of these books. I think no one believes in predestination stronger than I.

I do not have much education as you can well see, but I have a belief within as strong as some highly educated and more than those that cannot believe grace doctrine. I do not believe grace and works will mix any more than oil and water will mix so it must be grace and grace alone—no other way. I attended church Sunday and heard some of that hard doctrine preached which the world says is dangerous, but it is the only doc-

trine that melts this heart of mine. I could see the love of God manifested in them from breast to breast and how they loved one another. I think they were in another place for the time being for it was a foretaste of heaven to them and to me. I was picking up crumbs that fell from the Master's table, and it was good to be there for it was in a land of plenty.

I enjoy sound doctrine and they call me a dry land Baptist. I tell them David had some soldiers that tarried behind fearful and faint hearted, but they got as much spoils as those who went to the front of the battle. So you can see I believe the Lord has chosen some valiant soldiers like yourself who can go out to battle even if there are lions and barking dogs in the way. They believe Jesus will make way for their escape. I believe the Lord has appeared to you in dreams and visions in manifesting himself to you as he has to all the called of Israel. I do not think we are strangers to each other, just strangers to Babylon and all her daughters. I know you are a busy man but still I would like to hear from you. Respectfully,

WILLIAM SPARKS

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

Isaiah 40:11.

Here is a text I think must have the experience of every child of grace in it. You will notice this was God's voice to the prophet Isaiah, and, therefore, is just as sure as God himself. There are three *shalls* in it. First, "He shall feed his flock." Just who is this "He?" We think it is Christ. In all of God's Word it is *I will* and *ye shall*, and in our text Christ was no exception. What he was to do was backed by the shalls

of God and Christ, his only begotten Son. If the Son and what he had to do was secured by the shalls of God how could any of his work fail in its purpose? I am glad of this for it makes us know that if we are one of that flock we are secure from everything. The flock under consideration here is the chosen people, the ones the Father gave to Christ before the world was, the ones he came on earth to and did die for. This food he feeds them comes to us when he sees fit to shed his Spirit abroad in our hearts, "because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:6. We see we are sons before this happens. After this happens we are aware of a hungering and thirsting after something; we have come to fully realize we are sinners; we are ungodly and must, if we get justice, go to an eternal hell, but we do not cry for justice, we cry for mercy. Here is where some food comes. The Savior reveals himself as your Savior. It seems like the world has been renewed for you. Why? Because you have had your first food and first glimpse of the Shepherd. You think of the scripture that says, "I am the good shepherd***** and I lay down my life for the sheep." We see him having everything we need: strength where we were weak, love for hatred, mercy instead of justice, light for darkness, smoothness for roughness, straight paths for crooked ones, etc. In other words we find the opposite from nature. This new food is meat and drink indeed. We come to wonder what manner of man is this that gave a rebel such as I so much; how could I have gotten so great a blessing? We know it is not for anything we have done. Let us read John 3:16. "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." That, dear child

of grace, is how it came, because of the love he had for his elect that were chosen before the world was; that is how you got the food and Shepherd.

Now we see those arms in the *wills* and *shalls* of God. "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river into the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." So this gathering must be. When you received your experience you were taught of the Lord and saw Christ as your Shepherd; saw him as the one you must follow and must eat what he gives you. He made you love him and the food because it was all that you wanted. When you meet one that has the same experience, and the same love that was given you, then you both speak the same language and see eye to eye. So the love is what has drawn us together. We cannot help being drawn together any more than Christ could help coming into the world. It was secured by the *shalls* of God.

"And carry them in his bosom." We see this to mean a haven or place of safety; a place of love and tender care and in his very heart. He is our strength. We have been stripped of our strength, been brought to the end of all self support and made to lean on the breast of Christ and to depend on him for all sufficiency in everything; we have become lame and cannot walk; when we would some one always steps before us and we cannot get into the pool, so then he must carry us in his bosom.

"And shall gently lead those that are with young." We think this one of the most beautiful thoughts that has ever been penned. The prophet could not have written anything better. Shall gently lead. Yes, the Shepherd starts to feed the lambs and carry them in

his bosom until they become pregnant with the Spirit and filled with the Holy Ghost. They have Christ in them the hope of glory. We have noticed in nature how the mother changes in body and temperament. She becomes kinder and loses in her sureness; she stumbles when she tries to walk; she tires easily at her work; she is not as beautiful to the eyes of the world as she was; she just is not the same. Dear brother, just let your mind run and see the many things in this that is sweet to the child of grace. A few words about this leading. The Savior said, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10: 4-5. You see why they will follow him. Yes, our whole experience is in this one text. We see the flock is people chosen in Christ before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:4-5. Many more scriptures identify these people. We also find some of the things he has done for them. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn 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. What shall we then say to these things? If God be for us, who can be against us?" Romans 8:29-31. So in our dependency on the blessed Son of God we find him our Shepherd. Where he leads we follow. Because he is our

all he has made us love him and all our food (spiritual food) must come from him. When we get into the valley of doubt he comes to our rescue with more evidence that he has called us and this is food indeed. As he sees fit we are gathered together and made to sit in heavenly places and worship God in Spirit and in truth. Sometimes we have this to do when we are alone. When he sees fit to place a prayer in our hearts before we call he has already heard us. As we get older we find we stumble more, our strength fails more, our sinful condition gets worse instead of better. I find that when I am blessed to enjoy the fruits of the Spirit, if indeed I ever have, I can see I still do not know anything, yet I have a desire to learn more about my Savior even though I am not worthy to even be with the Lord's people. Just a hope in the Lord should suffice, but we must hunger and thirst after righteousness so we can be filled. All this comes from the Lord at his own appointed time. I must answer with Paul, "By the grace of God I am what I am." I hope these scattered remarks are the truth and in accordance with the experience of a child of grace. They are imperfect as is the writer. Pray for this unworthy brother.

EARL WILSON

Route 3, Box 370, Rayville, La.

Salisbury, Md.

DEAR ELDER DODSON: It is time for me to renew my subscription for the dear *Signs of the Times* which I love dearly. I feel to be blessed far above what I deserve to have the price of the *Signs* for another year. What have we that we have not received? "Praise God from whom all blessings flow." I enjoy reading all the precious editorials and the sweet experiences of the Lord's little children. If not deceived they tell my

thoughts and feelings much better than I can. I am enclosing check for \$3. Two for the *Signs* and one to use as you like. Unworthily.

(Mrs.) CARL TWILLEY

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(We are glad to give space in the *Signs* to the foregoing notice, and hope those of our readers who are sympathetic with the project will respond as they may feel impressed to do. R. L. D.)

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R. L. D.

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EDITORIAL

RUTHERFORD, N. J.

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Rutherford, N. J.

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

Acts 8:18-21.

Simon saw the natural acts of the apostles, and the results to the natural creature, which caused him to desire the same virtue that he might give to such as he might lay hands on; and to be honest he was willing to give his earnings, or earthly possessions, to obtain such power, not knowing the gift of God which gives a correct analysis of all that are carnally minded. We believe there are men and women that are morally upright and would compensate for everything they would obtain from others, but this does not justify the ungodly sinner before God. Peter said unto him, "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money."

Dear reader, any way one might per-

ceive they could use money to obtain righteousness is of the carnal mind which is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. The gift of God is eternal life, and eternal life is given to all the sheep which belong to the Son of God and they shall never perish.

Our mind has been exercised as to the value of the gift of God to poor sinners. We note heaven is God's throne and earth is his footstool and all that pertains to man is of the earth earthy, so we find nothing in measure of value to compare with the gift of him who sits in heaven which is God's throne. We cannot compare any part of a footstool to the one whose feet resteth upon it. We find by reading the writings of the apostles that there is nothing in the flesh to merit esteem which makes it clear that no flesh shall glory in his presence. The gift of God is pure and requires a value that would be equal to justify the merit of the gift. God gave poor sinners grace in Christ Jesus by his will which sets forth his decree before the world began.

According to his determinate counsel, at the appointed time, God's decree must be in execution, and he had appointed his Son to fulfill all his will; and inspiration was given the prophet, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14. This was the price that was to be paid for the purchased gift of God for poor sinners. There is no price to compare with the price paid for the redemption of the people of God, and this is the only way that a poor sinner can be just with God. Jesus Christ is the price of the redemption of every sinner that will sing the praise of God in glory, and it takes all those, whose names were written in the

book of life of the Lamb from before the foundation of the world, for Jesus to present to his Father to be the number for which the price was given.

We will consider the working of God's mighty power in paying the redemption price, and we find the record of his acts, as the man Christ Jesus, recorded by his disciples, and also the declaration by which he worked, and these declarations agree with the prophets writings which assures us that Jesus was the Son of God. It was God's law that was violated, and it was the law God gave to man, the creature he had made from the dust of the ground, and his transgressions involved all of Adam's posterity which embraced the elect of God in Christ Jesus, to be the heirs of salvation, or the bride of Christ, which would make her heir of God and joint heir with the Son of God; the penalty the offence required was death, and by these relations there was none that could pay the price to redeem her but the Son of God which brings in the just for the unjust. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isaiah 42:4. This declaration by the prophet is in direct accord with the word of God, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:11.

We are given an example of those who worship God and those who are carnally minded. The two characters are Peter, an apostle of Jesus Christ, and Simon. Peter was called to be an apostle and was given to discern between that which is born of the flesh and that which is born of the spirit, which gave the answer to Simon, "Thy

money perish with thee, because thou hast thought that the gift of God may be purchased with money." Simon could not see farther than the life that was in him which caused him to offer the treasures of the carnal mind, and "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." Rom. 8:6-7.

As we examine ourselves we are very much carnally minded, and will have our new moons and many traditions and will feel that unless we have had certain things manifested in our meetings we are not satisfied. We do believe in having order in the house of God, and so conduct ourselves as becometh the gospel of Jesus Christ, and these things are not to be purchased with money nor by keeping up certain traditions. We love to behold the unity of the spirit manifested in the attitude of brethren and sisters by greeting each other in the love of the truth, but for us to fix it in our minds that there must be certain demonstrations before our fellowship and love has been manifested, we are in the same spirit as was Simon, for we are taking the animations of the flesh to give us, as we would have it, satisfaction in what we would call spiritual worship.

Dear reader, we are easily drawn away and enticed by our lust. Peter was an apostle of Jesus Christ, and was given the spirit to discern that Simon's heart was not right in the sight of God. He was a man of like infirmities according to the flesh for it was he that cursed and swore that he knew not the Son of God. All these experiences taught Peter that salvation was of the Lord and the gift of God could not be purchased with money;

that all that are taught of the Lord will confess the way by which they have been brought; and all they have was given to them and they have nothing whereof to boast. They (God's children) will begin by saying, I was in great tribulation, I turned to the right and to the left, sought rest and found none which brought me to the end of my own strength. These tribulations absorbed all my strength and I could do nothing, which brought me to the place that the Lord commanded, "Be still, and know that I am God." Psalms 46:10. They are taught 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.

The riches of God's grace are not purchased with money, and for one to trust in the strength of the riches of this world, his heart is not right in the sight of God. For one to take the oversight of the flock of God for filthy lucre his heart is not right in the sight of God, and that church will not prosper for the gift of the Holy Ghost will not be upon him to enable him to preach the gospel in demonstration and power. Wherever God's gift is sent that servant will come with fear and trembling and God will bless his services to his people in whatever way it is his will to direct. Sometimes the defence of his church is his purpose and he will send the one he has qualified to fill the measure as he did by qualifying the apostle Paul. All the life of Paul, God was giving him qualifications in the flesh, that when they were subdued he would no longer be Saul but Paul, and know God's gift to a poor sinner which was by grace.

C. W. V.

II THESSALONIANS 2:1-3

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man, deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

We regret that we have been so long complying with the request of sister McNeal for views on this portion of the written word. We have to plead our inability in many ways, and although we are kept very busy most of the time, we have long since realized that we need more than time to correctly interpret the Scriptures. There are, doubtless, differences of opinion on this subject; however we hope all will be mindful of the testimony of the apostle Peter where he said "no prophecy of the scripture is of any private interpretation." In the third verse of the first chapter of this second epistle to the Thessalonians, Paul said, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." We wish this might truly be said of the brethren at all times and under all circumstances, but this is more than we can expect. The Lord has wisely provided a diversity of gifts for the instruction and edification of the body of Christ, which is his church, and if we know our own heart we honestly desire to stand in our lot and speak whatsoever God hath commanded that we should say, being assured that he will also provide that as our day so shall our strength be.

In the outset of the text, the great apostle, on behalf of himself, Silvanus and Timotheus is beseeching the brethren

ren "by the coming of our Lord Jesus Christ, and by our gathering together unto him," that they be faithful and continue stedfastly in the truth. Jesus being the head over all things to the church, and having the pre-eminence in all things, the apostle could not base his appeal upon a higher or loftier plane than for the sake of Jesus. He continues beseeching them in these words: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." Again, we wish to revert to the first chapter of this second epistle, wherein the apostle, after saying he thanked God always for them went on to say, "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." He not only commends them for their faithfulness in the things pertaining to the kingdom of God, but assures them of their ultimate rest and peace when the Lord shall be revealed from heaven with his mighty angels. At the same

time he firmly declares that God will take vengeance on them that know him not, and who do not obey the gospel of our Lord Jesus Christ by punishing them with everlasting destruction, from the presence of the Lord and from the glory of his power. Paul had presented a firm and solid foundation for them to build their hopes upon and, therefore, he said unto them, "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." Most likely it was in that day somewhat like it is in our day. We are being told over the radio, from pulpits and through the press, constantly, that the Lord is liable to come down out of the clouds in a bodily form any day and set up his kingdom here on the earth. Very recently one definitely assured us that this would take place not later than during the year 1954. If we understand the apostle Paul, however, he is warning us against all so-called prophesies, whether by spirit, by word or by letter, "that the day of Christ is at hand," and admonishing us to be not soon shaken in mind, or to be troubled. We should not be followers of men and be blown about by their various winds of doctrine, but rather we should stand firm for the things which are taught in the Scriptures. There are many scriptures which could be brought to bear on this point, but we will only cite the following: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." I Thes. 5:2.

In the third verse of our text the apostle continues his plea for them to stand firm by urging them to "Let no man deceive you by any means." We have already referred to some of the devices of man to deceive the people of God about this matter, but we cannot find language as strong or as all-

embracing as those words of the Apostle, which we emphasize by repeating in italics: "*Let no man deceive you by any means.*" The importance of that command or entreaty is followed by the declaration, "for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Sometime ago we used the ark which God caused Noah to build as a basis for a talk, and it seemed to us that we saw great beauty in it as a type of salvation for the church in all three dispensations. So far as we are concerned there are only three dispensations of time; they represent a fulness or completeness of all time, and when this gospel dispensation ends we are persuaded time shall be no more. But we want to say more about the ark. It was composed of three stories. The first two were dark and in our opinion represented the patriarchal and legal dispensations. Only the third story contained a window, near the top, which was, we think, figurative of the fact that the light, or understanding of gospel truth would not be manifested until the Son of righteousness would arise with healing in his wings. It was not until after the death and resurrection of our Lord that the disciples were given to see and understand those things which prophets and kings had long sought but did not find. We believe a study of the patriarchal and legal heavens and their passing will shed light upon the meaning of our text. Before the flood wickedness became so rampant it is said "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. Yet, in all the years in the which the ark was in building, thought by some to be upwards of five hundred years, no one gave any heed to Noah's preaching of

the necessity for righteousness, so the flood came upon them unexpectedly, or as a thief in the night. There was but one door in the side of the ark, which sets forth the fact that salvation is in none other for all ages of the world than by and through our Lord and Savior Jesus Christ, which is the door of entrance into life eternal.

When the disciples came to Jesus for to shew him the buildings of the temple, as recorded in the twenty-fourth chapter of Matthew, 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." They sought him further, privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus went into considerable detail in answering them. First, he cautioned them to take heed that no man deceive them, and said many would come in his name, claiming to be the Christ, but they were to go not after them. Second, he told them they would hear of wars, and rumors of wars: "see that ye be not troubled; for all these things must come to pass, but the end is not yet." He continued by saying "nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places. All these things are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." He did not stop there, but declared that "This gospel of the kingdom shall be preached in all the world (to Jew and Gentile) for a witness unto all nations; and then shall the end come." The legal dispensation did not end until the gospel of the blessed Son of God was preached in demonstration of the Spirit

and with power sent down from heaven, to both Jew and Gentile and then the end of that dispensation came. But before it was finally consummated all the things to which Jesus referred had to be fulfilled, for he himself declared, "This generation shall not pass, till all these things be fulfilled." He likened the close of that dispensation unto the previous one in saying, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." It is perfectly clear to us that he was referring to the end of the Jewish economy, or legal dispensation, and the importance of these things were attested to by others among the apostles. Peter came forth in the final chapter of his second epistle and confirmed the things which Jesus had said. Peter began by saying he desired to stir up their 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 Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." We might do well to recall to the mind of our reader that a period of perhaps four hundred years, or more, had intervened between the days of the last prophet and the coming of Jesus in the flesh. This might, indeed, be termed a

time of total darkness, when there was not even a single star in the legal heavens to reflect the light of our Lord, and they were truly scoffing and walking after their own lusts, and saying, "Where is the promise of his coming? for since the fathers (prophets) fell asleep, all things continue as they were from the beginning of the creation." Peter goes on to say, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." It seems so plain to us that Peter was referring to the world before the flood, which stood in the water and out of the water until it was overflowed and perished, which was followed by the law age, which had not at that time ended, that it is difficult for us to understand why all do not see it that way. While scoffers were making light of his long delayed coming, Peter was consoling his brethren by saying unto them, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Then he assured them that "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." He repeated that the day of the Lord would come as a thief in the night, but showed forth the complete end and destruction of that Jewish age as did Jesus, in declaring that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned

up." The truth of all he foretold was clearly borne out by the complete disappearance of that age, which he foresaw, for he said, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Let us pause here and get a glimpse of what he saw ahead, for he continued by saying, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." If righteousness does not dwell in the gospel heavens we are in complete ignorance of the truth, but the very name by which the church was to be called in this gospel age was "The Lord our righteousness." Jesus had said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." John, the beloved disciple of the Lord Jesus Christ was among the generation to which Jesus referred in saying it would not pass until all those things were fulfilled, and in the year A. D. 96 he is believed to have written Revelation, in which he said, "And I 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," or law. We have gone to considerable length to show how the first two dispensations passed away, with the terrible things which accompanied them, as we believe they are indicative of the passing of the gospel dispensation. Our text says the day of the Lord shall not come "except there come a falling away first, and that man of sin be revealed, the son of perdition." We shall not presume to say when these things will come to pass. If, as many of us believe, the Gentiles must first fully be brought in, and this is to be followed by the

Lord revealing himself unto the Jews and bringing them into a knowledge of his blessed truth, it cannot be foretold how long the Lord may be pleased to take to fully accomplish his purpose in this respect. We are persuaded, however, that unless he is pleased to restrain the power of antichrist the church at Rome will rapidly spread out all over the world like an enormous octopus, bringing all nations under her control and requiring each and every one to bear the mark of the beast. This power, we believe, is spoken of in the verse immediately following the text, in these words: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Perilous days, indeed, will undoubtedly accompany the passing of this dispensation, when time shall be no more, but as the passing of each era has been in pain as a woman in travail, it bringeth forth something better, and the change which will be brought about when the Lord shall have gathered his elect from the four corners of the earth and will have no further need of its existence, it will be a glorious change for his people to be called up higher to forever dwell with him above. We believe God's people experience these things individually for themselves, and as Moses and Aaron had to make three days journey into the wilderness before they could worship the Lord, each one of us have to make this same journey. Our state in nature is a dark one, indeed, for we are dead to all knowledge of spiritual things, but when the Lord is pleased to say, "Let there be light" and his light illuminates our souls, we undertake to meet the demands of the law by the works of our hands, until we are plunged into the bottomless pit and our own clothes abhor us; then we cry for mercy and God brings

us up out of the horrible pit of sin, and places our feet upon a rock, establishing our goings, and puts a new song in our mouths, even praises unto his most holy name. Then we can join the apostle Paul in saying, "Old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." While our departure from this life may be accompanied by sorrow and suffering, we are persuaded that it will mean a release from all that is distressing and hateful, for we shall be ushered into the presence of the Holy One, whom we shall see as he is and be like him, and be satisfied. This will be a most glorious change, and it will be enough, with nothing lacking to supply perfect and eternal bliss, and God shall be praised, world without end. Amen.

R. L. D.

MEMORIAL

Whereas, it has pleased God in his holiness to remove from this life our dear and much esteemed sister and mother in Israel, MRS. FLORENCE VIRGINIA (SEAY) (PIPER) SAWYER, bringing sorrow and sadness to our hearts—for we shall see her face no more in this life, nor hear her voice again—but we sorrow not as those that have no hope for we believe that God has removed her from a world of trouble into a land of delight, never more to suffer pain or sorrow so that our great loss is her eternal gain. Therefore, be it

Resolved, that we bow in submission to God's will, believing "that all things work together for good to them that love God, to them who are called according to his purpose," and that when Christ shall return to this earth all those who sleep in Christ will God bring with him.

Sister Sawyer was a firm believer in the doctrines of God our Savior, and was ever ready and did contribute freely to the support of the church. The Primitive Baptist people always received a welcome in her home and others were never turned away. She lived to the age of 86 years, the Lord calling

her home May 30, 1947. She leaves a goodly number of sorrowing children, grandchildren and many other relatives who have sustained a great loss, and the concourse of people at her funeral attest the fact that her friends were many. To all these we extend heartfelt sympathy for the loss to the church is great. Be it

Resolved, that we send a copy of these resolutions to the sorrowing family, and to the **Signs of the Times** for publication, and a copy written in our church records. Done by order of Saints Rest Church at Dallas, Texas in regular conference July 5, 1947.

(Elder) C. B. TEAGUE, Co-pastor and Clerk

MEMORIAL

In as much as it has pleased Almighty God in his divine wisdom to remove from our midst by death, our dearly beloved brother and Pastor, Elder J. R. DENNISON, it becomes the solemn duty of this, the Mt. Olive Church, to offer this resolution.

Our brother was a member of this church (54) fifty-four years, being at all times a faithful follower of the Lamb, serving the church as Pastor (18) years. He was a gifted gospel minister always declaring and defending the truth as it is in the Lord Jesus Christ, directing and instructing in the way of truth and righteousness. He loved peace and a strict adherence to duty and so led his church as long as God gave him physical strength and power. He was humble and quiet in his service in the ministry, an emblem of the true love and spirit of God that dwelt within his heart and soul. Therefore, be it

Resolved, that we as a church have lost a dearly beloved Pastor, and we believe our loss to be his eternal gain, that while we miss his smiling face, his tender hand clasp, his words of truth, the memory of him shall continue to live within our hearts and souls, and to the will of our heavenly Father we are submissive. The Lord giveth and the Lord taketh away. Be it also

Resolved, that a copy of this memorial be spread upon our records, and a copy sent to the bereaved family to whom we extend our heartfelt sympathy in their and our loss. Also that copy be sent to the **Signs of the Times** and **Old Faith Contender** for publication.

Done by order of the church this 21st day of June 1947.

(Elder) J. S. MURPHY, Moderator protem
(Mrs.) GERTRUDE B. CROSS, Clerk

OBITUARIES

The Olive and Hurley Church at Shokan, N. Y., and the entire surrounding community are made the poorer by the passing of brother WALTER BOGART, who departed this life June 20, 1947 at the Ricker Nursing Home in Kingston, N. Y. after a long illness. He was 77 years old, having been born May 31, 1870. He was born and spent all of his long and useful life in the town of Olive. For thirty-four years he was in the employ of the New York City Board of Water Supply, thirty-two years of which he served as inspector, looking after the sanitary conditions surrounding the reservoir in his district. His ability, faithfulness and efficiency were recognized by his employers who held him in high esteem. He was widely known and highly regarded for his many splendid qualities.

Brother Bogart was married three times, his first wife being Miss Della Secor. Two children were born to them, Marshall who lives in Yonkers, N. Y. and Isabelle of Portland, Me. After the death of his first wife he was united in marriage to Mary Osborn and two children were born to this union, Chester who died three years ago, and Mrs. Ralph Snyder of Kingston. Death having removed his second wife he married Mrs. Ella (Swarthout) Perry in 1916 who survives him. Also among the other survivors are two sisters, Mrs. Orville Winchell and Mrs. Irene Stevens of Kingston; three brothers, Jacob Bogart, Newport, R. I., Joseph and Bergil, Allagerville, N. Y.; also four step-children, Mrs. Lottie May, New York City, Mrs. Raymond Markle, Detroit, Mich.; Mrs. Nelson Hyatt, Pleasantville, N. Y. and Mrs. Henry Wesley, Norwalk, Conn.

He was a man of quiet, unassuming ways, always dependable as a neighbor, citizen, and friend, and will be greatly missed by his brethren in the church and by the community. He was baptized by Elder George Ruston when he united with the Olive and Hurley Church in 1917. He lived his religion, and his walk exemplified the precepts of his faith. For three years before his death he was stricken with blindness, and in all, five operations were performed in an attempt to restore his sight, but they proved unsuccessful. He bore his affliction without complaint and calmly awaited the manifestation of the Lord's will. He retired from active life a few years before his death. He loved the assembly of the saints and was faithful to his meetings when circumstances permitted.

The funeral services were conducted at the Olive and Hurley meeting-house, Shokan, N. Y. June 23, the writer officiating, assisted by Elder

Amasa J. Slauson of Kingston. Interment in the Winchell Cemetery at Ashokan. To the surviving widow and other relatives much sympathy is extended.

(Elder) ARNOLD H. BELLOWS

It is with a sad heart that we record the passing of our highly esteemed friend, SAMUEL WRIGHT SHIPWAY. He was born in New York City on August 9, 1878, and died of a heart attack on June 3, 1947, at the home of his daughter, Mrs. Alice S. Meyer in Massapequa, N. Y. He was therefore slightly under 69 years of age. He was the son of Benjamin and Catherine (Baylis) Shipway. He was married on May 25, 1905, to Ethel May Hutcheson. His widow, one daughter, Mrs. Alice S. Meyer, one granddaughter, Catherine Alice Meyer, two brothers, Remsen H. Shipway, of Lynbrook, N. Y., and George W. Shipway, of Queens Village, N. Y., and a sister, Mrs. Grace Kirkwood, also of Queens Village, N. Y. survive him.

For about thirty-five years Mr. Shipway was engaged in the Marine Insurance business in New York City. Because of ill health he retired about fifteen years ago. He attended Old School Baptists meetings in New York City for forty or more years and during the last twenty-five years he has attended our Associational meetings at different places. At the time of his death he was President of the Board of Trustees of the Ebenezer Old School Baptist Church in New York City. While not a member of the visible church, he gave abundant evidence of having been deeply taught of God. The Lord gave him an unusual insight into the spiritual meaning of the Scriptures, and the souls of many have been refreshed by his conversation. On different occasions we have sought his counsel and advice in connection with our work on the Signs of the Times, and his judgment has proven most valuable and helpful to us. He was a kind and faithful husband, a loving father and grandfather, a true friend and a valuable citizen. He will be greatly missed. From the evidence he left behind, however, we are persuaded that he has been called to his heavenly home above, where he shall render undivided praise to Father, Son and Holy Ghost in a world that shall never end. Therefore we do not grieve as those without hope, but desire to bow in humble submission to the will of our heavenly Father.

Funeral services were held in the evening at his late home, 108 Merrick Road, Lynbrook, N. Y., June 6, 1947, where many friends and beautiful floral designs gave evidence of the esteem in which he was held by those in the community where he had spent many of the best years of his life. Interment took place the following day in Greenfield Cemetery, Hempstead, N. Y.

May the Lord be pleased to comfort and bless as

only he can those who feel their need of him, and lead them into an understanding of his glorious truth, if it be his will, is our humble prayer for Jesus' sake.

R. L. D.

IRA B. DUDNEY, son of W. G. and Mary (Smith) Dudney was born April 9, 1874 at Amity, Pike Co., Ark. He was baptized by Elder B. L. Landers, Sept. 1897 into Ephesus Primitive Baptist Church at Emmet, Ark. December 8, 1897, he was united in marriage to Evadna Landers, daughter of the above Elder Landers. Had he lived until Dec. 8th of this year they would have celebrated their 50th wedding anniversary, but he quietly passed away in the night of March 2, 1947, leaving to mourn, his companion and five children. Mrs. Esther Tilman, Mrs. Trula Loyd, Mrs. Marie Jordan, Miss Ivad Dudney, all of Texarkana, Ark., and one son, B. L. Dudney, Betham, Okla.

Brother Dudney had written on "The Footprints of the Flock," beginning on the first day of January this year and writing some each day up to the night he passed away, going to bed as well as usual. Beginning his subject he used this scripture, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The last few lines of his writings gave a reason of his hope at the end of his pilgrimage which was so near at hand. We feel sure that he saw the footprints of the flock of the heavenly family, having read his writings on the subject, and was guided by the light of his heavenly Father to the end of his journey.

The writer of this article tried to comfort the bereaved family, using the subject brother Dudney had written on, at the home in Texarkana and at the cemetery at New Hope Primitive Baptist Church where he was buried to await the final call which shall awake the dead and bring them forth in the resurrection to the mansions prepared for them that love God and his cause. May the God of truth, love and mercy cause us all to forsake all our earthly treasure, and follow the footprints of the flock, which flock He will guide, in whom he has begun a good work, to their journey's end. Written by request of the dear family who has shown the writer so much kindness. May God fill the absence of the companion and father in homes of these loved ones is the prayer of the writer.

(Elder) J. T. EVERITT

It is with a sorrowful heart I try to write of the death of my dear mother, MRS. MARTHA E. DRAPER, who departed this life Oct. 4, 1946, making her stay on earth 88 years, 1 month and 15 days. She was the daughter of the late Presley

and Nancy Thomasson, and was born in the Reed Creek community in Henry Co., Va., Aug. 19, 1858. She spent her entire life within three miles of her birthplace. December 8, 1875 she was married to John William Draper who preceded her in death 11 years and 10 months. To this union were born seven children, Mrs. Pearly S. Brown who was killed by a truck Jan. 29, 1944, Mrs. Daisy B. Stone, Martinsville, Va., Toney, Elijah, Ernest, Erie and Ada Draper, Bassett, Va.

She leaves to mourn her departure her six children, nineteen grandchildren, thirty great-grandchildren and one sister, Mrs. Matilda Frith, Martinsville, Va. She received a hope in God's mercy and united with the church at Red Creek at the age of twenty-two where she remained a faithful member until the end, although she was not able to attend the services the last four years of her life. Her greatest pleasure was to go to preaching and be with the Old Baptists, and hear them preach and sing. In her last days she could not read much but liked for me to read to her. She had been almost helpless nearly four years, but could sit up and walk by being assisted. She was taken seriously ill, on a Wednesday morning but did not want a doctor at first. Her suffering was so terrible that she seemed willing for one to come to ease the awful pain, but no relief could be obtained.

I think she knew her time had come for she said it was bad for us to stay by ourselves as we were alone when she was taken worse. She said she hated to leave us and hoped the Lord would bless us. She died on Friday morning, forty-six hours after she was taken so much worse. Funeral services were conducted at home by her pastor, Elder D. P. Helms, assisted by Elder C. E. Turner. There were many beautiful floral offerings and the presence of a great throng of people showing their love and respect for her. Her remains were laid to rest by the side of her husband in the cemetery near the house on Saturday afternoon. Written by her devoted and lonely daughter who helped to care for her in her last days.

ADA DRAPER

ELDER JOHN R. DENNISON, a resident of Braxton Co., W. Va., was born April 5, 1857, and died January 17, 1947 at the home of his daughter, Mrs. Rosa Canfield, Sutton, W. Va. The daughter and a son, William Dennison, also of Sutton, W. Va. together with a number of grandchildren survive him, his wife and a daughter preceded him in death several years ago.

Elder Dennison was received into the Mt. Olive Primitive Baptist Church, Philippi, W. Va. of the Tygarts Valley River Association, November 25, 1893, and was licensed to preach Sept. 22, 1894. Although I am unable to find the date of his

ordination I believe it to have been soon after he was licensed. He served the Association as clerk for a number of years, and was called as Pastor of the Mt. Olive Church April 21, 1928, having served the church faithfully and tenderly for nearly 19 years.

Our brother and Pastor was firm in the faith and doctrine of election and predestination as it is in the Lord Jesus Christ, and was a gifted minister of the gospel. He was kind and devoted to all. We have loved him for the truth's sake and in fellowship with his Redeemer, and we believe our loss to be his eternal gain.

Also

MRS. NANCY ELLEN (CORDER) CLEAV-
ENGER, born in 1859, died Dec. 22, 1946, a daughter of the late John Corder and wife. She united with the Mt. Olive Primitive Baptist Church in June, 1876, and was a faithful and loving member the remainder of her life.

Also

Her sister, MRS. ESTALINE (CORDER) GALL, was born March, 1857, and died Dec. 4, 1946. She was received into the membership of the Mt. Olive Church Sept. 22, 1877 and remained faithful until death. They were devoted sisters in the flesh and truly devoted to the cause and purpose of Christ Jesus, departing this life within a few days of each other, each to enter, as we believe, that haven of rest which had been before ordained for them.

Also

MRS. FLORA (CORDER) REYNOLDS, a daughter of the late Joseph Corder and a first cousin of the above named sisters, was nearly 90 years of age and died June 22, 1947. She was received into the fellowship of the Mt. Olive Church, Sept. 22, 1887, and was a strong and faithful member even unto the day of her departure.

Thus in the course of a few months the Mt. Olive Primitive Baptist Church has lost four of its most precious members. Elder J. J. Poling officiated for the first three named. We feel that the Great Reaper has surely added four more saints to that great family above, there to live and dwell forever in peace and joy with Christ, their salvation, their all in all.

(Mrs.) GERTRUDE B. CROSS,
Clerk, Mt. Olive Church

SILVO SZEE KERLEY was born April 13, 1875 in Pope Co., Ill., and passed away at his home in Mt. Vernon, Ill., July 1, 1947, at the age of 72 years, 2 months and 18 days. He was the son of John R. and Mary M. (Roe) Kerley. He was a resident of Mt. Vernon since 1915, retiring from

active business in 1936 because of ill health.

He was first married to Mary Ann Clay who preceded him in death. To this union were born two children; a son, Guy J. Kerley, survives, and a daughter, Mayme L. Kerley, passed away at the age of ten years. In 1906 he married Willie Irene Prince, who survives to mourn his passing; also surviving are three sisters, Mrs. Minnie E. Turner, Herrin, Ill., Mrs. Hifsy Watkins, Simpson, Ill. and Mrs. Mertie Doney, Cereal Springs, Ill.; also one brother, Creden Kerley. Several nieces and nephews and a host of friends and neighbors mourn his loss.

He was widely known throughout Southern Illinois. He was a strong believer in the Primitive Baptist faith and an ardent believer in the predestination of all things. Although not a member of the church, he was faithful in his belief and always attended Rock Springs Church in Johnson Co., Ill.

The body lay in state at Pulley's Funeral Home at Mt. Vernon, Ill., where his friends and loved ones paid their respects until time for the funeral services on Thursday at one o'clock at the Rock Springs Church, near Simpson, Ill. The funeral was conducted by Elder J. T. Henson, Benton, Ky. and Elder Paul Poyner, Murray, Ky., who spoke words of comfort to a large crowd of friends and relatives. We are persuaded that our Lord has taken our dear brother unto himself on high, where he will enjoy his pleasure for evermore, and where we too ere long shall hope to have the blessed privilege of dwelling with him in our heavenly home.

Brother Kerley was laid to rest in the family plot in the Kerley Cemetery to await the resurrection morn, when the dead in Christ shall rise first and dwell with Christ and be as he is. Peace to his memory, we feel he is at rest with his Savior. He experienced that pure heart that teaches that best of man's righteousness is but filthy rags in God's sight. May God bless and comfort all who mourn his passing. By request.

(Elder) C. O. KERLEY

Florence, Ala.

Three churches I have served here for 49 years have neither of them had a house in which to worship. One building known as Mt. Nebo church-house burned in 1879. We have recently sold the lot. The three churches are being united into one to be known as Mt. Nebo Church.

(Elder) LYTLE BURNS

AID FOR SENDING "SIGNS" TO INDIGENTS

Mrs. S. T. Walker, Va., \$2; R. R. Peters, Cal., \$3; Mrs. P. Krewatch, Md., \$1; Mrs. I. G. Holloway, Md., \$4; H. F. Waldon, Ala., \$1; Mrs. L. F. Bishop, Va., \$1; Mrs. M. V. Thomas, Ill., \$20; Mrs. W. J. Kerley, \$2; Mrs. L. Newman, Tenn., \$5.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 115

RUTHERFORD, N. J., DECEMBER, 1947

No. 12

MY CALL TO THE MINISTRY

Nine years ago I joined the church,
I did it in good faith;
Hoping that my poor heart was healed
I sought that heavenly place.

In Jesus' love I would rejoice,
I loved to sing His praise,
Heavenly subjects were my choice
For many happy days.

To every one with whom I met,
I would begin to tell
That Jesus Christ had paid a debt
To save poor souls from hell.

That God, the Father, made the choice,
That Jesus justifies;
The Holy Spirit makes the call
And Jesus' blood applies.

I taught my friends as best I could
This was the heavenly plan;
The sovereign God saved whom he would
Without the aid of man.

I talked along this way awhile
But made a different rule
For some would sneer and others smile
And say—"That man's a fool."

I thought of what St. Paul had said
When Christ is preached to all,
'Tis foolishness to some of them
But wisdom to the called.

I knew there was a little flock
Called ugly and despised,
Whose house was founded on a rock,
But to the world disguised.

I thought I'd only talk to them,
I knew they'd not complain,
Perchance it might some comfort bring
To my poor worried brain.

Our faithful pastor, who was old
Whose sight was very dim,
The brethren searched among the fold
For one to read his hymn.

Some time before, they talked to me
About my call to preach,
I told them then it could not be
For I'm a sinful wretch.

A brother then thus spake to me,
"Will you agree to read
The hymn for one who cannot see
In this, our time of need?"

With fearful heart and trembling tongue,
I answered—"Brother yes;"
I asked the prayers of every one
That God might give me rest.

That blessed band did then agree
That I should read the hymn,
They also gave me liberty
The gospel to proclaim.

Old satan then did come along
And whispered low to me,
"If you'll consent, it won't be long
Till I can have you free."

"There is a land that's far away,
'Tis decked with evergreens,
"If you'll consent to run away,
"I will devise the means."

He painted then the fairest scene
An artist ever made,
And wisely laid a snaring scheme
To make his hellish trade.

Though not a word to one I spoke,
My soul was in despair,
'Twas then my sleeping heart awoke,
And breathed this honest prayer.

"Oh gracious Lord deliver me,
"From satan's cruel hand,
"Do thou, Oh God, my helper be,
"For I'm a weakly man."

"Oh God, oh why did'st Thou permit
 "That tempter to exist,
 "And why upon my mind to print,
 "A sinful scene like this."

I am so weak I cannot speak,
 Oh help me gracious Lord;
 "Do give me rest, I'll do my best
 "To preach Thy holy word."

(Elder) LYTLE BURNS

Florence, Ala.

CORRESPONDENCE

Route 3, Box 800 G, Stockton, Cal.

DEAR BROTHER DODSON: For some time I have been wishing for a good mind, a guiding spirit of revelation to write you, but I seem to feel as much in the dark as at first. I realize flesh and blood has no part in revealing the inspired word of God's rich truth, and I hope my desire and expectation is all in him we trust to be able to lead us in a way we have not thought to go. However, I seem to have so much I desire to say it may all prove only as a tangled and confused mind of no comfort or value.

Heb. 9:28 comes into my mind and may God bless and give us to see this text as it is in Jesus. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." So it is to those that look; to those that have eyes to see; ears to hear and hearts to feel and understand. Unto us a child is born, yes, a Savior to save his people from their sins. Brother Dodson, it appears to me that some of our people are made to overlook some of the most blessed portion of this wonderful truth as it is in Christ, failing to see Christ once under the law which evidently was his first appearing in that body of flesh and blood. This is the manner in which we see him the first time, under the law. The apostles only knew him and were acquainted with him after the

flesh, they knew him by outward appearance and not yet after the Spirit, the first man earthy, the second a quickening spirit, the same Jesus in the form of Spirit. He died once in the end of the world, the law world which he fulfilled all law, time and events. The works of all flesh and its end for the time appointed had come, the six work days of the week had passed and man was still found a failure. The seventh day had come which sabbath Jesus was, the day in which all the weary and heavy laden must rest from all their labors. The seven churches in Asia, six under the law time, figurative of the law days, months and years, these six were found with fault. God finding fault with the first covenant established the second, so seven days and seven churches. One day which was the sabbath day which Jesus is. This seventh in which God ended his work, ended it in Jesus in the seventh not in the sixth. So one of the seven churches which figures as Christ was holding the truth, and that same church today is the only one that is still holding the truth. So in the second time, in the gospel time, we are now living in a time not reckoned as days, months and years, for old things, time and time things, have passed away. The heaven and earth *have passed away*, all things have become new. The old law kingdom is no more, its time has ended and the God of heaven has set up already that everlasting kingdom which is not left to other people. This is the kingdom that did break in pieces all other kingdoms; this is the second kingdom in which there is nothing can enter into to defile or make ashamed for the Lord of lords has cleansed it, washed it and made it white and pure in his blood, already judged it in righteousness and calls each one of his children in their appointed time; puts

his spirit in our hearts and makes us to see no good deeds done in our bodies; gives us the spirit of repentance which is to try our works, and we hope in this fire of his spirit we are now made to see our works of hay, grass and stubble burn right before our eyes, or at least this I hope is my experience; this I hope means to me Jesus has already appeared unto me the second time without sin unto salvation.

Oh, how far we sometimes do miss when not given the perfect understanding of these glorious mysteries as they are in Jesus. It is certain Jesus was resurrected in the morning and then and there had already been brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" It was after his death that Jesus appeared unto the disciples in a building. They were gathered in that place, a building evidently made with hands, behind closed doors, which building appears to me somewhat typical of our natural body, and it is with us upon these same principles, when he comes into our hearts and reveals to us his sweet presence, that we are made to rejoice even as they knew him once under the law after the flesh, but were told, henceforth ye shall know me no more after the flesh but after the Spirit. He ascended up into high heaven, leaving commandment for them to wait just as we still have to wait. Yes, the first time of his appearing they recognized him after the flesh, God manifested in the flesh, the representative of the first Adam in the first world, first natural, then second spiritual. Are we still to wait until some far distant future time to see him without sin unto salvation? To those yet in darkness, who are not yet born again, certainly he has not yet appeared unto them the second time without sin; and those that have not yet received of the spirit of life which is Christ in you, evidently

they can yet see Jesus only after the flesh; but he who is our life must appear unto us before we can appear with him in glory; and the heavens, the church here now, does show forth his glory, does praise him in spirit alone, for the natural man, the first man Adam, receiveth not the things of the Spirit, neither can he know them for they are spiritually discerned. The old heaven and earth has passed away. We are now, we hope, living in the second eternal time world and that by the life of Christ. I hope this means to me that I can and do see Jesus without sin unto salvation. If he is not, then he must needs be crucified afresh, but no, blessed children, let no man deceive you. Your reward—Christ your advocate is not dead, but he is alive for-ever-more. He is at the right hand of the Father making intercession for the saints and the Father always hears him, so if we be Christ's then we can rest in a sure and lively hope that the work is finished, he has judged his people in righteousness, finished the work no more to be judged. He that is condemned is condemned already, he that is justified is glorified already. You are no more under the law if Christ be in you, if no more law where is any judgment other than the one already executed. Jesus has already wrought eternal salvation. No more time reckoned with God, he is the sabbath, the seventh, the last (Christ), he is the day in which God ended all his work. Jesus is a day of rest, there is no other day in which the children of our God can find rest for their weary souls. Ye are the children of the day, one day, the first and the last, the only one of his kind. He was the first made under the law in flesh, and in him no sin was found. He is also the second and has appeared to us already the second time and our hope is we see him without sin unto salvation.

So, dear brother Dodson, if I have erred from the teaching of the blessed Scriptures I beg to be shown aright, so just take what is good and hold fast to it and let go that which proves no good. I know these are hard sayings and I may have missed the whole, but just wanted to present these few remarks for it seems good in my sight. My hearts desire is that I may present it for the good and edification of the dear saints. May God continue to bless you one and all is my prayer. Yours with many doubts and fears.

(Elder) SETH BYNUM

CORN OF WHEAT

Just before the Savior was crucified he used these words in John 12:24. "Verily, verily, I say unto you, (his chosen disciples) Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," not corns of wheats but in the singular. Corn is used throughout the Old Testament scriptures typifying the children of God, the offspring of fleshly Abram, Joseph typifying the offspring of David, the son of Mary according to the flesh. Joseph gathering corn down in Egypt (darkness) sold there by the ten sons that required great mercy if they were ever to return to their father's house. Those were the ten sons of Leah and of the handmaidens according to the law. These were first and represented the vessels of mercy afore prepared unto glory and not yet into glory, but must be brought in by adoption. Jacob loved those ten sons and Leah, but he loved the two sons of Rachel, Joseph and Benjamin, more; these two representing the spiritual love, and the other ten the law covenant love. Joseph and Benjamin representing the elder and younger spiritual brother, and the ten patriarchs representing the vessels of

mercy afore prepared unto glory; but they (the ten patriarchs) could not receive mercy until typically from their elder spiritual brother Joseph they brought their younger spiritual brother Benjamin, for Joseph says unless you bring your younger brother Benjamin ye shall see my face no more and that was final. Even so now, unless you bring your younger brother born of the incorruptible seed in the vessel of mercy born of the corruptible seed you shall see my face no more; but fear not if you be counted for that seed. That little *if* causes the writer, and has all his life, many grave doubts and fears; but if a vessel of mercy afore prepared unto glory, then I like they and all like me will return unto our spiritual father Jacob in spite of all that the powers of earth and hell can do, for the powers that be are ordained (predestinated) by the almighty God to carry out his most righteous will. As the corn of wheat (not corn and wheat), corn representing the offspring of the virgin Mary and of the seed of David according to the flesh, and the wheat the offspring of the eternal God. It was the Holy Ghost that overshadowed the virgin Mary and entered in and quickened the earthly seed in the womb of the virgin Mary, and he was the offspring of David according to the flesh. Then it was the wheat taking possession of the corn and entering in, then the corn of the wheat and the lesser is blessed of the greater. There being no lust between these two but the opposite, there could be no sin and he was called the holy son of God; but was this son verily God? Was this the eternal son of God, born not of blood or of flesh and one with the Father from everlasting? We must answer—no. The mother of this son that died was the virgin Mary as the offspring of David according to the flesh.

David the high cedar and this offspring (Jesus) is the highest branch of the high cedar and was, therefore, higher than his father David, being the Husband, High Priest and King of the Jews according to the law, and as such he died; put from him that law covenant bride, all her offices and rituals, every jot and tittle. Those who hold to one jot or tittle of that law, in the worshipping of the Almighty have not yet experimentally come to the end of the law, and those who have, and bid them God speed, are partakers of their evil deeds. "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." "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

This vessel of mercy quickened in the womb of Mary by the Holy Ghost, and the offspring of David according to the flesh, was made in all points like unto his brethren yet without sin. Then in this one point only did he differ. In all other points he was just like them, not to receive mercy but to bestow mercy, and he bestowed it although to do so he drank the cup filled with your sins and my sins. Let me hope, although that hope in me at times seems clean gone forever. Yet one thing I believe, and that is, he suffered far beyond the ability of the mortal tongue of man to tell it, yet he opened not his mouth. This mortal that is holding this pen, his mouth will fly open and complain when his sufferings are but a drop compared with His. If it was not the just dying for the unjust there would be no hope for me, but it seems amidst all my trials and conflicts I continue to hope there is within this old vessel that little heaven-

ly born child that cries Abba, Father. Then this little leaven that a woman took (the bride, the Lamb's wife) and hid in three measures of meal (corn, vessels of mercy) from the wise and prudent of this old sinful world will continue not only until this sinful lump but the whole lump be leavened. Then time will be no more.

This seems to bring my mind back to the quickening; this son quickened in the womb of Mary. Did the Holy Ghost quicken that seed into natural life? No, there was natural life in that seed from the day He blew the breath of life into our forefather Adam and he became a living soul. Did he quicken this child Jesus into eternal life? No, if so he could not have died but he did die. Could this child be verily God? What! the eternal and almighty God dead three days and three nights and this old sinful world run itself? Then how did he quicken him? Into formation and growth didn't he, and was born of flesh and blood and was a flesh and blood child? The apostle Paul says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God," gospel or spiritual heaven. Then the eternal Son that was with the Father before the world was (grain, wheat, for every seed bringeth forth after its kind) must have entered into this earthly son (corn) for in this earthly son dwelled the Godhead bodily. Then in this earthly son dwelled the eternal God, the eternal Son, the bride the Lamb's wife, the new Jerusalem, that John saw coming down from God out of heaven. John saw her coming down not come down and then stop on the day of Pentecost. Some way I am just looking for her still coming down, as John saw her, until the last vessel of mercy has received the last incorruptible seed. I hope I am not looking for her to come up from the

devil. I haven't a doubt but the devil will try with all the power he has to devour every heaven born child as soon as it is born, but fear not the Lion of the tribe of Juda hath prevailed. It will have to suffer but never perish. "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1-3. Where is there a heaven born child that can stand up and say it is no longer, that is, the old Adam sinner is not now a child of wrath. God forbid that I say that this old sinner is not for I know I am, but I have a little hope that I am not now without hope even as others who have no hope, but hope God has taken away the stony heart, law covenant heart when I demanded an eye for an eye and a tooth for a tooth and showed revenge instead of pity upon my enemies and given a heart of flesh. Well it is still a heart of flesh and blood isn't it, and cannot enter the gospel kingdom, but he does soften that heart but how? "A new heart also will I give you, (not make the old one new) and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." God is rich in mercy, surely it is a rich mercy and great love that will take the old sinner totally depraved and carnally sold under sin. Surely it is

quite a raising up to take the sinner from under the law of sin and death and quicken him together with Christ. But quickened how, into eternal life? If so how can that which is eternal die, and if it cannot die (but it does die) be resurrected and changed in the last day. Last resurrection from mortal to immortal, from natural to spiritual. If the natural man or any part of him is spiritual now, natural or mortal man embraces the whole man does it not, soul, body and spirit and the flesh and blood child? It is the bad tree and its fruit that is trying to make the corrupt tree or some part of it bring forth good fruit is it not? My Bible says it cannot be done and my experience confirms it. Make the tree good and the fruit good for a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit. Then that quickening of the sinner must be into action by way of obedience, contrary to every act and deed of the sinner, and the elder old man serving the younger new man raised up together and made to sit in heavenly places in Christ Jesus.

I cannot believe that the new man has to be made to sit in heavenly places for if he could he never would leave those heavenly places, and the old man never would go, but are builded together for an habitation of God through the spirit. "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." We are his workmanship, not workman. Workmanship is the work of another and not of itself, it is the gift of God, the eternal workman, Christ in you, the sinner, the hope of glory and not the natural man, yet in Christ but must be brought in by adoption, corn of wheat. Corn requires much labor representing the law covenant child. It

has to be plucked and broken off from the stalk of natural Abraham. Wheat represents the gospel or spiritual child. Leave it until fully ripe and it will, by the grace of God, separate itself from the stalk without any labor whatever. Reap it before the harvest and it will wilt or shrivel, always wheat but unprofitable to the gospel church. Prove all things, hold fast to that which is good. If I cannot or have not proven by the unerring standard of truth what I have written, then I am certainly not to hold to it, and that individual that believes that he can hold only to that which is good has already erred. Farewell.

W. A. FERGUSON

Sulphur Lick Springs, Chillicothe, O., Rt. 3

EXPERIENCE AND CALL TO THE MINISTRY

Being confined at home on account of the illness of my dear companion, and feeling sad and cast down makes me have a desire to have a talk with the dear household of God. I feel that they are the dearest people on earth to me, and I hope and trust that I am related to them in spirit. If indeed I have been made a partaker of that divine nature, it is not for anything in me, or any condition performed by me, but that nature is given me as a result of the exceeding great and precious promise made to Christ. The promise was not to seeds as of many but to Christ.

The intention in writing this article is to present a few thoughts in regard to my call to the ministry. I never thought of becoming a preacher and I tried every possible way to keep from being one (if indeed I am). If I am one I am a conscript and not a volunteer. Paul tells my experience when he states that his apostleship was by the

will of God, and "according to the faith of God's elect" and a prisoner of Jesus Christ. "Woe is unto me if I preach not the gospel."

All of the above expressions show clearly that Paul was moved by the power of God. The American translation of the New Testament translates Paul's experience as follows, "So far as preaching the good news is concerned I cannot help doing it, I am ruined if I do not preach." God's ministers are represented in the scriptures as witnesses. In our courts a witness under the strong arm of the law, if he refuses to testify the judge orders him sent to jail. Then Jonah's experience is a criterion for all the truly called ministers of God. Jonah was not one of those fellows that could obey or let it alone. Like all of his successors, he let obedience alone until he went to the "belly of hell" and he was made willing in the day of God's power. The poor, unworthy writer fought the impression to speak in the name of the Lord for nine years, only those who have experienced it can begin to tell of the trouble and anguish of soul that the poor servant of God undergoes. During the nine years, while not willing to speak publicly to the children of God, I preached continually to the trees and every one with whom I met. Wrote many poems, and would sing them from morning till night. I soon learned that there were many people who did not enjoy such talk, it was only a stumbling block or foolishness to them. I heard it whispered "that fellow Burns is going crazy, he don't want to talk about anything but the Bible." I then ceased talking to those who manifested no interest. My church had called on me to take part in the services, I had refused on account of my unworthiness. My burden became so heavy, a brother asked me to read the hymn and offer prayer as our pastor was nearly blind

and to this I agreed. The church then in her action gave me liberty to speak wherever my impressions led me. It seemed that this was more than I could stand, like poor old Job I felt, "Even to-day is my complaint bitter: my stroke is heavier than my groaning." After the action of the church it seemed that I became more stubborn, and rebellious until all the joys of life were gone, and as said "man's extremity is God's opportunity." I became willing in the day of God's power.

I am enclosing a poem giving my experience and call to the ministry. If you think it would be comforting to our fellow laborers in God's vineyard you may publish it, and should any of my fellow prisoners feel that you can witness some of the trials as presented by this poor helpless beggar, a line from you will be appreciated.

(Elder) LYTLE BURNS

Florence, Ala.

(See poetry on first page.)

Stewart, Miss.

DEAR BROTHER DODSON: Enclosed find check for which send me the *Signs* for one year. A brother gave me two copies, numbers nine and twelve of the 1945 issue; and what a feast they have been to poor me. Elder Hughett's article on Rev. 9:6-9, Elder Lytle Burns travels of fifty years in the ministry, articles by Elders A. H. Bellows, R. W. Rhodes, J. R. Hardy, W. S. Bourland, yes, I will have to mention sister Young at Memphis, Tenn. I could mention all the good articles written by the dear brethren and sisters, all were good to my poor soul. Write on dear ones it is food to the humble poor. The bells you are ringing do not sound like some so-called Primitive Baptists are ringing, that there are two separate

and distinct salvations. Regeneration is by grace. To say that after regeneration all our blessings depend on what we do is a doctrine that would have done back under the old covenant. False teachers are preaching this doctrine all over the South. To preach the above doctrine looks to me like a lack of knowledge and growth in grace. Where conditionalism is preached it will always divide the Baptists. I united with the dear Old Baptist church forty-two years ago and such a doctrine was not preached among us then. If all the Baptists go conditional my experience will not let me.

I have been blind for several years with cataracts. I had my eyes operated on, lost one but can now see to read for which I am thankful to the Lord. Speaking about salvation in time being by works I can look back now and see all this worked for my good. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Before I went blind I had no desire to read, running after this world's goods. After losing my eyesight how I craved to read and could not. For thirty or forty days after the operation I could not read. One day I received a typewritten letter and to my surprise I read it. I hurried to get the Bible to see if I could read, I could and rejoiced in my poor soul. I had not intended to write all this. Brother Dodson help me praise the Lord for what he has done for poor me. Your unworthy brother I hope.

J. F. JACKS

Rochester, Ill.

DEAR ELDER DODSON: I was glad to receive the sweet letter you wrote when I renewed for the *Signs* last year, and have thought so many times I would like to write you, but I know you have

so many letters to read and did not want to bother you. Now my dear, precious husband has been called to his sweet home in heaven and God has left me here, but has blessed me with two precious, sweet daughters for which I do want to be thankful for they are so good and thoughtful of me. Oh, how I do miss my dear companion. We had been married for over forty-three years, but God blessed him to know that his will not ours be done. He believed like the dear Old Baptists and read the dear *Signs*. I do feel he surely was a child of God, and while sick he was praying and praising the dear, precious Lord God in heaven day and night. It made me so happy for I know God gave it to him or he would not have thought it.

How I wish I could talk to you or some of the other good preachers for I do not know whether I have a hope or not, but I hope I have if it is our dear, precious Lord's will. I am afraid I am making this too long and taking too much of your time but I have thought of so many things I wanted to write you.

I am sending check for the dear, good *Signs* again. How I do love to read and re-read the good letters. I want to thank you for sending dear Elder Murphy some money I sent you one time for he writes me about twice a year and oh how I do enjoy his good letters. If I do not renew next year you may know I am not here, and if it is God's will I want him to take me soon. I wanted to go first but it was not to be that way, and praise his holy name he knows how he wants it to be. I know that all things work together for good to them that love God and how I do hope I love him. If I do I know he loved me first. God help you to keep the good *Signs* coming each month. I feel he will bless and

be with you if ever you have to give your good and sweet companion up. No one knows what it is until it comes. Unworthily yours,

(Mrs.) MAE THOMAS

304 Church St., Martin, Tenn.

DEAR ELDER DODSON: Please find enclosed \$2 for another year's subscription to the *Signs of the Times*. Also a letter from a very dear couple I know, Mr. Robert Veazey and wife. I have had it for some time as you will see by the date. In it he speaks so beautifully of the wonderful works of God that I thought you might like to publish it in the *Signs* that others might enjoy reading it too.

I had the privilege of visiting them recently. I do not know why they were led to write me, unworthy as I feel, on such a wonderful subject as it is too much for me to understand; however, it is one that I have been made to ponder many times. Just to look upon nature in its beauty and everything everywhere shows that God's hand alone has made it all, and our own being to inhabit the earth here below. Yours truly,

(Mrs.) E. E. TRIBBLE

Cottage Grove, Tenn.

DEAR COUSIN ELIZABETH: You have been on my mind for some time and I have been thinking I would write you but have not felt like I could. If the Lord will only be pleased to give me an understanding mind I will try to give you a few thoughts on what I hope and believe. My mind has been centered on God's power, wisdom, foreknowledge, predestination and election and his will and purpose. I know this covers a large volume, in fact it covers the whole plan, and is too much for me to write on or even try to speak of.

In the beginning God created the heavens and the earth. This is a work

that no man or any set of men could do, and God did it without the help of any one. He made everything that is or was made and all out of nothing, and he pronounced it all good and very good, and it all fulfills the purpose for which he made it. His foreknowledge, predestination, election, and his love, mercy and grace were all embraced in the whole matter. Now the time came for him to form man and he spoke to his Son who was in his mind and purpose, and in that sense was with him. He said let us make man, so made he man in his own image. Here is election set up, man was made from the dust of the earth. He did not take it all but selected a certain portion and made man. Why did God select the dust to make man? Why did he not just speak and let him be made? Here is the reason: that the scripture must be fulfilled which says, "Dust thou art, and unto dust shalt thou return." O my soul, see the wisdom of our God. After man was formed he was without life, no breath in him, just a dormant piece of clay. Who but God could give him life, that is, natural life? No human being could have done it, but see the power of our God, he "breathed into his nostrils the breath of life; and man became a living soul." Now something needful is to be done for God saw that it was not good for man to dwell alone, so we see him taking a rib from Adam and making him a helpmeet. He called her a woman because she was taken from man, and these two were placed in the garden which was called Eden. Here we see two perfect beings, and in the garden were all manner of fruits. God told them that of all the fruits of the trees in the garden thou mayest eat, but of the tree which is in the midst of the garden thou shalt not eat (why) because in the day thou eatest thou shalt surely die.

Here was a law laid down and the penalty for violating that law was death. Yes, death from the perfect state which they were in when placed in the garden, but the serpent came in just in time, not too late, nor too soon. He spoke to the woman and told her a falsehood and she did eat and gave to her husband and he did eat.

Let us look at some more of God's predestination and foreknowledge and the manner in which he takes care of his creation. Adam and Eve were driven from the garden and the Lord clothed them with coats of skin and they were sent out that they should multiply and people the earth. This was all the work of Almighty God. In the midst of the garden was the tree of life, and when Adam and Eve were sent from the garden the Lord "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." Man of himself has never yet been able of himself to touch or even approach that tree, for God is our life, he is our all in all and let us see how we may eat of that glorious tree. God knew every individual that would ever be born in this world from before all of his mighty works in creating and making that was and is made; all of his posterity from the beginning to the closing of time and timely things here on this earth, and unto his Son who was to be born of the virgin Mary gave he an inheritance, and this precious Son who knew no sin had to bear all the sins of his inheritance. He became the tree of life to every one that was reckoned in the covenant of redemption; he bore their sins upon the tree of the cross; His last words while dying were, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." He said, "I have finished the work

which thou gavest me to do." What was causing all this agony of the blessed Son of God? It was my sins and yours together with all those that were given him in the covenant of redemption. What a precious Savior we have to look to when we are afflicted, when in sorrow, when we feel like we haven't a friend on this earth, when we are in the dark valley sinking down with woe, when it seems to us that the sweet hope that we cherish is almost gone: then to hear the sweet words of our blessed Savior say, "It is I; be not afraid," and "My grace is sufficient for thee." Yes, this grace was given us in Christ Jesus before the worlds were framed; now we can see the glories of God and feel his blessed love, mercy and grace being shed abroad in our hearts: now we are enabled to look and see the beauties of this glorious doctrine of election, predestination, foreknowledge and purpose; and this is the reason why I love this doctrine, for when we were dead in sin, trampling the goodness and mercy of our God under our unhallowed feet, then it was that his love and mercy, his protecting care was over us. The time must come and will, that we must pass from this earthly existence and return to mother dust and this is the fulfillment of God's word "for dust thou art, and unto dust shalt thou return." These fleshly bodies must decay, but the Lord will watch over our bodies until his second coming when he comes to claim his jewels and fashion them like unto himself, and bear them away on the wings of his love to that eternal city where we will praise him forever and forever, not for what we have done but for what he has done for us. Then he will say to the Father, Father here am I and the ones thou gavest me, those that thou gavest me I have kept and none of them are lost. What a glorious Savior,

one that is able to save even in the drawing of the last breath!

Cousin Elizabeth, as I said in the beginning I could not write on such a broad subject as this and have just hinted at a few thoughts. May the Lord bless and keep you by his love, mercy and grace is my prayer. Ludie is well as usual and sends love, she thinks of you often and wishes she could see you. I am feeling fairly well. Write us when you feel like it and give my love to any inquiring friends. If I should not see you again on this earth may it be my happy lot to join you in that eternal city of our God. Farewell in love and in hope of that eternal life which God promised before the worlds were formed.

R. L. VEAZEY, Sr.

Route 1, Box 79, Shaw, Miss.

DEAR ELDER DODSON: I am sending \$2 to help pay on the dear *Signs*, all the preaching I get. I have not heard any since one year ago last September and I get so thirsty. I do not want to miss a copy of the paper. I did not get my December copy and if you have an extra one please send it to me. I want to make a book of them.

I had a dear sweet letter from an Old Baptist believer in Salisbury, Md. She said she was not a member of the church but came from Baptist parentage. Her uncles, grandfather and great-grandfather were ministers and her mother united with the church at fifteen years of age. She writes sweetly on spiritual things. I am glad God can put it in the hearts of his poor, little, tried people to write and try to comfort such as I, though so many miles apart and in a destitute place, isolated from the gospel. I love the Old Baptist church and her people more than my

life. When I read her letter I burst out singing:

"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."

If I could see heaven why yet hope for it. I must keep on hoping until my journey's end and then all is well. Yours in hope.

OLIVE E. ROBERTS

Box 2292, Roanoke, Va.

DEAR ELDER DODSON: I hesitate to take your time reading the effort I feel to make to relieve my mind of the impression to write you some of my thoughts and feelings, and to tell you I do enjoy reading the *Signs of the Times*. Both the *Signs* and *Old Faith Contender* are welcome to me and stir my heart deeply. I do not know whether I have the right understanding of the truth as it is in Jesus or not. I have to confess I have nothing to offer any one as an approach in my effort to express my feelings, nothing in my hands to bring, no appealing manner and have done no good thing, yet I am made to believe I have been given a hope, if not deceived, and that hope is that Jesus is my Savior. I realize it is the work of God that we believe. I think Old Baptists feel and believe the total depravity of man and the greatness of our God who is alive forevermore. Sometimes I wonder if I have risen or gotten, in my estimation, above my raising and bringing up from my low estate. I am made to feel daily that I need bread and milk. It is hard to express it plainly, but what I do desire is that we might all remember how and where the Lord found us; our state and condition then and our present state and condition. "If you are a Christian you will do so and so" we hear proclaimed in various ways and times, but very little pointing out of a need. I have to

remember my need because of the need, and hope I look and must continue to look unto him who has delivered and doth yet deliver. Who or what showed or told me or made me realize my condition? "Come, see a man, which told me all things that ever I did: is not this the Christ?" I was not taken up, turned around and told, though you have done some wrong I am going to remember the good you have done and forgive you. No, it was far different. I was stricken down, as it were, and told and shown how awful I was in sin and am yet as far as my ability to deliver or do for my-self. I hope brother Dodson, I was granted repentance, I hope I have truly mourned, hungered and thirsted after what? Righteousness. Inas-much as I did not have any and do not yet have any, excepting my hope that is Jesus, and that he is my righteousness, and what a state I was in. I hope I have been granted forgiveness, and from whence came this? It is written (as I know you know so well, but allow me to repeat) that forgiveness and repentance was granted Israel. I cannot help but wonder why repentance is not spoken of as something vital and alive as forgiveness. Certainly it is from the same source and because of the already forgiveness in the mind and purpose of God through and in Jesus, we are brought to repentance. I feel I need to repent as much as forgive, or rather I must say more so. I feel so low and unworthy, beneath any one else, to see one repenting of their wrongs it is as nothing to reach out a forgiving hand. There are no "ifs" in it. John said, "Bring forth therefore fruits meet for repentance." Yes, I must say I hope repentance was granted me, may He grant I show forth repentance toward those I offend. To take away the needed confession of repentance takes away the true fulness and sweetness of forgive-

ness, of merciful forgiveness. That is what I felt to need, merciful forgiveness. I need it daily, hourly, or the remembrance of it, the vital feeling of it, the *life* of it, that I might confess before God and man, my sins, my shortcomings and faults. Is repentance something to be ashamed of? Why did or do I feel I need merciful forgiveness, yea, I am a guilty wretch and cannot say I am a Christian or God will you forgive? No, but I feel I was shown that I do not deserve forgiveness, but if you can feel to show mercy, forgive me! I feel the Scriptures confirm my fears, as well as strengthen my hope of a hope, that I am made to rejoice in true deliverance.

This brings me to the point of what I really meant to say of the Editorials in April *Signs*, causing me to remember Elder Jesse several years past. I had read him an experience of one of my cousins, very rich and full of repentance, and a live hope that she had been forgiven. Brother Jesse seemed to rejoice greatly and in his manner expressed his liking for that kind of experience, yes, "we want to hear the fruits of repentance" he said. For a long time I pondered over his words as I also pondered a dear old sister's words when several had united the day I united. The weather being very rough she could not attend the baptizing, but she said, "I have heard and seen the best part of it any way." I dreamed after Bro. Jesse's conversation of seeing him coming up straight and firm out of a great depth of wilderness, singing, as I thought. "How firm a foundation." I remembered that dream as I read the last *Signs*. David confessed his guilt, he greatly sorrowed because of sin. Repentance! Have I ever been turned about and repented? Yes, for the offended and offender to fellowship and enjoy the richness of God's great work there are also confessions of repentance

and forgiveness. It is his work, we must come in at the door. Do I not behold Jesus here? Esau sought repentance with tears, but found no place. He was not shown, could not see himself as needing any righteousness. Thought he had that of himself. It will not do.

I received the book on the Resurrection and appreciate your sending it, but I do not know that I really understood all of it. At any rate I cannot agree with what I thought I understood in some of the writings. To me the resurrection is vital. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." That victory is full, complete and sweet. I hope I have been in no way disrespectful. I do not wish to offend. The scripture is a source of comfort to me because of my precious hope, and when it confirms my feelings I feel to rejoice, when not, I feel I am to know my thoughts are wrong and I am cut off to mourn. When He opens up that way I can see, ah, but the way is good. May he be your comforter always. In hope of that everlasting life.

(Miss) CATHERINE A. HOUCHINS

Route 7, Box 820, Memphis, Tenn.

DEAR ELDER DODSON: I would like to tell you how much I have enjoyed reading the *Signs of the Times*, and what it means to this poor beggar, although I fear my weak, stammering tongue could not express what I feel in my heart to say. I hope I know what it means to become a beggar indeed, begging mercy continually that I do not deserve. Made to see my nothingness and my inability to keep myself. No, I cannot even think good thoughts, and I am brought to think, oh, what would there be for me were it not for the hope I have in the covenant love of a merciful God; how I would often despair, but thanks be to that adorable God for the precious gift of his elect Son.

Then we hope we can say our sufficiency is of God for we are not sufficient of ourselves to think or do that which is spiritually good. We just cannot claim any merit of ourselves, indeed not, for if left to ourselves we would never choose the way of holiness. Man naturally loves darkness better than he does light, and man in nature wants things made easy for him, therefore he would never choose to be one of the afflicted people, suffering on behalf of sinful self and not being able to do one good thing, yet grieving and longing to do that which is right. But oh how sweet when we are made to see that the way of man is not in himself. "It is not in man that walketh to direct his steps." Then we are made to rest for a season. When we feel these sweets slipping away (In my experience I have found I cannot hold on to them only so long as God will allow.) then we are made to see how dependent we are upon him for all things we receive.

Elder Dodson, I am sending a copy of a poem that I have written. If you think it is worthy of publication in the *Signs of the Times* you may do so. Do not crowd out better things for it as I feel it is like the writer, very imperfect. It is with fear and trembling that it is offered and upon the request of loved ones. If there is found soundness and truth therein, God be praised for the truth's sake. When it is well with you would it be asking too much of you to remember me in your prayers, and oh I hope your God is my God. Surely there is none like unto the God of Israel, that he blessed his people with leaders such as yourself and others we have read after through the *Signs*. We feel it is God working in you to will and do of his own good pleasure, and may we hope it shall continue for many more years, rich and full of good things to the comfort of the humble poor of

the Lord. Submitted in love in Jesus Christ our blessed Lord.

(Mrs.) LOUISE NEWMAN

(Poem appeared in October issue.)

The Potteries, Chessington,
Surrey, England

DEAR ELDER DODSON: I have intended often to write you and it is hardly creditable that those intentions have been so long maturing. It has been ungracious of me after the warm hospitality I received both from you and the brethren in New York, and in this apparent discourtesy I must ask your Christian forgiveness as I have not forgotten you or them. Of the few hours we spent together I think memory is the clearest upon the pleasure I felt as we tried to make mention of His name and of what He had done for our souls in his grace. What good ground this is for poor sinners to meet upon and occupy themselves with. "When nothing in themselves they see, but Christ is all in all."

We do not wonder at Paul's counting all things but dung and dross for the excellency of the knowledge of Christ Jesus, but covet the single heart and fixed purpose bestowed on him. Many a time I have to hang my head and sigh when reading his epistles. What a shallow, superficial creature they make me feel. How truly he could say, "For me to live is Christ." Doubtless if he lived to-day he would be dubbed an enthusiast. A life of prayer, preaching and persecution, but he had seen Jesus as one born out of due time drank into his spirit and pressed toward the mark. No pleading for lawful relaxation—"all things edify not." If anything could be written as the source of the present decline surely it is the word of Jesus, "No man can serve two masters." I write this in no critical way of others, but as expressive of the treach-

ery of my own heart. I long to have this challenge resolved and faith victorious.

Owing to severe currency restrictions I have been unable to contribute to your paper, but opportunity now arises to see to this matter, which has troubled me some. Brother Spindle of Washington is attending to it for me. I am thankful to say my small family is well and we have been brought safely through the past bitter winter. My kind regards to Mrs. Dodson who, though I had not the pleasure of meeting her, so kindly gave you up for the Saturday afternoon we spent together. Yours sincerely,

HOWARD STOVOLD

Woodward, Iowa

DEAR ELDER DODSON: I have just finished reading the letter from "a sister in Texas" is it not wonderful? I think it is priceless and many are the tears I shed before I finished and am not ashamed of them, but hope I have rejoiced with her in the wonderful workings of His mighty power. That one article alone is worth more than riches or gold and I would that I were able to describe the joy I received in reading it. Only one other letter I think ever touched me so deeply and that was from Louise Newman, Memphis, Tenn. I think I know the difference between tears of sorrow and tears of gladness, and I really believe these were tears of joy caused by the effectual working of God's mighty power even if I cannot claim any part in it, but where can I go for help, comfort, joy or sadness but to the God of glory who gives to us as he sees fit for our good and his glory.

May God give you strength and grace to give us more of such writings as

are contained in the *Signs of the Times* to cheer us on our weary way, and help lead us to the Rock that is higher than we. Oh, if we could overlook the faults of others and see them as we think we see ourselves what a different world this would be. May God bless you and all the readers of the *Signs of the Times* and cause you all to rejoice in the glory of God. May the tears of rejoicing swell up in all your eyes as they did in mine when I read that sweet epistle from "a sister in Texas." I am sure the Lord knows where she is and who she is. With devotion to the household of faith and love for all God's children I am I hope a brother saved by grace.

W. J. KIMBRO

AID FOR SENDING "SIGNS" TO INDIGENTS

Miss B. McLochlin, Can., \$1; Mrs. R. H. Palmer, Ala., \$4; J. W. Carter, Ala., \$2; Mrs. A. Jones, Mich., \$1; Mrs. D. H. Baker, Wash., \$3; Mrs S. E. Brown, Tex., \$20; Mrs. L. K. Foster, Tex., \$3; I. P. Breazeal, La., \$2; A. Jones, Mich., \$1; Eld. W. A. Spear, Ark., \$1; Mrs. C. A. Groves, Tex., \$2; A. Miller, Pa., \$1; W. T. Smith, Tex., \$1; A friend, Me., \$3; Eld. J. D. Wood, Md., \$1; B. McIntosh, Va., \$5; Mrs. B. Haan, Wash., \$4; J. W. Black, Can., \$1; A friend, Conn., \$3; I. McIntyre, N. Y., \$1; I. L. Kipp, N. J., \$1; Member Middletown and Walkill Church, N. Y., \$15; Friends from the Catskills, N. Y., \$16; Miss N. B. Shelton, N. J., \$1; J. F. Davis, La., \$4; R. D. Comer, N. C., \$1; J. A. McLamb, N. C., \$8, J. E. Norris, Ala., \$1; Mrs. R. E. Peters, Va., \$1; W. E. Hylton, N. C., \$1; Mrs. D. Horn, La., \$3; Eld. W. A. Little, Tex., \$1; S. D. Murphy, Fla., \$1.

SPECIAL NOTICE

Beginning with the month of January, 1948 there will be held, the Lord willing, on the first Sunday of each month at 2:30 p. m. a meeting of Old School or Predestinarian Baptists for worship, third floor of Pythian Temple building, 1012 Ninth St., N. W., Washington, D. C. Elder John D Wood, Minister. Those desiring to meet with us are welcome. For further information, call or write to

FRANK T. SIMPKINS,
5210 - H St.,
Dillon Park,
Washington, D. C.

EDITORIAL

RUTHERFORD, N. J.

DECEMBER, 1947

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

P R A Y E R

In visiting different parts of the country I find different practices among our people in their religious services. One is the differences in the posture of the congregation and minister during prayer. In Canada the first part of the service is prayer. The minister and the congregation stand during this service. In the northern states the ministers I have associated with usually stand in prayer while the congregation remains seated. In the South there is no set rule, some of the ministers kneel and others stand during this service.

We find in both the Old and New Testaments that some knelt, others stood, and some were prostrate before the Lord during this service. When Solomon, the king, completed the temple, which was a type of the church of God, at the dedication he knelt before the people and prayed with his hands lifted to heaven. His prayer was that God's ear would ever be open to the cries of the ones who worshipped there; that his eyes would watch them day and night. After Paul delivered a message to the Elders at Ephesus, when he was

journeying to Jerusalem, after speaking to them the Word, he knelt down and prayed with them all. Daniel, while in captivity, knelt regularly with his window open toward Jerusalem and prayed to God.

Other accounts are given of people being prostrate before the Lord while praying. When Elijah prayed for rain after a very long drought, he cast himself down upon the earth with his face between his knees. Two of the apostles give an account of the prayer of Jesus in the garden of Gethsemane in his terrible agony just before his betrayal into the hands of wicked men. He is pictured as being prostrate upon the ground. He prayed so earnestly that his sweat became as great drops of blood, falling to the ground. So great was his agony that an angel from heaven appeared strengthening him. Others stood when they prayed. When Hannah asked God to give her a man child she stood, and as she prayed only her lips moved. Eli, the priest, seeing her lips moving and hearing no words decided she was drunken. Her answer was, "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." That prayer was just as effectual as if she had been kneeling.

There were two spoken of by the Savior who went up into the temple to pray: one a Pharisee, the other a publican. The Pharisee stood and prayed with himself, thanking God that he was not as other men. He boasted of what he was doing, telling the Lord that he fasted every so often and that he gave tithes of all he had. He certainly prayed with himself. The publican stood afar off, he was so burdened with a sense of guilt and unworthiness that he could not so much as lift his eyes to heaven, but smote himself upon his breast, say-

ing God be merciful to me a sinner. Of the two we are told the publican went to his house justified rather than the other. Though both stood while praying, one of them had a broken heart because of sin and was bowed in spirit before the Lord. The other was filled with his own self righteousness. One class of people Jesus warned his disciples about were those who stood on the street corners and made long prayers to be seen of men; also the ones who have devoured widow's houses and made long prayers as a pretense, who liked to be greeted in the public places and receive the applause of men. The Savior's instruction to his true followers was not to follow their example, but rather to enter their closet, close the door and pray to their Father in secret, promising them they would be rewarded openly. The lesson to us is this: regardless of whether we are prostrate on the ground, kneel or stand in this service, nothing is to be done with the desire to be seen of men.

As we consider these things it is more important that our heart be bowed before the Lord, even though we be standing, than to be prostrate on the ground before the Lord with a hard and stony heart. In most instances the record shows that on most occasions when God's people prayed they either stood or knelt. The three positions seem to suit the various experiences one is called to go through. There are times when one prays, no position is agreeable to their feeling like being prostrate on the earth. They feel the earth is not low enough for them before the Lord. Their burden of heart is beyond expression in words; their hope is that the spirit itself maketh intercession for them with groanings that cannot be uttered; they are as water spilled upon the ground. Only the ones that have passed through such things know what

they are. Their need as a poor sinner is so great that no one thing can be singled out from another to ask God for.

At other times the kneeling in secret is the desire of their heart. Some special request is to be made known to God. They desire to acknowledge him as their Lord and Master by bowing the knee before him while they make known their request. Then when we are in the assembly of the saints and can say "I was glad when they said unto me, Let us go into the house of the Lord" how comforting at times to give thanks for all blessings; to remember those who have the rule over you; to mention the loving kindness of the Lord and pray with and for each other.

Though the apostle Paul was taught perfectly the way of salvation, yet he desired that the brethren would pray that a door of utterance would be given him to speak of the mysteries of the kingdom, and to-day his servants still feel the same way. I think it is a good rule to follow the custom of those we worship with, unless our conscience forbids.

D. V. S.

"Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23.

Sister Nellie Springer, East Point, Ky., in requesting our views on the above text, says a friend of hers (a Freewill Baptist) thinks this means for carnal preachers to go around and beg people to unite with the church. She then adds that she cannot believe that is what is meant. We are well aware of what freewillism says and thinks about the plan of salvation. Recently we seemed to have a vision of seeing it rolling in from the Prince of Darkness as the great waves of the mighty ocean, and we realized that we were as powerless to check it as we would be to push back the waves with our own puny hands, but the thought

came to us that if God would only be pleased to use us as just one of the grains of sand which go to make up the shore that fixes the bounds, where God has said, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" it would be enough for us to praise him all the days of our life here below. We do earnestly hope, at times, that God has given us an understanding of and an insight into the Holy Scriptures sufficiently to enable us to "earnestly contend for the faith which was once delivered unto the saints," in the face of all opposition, regardless of from whence it may come or how numerous the host may be. As God directed the smooth pebble from David's sling, and caused it to find its mark and slay Goliath, so will the word of his precious truth slay all of the falsehood of this vain world, when God sends it forth by his Spirit.

As an artist needs a background to bring out the beauty of his picture, so it is necessary to present the surrounding connections of a text, in order to bring forth its true spiritual meaning. Only by examining what precedes and bears upon our text can we hope to arrive at the truth, and we believe that it will be clearly revealed that free-willism has no place or part whatsoever in the plan of God's salvation of his people. What is under consideration and being treated upon, as we see it, is *law* and *gospel*, *works* and *grace*, *Jew* and *Gentile*. Jesus came into the world in the flesh at the end of the legal dispensation, and it was prophesied before hand that he would be rejected by the leaders of his own race, the Jews under the law. Legal Jerusalem was only a shadowy type of the New Jerusalem, which is from above and is the mother of all who are truly spiritual. Jesus was addressing legal Jerusalem

when he said in the thirty-fourth verse of the previous chapter: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." This showed what the attitude of the Pharisees and scribes (of which the Sanhedrin Court was composed), as well as the civil rulers in Jerusalem was towards Jesus. Those in both ecclesiastical and civil authority would have nothing to do with Jesus except to oppose and persecute him, as they had previously done to the true prophets, to whom Jesus referred. Let it be noted that Jesus did not say that he often would have gathered them as a hen doth gather her brood under her wings and they would not, else there might be some ground for free-willism to lift its awful head before God, but what he did say was: "how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." The rulers who were the *ye* referred to forbade their people to follow Jesus and accept his teachings, but notwithstanding all of their opposition Jesus, nevertheless, did gather some from among the Jews, even though they were mostly the ignorant and unlearned—and not numbered among the high and mighty under his protecting care and make disciples of them: witness Peter, James and John, and others. Jesus followed what we have quoted by saying, "Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." He was here addressing the *ye* again, and was foretelling them of the utter destruction of legal Jerusalem by saying, "your house is left unto you

desolate." He was also prophesying of the time when they would see him, which was not to be until they shall say, "Blessed, is he that cometh in the name of the Lord." This probably will not be until the fulness of the Gentiles be come in and the Jews, as a nation, shall be made to acknowledge that Jesus is that Messiah which was to come, but whom they did not recognize when he came because their eyes were holden and they could not see him as their Savior.

In reviewing the chapter in which our text is found we see that Jesus had gone into the house of one of the Pharisees to eat bread on the sabbath day, and they watched him. There was a certain man present who had the dropsy and he healed him, but Jesus knowing that the lawyers and Pharisees present were legalists asked, "Is it lawful to heal on the sabbath day?" He then asked them, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things." Then he taught them meekness and humility by instructing them how they should conduct themselves when they were bidden to a wedding, not to sit down in the highest room; lest a more honorable man than thou be bidden of him, and he then be asked to take the lowest room, but rather to "sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher, etc." This was contrary to their practice. Jesus continued to stress his point by telling them when they make a dinner or a supper, first, who not to bid and, second, who to bid. They were not to bid the elite and the rich, who could recompense them for their hospitality by reciprocating the good deed, but rather they were to call "the poor, the maimed,

the lame, the blind," and they would be blessed, for such could not recompense them. Apparently there was one who sat at meat with them who had some comprehension of what Jesus meant, and he spoke up and said, "Blessed is he that shall eat bread in the kingdom of God." Then Jesus presented unto them the parable of the "great supper," which undoubtedly typified the feast of fat things to be enjoyed in the gospel kingdom. He related how a man sent his servant at supper time to say to them that were bidden, "Come; for all things are now ready. And they all with one consent began to make excuse." This together with what follows portrays just what took place when Jesus came unto his own under the law, and they received him not. In a natural state, while under the law, no man will desire to have Jesus rule over him. The strong man keepeth his palace, and his goods are in peace until a stronger than he shall come upon him, and overcome him, and taketh from him all his armour wherein he trusted, and divideth his spoils. Paul said, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In writing to the church at Rome, he also said, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." These scriptures show conclusively that there is no basis whatever for freewillism to build upon in the kingdom of God. The excuses of the legalists showed how foolish they were: One had bought a piece of ground before he had even seen it; another had bought an yoke of oxen before he had proved them, and a third said he had married a wife "and therefore I cannot

come." When the servant reported these things to his lord he was angry and said, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." This shows that there were those among the Jews who were embraced in the eternal purpose of Almighty God, who would and did accept the teachings of Jesus. They were not the rulers to whom Jesus referred, but they were among the children of Jerusalem, who the rulers would have prevented from following him had it been possible. The record clearly shows that there were many Jews in the early gospel churches, but God's plan embraced the cutting off of the tame olive branch (the Jews as a nation) and grafting in the wild olive branch (the Gentiles) until their fulness shall come in.

There are some who claim that God's servants are commissioned to literally preach the gospel to every creature, Jew and Gentile, the elect and the non-elect alike. It is true, after his resurrection that Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," but we believe this applied to the Gentiles, as prior to his death He had commanded his disciples to go not into the way of the Gentiles, but to go rather to the lost sheep of the house of Israel. We do not believe the Scriptures will sustain the idea of a universal commission to preach the gospel to every son and daughter of Adam. Paul in writing to the Galatians said, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." We readily admit that God's servants know not who nor where the lambs and sheep are until they are manifested by the Spirit, and they can have no respect for persons in preaching

the gospel, but have to go sowing their seed, hunting and fishing for those who love the truth, but we are persuaded that unless God prepares the heart to receive it, there will be no springing forth and bearing a copious fruit. God's true ministers, after they have done all they can, have to confess that they are unprofitable servants, and that God is all and in all. The heart of Lydia was opened by the Lord before she attended unto the things which were spoken by Paul in answering the Macedonian cry.

If, as Jesus said, all power was given unto him in heaven and in earth, what can hinder him from accomplishing his will and pleasure in the world? Paul asked on one occasion, who hath resisted his will? In the fulness of time it pleased God to call the Gentiles, to whom he did not commit his oracles under the law, and by quickening them from the dead state they were in bring them into his gospel fold, hence as the servant reported, after bringing in the poor, the maimed, and the halt, and the blind, from the streets and lanes of the city among the Jews, there was still room for his people among the Gentiles. Let us note specifically, however, before passing too far, that even the Jews in the streets and lanes of the city had to be *brought* in. It was not left for them to choose, or for some one else to persuade them. And now to our text: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This very definitely has reference to the Gentiles. They were not to be found in the streets and lanes of the city of Legal Jerusalem, for they had no part with them. They could not even associate with the Jews until Jesus came and broke down the middle wall of partition which separated between them. Under the law they were "aliens from the commonwealth of Israel, and stran-

gers from the covenants of promise, having no hope and without God in the world." But under grace, given them in Christ Jesus before even the worlds were framed, they who "sometimes were far off are made nigh by the blood of Christ," and when this gospel was preached to them in demonstration of the Spirit and with power sent down from heaven, they were made to realize that they were no more "strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built (showing that it was not by works of righteousness which they could do) 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." If this language permits of the injection of freewillism any where whatsoever we do not understand the meaning of words. The word of the Lord to Zerubbabel was, that it is, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." God's people are made willing in the day of his power. The poet said,

Jesus draws the chosen race

By his sweet, resistless grace;
Causing them to hear his call,
And before his power to fall.

From the blissful realms above,

Swift as lightning flies his love;
Draws them to his tender breast,
There they find the gospel rest.

Then how eagerly they move

In the happy paths of love:
How they glory in the Lord,
Pleased with Jesus' sacred word.

The prophet Jeremiah said, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Isaiah wrote, saying, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The laws of nature are set aside when God is pleased to work in a poor sinner's heart, and this is what takes place when all nations are made to flow, contrary to the law of gravitation, unto the top of the mountains where God's house is established. Mount Zion is an holy city, and therein shall go no galley with oars, neither shall gallant ship pass thereby, but the glorious Lord is there. This is said to be "a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." God's promises are yea and amen in Christ Jesus, and shall never fail, and neither shall a single one of the cords of his love by which he draws his chosen race ever be broken. Freewillism cannot stand on this holy ground, and unless God by the workings of his holy Spirit quickens the dead sinner there is no basis for his hearing the gospel though it be preached in demonstration of the Spirit and with power from heaven. The dead know not anything, and to preach the gospel unto them is like casting pearls before swine. The object of preaching is not to make sinners into saints, but it is to save (doctrinally) them that believe and to feed the flock of God. Paul in writing to Timothy said, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to

the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." We believe that God works in his people, both to will and to do of his good pleasure, and his ministers should do all within their power to encourage those wrought upon by the Spirit to acknowledge him before men, but unless they are *compelled* by the power of his word to put on the whole armour of God, it is better no doubt that they should remain where they are. In the days of the apostles, "the Lord added to the church daily such as should be saved," and unless He does the adding to-day, we are afraid his house will not be filled with the right kind of people. In the days of Gideon, God turned back most of the Israelites, lest they vaunt themselves against him and say their own arm saved them. They had to be reduced to a very small company, and their earthen pitchers had to be broken before the light of faith was manifested in them, and then they marched around the city, blowing the trumpet of the ram's horn, significant of the gospel trumpet, that the victory, or salvation is only by and through the shed blood of the Lord Jesus Christ. David said, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchmen waketh but in vain." We trust these thoughts will be helpful to our sister and readers.

R. L. D.

CLOSE OF VOLUME 115

God in his tender mercy has brought us to the close of Vol. 115 of the Signs of the Times. The year 1947 has been fraught with some misgivings and vicissitudes, but the Lord has been better to us than all our fears.

First, we desire to express our deep gratitude to God for his manifold blessings, both temporal

and spiritual; and, Second, we wish to thank most sincerely all who have aided us in any way in the publication of our family paper during the year. Those who have made financial contributions have been most helpful in enabling us to continue this work. With God's blessings we shall carry on.

R. L. D.

RESOLUTIONS OF RESPECT

Brother H. C. ORR died at the home of his son, Joe Orr of Margaret, Texas, July 27, 1947 after a lingering illness. He was 90 years of age and is survived by two sons, Joe and Jack, five grandchildren and a number of great-grandchildren. Brother Orr was born in Tennessee. His wife preceded him in death in 1929. He was a long time member of the Primitive Baptist Church, was strong in the faith and loved to attend the meetings. He will be missed by his family, his many friends and his church. Funeral services were conducted by his pastor, Elder W. N. Green at Vernon, Texas.

Resolved, that Little Flock Church extends sympathy to his bereaved family, and requests that a copy of these resolutions be made a part of our church record, a copy sent to his family and a copy sent to the Signs of the Times for publication.

Done by order of the church while in conference at Altus, Okla., Aug. 9, 1947.

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

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom and mercy has removed from the scenes of mortal existence our beloved brother J. W. HAYNES, and

Whereas, Macedonia Church feels deeply bereft in the loss of this esteemed member whose wise counsel in walk and practice, and whose kindly interest in our individual welfare has been a source of comfort and joy to us, 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 Macedonia Church book and copies also be sent to the Signs of the Times and Old Faith Contender for publication.

Presented to the church while in conference on Saturday before the second Sunday in August, 1947.

(Elder) C. Y. OSTEEN, Moderator
N. J. SINGLETERRY, Church Clerk

OBITUARIES

L. C. KIRK was born April 1, 1861, and died August 10, 1947. He married Miss Ida Jones in 1885 and to this union were born eight children, four boys and four girls. One boy and one girl preceded in death leaving to mourn his loss his wife and six children. Clifford and Paul Kirk of California; Dewey Kirk of Florida; Mrs. M. L. Coley, Mrs. Guy Pone and Mrs. W. L. Norris of Alabama. There are thirteen grandchildren and six great-grandchildren. He was a faithful companion. He united with the Old Baptist Church while a young man and was a faithful member all his life, abounding in the faith once delivered to the saints. During his long illness and suffering he never murmured or complained of his lot, always putting his faith in a God who does all things well, and that has declared the end from the beginning, ruling in the armies of heaven and the inhabitants of the earth. He seemed ready and willing to depart this life, and longed for that beautiful home where there is no sickness, pain or death; where the ransomed of God will sing his praises ever-more. Funeral services were conducted in his home by Elder W. D. Griffin of Covin, Ala. Written by his son-in-law.

W. L. NORRIS

Death removed from life's activity and usefulness MRS. FRANCES ECKERSON STEVENS, May 24, 1947, at the home of her daughter, Mrs. Delmar Mereness, after an illness of long duration. The immediate surviving relatives are one son, Earl D. Stevens, Central Bridge, N. Y.; two daughters, Mrs. Delmar Mereness of Forest Hills, N. Y. and Mrs. Glen Springstead of Gloversville, N. Y.

Mrs. Stevens was past seventy-eight years of age. She was born April 27, 1869 at Barnerville, N. Y. and spent much of her young life near Mineral Springs in Schoharie County. She was united in marriage in 1888 to William S. Stevens who died in 1941. Most of their married life was spent in Schoharie County in agricultural pursuits. For nine years before his death Mr. Stevens conducted a farm near Central Bridge, N. Y. She never united with any church. Her honesty, industry, neighborly qualities, faithful devotion to her family, pleasant manners and appealing personality were among her notable qualities. A few years before her death she spent her summers at the home of her son, Earl, and the remainder of the year with her daughter, Mrs. Mereness, who ministered to her needs with loyal devotedness.

Funeral services were conducted by the writer at the Mereness Funeral Home in Cobleskill on the Tuesday following her death. Interment in the Cobleskill Rural Cemetery. She will be much missed in her home and in the community.

(Elder) ARNOLD H. BELLOWS

MRS. JENNIE HAYNES, devoted wife of J. W. Haynes, departed this life May 25, 1945 at her home near Rising Star, Texas. She was the daughter of Mr. and Mrs. John Johnson and was born in Belfonte, Ala. in 1866. She was married to J. W. Haynes in 1881. They came to Texas in 1884, locating near Rising Star. They were the parents of twelve children, three of whom died in infancy, three after reaching maturity, leaving six children, thirty grandchildren, forty-nine great-grandchildren and one great-great-grandchild.

She united with Macedonia Church by experience and baptism in 1912 and was always a faithful member, good neighbor, loyal friend and a devoted wife and mother. Brother Haynes had been confined to his bed for nine years and she had been in constant attendance until she was called to rest.

Also

MR. JOHN WILLIAM HAYNES was born in Jackson Co., Ala. Nov. 7, 1863, and died at his home near Rising Star, Tex., July 30, 1947. (see above obituary). At the age of sixteen he became so burdened by the weight of sin that he realized there was no earthly help for him. For several months he carried this burden but in the Lord's time he was given a glorious deliverance and a bright hope in a risen Savior, a hope that he lived by for all of his long useful life.

Macedonia Church was constituted in August 1885, and in September he united with the church by experience, being baptized by the pastor, Elder Lambert. For fifty years he served as church clerk until he became too ill to attend. A history of his life would be a history of Macedonia Church. Truly it could be said of him he was a father in Israel. He was on a bed of suffering for eleven years before his call came but was always patient and pleasant, always glad to welcome visitors, especially the Baptists. He never tired of talking of the things pertaining to the wonderful works of his heavenly Master.

He had requested Elders C. Y. Osteen and C. U. Landers to conduct the last rites for him, and they both spoke eloquent words of comfort and consolation after which he was laid by the side of his faithful wife in the cemetery near their home. Only a merciful God can heal the hearts made sad by his passing. This small tribute is written at his request by one who esteemed them highly for the truth's sake.

(Mrs.) LIZZIE KILGORE FOSTER

ELDER SOLON GIPSON was born in Upsur Co., Texas, 12 miles north of Gilmer, Jan. 13, 1854. He was the youngest son of Leroy and Lucereta Gipson. He was married to Miss Emily Smith of Titus Co., Tex., Jan. 9, 1873. To this union were born nine children, five sons and four daughters. Two sons and two daughters survive.

He and his wife united with the Primitive Baptist Church in Navarro Co., Texas in July 1880, and were baptized by Elder J. H. Weeks. Brother Gipson was ordained to the full work of the gospel ministry at Hopewell Church, Ellis Co., Texas on the third Sunday in July 1893. The Presbytery was composed of Elders A. D. Bourland, D. D. Wright and J. H. Weeks. Credentials written by Elder Asa Howard.

In his own hand writing three years before his death he wrote the following of himself, "I have baptized twenty-five members, preached thirty funerals and married fifty couples. Preached on my 70th birthday in the old ex-Confederate Soldiers Hall in the Court House in Cleburne, Johnson Co., Texas, second Sunday in Jan. 1924. Served Trinity River Association as Moderator from 1903 to 1924."

Elder Solon Gipson was a firm believer in absolute predestination of all things. He died suddenly and unexpectedly at his home near Rice, Texas, Nov. 28, 1927. It is regrettable that we do not have a more complete account of his travels than we do. We were handed a small sketch of his life by our dear sister, Lula Gipson, and she requested having it sent to the Signs as he had written this little sketch and the children failed to have it attended to immediately after his death.

I met him only one time but I have often heard of him, and always heard of his zeal for the truth. My husband, Elder W. A. Little, said Elder Solon Gipson often visited in his father's home, the late Elder W. M. Little, and he was loved by all who knew him and was an able preacher. His daughter-in-law, sister Lula Gipson, who is a member of our church here in Ft. Worth, Tex. often speaks of him in such a highly estimable way that it makes me feel I, too, have known this man of God. Written by request of sister Lula Gipson.

(Mrs.) MINNIE LITTLE

With deep regret we note the passing of sister EDNA REDMOND, wife of brother Tracy Redmond of Arkville, who departed this life Friday, Aug. 1, 1947 at the Homer Folks Hospital in Oneonta where she spent a few weeks for treatment of tuberculosis.

Sister Redmond was born March 10, 1885 in Vega, N. Y. She was the younger daughter of the late Mr. and Mrs. Matin Ganung. In 1907 she was united in marriage to Tracy Redmond and proved to him through all their married life a most devoted and faithful helpmeet. Two children were born to this union of whom one, brother Arnold Redmond, survives. A few years of the married life of sister Redmond and husband were spent in Buffalo and Phoenicia. During the recent years they resided at Arkville, N. Y. The three members of this family became exercised spiritually and were, in the course of a few years, received into the

fellowship of the Old School Baptist Church, following the example of Jesus in being buried in the liquid grave. They proved very worthy and faithful members. Sister Redmond united with the Olive and Hurley Church at Shokan, and one of her greatest joys was to attend the services and have the brethren visit her in her home. Her quiet dignity, unassuming ways, thoughtfulness of others and her devotion to church and home were among her many notable qualities. She was afflicted with anemia followed by pulmonary tuberculosis that refused to respond to treatment and the ministrations of loving friends and brethren who did what they could to make her comfortable. She was a true wife and mother and will be sadly missed by her surviving husband and son, and by her brethren and the community where she lived.

The funeral services were held at the Yellow meeting-house below Roxbury village, the writer assisted by Elder Amasa J. Slauson having charge of the services. Interment in the cemetery at that place.
(Elder) ARNOLD H. BELLOWS

ANNOUNCEMENT

We regret to state that our supply of books on the Resurrection of the Dead is about exhausted. Therefore, we will have to withdraw our offer to send one of these books FREE for each new subscriber at \$2, or to supply the books alone at \$1.

We are, however, glad to announce that we have made arrangements whereby we will send FREE to each new subscriber, or to an old subscriber who will send in a new subscription at \$2, a copy of SHOWERS OF RAIN. This is a 40 page booklet containing the Christian experience and 25 poems by our late sister, Flossie I. Faulkner. If the book alone is desired we will send single copies for 50c; six copies for \$2.50, or 12 copies for \$4.50, providing they all go to the same address.

Some of these poems have been published in the Signs and many of our readers know they are good. The book will make an interesting addition to any library or collection of books. We hope each reader will obtain a copy as outlined above. R. L. D.

BOOKS

Elder R. W. Rhodes, Lillie, La., will be glad to send his latest books (Rhodes-West debate, and Jones-Rhodes debate) to the same address for \$3. If the books are desired separately, the price is \$2 each. Some of our readers are finding these books very interesting.
R. L. D.

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