

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

THE WAY

Of all the work of wisdom's hand,
The Highway 'tis most great;
Extended down from heaven to land,
It spans the gulf of fate.

It is the way, a Highway too,
Paved by the Almighty King;
For both the Gentile and the Jew,
Who "amazing grace" can sing.

A signboard stands along the way
For each and every mile,
To guide the traveler day by day
In grandeur and in style.

A place of covert night and day,
Beneath the Savior's smile;
A place to worship and to pray,
A place to rest awhile.

It is a straight, a narrow street,
It is a one way lane;
You need not fear a wolf to meet
And leave you there in shame.

No vulture's eye hath ever seen,
Nor ravenous beast hath trod;
It was not paved for those unclean
But for the heirs of God.

The Holy Ghost, the Father, Son,
Met in their court of law;
Agreed in covenant, what be done,
All devils stand in awe.

This Highway tops the mountains tall,
Spans all the valleys o'er:
Rolls back the waters, large or small,
You could not ask for more.

There's some one on the way that rests
At every sign they see,
That's pointing to that city blessed;
Who can this some one be?

It must be pearls all dressed in white,
Washed by Immanuel's blood;
That on this Highway took their flight
From Egypt's rolling flood.

They're walking upward all the day
To meet their King of zest,
Who placed the signboards on the way,
A little place to rest.

Though storms may come and billows rise
Among the sons of men;
The Engineer was fully wise
And hedged the Highway in.

The underneath is solid rock
It's overlaid with gold;
Salvation for a wall doth lock
The sheep within the fold.

Springs of water here doth rise
To water every plant;
I look in wonder and surprise
That God would ever grant—

That I should look upon this scene,
Or see the Savior's smile,
That I should on this signboard lean
To rest a little while.

This Highway lights the corners dark,
Calms down the raging storm;
It straightens out the crooked mark
Of every size and form.

It's leading to a city high
Above this war torn land;
Too high for sorrow e'er to fly,
It is at God's right hand.

Immaculate Lamb, with grace and love
He for His bride came down;
Made straight the path for every dove
And wrought for her a crown.

Dear child of God, He is your Priest,
Your Counselor and your King;
A shield from every harmful beast,
He is your everything.

He leads you o'er this way in style
To God's eternal bay;
Not here you rest a little while,
But rest for aye and aye.

MAGGIE LEE HAYES

Vernon, Ala.

THE MARK OF THE BEAST

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

For the past few months I have had a desire to express some of my thoughts upon this deep and sublime subject for the consideration of my dear brethren who read and love the *Signs* and the doctrine it sets forth. In expressing my views upon this or any other scriptural subject I want all to know that I do not lay claim to any superior knowledge of the things of my God, only the small portion that it has been his good pleasure to make known unto me by revelation, and I am some how made to know that this small portion which I hope I have been made to see and know is at best but a glimpse, just the seeing as through a glass darkly of the unbounded fulness of my God. It shall be my aim to approach this subject from several angles, as I deem it an impossibility to understand any subject of scripture unless we consider its relation to other subjects. I very humbly desire that God may direct my mind aright, that he may give me that boldness of spirit that I may speak plainly, and yet without malice to any who might oppose my views. One erroneous idea in the minds of many is that this mark is some visible, literal mark. Some even think it is to be found among the literal rulers of the nations of the earth or some political party, and by this same carnal reasoning they think Hitler is the beast spoken of in Revelations. Nothing could be farther from the facts in the case under consideration. In this connection we often hear or read from the alarmists the fanatical notion that the end of time is near, that the moral condition of the world is alarming and rapidly growing worse, so much so that God will soon

visit swift destruction upon the entire world. This is arminianism in its rankest form. In my judgment there is no scriptural proof in the remotest degree to prove that this world, this literal earth, will ever be destroyed as far as substance of matter is concerned. The forms of all earthly objects, whether they be men, trees or hills are slowly but surely changing from one form to another, and all these literal wars, even the torrential rains, the freezing winters, the invigorating and growing seasons of spring and summer, the bacteria in all dead substances of both vegetable and animal matter that cause its rapid decay, the fire that burns up and consumes, is but wisdom's way of changing the form of things. God who created it all (not out of nothing as we hear some say) out of his unbounded and unwasting fulness is carrying out his wise purpose in it all every moment of time. He had all the material he needed to make everything he wanted and as he wanted it, and I am sure he wanted everything just as he made it, and just as he keeps it from time to time. I feel sure that God was satisfied with all his creation and that he is no less satisfied to-day than he was in the beginning. Even life itself is one of the many ways of changing the form of things, likewise death, as we know it, is no less changing the form of things. Certainly neither life nor death as we understand them could possibly mark either the beginning or the ending of things excepting only as to form. Now to our subject, let us briefly consider the meaning of the word beast as it is used in the Scriptures as well as other things of this earth which are so often used in our Bible, as I see it, for the sole purpose of setting forth what was in the mind of the writer of the hidden mysteries of the spiritual things of God. As an illustration of what I mean, where the children of God are called sheep none

would conclude that they are actually literal sheep and so with other names by which the children of God are described all through the Scriptures, and when they are reckoned as goats, Esau the hairy man, the old red dragon which John saw in heaven (the church), one of you is a devil and thou worm Jacob, all are but the true description of the varying conditions of the family of God all along the pathway of their experience in which our God leads them. Not only is this true of their names by which our God calls them, but it is equally true of the places or conditions they are led in by the hand of God, such as their being driven out of the garden, their going down into Egypt and their sojourn there, their travel through the wilderness at the leading of Moses, the servant of God, Jonah's going down into the belly of hell, the apostles in prison, etc., all of which is in the experience of some of the family of God both now and heretofore and will continue to be as long as God has a people on earth. Not every one of the family of God has the same talent, the same gift, and perhaps no two are led exactly alike, or experience exactly the same measure of the things of God, neither in the bitter things of life nor the joys of the spirit of God. When a baby is born into our homes do we expect it to measure up to the parents either in stature or knowledge? Do we refuse its entrance into our hearts and homes because of its limitations, or because it cannot eat meats, or speak our language, or because it cries or kicks against its mother? What would become of our schools and what use would they be should they pass a rule to enroll no one who did not measure up to the stature of the principal either in mental strength or physical fitness, and pray tell me who is wise enough to judge these things in nature? Then if we cannot do these things in nature why, oh why, try to do them in our churches?

Why so much bickering over what some one believes or disbelieves? Why so little of the spirit of forbearance and tolerance among us? The word beast, worm or even devil when applied to the child of God does not mean that he or she is no longer a child of God, and to be lost in the eternal world and those who bear the mark of the beast are as much the children of God then and God loves them as fully and is caring for them as fully and surely as at any other time in their experience, and there is not the slightest doubt in my mind but that the great majority of the children of God are bearing the mark of the beast and his image. Later on in this article we desire to point out some of these marks of the beast, but right here let us notice a few things that have a bearing upon what we call *order* and *disorder*. While the chosen of God was for four hundred years in Egypt and under these taskmasters, trying vainly to render obedient service to them, who could judge God's dealings with them and say they were in disorder? Who would be so perfect that they would want to declare non-fellowship for them? When our gracious Lord speaking of his chosen, Hosea 2:14, "Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her," etc., while in this or any other condition was she not the same beloved of God, the same people but in a different stage of her experience? Is not this a mark of the growing in grace and in the knowledge of our Lord and Savior Jesus Christ? 2 Peter 3:18. Would we reject any because, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby?" I Peter 2:2. Should we not receive them gladly because they need the care of *mother*, her love, her pity, her guidance and instruction? Should we not receive them without doubtful disputations? Should we not lay aside all malice and all guile,

and hypocrisies, and envies and all evil speakings? Even if some of the children of God become so polluted in their own filthiness and stain their garments with shame, what person among you is so pure and so much without fault that he could wish to destroy such an one, or that he is so lacking in that mother love that you could not willingly take that polluted one in your arms and wash away its filth and clothe it with the garments of loving forgiveness? What pupil in school would become angry at the teacher because of his or her superior knowledge, or call in question what the teacher says because the pupil did not already know it? When a poor trembling sinner comes faltering, and with many doubts and fears asking a home in mother's house, do we begin to question that loved one—Do you believe the Bible? (when its understanding is like all the rest of us so pitifully limited). Do you endorse that old man made document, the "London Confession of Faith?" Where in all the Scriptures do we find any authority for such proceedings? Where is there any authority in the Bible for any of our articles of faith? I am persuaded that the living and hidden truths of God can not be written on paper, never was and never will be. Is it not enough when we can behold, at least in a small measure, our own limitations and imperfections our blindness and sinful unbelief to know that, "But unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. Please read on through this chapter where the servant of God, Paul, was speaking of the gifts to the church, and for the purpose of perfecting of the saints, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Is it not clear that in Paul's day there were some at least of

the children of God who did not have this perfect knowledge, and if not so why the need of the teachers sent from God? Beast then, to me, simply means anti-christ, and as all know the word anti means against, and of all God's creation there is nothing with which I am acquainted that is more against Christ than our own carnal mind which is said to be enmity against God. Now let us briefly notice some of these "marks of the beast" that we find in our brethren, the children of God. It was that vicious devouring nature of the beast that caused Cain to slay his brother Abel, and be it remembered they were brothers. Cain was the one that God placed the mark upon and today when you meet with a like character you will find this fighting spirit which is the mark of the beast. So with Isaac and Ishmael, both sons of one man and both blessed of God but Ishmael was the archer, the fighter, and Paul says this is an allegory and clearly points out, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29. In the experience of Paul we find both conditions in the one man. Prior to his conversion he was a vile persecutor of the saints, and was bearing the mark of the beast, but like us all in this our day he was not aware of the mark. It took the work of God to remove that mark or give him the victory over the same, and he was one of the "remnant of her seed." Rev. 12:17. Here let me say again that those of the family of God who have not gotten the victory over the beast are none the less the children of God, nor does it mean to me that they are doomed for the torments of hell after this life is over. I do not find in the Scriptures where David ever sought to injure Saul, but the reverse was and is true to this day. The carnally minded, who bear the mark of the beast, are ever ready to destroy the spiritually

minded who have gotten the victory over the beast. Nothing could be more clearly portrayed than the incident concerning Cain and Abel. Cain's offering was just what he *had*, the products of the earth, the carnal mind, the theory or system of carnal or natural religion which he had harvested from the self cultivated fields of his own imagination, and the seed of the crop was already in the earth (carnal mind) before it grew. It is all the work of God, and the earth (carnal mind) cannot be blamed for bringing forth, neither can I blame them when I hear them say, "This is all I have and if you take this away from me I would have nothing left." In this they are truthfully stating what I have experienced, for at one time I had as much of the carnal notions or traditions as any other living mortal, and when, as I humbly believe, my God took this all away from me truly I had nothing left, nothing but emptiness and poverty. While Cain was said to be of that wicked one and slew his brother, and wherefore slew he him? Because his own works were evil, (of the beast, carnality) and his brother's righteous, yet this does not mean to me that Cain was a man doomed to eternal torment in the world to come. Again we see the same truths set forth very clearly in the person of Moses who was the servant of God who was never permitted to enter into the land of promise but only to get in sight of these things, and so it is to this day; the great majority of the family of God are never blessed to get "the victory over the beast, and over his mark, and over his image," and to fully enter into the spiritual joys in that land that flows with milk and honey, and the little remnant that stands on that pure, solid foundation, "a sea of glass mingled with fire," are severely and cruelly persecuted by this majority, who have not gotten this victory over the beast, the fight still

goes on and is where it has always been, in the *family*, in *heaven*, where John saw both the carnal and spiritually minded of the family. Another very vivid mark of the beast which we so often see in our churches is that spirit manifested by many of the brethren to dictate to the called servant of God, who has been called, qualified and commanded to preach the preaching that God has bidden him. They will try to tell the poor servant just what he may or may not preach, just how he may or may not apply or construe this or that scripture. Surely this is a glaring departure from the faith and order of the house of God, and would, if they had the power to carry out such a popish rule, prohibit that growth in grace, and the knowledge of our Lord and Savior Jesus Christ, and would make of us all slavish servants of the beast. This old dragon was and is, wroth with the woman, and went to make war with the remnant (not all) of her seed, which keep the commandments of God, (not the commandments of men, in or out, of the literal church) and *have the testimony of Jesus Christ*. This lamentable condition among us to-day is fully described in God's word. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 14:17. That is you cannot preach in our pulpits unless you cease to spiritualize the Scriptures, and unless you preach what we tell you. You cannot have the right to express what you have received by the revelation of God, no exchanging of views, no buying or selling unless you are willing to receive the mark of the beast. We will retain the right to tell what we believe, but if you persist in expressing your views we will have to exclude you. And so the war goes on, but my trust is in our Captain of the hosts of Israel. He is fighting all our battles, the victory is in him. He has given me my orders and I do not fear

what man can do unto me. My life is in his hands and I am glad it is so. Truly it has been with me in my experience that coming up through great tribulation often have I been in perils, even "in perils among false brethren," but out of it all the Lord has delivered this unworthy worm for his names sake and made me willing to stand upon that pure foundation of the spiritual truths of a living God. What a wonderful foundation, "a sea of glass mingled with fire," the fire of God's everlasting love. No malice or strife there, no hatred for any one, not even our enemies, but all is love and peace, when "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Yours in hope of immortality.

(Elder) G. B. BIRD.

(Elder T. Floyd Adams, of Willow Springs, N. C., has written most interestingly on the Book of Ruth. His article is divided into four parts or sections, and we plan to publish it in four consecutive installments in the Signs, of which the following is the first. We believe our readers will greatly enjoy this article, and we wish to thank Elder Adams for sending it to us. R.L.D.)

Meditations on

THE BOOK OF RUTH

We are taught in the Scriptures that "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Again the apostle, Paul, tells us that "The law having a shadow of good things to come, and not the very image of the things." Heb. 10:1. There are only four chapters in the book of Ruth, and to my mind the four chapters beautifully portray Jesus, the church under the law and, also, the church in the gospel dispensation. There are principal characters whose names are mentioned in this book,

namely: Elimelech, Naomi (his wife), Mahlon and Chilion (their sons), Orpah, Ruth, Boaz (a mighty man of wealth) and the little son of Boaz and Ruth whose name was Obed. The other characters were the reapers and maidens of Boaz. Naomi said, "I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me?" Ruth. 1:21. Now Naomi, her husband and their two sons dwelt in Bethlehem Judah, and there was a famine in the land, and they went to the country of Moab and continued there. Is not the famine in the soul the reason a convicted sinner moves out of his former state in search of comfort and rest? After they arrived in the country of Moab, the Lord sent further afflictions on Naomi by taking her husband from her. Mahlon and Chilion "took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years." Mahlon and Chilion died; the tender cords of earthly ties were severed; gloom and despair sank deep into her soul. Her husband (the law) was dead, her two sons were dead and all her earthly possessions were gone. What a dark and gloomy picture! Dear reader, could you witness with Naomi when you came to the end of the law with no hope of heaven? I can hardly refrain from shedding tears as I contemplate the scene. But suddenly Naomi *heard* a little good news, how the Lord had visited his people in Bethlehem Judah in giving them bread. So she arose with her two daughters-in-law and resolved to make the journey back. The prodigal son said, "I will arise and go to my father." Luke 15:18. Just how far they went before Naomi introduced her subject to them, the Scriptures are silent. Would I do violence to the Scriptures if I say that they came to the border line of Bethlehem Judah and Moab? Naomi said, "Go, return each to

her mother's house—are there yet any more sons in my womb?" She brought out the impossible, and said, "for I am too old to have an husband," meaning that she was too old to bear children and that if it were possible for her to bear any more sons, Orpah and Ruth would be too old for them and her sons would be too young for Orpah and Ruth. It may appear from the words of Naomi that she had turned the cold shoulder to her daughters-in-law. Ah! but not so. She was testing the love, zeal and affection they had for her; for she well knew that unless they dearly loved her they would not be willing to face hunger and starvation. It has been said by our critics that we offer very little or no inducement for people to unite or join with us, and that we manifest but little concern for those who are on the outside of the church, but this is not true. Dear child of God, if you love us, we love you. But like Naomi, we have no worldly attractions to offer nor earthly amusements for entertainment. We would also like to know if you feel as Moses of old, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Heb. 11:25. "We must through much tribulation enter into the kingdom of God." Acts 14:22. "And Naomi said, Turn again, my daughters: why will ye go with me?" At this point, Orpah kissed her mother-in-law and went back to her people, "but Ruth clave unto her." The law rolls back but the gospel moves on. The forceful expression which has found a responsive cord in the hearts of those who are born of God were uttered by Ruth, "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." Naomi "left speaking unto her." When you,

dear brother or sister, see such manifestations of the love of God in the hearts of his dear saints, are you not ready to embrace them into the fellowship of the church and say to them as Laban said to Abraham's servant, "Come in, thou blessed of the Lord; wherefore standest thou without?" Gen. 24:31. What a wonderful manifestation of the love of God, exhibited in the life of Ruth. She turned her back on her earthly parents and kindred in the country of Moab. How beautifully her life compares with the language of Jesus, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26. We are not told, but we would assume that her parents could have provided her with an adequate apartment at the death of her husband and given her the earthly comforts of life, but this does not satisfy the hungry soul. She, like Naomi, was in search of that bread (Jesus) which her mother-in-law *heard* that the Lord had given to his people after the famine in Bethlehem Judah. Note, they have not as yet received this bread, but are in search of it, and Naomi has some hopes of receiving it at the hand of her near kinsman, Boaz, "a mighty man of wealth," (Jesus). *Jacob heard* that there was corn in Egypt. Ruth was a young woman and a widow also, and humanly speaking, she could have stepped out far ahead of her mother-in-law who was old and decrepit. But she seemed content to travel along with Naomi and share her sorrows through all of this long and lonely journey from the country of Moab to Bethlehem Judah. Just how far this distance is we are not told, but in the experience of the unworthy writer, it was a lonely travel of twenty-one years. At last, they reached the city. Note the change in the appearance of Naomi. The people could hardly

believe this was she. "All the city was moved about them, and they said, Is this Naomi?" But she said, "Call me not Naomi, call me Mara." The word Naomi means sweet; the word Mara means bitter. She said, "the Almighty hath dealt very bitterly with me." She is no more that sweet and lovable character in her own estimation. The Lord has emptied her of self-works and beauty. For she said, "I went out full, and the Lord hath brought me home again empty." Notice that she did not say, *he sent me*, but "the Lord hath *brought* me home;" like David who said, "He *brought* me to the banqueting house." Also, the man who fell among thieves was *carried* to the inn by the good Samaritan, and Abraham's servant said, "I being in the way, the Lord led me to the house of my master's brethren." Could the servant have failed to reach the house of his master's brethren, since he was in the "way?" And Jesus says, "I am the way." And Ruth and Naoim "came to Bethlehem in the beginning of the barley harvest."

(To be continued)

Steens, Miss.

ELDER R. LESTER DODSON, DEAR BROTHER IN THE LORD:

I am sending you a letter I received from Elder W. D. Griffin last winter while I was sick which was a great comfort to me, and I desire to share it with others. Will you please publish it in the *Signs of the Times*? Brother Griffin has been our pastor for nine years and we all esteem him very highly. I also desired to write something myself but the Lord shuts as well as opens and I do not have anything on my mind to write just now that would be worthy of notice. I am one of the unfortunate ones having been blind for twenty years. That seems like a long time to be shut up in darkness, but I hope the Lord has been pleased to let me see the light of the truth as it is in Christ

Jesus, which is more precious to me than anything in this world for it is something the world cannot take from you. I have been a member of the dear Old Primitive Baptists for twelve years. I do not know why but for some reason they carry me along. Please remember me in your prayers. I feel to be the least if one at all. A little sister in hope.

(Mrs.) BALMA CALLAHAN.

Fayette, Ala.

MRS. BALMA CALLAHAN, STEENS, MISS.

Dear Sister Balma: We read in Matthew 11: 28-30 of a command of Jesus Christ. For some time I have been meditating on it and the exquisite beauty in those words of his to the characters under consideration. The Arminian world of all shades and variations claim that it is to the Adamic race. We do not have any desire to treat on that as we have better things to do than shoot arrows into the camps of Babylon. Some among us would say that it is addressed to all the regenerated children of God, and that they can obey it or fail as they please. We have no time for that either. Our desire is to write to you some of the beauty, grandeur and sublimity contained in these words. First I wish to stay with the scripture in our examination of this passage. If we have a mind (the mind of Christ) to look and inquire into the Scriptures we will find that many wonderful things are revealed in them. It is impossible to treat these words lightly. They cannot be set aside and something of our own substituted. The reason for this is because with Him there is not a vestige of failure. He cannot at any time fail. Men fail and most of them try to alibi out of it. Not yet have I read of him speaking as men speak. In the Scriptures and in my experience I have found that where the word of a king is there is power. My two precious boys are now nearly men in every sense of the word. At times I have

called them and they either did not hear or heed. Many things have hindered and yet hinder. Lois sometimes calls Thurman in her sleep and he two thousand miles away. Dear sister is our Savior so weak as that? Has distance, stubbornness or anything else ever kept him from executing his will? No, no dear little sightless sister his will must be done in heaven and in earth. Now let us notice our text. "Come unto me, all ye that labor 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 of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This command is not given to any but those that are tired. How tired the children of God become in their efforts to keep the law! Toiling all the day and far into the night. No let down for them; no cooling shade that they might escape the scorching vengeance of the fiery sun (law); no fellow traveler to confide in and to speak often with — just work. Work that is never satisfactory, work that gets harder to perform with each task. Oh, how glad I am to write the comforting truth to you that he does not appear too soon to these wretched, footsore creatures. I just cannot help believing that in this experience God's children learn something unforgettable in the spirit of the case. This command to come to him does not gather in any tares, nor any who have not completely tried the law. We might get ambitious and enthusiastic and gather some into the church who had never known a moments labor, and who had never been heavy laden, but into that glorious kingdom of his, that is invisible to men, not one has even come to him that was not elected to come. It is so sweet and precious to rely on him as protection on the inside and outside. Not only does he effectually bring each object to him, but it has pleased him to either

hide it or darken the minds of men that not one has ever come to him that did not belong to him. You remember the ark was pitched within and without. Why? Not only to protect and safely keep those within, but to keep out all danger and filth, and the door was shut to keep out those that did not have any right. Dear sister Balma, you have so much time to meditate, tell me, is it not your experience and observation that every command of Jesus is so worded that every one addressed comes and none others want to? The world carps about us not preaching a doctrine that includes everybody, but Jesus on this occasion commanded only those that were laboring and heavy laden. Is that not restrictive? Did it include you when you were a satisfied Freewill Baptist? It did not include me at any time until I was past twenty years of age. To this day I have never been able to say for sure that it has included me. I am sure of one thing, if it has ever included me, there have been long, dry, barren seasons that it did not include me. Can you give water to a man who is not thirsty? Does a well man need the services of a physician? Does a man that is not tired need rest? Will it interest a man that does not know the weariness of being heavy laden to call him to rest? Oh, how little the world knows! These questions, if applied to natural things, would call for an emphatic nay from every university professor in the world, but when applied to spiritual things they know nothing and would say that a man can want what he does not want. To enjoy labor there must be fruit. If, for no other reason, we enjoy good, honest toil for the satisfaction we get out of laboring, but these people are those that have not been satisfied with their labors. They are people who realize that the work must be done, they are people who know they stand in jeopardy because the whole job must be done.

Not the least bit of failing, carelessness or negligence will be tolerated by the Taskmaster. Oh, the long hot seasons they have passed through, toiling, toiling, no sooner getting the fence mended in one place than many more broken gaps appear! Ah, methinks I see them hurrying when the storm clouds arise that they might harvest what they have worked for. Not only are there extremes of heat and stormy weather but there is the cold! Have you noticed how trying it is to gather kindling, provide food and shelter during the cold weather? I believe these characters have to work right on through the cold. The cold of the Lord cannot be withstood (Psalm 147:17) any more than the heat of him. Dear sister Balma, have I given a word picture of this character to you? Can you not look back (and even presently) into the mirror of your experience and find yourself? Now at the right time Jesus comes to these laboring and heavy laden people, "come" is his welcoming command. Hitherto the command has been to go do, but now it is come. How the situation changes! No second command is necessary. There are not any new tasks to be performed, there is no threat given if they do not come. None is necessary. Why? Because none will stay back, they will come because they are ready to come. Up until this voice spoke they did not know to come. There was no place to go. Every home and resting place must be made ready for the recipient, but how foolish to make the preparations and then have the guest unfitted for it. Have you ever noticed how trustful a babe is in its mothers arms? She is fitted to it and the babe to her. Have you noticed the trust and confidence and rest among the Lord's humble poor? They can endure hardness as a good soldier. Why? They have been prepared for it. Have you noticed the difference now and when we were children? Were not the seats hard? How hungry we became!

Now I seldom think of eating or of discomfort. I do hope it is the preparation of the Lord. Others get tired of our service and our peculiar ways. They get tired of our conversation and I further believe they get tired of our rest. Now, I may be wrong but I believe it is God's work that makes them tired and heavy laden. It was his law and it was to be a schoolmaster to Christ. The translators made it say to bring us to Christ, but I do not think the law (work) would have ever brought a single one of these people to Christ. I do not find any life promised in the law and they did not know of this life until he spoke to them. Let us pass on and notice some more of the text. I believe I might venture to say it is a good one, but I just cannot handle it. All texts are centered in Jesus and if I have handled him at all it is so slight that I cannot get to the center but must play along the edge of the water. He tells them to take his yoke on them and to learn of him. You know we had quite a number of oxen at work when I was a boy. Not the first time did one ever take the yoke without first being "broke." Men do things and would say that unless certain things were done they could not proceed, but they rebel at God doing the same thing. It is necessary to yell and be rough sometimes in handling an ox, but the meek and lowly (he seeks that kind) he commands them to "take" the yoke. Quietly and without disturbance they do so because they love him. His commands are not grievous. They enjoy wearing this yoke, it is easy to them. It is fitted to them and they are fitted to it. My dear sister, I must close now, but in your lonely hours I would commend you to this precious One. Rest in him and no other. Here I hope to rest as he qualifies me to come to him. Naomi desired rest for Ruth. She had been sorely annoyed and tossed about, but at the proper time she was enabled to lie down at his feet (Ruth 3:14) and

to rest. May we lie here at his feet and rest. I hope to see you soon. Give my regards to all. Your poor unworthy brother in hope.

(Elder) W. D. GRIFFIN.

Athens, Texas.

DEAR ELDER DODSON, MY PRECIOUS BROTHER IN CHRIST:

I am enclosing on regularly prepared forms of the *Signs*, one new subscriber and one renewal. The latter states her paid date expired July last but had been receiving the paper right along and thanks you for continuing the paper, not allowing her to miss an issue. The new subscriber asked that you begin her subscription with the September issue as she wanted to read the two articles by Elder Hunnicutt and yourself. I wish also to commend you both for the splendid contribution. Do not suppose you meant to blend your article so perfectly with his since his appeared just preceding yours, but it appeared to be just a continuation of or further enlargement of the subject Elder Hunnicutt had so beautifully set forth. May God bless you both in this great work to continue on, I feel to hope and believe under His leadership and guidance, in the way of truth and righteousness which in the end, and even now I feel, is accounted to you for righteousness as this same faith was accounted to Abraham for righteousness. This is wonderful when we feel to hope that we are moved in these things by faith, which faith is the gift of God, and knowing too, there is only one Lord, one faith and one baptism. Then if we are moved by faith in this glorious work we have the assurance that we are children of Abraham, because he is the father of all the faithful, and through him are all the nations of the earth blessed. I am, I hope, your brother in Christ; looking forward to, and trusting in his promises to the faith-

ful in Christ Jesus, and the blessed immortality of the souls.

(Elder) L. D. ROSE.

(Such letters as the foregoing will undoubtedly be encouraging to Elder Hunnicutt as they are to us, and we greatly appreciate the sentiment expressed by Elder Rose. We are honestly endeavoring to serve our brethren to the very best of our ability and it is good to know that so many of our readers feel that we are succeeding in some measure. R.L.D.)

Canada, Ky.

DEAR BRETHREN:

By request of my kind and loving sister, Sarah E. Bolt, I will try to write my experience, or what I hope the Lord has done for me. I do not feel that it will be of much comfort to any one of God's dear children. I feel so little in the sight of God that it seems too much for me to attempt to write anything about it. Perhaps I can tell you a little of what troubled me. I always tried to live as best I could in the way of a moral life. At about the age of eighteen years the Lord took hold of me and made me see and feel how sinful I was, and what I now relate I can never forget. I love to talk about it and it never grows old. I always have to shed tears when I think about Jesus and his love, and how merciful he has been to poor sinful me. He brought me low one Sunday evening after I had returned from meeting. My sins like mountains appeared before me. Oh, what trouble I had! I thought I could not live if I did not find some relief for I could not sleep at night, nor rest in any way. I would get up and try to pray, but I could not find any relief. I would go back to my bed thinking I would not live to see another morning. I was teaching school at the time and was taken sick. I thought I would go home and stay until I got better, but I grew worse and thought I was going to die. I told my mother that I was about

gone and could not see any chance of being saved. I told her I wanted her to send for my dear uncle, a minister of the gospel. He was sent for and came, and I told him that I had no hope of myself. Oh, what trouble I had! I thought I could not bear it much longer. I then thought if God would only forgive me I never would want or ask for anything else. I thought I would give the world, if it were mine, if I could be a good christian for that was all I asked or wanted. When I thought no one would see me I would get my Bible to see if I could find any promise for me, but none could I find. Oh, my burden how heavily it pressed upon my poor heart. I would try to ask God to have mercy on me for my burden of sin grew heavier all the time until it appeared that I could not carry on my duties in the school room. I went on for some time in this condition until at last I gave up all hopes and thought I was going down to the dreadful lake. I felt I was one of the vilest sinners that ever lived. If it had been left to myself I surely would have been gone. At last I gave myself up into the hands of my dear Savior, and was willing for his will to be done. If I were lost I felt it was just, and if I were saved it was alone by the mercy of God. I left my room and went out to a shady grove, and if ever I prayed it was then. My heart was filled with love. I raised up and oh how beautiful everything appeared! My heavy burdens of guilt were gone, and I was made to praise the Lord. Oh how I wanted to tell some one about it! The scripture came to my mind, "Go home to thy friends, and tell them how great things the Lord hath done for thee." Mark 5:19. I then thought I never would have any more trouble, but after a short time I began to have doubts. I thought it might be that the Lord had not had anything to do with it. I would go out by myself and pray and then the tempter would flee for awhile. This would

give me some relief. I had a desire to tell the church what I thought the Lord had done for me but I could not have the courage to do so. I went for a time but did not say anything about it, I was afraid I was deceived, but I went to meeting on the fourth Saturday and Sunday in September, 1881, and when the invitation was given to those who felt like talking to the church I tried to relate what I thought the Lord had done for me, a poor, sinful worm. I received the right hand of fellowship from my dear brethren and sisters and was baptized on the fourth Sunday in October, 1881, by Elder J. W. Smith. I then thought all the work was finished and that my troubles were all over, but I have had many doubts and fears, dark and dreary seasons since then, yet I trust the Lord is able to deliver me and will give me grace to conquer. We hear Paul saying: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast." Eph. 2:8-9. I feel poor and unworthy, the least of all saints if a saint at all. Yet I have a little hope which I would not give for all the world. If I am saved, I feel to say I am a poor sinner saved by grace. I understand Christ died for his church only, which is the only people that are saved. Dear brethren, you may look over what I have written and if you think it worthy you may give it a place in the *Signs*, but if not cast it aside and all will be right with me.

"Salvation! Oh the name I love,
Which came from Christ, the Lord above:
Surprising wisdom, matchless grace,
That reached my low and helpless case.

When I was sinking in despair,
And filled with awful gloom and fear,
My Savior came to my relief,
He eased my pain, He bore my grief.

Immediately was I made whole,
I felt the witness in my soul;
My burdens went, I knew not where,
And gone was all my guilt and fear.

And now I want my Lord to stay,
 And be in me from day to day!
 And guide me in this world below.
 Direct in all I speak or do.

And when the messenger shall come
 May I be ready to go home;
 And lean my head on Jesus' breast,
 And with my dear Redeemer rest.

Your unworthy sister if one at all.

(Mrs.) MARY A. BEVINS.

Island City, Oregon

TO MY SEVEN CHILDREN, GREETINGS IN THE LORD: I know that I must soon quit these mortal scenes and go the way of all the generations before me, and you and your children will be the only witnesses that I ever lived in this world after the little estate, the Lord blessed me to accumulate, shall have been distributed and merged into your own earthly possessions. When I think of giving up the course of life I have pursued for over three quarters of a century I am not sad but desirous that you, the pride and joy of my life, shall know a secret which has been ever present with me in all the tribulations and joys of these past years, and as I venture across the dark river of death it points *the way to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for me.* In life I tried to set an example of honesty, thrift and industry which all of you are wisely following, but these only build for you the temporal blessing of worldly independence which tribulation and age cannot ward off. First of all I commend to you the Bible, the sacred Scriptures, not as the various religious sects interpret them, but as God himself applies them to his saints. He is the same yesterday, to-day and forever, and holds the destiny of everything in his hands. In his Son, Jesus Christ, he has chosen all his saints to be heirs of salvation and through the power of his Holy Spirit he makes this known, and no heart is too hard for his power to penetrate and bring

to repentance. The knowledge we have of him, and his mercy and grace bestowed upon us are his teaching, and not something we have thought up ourselves or that some person has taught us. The greatest falsehood of the many religious preachers and teachers of the so-called churches today, is that God is waiting, pleading and drawing mankind, but it all depends on his acceptance and choice whether he is to be an heir of salvation. That is not the God that I worship. My God speaks and it is done, he commands and it stands fast. He rules on the throne of heaven, and his power reaches to all the ends of the earth. He doeth his will at all times and no one can stay his hand or say unto him, "What doest thou?" This has been my faith for over fifty years and your mother stands rooted and grounded in this same faith. We have walked together for fifty years rejoicing in the same truths and worshiping the same God, and we rejoice to-day that all of our children stand free of the popular heresy of the worldly religions of these times. We trust that you know something of the truth which God alone teaches his children, and that in your life duties the light of this truth may shine out to the glory of our heavenly Father and Jesus Christ who is our Redeemer and Elder Brother. I feel a desire to admonish you in many things but space will not permit. As a reminder of these desires I am ordering the *Signs of the Times*, our doctrinal church paper, sent to each of you. Your mother and I have never missed a copy of this in our home for the fifty years of our married life, and we hope you will consider it a sort of heirloom and find comfort and consolation in reading it. The Bible should be your chief counselor. Let no preacher mislead you by false interpretation or application of its teaching. The *Signs* has stood for over one

hundred years as an interpreter of its teaching, and is the safest counselor I can point you to outside of the Bible itself. I especially commend to you the teaching of the twelfth chapter of Ecclesiastes. "Remember now thy Creator in the days of thy youth, while evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Read the whole chapter which towards the close reads, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." To God I commend you in the hope of a blissful immortality, the wish and blessing of your father.

(Elder) C. W. BOND.

Covin, Ala.

DEAR ELDER DODSON:

I am in receipt of a letter from sister Maggie Hayes of Vernon, Ala., containing a poem which I feel should be published in the *Signs of the Times* as it has afforded me great comfort if I know my own heart. Possibly some other brother or sister would in like manner feast upon it. I shall thank you very much for space in your paper if you judge it is worthy of print.

Your brother in bonds,

(Elder) H. M. BROCK.

(See poem on first page)

16116 Westview Ave., Cleveland-20, Ohio.

ELDER DODSON, DEAR BROTHER:

I received your letter and extra copies of the *Signs* and have mailed them out to brethren that do not take the paper. Elder J. S. Hunnicutt will visit my church, Sulphur Fork, at Campbellsburg, Ky., in October. This is the church that the late Elder John G. Eubanks had charge of for many years before he moved to Newark, Del. Then Elder P. W. Sawin had the charge for many years and twenty-five years ago they gave the charge to me. I am still their pastor but have not been

able to meet with them for a year on account of the illness of my wife. Sister Weaver does not seem to improve any. This makes four years that she has been helpless and almost blind, three years since she has walked a step. The brethren are good about writing to me, and I try to answer the best I can. So we go on day by day, hoping and praying that I may be reconciled to His will and His will be done. Almost every family has some one in this terrible war and it is not yet over. Suppose Lester, Jr., is still over seas. May God give us all understanding, patience and faith, and keep us humble and at his feet. Some time he will speak peace to this troubled world and there will be peace, but until he does there will be no peace. Wish you well. Give my regards to your wife and son. I am as ever yours in hope.

(Elder) GEORGE L. WEAVER.

(Many of our readers will be interested in reading Elder Weaver's letter, and we feel confident their hearts will go out to both he and sister Weaver in their afflictions. "God's way is truly in the sea; His steps we cannot trace, nor comprehend the mystery of his unbounded grace." May we not waver, however, in our trust in him. R.L.D.)

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

Mrs. G. T. Franklin, Va., \$1; J. A. Perdue, Va., \$1; W. W. Jackson, Ga., \$1; H. E. Danks, Calif., \$3; Elder E. B. Ault, Tex., \$6.

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 15th 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.

EDITORIAL

RUTHERFORD, N. J.

JANUARY, 1945

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P.O. Box No. 70

Rutherford, N. J.

NEW YEAR'S GREETING

The year which has just come to a close can well be termed "The Year of Horrors." It was quite early in the year when we learned of the indescribable torture which was inflicted upon many of our soldiers who were taken prisoners by the Japanese on Bataan and Corregidor, nearly two years before. Later we were told of the Germans bleeding Russian boys and girls to death in order to supply their own blood-banks. Then came that never-to-be-forgotten D-Day, June 6th, with some of the most harrowing and gruesome experiences that mortal man ever had to face. Literally, tens of thousands of the world's finest youths were mowed down and slaughtered as though they had been wild beasts. Following this came the atrocious account of the "death factory" in Lublin, Poland, where the Nazis outdid themselves in surpassing their own hitherto maniacal ruthlessness by concentrating thousands of civilians in camps and liquidating them in a most shameful manner. Their beastly natures still hungering for crime, they loosed their robot bomb offensive upon helpless men, women and children in London.

In the latter part of September we received a graphic report from one of the best war correspondents covering what he chose to term "10 days in Arnhem hell," which almost caused one's blood to curdle to read it. In October came the death struggle for that ancient city, Aachen, where it is claimed thirty-seven German Emperors have been crowned in past centuries, but here the Germans received in kind the treatment they have heretofore given to others. They shall most likely receive much more of the same for their future generations to read about, with profit we hope. During the month of November, for the first time in fifteen centuries, the fortress of Metz, which had been considered invulnerable by the Germans, succumbed to the Allied frontal attack.

In this brief account we have had to by-pass many bloody and notable battles in Russia, Italy, the vast Pacific and other places, all of which are terrible to contemplate. Our own son wrote from "Somewhere in Italy" on July 28th saying, "many places are so ruined by the ravages of war that it is truly pitiful. I certainly wish that the people at home could actually see just what war does, not only to the face of the earth, but to the people who survive its rush across the earth." Little did our boy know that at the very time he was writing that letter his own life-long friend had been killed in action the day before in the Southwest Pacific, some ten to fifteen thousand miles away. It was a severe blow to us for we had come to regard the young man almost as a second son in our family. (The poem in the November issue of the *Signs* was composed by the Staff Sergeant in our son's company, who sent it to us.) War's terrors are not truly felt until their blows strike home. Then we are so stunned and dazed that all we can do is to wonder and wonder and then wonder again why such things should be.

There never was a time in the history of the world when it needed wise leadership more than it does to-day. There are immense possibilities for statesmanship of the right kind, and we truly hope our own great nation will rise to the occasion and take its rightful place by measuring up fully to all that will be required of it. The Good Book says, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap," and this applies to nations as well as to individuals. We truly hope that the New Year will not be far spent before there is a dawning of a new and better day for the peoples of the whole world.

Turning now to the spiritual side of our greeting, here again, we regret to say, everything throughout the year was not all that could have been desired. During the forepart of the year there appeared on the horizon of the church something which caused deep anxiety to many who hold the welfare of our beloved Zion closely to heart. We refer to the proposal that a certain Confession of Faith be published for the purpose of rallying those who favored it, and then having "those who endorse it refuse to lay hands in ordination on any one who will not verbally subscribe to it." The Editor of the paper in which this proposal was published wrote us saying that he would like to have our thoughts on the matter. We replied to the effect that we were most strongly opposed to substituting for the infallible word of God any document formulated by men regardless of how sound it might appear to be. In this connection, we would like to recommend to our readers a careful re-reading of an article written by one of our Associate Editors, Elder J. S. Hunnicutt, which appeared in the June issue of the *Signs*. After the reaction of the brethren in different parts of the country began to make itself manifest, it was evidently realized by both the author of the proposal and the publisher

of the paper in which it appeared that a serious mistake had been made, for they both undertook to make amends. From a ten-point explanation by the author which appeared about the middle of the year, we quote as follows: "No confession of any man's faith is to be regarded as standard only insofar as it complies with the Scriptures." In the same issue of the paper appeared the following from the pen of the publisher: "We regret that anyone should have inferred the thought that this Confession or any other was to be used as an infallible standard." We haven't anything but praise for the two brethren in question for taking steps to rectify the damage which had been done to the cause of truth, for we have long since felt that it was a sign of greatness for a man to acknowledge his error, and we were truly glad to read their latest statements. Speaking for ourself, the present Editor of the *Signs of the Times* is very definitely set for the defense of that fundamental of our faith which is contained in the ninth article of Elder Gilbert Beebe's original prospectus of the *Signs*, which reads as follows: "*The Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God.*" We stand firmly back of this, not because Elder Gilbert Beebe believed it, but because it is God's eternal truth. The Scriptures thoroughly furnish the people of God unto all good works, and we would strongly urge all of our good brethren to cling to them tenaciously. In our opinion, there has been entirely too much bickering among the Old Baptists in recent years, and there is no question but what it has been largely due to their either following tradition or man-made rules and regulations instead of strictly adhering to the word of God. For some years we have been convinced of the fact that one of the worst sources of trouble among our people has been caused by traveling or visiting min-

isters, who pry into people's affairs and then go into other sections of the country spreading trouble and magnifying differences between ministers in particular. We would not stand for one intruding into the privacy of our homes and stirring up strife among the various members of our family, and faithful brethren would do well to suggest to "trouble makers" that they go home and stay there until they know how to "take heed unto thyself, and unto the doctrine." Ministers causing trouble is no new thing. We find the word of the Lord was sent unto Ezekiel, saying, "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" Ezek. 34:2. We greatly fear that too many of our ministers are endeavoring to feed their own vanities in one way or another, and in so doing they are really scattering the flocks and driving them back into the wilderness. Let us hear Paul regarding the conditions of his day: "Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye shall all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1:10. The people were saying in those days, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." That sounds as though it was written especially for our time. Well could Paul ask: "Is Christ divided?" He desired that no man follow him beyond that which he followed Christ. If we could but have that mind in our day our troubles would be a great deal less. Let us also consider here what Paul said to his Roman brethren: "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. For he that in these things sei-

veth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Rom. 14:17-19.

Sometime ago we received a letter from one who has been an esteemed minister for over fifty years, and we wish to quote from his letter. He says, among other things, "I am burdened to see the cold and indifferent state of our churches, and the petty quarrels and divisions so often magnified by misguided ministers, and even taken up and scattered broadcast by some of our papers throughout their sphere of influence. I seek for some preventive to these troubles." He continued by saying, "Most of our publishers touch upon this occasionally, but such suggestions are generally viewed by others as of secret design, so they get no where. I respect you as a brother of the highest calling, and the *Signs* as a standard publication of our faith and doctrine; and knowing that only the truth will prevail, I suggest that you give us through the *Signs* your opinion of the cause of the present state of the churches and the duty of all, publishers, ministers and brethren, to restore the ideal peace, tranquility and glory of our Zion."

We are grateful for the confidence which our dear brother has imposed in us, and wish very much that we might measure up fully to the necessities of the case. At the risk of being accused of having some "secret designs" and a personal ax to grind, being both a publisher and a minister, we shall attempt to supplement what we have already said in this article with some still further thoughts and suggestions. Most of us will doubtless agree that "the cause of the present state of the church" is the utter weakness of our flesh. The flesh desires its own, and will seek to exalt and glorify itself at all times and under all circumstances and occasions, regardless of consequences, unless

it is brought into subjection by the indwelling of the Holy Spirit. We cannot even hope to find perfection in the flesh and must of necessity, it seems to us, experience the depths of its corruption and pollution if we are to be made to truly yearn after righteousness and true holiness. The messages which the "Alpha and Omega" commanded John to write unto the seven churches of Asia show that none of them were perfect. They also reflect, no doubt, many of the faults to be found with our present day churches, and we would do well to search the Scriptures for the purpose of determining wherein we come short. Some may be content to conclude that we are living in the Laodicean age and let it go at that, but we would beseech all such to earnestly desire of the Lord to know their true condition, that they are "wretched, and miserable, and poor, and blind, and naked," and then buy of him "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." It is to all such that Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to Him, and will sup with him, and he with me." This should encourage us to hope that even though we are cold and indifferent to the truth our Lord has not altogether forsaken us. The remedy, as much as it lies within us, may be found in fulfillment of the command to the church at Ephesus, which had left her first love, as follows: "Remember therefore from whence thou art fallen, and repent, and do the first works." If we could return to the days of our first love, many of our difficulties would dissolve and disappear. At this point we would like to recall for our readers two personal experiences. Some twenty-odd years ago we were invited to attend a meeting

which was held in the late spring of the year. There had been considerable rain and practically no plowing had been done in the country. On the first day of the meeting, which was also the first day the land permitted of plowing, we found that a brother and his wife and nine year old daughter walked a total of twenty-five miles, to meeting and back, because he had only one horse and rather than remain at home he got a neighbor to plow for him and all three walked to meeting. We shall never forget the feeling that came over us when we learned of the circumstance. This brother was certainly not in a lukewarm state. A more recent experience is that of a young lady who traveled upwards of two thousand miles, within about a month's time, to attend three one-day meetings at different times. When we made some inquiry of her about such long trips for only one-day meetings, and the attendant expenses, etc., she made light of it, notwithstanding she works for her living. This same young lady wrote us not very long ago that her mind was so completely taken up with spiritual things that she was actually fearful of neglecting her daily routine work. There are not many of us who have this kind of worry. The church at Sardis was commended for having a few names which had not defiled their garments, and we are truly thankful that there are still a few, one here and there, who continually think upon the name of the Lord and meditate upon his word day and night. We are deeply grateful to God for the fact that the churches we try to serve are in peace and were so highly favored by him during the past year. The December *Signs* sets forth in part the manifold goodness of God to us, for which we humbly desire to praise his most holy name.

The diligence with which Roman Catholics attend their meetings is something which Old School Baptists might do well

to consider and emulate. Too many of our brethren are inclined to let matters of little importance interfere with their meetings. Sometimes we fear they actually push the ox into the mire in order to have a plausible excuse to stay away from meeting. The brethren would not like it if the minister remained at home on some flimsy excuse. There may be some justification for one absenting himself from meeting where the minister spends the time that should be rightfully devoted to solemn and sacred worship in ranting and villifying some fellow minister with whom he disagrees. If the brethren, after laboring with such an one, cannot prevail upon him to refrain from such things, perhaps it would be good for his poor soul to have him go to meeting a few times and find only vacant seats before him. In most instances, we believe that God has placed gifts in the church who are able to discern between the flesh and the spirit, and when they see that a minister, even though he be the pastor, is motivated by a fleshly spirit, they should be faithful to their charge and do all within their power to discourage him in his course. Perhaps they may be able to save a soul from death, his usefulness to the church, while if they shut their eyes and neglect their duty the whole body, or church, may be cast into hell fire, or the candlestick removed altogether. The world to-day is in the depth of despond and misery because of bad leadership, and the church should beware of those undershepherds who appear to have so little regard for the peace and welfare of Zion.

We do not feel that the condition of our churches on the whole is as bad as some would have us believe. From time to time we are receiving encouraging reports from various sections of our country. One brother writes as follows: "We are having some wonderful meetings with some of our churches in this association. It seems the Lord, as he has promised, is

visiting Zion again. A good many little ones are coming home to their friends, asking for a home." We truly hope that God will make us mindful of the manifold blessings which we are constantly receiving from his hand, and that he will at the same time be pleased to awaken us anew to a full realization of the fact that without him we can do nothing, thereby causing us to cry mightily and fervently unto him for that peace and tranquility for which Zion daily mourns. Of a truth, there is salvation in none other than the God of spiritual Israel. We rejoice that it is written, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah." Psalm 46:1-3.

Finally, dear readers, not only for the ensuing year, but throughout all the years to come, may "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." R.L.D.

◆

"According as he hath chosen us in him before the foundation of the world." Eph. 1:4:

The doctrine of the eternal, unconditional election of God's people to salvation has been a trophy of the Baptists from their very beginning. True, many others also have held this glorious old doctrine dear to their hearts during a few centuries succeeding the crucifixion of our Lord. The venerable Augustine and Calvin, though very ardent advocates of this doctrine, were by no means its au-

thor. No man is the author of this doctrine. Man has always repudiated it, heaped reproach upon its advocates and continues to do so until this day. No one in nature ever will or can receive this doctrine as truth, because the ability to comprehend it comes as a revelation from God, and God reveals nothing of a spiritual order to a man in nature, hence the necessity of being born from above in order to understand and appropriate divine truth. This doctrine of election is eternal. It was *before the foundation of the world* that God chose *his people* to salvation and immortal glory, and if they were viewed when chosen as fallen creatures by nature, they were also viewed as redeemed by sovereign grace, and according to election they were beloved for the Father's sake. They were chosen unconditionally. God did not elect his people to salvation because of any foreseen merits on their part; not because he foresaw their repentance and faith and holiness of life, for as depraved creatures in nature none could possess these graces of the Spirit until they were given them from above. Then God did not elect his people because of a foreseen repentance and faith of which he, himself, is the author and which must be wrought in them by regenerating grace. No, he did not choose them on conditions of any sort, but solely because *they were his*, and his electing love prompted him to save them. "Chosen in him," and here the idea of an eternal union between Christ and his people looms up in our minds. Note the text does not say *chosen into him*, as if they, in some way had a prior existence apart from him. No they never existed apart from him until the creation of Adam and the fall of his race, but the election of his people was anterior to our being as an Adam man, and therefore does not refer to a choice being made among the sons of Adam. They were chosen *in him*, not merely *through him*

as their federal head or representative only, who stepped in as a substitute in order to avert a catastrophe, but chosen *in him* their living head, that is, they were in him when chosen, and this is to say, the union and election existed simultaneously from eternity. They were chosen, not in order to *become his people*, but because they *were his people*. Their existence in him was as the fruit in the germ, spiritually speaking, just like we all had a natural existence in Adam as the fruit of his loins. And since all of his people became totally depraved, ruined and helpless in Adam, and our union to Christ became severed temporarily on our part, though on God's behalf they were still his elect for Christ, the head of his church, assumed the guilt of the body (his own body, the church), and was made to be sin for us that we might be made the righteousness of God in him. He paid the ransom price with his own blood, and bought back his own who were sold for naught. My beloved brethren, let us remember that the whole family of God is already redeemed (bought with a price), and was it not a matter of justice on the part of our heavenly Father to give to his beloved Son just what he had bought and paid for with his own blood? And does not this fact stand as a guarantee to us that the union between Christ and his people shall again become vital here in time in the Spirit's quickening of every redeemed soul for whom he paid the ransom price, and who were chosen in him before the foundation of the world? Yes, they shall be, every one of them, created anew in Christ Jesus, being born again not of corruptible seed, but of an incorruptible by the *word of God* (Christ) which liveth and abideth forever. Our heavenly Father has never at any time lost sight of his dear children, having chosen them in Christ before the foundation of the world. He

also predestinated them to the adoption of sons by Jesus Christ to himself. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" These scriptures show that the elect, in God's sight, occupy the same position and are made equal to his beloved Son, and for this cause he is not ashamed to call them brethren, since they are all children of God. In conclusion I wish to say that I have merely touched on this great theme of election and eternal union. There is still plenty of room for preaching and writing on these vital subjects. May the Lord open our minds for a better understanding of divine truth.

J.S.H.

OBITUARIES

NANCY JANE (BIRD) THORNTON, daughter of Creed M. and Sarah A. Bird, was born Dec. 16, 1874, in Lincoln, Co., W. Va. She departed this life, Jan. 24, 1944, aged 69 years, 1 month and 8 days. She was united in marriage to William P. Thornton, March 16, 1890. To this union were born thirteen children, four of which preceded her in death. She leaves to mourn their loss, four sons, A. O., M. F., C. A., and Roscoe Thornton; five daughters, Mrs. R. L. Meadows, Mrs. L. H. Dolin, Mrs. Frank Hill, Mrs. Ross Spurlock and Mrs. Oliver Gessell, all of St. Albans, W. Va. and vicinity. Also thirty-two grandchildren, ten great-grandchildren, the church and a host of relatives and friends of whom are three brothers, Elder G. B. Bird, Elder H. J. Bird and B. B. Bird; three sisters, Mrs. T. J. Thornton, Mrs. A. O. Edwards and Mrs. T. H. Booth. Let me say to all who may read this notice that I, the writer, feel to confess my utter lack of ability to stress the many noble and fine qualities and character of one who was my own sister in the flesh, and if I, through grace, am what I have professed to be my sister in the Spirit. Sister Nancy was much my senior in age, she being next to the oldest and I being next to the youngest child of a large family. Early in life sister Nancy became concerned about her sinful condition, labored under a deep conviction of sin and was given a sweet hope in the blood and merit of Jesus as imputed to her as her only cleansing and her only Savior. Of her it can truly be said this hope in Jesus was the anchor of her soul in the many storms and trials of her pilgrim

journey. Soon after she received a hope she united with and was baptized into the fellowship of the Providence Old School or Primitive Baptist Church of Lincoln Co., W. Va. She was faithful in her attendance of her church meetings so far as health and other conditions would permit. For a number of years she and her husband resided in St. Albans where her husband was engaged in the merchandise business, until he retired from business and turned it over to three of his sons. Through these latter years of her life she was many times hindered from filling her seat at the place of worship because of distance and her many bodily afflictions. She had been in failing health for a number of years, during which time she underwent a critical operation from which we almost despaired her recovery, but her whole heart was filled with love for the cause of Christ, esteeming the cross of Christ as greater treasures (riches) than the treasures of Egypt (darkness). For a number of years the unworthy writer tried to serve her as her pastor. Memory still holds sacred the many times her countenance was made to glow with love under my feeble public exercises. Many and pleasant were our talks and conversation together concerning the things of Jesus. How very often did she speak the word of encouragement to me when my spirit and feelings were so low. Her life was so adorned with the thoughtfulness and consideration of others, always spending herself in others. Verily her profession was truly adorned doing the many little things so often overlooked by a godly walk and conversation, she was so sober minded, very little inclined for foolishness or jesting. She was indeed a mother to her children and to the neighborhood in general. Her last and final siege of suffering was short in its duration, thus portraying the mercy of God for which she begged with almost her last expiring breath. She peacefully and almost without a struggle quit this life, death being the result of a dread heart malady together with other complications. All that the family doctor and loving hands could do was done but all to no avail. Her time was up and he, her God, had called his own to his embrace. We desire to bow in humble submission to his sovereign will.

"By his hand the boon was given,
He hath taken but his own."

The funeral services were conducted at the home by Elder R. C. Bell. I feel that I have never seen on a funeral occasion a greater display of flowers bespeaking of the high esteem in which she was held, after which she was placed in a vault and buried in the family plot in the Teays Hill Cemetery at St. Albans. To the husband and children and all the mourning ones we wish to say we grieve not as those who have no hope. May it be

the gracious will of our God to reconcile us all to his holy will. Written by request in love. Her brother.

(Elder) H. J. BIRD.

MRS. W. C. YOUNG, nee Carter, was born July 29, 1869, in Melbourne, Ontario and died July 25, 1944. She was married to W. C. Young, of Alvinston, April 7, 1891, and they celebrated their golden wedding in 1941. After living for a number of years in Alvinston, they moved with their family to Toronto, where they lived for thirty years. She leaves to mourn her loss, her husband, her daughter, Mrs. C. O. Carscadden, of Brampton; one son, Harry Young, of Toronto; one sister, Mrs. W. A. Jones and five grandchildren. Sister Sarah Young was a very worthy member of the Covenanted Baptist Church for about forty-five years, being the last person that the late Elder William Pollard baptized. Her home was always open for those who loved the truth, and, being deeply led, she loved to converse upon better things. Her daughter says her mother was always a lover of the truth. Her sister says she always loved her Bible, and was blessed with faith in her God even when a child. "Father, whate'er of earthly bliss," 657 in Beebe's Collection was one of her favorite hymns. also, "I asked the Lord that I might grow," 1007 in Beebe's, a favorite in her early experience, and she proved, as the hymn says, that her prayers were often answered by crosses. She was very calm and patient through her sickness. We know that her patience could only be given by the Giver of every good and perfect gift. When near the end, she remarked, "The flesh is with us until the last." She longed to go to her eternal home. Her favorite Psalm was the 107th. She loved the Psalms, and often drew comfort from them as she read. To her dear ones she would say, "We should search the Scriptures." At her funeral service Psalm 27 was read. The first verse was the last scripture she was heard to quote, saying it was on her mind and a comfort. Soon after, she went into a semi-conscious condition and lost her speech. The writer spoke from the words "There remaineth therefore a rest to the people of God." Hebrews 4:9, and the twenty-third Psalm was sung. Her remains were taken the next day to the Aylmer Cemetery, Aylmer, Ontario, and laid with kindred dust. Her memory is blessed, and we sorrow not, even as others which have no hope. Due to her desire for the assembly of the Lord's people, it was the writer's pleasure to visit Toronto, usually each month, and he ever found her an encouraging and faithful friend and sister in the Lord Jesus Christ.

While her dear family and brethren mourn her

loss, it is her eternal gain, for she fell asleep in Jesus.

(Elder) GEORGE RUSTON.

On June 21, 1944, the death angel removed from life's activity and usefulness a dear friend, one of the kindest and noblest of all women, MISS ELIZABETH KIP of Neshanic, N. J., daughter of Mr. and Mrs. Isaac Kip of that place. She was born May 25, 1903 and was, therefore, slightly past forty-one years of age at the time of her death. No woman ever possessed nobler qualities of character and finer traits of womanhood. Her morally stainless life, her high ideals and her keen sense and appreciation of humor impressed all who knew her. She was broad minded in her social and religious viewpoints, and her outlook on life gave her wholesome cheer. She loved flowers and her home with her parents was beautified in its surroundings by the flowers that she loved and cared for. It can truthfully be said that no woman was more thoughtful of others than she, always doing something to bring cheer and happiness to those with whom she associated. Her ministration of devoted attention to an afflicted nephew will be long remembered. Her life was jeweled with the joy of service to others. In spite of household duties and other occupations, she read widely and was well informed. Dutiful as a daughter and faithful as a friend, she exemplified a life of stainless honor, and hers is a sweet, a tender and a gracious memory. Her unselfish and beautiful life is her most enduring monument. The end came suddenly at the Trenton Hospital while she was undergoing an operation. She is survived by her parents, Mr. and Mrs. Isaac L. Kip; two brothers, Leon and William; one sister, Mrs. Harry Totten, all of Neshanic, besides several nieces and nephews. The funeral services were held Sunday, June 25, at her late home in Neshanic, conducted by her pastor, George B. Scholtin, assisted by Henry T. Holmes, a close friend of the family. Interment was in the family plot in the Neshanic Cemetery. The large attendance at the services and the rich profusion of beautiful flowers were silent tributes to the popularity of the deceased, and the high esteem in which she was held. Her death is a personal loss to all who knew her and associated with her. To her surviving relatives much sympathy is extended.

A FRIEND.

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We now have the Durand and Lester Hymn and Tune Books in shape note only. Price: \$1.25 each or \$14.50 per dozen delivered. If you or your church need books please send me your order at once.
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AUTHORIZED AGENTS

ALABAMA

Elder Lytle Burns, Florence, Ala.
 Elder F. A. Collins, Hartford, Ala.
 Elder W. D. Griffin, Fayette, Ala.

FLORIDA

Elder C. H. Byrd
 Box 86, Panama City, Fla.

GEORGIA

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

KENTUCKY

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

LOUISIANA

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

MARYLAND

Elder Harold M. Bennett,
 Mardela Springs, Md.

NEW JERSEY

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

NEW YORK

Elder Arnold H. Bellows,
 West Hurley, New York

NORTH CAROLINA

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

OHIO

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

OKLAHOMA

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

OREGON

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

TENNESSEE

Elder R. L. Biggs,
 Rt. 6, Nashville, Tenn.

TEXAS

Elder L. D. Rose, Athens, Texas.

VIRGINIA

Elder J. E. Burgess, Rt. 1, Box 180, Martinsville, Va.
 Elder Roy S. Smith, Cascade, Va.
 Elder David V. Spangler, Rt. 6, Danville, Va.

MEETINGS

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

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

H. MATT BROCK, Pastor.

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

W. D. GRIFFIN, Pastor.

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

H. MATT BROCK, Pastor.

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

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

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

Salem Primitive Baptist Church meets each 1st Sunday, Panama City, Fla.

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

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

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

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

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

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

AMOS SELLERS, Clerk.

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

A. E. SORRELS, Clerk.

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

**W. L. SLUSHER, Pastor.
 La Canda, California.**

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

E. N. FIELDS, Pastor.

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

O. W. PERKINS, Pastor.

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

**L. L. SCHENCK, Moderator
 PHEBE CATES, Clerk**

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

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

H. L. ROGERS, Clerk.

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

**EBENEZER OLD SCHOOL
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Take elevator to second floor.

11:00 A.M. 1:30 P.M.

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

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BAPTIST CHURCH
ASHOKAN, N. Y.**

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

All who are seeking the truth are cordially invited.

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

LUELLA STEVENS, Church Clerk.

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

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

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1626 Arch Street
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Philadelphia, Pa.**

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

Take Elevator to 3rd Floor
ALL ARE WELCOME

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

W. O. WAMMACK, Pastor.

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

(Mrs.) M. R. FOSTER.

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

C. W. BOND, Pastor.

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

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

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

C. Y. OSTEEEN, Pastor.

Salem Church, four miles south of Teague, Texas, meets on Saturday before the first Sunday in each month in conference.

W. A. LITTLE, Pastor.
DORA WREN, Clerk.

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

E. B. AULT, Pastor.

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

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

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p. m. and Sunday at 11 a. m., Fairmont Park, 3032 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. We are always glad to see visiting brethren and endeavor to make them feel welcome.

C. M. FISHER.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.
J. B. JOHNSON, Clerk.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

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THANKSGIVING DAY

"I thank Thee Lord, that I was born,
Born first of Adam's race;
It was Thy will that gave me form,
That gave me saving grace.

Through Adam's fall, I died in sin
Became a castaway;
It is by Christ I'm born again,
And walk the narrow way.

Thou took away my stony heart,
Caused me my sins to feel;
Thy only Son did take my part,
My broken heart to heal.

While dead in sin, I could not feel,
Nor neither could I hear;
To me Thy word did not appeal,
And Thee I did not fear.

This is the day for giving thanks;
'Tis set apart by men:
Before Thy throne we are as blanks,
'Til we are born again.

'Tis through that life, we render praise,
The life of Thy dear Son;
O may we praise Thee all our days,
For giving this loved One."

(Elder) LYTLE BURNS

Florence, Ala.

CORRESPONDENCE

HOSEA 2; 14-15

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

ELDER G. B. BIRD, DEAR BROTHER:

After some delay I will endeavor to give you such views as may present themselves to my mind, and I confess that I

am very weak spiritually at this time and hope the God of Israel will bless me to speak the things he now knows is in my mind for there is not a word in our tongue but what he knows it right well, and writing on sublime subjects is like unto preaching, for we cannot make a thought nor hinder one. Now in the first part of this chapter is related the evils Israel has done which as a people may have committed to some extent in a literal way, but to me all natural things are typical, and in a spiritual sense all these things are being committed by the Lord's people today. Experimentally I find that I have gone in every evil way, making gods out of preachers and thinking if my preacher did not come we could not have a good meeting, and I sometimes think that a church out of order and those who worship with her commit whoredom when they invite men to worship with them not of our faith and practice and mingle with them who will bring in the ways of the world until we mix with their ways of prayer, singing and preaching until we have married the daughters of men and get to where it is difficult to distinguish between Israel and the world. If this is right then whoredom is rampant in this part of the country, but the Lord's chosen will be allured into the wilderness where they will discover that they are lost and sigh and mourn because they have left their first love. This wilderness is where it always was, and owl's courts are held

there and we have to be brothers to dragons and companions of owls and live on the doctrine of anti-christ, for imaginations and not revelations are preached there, but there is a door of hope in the valley of Achor (trouble and death) wherein the Lord turns from the fierceness of his wrath and anger. Joshua 7:26. If the Lord dealt with Israel according to her iniquities, after justice and not mercy, she would be forever banished from his presence, but he was her first husband (Ishi) and he set his love upon her before the world began, and absolutely predestinated everything that should befall her, and had Christ prepared as a lamb slain from the foundation of the world to take out her spots and blemishes through his death and resurrection. The wisdom of God had designed all these things and as God thought they came to pass and as he purposed they stood. It is written "For Israel slideth back as a backsliding heifer." Hosea 4:16. I think this decking herself with earrings and jewels is ornaments of this world, so I am for sound practice as much as sound doctrine, and yet it seems doctrine is what makes practice and we are commanded of the Lord to "be ye separate", and I believe in close communion and in keeping our tents clean; however I do not undertake to force my views upon any one. In the matter of this valley of Achor "there is hope of a tree, if it be cut down, that it will sprout again." I think it is God's way of manifesting his love for Israel to first let her prove all things and then hold fast to that which is good, for it was good for us that we went astray. It may be said that all these horrible things done by Israel were done by Jews only and did not entail Gentiles, but as I aforesaid all natural things are typical, and the Jew that is one inwardly, that is circumcised in heart and mind, who goes into the Master's service in the early hours of the day, and has to learn what the law is and how it works death, is aft-

erward qualified to sing the song of Moses and the Lamb. I feel this is the road of this unworthy writer who is the least of all saints. If I had not passed through the valley of Achor and been given my vineyards from thence, I would not be able to locate those that spiritually are in the same condition today, and I would not be qualified to work in the vineyard of God whereunto I am ordained. We have to get our qualifications for this work, and it is by going through them ourselves and suffering the terrible punishments, that we enter into the kingdom, and are taught in the great mysteries of the deep, that we learn to be weak with the weak and strong with the strong. According to the vineyards (or callings) do we need to be qualified, and if we were never dead the call to arise from the dead would never reach us, and if we were never lost in the wilderness and made our dwelling in the sea, God would never command his fishers to fish them or his hunters to hunt them. I whole-heartedly agree with Elder Dodson in his views pertaining to the resurrection and absolute predestination of all things, and I have an humble hope that when I have finished with this old tabernacle of clay and quit it for bright fields on high, that then all will be well with this sinner. I told the Stony Creek Association a few days ago that if I had had no part in the resurrection I did not have any hope that I ever would. I think I was the natural man and afterwards made spiritual, and that while natural, lured by the wisdom of this world, I committed in the carnal mind the things of the above mentioned scriptures, and that after I was raised from the dead and made a new creature in Christ there was no more remission of sins for me, and the penalty had to be paid this side of the grave. There is a crying son and there is a laughing son, and it would seem that the cities and vineyards of both are great, but I thank God that I was weaned from the milk, and

drawn from the breast and made to know doctrine, and because I fear God I would not for the world preach a doctrine to please the wicked kings in Israel or fall down to their music, but I long for the time when harpers harp on their harps and keep every commandment God has given. He gave them to the living and not the dead. When Israel passes the valley of Achor she dies to the love of sin, and is made alive to righteousness, and these things we cannot understand until God reveals them for "secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Dear brother, I have not quoted the Bible to support all I have said but you know the Scriptures and the power of God, and know whether or not there is a thus saith the Lord to all I have said. I feel to be alone in this world, and yet the Lord has been with me in various parts of the country among many Associations, and held me up and caused me to stand in face of all opposition, and my hope is that this same God will continue his blessings upon us and keep us humble and patient. No doubt after these views have passed on to you I will think of many things that I would have been glad to say here, but all has been said that God purposed, and may it in some small way comply with your request. I do not blame a brother for not giving me something he does not have, therefore, I do not raise bars to fellowship because a brother does not always preach just what I believe, but I think I have strength enough to follow a brother in the pulpit who had missed my understanding of true doctrine and say to him, "brother I do not believe half you have preached but am willing to die to give you the right to preach it." I understand God has a purpose in all things, and that if some feed on lies he will furnish his wicked spirits to be lying spirits in the mouth of him who preaches false doctrine. We need everything we have with

us for God has furnished everything we have, both good and evil, and has a purpose in all things. If a prophet be deceived, I the Lord have deceived that prophet, and I have created the waster to destroy, and the wicked spirit that rested on king Saul, when in his jealous rage he was doing what he could to kill David, came from God, so everything in heaven and earth comes under the absolute sovereignty of Almighty God. I hope to see you soon, and will close this letter with the prayer in my heart, that the very elect survive all the floods of evil and follow the Lamb wheresoever he goeth, and be found clothed with immortality (Christ). Yours in the faith.

(Elder) T. J. ROBINSON

Pikeville, Ky.

Meditations on

THE BOOK OF RUTH

By Elder T. Floyd Adams

Beginning with the second chapter of Ruth, first verse, we read as follows: "And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter." We will notice first that Ruth desires to have the full consent of her mother-in-law to go and glean in the field of Boaz. Is it not true, dear reader, that you desire to have the approbation of the church in all of your travels? Not only did she ask permission to go and glean in the field, she asked the servant of Boaz if she might glean after the reapers. This shows that she did not care to be an intruder. Having obtained permission, she gleaned from morning until evening and beat out that which she had gleaned and took it to her mother-in-law, for Naomi was only interested in the good grain. Is this not a type of the gospel field? She left the chaff and straw

behind. The church is only interested in the good grain (Jesus). It appears that Ruth had gleaned several days when Boaz made his appearance in the field and the first thing he said unto the reapers was, "The Lord be with you. And they answered him, The Lord bless thee." What is the salvation for? Boaz is acknowledging the hand of God in their temporal blessings. The Lord had withheld the first and latter rain for several years, and there was a famine in the land. But now he smiles upon them and they are favored with a bountiful crop. Is this not a true sign of the gospel church today? She will acknowledge the hand of God in her temporal blessings, as well as spiritual. How true is the type; when the rain falls, it must first come through the roots in order for the plant to grow. The Lord said, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." So the heavenly rain must first come through the root, Jesus, for he is the root and the offspring of David, and Paul said, "Thou bearest not the root, but the root thee." So all of our suffering, trials and sorrows, as well as our joys must first come through Jesus, for he was "a man of sorrows and acquainted with grief." What a joy it must have brought to the reapers for Boaz to make his appearance in the field and give directions and instructions. Dear servant of God, do you not oftentimes feel to be at your wit's end, and do you not long for the Master to come and give you renewed evidence of your call to the ministry and supply you with words that are fitly spoken, which Solomon says are "like apples of gold in pictures of silver," that they may be for the edification of the saints and in honor and praise to our precious and heavenly Master? In verse five, we see that Boaz takes notice of Ruth, and after the servant gives him a full explanation of her coming, he says unto her, "Go not to glean in

another field, neither go from hence, but abide here fast by my maidens." What kind and sympathetic words from this "mighty man of wealth" (Jesus) to a poor, helpless widow and stranger. How unworthy she felt for one so high and lofty to condescend and take notice of her. Read her own words in verse ten: "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" In Solomon's humble petition to God in the dedication of the Holy Temple, he fervently asked the Lord to remember the stranger that "is come from a far country." Chron. 6:32. In the book of Leviticus 19:33-36 we read where the Lord made provision for strangers. If this script should catch the eye of some poor and tempestuously tossed traveler who so often feels, like the unworthy writer, a stranger, remember that our God has made ample provision for strangers. In verse nine he says, "When thou art athirst, go unto the vessels, and drink of that which the young men have drawn." How favorably these words compare with the words of the Savior, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Is not this vessel a type of this old earthen vessel in which, Paul says, we have this treasure in an earthen vessel? Jesus said to the woman at the well of Samaria, the water that I shall give him shall be in him a well of water springing up into everlasting life. Is not this young man, Jesus, formed in you the hope of glory? Are we not blessed at times to drink from this vessel? Sometimes when we meet for worship, other times when traveling alone? And often when we wake up in the dark hours of night and when this living water flows so sweetly into our souls, can we not witness with David of old, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever?" And again we can say with the

poet, "I need not go abroad for joy, I have a feast at home." At meal time, Boaz said, come hither and eat bread. This is what Ruth and Naomi had longed for when they left the country of Moab, for Naomi said she *heard* that the Lord had visited his people in giving them bread and now they were partakers of it.

Ruth eats and takes home to her mother-in-law. When the Lord so wonderfully favors us with a little of this bread, does he not also give us some to take to the church? He also said, dip thy morsel in the vinegar. While I have no special light as to the spiritual significance of the expression, "dip thy morsel in the vinegar," we do know that vinegar makes many foods more palatable. He reached her some parched corn. Would it be well to say that this corn represents Jesus? Before corn is parched, it must be brought through the fire. So Jesus was brought through the furnace of afflictions and trod the wine-press of the wrath of God alone, and of all the people there was none to help. Note, he did not say that no one was present but "there was none to help." Mine own arm hath brought salvation, and long before his crucifixion. Nebuchadnezzar saw him in the fiery furnace when he put the three Hebrew children in and heated the furnace seven times hotter than was wont to be. The king said, "Did not we cast three men bound into the midst of the fire?" "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." When David's brothers were in battle against the Philistines, he had a great desire to take them some parched corn. How well we know that God's humble poor are in a great warfare today, "the flesh lusteth against the Spirit, and the Spirit against the flesh," and we so often feel that the flesh will ultimately win the victory and sink us into despair. The writer has at times all but given up. I have often said to my wife

when I would start out to church, "I haven't any subject for today." There are times when I walk into the pulpit and a silent voice will say, "The brethren are ashamed of you. Your life is far below the standard for a minister of the gospel, and the reason they don't tell you to stop is because they hate to tell you so." And I must confess that at such times when I feel so depressed, tired, hungry and faint, I am unable to tell whether it is the voice of the Lord or the voice of Satan. But I am more inclined at such times to believe it is the voice of God. But, ah! when I begin to partake of this "parched corn", it seems to penetrate through my whole being and suddenly gives me such renewed courage and strength, that I can say with the apostle of old, I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believes. When I have such an experience as just recorded (which are few now and far between), I can turn to Satan and say, "get thee behind me; I will never adhere to your suggestions any more." But, ah! I have to be taught this lesson over and over again. Well did the apostle say that some are ever learning and never able to come to the knowledge of the truth. Such has been my experience. Boaz said to the reapers, "and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not." Boaz, in his love and affection as will be seen from the narrative, is drawn out to Ruth, and Ruth is drawn out to Boaz. He shares his wealth with her, as will be seen from the words of Naomi in verse nineteen. "And where wroughtest thou?" It wasn't that she did not know, for she had given Ruth permission to go. But Ruth had brought home so much more barley than usual through the kindness of Boaz that Naomi was anxious for her to tell the whole story, and there is no doubt in my mind that it was an interesting one. How true today, when we

see the love of God manifested in the life of the dear little saints, we know that handfuls of purpose have been scattered around in the gospel field and they are partakers, but do we not like to hear them tell their experience in their own manner and way? Naomi now introduces the subject by telling Ruth: "The man is near of kin unto us." Ruth did not know this before. What would you say? If a child of God should relate the dealings of the Lord with him and you could see that he had been wonderfully favored, as Naomi could see from the words as well as the gift from Boaz, would you not say that Jesus is near of kin to us? Naomi brings the "us" in because both of them share in the blessings alike. Then she adds, "one of our next kinsmen." Verse twenty. Notice she did not say the man is our "nearest" kinsman, but, "our next kinsman" or "near of kin to us". Boaz introduces the subject to Ruth concerning the "nearest" kinsman in the next chapter, which I hope to treat on in my next article if the Lord is willing."

(To be continued)

Freestone, Texas.

DEAR BROTHER DODSON: As I approach the subject of what I hope is my call to the ministry, I do so with fear and trembling, realizing that without God's divine presence I can no more tell the true story of my call to the ministry than I can preach without his divine presence. I have learned by experience that without him we can do nothing. When I was raised from the water at the time of my baptism into the fellowship of the church there was a peace and calm that seemed to pervade my whole being but this lasted a very short time. A new trouble set up. There was a very strong impression that I would have to preach or witness God's eternal truth, and it came with force. I cried out, O Lord, I cannot. I began to plead my ignorance and tried to ask God to relieve me of this foolish impression. My feelings no one can know but one who

has had the experience. Day and night I suffered. I thought that any one on earth was better qualified than I to speak in his name. I must feed the family of God and I did not have the food so I went to work to try to get rid of the impression. I tried to hide from the Old Baptists and would have dreams at night. Some times I would be speaking to a good sized audience and would forget myself and all worldly things. I was so lifted up I would be shedding tears of joy, and I could see tears of joy running down the cheeks of the people. Then in my dream I was happy, but when I awoke I was still in trouble. These dreams continued and sometimes I would be speaking with sweet liberty and all at once would be shut up in darkness, then I would waken and it seemed that I could see more clearly that I could not possibly go. I must put it from me forever. My dreams continued, my troubles grew heavier. Then one time I thought I had my trouble nearly beaten. I came to a clear pool of water, I was standing on one side of the pool and as I looked there was a man in bright clothing sitting in a pulpit on the other side. I looked down at the water and there was a narrow walk just wide enough for one person to walk across. The man was looking down at a book. He did not speak to me but it seemed there was an invisible force that drew me to him so I went slowly to where the man was sitting. He was in the stand and I standing by. He held a little book in his hand and all at once there was a little book placed in my hand just like the book he held in his hand. He began turning the leaves in his book and I turned the leaves in the book that was given me until we had turned the last leaf. There was one word at the top of each page in each book and it was written in Hebrew. I did not know what the word was but the man said to me, you have the right book, go ahead, and later it was shown to me that the book was the Bible and the Hebrew word was Jesus.

Then I was commanded to preach Jesus but I could not, I was too weak too unworthy. Surely there must be some good in a minister of the gospel but none in me. So I fought on and in a vision I was called to the army and was taken prisoner with two others. Our clothes were very poor, they were not creditable. We were sitting there waiting to see what the outcome would be thinking we were going to be executed. Three men came in dressed exactly alike in uniform. They carried the two men, who were prisoners with me, out and executed them. I did not see the executions but my impression was that they were executed. The three with the bright clothing on returned to the prison where I was alone. I was seemingly perfectly reconciled and asked them if they were going to execute me, when one of them spoke, saying, no, we are going to send you back to feed that family, haven't you a family of twelve? I answered yes. The one on my right laid his right hand on my right shoulder and said, make this man witness. The one in the center raised his right hand. I was passive, my right hand went up without any effort on my part, the one in the center administered the oath, the third sanctioned it. I then looked at myself and I was clothed in the same garments that they were, the righteousness of Jesus Christ whom I was to preach. My impression in the vision was the trinity in the Godhead — Father, Son and Holy Ghost. It was the Holy Ghost that laid his hand on me, Jesus Christ administered the oath, the great God sanctioned the work. I still did not want to go, but went away still in trouble until one Friday night in my trouble I went to the old church and they had a resting place for me, more beautiful than any earthly resting place. I got on it and it seemed to me that I had the sweetest rest that I had in my life. The next morning I arose with a desire to go, even run, to the old church and be God's little anything. I went to the

church, the pastor was not there. They called on me to talk. I made a feeble effort. What I said was almost nothing but it gave me the sweetest rest that I had had in many long years. I have been trying to declare God's counsel ever since, but I am just as passive in God's hand today as I was at the very beginning. Your unworthy brother in gospel bonds.

(Elder) W. O. BEENE

“WHAT SHALL I DO, LORD?”
“SLEEP ON NOW AND TAKE YOUR REST.”

After Christ and his disciples had partaken of their last supper together, and while he was visualizing the cross with himself as the victim hanging thereon they moved on unto a place called Gethsemane, and there he told his disciples that his soul was exceedingly sorrowful, even unto death, and he asked them to tarry there and watch. Judas was at this time out conniving with his enemies to sell his Master for thirty pieces of silver. Christ went a little farther off from them and fell on his face and prayed, saying, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” And when he returneth he findeth them asleep and he said unto Peter, “What, could ye not watch with me one hour?” And he repeateth this performance for the second and third time, and when he returned the third time they were still asleep. He then spoke words that should, and somehow I do believe, reach deep into the hearts of all true children of God. He said unto them, “Sleep on now and take your rest.” Oh, I am wondering if we too are not sleeping today when we should be awake. Here then were his own followers so neglectful of their duties to their Lord that they would not heed what was perhaps their Master's last request before shedding his blood for them. Acts, chapter twenty-two, gives us a beautiful lesson bearing on the same thought. Paul

was going about over the country persecuting unto death, and delivering into prison both men and women, and doing many things contrary to the teachings of God. He was at this particular time on his way to Jerusalem to get those who were bound and bring them to be punished, but something happened. He says, as he neared Damascus about noon, "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 he said unto me, I am Jesus of Nazareth, whom thou persecutest." Therefore, nothing that Paul had been doing or was doing at the present time had brought him in favor with his God, because he had surely been engaging in the things contrary to God's command. But immediately after Paul received the light of salvation by the grace, mercy and love of God, he cries out in no uncertain terms, making inquiry as to his duty to his God, hence, listen to this question, "What shall I do Lord?" Oh, isn't that the experience of his believing children today? They, too, are desirous to learn what their duties are toward their church and fellowmen. Just before Christ died on the cross his own followers were having controversies concerning some of their old traditions. So Christ saw the necessity of taking some of them away upon the mount from the confusion and strife that was then raging among his people, and was transfigured before them, that is, he did the things necessary for them to see him in an entirely different light from the way they had previously been seeing him. Hence, we find all through the Bible where God is teaching his people things to do and things not to do. Not, however, in order for them to obtain the light, but because they have already received the light that shines from above. Is it not true then that God has already taught us that if we engage in wrong acts, or fail to do

what is so clearly our duty, we surely suffer here in this present life? And the greatest tragedy of all is that the household of faith suffers on account of our misdeeds. Oh, how weak we poor sinners are unless we are blessed by Him to see the light that shines from heaven. I feel quite assured that so long as this old world stands there will always remain a large number who believe in salvation by the grace, mercy and love of God. But there is one thing that is so obviously true that we can behold it with our natural eyes and feel the effects within our own souls, and that is this: In many sections of our country today there exists a coolness, slackness and unconcerned attitude on our part, and these things are causing a drifting backward and dying away of some of our churches. Does it not then become my duty to look around about me endeavoring to locate the cause for such? And when God blesses me to stop, think and pray for a moment, I then discover the cause to be right within my own bosom. First, we find ourselves late in reaching the church, and sometimes we see the ministers coming in, anywhere from fifteen to thirty minutes late. Second, we begin to deliver very hard blows to other denominations without any retaliation whatsoever. Third, we find ourselves spending a great portion of our time discussing the various scriptures, and oftentimes in a heated manner. In some cases we go so far as to resent it from the pulpits in the presence of the congregation. I, of course, claim that our God has revealed to me my interpretation. You, of course, claim the same revelation, but have an entirely different interpretation. Hence, it makes us wonder if it is not difficult to harmonize the word of God in such a way as to believe that he would reveal to me one meaning and to you another, without giving us patience, love and tolerance, sufficient to bear with each other, for surely many of such scriptures I fear never have or ever will be

clearly understood this side of the great beyond. When we, therefore, see this drifting away and coolness and the dying of some churches, we ask, what is the trouble? Surely, we have only to pause for a moment to find the answer. Oh, I sometimes wonder if our God is not at this time withholding his sustaining grace from us for a spell, in order to teach us how sinful and weak we are without his guiding hand to direct us along the way. It may yet be necessary for him to do by us as he did by some of the apostles of old, take us out on the mount, and there be transfigured before us, so that we too may behold him in his true light. While I am contemplating upon these things, there seems to be a prayer in my heart, going out as I believe, reaching the throne of mercy that our God will, in some way, bless us with a sufficiency of his grace, so that we may from this hour henceforth and forever refrain from any further ill will, criticism or bitter words toward our fellowman on account of our different viewpoints on the hidden mysteries of God. If we really believe what we claim to believe, then is it not true that we are the last ones on earth to criticize our brethren? May we realize that there are many lambs of God on the outside of this our earthly church, who are reaching out, hungering, grasping and thirsting for a little spiritual food and a place to rest their tired and weary souls? And it is often the case they find the way within our doors seeking that which cometh from above. If they find us cool toward each other, surely it makes a bad impression on their minds and they do not return, they are left out in the cold. So may our God bless us to strive and struggle on, using what intellect he has already given us to accomplish higher, nobler and greater achievements for this our earthly church. May we cry out with Paul and ask, "What shall I do, Lord?" Grant our Father that we may awake from our slumber before we, too, hear the words,

"Sleep on now and take your rest." We ask these things in the name of the One in whose face is the light of thy glory, who won his throne by his cross of shame and rose from his tomb to reign forever in the hearts of men.

A. C. OWENS

Wilson, N. C.

Route 1, Martin, Tenn.

VERY DEAR BROTHER DODSON:

I am sending you a letter from brother W. O. Wammack who is now on an island in the south Pacific. Our brother sent this letter to me to be read at the Bethel Association which closed Sunday, October 1. After reading it, several suggested that I send it to you for publication in the dear old *Signs* if space permits. We esteem brother Wammack as an able gift. May our great Mediator uphold and give you strength to continue the publication of the *Signs*. Your unworthy brother if one at all.

J. E. JONES

To the brethren composing the Soldier Creek and the original Obion and Bethel Associations, Dear and Precious Friends: It is indeed in sorrow I try to write you a few lines as I realize I cannot attend your meetings and meet you face to face, and hear you sing the songs of Zion, even praise to Israel's God who is rich in mercy and love. I am now on a small island in the Pacific Ocean, bound by the law to serve our country in this great conflict between the works of man's hand, to the end that we might continue free to meet and worship God according to the dictates of our own heart. Brethren there is nothing more comforting to me, who feels to be less than the least of God's anointed (if indeed I be one at all) than to feel that surely he who created all things and is ruling them by his own power, has a few people in these days of distress who are blessed to meet in peace to praise and adore his most holy name. Dear ones, I am so prone to sin I

fear to take the name of Israel's God on my lips, yet within the valley of doubts and fears when everything seems to be against me, I am made to rejoice in the hope of life eternal in the world where we will not be separated from our loved ones to live in fear and anxiety, but all will be peace and joy forever. As Job spoke in holy writ "Man that is born of a woman is of few days, and full of trouble," so the servant is no greater than his master for he suffered as no man suffered, yet he bore it all that his people might be free from the law of death. He went away but when he left he made this promise that the Comforter would come which is the Holy Spirit dwelling in the hearts and minds of his people. So then it is a small thing for him, who holds the waters in the palm of his hand, and hung the earth on nothing, to consider the works of man's hand. May his spirit be in your midst while gathered together, and when you go to your homes again facing the burdens of life, that you not become entangled in the affairs of this world but rather help bear one another's burdens in love and fellowship. Hold up the hands of the preaching brethren that they might continue to preach the glad tidings of great joy to the glory of God the Father. I speak this without the permission of my brethren, yet I believe with one accord I can speak for the Mississippi River Association that we desire your fellowship, to have your visiting ministers visit us to feed the flock during my absence from them. Finally brethren, remember us in your prayers. Remaining your unworthy servant.

(Elder) W. O. WAMMACK

2500 Kentucky St., Bellingham, Wash.

DEAR ELDER HUGHETT: I would like to write you regarding some scripture I have been reading and wondering about. I will try to write a few things about what I believe I see, or have been given to see, in the fourth chapter of Daniel, if it is

God's will for me to do so. It has been on my mind for a long time. In the first place, though I may be wrong, I believe Nebuchadnezzar was a child of God. This may seem strange to some, but if the language in the twenty-fourth and twenty-fifth verses is not that of a child of God I am greatly mistaken. He was the king of Babylon, had persecuted the Israelites, taken them into captivity, tried to make them worship his idols and had slain many of them, but I cannot help but believe that he, nevertheless, was a child of God. Of course I may be mistaken in that, but he saw that vision. It was of a mighty tree and it reached unto heaven, the beasts were under it and the fowls lodged in its branches. I believe I stood as a tree once, I reached heaven, I knew God, and the pleasant things of this earth came to me and were welcomed into my branches, my thoughts and my ways of seeing things, and the beasts lodged under those branches. Indeed they did all the low things of my existence, all the evil things I did lodged there and all my evil thoughts, and I thought that because they were under my branches, my beliefs and my good deeds before the world and before man, that they were lodged there and unknown to God, or perhaps they were lodged there and that was their home. I want to fully describe that tree if God is willing. He allowed it to grow or he planted and nourished it with his own sunshine, and the things that he so mercifully supplies us with here in this world. Then he, God, sent an angel or we can say he did it himself, or it was the work of the Holy Ghost, I think they are all the same, you may use the expression you wish, anyway that tree was cut down. Was it with a single stroke? It could have been or it might have many of them, like the chips from a woodman's axe. The tree was cut down, all the branches came down, all the birds were gone and the beasts. Well, if Christ died for me they were gone too, and the Master bound me

around with a band of iron and brass. That was to be very sure there was not a chance of that old growth springing forth. Yes, cut down into the tender grass of the field and wet with the dew of heaven. Can anyone tell me where dew comes from? It comes silently, there are no clouds, there does not seem to be anything as far as we can see. So it is when we have been cut down and bound around with that band. The Spirit comes from somewhere we know not where, but all at once, or it may be over a lifetime before we know it, but it is there and where did it come from? So the stump and the roots were there, that is all we can see and have left, the deep dark things of our earthly being. But they commanded to leave the stump of the tree roots, so there is still of the flesh left to us, we are not taken out of this world, nor are we kept from doing those things we would not, nor are we allowed to do those things we would, but there is a band around that stump, one of iron and of brass. We know that the ten commandments given to man are unbreakable as far as man is concerned, that is, we cannot get away from them, not while here on earth, and, therefore, they are of iron, as an iron band. And the services we try to do, how low they are, they are just as base as brass. Just as base a metal, though if we work hard enough in rubbing and shining them they have an appearance of gold, but just leave off rubbing and see how soon they turn green. That band is placed around us, it encircles us and we cannot get away, and our portion is with the beasts of the field. I do not think any child of God, or any one who feels to be the chief of sinners need ask what that means. We are cut down and left dormant, yes even bound roundabout so we cannot grow. Why are we left thus? Until seven times have passed over thee. Yes, all things lead to and hinge upon this, that is why we are cut down. When God created the earth and all things therein, he labored, or

worked (if we may say he worked) seven days and rested upon the seventh day. It was his rest, it was the finishing up of his (God's) work. In other words please consider that in him and of him are all things, both here and hereafter. Everything that was or is or ever will be was created in those seven times. What had not taken place yet was there in the infinite mind of that almighty and all powerful Creator. So that seven times was perfection itself, and what is that perfection? It is the Son of the true and living God, and the salvation of his people both in time and in eternity. So when we are hewn down, stroke by stroke, and the seven times have passed over us, we are made to confess as that king of old: "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Yea all his works are truth and his ways judgment. I will close knowing this is very poorly written, and it may all be wrong. If so it is only my error. I surely hope I have a hope in a merciful Savior, because the rest of the world does not mean much. I remain sincerely, I hope, in bonds of christian fellowship.

(Mrs.) MARY L. ECKARD

Sierra City, California.

ELDER R. LESTER DODSON, DEAR PASTOR AND BROTHER:

I am sending you this which I have written for the *Signs* if you consider it suitable. I surely do not wish to be one who "darkeneth counsel by words without knowledge." I know I am not capable of judging. Rev. 9:13-15 reads: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the

four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." I have been alone a large part of my time for a number of years, or since this war commenced, and have read and re-read Revelation, and especially these verses, and it has seemed to me they relate to this global war. I have wondered many times about the four angels which were loosed, and when I read the New Year's greeting in the *Signs* of January 1944 I saw what I believed to be the solution. They were bound until a certain time, the time which God had set for them to be loosed to slay the third part of men—four great powers, the United States, Great Britain, Russia and China. This war has spread over the whole world. All people have and are suffering from it, and it looks like these four great powers would take the third part of men from the earth before they have their terrible slaughter finished. These things must come before the end, "but woe unto him, through whom they come!" It is the evil in man which prompts him to go out and kill. "Vengeance is mine; I will repay, saith the Lord." The man of sin must be revealed before the end comes, and is he not being revealed in his most dreadful form? Cruel and horrible as never before. I think it is generally believed that we are living in the sounding of the sixth angel, and following the sounding is surely the description of a great war including the aeroplanes. One who has lived near an aerodrome and heard the sound of many aeroplanes at once can easily imagine the sound of many horses and chariots running to battle. (Rev. 9:9) "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev.16:12. "And another angel came out

of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Rev. 14:15-18 "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 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." Rev. 10:5-7. "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. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. 16:17. This war has spread a pall of darkness and confusion over this whole world, but let us have hope that the seventh angel will soon sound, and that the bright and morning star, our blessed Savior, will arise out of the darkness of this dreadful night to bring a peace of his own making which will be everlasting. My prayer is that the church, his people, will dwell together in peace and unity, and in

the faith which their Lord once delivered to them. He is the righteousness of his people. In themselves they are weak, but he says, "My strength is made perfect in weakness," and "I will never leave thee, nor forsake thee." When he died on the cross he paid the debt of all who believe in him. We read in Isaiah, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "He that believeth on me hath everlasting life." He says, "All the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." So let us trust in him through all. Trusting I hope.

(Mrs.) NELLIE H. ARNOLD.

1601 S. Main St., Hope, Ark.

DEAR BROTHER DODSON: Just thought I would write you a few lines regarding my subscription. I have not failed yet though I am a poor widow and feel unworthy of the family paper, but I do not see how I could live in this old sinful world without the dear old *Signs of the Times*. I do love to read the good letters from God's people from the different parts of the country who come testifying of a God of love, who has saved his people with an everlasting salvation. I am enclosing a letter I would like to see in our family paper if you deem it worthy a place. Please send it back to me as I like to keep such good letters. May the God of mercy continue to bless you to publish the *Signs* is the prayer of this poor old sinner, saved by the grace of God if saved at all. Your unworthy sister in hope.

(Mrs.) J. K. KENNEDY

Hampton, Ark.

DEAR SISTER KENNEDY: I received your good letter and was glad to hear from you. Dessie Mae had just written you. We planned to go to meeting at Rehobeth yesterday but the buses were snow-bound and we did not get to go. We have not

been since last third Sunday and I am very anxious to attend again. Sister Kennedy, I will be very glad to send in your remittance to the *Signs of the Times* for you and I will do it as soon as I can get to it. I have been so busy lately that I have not had time for any corresponding. I like my work very well but I have to work night and day and then it seems I never catch up. I am teaching science, but the trouble is that when I am preparing for class I am thinking of the only true *Scientist*, "Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." It was he who fixed the earth, stars, sun, moon, and everything else so that all things move precisely in their predestined paths. The minds and environment of all human beings, as well as animals, are so fixed that everything, act and thought, comes into reality just as God has fixed it. He has so arranged all this so that everything works together for good to those whom God has chosen in Christ before the foundation of the earth. I am teaching arithmetic, but the trouble is that when I am preparing for the next class I am thinking of how God enabled his little children to *add* to their faith, virtue, and to virtue, knowledge, etc., etc. I think of Paul's words that were addressed to Timothy when he said: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly *dividing* the word of truth." I think of how that God will *multiply* the peace and grace of his children. I think of how that he will *take away* their sins, and will remember no more their transgressions. I am teaching typing, but the trouble is when I am preparing for an assignment I am thinking of the *types* and shadows of the Old Testament. I think of the *Typist* who makes no *typographical errors*, but who reveals the true meaning of these *types* to his servants whom he has qualified and

sent out for the purpose of making plain these things to his children. I am teaching *bookkeeping*, but the trouble is when I am preparing for the next class, I am thinking of a *partnership* of Christ and the church where all the *assets* are in Christ Jesus and the *liabilities* are in the people but the liabilities all sink into oblivion through the *proprietorship* of God, the Father; Christ, the Son; the Holy Ghost; dissolved into the church. We have no merits to list as *assets*. All we have is *debts* which were well disposed of when Jesus' obedience of the law was *credited* to our *account*. I am teaching history, but the trouble is, when I am preparing for the next lesson, I am thinking of the *history* of the world and church. I think of Adam, the first man, of Abraham, Isaac, Jacob, Noah, David, Solomon, the flood, the old covenant, the new covenant, *Jesus*, the great *Ambassador* from the *Father*. I am also made to meditate upon the terrible chaotic condition of this sinful, warring world. Were it not for the confidence I have in the Upholder and Disposer of all things, I feel that I would sink by the wayside. I am made to be comforted with the thought that God controls every bullet, bomb, cannon and all destroyers. He controls all generals, kings, governors and presidents, as well as, each and every soldier, marine, sailor, wave, waac, and even the hairs of the heads of each and every one who is engaged in this terrible and awful war. I believe God has a grand and noble purpose in each and every battle, and that he will take care of all his children and nothing can befall them beyond his determinate counsel. I believe God's people will be brought closer to their Maker, and be made to depend entirely upon him for all things. I believe the nations will all be made to bow to His Majesty. Now, sister Kennedy, I realize that I have written far more than I felt that I could when I started, but I hope that you have

not been too wearied reading this. I realize that it is very imperfect, but I hope you will at least forgive me for relieving my mind. It is late now so I will let Dessie Mae finish the letter. Let me say, however, that it is always a pleasure to read a letter from you.

(Elder) E. J. LAMBERT.

Box 185, Weslaco, Texas.

DEAR BROTHER DODSON, if one so unworthy as I feel to be should be allowed to address you as brother: While attending a meeting at Dallas, Texas last week, some five hundred miles from here, two of the Lord's little ones asked me to send in their subscriptions for the *Signs of the Times*. I have been reading the *Signs* for about forty-eight years, and still look forward to its coming. O, how the Lord has blessed it all these years, to hold up for an Almighty God, an all wise God, and a God that purposed all things and has power to bring them all to pass. Yes, dear brother, he never tries anything to see if it will work, there are no doubts in his mind. It is one eternal now with him. The same to-day, yesterday and forever. The Prince of Peace, the mighty God. He is the first cause of all causes and everything bows in submission to his will, and at the right time in order to bring about his decrees and purposes. When he begins a good work in your heart he will perform it until the day of Jesus Christ. I remember back when I was just a boy, how I would hide the *Signs* in my shirt and slip off to the woods on Sunday and read it, trying to find some comfort for my poor soul, and when I would get home with my eyes red from crying, my father would scold me for staying in the river too long. I would take the scolding and not tell him I had not been near the river. Sometimes I hope when reading those experiences back there I could shed tears for joy for God's little ones when they would tell about the Lord speaking peace to their

troubled souls. I longed for some bright evidence like theirs, and am still hoping for more and more evidence all the time. We are never satisfied. The Lord works in a mysterious way, his wonders to perform, and sometimes we get a blessing from the least expected source. Some time back I was going to my appointment two hundred fifty miles from home, and as I drove along the highway I got into a depressed condition of doubts and fears that it was all a mistake, my going so far to meeting. It seemed that I ought to stay at home. I was just fooling the people, an old hypocrite and it was all of the flesh. While in this condition I was tempted several times to turn back and not go on. O, if I had just the least bit of evidence from heaven that God was in the matter it would be alright. Meeting passed off as usual, and as we left the church a friend got into the car with me. As we drove up in front of the home of his mother-in-law he put his arm around me and began crying, saying, he did not know why he kept going to these Old Baptist meetings, that the Lord showed him over 30 years ago his place was in hell. Then he said last week while he was plowing in the field he said to himself, why did Eugene bring all those good people and come to my place before the meeting? Then he said a voice spoke to him saying, he did not do it, he was sent. Then I broke down and cried for that was the unexpected comfort I was longing for, just to know I was sent and that it was not of myself. That did my poor soul so much good, and ever since it is a sweet memory to think about. How blue I was and on the same trip so wonderfully blessed through a friend that did not even belong to the church. Last September will be a long remembered month with me. I baptized two into the church here and two into the church at Stockdale and attended an Association about eight hundred miles from home. All was peace and harmony. Brothers

and sisters were there from Arkansas, Louisiana and Texas. Surely the Lord has a remnant yet in this part of the world that is declaring for the same old doctrine that Jesus set forth some two thousand years ago. These are perilous times and transportation is a serious problem, but if any of the readers of the *Signs* are coming south for the winter we want them to come see us. We are only five miles from the Mexican border in the center of the Rio Grande Valley. A poor dependent sinner, saved by grace if saved at all. (Elder) E. B. AULT.

338 N. Quincy Ave., Kansas City, Mo.

DEAR BROTHER DODSON: If I am not deemed too unworthy to address one of God's little ones. I am sending you my change of address to use if you still deem me worthy of your dear family paper. I do, if I know myself endorse almost everything I read in it, and do thank you for your kindness in sending it to a poor old sinner such as I, so long without pay. I am getting old and the good Old Baptist papers I get contain almost all the preaching I get any more. Again I am thanking you for your past kindness, and I hope the Lord will bless you to keep on with the good paper. As ever.

(Mrs.) BETTIE WHITE.

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

R. C. Wood, N. C., \$2; T. R. Starr, Md., \$3; J. H. Smith, Sr., Tex., \$1; J. F. Lax, Ill., \$2; Mrs. C. M. Richardson, Va., \$2; Mrs. V. Machesney, Kan., \$3; Mrs. M. J. Ege, N. J., \$3; Mrs. C. Twilley, Md., \$2; A friend, N. C., \$5; E. M. Werner, N. J., \$3; Mr. and Mrs. J. Bratten, Md., \$2; H. A. Giles, Va., \$3; E. E. Cates, Kans., \$1; D. Deal, Mo., \$3; A friend, \$25.

PREDESTINATION BOOKS WANTED

We would like to obtain one dozen if the Predestination books published by us in 1926. We will either exchange our book on the Resurrection or pay 75 cents each for the first twelve books sent to us. Will those willing to part with their Predestination books please communicate with us promptly?
R. L. D.

EDITORIAL

RUTHERFORD, N. J.

FEBRUARY, 1945

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"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. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6:5-6

Sister Fannie Chester sent in a request for views on the above scripture. It has been turned over to me to write on if I feel to do so. A request to write is the same to me as one to preach. When I am requested to do either, usually an impression follows to comply with it. May the God of grace enable us to look into it and behold what is there for the family of God. I do not hope to satisfy carnal professors in venturing out into this scripture which has baffled and mystified many of the Lord's humble poor. This one thing we must acquiesce to in the matter. This is part of the scripture that was given by inspiration. It is just as necessary to us as any of the balance. It is just as full of nutriment to the family of God as any, when the searchlight of truth is turned upon it. We must remember that the turning of light upon

truth is not ours to do but God's to give. Much has been written on this text of scripture. Quite a bit of it is speculation and I cannot help but wonder why it should cause so much wonder and excitement. Many times God is said to have repented. Why should that cause confusion? If God promised to penalize for disobedience would it be a change in him to turn away from the rebellious culprit or to continue to put up with his rebellion? Let us look at the matter in this way. God made everything before the man. Everything in the garden was put there for him with one exception. God commanded Adam not to eat of that tree. He told him what the result would be. Death followed and man plunged into all manner of sin and degradation. God saw all this—that every imagination of the thoughts of the heart was evil continually. Suppose he had not turned from this creature? Where would it put him? Inasmuch, as he promised to turn from him if he violated his commandment, I do not see how the eternal, unchangeable God could have done otherwise than turn away from having made such a wretch as man. God is unchangeable, in fact he cannot change. I do not think any grace taught child of God believes that God ever did anything in time that he did not determine to do in eternity. In all of his governing of his people we find many things that we cannot fathom nor understand. we cannot understand God as a great being like unto man. Yet the Scriptures refer to his hands, feet, mind, heart, eyes and other characteristics that belong only to men. I repeat that we all know God is a spirit and that he is not in some bodily form like unto men. Why do we not undertake to explain *away* these dark and mysterious things also? If we know that he cannot change we also know that he has not hands and feet as we do. It seems that in his government of Israel that men are inspired to write of him as having several characteristics similar

to men. Unless we are given faith to take this view of him we are to run into difficulties inexplicable to us at every reading of the Scriptures. God's repenting covers a lot of ground. Not only does he promise to repent of the evil that he thought to do unto Israel but he promises to repent of the good that he thought to do to them. (Jer. 18:8-10). On one occasion the Lord became wearied with repenting. If we were to undertake to explain mysteries here is one place to start. (Jer. 15:6). God had promised what he was going to do if they did thus and so but his mercy was extended like a river and his wrath was not turned loose upon them. But here he has gotten tired of repenting! Grown weary with promising! Grown weary of failing to carry out what the law demanded! Now God is grieved at things coming to pass! I do not feel to be able to explain this. In fact I do not think there is any explanation for what God does. It has been recorded by inspiration that God repented of having made man on earth. To be perfectly candid and frank I do not think we have any right to attempt to explain such a thing if our intention is to explain that he did not repent of having made man on the earth. To attempt to put an interpretation on God's own words is something I cannot do nor do I care to do. God has said that he was grieved at his heart. Well, let us rest here. If he said he was grieved then he was grieved. If he was grieved with a certain generation for forty years then was he delighted with them? (Heb. 3:10-17) I think God's grief in this instance is synonymous with his displeasure in other places. In conclusion let me assure you, dear sister Fannie, and all of the dear children of God, that he has not in any sense nor any degree swerved one iota from his determination. His government over us changes but the change is *in us* and not *in him*. We desire to thank and adore his precious name for the changes

in governing us and for the fact that in himself there is no change, no turning, no variation. W. D. G.

THE PARABLE OF THE MUSTARD SEED

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Mat. 13:31-32.

We have been asked to give our views on this parable. In addition to being referred to by Matthew, it is also referred to by Mark (4:30) and Luke (13:18). This parable undoubtedly has to do with the house or church of God. We think it was spoken of in type by the prophet Haggai to Zerubbabel in the following language: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Haggai 2:3-9. The prophet Zechariah also had a

view of this when he was shown "a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Zech. 4:2-3. When he asked what these things meant, he was told, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Zech. 4:6-10. Zerubbabel is said to have been the head of the tribe of Judah at the time of the return from the Babylonish captivity, who God, by his spirit, raised up to build the house of the Lord which was in Jerusalem. As such he typifies Christ, who left the climes of eternal glory and came down into these low grounds of sorrow to set up his kingdom among the children of men and to deliver them who were under the bondage of sin and death, and make them lively or living stones in his building. When Jesus came into the world and began to establish his church he chose only twelve disciples, and one of them, Judas Iscariot, was a devil or had a devil in him. This was indeed a small beginning, particularly when we consider how unpopular it was among the peoples of the world. Even his own race, the Jews, were against him and did not re-

ceive him as a nation, but we are told that as many as "received him, to them gave he power to become the sons of God, even to them that believe on his name." We are not left in the dark to surmise or guess as to how or why they believed on him, for we are distinctly told that it was not by being born of blood, "nor of the will of the flesh, nor of the will of man, but of God." There can be no question about this matter for God first tells us in his holy word how it is not, and then he tells us how it is. In his preaching to his disciples, Jesus said unto them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If indeed the kingdom of God is ours, we should be willing for others to have this world and all that pertains to it. While the original group chosen by Jesus was small and despised, and the most of them were to be killed because of the doctrine they would preach, nevertheless the truth, though crushed at times to the ground, would rise again and be increased a thousand fold. Solomon had uttered a wise proverb when he said, "There is that scattereth, and yet increaseth," and this was to be made known more and more as time passed. How very true that was as applied to the church in her early history. The more the disciples were persecuted and scattered the more the truth was spread, for wherever they went, instead of keeping silent they cried aloud almost from the housetop, proclaiming the truth as it is in Jesus. He, foreseeing and foreknowing the hardships and discouragements they would encounter, nevertheless knowing that he would be with them and prosper them, for had he not promised to be with them all the way, even to the end of the world, encouraged them with this parable. He never chose the line of least resistance, but invariably assumed the most difficult roles by doing those things which were impossible with men; therefore he took the mustard seed, which is said to be the smallest of all

seeds, to typify the beginning of his kingdom or church here in the world, but we are told that when it is grown, it is the greatest among the herbs, and if it is the greatest there can be none as great or that can compare with it, and the birds of the air come and lodge in its branches. God sets up his kingdom in the hearts of his people, and he breaks in pieces all other kingdoms. He puts his laws in their minds, and writes them in their hearts and, therefore, he becomes their God and they are his people, and neither will they bow down to or worship any other gods but the true God. The government of the church is upon the shoulders of her glorious Head, and he has established ordinances which are to be observed in order that she may be kept aloof from all others, for she is the fairest among women and there is none like her, and to her he is as the apple tree of the trees of the wood, or the fruitful tree, the one that bore the kind of fruit that was necessary for her salvation. Yea, he is the chiefest among ten thousand, the altogether lovely one to her, so much so that she desires no other, in heaven or in earth. She is also established "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." Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Some of these mansions are love, mercy, grace, forgiveness, longsuffering, forbearance, wisdom, peace, faith, hope and many others could be named, and then there is God's foreknowledge, predestination, calling, justification, glorification, power, purpose, preservation, and many other

reasons why God's poor and afflicted people, when they are brought into his kingdom, can lodge there and partake of that rest which remaineth for them that love him. What an hiding place from the storm, and refuge from the tempest there is to those who abide under the shadow of the Almighty! There is nothing in this sin-cursed world that can be likened unto it.

Before concluding our remarks we would like to call special attention to the verse immediately following our text, which reads as follows: "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Not long ago we were called to task by a very able minister for having, on a previous occasion, said that leaven as it is used here was not a type of sin. He takes the position that leaven is invariably used as a type of sin, but we will ask our readers to examine this similitude, which Jesus used immediately following the parable of the mustard seed, and he used it to bear out the same idea or lesson, which was to show how the kingdom of God, though it has a small beginning will develop and grow until everything else is brought in subjection and Jesus is crowned Lord of all. Isaiah was prophesying of this kingdom when he said, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." As the meal would be unable to resist the workings of the leaven until the whole was leavened, so none can resist the will of our God, and Paul said he was "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 word that goes forth out of the mouth of the Lord does not return unto him void, but it accomplishes that which he pleases and it prospers in the thing whereto he sends it. Even old Nebuchadnezzar had to con-

fess that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Jesus would often repeat his parables, using different illustrations, by way of emphasizing the lesson he was teaching, and we are persuaded that his words in the thirty-third verse of this thirteenth chapter of Matthew convey, in substance, the very same meaning as those in the two previous verses. We cannot disassociate these two parables and make them mean the opposite to each other.

In conclusion, let us say that what applies to the church collectively applies also in large measure to the individual, since the church is composed of individuals, and by way of trying to encourage those who have tasted that the Lord is gracious and who feel that he has given them the tiniest bit of evidence to hope that he has begun a good work in them, we would urge them to nourish that hope, and we are persuaded in God's own time and way there will be a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Therefore, despise not the day of small things, but trust him for his grace and "hold that fast which thou hast, that no man take thy crown."—

R. L. D.

CORRESPONDING CIRCULAR LETTER

(Written by Elder H. H. Lefferts)

The Delaware Association of Old School Baptists, in session with the Rock Springs Church, Lancaster County, Pennsylvania, Saturday and Sunday, August 26 and 27, 1944, to the churches composing this association, and to the churches, meetings and associations with which we correspond, sendeth greetings in the Lord.

DEAR BRETHREN:—"Giving all diligence, add to your faith virtue; and to

virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2nd Peter 1:5-7. This instruction belongs to those who have obtained "like precious faith" with the apostles of Jesus Christ, through the righteousness of God and our Saviour Jesus Christ. A tree is known by its fruits, trees of righteousness which are the planting of the Lord distinguish themselves from the unbelieving world by the fruits of the Spirit which they bear. God's election of his people is proven by his giving unto them all things which pertain to life and godliness, and as these things be in them and abound in them, they are made fruitful in the knowledge of God and of Christ, and by these things they are given assurance to themselves that their calling and election of God are sure. By these fruits, not only to themselves, but to their brethren and to all believers, they make proof of the faith that is in them. Faith is justified by works, not in the sight of or before God, but before men. Faith is not an inactive principle in the lives of true believers, but proves itself by its fruits. Works of the creature never can bring about salvation, justification, or faith; but where faith is, and where salvation has been made known, the fruits of regeneration will abound. God works in his people to will and to do according to his divine pleasure, thereby they work out or make manifest the salvation that is in them, thus making proof to their own comfort and to the satisfaction of fellow-believers of their having been called and chosen of God. It is not enough only to *hear the word*, there must be a *doing of it*. The natural man may look into the glass of the gospel and get a glimpse of what the gospel tells him he is by nature: lost and ruined and undone. But, like the way-side hearer which received unprofitably the seed sown, he turns away from the

mirror and straightway forgets what manner of man he is; but not so those who have the light of the knowledge of God shining in unto them by the Holy Spirit. These carry the sentence of death in themselves that they may not trust in themselves, by sin's being condemned in them by the conviction wrought by the law of God in the hands of the spirit. Being a doer of the *word* as well as a hearer of it, means one has to be born of the Spirit, created anew in Christ Jesus. These new creatures are ordained to walk in the good works of the Spirit, which works are ordained of God for them. Therefore, if one who professes Christ is not seen walking in the works of the Spirit, what proof have we or has he, that he is a new creature? It is for this reason that Peter, by inspiration, exhorts us to add up our blessings which are given us by his divine power. For if these things are lacking, he declares us to be blind and that we have forgotten we have been purged from our old sins. The church is declared to be the bride of Christ. The bride has many wedding garments in her furnishings, bestowed on her out of the riches of her divine Husband who has redeemed her with his blood and who presents her to the Father without blemish. These bridal clothes are faith, virtue, knowledge, temperance, etc. It gives us assurance that we are called and chosen of God when we are favored to see these things in us; and not only in us, but abounding in us. Wherever we are given to see these fruits in any believer, we can be convinced that such an one is a member of the bride of Christ. The natural man is not decked in this heavenly array, but the redeemed and regenerated children of God are thus clothed. Faith lays hold of the eternal, invisible things of God, it takes God at his word whether there is full understanding of godly things or not, it trusts implicitly in God where it cannot trace him, it awaits his pleasure to make his counsels known. not

asking the reason why, but gladly leaving God to be his own interpreter and to make all plain and clear in his own time and way. There are thousands of true believers in these days of world upheaval, who are at rest and at peace in the midst of the storm, because their hearts and consciences have found that peace which garrisons the hearts and minds of those who are in Christ Jesus. Virtue is that heavenly grace which keeps the heart true to the heavenly lover and which enables the child of God to avoid entanglements in delusions, heresies and false religions, to be unspotted from the world. A virtuous wife is one who is faithful, true and devoted to her husband. This grace of heavenly virtue abounding in them that believe, keeps them true to him who has bought them with his own blood, having loved them from everlasting times. There follows knowledge, because it is the will of Christ, the head of the church, that his people should increase in the knowledge of his grace and of his own blessed person. By this knowledge in which they increase by the work of the Spirit within them, they become more and more enamored and ravished with the beauty and excellence of him who is the chief among ten thousand, the One altogether lovely. How appropriate that this knowledge should be followed by or accompanied with, temperance! Temperance, scripturally speaking, means self-control. Greater is he who rules his own spirit than he that takes a city, says *wisdom*. If it were not for this grace of temperance, the knowledge in which the child of God increases would make him or her puffed up with a sense, perhaps, of superiority over those not favored with such knowledge; one should then forget that the knowledge is not of ones' self but by divine unmerited favor. Temperance keeps the soul from being inflated over the abundance of revelation, much as Paul was kept humble by reason of the persisting thorn in the flesh. Then comes pati-

ence, and we cannot think of patience aside from the accompanying tribulation which works it. Patience is humble submission to the will of God no matter what his will gives or denies. Patience adjudges his will to be a right and perfect will for us at all times, patience kisses the rod that chastens knowing its strokes are in love, not in anger. And thus arises the grace of godliness which is God-likeness, the recreating of the image of God in his regenerated people, the image so grossly marred by sin in the original fall of man. The reign of faith in a true believer, with its accompanying fruits of virtue and knowledge and temperance and patience, add up to a godly life shown publicly by a godly deportment which is an assurance, surely, of such an one's having been called and chosen of God unto salvation, and to all the blessings of the world to come. But godliness without brotherly kindness and charity would be a smug phariseism without compassion for the infirmities of ones' fellow-believers. Such a smugness is not possible with true godliness. God-likeness is essentially imbued with brotherly kindness and that charity which is the love of God manifested towards men. All true godliness has a doctrinal basis, but doctrine without the fruits of faith is sterile. We are commanded to let our light shine in order that men may see the good works of the Spirit wrought in us, that they may glorify God on our behalf. This is substantially the same as adding up our graces to find the sum of our calling and election. Unless these things be in us, and abound in our lives, we are barren and unfruitful in the knowledge of God. And Christ has warned that the unfruitful branch, his Father takes away. Is that why many of our churches today are languishing in indifference to heavenly things? Is that why laborers are not being raised up and sent into our Lord's harvest? Is that why members are

not being added to the churches only sparsely here and there a few? Is that why our preaching is for the most part surface-work with no digging deep into the rich treasures of the *word*? Think on these things. Unless the Lord the Holy Spirit works in us repentance to the effectual turning of ourselves to a more devoted status toward him and his *word*, our light will go out. The gospel of the grace of God will be preached always, unto the end of the world, but it may be preached by others than ourselves, and the voices of our own churches may be silenced, and the candle of our witness removed, unless there comes into the lives of the ministry as well as into the lives of the members of the churches, a revival of the Spirit's work among us. Do we desire his work to be revived among us? Is there a prayer within us for him to revive us? If the Spirit is not breathing such a petition in us unto the Throne of Grace, such a reviving will not come. He always causes us to strongly and earnestly desire the blessings which he plans to give us; if, therefore, there is no life of prayer in us for the Zion of God, what evidence have we that he means to bless? It is not, at this time, known when and where the 1945 session of the Delaware Association will be held, we can make no plans with all things to-day so evidently impermanent as they are. Announcement of the holding of our next associational meeting will be given out later. Watch the *Signs of the Times* for such announcement. All things are in God's hand, and he will make it manifest in due time what we are to do, and where and how we are to do it. We await his divine pleasure. Should it please God that we meet next year, we shall hope to have with us then your ministers and messengers to meet with us. We trust that this present meeting in which we are now engaged has been to the glory and honor of God, to the adoration of our Lord Jesus Christ,

and that the love and fellowship of the Holy Ghost have prevailed among us; that the souls of the hearers have been edified and comforted in the gospel of God's free and sovereign grace.

(Elder) DOUGLAS L. TOPPING,
Moderator.

CHARLES B. OSBORNE, Clerk.

RESOLUTION

ELDER W. O. WAMMACK, DEAR BROTHER:

The messengers from the Obion Association were present at the Bethel Association and heard the good letter read that you wrote to the Bethel, Soldier Creek and embracing our Association, the Obion. It being filled with the goodness, mercy and grace of our blessed Savior, and knowing that you remembered us though so few and poor, and our Association desiring to let you know how much we appreciated your remembering us, therefore:

Resolved, that we, the Obion Association, now in session at Beaver Dam, Henry County, Tenn., do hereby authorize the clerk of said Association to write you this letter and express to you the high esteem that we have for you as a brother and servant of the most high God. The love being made known to you by the revelation of his divine power and wisdom which is being manifest to you while you are far from us on the waters of the great deep, yet God's mercies are with you. Dear brother, it is something glorious to know that our God is present everywhere at the same time, and has promised never to forsake his children. While this awful war is raging he is at the helm controlling all things by his mighty power and will take care of his children. We miss you very much and our prayer for you is that God, who has called you out of darkness into his marvelous light, and prepared you by his grace to so beautifully and ably preach the glorious doctrine of salvation by

grace and grace alone, will be with you and sustain you in this trying time, and bring you home to your dear family and to us, bringing with you the same glorious doctrine that you have so earnestly contended for in the past. May God's richest blessings be with you and keep you by his grace is our prayer. Done as ordered, and signed by the Association now in session at Beaver Dam, Saturday before the third Sunday in October, 1944.

(Elder) PAUL POYNER, Moderator.

R. L. VEAZEY, Clerk.

MEETINGS

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

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

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

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

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

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

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

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

Salem Primitive Baptist Church meets each 1st Sunday, Panama City, Fla. F. A. 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 and Elder E. E. Watson on Sunday. AMOS SELLERS, Clerk.

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

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

W. L. SLUSHER, Pastor.
La Canda, California.

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

E. N. FIELDS, Pastor.

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

O. W. PERKINS, Pastor.

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

L. L. SCHENCK, Moderator

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

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

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

D. L. TOPPING, Pastor.

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

D. L. TOPPING, Pastor.

Ebenezer Old School Baptist Church in NEW YORK CITY

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

11:00 A.M. 1:30 P.M.

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

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

The Middleburg 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.

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.

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

Elder W. N. Green, an Old School Primitive Bap-

tist 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.

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

W. O. WAMMACK, Pastor.

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.

ELDER C. Y. OSTEEN, Pastor.

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

G. E. RUSHING, Pastor.

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

C. Y. OSTEEN, 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.

Mt. Olive Church of the Predestinarian Baptists, Stockdale, Texas, meets the third Sunday in each month at 10:30 a.m. in the Dilworth Ranch school house.

E. B. AULT, Pastor.

Norfolk Primitive Baptist Church meets each third Saturday at 2:30 p.m. and Sunday at 11 a.m., Fairmont Park, 3032 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.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., MARCH, 1945

No. 3

God's Work In Nature and Grace

I saw a flower by the way,
Rich with its sweet perfume;
I said, "Thou art O bonnie gem,
A thought of God in bloom."

I sat upon a boulder large,
Beside the way alone;
I said, "Thou art, O mossy rock,
A thought of God in stone."

I saw a gem of starry dew,
As rich as any earl
E'er wore on earth; I said, "Thou art
A thought of God in pearl."

I saw a river deep and swift,
Flow toward the restless ocean:
I said, "Thou art, O winding stream,
A thought of God in motion."

I saw the ocean's broad expanse,
The islands round about;
I said, "Thou art, O restless sea,
A thought of God spread out."

I saw a child, redeemed from sin,
I said, "I seek a place
Within thy heart because thou art
A thought of God in grace."

(Elder) ARNOLD H. BELLOWS.
West Hurley, N. Y.

CORRESPONDENCE

Ajlune, Wash.

DEAR BROTHER DODSON:

Enclosed you will find my renewal for subscription which has become delinquent by neglect. I have been an intermittent subscriber to the *Signs* since about 1891 or perhaps a year before, and I am glad to note that only a minimum of controversial matter has ever been published in its columns. At times it has seemed nec-

essary and proper that some discussion of disputed doctrines be permitted, but even the mildest discussion often results in bitterness, and does more harm than good by opening the way for unfair criticism which may prove harmful in the end. Our Savior did not go about the land of Israel hunting heretics and opening debates with them. His mission was to seek and save those who were lost, and we must not be so weak as to believe he has failed in the slightest degree. No finishing work is needed on our part. Such efforts are a reproach to his name. True, we should not forsake the assembling of ourselves together, for our own comfort, not to finish his work of saving the lost. Much of the rest to our souls which he promised those whom he calls can be found by mutual conversations and assemblages, not that we can key up our own minds to a state of spiritual ecstasy, but our earthly problems are so numerous and similar that much help and comfort may be so found. Spiritual blessings often attend such meetings without strained efforts and howlings on spiritual subjects. I recall, with pleasure, the writings of many old time supporters of sound doctrine and practices in my early life among the Baptists. Not only the beloved founder of the *Signs*, but such able writers as S. H. Durand, F. A. Chick, H. Cox, Wm. J. Purington, E. Rittenhouse, A. B. Francis, Mary Parker, Kate Swartout and many others who contributed to the col-

umns of the *Signs*. They have passed on and left a vacancy in many homes. The *Signs* has remained very much the same in other hands. God is able to provide all necessary comforts for those who love him. It may mean trials, hardships, discomforts and persecutions, because the servant is not above his Lord, who suffered all these things, but it yieldeth the peaceable fruits of righteousness. This is a mystery to us. I have wondered how many of the relatives and fellow travelers of those writers mentioned above are still in touch with the Baptists. I am refreshed at times to see the names of those I knew in early life mentioned in your columns, some still active though often in the obituary columns. This affords comfort to us who knew them many years ago, to know that they remained loyal to sound doctrines and practices to the end. One, I may mention, impressed me strongly was an obituary of a sister Ashworth, widow of brother Ben Ashworth, written by her son, Posey. My acquaintance was rather slight, but that couple impressed me as a true sample of devotion to a cause, though I was young myself. Brother Dodson's recent mention of Elders Gold and Lester as workers in the vineyard with differences on doctrines which they composed and worked together as brothers was also worthy of some notice to me because I knew both men. His mention of the visit to the Staunton River Association almost aroused some envy on my part, because I was in touch with that section in early life. The progressive, haughty world often places us in embarrassing situations, but we have the remedy to be as wise as serpents and harmless as doves. Despised as we may be, it is nothing to be compared with the humiliation of our Elder Brother. The younger members among us suffer more from this critical attitude on the part of friends and associates than do the older ones. Let me say to the young, be of good cheer, Jesus has overcome the world.

Silence in such situations is often better than hasty words or retaliatory expressions. Truth is mighty and it needs no defense or apology, wise words are not always advisable unless mixed with the harmlessness of doves. My own young life among the Baptists was seldom embarrassing, though I have listened to some very bitter criticisms. A pleasant answer, only when necessary, is more effective than a vindictive reply. A soft answer turneth away wrath. Even among ourselves the young or even older ones meet with embarrassment. This is usually because of a lack of understanding by those who suffer. I was much impressed by a statement in your columns recently from sister Parks of Castle Rock, Wash., in which she points out the feeling of hesitation in offering for membership. In reality our emphasis upon experience is often a cause for hesitation. In earlier days, an experience was over emphasized to trembling, bleating lambs around the fold. The impression often gained from our preaching and writings was in many minds magnified into the requirement of something spectacular, which is not really required or insisted upon by believing Baptists. Peace of mind seemed to envelope me but not sudden ecstasy or lifting of my burden. These things impress me more because I suffered from such embarrassment in my first years after conversion, if such indeed has ever occurred. When I finally offered for membership I really did not relate much of my exercises of mind mainly because of embarrassment. Brother J. C. Hall of Franklin County, Va., acted as moderator at the spring session of the Pig River Association, held with the Fairview Church in Bedford County, in May 1893. His gentle encouragement and questions were sufficient, but I have ever felt that I did not really relate an experience as it is generally understood among the Baptists. I certainly did not wish to exaggerate my past exercises and assur-

ances of mind so it appeared I had not told an experience at all. Truly, we should not make this a hindrance to those who humbly desire a home with us. The hesitating ones are often hard to approach, and do not really get the correct viewpoint while in this state of mind. Personally, I doubt if a clear cut experience on the part of those desiring membership is fully supported by the Scriptures. A simple expression of belief in the Savior seems to have been all required at times for baptism. Gentle handling of lambs is approved by Holy Writ. At any rate a frank discussion of such things can do no harm. We should attract the children of the Most High rather than repel them. In recent years we are frequently impressed by radio discussions and practices. While sitting in our own homes we may imbibe the philosophies, and observe the practices of many sects, some of which closely resemble sound words. I do not mention this as a regrettable display of human activity, but we are apt to get some exercises of mind based upon what we hear. Among these a very impressive feature is public prayer. Jesus admonished his disciples to enter into a closet and close the door before approaching the heavenly Father or imploring his blessings. This was such a distinctive admonition to them that I feel it is almost imperative. It appears that silence was the principal matter under discussion, rather than closet. There should not be any display of words or personality to others. It must be a sincere outpouring of soul to the kind, heavenly Father, not because he did not know your needs, but because Jesus says, "Your heavenly Father knows what ye have need of before ye ask him." With all the displays of supplication by radio and in fine edifices called churches, I am made to wonder if even public prayer in opening services or preaching is fully sustained by the Scriptures. Beautiful and flowing speech, and elegant words in be-

seching tones do sound pious, anyhow the Scribes and Pharisees thought so and they came under criticism from One who not only knows propriety, but has the keys of life and death in his hands. Well, brother Dodson, I sat down to write some thoughts which I expected to present themselves to my mind, but I have wandered far from my plans. True, I have discussed some things which have become rather fixed in mind, but not inspired from above, which may mean that the whole letter is worthless and even critical, entirely unworthy a place in your columns. I have never desired to be conspicuous among the Baptists so have not indulged in writing for publication, or in personal activities to gain publicity, nor do I now wish to engage in active discussions or controversies. They are distasteful to me. I am nothing, and less than nothing, and should not vaunt myself anywhere. My letter is rather lengthy but not fully adequate to the plan I had. However, if you desire to publish it or any part of it, because you may think it profitable, you are welcome to do so. Make any needed corrections if published. I shall not feel the slightest humiliation if you pass it into the wastebasket, because I am nothing and less than nothing and do not desire publicity. I would like to say that many times I read articles in your columns with no address given. Often we would like to write to such contributors, but have no address. I wonder if this cannot be remedied. I am far removed from most of the Baptists of my childhood and early life, so the correspondence in your columns is of much interest to me. I wonder if you get plenty of such correspondence to fill your paper. I am not worthy to even help out, but this is submitted only on your better judgment with not the slightest desire to crowd out better matter. Yours in hope of God's continued blessings.

E. D. OVERSTREET.

Meditations on
THE BOOK OF RUTH
By Elder T. Floyd Adams

After the barley harvest and wheat harvest had been completed, Naomi proceeded to give Ruth further instructions as will be seen in the third chapter and first four verses. She again reminds her of the fact that Boaz is "our kindred", and in as much as the barley harvest has been completed, the "winnowing" is to take place that night in the threshing floor. Now, dear reader, do you not remember something about this threshing in the night time in your experience? You may have said, while standing in the field (or under the law) and the wind and storms beating upon you, "Oh, Lord, this is dreadful; I cannot bear any more," but at last we come through the threshing machine, then winnowed. Through this process, the precious is taken from the vile or the wheat is taken from the chaff. We have an example of this in Peter's denial of his Master the night the Savior was crucified. He went out and wept bitterly, and the Lord turned and looked upon Peter and said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." He did not say that Peter's self-confidence would not fail, but "I have prayed for thee, that thy *faith* fail not." Peter had said before, "Lord, I am ready to go with thee, both into prison, and to death." How graciously did the Master say, "Get thee behind me, Satan: thou art an offence unto me." Again he said, "before the cock crow twice, thou shalt deny me thrice." Now comes the test. The little damsel said, "thou art a Galilean." Poor Peter is now scared and is now put into the Lord's sifter which is a part of his threshing machine, and it is operated by Satan, in order to remove in Peter his self-confidence from faith, hope and charity, which always remain in the sieve. There "abideth faith, hope, charity, these three."

Peter must learn again not to trust in self and must learn also the truth of what Jesus said, "without me ye can do nothing." How often we have to be brought through this experience! So Naomi said to Ruth, "Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor." According to her instructions, she went down to the threshing floor. "When Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn." Ruth came softly and uncovered his feet and lay down. What a striking figure! Mary sat at the feet of Jesus and heard his words. She washed his feet and wiped them with the hairs (her glory) of her head. Is this not the feeling of every humble sinner to lie at the feet of Jesus and hear his gracious words as Ruth heard them from the lips of this "mighty man of wealth", Boaz? She now desires more of his loving kindness. This, she signifies by saying, "spread therefore thy skirt over thine handmaid." Now she relates to him what Naomi has acquainted her with before, "for thou art a near kinsman." Boaz tells her that she is a virtuous woman and he assigns the reason as being that she followed "not young men, whether poor or rich." Solomon said, "Many daughters have done virtuously, but thou excellest them all." Prov. 31:29. The eye of Boaz is fastened upon Ruth. His heart and affection go out to her as if to say, "Thou art all fair, my love; there is no spot in thee." Cant. 4:7. Boaz now replies to Ruth regarding her kinship to him, and he introduces the subject by saying, "Now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I." I ask the patience of my readers while I endeavor to explain, by the help of God, this wonderful mystery. To my mind, this "nearest" kinsman does not apply to our nearest kin in earthly ties, but the first right in matrimony is invested in the elder by reason of God's law which was

given to Moses as will be seen by the words of Laban to Jacob: "It must not be so done in our country, to give the younger before the firstborn. Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years." Now Leah was tender eyed (or nearsighted). Is she not a type of the law? While "Rachel was beautiful and well favored," and to my mind is a type of the gospel. Paul said, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another." Paul did not say that the law was dead, but "ye also are become dead to the law." He expresses it in this way to show that the law has no power to give eternal life and happiness, for he goes on and says further that if there had been a law given that could have given life, verily, righteousness should have been by the law. Now after we have learned by our own experience that the law is a failure, and having come to the end, we are now prepared to receive the following words: "Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." Heb. 10 :7. "He taketh away the first, that he may establish the second." Now when the day dawns, Ruth takes the six measures of barley which she received at the hand of Boaz and hurriedly goes back to her mother-in-law and tells her how graciously, kindly and wonderfully she has been favored at the hand of this "mighty man". Let us take special notice that in all her gleanings and gifts, she always went home and shared her blessings with her mother-in-law. How beautifully this agrees with the language of our Master, "Go home to thy friends, and tell them how great things the Lord hath done for thee." As we read the eighteenth verse, again, our minds are attracted by the wonderful words of Naomi, "Sit still my daughter." Is it not good to sit still sometimes and see what the Lord will do? Moses said to the chil-

dren of Israel, "Stand still and see the salvation of the Lord." Naomi said also, "For the man will not be in rest, until we have finished the thing this day." As proof of this statement, Boaz went up to the gate of Bethlehem Judah in search of this nearest kinsman and he "came by". He did not call his name, but said, "Ho, such a one! turn aside, sit down here." While it is on my mind, I would like to again reiterate as previously stated in a former article that Naomi is a type of the church under the law dispensation, and all the instruction that she was giving to Ruth was making her better acquainted and bringing her to Boaz. The law is a schoolmaster to bring us to Christ. These words do not signify that you can come to Christ, but they simply mean that you have completed your school under the law and are now prepared for the reception of Christ. Just as a schoolboy, when he finishes the grammar grades, is ready for high school. As Laban said to Jacob, "Fulfill her week" (Leah, the law), then it was legal according to the law of Moses for him to take Rachel also. Let it be fully understood that the nearer kinsman, Boaz, does not have a legal right to marry Ruth until he obtains it from the court of Israel. This he proceeded to do by taking "ten men of the elders of the city" of Bethlehem Judah, also "all the people that were in the gate" to bear testimony to all that was said between him and the nearest kinsman. The ten elders of the city, to my mind, represent the ten commandments of the law, while those that were in the gate represent the gospel. Remember, dear reader, that both sides must hear all the evidence and be witnesses to every word and to the whole transaction that is made between Boaz and the nearest kinsman. It takes two witnesses in court to establish a thing beyond a reasonable doubt. So it takes the law and the gospel to establish the fact that Jesus proved his right as the legal possessor of

his bride. How beautifully this agrees with the inspired prophet of old: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Boaz said unto the kinsman, "Naomi that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's." He also acquainted him with the fact that he, the nearest kinsman (or law), has the first right to redeem it. So the nearest kinsman said, "I will redeem it." Then said Boaz, "What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the *dead*, to raise up the name of the *dead* upon his inheritance." Who can this *dead* signify except dead sinners? "You hath he quickened, who were dead in trespasses and in sin." So through this marriage of Boaz and Ruth, the name of Mahlon was raised up. As the type, so is the reality. Through this conception of Jesus and the church, these dead sinners are raised up. I now return to the nearest kinsman. When Boaz explained the full requirements and the things that were necessary to be done in order to obtain this field, the nearest kinsman said, "I cannot redeem it." "Redeem thou my right to thyself." This expression is positive proof and a full acknowledgement that he is a failure. And he further proves this by taking off his shoe. How agreeable are the words of the apostle, "For what the law could not do, in that it was weak through the flesh." Now Paul did not say the law was weak, but it was "weak through the flesh," for he said that, "the law is spiritual: but I am carnal, sold under sin." But not so with Jesus, notwithstanding the fact that "It behooved him to be made like unto his brethren." "Yet without sin" there was no weakness in him. He met the requirements of God's just and holy law, satisfied its full demands and kept it to a jot or tittle."

(To Be Continued)

Brampton, Canada

DEAR ELDER DODSON:

Please find enclosed my subscription for the following year. I am also enclosing a letter sent to me and my dear mother last February by Elder Ruston. His letters and visits were a great comfort to us during the past years. I felt this letter should be shared with others and would like to see it published in the *Signs*, hoping it may comfort others as it did us. Sincerely yours,

(Mrs.) VERNA CARSCADDEN.

Dutton, Ontario, Canada

DEAR VERNA AND SISTER YOUNG:

As I promised a letter, particularly for your mother, I desire to attend to it at once, hoping that the Lord will bless me to write those things that shall be most to your comfort and edification. I came back from Toronto with a pleasant and comfortable feeling that we had been favored with a good day, and with a pleasant visit with all the friends. When people are of one mind, it is felt as they unite in worshipping Almighty God. There is also at such times a remembrance of those, who not present in body, are present in spirit, as Paul, who said, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." I know that you, sister Young, were with us in spirit on Sunday in Toronto. Quite a number told me that they had enjoyed the day, for which I was glad. Verna said in her letter that you had realized for a long time that your mind was weakening from day to day, which made me think of Paul in 2 Cor. 5, "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." And he says, "In this we groan," and in another place he says, "The whole creation groaneth and travaileth in pain together until now," so we must not be surprised if we groan

within ourselves. Read at your leisure number 237 in Gadsby's hymn book, also 239 and 241 which show clearly that "a sinner may repent and sing, rejoice and be ashamed." There are a number of professors today who seem never to be in trouble but are happy all the time. They, I fear, are in a carnal security which shows they are still in the flesh, and while they are pleased with themselves, it is written, "they that are in the flesh cannot please God." A rejoicing that is praiseworthy is a rejoicing with trembling, that is, a rejoicing in tribulation, which is represented by the scriptural expression, "Serve the Lord with fear, and rejoice with trembling." Dear sister Young, you are much in my mind and I would have liked to come visit you over the week end, but remembering how weak you are I felt it would perhaps be better to write a few lines to you, but what would my writing be worth if the blessed and HOLY Spirit, the Comforter, does not help my infirmities. I am so much of the flesh, nothing but a poor, vile sinner who feels truly, that "to will is present with me; but how to perform that which is good I find not." In your weakness and helplessness, dear sister, you can say, "Earth's joys grow dim, its glories pass away," it is your soul that needs food, and what a wonderful provider is our God. He satisfieth the *longing* soul and I hope you can say with Nan Kennedy when she was going home, "Bless the Lord, O my sould: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Thus, when the Lord gives a poor hungry soul a crumb of mercy or a sweet morsel, like honey from the rock, 'tis then they

can mount up with wings of faith and love. The result of such help is a genuine rejoicing which is a rejoicing in Christ Jesus and having no confidence in the flesh. My dear sister's death in England on Dec. 28, came to me with sadness for she always kept up a correspondence with me, and she wrote often on better things. Her last letter to me written Nov. 15, 1943, was no exception. In it she told of hearing a man preach from "One thing I know, that, whereas I was blind, now I see," and it was so blest to her soul that it seemed she had had a "dead lift" and for seven days after the sweetness and savor of the *good things* had not left her. Later on in the letter she said, "I have in my life spent far too much thought on the vanities and pleasures of time and sense, but now I seem to see everything differently, things of the earth are receding and growing less in estimation. I know I have to leave them all and I do not know how soon. I have thought many times of the words on our sister Ann's tablet, 'Live mindful of death.'" How short life really is when we take a glance backwards. But eternity, tremendous sound, oh to be found in Him, then all will be well. I have thought of grandmother Ruston in her last moments. She put out her hands and said, "Come Lord Jesus, come quickly." No wonder father writing her death card wrote:

"A sinner saved by Jesus' blood,
A ransomed soul caught up to God.
This earth, it was not worth her stay;
For angels took her soul away.

The Bible was her great delight,
She read therein both day and night.
Its truths did ease her weary mind,
She found that God was good and kind."

As I read and write this my heart is softened at God's goodness and I remember that you, dear sister Young, can say, "Weary of earth, myself and sin, dear Jesus set me free," and just as my dear, lovely sister, Tilly, has gone home, so the Lord will take you home to himself in

glory, and it will not be for a day, a month or a year but for *ever* and *ever*. May I, a poor unworthy sinner, be prepared, when my few days are spent, to leave this body of corruption and join the blessed throng who follow the Lamb whithersoever he goeth. I guess my pen has run away with me. My love to all of you, and our sympathy to you, dear sister, in your weakness and pain. In hope of a heavenly country I remain, Your brother in Christ.

(Elder) GEORGE RUSTON.

Frisco City, Ala.

ELDER R. LESTER DODSON,
DEAR FRIEND AND I HOPE BROTHER:

I failed to get the July *Signs* which must have been lost in the mails. Enclosed find twenty-five cents for which please send me a copy for I love the *Signs* too well to miss a copy if I can help it. I just want to say this to you, I am a poor starved sinner but I find much comfort in reading the *Signs* and my Bible as I hope. I so long to be one of the little flock. It is hard to have such a desire to go to the church and so little evidence that it would be right to ask them to accept such as I. From my earliest recollections I have been waiting and longing to have sufficient evidence that such a step would be right. All I have is love for the Old Baptists. Even when too small to understand the difference between them and other denominations any insult to them was a stab in my heart. If I have been born again I cannot tell when or why. I have always felt, as I do now, that I am a sinner, but trusting in the grace of God. If I am saved it will be by grace and grace alone. My grandfather, David Nordon, I think was taking the *Signs* back in the fifties. My mother was a great lover of the paper. Neither of them were members of the church. I have been reading the *Signs* forty-six years but do not think I will have the privilege much longer for my sun is sink-

ing fast, it seems almost down, but still I am in very good health and able to do light work. I was seventy-six the sixth day of last February. I do love to read your good letters and many others, in fact all that comes out in the *Signs*. I have tried but failed to get a new subscriber so that I might have one of your books. I hope I may get one yet. When you read this just lay it aside as it is not worth anything, but I could not feel satisfied until I wrote you. May God have mercy on us all. Your friend until death.

A. J. DOGGETTE.

Written by W. A. Speer
Box 315, El Dorado, Ark.

DEAR BROTHER GRIFFIN: It seems to me that ever since you were here with us last spring and asked me to write an article for publication in the *Signs*, I have for some reason been unable to dismiss it from my mind, and have had a constant desire to try to do so, at the same time I have been fearful that the desire I have had was of the flesh rather than of the spirit. Unless I am enabled and given from on high by the Holy Spirit to write, it would not be worth anything to the true believer. Unless my writing is directed by and is of the Lord, I verily believe, it would not become sound doctrine and neither would it be any food to the household of faith. I cannot truthfully say that anything I may write is of the Lord but to the contrary, it seems to me, that I should not try to write in his name because of the very good reason, as it appears to me, I am too weak, insufficient and unenlightened in spiritual knowledge, understanding and ability, if in deed and in truth, I have been given any at all, to write of and concerning Christ Jesus and his righteousness, but I find myself also utterly unable to refuse to try. This situation of finding myself being unable to refuse to try causes me to remark, as I go along in my attempt to write, that my daily experience

for a long, long time has brought me to a realization of the fact that I am unable of my own self, will and natural choice, to do the things I want to do or to refrain from the many thoughts and things I daily do, think and say, that I despise in myself and do not want to do, think and say, and would not do so if I could help it. It seems to me that this situation is in harmony with and accords with what is found in Jeremiah 10:23, that "it is not in man that walketh to direct his steps." And this always seems to be so much contrary to the natural mind and natural wishes that it brings about something that seems like a confusion in one's mind and keeps him much of the time in turmoil of mind and there seems to be a warfare going on most of the time that we are unable to do anything about, or at least that is the way it is with me so much of the time. I wonder if it is so with you and others? When I think and meditate about this state of affairs with one's helpless self, I have often felt to hope that I was comforted and consoled by the apostle Paul's statement in Galatians 5:17, when he said: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." I verily believe that this confusion, unrest and turmoil of mind, and the warfare that goes on is found only in those that have been wrought upon by God and have been regenerated and born anew, and, therefore, have been born of the Spirit and have been made a dual character. Hence being a dual character; that is, having a natural mind and natural desires and a spiritual mind and spiritual desires, brings about this warfare. Unless one was a dual character there would be no warfare. So, I verily believe, those in this state I have referred to of being in turmoil and realizing they are unable to direct their steps are the poor, weak, afflicted people of God, and all this is evi-

dence of their having been born of the Spirit and of their being in a gracious state and is, therefore, evidence that gives those in that condition hope. And those, it seems to me, that find themselves in this condition get consolation and comfort from the language of the apostle Paul, who evidently was experiencing this state of warfare brought about by being a dual character, when he said: "For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Romans 7:22, 23. O, how we do mourn and groan daily, and how little we understand, if anything at all, about these things, and how utterly impossible it is with us to take hold upon any comfort and consolation and do any feasting until and unless it is given us, and until we are led and enabled to feast thereon, but when we are made to feel to hope that we do indeed feast, how grand it is to be enabled to feel the consolation and comfort of these scriptures. And after all I have often felt to be given to think and believe, that the Scriptures are in reality testimony. If one who has been born of the Spirit, and has been therefore given light and understanding, reads the testimony and is enabled from on high to have an understanding of what it means, or even a little glimpse of light, and finds it seems in accordance with his experience, and if he has been given the witness in himself, then that testimony is comforting to that sort of character. Bearing on the remark I made of the Scriptures being testimony unto the child of God, the Saviour said: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. The Scriptures, nor the searching of them, do not give eternal life, but they give testimony of the anointed One who gives eternal life to his people and he, therefore, says: "And they are they which

testify of me." Therefore, testimony to the child of God — to the character who has the witness in himself. And this character who has the witness in himself is not just any and every person who may believe, or is willing to believe, of himself or will of his own volition and own will decide to believe, or that may of himself become willing to believe in order to get the witness in himself and get eternal life. I verily believe these characters are the people that were chosen in Christ Jesus before the world began and they are believers; they are those that already have been given by the Holy Spirit to believe. Therefore, "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. In the present tense — already hath the witness — already believes. Not because of any thing he has done to acquire that witness in himself but because he has been born of the Spirit. And he has been given that witness of the truth within himself and therefore already has it, and that sort of character feasts upon the testimony of others relating a like condition to his and it is food to his poor troubled soul. His trouble is because of a dual character and because he has been shown, by spiritual birth and from on high, his sinful and undone condition, his total depravity and his inability of himself to do anything about it, and he is made to know that he must wait upon the appointed time of the Lord to lift him out of the valley and set him upon high places. Dear Brother Griffin and all the household of faith reading this, have you ever thought of these same things and felt the way about the things I am trying, in my poor, weak and insufficient way to mention something about. How grand this Old Primitive Baptist doctrine is and how it feeds the poor and afflicted child of grace. For it has always seemed to me to be the doctrine that sets forth the feelings and experiences of the child of grace and no other does. I verily

believe, therefore, that the Primitive Baptist is the church of Jesus Christ and that the doctrine contended for by this denomination is the faith that was once delivered unto the saints. And furthermore this is the only denomination that I know anything about that is preaching this doctrine in this country today or that has ever preached it since I can remember. Ever since I can remember I have been hearing this doctrine contended for by the Old Baptists and they do, and have, faithfully contended for it, in spite of all reproach, ever since I have been hearing it and can remember. I have been hearing it, at least with a natural ear, as far back as I can remember. Sometimes I feel to hope that maybe by, through and of a just, merciful and sovereign God and by his grace and not because of any merit in me, I have been given to hear it with an ear other than a natural ear. I hope I have. I feel confident of one thing: that is, that this is the true doctrine of the Lord and Saviour Jesus Christ. I cannot say that I am embraced in it, but feel fully persuaded with all the powers of my mind that it embraces all the hope the poor, weak and afflicted child of God has in this world, this world that is today so full of so many so-called doctrines and faiths. There are so many lo heres and lo theres in the world today, but the comforting thought to the child of grace is, that notwithstanding a lo here! and a lo there! the Saviour said: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:21. It is not the children of God that says "Lo, here! and lo there!" It is those that are not the children of God, in my humble view. The kingdom of God is within whom? I verily believe in God's chosen ones. The ones that were chosen in Christ Jesus before the foundation of the world. These chosen people which I am alluding to, I believe, are the people the apostle Paul was talking about in 2 Timothy 1:8-

10: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

(To be continued)

DEAR ELDER DODSON:

I do not know what person but I hope I know whom I have to thank for the June issue of the *Signs*. I have not received the issues from August 1943 to May 1944 but the June issue was very welcome to me. I have not attended any Old Baptist meetings since February in 1943 at Harmony Church, Russell Creek, W. Va. I searched for them while in Blanding, Florida. Met a gentleman in St. Augustine, Florida who seemed sound in truth, if I know the truth, but I had no opportunity to attend any of their meetings although I was invited. I also searched for them in Arkansas while I was at Camp Robinson. Saw an address, time and location in a newspaper and attended but was disappointed. They said some things that I was glad to hear, indeed, some Old Baptist language I believe of the sureness of the church in Christ and confessed their weakness also, but seemed too open in their invitations, leaning a little to free will. Also their hope seemed filled up, it seemed like the sure knowledge of the Arminians. Hope that is accomplished is no more hope. Of course I did not feel right from the beginning but you know the expression of a drowning man clutching at a straw. I could not shake the hand of fellowship with them. I also felt guilty as though I

might cause disunity among them which I did not want to do. I hope you understand my position. Of course man is not justified by man but by Christ alone. I hope I am not seeking sympathy but only setting forth what I feel. I dreamed last night of going into an Arminian meeting place in search of rest. I seemed out of place there also. Guess I can be called old fashioned in many respects, especially concerning those of my first Old Baptist contacts at Harmony. They have seemed my standards of the true and only way and I have not seemed to want to accept anything more or less. It seems I have accepted willingly all they offer and without any misgivings whatsoever, but I have felt so many times unworthy of taking the gifts, also like a deceiver. It is good that "cursed is the ground for thy sake." "Thorns also and thistles shall it bring forth to thee." Thanks be to God the law that decreed death has not prevented Christ. The Old Baptists hope not in man for the just arising, they are the ones that know good and evil and whether we call it good or evil the purposes of God will surely be accomplished. The sin is of us, the righteousness of God, therefore, there will be reigning death from Adam until the last decree. I was once a mighty builder of the towers of Babylon, and once set forth as a true example of the doing of good unto Arminianism, and of the flesh still the same I suppose, but I hope not of the spirit and that God be praised by me in all things for he is surely the Creator and upholder of all things, and "all things work together for good to them that love God, to them who are the called according to his purpose". "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted?" Some do of course but that will never be so of the whole for it is salted of God. I will never leave nor forsake thee saith the Lord. The thorns and thistles are the making for purgings. Consider the flesh alone for a

figure. Have we not all in the picking of berries sought paths free of the thorns of the berry bush to gather the fruit that is good? Even so in traveling from one place to another for do we not seek a life of ease without a struggle? God has decreed that we shall not have smooth traveling in flesh or in Spirit "For the flesh lusteth against the Spirit, and the Spirit against the flesh." There is indeed a continual warfare. I hope that I am one of those that believe God predestinated all things. I also hope that I believe that the forever and ever peace comes not in this life of carnality. The jewels will be polished to final perfection in the day that all things of the flesh are no more, but who except God alone knows that day or season? I would not comfort anyone by saying I knew the date for some would not be quite ready, some would have to begin preparations altogether and some would doubt, but we know that the sure preparedness is not in the realm of man. The acceptance of death by Christ is surely the steadfast witness that all men are condemned to death. The translation of Enoch was surely a witness in figure that Christ could not die. I was once the one that tried to tie spiritual happenings on to certain time elements (dates of men). I suppose I am still guilty of these very things, but the forever, now that I only hear the Old Baptists preach, should fill up my wanted space, and the everywhere present and nowhere absent should surely be my comfort in hearing them proclaim these truths. I truly believe that these wonderful sayings are of God even as all the others they proclaim. I have written several letters of justification on my part to them. It is natural for men to justify one another to be proven right in their own eyes (we do the same), but I hope that the Old Baptists praise only God alone for I am counted among that number by them. Man is indeed those Roman soldiers who accept the bribe to speak untruths. I had better close this

rambling letter. Hope I have not written anything untrue. Give my very best wishes to sister Shelton. Hope she is still rejoicing in the Lord. Yours in hope.

Pfc. WALTER L. YOUNG.

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DEAR READERS OF THE SIGNS:

I am old and cannot get out to meeting. I am able to read the Baptist papers and enjoy their contents. I do not consider that I am competent to write or even to claim the privilege of saying brother. I often-times feel that I am the least one if I am of the family. I hope the comments of the brethren are food to me. The servants of God are commanded to feed the sheep and lambs, that is, to feed them that are born of the Spirit, the inner man. When the heirs of God are born they need food, and Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:53-54. I read where God made man in his image after our likeness and let them have dominion over every creeping thing that creepeth upon the earth. Here is a great liberty and a great mystery. Read James 3:7 which says, "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind;" yet there are so many of the brutes that seek to kill and destroy. Even a snake will bite a man or an animal, and yet God gave man dominion over them. Man has petted and tamed them from an insect to an elephant. Now read James 3:8. "But the tongue can no man tame; it is an unruly evil, full of deadly poison." Man, even in the image and likeness of God, could not tame the beasts that would, even in nature, seek to take the life of a man. Here is another

item to consider. The tongue is far different. No man can tame the tongue and it is full of deadly poison. I consider the serpents tongue is the evil tongue that the living souls met in the garden. They were naked, and none had yet eaten of richness. When God came in the garden he said, "Where art thou?" "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" Here is God's enemy that sowed tares. The man could not tame the serpent's tongue. Here the Lord God cursed him, above every beast of the field and said, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Here is the only power that can stop the tongue that beguiled the saints or children of God. Read Gen. 3:21-22. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." I consider they are covered or wrapped with God's power. "And the Lord God said, Behold, the man is become as one of us, to know good and evil." I consider when sinners are converted they are shown the Son of God as their Elder Brother, and are given knowledge of the true doctrine. As men of God they can tame the false teachers and set them out on their bellies for the false teachers are of the tares, and the ones that are clothed with God's power can tame all that come to deceive and set up false doctrine. The servant of God sets at his table, eating, drinking and judging. "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Pardon mistakes. I hope to remain in union and fellowship.

(Elder) PETER JONES.

Topsham, Maine

ELDER R. LESTER DODSON,
DEAR BROTHER IN CHRIST:

This is my third attempt to write you. Each time I feel so empty of spiritual life. I still have the joy of a wonderful

Association last fall. It was surely food for a hungry soul like mine. I never tire of hearing God's wonderful salvation preached in all its purity. *Evidence of a new birth* in the November *Signs* was a comfort to this poor sinner where it said: "Why do I find in me so much vanity and vexation of spirit? Why do I walk through so much darkness, coldness and barrenness, and why am I beset with so many cruel doubts and fears? Why have I carnal propensities to do the things which I would not?" I think I have myself well in hand when off I go into that awful uncharitable way, all my good points are gone and I am worse than before. Why is there a law of sin that is in my members and suffered to remain? I remember the day of my baptism, how free I felt from sin and it lasted for weeks until I thought all my sins are gone and I will sin no more, but when I found that sin was still there and I had a fight to make, it was hard and I have at times felt and said, "why was I ever born?" If God sees me as I see myself I feel that I am lost, but it says, "Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty, for he maketh sore, and bindeth up: he woundeth, and his hands make whole." I know I often have to be chastised and it is good for me for if I was not and without it, it is said, "then are ye bastards, and not sons." Being alone so much I have much time to examine myself, and I find nothing in me to merit any esteem from my Maker, and still I find he has been thoughtful of me all of these more than three score years and ten. We have not had any meetings since the Association. I did not get to the North Berwick meeting. Was sorry but it was not to be. Hope this finds you and your family well, and God's blessings to you and yours. With much christian love and fellowship.

(Mrs.) RACHEL C. POTTER.

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

DEAR BROTHER DODSON, if a poor worm such as I should presume to claim kin with you and the household of faith: I must write you a few lines. I do not know how many times I have made the attempt in the last two months. I write today and read it over tomorrow and find so many mistakes and it sounds so weak and senseless I tear it up instead of mailing it. David said in his prayer, "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord." Oh! how often have the sins and follies of my youth loomed up before me and how often have I resolved that such will not occur again. Surely as I grow older these loathsome thoughts and deeds will pass and I will find peace and quiet in my old age. Today is my sixty-fourth birthday and I find I am just about as good or free from my youthful sins as in years past. I opened the book this beautiful Sunday morning and it so happened (?) I find myself reading the 7th chapter of Romans. I do not know whether I have had any experience of grace or not, certainly I have not had such as Paul had, but he wrote my experience in this 7th chapter, and in the last two verses he edifies me with these words, "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. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Yes, but how about me, am I in Christ? In the 14th chapter of John, Christ talking to his disciples who seemed to be troubled (it appears to me that the world is not troubled in this day with the same trouble that troubled the disciples but somehow I feel that I have that same trouble) said, "Let not your heart be troubled: ye believe in God, be-

lieve also in me. In my Father's house are many mansions: if it were not so, I would have told you." I turned on the radio just now and heard a preacher of one of the big churches in Atlanta pleading to the people to make up their minds and decide at this very moment whose side they will fight on — God's or the Devil's. He compared it to America being on God's side and Germany on the Devil's, and said it was just as easy for them to decide which side they wanted to fight on. If that is the case what a pity those poor Germans did not decide to be born in America. Those preachers do not seem to be troubled with the same trouble that troubled Christ's disciples. Dear brother Dodson please cast the mantle of charity over my weakness and pardon my errors. What I really wanted to do was to send this check to continue my *Signs* for another year, subscribe for my sister and \$1 to aid in sending the paper to some one else. Your humble servant,

W. W. JACKSON.

Bassett, Va.

DEAR ELDER DODSON AND MUCH LOVED BROTHER FOR CHRIST'S SAKE:

I am sending in my dues that should have been sent long before now. \$2 for the past year and \$2 more for 1945. Also \$1 to use as you think best. I am really sorry this has been postponed as it has for I surely enjoy the *Signs of the Times* more than I can express. I especially liked the editorials of Oct. 1944. Elder W. D. Griffin on Jacob and yours about music in churches and concerning infants. I feel you were both directed by the Lord of Hosts. I often wish I had a gift for writing but I have not. Just thankful I have a mind to enjoy the good articles I read. I realize from whence the understanding comes. From one who loves the *Signs* and its writers. In hope,

(Mrs.) G. T. FRANKLIN.

2502 Grand Ave., Huntington Park, Calif.

ELDER R. LESTER DODSON, DEAR BROTHER:

I am enclosing two dollars to be used on my subscription. I am two or three months behind and am very sorry, please forgive me. The *Signs* is a very old and dear friend and comforter to me, also an instructor and guide. I hope I appreciate the kindness of those who take time and thought to write for its pages. In these days of increasing turmoil and strife, heartaches and tears it is a comfort to read and to draw our little minds from the cares of the day. I do hope and pray the Lord will watch over all who touch its pages in any way. I am your sister I hope.

(Mrs.) ETTA DONLAVY.

Merryville, La.

DEAR EDITORS AND PUBLISHER:

I am in arrears for the *Signs*. Please find money-order for 1943 and 1944, the balance to help the paper. I enjoy reading after the able writers and hope to endorse most of them. We can only see as we are given understanding, therefore, I do not fall out with those whose views do not agree with mine. I heartily endorse Elder L. L. Schenck's article and also Elder Dodson's views on Ps. 127:1. My health has been very poor but I am better now. With best regards and best wishes for the *Signs* and its staff. Your unworthy brother I hope.

J. PAUL McMILLIAN.

Cedar Hill, Tenn.

DEAR BROTHER DODSON: Enclosed you will find check for \$2 for which amount please renew my subscription to the *Signs of the Times*. I never get to hear any real preaching, and the dear old paper is a great comfort to me in these trying times. I have three sons in the service and I lean heavily on the Lord. I hope I am your sister in Christ.

(Mrs.) L. B. HANELINE.

811 University St., Mineola, Texas

DEAR BROTHER DODSON: I am enclosing \$2 for renewal of our subscription to the *Signs of the Times*. I am sorry I have neglected to send it in sooner but there are so many things to torture our minds these days. I sometimes wonder how we have reason and judgment enough to carry on our daily tasks. We, too, are anxiously following the news and hoping to hear something that might be some encouragement, but we will have to wait until it pleases our heavenly Father to speak peace to the troubled waters. It is my desire to heed the admonition "be still, and know that I am God." We enjoy reading the *Signs* and appreciate your sending it after the time had expired. With best wishes to you and all the other good writers, and all who enjoy reading the paper.

(Mrs.) J. B. WHITE.

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

D. H. Bradley, Tex., \$4; C. W. Williams, Ill., \$1; Mrs. M. E. Holloway, Md., \$4; A friend, N. Y., \$1; Mrs. M. C. Jameson, Tex., \$2; J. N. Wageonheiser, N. Y., \$1; F. H. Richardson, Ia., \$23; Mrs. M. J. Disharoon, Del., \$3; C. Willard Dodson, Va., \$6; Mrs. J. Clifford, Wash., \$1; Mrs. R. B. Shortridge, Ill., \$10; Miss C. M. Duffus, B. C., \$3; Miss Sara Leedom, Pa., \$3; J. W. Black, Can., \$1; S. W. Shipway, N. Y., \$1; Mrs. J. Jefferson, Tenn., \$1; Mrs. B. H. Shearon, Tenn., \$1; W. S. Alexander, Ark., \$1; Mrs. L. R. Elgin, D. C., \$1; A friend, N. Y., \$1; F. Johnson, W. Va., \$1; P. H. Hearne, Del. \$1; A friend, Mich., \$3; Mrs. C. W. Anthony, N. C., \$1; Mrs. Sallie Vinson, N. C., \$1; Mrs. D. O. Yeisley, Wash., \$1.

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 15th 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.

EDITORIAL

RUTHERFORD, N. J.

MARCH, 1945

SIGNS OF THE TIMES

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SIGNS OF THE TIMES

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Rutherford, N. J.

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Zech. 13:7-9.

The inspired word recorded by the prophet, brings to mind the words of Jesus when he said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. And when the inspiration was given to the prophet, the sword that was to rise up against the Son of God, when the time came for him to suffer for the sheep of God of which his Son was the keeper and their shepherd, he stood for them from before the foundation of the world, and all the captivity that should befall them. God the Father held his Son responsible, and he must redeem them from all iniquity, and his soul must be made sorrowful unto death. He had a baptism to be baptized with that should accomplish the deliverance of the

sheep of God's pasture. "I have a baptism to be baptized with; and how I am straitened till it be accomplished!" Luke 12:50. To our mind these words embrace bearing the cross for the transgression of the sheep from the time he entered the world until the time came for him to suffer on the cross and die for them, for it was on the cross he cried out, "It is finished," which to our mind was the sword that had been prepared to slay the Lamb that should take away the sin of the world. Jesus was bearing the cross all the time he was on earth in the flesh, for he was realizing the work his Father gave him to do, and at the age of twelve years he openly manifested his wisdom and demonstrated to the wisdom of the world the infinite wisdom that was in him and such wisdom they had never contacted before. This is the man that is my fellow for I was ever with the Father as one brought up with him, "and without him was not anything made that was made." John 1:3. When Jesus was smitten for the sins of his people, his disciples were so overthrown in their feelings they did not know what to do for wicked men had taken and crucified the Lord of glory, and all their hopes of inhabiting the kingdom of Jesus Christ were overthrown. They had nowhere to go and all their time was spent in mourning until the end of the third day Jesus rose from the dead, and thereby begat them unto their lively hope, and we have the gladness of the heart of the apostle Peter. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Peter 1:3. "I will turn mine hand upon the little ones." The prophet expressed the power of God that should be manifested to the apostles on the day of Pentecost, and to all of like precious faith which embraces every poor sinner that is quickened by the spirit, that has had

all their strength taken which was once thought could bring salvation from sin and make them heirs of God. What wonderful change is brought when the poor sinner feels he has no strength and is lifted up, it would seem soul, body and spirit, for then he is no longer suffering the weakness felt in his flesh, his mind is exercised and understanding is given, so the glory of God is beyond description. The wonderful sermon preached by the apostle Peter on the day of Pentecost was felt, seen and understood by all that heard him, and no doubt they felt the hand of God that raised Jesus (their Lord and Master) from the dead. He was alive and in heaven with God, at his right hand to intercede for them. We hope his hand has been turned upon us. God's little ones realize the cutting off of the two parts which we feel are the wisdom of this world or the carnal mind, and the acts of the mortal creature for justification before God. The third part, the soul or the spirit, shall be left therein, "and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." We note the pronoun them which gives a plural number that shall be refined and tried as silver and gold. This would give the carnal mind to surmise that it was expressing that the third part of the people of this world was what was under consideration. We would call attention to the words of divine truth which testifies, "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Referring to the third part, the soul of every sinner that shall be saved must be born again before he has any knowledge of God or godliness, and when the quickening power of God is demonstrated in the heart the two parts are cut off and the spirit is alive, and made to live by the faith of the Son of God. They shall all be taught of the Lord, so every one has the same life, faith and hope. If there is one

in a multitude that has that virtue, Jesus knows of it, and no other one in the multitude could perceive it. All such call on his name and he hears them. He answers their cry which is the cry of the destitute. The prophet says, "I will hear them: I will say, It is my people: and they shall say, The Lord is my God." The prophet, by the Holy Ghost, was constrained to express the words contained in our subject which should be manifest in the people of God all through the gospel day. Everyone that is taught of God says, "The Lord is my God." Dear reader, it is sweet to feel these things in this day of sorrow and feel the Lord is our God and has provided for all things, and will bring his people off more than conquerors, triumphant over death, hell and the grave, and as long as we have such realizations in our hearts we will call on his name (Jesus) and all his name signifies. He will do for them for they are his people. "The Lord is my God." We often tremble when we have nothing to bring to his bride to decorate her with jewels or bear some sweet message from him direct to her which would make her glad and rejoice in his love. We know without him we can do nothing, which is a positive declaration, "the Lord is my God" for he can give and take away, and he can bestow or withhold which makes him all in all. We humbly hope what we have written will find an amen in the hearts of the readers of the *Signs of the Times*, for we believe those who support and read the *Signs* are the true believers of the Lord Jesus Christ, and we should not be deceived, they are our kinsman in Christ Jesus and have truly felt the words of the prophet which we have quoted to you. Dear brethren, if you have felt the suffering of sin, and have been made to testify truly, salvation is of the Lord, you know there is no other way, truth or life but Christ Jesus and by this you declare, "the Lord is my God." It is very easy to speak the truth when we are ex-

exercised by the SPIRIT, but hard to talk about it without the SPIRIT. As we are ushered into this New Year we feel a deep solemnity in our hearts for the whole world, and such suffering and bloodshed as has never been recorded in history, and the great sorrow that is being felt in the hearts of the human race for the torture and sufferings of their loved ones, but our God says, "Be still, and know that I am God." Psalms 46:10. May God comfort all that mourn and teach them by his Spirit that they may feel he heard their cry, and he will say, "It is my people: and they shall say, The Lord is my God."

C. W. V.

ASSOCIATIONS

We have been asked by one of our readers to present our views through the *Signs of the Times* on the above subject. As far as we know the actual word is not to be found in the Bible. That does not necessarily mean, however, that the Scriptures oppose God's children meeting together in sacred assemblies for the purpose of worshipping him in Spirit and in truth. On the contrary, we are strongly admonished along these lines. The apostle Paul used the following language in his epistle to the Hebrews: "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." Heb. 10:23-25.

The Scriptures do not specify how often we should meet, although we have just learned of the fact that there are some Old Baptists who insist that according to Revelation 22:2 the church should not hold meetings oftener than once a month. In our opinion this is in no wise intended to be interpreted to mean any such thing.

Like the ordinances of the church, there are no definite number of times fixed for their observance. In writing to the church at Corinth, Paul interpreted the Saviour's intent as follows: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." I Cor. 11:23-25. It is not so much the frequency in which this ordinance is observed as it is the spirit or manner in which it is observed. Whenever it is engaged in, if we have not the Saviour in remembrance, we are not rightly discerning its significance. We would apply this same line of reasoning to our coming together for holy worship. Regardless of whether it is only one church or a collective group of churches coming together, if the main purpose is not to praise the Lord and to exalt the name of his blessed Son, Jesus, they will be little profited. But when they are gathered together by God's Holy Spirit and can sit together in heavenly places in Christ Jesus, having no confidence in the flesh, then will they feel that it is good to be there. We are confident that many of our good brethren join us in wishing that the business part of our Associations could be reduced to a minimum in order that more time might be devoted to the spiritual side. In years past we have attended Associations which were composed of so many churches and there was so much business that those who were sent as delegates actually got to hear but very little of the preaching. In some instances the most unfortunate part of the matter is that the Association as a body appears at least to want to delegate unto itself authority which it does

not possess, that of settling certain church troubles or dictating to the churches how to conduct their own affairs. We have felt it a most wonderful privilege to visit large Associations, where we met good brethren from various parts of the country and heard the different preaching gifts which God has called, qualified and sent forth to proclaim the gospel of his blessed Son. On some occasions we experienced that inexpressible joy which we were assured at the time was a foretaste of heaven itself and there still lingers with us fond memories of the past. On the other hand we have attended Associations where certain Elders and other brethren were assembled in small groups, plotting and planning either how to elect a certain man as Moderator or to prevent some other man from being chosen; or perhaps some minister had preached something, somewhere, sometime, that some one or more did not agree with and they wanted to depose him, or have him excluded. It has made us sick at heart to witness such things and we could but feel that such Associations were a curse and not a blessing to the cause. David said, "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 Herman, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Psalm 133. When Associations are properly conducted we feel they have a wonderful place among us, otherwise they had better not be held. We have felt that in a multitude of counsel there is wisdom and that where Associations act in an advisory capacity only they are an excellent thing. There is a proverb which reads: "Where no counsel is, the people fall: but in the multitude of counsellors there is safety." Prov. 11:14. Where As-

sociations have lent themselves to lording it over the churches, some have either withdrawn from or refused to affiliate with them. There is nothing compulsory about churches combining themselves into organizations called Associations, and we repeat it should be done solely for the purpose of glorifying God and for the comfort and edification of the saints. Only those who are agreed in the first place should so associate themselves together, and once organized they have the perfect right to reject the petition of any church for membership with them, or once in they have the right to refuse to walk with and to withdraw from any church or churches who they feel do not conduct themselves properly. The people of God as individuals, as well as collective groups as in churches, should endeavor to maintain the faith and order of God's house as set forth in the Scriptures. The fact that a certain church does not affiliate herself with some associational body should not necessarily mitigate against her standing in any way, for that is her privilege.

From time to time we hear a great deal said about church sovereignty, and sometimes we fear this is carried too far. Not long ago we heard the following definition of *sovereignty*: "The untrammelled right to take whatever action may be decided upon under any circumstances regardless of the effect of such action." This kind of sovereignty in our estimation applies only to God. The sovereignty even of a nation or state does not carry with it the right to ride roughshod over peoples of other nations and states, for they, too, enjoy certain inalienable God-given rights, and these things should be kept in mind. No church should construe its sovereignty to mean a grant of liberty to do anything and everything she might choose, regardless of consequences to other churches and the cause of truth. There are certain bounds of limitations which should be subscribed to for the

good of all, and often-times conditions circumscribe what those bounds should be. A man in an open field may be at liberty to swing his arms ad libitum, but in a crowded room he is restricted. Where one exercises his liberty to the point that it encroaches upon the rights and liberties of others, he is heading for trouble. Churches should be considerate of each others welfare. The various churches as we view them are in reality all branches of the same true vine, and if they are to bear fruit to the honor and glory of God they will manifest humility and meekness, and thus prove they possess the mind of Christ, their Head. There is in truth but one body, but many members, and they have nothing of their own to glory in. When they glory it should all be of the Lord. We frequently meditate upon the unity of Christ and his people and we can think of no more beautiful type to portray or set forth their oneness than is presented in the words of Jesus as recorded by John: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5. This same Jesus also said: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." We like to think of the Old Baptist churches throughout the country as being compacted together so that they are exemplified by the human body, which is fearfully and wonderfully made with many members. There is no member so small or insignificant, or so far removed from the head but what its unity with the head is maintained at all times. When the least member, so to speak, is hurt or finds itself in distress, instantly the head has knowledge of it and dispatches some one or more of the other members of the body to administer relief and all is not well until each and every member is restored to its proper place and state. There is

such unity and love and fellowship among the saints of God and they are so vitally connected in heart and purpose, that when one sorrows or mourns a gloom is cast upon all, while if there is cause for joy and gladness all rejoice together. What a wonderful evidence this is to us that we are in truth the children of God. If we are begotten of God we will love his people, and we should not mistreat and do injury to those who are near and dear to us. Read the testimony of the King of kings as set forth in Matthew 25:31-46 concerning his loved ones, and remember that whatsoever we do unto one of his little ones is done unto him, whether it be good or bad, and woe be unto us if we offend one of his little ones. It would be better for us that a millstone were hanged about our neck and we cast into the depth of the sea than that we should wound the Lord's anointed. We truly hope that we know something about that tie that binds our hearts in Christian love and have experienced the fact that the fellowship of kindred minds is like to that above. If in our associations one with another we can keep in remembrance these things, we shall do well. We will close by quoting the last verse of Hymn 631, Beebe's Collection:

"O may his meekness be my guide,
The pattern I pursue;
How can I bear revenge or pride,
With Jesus in my view?"

R. L. D.

CORRESPONDING CIRCULAR LETTER

(Written by sister Flossie I. Faulkner)

The Lexington-Roxbury Old School Baptist Association, now in session with the Olive and Hurley Church, at Shokan, Ulster Co., N. Y., Wednesday and Thursday, September 13th and 14th, 1944, sends christian greetings to all with whom we correspond, and to all who love the truth and hope in the mercy of God.

DEAR BRETHREN AND KINDRED IN CHRIST: — We have been spared by the mercy of a covenant-keeping God to again meet as an association, and the writer was appointed by vote of our last association to write the Circular Letter for this year. I will make the attempt, trusting to the God of all wisdom to direct my mind, and feeling my own weakness and inability to write anything worthy of consideration to the household of faith, unless directed by the Lord's Spirit.

Each time this duty has come to mind the words have come to me, "But the mercy of God is from everlasting to everlasting." I hope to touch just a bit upon that, but fearfully, for to me it is a vast sea. No man by searching can find out God, for he hath mercy upon whom he will have mercy, and whom he will he hardeneth. What an unmerited favor if we feel that he has opened our eyes to spiritual things so that we can say, "I was once blind, but now I see." We are all the children of wrath, even as others, and could never put ourselves in position to gain mercy or favor of God; for by Adam's transgression we are all dead in trespasses and sins from our natural birth. But the wind bloweth where it listeth, and when in the Lord's time we are taught by his Spirit that we are vile transgressors before a holy God, it is then we are brought into fellowship with Peter when the Lord said to him, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It is the mercy of God which was stored up in Christ from before the foundation of the world, which is being manifested to us at such a time, although it may be a very dark time to us and we understand it not then.

It is written in Isaiah 65:9: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it." Again the mercy and unmerited favor of

God, for his elect are his even when they know him not but are made manifest in time. They are heirs of God and joint-heirs with Christ. He who is God of all the earth hath chosen a people for himself from everlasting and given his beloved Son as a propitiation for their sins, that he might be their wisdom and righteousness and sanctification and redemption. Man was not formed when the Lord declared, "My counsel shall stand, and I will do all my pleasure." "It is the Father's good pleasure to give you the kingdom." Is this not the mercy of God from everlasting? And the words under consideration declare it is to everlasting.

When the Lord and Savior of sinners was here in the flesh and knew that his hour was come that he should depart out of this world unto the Father, he told his disciples, "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 when on the isle of Patmos saw a great multitude which no man could number of all nations, and kindreds, and people, and tongues, stand before the throne and before the Lamb, clothed with white robes and palms in their hands, and they cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne and unto the Lamb." These who cry, "Salvation is of the Lord," are the ones who received *mercy* and their mouths are filled with his praise. They have been elected to this salvation and have the promise that where He is, there they may be also. The Word declares that He who is their Savior and salvation hath neither beginning of days nor end of life. Surely this is to everlasting. If it is his will, may the Lord enable us all to realize that his mercy is from everlasting to everlasting.

These few feeble remarks are offered to you for your consideration and if there is anything amiss cast it aside. May we who profess that we know such a God,

bow in submission to his divine Providence, acknowledge his superior wisdom and still our tongues from murmuring at Omnipotence, for he is God, and there is none else, and he will do all his pleasure. May he give us all a mind to worship and adore him for his wonderful *mercy* to the children of men.

We have welcomed your messengers and believe that God's called ministers have dispensed of the riches of his kingdom. We desire a continuance of your correspondence, and pray God to continue to shed his love abroad in our hearts that his name may have all the praise.

Arrangements for the next Association will be published in the *Signs of the Times*.

Finally, dear brethren, farewell.

(Elder) ARNOLD H. BELLOWS, Mod.
EDWARD K. ADSIT, Clerk.

RESOLUTION OF RESPECT

Whereas, it has pleased God to remove by death our beloved brother in Christ, BEN EVANS, deacon of Malmaison Primitive Baptist Church, therefore be it

Resolved, that in the death of brother Evans the church at Malmaison feels her loss deeply. He was a great blessing to the church of God, being favored with a kind and gentle disposition and a wisdom from above that enabled him to be of much comfort to his church. Truly he was a lovely man and filled the office of deacon well. He was ever ready to defend the doctrine of God our Savior with sincerity, yet without striving. His family, church and community will miss him greatly.

Resolved, that we desire to bow humbly in submission before Him, who doeth all things well, believing the Lord gave and the Lord hath taken away, blessed be His name.

Resolved, that a copy of these resolutions be sent the bereaved family, a copy to the *Signs of the Times* and a copy to be spread upon our minutes. Done by order of Malmaison Church, Pittsylvania County, Virginia, Saturday before the first Sunday in November, 1944.

(Elder) D. V. SPANGLER, Moderator.

OBITUARIES

LIEUTENANT JAMES WALLACE BLACK, dearly beloved eldest son of James W. and Annie Louise McColl Black of Winnipeg, Manitoba, was born in London, Ontario, April 15, 1920, and was killed in action at Torres cross roads near Rome, Italy, May 30, 1944. He was married at St. Thomas, Ontario, July 13, 1942 to Dorothy Mary Eckton of Winnipeg, by Elder George Ruston of Dutton. In October 1942, while home on leave, he was suddenly called from us back to duty and immediately proceeded to England, and in July 1943 on to the war zones of North Africa, Sicily and Italy. Having been injured while on the Ortona front in eastern Italy in November 1943 he was sent to a hospital at Naples for three months, later rejoining the armored corps on the western Italian front, going through some of the most severe fighting without hurt. On May 30, five days after their hardest battle of the Melfa River, while leading his squadron of tanks toward Rome, his tank suffered a direct hit and Lt. Black and six men, entire occupants of the tank, were killed instantly. According to word received from many, including the Colonel of his regiment (the Lord Streatheona's), a great gloom was cast over all for Jimmie was loved and respected by every one of his men, and the other officers, as kind and sympathetic, and a well trained and efficient officer. He was buried with his companions in the corner of a little country church yard near where he fell, while the members of his regiment sorrowfully attended. After this awful conflict is over his mortal body will be moved to a final resting place to be selected by our government. While we mourn for our son that we shall see his face no more, we are made to realize how short is the span of man's life, and to know that Jimmie had lived a very full life in his short twenty-four years on this earth. Before going overseas Jimmie requested the army chaplain to baptize him, not into any church denomination, but as he said, confessing his faith in the living God and Jesus Christ his Son. Thus he went away to the war confident that the Lord was with him and no matter what was in store for him, all was well, let God's will be done. After witnessing the horrors and atrocities of modern warfare, he wrote just before the end, that a wonderful peace had come to him over all this, and that if he were not spared to return to us he would go in sure and certain hope of the resurrection, so we feel confident that he fell asleep in the love and safe-keeping of his Savior. Jimmie was a student at Manitoba University and a member of the Officer's Training Corps before enlisting in the Overseas

Army, and was active in sport, musical and literary affairs. Besides his wife and small daughter, Dorothy Anne, and his mother and father, he is survived by two brothers, and two sisters: Gilbert Duncan, Muriel Elisabeth and William Theodore all at home, and Mrs. George Snowdon, Bield, Manitoba. He was a great grandson of Elder William L. Beebe and great-great-grandson of Elder Gilbert Beebe, founder of the "Signs of the Times". May God have all the glory and praise. His father.

JAMES W. BLACK.

MRS. FRANCES PALMER HART died at her home in Needmore, Pa., December 29, 1944. Mrs. Hart was a daughter of Thomas R. and Maria (Margret) Palmer. She was born Feb. 15, 1860 and was the eldest of a family of six. Her husband W. Frank Hart died a number of years ago. She was the mother of three children, Mrs. Esta Cunningham, Hagerstown, Md., Prof. Floyd T. Hart, West Chester, Pa., and Mrs. Katharine Park, Washington, D. C. There are seven grandchildren and one great-grandchild. The following brothers and sisters, Mrs. J. C. Mellott, Dr. J. J. Palmer, Needmore, Pa., Prof. B. N. Palmer, Portage, Pa., Mrs. J. W. Lake, Paris, Ill., survive. (Mrs. Harriet Dixon, deceased). Mrs. Hart was a devoted member of the Primitive Baptist Church. Her home was widely known among the church people for a place of entertainment and hospitality. Not only was it known to church people but to neighbors and young folks the home of "Frances" Hart was a synonym for hospitality and friendly gatherings. Her father was veteran of the Union Army during the Civil War. She related that she had a faint recollection of his return home at the close of the war and she did not know him. Early in life she imbibed the spirit of patriotism of a true American and she did not complain when her son enlisted in World War I. When the Teacher's Summer Normal Schools were held at Needmore, her home was a gathering place for students, and many of Fulton's former teachers carry a friendship and high regard through the intervening years. Mrs. Hart's sympathy for the poor and unfortunate was demonstrated by her gifts, contributions and acts of kindness. Her devotion to her family, to her church, her patriotism, her support of the public schools, her ministering to the poor and unfortunate are virtues of character that filled a long and useful life. Elder T. W. Alderton, her pastor, officiated at her funeral, using for his text, Matthew 26:6. Sent for publication by brother,

JEFF C. MELLOTT.

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 Dotha, Ala., meets each 2nd Sunday.
F. A. COLLINS, Pastor.

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

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

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

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, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

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

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 at the end of Old South Three Notch St., Troy, Ala.
F. A. COLLINS, Pastor.

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

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

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before.
E. N. FIELDS, Pastor.

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.

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

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

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.

11.00 a. m. 1:30 p. m.

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

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

D. V. SPANGLER, Pastor.

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p. m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, 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.

ELDER C. Y. OSTEEN, Pastor.

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

C. Y. 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 Dilworth Ranch school house.

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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., APRIL, 1945

No. 4

Covin, Alabama

ELDER R. LESTER DODSON,
DEAR ELDER AND EDITOR:

I am in receipt of a letter from Elder W. N. Green of Altus, Oklahoma, in which he uses a scripture as a text that I used but recently. I find that his views upon this text coincides with my understanding so very much that it has been a great source of comfort to me, and I hope and believe that it would be good news to many of the family circle who read the *Signs of the Times*. I am, therefore, with the consent of Elder Green, enclosing the letter for your consideration for publication. Providence arranged or appointed a place and time for the meeting of Elder Green and myself last fall. I certainly did endorse his preaching, also witnessed the fact of the endorsement of the doctrine he advocated by many very good and dear brethren. I have just received my December issue of the *Signs* and enjoyed the articles contained therein very much. I humbly hope that the great God of heaven and earth, who doeth all things well, may continue to bless the Editor and his Associates with the leadership of his spirit, which I trust and believe has ever directed the publication of this family paper. One man may pass from the scene of action, soon be almost forgotten, but the same God who directed him directs another to carry on, and thanks be to his adorable name it being by the same spirit

in the one as the other, God's humble and poor children are enabled to feast upon the fruits of that spirit in every generation. I am enclosing \$2 for my renewal, asking that you extend my subscription accordingly. Yours very unworthily,
(Elder) H. M. BROCK.

Written by Elder W. N. Green
ELDER AND MRS. H. M. BROCK,
COVIN, ALA.

Our Dear Brother and Sister in the Lord, we hope: We received your good letter and will assure you it was read with interest and great pleasure. It makes our hearts glad when we reflect, and go over again the happy place that God had appointed for us to meet. I am glad and appreciate that appointment, for I hope that our souls have been knit together in that love of God that can never be destroyed. Your manner and gift of preaching was very edifying and comforting to my poor hungry soul, and I hope the same God has appointed another meeting place where we can sit together in an heavenly place, and stand together in that sacred place where man's ability is taken away and no one, save the true minister of God has any right. My suffering has been greater than I can tell, but I am thankful to say I am much improved and hope to be back to my usual health as soon as God wills it so. Brother Brock I am housed in and expect to be the greater

part of the winter. If I should take a scriptural text and write upon it, as the Lord may direct, I hope you will not think it imprudent on my part, desiring that God direct my mind and pen. I desire that the rest of my days on earth be filled up with the glorious things of a sovereign God and his unchangeable promises to the fallen sons and daughters of Adam's race. The scripture that I desire to quote is found in Ecclesiastes 3:14-15 which read as follows: "I know that, whatsoever God doeth, it shall be forever." (That means, to me, that God retains in his being, past, present, and future, without the slightest deviation in any event.) The latter part of this verse establishes that fact, for it says, "Nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Then, the things of heaven and earth and beneath the earth must stand as God hath fixed them, and the reason seems to be that men should fear before him. Yes, our God is the God that created all things by the mighty power of his word. Nothing to falter or be changed, but everything shall stand as God has fixed it. He is the first great cause of all things. I believe you understand that the world does not fear God, but there is a people that does fear God. "The fear of the Lord is the beginning of wisdom." "Serve the Lord with fear!" "Fear God, and keep his commandments: for this is the whole duty of man," and that fear comes through the knowledge of the wondrous God that has said, "I am God, and there is none else; I am God and there is none like me." Oh, wondrous power that gave being to everything in heaven, in earth, in the sea and in all deep places. He made all things and by him all things consist. Yes, and men do fear before God. "Work out your own salvation with fear and trembling." "I know that, whatsoever God doeth, it shall be forever." Oh, wondrous assurance of the mighty works of a mighty God! "O the depth of the

riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Oh, what a field to look over when God is pleased to open up to our feeble minds just a glimpse of his power and the unchangeableness of his will. A world made by him and for him. Nothing can be added to it and nothing taken from it, then, it must stand unchanged, and to my mind, that embraces an unbreakable chain of events, embracing in the beginning, God created the heavens and the earth, and the earth was without form and void, and the darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. Oh, wondrous invisible God! Who was there to oversee or help out in this great undertaking? He just did it by himself, and it is the same heaven and earth that exist today. God said, "Let there be light: and there was light." That was not just a suggestion, but a command. "And God saw the light, that it was good: and God divided the light from darkness. And God called the light Day, and the darkness he called Night." Both stand today just like God said in the beginning. Travel on down to the end of the first chapter of Genesis. You will find these embracing what God hath done, and I see the things of today revolving back to the things that God did in the beginning. Yes, I am fully convinced that the events of all time are the fruits, or in evidence of the things, that God did in the beginning. The last verse of the first chapter of Genesis reads: "And God saw everything that he had made, and, behold, it was very good." Following this statement up with the first verse of the second chapter, he, God, said, "Thus the heavens and the earth were finished, and all the host of them." Can there be anything taken from or added to what God hath done? I will ask again, who was present and with whom did God take counsel? Who told him to declare the end from the beginning, and

from ancient times the things that are not yet done? Can there be anything taken from or added to the things God has declared? Now let us look at the 4th and 5th verses in the second chapter. "These are the generations of the heavens and of the earth (does that mean all of them or just a part) when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." In this we see the mighty power, wisdom and knowledge of God. Where did the manifestation of these things originate? Who planted the seed from which the first ones sprang up, and where did the seed come from? Where did the first beast of the field, or fowls of the air, or fishes of the sea get their start? We must stop and say, God, O wondrous God, from whom everything first obtained its first existence, and the way for the continuance or further existence of everything that has a being or life was decreed or fixed by the God of our text and it shall stand forever. Oh, says one, there have been many changes since the early morning of time. Yes, but every change was embraced in his will and wisdom, and was in the beginning with all things, and must stand forever. Let us illustrate how we see it, taking one generation of the heavens and the earth, namely, the fowl generation or creation. The first one existed in the will and purpose of God before it was brought into manifestation, and if he, God, is all wise and perfect in knowledge, he just as surely knew in purpose how many would be the offspring of the first one or ones before even the world was made. Not only this, but in his perfection was a place fixed in purpose for the manifestation of the numbered offspring of the fowl family. No bird has ever been hatched from a nest built in the wrong tree. Is this the truth? Do the Scriptures of divine truth warrant such doctrine? If this is the truth in this case it is also in all others.

If it is not the truth, God is not all wise and is not perfect in knowledge. If my text is the truth, and God is the first great cause of all things, and by him all things consist, then I am not afraid of getting God in trouble by ascribing greatness to his holy and matchless name. Let me now repeat my text: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." The next verse reads: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." To me this text of scripture is full. The first manifested event of time had already been in God's account, according to God's will and purpose. Let me try to illustrate. Each moment of time is full of events, the world over, that the unchangeable God purposed and decreed would be manifested in time. Then, each moment of time that is past has manifested its allotted events. Then every moment, as they pass, we can say that which has been, is now. Then for the moments to come it is said, that which is to be hath already been, and God requireth that which is past, then we are assured there will be no missing links in the chain of events that God willed, purposed and decreed for time. Surely that which has been and that which is to be, fulfills all time, and, I believe, that every event was in his holy presence in purpose, embracing a holy cause, before the world was made. Paul said, "We know that all things work together for good (to all of Adam's race? No.) to them that love God, to them who are the called according to his purpose." Precious assurance. I can add that to the list of what God has done that shall be for ever. Here is what God said, through the prophet, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." I know the world wags its head at such scripture, but that

is just more evidence that they are for God's people. To me it is proof that God has a purpose for everything that exists in the world. God did not create evil because it was evil in purpose, but because it is good for the purpose for which he created it.

(To be continued)

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Meditations on
THE BOOK OF RUTH

After dwelling at some length in my previous article upon the "Nearest Kinsman" and "Near Kinsman" we will pass on to the marriage of Boaz and Ruth. "So Boaz took Ruth, and she was his wife" and when he went in unto her, the Lord gave her conception, and she bare a son. The joy and happiness that came to Naomi and Ruth by the birth of this little son, will never be fully expressed by mortal tongues. Let us go back just a little and review the scene when they left the country of Moab. They were destitute of this world's goods, husbands dead, sons dead and all their earthly possessions gone. Only one little ray of hope, she heard that the Lord had visited his people in Bethlehem Judah in giving them bread. What a long and lonely journey this must have been. Can you not, dear reader, trace out some of the landmarks in your experience? How fitting are the words of the poet:

"Perhaps he may admit my plea,
Perhaps will hear my prayer;
But if I perish, I will pray,
And perish only there.

I can but perish if I go;
I am resolved to try;
For if I stay away I know
I must forever die."

At last the dayspring from on high has visited them. A little son is born. Who can this little son typify but Christ formed in you the hope of glory? His name is Obed; Obed, means serving and how beautifully this agrees with the life

of Jesus, who "took upon him the form of a servant, and was made in the likeness of men." Phil. 2:7. Our mind is also led to the language of the prophet of old who said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace—" Isaiah 9:6. Who are the people that will call his name Wonderful? Are they not the ones unto whom this child is born? Surely, they will call his name Wonderful. Is it not a great wonder of wonders to you, that this meek and lowly Jesus would condescend from his high and lofty state of heaven and take up his abode in you? Surely, you will call his name Wonderful. How wonderful are the words of Mary. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Luke 1:46-47. "He hath filled the hungry with good things; and the rich he hath sent away empty." Luke 1:53. Is it not true that the same one unto whom this child is born, is the same one that this son is given? His name shall be called Counsellor. Dear child of God, have you not learned the truth of the prophet of old, "And all thy children shall be taught of the Lord." And Jesus himself refers to this prophecy and says, "It is written in the prophets, and they shall be all taught of God." John 6:45. Notice the number of names he has: "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Is there any peace outside of Jesus? "Peace I leave with you, my peace I give unto you." John 14:27. How agreeable are the words of Simeon of old. "Lord, now lettest thou thy servant depart in *peace*, according to thy word: For mine eyes have seen thy salvation." Luke 2:29-30. Is it not true that we find *peace* every time we are enabled by the spirit of God to embrace this little son (Jesus)? It is then we can behold him in his beauty and holi

ness. We will now return to the law, which Paul says is "a shadow of good things to come." Remember, dear reader, that a *shadow* is not the reality of anything, but if you will follow it you will come to the substance. May I again quote the words in the fourth chapter and 13th verse, "So Boaz took Ruth, and she was his wife." How beautifully Ruth portrays the church in the gospel dispensation. She is now married to another, this "near kinsman", "a mighty man of wealth". *Even Boaz*. This little son is born, who is the legal heir of all this vast estate that his father possessed in Bethlehem Judah, which I believe is a faint type of heaven, and all that he purchased in the country of Moab which is a type of the earth. So this Son, Jesus, became heir to all that his Father possessed. Heaven is his throne, the earth his footstool and the cattle upon a thousand hills are his. When this little son was born, the women of the city invoked their blessings upon him, "that his name may be famous in Israel." Can we conceive of any name that will compare with the name of Jesus, except the church? "And this is his name whereby he shall be called, *the Lord our righteousness*." "And this is the name whereby she shall be called, *the Lord our righteousness*." Inasmuch as the bride takes the name of the bridegroom, just so the church takes the name of her husband. And inasmuch as Naomi and Ruth looked to his son, Obed, for their natural sustenance, do we not look to Jesus for the joy of our salvation? How true are the words of Peter, "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And the apostle Paul in his epistle to the Philippian brethren said, "Wherefore God also hath highly exalted him, and given him a name which is above every name," (Phil. 2:9) that in all we do in word or deed, do in the name of Jesus. The women of the city also said to Naomi, "And he shall be unto thee a re-

stor of thy life." To find the true meaning of these words, we will only look back in our experience and see that we are not restored back to our former state, for that was a life of toil and labor, as we have before pointed out in the life of Naomi, in her journey from the country of Moab to Bethlehem Judah. But she is now a partaker of that bread on which she has bestowed no labor. See how this word restore compares with the experience of David. "Restore unto me the joy of thy salvation." David did not ask for salvation, but he wanted the joy of it again. He, Obed, shall be a "nourisher of thine old age." That is, Naomi and Ruth have the full assurance that this little son will unquestionably, out of the abundance of his vast amount of wealth, supply them with all the necessities and comforts of life. What a consoling thought, notwithstanding the fact that she is old and decrepit and going down the steps of old age, she has something to look forward to. This little son will care for me. "Naomi took the child, and laid it in her bosom." May I repeat the words? "And he shall be unto thee a restorer of thy life, and a nourisher of thine old age." How beautifully this son typifies the son of God, and listen to his own words: "(For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them." Deut. 4:31. She has now ceased from her labors and entered into rest. How does this compare with your experience, when Jesus Christ was formed in you the hope of glory, and spake peace to your troubled soul in a feeling sense in words and said, thy sins which are many are all forgiven thee, go and sin no more? Now you are no more under the law, but under grace, for the law of the spirit of life which is in Christ Jesus has made you free from the law of sin and death. In bringing this to a close, may I quote the language of the apostle Paul, "For he hath said, I will

never leave thee, nor forsake thee." Heb. 13:5. Again Paul said, "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. The apostle did not say he shall supply all your *needs*, but he shall supply all your *need*. When we are clothed and in our right mind, how fully we realize that we *need* Him every moment and every hour.

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"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12-13.

I have been solicited to give my views on the above scripture that it might appear in the *Signs of the Times*. This scripture has been interpreted in such a way as to cause much confusion and contention among us, but I am, in giving my views, offering nothing that I think to be infallible and with no thought to engender strife, but offering you only my opinion, which I believe to be true. We have heard that the creature was passive in regeneration and active in obedience, but I must say, no, to this declaration, and affirm that the creature is passive under all circumstances to perform any of the things demanded of him, that is right or righteous; so when the expression is used that we work out what God has worked in, cannot be true for we are helpless and dependent upon Jesus at all times for all things. This has been and is now true, and this truth cannot be assailed successfully. But now to the scripture; that the apostle Paul established the church at Philippi in person is, I think, generally accepted, and he continued to remain with them for sometime and baptized these people himself, or someone that was with him, and declared the doctrine of God our Savior to them, and they were established

in the doctrine of grace fully; and Paul also set up the order of God's house, not only as to the doctrine, but order and discipline — in other words, what to do and what not to do. Read Phil. 2:1-2-5, and see the apostle's instructions to the church, not as to one individual, but to all the church, so that fellowship might continue. See chapter 1, verse 1, that the church in its entirety was being addressed as he here includes laymen, deacons and bishops; and from verse 5, chapter 2, to the 12th verse, we can all agree that here we see Jesus being declared the captain of our salvation and the head of the church. Then after the apostle Paul departed from Philippi and these brethren that constituted the church in its entirety, he writes this letter to the church in its entirety, and begins the 12th verse by saying, "Wherefore, my beloved, as ye have always obeyed;"—note the word "ye" was used instead of you — again the whole church. This does not say that the church has obeyed Paul, but had obeyed those things that the apostle had declared, him being inspired by the Holy Ghost; and this church not only obeyed in Paul's presence, "not as in my presence only" but had been more careful in his absence, for when Paul was with them, they, no doubt depended on his advice to a great degree; but after his departure, they were more careful in who they received into the church; more careful to maintain the order and discipline that they had received at the hands of Paul; and although, all of this was known by the apostle, as he had heard from them, and this church had been mindful of Paul's natural needs, and had been faithful in ministering to these matters, so now comes this, "work out your own salvation". To my mind, in all scripture that is written, nowhere is there any clearer authority for church sovereignty than this. Don't consult this man, or that set of men — don't ask the Association, but attend to your own affairs; the church

alone has the right to say who can come in and who must go out; the only one to say what is order or what is disorder, — but in attending to this, “work out your own salvation.” How is this to be done? This is the way the apostle says, “with fear and trembling” — not in a boisterous manner, not because the pastor says so, not because the deacons may say so, not because you have the authority on your side, but “of one mind”. Chapter 2, second verse, — attending to all things in meekness and in reverence to our Master, and fearful of doing or saying something that will cause the fellowship to be disturbed, “for it is God which worketh in you both to will and to do of his good pleasure.” We see here just why the church has lived through the ages, we see here why it lives and who keeps the church; it was not the apostle Paul who built the church at Philippi, but God, who through Christ, worked in the hearts of all these men and women to come in fear and trembling, and were received and baptized in his great name, into the fellowship of the saints. Now then, how are these things maintained? Do we have to look out and get us a popular preacher, or get us a lot of active deacons and let them tell us what to do, and let them dictate the course and us follow? No, “it is God which worketh in you” in the midst of the church — gives the church the preacher and the deacons, and has never made a failure or a mistake, works in the heart of each member of the church. “Worketh in you,” not telling you what you ought to do, but must do, not that he has given us the will, and you must perform the do, but has put a burden on this church, and they must do. Now can the church act in such a way as to cause God to act? No, you can perform all your ritualistic services, make all the efforts you can, but we are told here that God does his good pleasure. The good pleasure of God is enough for us, without it what can be done. In this we live and grow and

maintain the good old way. Now brethren, if you can find in your hearts to receive this, do so; if you cannot, I can assure you that I grant you that right, but this is true to me. It may be badly presented but truth will remain. Consider this and may the Lord keep us in fellowship with one another.

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(In Ephesians 4:11-16 we read, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” What an infinite variety of gifts God has placed in the church, which is his body. Of a truth, there is one body, but many members, and no two identically alike, but all are for the glorifying of God and the lifting of the name of Jesus on high. We believe brother Helms has rightly divided this portion of the word and that our readers will be edified thereby. Paul in writing to his Philippian brethren said, “Let this mind be in you, which was also in Christ Jesus.” Wherever we find the mind of Christ, the head, in the body, the church, we may be assured she will not be taking her troubles to Associations or elsewhere for adjudication, but will in

meekness and humility seek to know the mind of her Lord and keep house accordingly. Sound doctrine and good order are both very much needed in the house of God today. R. L. D.)

(Continued from March issue)

By W. A. Speer

I am aware that the world and the so-called churches of the world today preach a doctrine contrary to this and they claim that the gospel is to everybody; to the whole world, and that any one may or may not believe according to his own free will and notion about the matter; that it is left to him whether he will accept Christ and eternal life; that Christ has died for every one and has done all he can for the salvation of souls and that it is up to each person of his own volition to accept or reject him. So far as I have known during my recollection all denominations believe and preach this to the world, the alien sinner — the unregenerate — except the Old Baptists. The Old Baptists preach an opposite doctrine to that and they preach to the believer. The true believer is the only character that can hear the true gospel in a spiritual sense and he is the only one that has spiritual light and understanding. This scripture does not say, as the worldly preachers claim, that the gospel brings life and immortality to every body or to any body. It does not say that it brings or will bring or that it is offered to every one that will accept it or for that matter to any one at all. But on the contrary it says: "hath brought life and immortality to *light* through the gospel". Not brought about, but brought to light. It is clear that life and immortality is brought to light and is brought to light to some body and it is equally clear that it is not offered to some body or to any body at all. It is not offered but brought to *light*. To bring something to light, it seems to me, there must first be something to bring to light. This life and immortality was already in

existence for a people and my understanding is that this scripture means that the fact of it is brought to light to them — made manifest by the appearing of our Saviour Jesus Christ. Who is it that life and immortality is brought to light to? These same people, I believe, who in the previous verse was referred to as being saved and called with an holy calling. It is not brought to light to any other or others, if I have any true understanding of the meaning of the language used. There would be no point in bringing something to light to some one or to any one that could not see. It would not be life and immortality to any other or others than those that were saved and called with an holy calling. It would be foolishness to all others. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." You will note, it is not the power of God to all that will or may accept him of their own volition, etc., but "which are saved". I believe that refers to a specific people and the gospel brings life and immortality to *light* to those that were saved and called with an holy calling before the world began and none of them are to be saved now or at any time in the future and their salvation is not conditioned, in any manner, upon their self willingness or their own volition to accept it, and as I have already said those that are not saved and called cannot see it, hear it or understand the true gospel. They cannot hear his words. The Saviour said: "Why do ye not understand my speech? even because ye cannot hear my word." "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." John 8:43 and 47. Will any others hear? Can any others hear? My answer must be no. No, as the answer, is in accordance with the entire teaching of the Scriptures as I feel to understand them, if I have any understanding in spirit and in truth, and if I know anything about my-

self and my own experience and what I have always been compelled to feel and believe, my view accords with the answer being no. Job asks the question: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 11:7. I am aware that I do not find where Job answering that question used just the specific word, no, but I am of the view that what he said thereafter in no uncertain and unmistakable terms amounts to his answer being, no. Among other things, Job set forth in the same chapter such statements as show that the answer must be, no. For he says: "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 11:8. No the alien sinner cannot find out about God. He cannot of himself attain unto life and godliness. He is helpless to do anything about it if I know and understand anything about the teaching of the Scriptures and my own experience and what I feel to hope I believe. I am unable to escape the belief, ever since I have believed anything, that God has a chosen people; a specific people that he set his love and mercy upon and I verily believe that this is the people Paul had reference to that he had saved and called with an holy calling and not according to their works but according to his own purpose and grace which was given them in Christ Jesus, and not by their now hearing the gospel preached and deciding to accept salvation and not reject it. According to the apostle this choice was made by God and before the world began. Therefore the individual could not and did not have any part in it. These preachers that go about preaching a so-called salvation to the unregenerate and telling them that all they have to do to be saved is of their own volition, to humble themselves and accept Christ as their saviour are, in my humble view, teaching and preaching in direct conflict not only with the above scripture but with all the scriptural teaching that I

know anything about. Not long ago, in a discussion of the plan of salvation with a young Missionary Baptist preacher, after I had told him that I believed that God has a chosen people and that they were the ones the gospel was brought to light to and to none others, and that no others could hear or understand it and that no person could of himself acquire a spiritual understanding and spiritual birth, nor spiritual light and knowledge; (all of which seemed astounding to him) he said he believed that salvation was to every one and that the only condition in, and the only requisite for, every one to have eternal life was to humble himself and accept Christ as his Saviour. I am sure he believed that regardless of there being no scriptural authority for it and I am also of the view that he cannot help believing that way and that it is perfectly natural for every one to believe that way unless he is endowed from on high to believe in spirit and in truth. They will tell you that any natural man, alien sinner and every person in the whole world can believe of their own free will and choice in the face of the above scripture in Timothy and in the face of many, many other scriptural truths to the same effect. Their teaching is in direct opposition to the specific statement in Acts 13: 48, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed." I must believe, therefore, that only those that were ordained to eternal life will believe; that those that were ordained to eternal life are all that believe or have ever believed or that will ever believe. They are the only people that hear the gospel; they are the only people that are enabled to hear and that are enabled to believe, and furthermore they are also unable not to believe. When the appointed time comes they are just as certain to come and just as certain to believe as anything can be. I believe they are the same people that

was spoken of in Deut. 32:9; "For the Lord's portion is his people; Jacob is the lot of his inheritance." Yes the Lord's portion is his people and they constitute all of the Lord's people and there is not one of them going to be lost and neither will there be any added thereto by any man or any set of men nor any human agency. I do not believe that any of them will fail to come to Christ. I do not believe that any of them who were ordained to eternal life will fail to believe. The Saviour said; "All that the Father giveth me shall come to me;" and in the same verse he gives the further consoling and comforting promise: "and him that cometh to me I will in no wise cast out." Will they not all come? Yes. Will any fail? No. Will he cast any out? No. If we believe the testimony we must say the above answers are correct. Can any others come than these? If so, we have no testimony that says so that I know of. These the Saviour is talking about that shall come and that he will not cast out, I believe, are those that is the Lord's portion and are the same people that were ordained to eternal life and therefore they believe; not of their own volition but believe because they are his chosen people and because they were ordained to eternal life and enabled to believe. They are the same people that were saved and called with an holy calling; not according to their works, no, but according to grace and purpose. Not called now by some preacher or some so-called gospel or some self-decision to accept it, but according to the scripture that choice was not only not made now and not by the individual's own will or decision, but it was made according to grace and purpose and the time it was made was before the world began.

(To be continued)

113 S. 12th St., Murray, Ky.

DEAR ELDER DODSON: The last month of the old year brings many different thoughts, and I imagine the most sorrow

and grief of any year the world has ever passed through. Then, too, some have experienced some happiness they would not change for the whole world. The December issue of our family paper has arrived loaded with glad tidings. Sweet messages from the dear saints of God. To me there could not be one with sweeter messages than the November issue of the *Signs*. Let me say just here you will find enclosed money-order to pay for the paper for the coming year 1945. It is our wish not to miss a single copy while we continue in this life. Time after time we have been feeling so low down in the valley when the postman would come by and leave our family paper at the door, and so soon I would be reading some dear saints experience and my poor heart would be raised up, rejoicing in the blessed, sweet messages from on high. Brother Dodson, this morning while all alone I want to talk to some one, and it looks as though I am taking it out on you, the one that is too busy to listen. O, if I could only be assured that I am one of the little chosen vessels of God. I have read and re-read the article in the December *Signs* written by brother Thomas F. Lewis, entitled "The Bride the Lamb's Wife", and enjoyed it very much. If I could only live as he said, "What kind of lives would we want to be living when Christ comes to take us home to glory." Yes, as we read in the Scriptures, we do not know what hour or minute the Son of God will come. Therefore, we should live every day as though it were our last day. Brother Dodson, who can do that? I must confess I fall very short in living as I should. So often I am found examining myself, and am made to go down in tears begging the Lord for mercy. Then right here is when I rejoice in dear old Paul's experience. I must say since reading the November *Signs* I have wished I was able in a spiritual sense to write to the two dear overseas soldier brethren, Wayland Chandler and Burch Wray. We

rejoice to read of their meeting with brother and sister Wallace of England. O, how wonderful to know that God is everywhere, and to feel the gospel we love does not have to be sent overseas by man and money. However, we understand the little gods are quite busy in securing money to send the missionaries across the sea to save those that are lost unless they have a Bible before them. However, if I understand the gospel of Matthew "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Does not the Lord say, "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 does not the Lord say unto them, "I never knew you: depart from me, ye that work iniquity." Now since writing this I feel ashamed to send it to one so superior to myself. May it be God's will when you are in prayer to remember this poor, unworthy one. Neither Mr. Chester nor myself are very well. He has some cold and the light stroke I had last July seemed to wreck my nerves. A poor sinner in hope of heaven. We hope you and family are well.

(Mrs.) FANNIE H. CHESTER.

"WHO IS MY NEIGHBOR?"

Luke 10:29

For some reason I feel to drop a few lines upon those words that were asked hundreds of years before I was born into this world. I used to think it was the one that lived nearest to me, a natural man or woman, but I hope the Lord blessed me to see differently. Some years ago when feeling condemned of sin I looked to every source in the earth I believe for relief. My earthly parents would have helped me if they could but they could not. At the age of sixteen after feeling for two years that hell would be my doom when I died, I remember very well the night, I turned my head over on my pillow, feeling I was

lost and that torment was my home and the God of mercy blessed me to say in my heart — it is just. In a moment a voice seemed to speak in the bed with me saying, Jesus thou son of David have mercy on me. I feel safe in saying I saw the Lord high upon his throne. I feel he came to me and said, all thy sins which are many are all forgiven for the blood of Christ hath cleansed us from all sin. Then it seemed I could say "His train filled the temple." I felt my soul was made free and I loved the things that He loved. I have a little hope that the good Samaritan came where I *was* and took me with his own *power* and carried me to the *inn* and paid all that I owed. This it seems would be enough for any poor, condemned sinner, but I want you just to think one moment, if the Lord will bless you to do so, of the promise he left with you for you to live on the rest of your life and if you owe any more I will pay that when I come again. Let me ask one question in love. What did he leave for you and me to do about this? I am confident free salvation is the only doctrine that has ever reached any poor sinners case, and this is what it takes to make free salvation to me, and now "Who is my neighbor?" He is coming again with power and glory and I am satisfied with the Scriptures when I am blessed to see and feel the truth of them in regard to his coming again. The graves shall give up their dead and the saying shall come to pass, "O grave, where is thy victory?" I feel to say in love to the household of faith that our victory is already won and by our Neighbor. Those for whom Christ died he paid all they owed. He will gather them all together from all parts of the world into that glorious city, Heaven. Then they can sing with the poet as they never sang before — "When I can read my title clear to mansions in the skies." I feel that my letter is almost too long, but I just want to say this to the beloved, your tears and sorrows will all be over.

This is a glorious hope to me tonight as I am blessed to feel my weakness and unworthiness. I am trusting I hope in One that has paid all I owe and is "my neighbor". Your unworthy brother if one at all.

(Elder) T. H. EDWARDS.
Jacksonville, N. C.

Rout 1, Hammond, W. Va.

DEAR EDITORS AND READERS:

If the Lord wills I will, in my weak and poor way, write some on the great plan of salvation. When God told Moses, his servant, to command the children of national Israel to stand still and see the salvation of the Lord which he was going to show them, they were also commanded to hold their peace, to be still, cease their crying, be quiet for I promised to bring you out of the land of bondage. I have said of you that you should be evil entreated for four hundred years, then I will judge that nation, and I will visit you and bring you out with a mighty hand because I do make a difference between you and other nations, and I am going to show them what I do for not a dog even shall move its tongue against any of the children of Israel. I will open a way for Israel, my servant, to go through the Red Sea, and I will harden Pharaoh's heart and he will pursue them and then I will overthrow the horse and rider into the sea and bring Israel out safe on the other side. I will show them my salvation and get me honor upon Pharaoh, because it was my purpose that Joseph was sold by his brethren down into Egypt so that I could bring them out, because I have shown Abraham that his seed should be evil entreated four hundred years. My salvation is free for them for the seed of the woman shall bruise the serpent's head for he beguiled Eve in the garden and she did eat of the tree which I commanded Adam not to eat and told him in the day that thou eatest thereof thou shalt surely die. Yes, in the day,

not in the night, but in the day that thou eatest thereof (Adam) thou shalt surely die. So he ate and did die as the Lord had said, died in sin and he must be quickened and made alive before he is fit for heaven. Then he must have a change of heart, or a new heart given him in the new birth, the vile body is changed in the resurrection, then he is a fit subject for heaven where God's throne is. Stand still children of Israel and see my salvation. I will be with thee, O be not dismayed. I will show thee my glory, that I love thee above all the nations of the earth. Yes, Jacob have I loved and Jacob shall be called Israel. Esau have I hated and his name was called Edom, the people whom the indignation is against forever. So my salvation is for Israel and not for Edom whom I have hated and my salvation is forever against. No salvation, no forgiveness, no atonement for them. They are the unbelievers who shall not enter into my rest for the work was finished from the foundation of the world. Jesus stood as a lamb slain, yes, slain for the sins of my people who were chosen in him before the foundation of the world, that they should be made holy and without blame before him in love. I will show Israel my salvation and his salvation is the Lord Jesus Christ because Simeon, in the temple, said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." The Lord is our salvation and our hope and we are saved by hope. In the Acts of the apostles we read that a certain damsel said, "These men are the servants of the most high God, which show us the way of salvation," when they were declaring Jesus the Son of God. You see then, we must have eyes to see with before we can see his salvation which is Jesus Christ, and we hear the apostle saying, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste

death for every man." Yes, for every man. Not vipers, goats, swine nor dogs but every man unto the sons of men do I call. Jesus was the Son of Man as well as the Son of God, so every living man whom the Lord quickened into life, Christ the first fruits then those that are his, they shall see him and behold him. They are his children given to him in the covenant of grace. Christ, by the grace of God, tasted death for them, let them be Jew or Gentile for as many as were ordained to eternal life, no more no less, and this eternal life is in his Son, so he that hath the Son hath eternal life. Then salvation is for those who were chosen in him before the world began, called with an holy calling and that not according to their own works, but according to his own will, so he determined and wrote in his will the heirs of salvation and willed to them his inheritance. It is theirs and it is given to them to know the mysteries of his kingdom but unto others it is not given. They cannot understand these things because Jesus thanked his heavenly Father for hiding these things from the wise and prudent and revealing them unto babes because it seemed good in his sight to do this, so then salvation is of the Lord and none can turn him. Salvation is the gift of God. He gave his only begotten Son that whosoever believeth in him should not perish but have eternal life. Not for them to believe in him in order to receive eternal life, but he that already is a believer in him that he, the believer, should not perish. The believer is in a safe condition for he hath eternal life and cannot perish, so it is a great plan of salvation, it is eternal for this eternal life is in his Son and he is their life, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." This salvation is so great that it took the price of the very blood of Jesus Christ to purchase the church, and as John said, "the blood of

Jesus Christ his Son cleanseth us from all sin." Nothing was more costly than the salvation of God bought with the blood of the Lamb of God. No wonder that John, the forerunner of Christ, cried out when Jesus came "behold the Lamb of God, which taketh away the sin of the world," not this present evil world, the righteous world, when God gave Beer-sheba and Sheba for national Israel and men's lives for their ransom to preserve them here in time for the jewel that was in the field. The world bought the field for the devils that were in it, so it is no wonder that he bought the jewel with his own blood, because the jewel was of great price and his love so great and strong for the jewel that he even laid down his life for the church that he might wash her and cleanse her for himself, a companion. It is meet that we should make merry, and be glad; and to rejoice over her who was lost but now is found, who was dead but is now alive. The father had two sons, the elder, and the younger who was the prodigal son who represents the church, while the elder represents the legal church under the law. The elder was always with him, not lost nor dead for he was serving, "the elder shall serve the younger". By the law he was his father's son, while the younger, the prodigal, was his son in or by grace for he got his portion by the law and wasted it, and now he gets his portion by grace while the elder had his father's living and no other portion remained for him. So we have life everlasting in the world to come besides the things we get here in this natural life. We have houses, friends, wives children and then besides we have eternal life and a home in heaven above after death, given to us through Jesus Christ. It is not the way of the rich young man who came running and kneeling at the feet of Jesus saying, "Good Master, what shall I do that I may inherit eternal life?" We cannot inherit eternal life in that way, we inherit it because we are heirs

and it comes by the will of God our Father. Jesus did not tell him what to do to inherit life but said, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." This gave him a different feeling; he went away sorrowful for he had great possessions. The thing most needful was to follow Jesus and he lacked the will to do that for it is God's work to will and to do of his own good pleasure. Mary was not lacking because she sat at Jesus' feet, she chose the good part. Yes, she followed Jesus' instructions and it could not be taken away from her by the possession of worldly goods or self-righteousness. No doubt the rich, young man thought Jesus would give him credit and not cause him to become poor. "Blessed are the poor in spirit: for their's is the kingdom of heaven." Jesus' disciples did not go away from following him so in the end they shall be perfect because they had eternal life given to them which they never did anything to inherit. God gave them their inheritance in his will, they being his heirs and joint heirs with Jesus Christ. It is the work of God that ye believe on him, and it is also the work of God that ye follow him, and that ye do sell all that ye have and give to the poor. How needy we are, would we not gladly sell what we have and give to the poor if it be only a cup of cold water. We must forsake all or we cannot be his disciple, Our own bread and our own apparel will not entitle us to inherit eternal life with all we do; that is only our duty and we are still unprofitable servants. We have only done our duty. Come follow me. My sheep follow me but you go away because ye are not of my sheep and my word hath no place in you. How rich those seven women are who have their own bread and their own apparel to wear. The seven women represent all others outside of Christ's bride, his wife. She is the only one of her mother. She is the king's

daughter dressed in fine needlework, in the righteousness of Jesus Christ, clothed and clean. Yours in hope of eternal life.

(Elder) JAMES W. LINN.

Route 5, Union City, Tenn.

DEAR ELDER DODSON: Find enclosed check to pay my past due subscription also to renew my subscription for one more year, the balance you may use in any way you see fit. I trust that you will pardon my delay in sending in my renewal. I had thought that I would not take the paper any longer, but I let you send it so long that I owe you almost one year's subscription now, and, too, I do not see how I can get along without the *Signs*. I want to say to you that the *Signs* is one paper that is consistently sound, always the same. Each issue filled with the eternal truth of God. Not one sound article and the next article filled with Arminianism, but each issue and each article in each issue full of the revealed truth of God. I read some other Baptist papers and they have some very fine, sound articles in them and I enjoy them very much, but they also have some doctrine in them that I cannot take nor understand. In fact they sound like conditionalism to me. The *Signs* always comes laden with the grand old doctrine of salvation by grace for time and eternity. I especially enjoyed the January issue. The article by Elder G. B. Bird on "The Mark of the Beast"; the continued article by Elder Adams on "The Book of Ruth", is rich; Elder W. D. Griffin's letter to Mrs. Callahan is full of the grace of God, and I am sure that the word of God was in Elder Griffin's heart as fire shut up in his bones, he became weary and could not keep from writing Mrs. Callahan that very rich, sweet letter; and I enjoyed it very much; the letter by Elder Bond to his children is rich with spiritual food; Elder Weaver's letter touched me, and may God keep him as the apple of

his eye; I enjoyed your "New Year's Greeting"; also Elder Hunnicutt's article, he is most surely blessed with a great revelation enabling him to comfort and feed God's poor and afflicted children. So, Elder Dodson, I hope that you and all the above mentioned Elders, together with all other contributors to the *Signs* may be spared many more years and be enabled by the grace and love of God to continue to comfort and strengthen the weak of the flock with the same comfort wherewith you yourselves are comforted of God, and by so doing I hope that I, through the *Signs*, may steal away and feed on the fragments or crumbs that have not been consumed by some one else. Must close.

J. W. BARNES.

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

Mrs. R. Miller, N. Y., \$1; J. W. Barnes, Tenn., \$2; E. R. West, W. Va., \$1; Eld. R. L. Biggs, Tenn., \$1; Eld. W. D. Griffin, Ala., \$1; J. J. Davis, Ark., \$1; Mrs. L. Campbell, Tenn., \$1; Mrs. M. Lindsey, Cal., \$1; Mrs. L. C. Shafer, N. Y., \$1; Mrs. C. W. Hanley, Md., \$2; Mrs. A. T. Jones, Mich., \$3; Mrs. C. E. Tacey, N. J., \$3; R. McGough, Ala., \$6; A friend, Can., \$1; Mrs. E. Mathis, Ky., \$2; J. R. Davie, Ky., \$1; Mrs. L. N. Henry, Miss., \$1.

CHANGES OF ADDRESS

Elder W. D. Griffin, from Box 383, Fayette, Ala., to Box 4, Covin, Ala.

Elder W. O. Beene, from Freestone, Texas, to 1005 Vincent St., Houston, 9, Texas.

Elder John Neal, from Ewing, Ill., to 125 Warren St., Anna, Ill.

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Elder W. D. Griffin, Box 4, Covin, Ala., would like to obtain the following back numbers of the "Signs of the Times". He will pay a fair price and all shipping expenses.

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R.L.D.

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

GLAD TIDINGS

We know our readers will be glad to learn brother Waylon Chandler is back in this country. We have late word from him from a hospital in Florida. He was wounded twice in foreign lands for which he is receiving medical treatment. We hope to publish a letter from him later.
R. L. D.

EDITORIAL

RUTHERFORD, N. J.

APRIL, 1945

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

CHURCH AND STATE

There is a move on foot throughout the land today to have the Bible taught in the public schools. At first glance most every one would agree that it would be a very good thing, but let us examine the matter further and see whether or not it would be a good thing to do. Those who are today appearing before the school boards of our land, seeking the consent of these boards for the teaching of the Bible in the schools, claim there will be no connection between church and state, because the teachers will be paid with money subscribed and collected by various denominations, and not with funds appropriated by the state. Let us see if in such a practice there will be no such connection, also why Old School Baptists, and others as well, will do well to oppose these moves. In this part of the country the ones who are seeking to have the Bible taught by a teacher paid with funds collected by various denominations are asking the state authorities to pass on the qualifications of the teacher, decide what hours of the day shall be set aside for such teaching, and what part of the building shall be used for it. If this is not connecting church and state what

is it? First — religious orders pay the teacher. Second — the state authorities pass on the qualifications. Third — the state decides as to the time and place of teaching. In the beginning it looks like a very innocent thing, but where will it lead to is the question? Little things often lead to big ones and it is from such matters that religious freedom is lost. The Baptist church in this country has not only believed in religious toleration, but religious freedom. I might say here that the Missionary Baptists of our town are actively opposing this move which is commendable. The next objection to such a practice is this — there are minorities among us who do not even use our Bible, the Jews and a number of others. Is it not unfair to them? If the students who do not take part in or receive such instruction are idle part time, will not the state be paying some one as an instructor in other subjects at a time when part of the class is not even being taught? Is this not using public funds for sectarianism, if not directly then indirectly? There is a great difference between reading the Bible in school and teaching the Bible, teaching the people to know God or teaching religion in any sense. Men cannot do that. Jesus said on one occasion, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." His kingdom is not of this world, and never while he was upon the earth did he seek the aid of man or the organizations of men for the wisdom of this world is foolishness with God, and the world by wisdom knew not God. When the question was asked who men thought Jesus was and Peter said, "Thou art the Christ, the Son of the living God," "Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The apostle Paul was brought up at the feet of Gamaliel, taught the law, the legal covenant, taught according to the

perfect manner of the law of the fathers and was zealous toward God, yet knew nothing about the Lord Jesus Christ until overtaken on his way to Damascus. After this experience his doctrine was, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." My objection to the practices mentioned above is not because I know that religion cannot be taught, or one cannot be taught to know God, whom to know is life eternal, but it is against an alliance between church and state. I recommend reading the Bible to all men. It is the word of God, the infallible word. The attempt to teach men to know God in the public schools is a different thing. America has been wonderfully blessed of God for lo these many years to have a separation of church and state, and it is cause for alarm when we see things like this coming. How many times when we enter the house of God in these days do we pause to think of what wonderful blessings we have in America to worship under our own vine. Few nations of the earth can be compared to ours in this way. I do not want it said that David Spangler does not believe in the reading of the Bible. Surely I do, there is no book comparable to it. It is God's word. It contains the only perfect code of laws ever written. We should read it in the home, accept its teachings in preference to any traditions of men, but when it comes to any organization of men having any theory of religion taught in the public schools of our land, to the exclusion of others, it is wrong. Our beloved sons are giving their lives for freedom abroad, shall we not guard our own zealously at home, that where the stars and stripes wave it may speak of a land of perfect religious freedom for all alike.

D. V. S.

ACTS 24:14-15

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

This Scripture is deserving of our most earnest consideration, and in an effort to find the correct interpretation, we know of no better source of information than the Scriptures themselves. Let us, therefore, search them diligently, in the hope of bringing forth that which is embraced in the text. In I Peter 3:18-20 there is a scripture which is somewhat similar and which we believe has a bearing upon the text. It reads: "For Christ also hath once suffered for sins, the *just for the unjust*, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." We do not understand the non-elect to be under consideration here, and neither do we understand the non-elect to be under consideration in the text. Christ was the *just one* who suffered for the sins of his people who are the *unjust ones* referred to. The purpose for which he suffered was that "he might bring us (the unjust ones) to God," and the *us* here embraces every member of his mystical body which was chosen in him before the foundation of the world, among every kindred, tribe and tongue, whether they were manifested in the flesh before or after Christ came into the world. It was for his very own, no more and no less, that he was put to death in the flesh, but quickened by the Spirit.

In the narrative which precedes our text, we find that it was Ananias, the high priest, who descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. It should be noted that those who were accusing the apostle were both under and representatives of the law and, therefore, the apostle was answering them in kind, or according to the law. When the apostle was permitted to speak for himself he said unto the governor, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*" Having denied the charges made against him of disputing with any man and raising up the people, he freely confesses to being guilty of the charge of worshipping God in a manner which they called heresy, but at the same time he contended that he was worshipping the God of his fathers, who were under the law, and that he "believed all things which are written in the law and in the prophets;" that he had hope toward God, which those who were under the law also allowed, that there shall be a resurrection of the dead, both of the just (Jesus) and unjust (his people) because Jesus' object in coming into the world was to redeem and deliver his people from under the curse and bondage of the law. Did not the law foreshadow and

the prophets testify before hand concerning the sufferings of Christ, and the glory that would follow his resurrection? Therefore putting himself under the law, the apostle spake in the future tense, and being of the same faith of his fathers — Abraham, Isaac and Jacob and others, who verily believed the Messiah would come some day to liberate the captive and set the prisoner free, Paul believed these things so firmly and contended for them so earnestly that he was soon to become a martyr for the sake of them. The whole of the legal age, comprising centuries of time, proved unmistakably and conclusively that there was not a single individual among the sons of men who was just or who could keep the law, therefore the term *just* could in no sense of the word be applied to Israel under the law; they were all *unjust* and were justly condemned by the law, which was proven by the law on every count, for in its scales they were all weighed and continually found to be wanting, and there was not a single solitary soul who was able to measure up to the requirements of the law until Jesus came. He honored and magnified the justice of it by fulfilling it in every jot and tittle, and by giving his life as a ransom for those who were held in its clutches and bondage, he became their Redeemer, and presented them unto God, his Father, without spot, wrinkle or any such thing.

The apostle Paul had a very unusual ancestry, and he took occasion to remind his Philippian brethren that "If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee." He frequently resorted to his standing under the law. It was the Pharisees who professed to believing in the resurrection of the dead, and the apostle put himself in their class under the law, but not under grace. The Sad-

ducees were likewise given to quoting Moses when they felt it would serve their purpose, so they said to Jesus: "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? For they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." In declaring that he "believed all things which are written in the law and in the prophets," Paul was at the same time declaring that he had faith in and believed that which God by his own mouth had spoken concerning Abraham, Isaac and Jacob being alive, through Jesus Christ our Lord and, therefore, it was not an incredible thing for him to believe in the resurrection of the dead, both of the just and unjust, for by faith he was enabled to see Jesus as the resurrection and the life of his people. David had spoken concerning Jesus when he said: "Because thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Peter tells us specifically in the second chapter of Acts of the Apostles that David spake concerning Jesus, whom they had crucified, but who could not be holden of death.

Do we need to call attention to the punctuation of the language of our text? The fourteenth verse ends with a colon, which shows that the things which fol-

lowed in the fifteenth verse were a part of what had gone before. In other words, those who worshipped under the law, which kept them in bondage and under the sentence of death, had hope toward God that when the Messiah came, they would have life and liberty through the gospel. Unless we are in total ignorance of the true significance of the testimony of all the prophets, in substance, it was to hold out hope and the word of promise until the Lord would rend the heavens, and come down, that the mountains might flow down at his presence. Isaiah went on to say, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." When the Watchmen were inquired of to tell of the night, they could all unite in saying, "joy cometh in the morning." Paul was only confirming all of this in his epistle to his son in the ministry, Timothy, when he 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, *But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel*: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." 2 Tim. 1:8-11. The prophet Zechariah had said in the day of his coming, "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." It was also this same prophet who had declared, "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." This bears testimony to the fact

that there was but one true offering to be made for sin for all time; only one lamb and that the blessed Lamb of God, whose precious blood alone would suffice or be efficacious in forever putting away sin, not only for those of his people who should follow him in the world but for those who preceded or came into the world before he did. Truly, there is but one Saviour of sinners. There is no discord between this and the two witnesses, the Old and the New Testament Scriptures, one looking forward and the other looking backward, but both testifying to the one fact that Jesus is the only true and genuine substance of all ages of the world for any hope of salvation by his people, regardless of who they are or when they graced the scene of action here in this life.

We are not yet through supplying proof of what we have been trying to present, which while it may seem conclusive to us there may still remain a question in the mind of some one or more of our readers. We will ask that they kindly accompany us over to the twenty-sixth chapter of the Book of Acts. Here we find that Paul's case had apparently been appealed from the governor's jurisdiction to that of the king, which seems to attest its great importance. When the apostle was permitted to speak for himself, with dignity and eloquence, he said: "I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. *And now I stand and am judged for the hope of the promise made of God unto*

our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." Acts 26:2-7. He was undoubtedly a great master of language, and to our mind he shows clearly that he was putting himself in the same class with the fathers, who were under the law and who hopefully looked forward toward a brighter and better day, and having this hope in him, is it any wonder that he should have asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" When one has unfeigned faith in God he staggers at nothing, but believes that all things are possible with him with whom we have to do. Paul followed up his testimony before the king by giving a reason of the hope that was within him and told of his wonderful conversion as he went on his mad journey to Damascus, planning to imprison the saints, but shall we let him tell it: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient

unto the heavenly vision: But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Beneath the power of such reasoning is it any wonder that king Agrippa should have said to Paul, "Almost thou persuadest me to be a Christian?" Paul had summed up his case and presented the causes for which the Jews caught him in the temple, and went about to kill him, but he was not yet through, for he was destined to continue fighting the good fight of faith, which he did by saying, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, *saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.*" If he was not endeavoring here to show clearly and unmistakably that he stood with the fathers and that he was an eye witness to the things which Moses and the prophets had declared would come to pass, we have to confess we have no understanding of what he was talking about. If our readers will indulge us further, we will try to show more conclusively than ever, if possible, the correctness of our interpretation, and we shall call upon the great apostle himself, than whom there could be no more authoritative witness as to what he actually meant, to substantiate what we have here presented. In I Cor. 9:19-22, the following are purported to be his own words: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; *to them that are under the law, as under the law, that I might gain them that are under the law;* To them that are without law, as without law, (being not without

law to God, but under the law to Christ.) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." If anything could be more definite or plainer we do not know how it could be expressed in words.

With reference to what Paul said in Acts 26:23, we do not understand him to mean that Christ was the first to rise literally from the dead. The record shows that Jesus himself raised Jarius' daughter (Mat. 9:18; Mark 5:22; Luke 8:41); also that he raised Lazarus, who had been dead for four days and buried with a stone over the sepulcher. All scripture having been inspired by the Spirit of God, there is complete harmony and accord and, therefore, no contradiction, when rightly understood. Paul was quoting Moses and the prophets and what he undoubtedly meant, in our humble opinion, was that Jesus was the first to rise from under the death of the law, that he was the first to be able to keep or fulfill the demands of the law, after which the law could have no further demand upon him. The balance of the verse we believe bears this out for it says, "and should shew light unto the people, and to the Gentiles." It was only after he had fulfilled the law in every jot and tittle that the Scriptures were truly illuminated. Not until after his death and resurrection could the Jews understand fully what the prophets had written about, or the Gentiles were brought in and made fellow-citizens with the household of faith. The burden of Paul's epistle to the Hebrews was to get them to turn from the things of the law, under which God had spoken unto the fathers by the prophets, at sundry times and in divers manners, to the *new and living way* which was brought forth when God spake by his Son, whom he had appointed heir of all things, and by whom also he made the worlds.

What we have written here we verily believe to have been revealed to us by the God of heaven, and feeling that we are accountable to him, we desire to rightly divide the word of truth, earnestly desiring to present it in love, being firmly convinced that if God gives us something for the flock, the sheep of his pasture will feed upon it. We intend no offense whatever to any of our readers, but neither have we any apology for what we have written. We believe it to be the truth, and if there be any who cannot accept our point of view, we are sorry and if they can we are glad. We cannot remain faithful to the God we love and try to serve and at the same time try to please men. We must speak the truth whether they hear or forbear. We are persuaded that if we present that which God bids us, it will be as seed sown in good ground and in due time it will bring forth fruit to the honor of his name, for the word which proceeds forth out of his mouth does not return unto him void, but accomplishes that which he pleases and it prospers in the thing whereto he sends it. Our main purpose in this life, if we know our own heart, is to glorify God and to exalt the name of his blessed Son, Jesus.

R. L. D.

RESOLUTION OF RESPECT

Whereas, it has pleased our heavenly Father to remove by death our dearly beloved and highly esteemed sister, M. E. BROWNING, from our midst, therefore be it

Resolved, that Little Flock Church has suffered a great loss in her passing. Sister Browning served her church both faithfully and well for many years as church clerk, and her home served as a meeting place for the church for several years. Her hospitality and untiring efforts to make those visiting in her home welcome and comfortable will always be remembered by her many dear friends, and be it also

Resolved, that Little Flock Church extend sympathy to her three children, her husband having preceded her in death, and that a copy of these resolutions be sent to the bereaved family, a copy be made part of our church record, and a copy

sent to the *Signs of the Times* for publication. Done by order of the church while in conference at Altus, Okla., Dec. 9, 1944.

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

OBITUARIES

MRS. ISABEL HATCHER SIMPSON, a native of Humphreys Co., Tenn. was born May 6, 1885 and departed this life Dec. 18, 1944, making her stay on earth 59 years, 7 months and 12 days. She was married to Alva D. Simpson, Dec. 10, 1905 and to this union were born nine children. She leaves to mourn their loss, her dear husband, sons, Orville of Memphis, Tenn.; Truman of Nashville, Tenn.; Carlester, Ernest T., David and Randall of the U. S. Army; daughters, Mrs. Eunice Greenwell, McEwen, Tenn.; Miss Ruth Simpson, Nashville, Tenn. and Miss Reva Simpson at home, seven grandchildren also three brothers, Alfred Hatcher, Nashville, Tenn.; Capt. Ernest Hatcher of the U. S. Army and L. R. Hatcher, Minister, Knoxville, Tenn. There are also three sisters, Mrs. Katie Ragan, Vanleer, Tenn.; Mrs. Frances Hurt, and Mrs. Maudie Greenwell, both of McEwen, Tenn.; a host of other relatives and friends. She professed a hope in Christ and united with the Yellow Creek Church of Old School Baptists on Saturday before the second Sunday in September, 1936, and lived a faithful member of the same until the Lord called her home. She was a firm believer in the doctrine of salvation by grace and the sovereignty of God, and delighted in attending the meetings whenever it was possible for her to do so. She was a devoted wife, a tender, loving mother and a precious sister. She will be greatly missed in her home, in her community and in her church. Funeral services were conducted at the Methodist Church near her home by her beloved pastor, Elder R. L. Biggs, assisted by her brother, L. H. Hatcher, who spoke words of comfort to the sorrowing family, relatives and friends. Her body was conveyed to the family cemetery and laid to rest to await the resurrection morn when, as she believed, these vile bodies shall be changed like unto Christ's glorious body and be raised a spiritual body and so be ever with the Lord. The church keenly feels her loss but must bow in humble submission to God's most holy will, and extends our deepest sympathy to the bereaved family and especially to the dear son, David, who was overseas and could not be home at her passing. Truly our loss is great but we feel sure our loss is her eternal gain. May the Lord's richest blessings rest and abide with the bereaved family and comfort all that mourn. Written by her sister.

KATIE RAGAN.

MRS. MAUDE E. BOWDEN was born October 1, 1878 and died Jan. 17, 1945, making her stay on earth 66 years, 3 months and 16 days. She was the widow of Elder J. B. Bowden who passed on over three years ago. Many will remember what a sweet writer he was. She leaves to mourn her loss three daughters, one son, some grandchildren and a sister, Mrs. Martha Minmo of California. With the exception of a few days in the hospital just before death, she lived with her daughter, Mrs. Ruby Nichols, Devine, Texas; the other daughters are Mrs. Grace Ivy, Vernon, Texas; and Mrs. Iva Willis, Charlott, Texas. The son, G. G. Bowden is in California. Mrs. Bowden never united with the visible church but had a bright experience and we all expected she would unite some day, but she felt her unworthiness so deeply she just stayed out. After Elder Bowden died she regretted very much that she did not unite with him while he was living. She gradually grieved herself to death after he died. During this period the writer tried to comfort her all he could but nothing seemed to do much good. She was a faithful companion and always tried to do what was right. She would insist on our singing when we would visit them and in her latter days insist that I preach. She is now taking that blessed sleep from which none ever wake to weep. Her faith was strong in God who works all things after his own counsel, "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." She was laid to rest by the side of her husband at Stockdale, Texas, Jan. 18, 1945, where the writer tried to speak a few words of comfort to her children, grandchildren and friends.

(Elder) E. B. AULT.

SPECIAL MEETINGS

The Delaware River Association of Primitive Baptist Churches will convene, the Lord willing, with the Hopewell Church, Hopewell, N. J., on Wednesday before the first Sunday in June and continue three days, Wednesday, Thursday, and Friday. Services starting at 10 a. m. on Wednesday, May 30. Our ministers, brethren and friends are cordially invited to be present with us at that time. The ministering brethren will receive no further communication of this meeting. There are trains from New York and Philadelphia stopping at Hopewell, and buses leave the Perry St. terminal in Trenton for Hopewell every other hour, on the odd hour. ELVIRA CONNER, Church Clerk.

Meetings are scheduled to be held on the fourth Sunday in each month, beginning with April through November, with the Warwick Church, Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meeting-house, corner Roberts and

Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Old School Baptist Church of Philadelphia, Pa, in Grand Fraternity Hall, 1626 Arch St., Philadelphia on Thursday and Friday, May 24 and 25, 1945. Ministers of our faith and order and all others interested in the truth are cordially invited to meet with us.

T. C. KOCH.

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 Dotha, Ala., meets each 2nd Sunday.
F. A. COLLINS, Pastor.

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

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

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

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, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

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

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 at the end of Old South Three Notch St., Troy, Ala.
F. A. COLLINS, Pastor.

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.

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

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

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11.00 a. m. 1:30 p. m.

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

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

D. V. SPANGLER, Pastor.

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, 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.

ELDER C. Y. OSTEEN, Pastor.

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

C. Y. 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 Dilworth Ranch school house.

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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., MAY 1945

No. 5

THE LOVE OF MARY FOR JESUS

A woman there came while Jesus was at meat,
And with her tears she washed His feet;
With the hair of her head His feet she dried,
While she kissed and anointed them besides.

The Pharisee host could not understand
Such devotion at the woman's hand,
For she, a sinner, was known to be,
So he said in his mind—no prophet is He.

If He were a prophet He would know
What manner of woman touched Him so;
No word he spoke as this he did decide,
Yet Jesus knew his thoughts and thus replied.

A certain creditor had two debtors,
Which would love Him the better
When forgiven their debts, the small or the great?
They were each one in poverty's state.

Then it was plain to the Pharisee host
That the most forgiven would love the most;
This woman's many sins were all forgiven,
And to show her love, she had striven.

She was born again of God's free grace
Before her good works did take place;
Her eyes were opened to the vileness of sin,
And she went to the sinner's Friend.

Dear Lord! may we humbly at Thy feet,
Find peace and joy in Thee complete;
And hear Thy voice say, "Go in peace,"
Our praise to Thee will never cease.

We, too, are debtors and cannot pay,
Yet it pleased God to have it this way;
The sins of His elect on Christ were laid,
And with His blood He fully paid.

All of the chosen to Him were known
Before He left His shining throne;
And all to Him of His Father given
Will safely reach their home in Heaven.

C. W. WILLIAMS

Route 1, Dundas, Ill.

"The book of life of the Lamb slain from
the foundation of the world." Rev. 13:8.

In writing I hope I may be guided by the Holy Spirit to express to the readers of the *Signs* the truth as revealed to me according to my convictions. For some time, as you know, I have not written for publication, and until recently have not had any impression to do so, but at the request of the Editor as well as many others, also because of a great desire to give vent to my feelings, I have tonight started this article on a subject concerning the greatest book of which history has any record—"The Book of Life." As my undertaking is of such magnitude I trust the God of wisdom and prudence will lead my mind to relief, even though I know that I must consider brevity and therefore, in this article can but hint at the fullness. Solomon spoke of a book of books. One said, The book of books which is Solomon's. We speak of the much talked of Bible as the book of books, but *the book of life* to me is of more importance. In the great mind of God, before the world began, there was a clear comprehension and knowledge of all things from everlasting to everlasting. There has been no new thing with him. We must recognize this fact or else minimize or limit the Holy One. In God's eternal mind he knew his people before the world began, chose them in his Son, Jesus Christ, ordained them to

eternal life, gave them grace sufficient in Christ, loved them, gave them an inheritance, and with the indelibility of his own hand wrote their names in "The book of life of the Lamb slain from the foundation of the world." "Whatsoever God doeth, it shall be forever," so there is not a power on earth nor in hell that can erase one name from the book, nor one in heaven which can do it. It is done forever. When God made man he made him *subject* to vanity, not vanity itself, he made him to be a sinner, but he did not make him sin, and in this man were all whose names were written in *the book of life* as well as the ones whose names were not written there, awaiting the development of things which brought about their materialization into being, all of which came to pass according as God had purposed it should, that his grace which he had in store for those whose names are written in the book of life, should not have been stored in vain, but render perfect praise to himself. Those whose names are written in that book are the Lord's portion, the elect lady and the church invisible and triumphant whose God is the Lord, notwithstanding by nature they are "the children of wrath, even as others," whose names are not written in the book and so far as we can see, by nature, there is no difference in them, but not so with God. He has always made a difference in them. He loves the one and hates the other, he has chosen the one and rejected the other. These two are clearly set forth in the Scriptures, first by Cain and Abel. Cain represents those whose names are not written in the book of life; Abel represents those whose names are written in the book of life. Isaac and Ishmael are likewise typical of the two, also Jacob and Esau and many others are types of the two peoples. God bestows special favor upon those whose names are written in the book of life. He cares for them and is jealous for them and guards them,

reveals to them his mercies, delivers them from the power of darkness to his marvelous light, and keeps them by his power that none of them whose name is written in this book can blaspheme the Holy Ghost, for if they could do that they would not be saved, because Jesus said that was not forgiven in this world nor in the world to come, neither can they *receive the mark of the beast* nor worship him because the Scriptures declare that all whose names were not written in the book did do these things such as receiving the mark of the beast, worshipping his image, etc. God's love for his children is far too great, the sacrifice much too satisfying to divine justice, and the law too perfectly fulfilled for any of God's people to utterly perish for he has inscribed their name in his book—"The book of life of the Lamb"—ordained before the world and manifested him in the latter days for us who by him do believe in God who raised him up from the dead and gave him glory, that all whose names are written in the book should be brought up through great tribulations to enjoy all the fullness of heaven, which if they could wander after the beast or receive his mark or blaspheme the Holy Ghost they could not enter into heaven because the evidence is too plain in the word of God to that effect. I am thankful that there are some things mean and bad—evil things—that men cannot do even if it is their nature to do these things, and if you and I have not done the things that the wicked do, and prosper for a season by doing, it is because God has kept us from those things, because it is in our nature to do them, and when God blesses us it is not because we are better than other people but because it is his will to write our names in the book of life and to leave off writing the others. When we can witness the effectual work of his spirit we are satisfied with his choice and can say he does all things well, and we know if

our name is written in *the book of life* we need not worry over the mark of the beast nor any other condemnation for there is nothing can condemn those who the law of the spirit of life has made free. We are told that no weapon formed against them shall prosper and every tongue which shall rise against them in judgment they shall condemn. They are made sure for he is their surety. God keeps the book, he knows every name therein. He also keeps those whose names are written in the book so perfectly that even when false brethren arise against them they are put to silence by their own shame and are made to know that he who diggeth a pit for his brother shall fall therein himself. Oh! how sweet is the blessed hope that God, before I drew my breath, wrote my name in that great *book of life*. It means that no matter how hard my lot here; no matter how distressing the wars and troubles may be over the land in our day; no matter how many times our earthly homes may be broken by separation of loved ones and from kindred; regardless of how many heartaches and pains we are called upon to bear or how deep in poverty (worldly) or despair we may go; we have an inheritance, a will made to us by our Father, who never changes, who has our names written in a book, who shall give us, at the end, all the fullness of heaven. Those whose names are not written in this book shall never know the joys of the Lord, but they shall do wickedly, blaspheme, receive the mark of the beast and die in their sins. On the resurrection day our King shall come back to earth without sin unto salvation; he shall raise the dead bodies of his people, they who are dead, were corrupt, but shall come forth in incorruption; they who died in weakness shall be raised in power in the likeness of Jesus. These are they whose names were written in "The book of life of the Lamb," but woe unto those whose names are not written in the book, who

have done wickedly, slain, shed innocent blood, blasphemed, lied, worshipped the beast, received his mark and have not known the Lord of Glory for they shall be cast into a lake which burns with fire and brimstone forever. This is their portion, while the people chosen of God and whose names are written in "The book of life of the Lamb" shall come in to the joys of the Lord, being made a joint heir and an heir of Jesus and a partner of his throne, equal in honor and glory with him and rejoice evermore. No more corrupt, no more sinful but changed from natural to spiritual when raised from the dead by the power of God, and all because God loved them and wrote their names in the great "book of life of the Lamb slain from the foundation of the world." Yours in hope.

(Elder) ROY S. SMITH.

Cascade, Va.

(Continued from April issue)

Holy writ tells us, "The Lord hath made all things for himself: yea, even the wicked for the day of evil." and "the wicked shall do wickedly: and none of the wicked shall understand." The act of the wicked is not a righteous act upon the part of the wicked, but a wicked act, but in God's account it is numbered with the good. Every event of time is good in God's account. That is the reason God cannot be tempted with evil. It is not evil to God for he meant every evil act from any source for good. Yet that is not an excuse for the evil doer to go free for an evil motive prompted the act, and that justice of God is meted out for each wicked act. The wicked doer meant it for evil, but God meant it for good. All this can be added to what God has done. They also can be numbered with all the things that work together for good to them that love God. God is good, merciful, holy and righteous, and whatsoever he does is right. One of old hath said of 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." Oh, if my tongue was the pen of a ready writer. When I am permitted to see so many wonders of a wonderful God, I want to tell it to the understanding of all the world. Yet I know, if indeed I was ever taught to know God as the only true and living God, I was not taught it by man, and he that has taught is able to teach whomsoever he will. I have a few more testimonies of what God hath done, from the word of God, before I close this letter, if you will indeed bear with me. I read of a contract or covenant which was ordered in all things and sure. Oh blessed hope that is based upon the assurance of the fulfillment of that covenant, for it was the three in one God in council before the world was made agreed upon the plan, also the same three in one God that perfected the plan in the world for which it was planned, and if the plan embraced salvation for a certain number of the fallen race of Adam, or we might say, for all the fallen race, for God's people are the only ones of the race that have anything to fall from, for they were in purpose, and now are, according to promise, the beneficiaries of that grace that was given them in Christ before the world began. The people of God had a grace standing in Christ, which was a gift of God, and Paul said, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." All this comes under the head of my text and it shall be forever. These people are also members of the body of Christ. It is said, they are bone of his bone and flesh of his flesh. The body of Christ is said to be the church and his people are members of his body. We read this in the word of truth, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Oh,

the security of the salvation of God's children. Yes, it is the work of God. The contract says it is "ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." No, there cannot be one added, nor one taken away from that number. God fixed it and it will be forever. I believe that every event that God decreed for time is compulsory upon the part of the thing that is to perform the event. The doer of the event may not understand it is compulsory upon his part, because he does the thing willingly. Should one event fail to materialize, although the will of the creature being exercised, it would dethrone God and destroy the certainty of any of his works, but not so, whatsoever God doeth shall be forever. Listen to what John saw, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, (I believe John saw all the redeemed host of God and they had obtained the victory through Christ.) stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." It seems I cannot find a place to stop. Just bear with me a little longer. Jesus came into this world, not of his own accord, but God sent him. Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." Hear him again, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Jesus said, "This is the work of God, that ye believe on him whom he hath sent." "I am the way, the truth, and the life: no man

cometh unto the Father but by me." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Jesus, through the Father, has conquered death, hell and the grave. When John fell as a dead man Jesus laid his hand upon him, and raised him up, and said. "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." Yes he holds them in accord with the will of God and will until the last one of God's children has been brought into the fold. Then, there is no danger of any dying before their time, nor living too long. Neither can any break into hell, for Jesus is holding the keys, according to the will of God. The sweet singer of Israel said, (and I believe the statement is referring to Jesus) "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." Dear brother, we know if justice was meted out to us, hell would be our portion, but blessed be his holy name. Wherever his bride, the church of the living God made her bed, by reason of transgression, Jesus must go there and put on her his own righteous robe. She had no power to redeem herself. Jesus redeemed her from that horrible pit, placed her feet upon a rock, established her goings. Yes, presented her to the Father robed in his own righteousness. Today that church stands in the presence of the holiness of God, acquitted for every sin through his own imputed righteousness. Now let me quote my text, "I know that, 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." And now, in my weak stammering way, I have pictured the God that "doeth according

to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" My only hope is for an imputed righteousness through Jesus Christ, our Lord. May God bless you and yours, and when at a throne of grace remember mourning Zion everywhere. Your poor brother, saved by grace if saved at all.

(Elder) W. N. GREEN

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ELDER G. B. BIRD, DEAR BROTHER IN CHRIST: The words of the poet

"Self righteous souls on works rely,
And boast their moral dignity:
But if I lisp a song of praise,
Each note shall echo grace, free grace."

These words have been on my mind much of the time today especially in the forenoon. Please read the hymn number 201 Goble's and note the third verse. While going about my many cares this morning portions or fragments of this hymn and thoughts of you interchangeably were my portion. I know not how to put into words my feelings and thoughts. I have been so very low in straits many, knowing not which way to turn, hedged in, buffeted, cast down, maybe I read some articles wrong, written by my brethren, maybe I do not understand some of their expressions, but as for me I do not nor cannot place much credence in the ability of the creature to perform, that is, I do not think I can watch except only when my gracious Lord clothes me in the spirit of watchfulness, I cannot pray except only when he breathes within by his spirit. However, I believe to his own chosen ones all these sacred injunctions are living commands when breathed within by his spirit (not optional with the individual whether they do or do not obey). To me there is no obedience but of him, neither does our inability to perform exonerate the creature, but to the contrary it causes us to cry, our lean-

ness, our leanness, and does paint us dust and ashes before him. The traditional tracing of belief among Old Baptists—that by persistent and continual effort we may accomplish the matter, keep our skirts clean, weed out, cull out, build up the church, strengthen her cords of our own effort is to me strictly Arminian. I do not believe there is the indispensable man in the church of God (human I mean) on whom the well being of the cause is hinged. The very truth that God in his infinite wisdom calls from time the ablest, the most gifted of his servants as seemeth good unto him and when he wills, and continues to perpetuate his cause by raising up of his own choice others whom he has made to be recipients of his grace, seems to me to be proof positive that the cause is his, the work is his and must prevail, and the whole in its minute entirety is contingent upon him, the Lord, Master, King of kings and Lord of lords. As an example I will quote two portions which have been mine to meditate upon much of late, “We then that are strong ought to bear the infirmities of the weak,” and again “Him that is weak in the faith receive ye, but not to doubtful disputations.” Is it not a fact that the weak are apt, yea prone to feel strong as Goliath? And is not this one of the manifest infirmities? And on the other hand is not the strong sure to feel himself to be very weak? And is not this feeling a blessing from the Holy One which enables him to bear the infirmities of the weak? I do not know why I have hinted along like this to you in a field which may be strange to you, except it be to unload it off my mind hoping you may understand. At our last meeting at Huntington I tried to use language strange to me as a text, and the trend or lead of mind as to the application equally strange to me, but I do feel at that time I was not presenting the views of others, since to my knowledge I never heard any one present their views, and as I quote in

brief, I would be glad for you if you have a mind to comment on the latter clause of the quotation as this portion is where I felt the exercise of mind. Here is the text, “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” This language is found in Psalms and in Matthew. I cannot answer your good letters, I am too little, but I hope you can understand I do appreciate them, and I want you to always feel free to express yourself freely to me. I hope you and yours are much better than when I heard from you last. We are very well. In love and hope.

(Elder) H. J. BIRD.

(Continued from April issue)

I have often been given, it seems to me, to meditate upon the fact that these folk that are today claiming they can accept Christ and be saved, and these preachers that are preaching to the world, the alien sinner and the unregenerate that he can do so, do this in the face of the scripture that the choice was made before this day and time and before their day and time and was before the world began when they were not there and most certainly did not have anything to do with it, and also in the face of the scriptural fact set forth therein that it was according to grace and purpose instead of their good works. If it were by good works, they have none, because in the third chapter of Romans the apostle says: “There is none righteous, no, not one;” “there is none that doeth good, no, not one;” “for all have sinned, and come short of the glory of God.” If they could do good works — which they cannot — it would not avail anything, for the apostle says: “Therefore by the deeds of the law there shall no flesh be justified in his sight.” Also, “So then they that are in the flesh cannot please God.” Romans 8:8. But the comfort, the consolation and the hope of this people that is the Lord’s portion is that in Romans 3:24, Paul

says: "Being justified freely by his grace through the redemption that is in Christ Jesus." And in Romans 8:5-10, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." And also this people is given to cease from their own labors and rest on the consolation and comfort in Romans 10:4, "For Christ is the end of the law for righteousness to every one that believeth." And again I desire to call attention that the term "to every one that believeth" is not in any sense every one that may believe, or may accept Christ of his own accord and become a believer or in any manner of himself, but it is also in the present tense, "believeth". And I verily believe that these which believeth here under consideration are the same people already referred to that were ordained to eternal life, and the same people that were called with an holy calling before the world began, and are the same people that were mentioned when it was said the Lord's portion is his people, and these are the people that all the Father giveth me shall come to me and these are the people that I have already said, every one of them will come and every one of them will believe and none will be lost. The Saviour was speaking, I verily believe, about these same people when he said: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father

which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29. They appear to be absolutely safe and secure. The Saviour's words are that no man is able to pluck them out of his hand and neither is any man able to pluck them out of his Father's hand, nor shall they ever perish. No wonder Old Baptists say that not one of them will be lost. They are secure in two hands. They cannot, according to the words of the blessed Saviour, be plucked out by any man. Did you notice that they are in both the hand of the Saviour, the Son, and God, the Father? Is it not of great comfort to the poor, weak, afflicted, helpless child of grace? Would you want, even if you could do so, any better testimony or any better protection for the chosen people? I must say right here that my trouble has never been with this doctrine nor with these scriptural truths; this doctrine and these truths, seem to be clear and beyond doubt and self-evident, but my trouble is with myself. I cannot say that I am embraced in it. All I have is a hope, and I have heard many of the brethren say, many times, it was all they had. This hope is, with me a great deal of the time, very slender, it seems, and sometimes as if though nearly gone, but we are told in Hebrews 6:19, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." This hope is all I have and we are told it is both sure and steadfast and I believe it is even though at times I fear it is entirely gone. Do you ever feel that way about it? These people I am trying to set forth have this hope; it has been given unto them; they did not acquire or get it themselves. With all their doubts, fears, trials and tribulations they have so much comforting scripture — testimony in Holy Writ to comfort their troubled souls but to call attention to much of it would make this article too long. I do want to say, how-

ever, that God most certainly knows them that are his and this is, it seems to me, most comforting to these people I am referring to; these that are the Lord's portion; that were ordained to eternal life, for in 2 Timothy 2:19 we find that it says: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Do you have any doubt about this? No, there is no room for doubt there, but the doubt is about yourself. If you have the same experience that I do, the doubt is as to whether I am one of them. These same people I have been trying to write about, I believe, are the same people under consideration in Luke 12:32 when the Savior said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Some scripture in the Old Testament, I believe, also refers to these same people and also shows they are a little flock. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any other people; for ye were the fewest of all people." Deut. 7:6-7. These people are a little flock compared with other people and the world as a whole but they are no doubt large collectively. This little flock which is God's people sounds just like describing Old Baptists. Other churches have large flocks and large memberships and they boast thereof, but these people the Lord has set his love upon and chosen are the fewest of all people. When you think of all other denominations it is undisputed that the Old Baptists are the fewest of all people. I desire to further say, then I will bring this to a close shortly, that John saw these same people, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood be-

fore the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9. "These are they which came out of great tribulation." Rev. 7:14. The text says, "but be thou partaker of the afflictions, etc." Yes, they are an afflicted people. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isaiah 48:10. I desire to add that even though I feel that I have been blessed beyond my deserts in a worldly way and have done fairly well in a moral way, I must confess that I feel to have been made to realize that by nature I am a sinner and that I have no power of myself to lift myself from the curse of the law under which I was born. For "in me, (that is, in my flesh) dwelleth no good thing." I feel to hope I have been taught from on high that I am wholly dependent at all times and under all circumstances and for all things, both in time and eternity, upon an all wise, all powerful, just, merciful and sovereign God that worketh all things after the counsel of his own will and doeth all things well. I feel to hope that I have been given to love the doctrine of predestination, foreordination, effectual calling, the total depravity of man and his inability to extricate himself from his fallen state by or through his own self-effort, self-righteousness or of his own volition in any manner and salvation by election of grace and grace alone. I love a doctrine that takes self and all human agency out of it altogether and that gives all the praise, honor and glory to God and, therefore, ascribes greatness unto God and not man and leaves the man power out of it. And this Old Baptist doctrine is all I have ever known anything about that does so. Brother Griffin. I started out to try to write, not knowing anything to write or what I would write and now, it seems to me, that I have written too much such as it is. I am afraid it will not do to publish but I feel that I want to leave that

with you and will trust you to look it over carefully and if it is not in accordance with that which becomes sound doctrine cast it aside. When you are at the throne of grace remember me, a poor sinner saved by grace and grace alone if saved at all. Yours in a precious hope.

W. A. SPEER.

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DEAR BROTHER BELLOWS: Ever since your visit with us in North Berwick it has been on my mind to write you expressing the comfort and pleasure I derived from your preaching and conversation. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" To hear the truth proclaimed in all its purity is bread to the hungry and water to those who thirst. In days of old they "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." He only is our Rock and our salvation. At our last monthly meeting I think we all in one accord expressed the comfort and enjoyment we felt from your visit. You came to us in that sweet humble spirit so becoming to one of God's ministers, proclaiming the sacred truth. How good it is that our minds are stirred up by way of remembrance. I feel when God opens our ears and hearts to hear and know the precious gospel sound, that God is surely in our midst, and our coming together is to the edification of his dear name. We are told by the prophet Malachi, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." They too, partook of that hidden manna. A white stone was given them in which was engraved a new name which no one knew except those to whom it was given. Those little

ones faithful in Him who overcame are his jewels. It seems as if there is no end to God's promises given to his chosen people that are redeemed by his blood. How sweetly Cowper expresses the power of that cleansing flood.

"Dear, dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved, to sin no more."

Often do I feel my sinful heart so prone to depart from this wonderful Friend, yet I feel that he knows I am weak and powerless without the support of his arm. Though his face may be hidden at times and the way rough and dreary, yet I know that his love and mercy changes not. Often that hope of faith that we trust we have seems so small, yet perhaps then is when it is dearest and nearest, a something we cannot express, a desire, a hidden prayer when none but God is near. Hope, the anchor of the soul sure and steadfast, which entereth into the veil whither Jesus, our high priest has entered. For so many of us to attend three meetings this year to hear you and brother Dodson preach was a rare privilege. Being with and entertaining the brethren from sister churches was also a pleasure. Fragments of some sermons still remain in my mind — the sweet story of Ruth, who was so highly favored to glean among the sheaves; those cities of refuge; the temptation of Christ by Satan; our Lord's baptism by John and the grace and beauty of the church set forth in Sol. 4:16. My thoughts have rambled on much too long. With kind remembrance to sister Bellows. Yours in hope.

LYDIA K. NASON.

Island City, Oregon.

DEAR ELDER DODSON: If you think the following thoughts will be for the edification of your readers they are at your disposal. I subscribe for and read several Old School Baptist papers, and often see articles published that tend more toward strife and divisions than for edifi-

cation, and wonder how called ministers of the gospel can put forth such articles and what they hope to gain by so doing. To me it seems a spirit of pride and self exaltation which is the mover in all such things for surely the spiritual temple God is building does not need any such props by puny man to sustain it. Then to, these articles are on subjects about which the writers do not and cannot know the scope and depth of as God maintains in his sovereign wisdom as it is revealed in developing his eternal purposes. Such theories advocated and carried to extremes cause all the strife and divisions in the elect family of God, and I for one would like to see you editors of our church papers use such articles very sparingly. One recently going the rounds is opposition to your and other views contained in your book on "The Resurrection of the Dead". One seemingly very prominent Elder has given out several columns of very logically arrived at reasons why in the resurrection his very flesh, bones and the same eyes he sees with now, will be in the resurrected body he will then have but changed to spiritual. He fails to explain how this spiritual change will be made or how this spiritual body will appear, but he is confident it will contain the very same natural elements that now exists in his natural body. He is ready to denounce all persons who do not believe his doctrine as non-resurrectionists, and he advocates this as a test of fellowship and soundness of doctrine. This is but one of many ideas on this deep and hidden mystery which no one knows but God himself who has ordained that it shall be, and he will bring it about in his own way and time when he shall call his saints from the sleeping dust and glorify them forever at his right hand. Then all his saints shall be glorified together with Christ, shall be like him and be satisfied. These ideas different ones set forth now will have nothing to do with the reality that shall be re-

vealed in the resurrection. They all shall come forth from death clothed with a glorious immortality, and the worldly wisdom they boasted so much of here will have died with them and be lost forever. I think you have done a wise act in setting forth the various views, and *they are simply views*, the truth of the mystery remains the same hidden secret with God it has always been. The one central thought all those writers agree upon is that there is to be a resurrection of the dead and any one believing this should not be judged by others believing the same but differing in their understanding as to how it shall be. Let there be no division or controversies on this mystery of godliness. Another doctrinal point carried to extremes is that of predestination of all things both good and evil and some want to prefix "absolute" to it so it will stand "absolute predestination of all things both good and evil". This is not a scriptural quotation and we have no right to use it as such. To predestinate any undertaking is to plan or purpose it similar to that of an architect. It is said that the architect of the great Eiffel Tower in Paris was so complete in his plans that every part was made and fitted for its purpose beforehand and not even a screw or bolt was lacking or left over. Just so it is with every undertaking which wise architects manage in man's affairs. Who that has even a limited knowledge of God's wisdom and sovereignty would attribute to him faculties and foresight or foreknowledge less than man exercises in his works? In all the creation God had a plan and purpose and all things were made according to this and there has been no disappointment in any part of it as God determined it should be, but when man from his low plane of knowledge and wisdom tries to reason out the great mysteries of God's creation and to judge them from his standpoint he is overcome by the immensity of them and should stop

in shame and remember God's declaration, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Man's scope of knowledge is limited so that it is impossible for him to understand or explain the deep and hidden wisdom by which God governs everything. Then it is beyond the possibility for the natural mind of man to know anything of spiritual wisdom, that is only known by the revelation which God himself gives, so that none of the saints can boast of the spiritual wisdom he has, nor should he upbraid a brother if he fails to have as much or the same spiritual understanding as he has. The doctrine of predestination is not a theory fixing the course of all events in the future, but an experimental exercise in the minds of the saints discerning God's purposes in acts of men as he brings them to pass. There is just one way for every event and none but God knows what that is until it has transpired, and no wise man will say that God did not know the cause of it. Yours in hope,

(Elder) C. W. BOND.

(Elder Bond is an esteemed Old School Baptist minister of more than fifty years experience, and he is well known to the readers of the *Signs of the Times*. We commend the foregoing article by him to our readers as being worthy of their careful and prayerful consideration. The spirit which he manifests speaks for itself. There can be no doubt but that he has the welfare of Zion at heart and longs for her peace and prosperity. Wisdom has not changed with age. The test which the wise king used centuries ago is as good and true today as it was then. Two women were both claiming the live son as their own, and to prove which of the two was the real and true mother, the king said, "Bring me a sword. And they brought a sword before the king. And the king said. Divide the living child in two, and give half to the one, and half

to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it; she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment." I Kings 3:24:28. Wherever we see the desire to divide or to kill the living child, we may be sure that it proceeds from the flesh and not of the spirit. Like, Elder Bond, we have been made to wonder how truly called and qualified men of God could so far depart from the teaching of the Saviour to advocate the severance of the bonds of love that unites his people together here in this sin-cursed world. It is perfectly true that there are differences of opinion prevailing among us, but if the love of God is being shed abroad in our hearts, we will not be going after our brother with a sword. We have endeavored to labor earnestly and diligently in the past to get our brethren to search the Scriptures and to cling to them. Let us also remember that "secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." We hope brother Bond's letter will profit us all.—R. L. D.)

Route 2, Fayetteville, Ga.

DEAR BROTHER DODSON: Enclosed find \$2 for subscription to the *Signs*. I seldom send an appeal to our papers for help, but here is a case that I think one would be within scriptural rights in asking help for. After you read I leave it to your judgment as to mentioning it in the *Signs*. Brother Jesse W. Banks, about sixty-five years of age has traveled a hard road most of his married life. Has

had a lot of sickness and hospital expenses. His oldest son, forty-four years of age, suffered since a young man with rheumatism, and is now drawn, twisted, stiff, except one arm, and blind. He has to be cared for like a baby and still suffers. Brother Banks had to stay with him so much he could not cultivate much of a crop and is not through harvesting. He sold one bale of cotton and had another about ready to gin when his barn burned a few days ago while he was away from home, with the cotton and part of the feed that was gathered. Perhaps you will think this is a poor community, and careless brethren that do not help him. Labor is so scarce most every one has to do just what he can and let the balance of work go undone. My help is in the army and I cannot hire any work done. Many people, myself included, are not through harvesting, and I barely keep enough wood to make fires, having an extra family to assist, but with all this I do donate a mite once in awhile to brother Banks. May the Lord bless you and give you of the Spirit to pray for us. Yours in hope,

GEORGE W. JACKSON.

(Any one who has a mind to do so may send their donation to brother Jackson.—R. L. D.)

Dundas, Ill., Route 1.

DEAR BROTHER DODSON: I am enclosing check to pay for my subscription to the *Signs of the Times* for what I am behind and a year ahead. I enjoy reading the good letters very much. I am not situated where I can go to church very much, and about all the preaching I get is through the pages of the *Signs of the Times*. There is a subject I would like to say a few words about, the impotent man found in the fifth chapter of the gospel according to John. We find that a great multitude of impotent folk, the blind, withered and halt lay in the five porches to the pool of Bethesda waiting for the

troubling of the water, "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." All of these folk were impotent, or without strength. The blind could not see the troubling of the water, the withered and halt could not get into the pool because of weakness, so all of them were unable to get into the pool. To me these five porches represent the five books of the law, and these impotent folk could not fulfill the law any more than you and I can do so. They had been under the law all their lives, the man spoken of in the fifth verse had an infirmity thirty and eight years which I understand to be his age. The name of the pool, Bethesda, means house of mercy, and this impotent man was unable in his own strength to enter into the pool, or into the house of mercy and be made whole. When Jesus asked him if he would be made whole he admitted his inability to get into the pool alone or in his own strength. Jesus saith unto him, rise take up thy bed and walk and immediately the man was made whole. Notice this, that he was first made whole, then he took up his bed and walked. He did not walk to be made whole, but because of the fact that he was made whole he did walk. He took up his bed and walked, and on the same day was the sabbath. His bed represents his former state of weakness, he did not need it now but he was carrying it with him. This is like you and me when we first became deeply concerned about our eternal destiny. We were walking and carrying our bed with us, and like this man we did not know who had healed us, we only knew we felt justly condemned for our sins, and we felt heavily burdened, and our prayer was continually for mercy and pardon. The Jews told this man that was made whole that it was unlawful to carry his bed on the sabbath day, and he answered and

said, he that made me whole, the same said unto me "take up thy bed and walk". That is the way it is with us, when the quickening spirit of God quickens us to spiritual life we invariably take up our bed and walk, yes, carrying that burden and searching for relief, not knowing that we are already made whole for it is that spiritual life in us that is showing us what vile and sinful creatures we are. Then in the Lord's own time and way he revealed himself to us and our souls were flooded with joy unspeakable, and every doubt and fear was gone completely and all nature seemed to join us in praising God for his wondrous love and mercy. The whole world takes on a new beauty and glory, and all to the praise and glory of God. We find where Jesus revealed himself to the man that was made whole and said — behold thou art made whole. What wonderful words to one that had been afflicted thirty-eight years. What wonderful words of comfort to one that has seen himself as a hell deserving wretch to be told he is made whole, his sins are all forgiven and that all his debts to divine justice have been paid by Jesus Christ as his own personal Savior, who bled and died on Calvary's cross to redeem us and present us holy and without blame before God. We also see election here in the case of the man made whole for there was a multitude of impotent folk there and we have no record of any being healed except the one man. He was no better according to nature than the others, yet it pleased God to choose him to eternal life through Jesus Christ for he was chosen according to the foreknowledge of God and predestinated unto eternal life. These are some of my thoughts on this subject and I hope some of the good writers will go more thoroughly into the subject. This man did not go find Jesus (see John 5:14) and no doubt he was searching for him and making inquiries, but he went to the temple, or the place of worship, and Jesus

findeth him there. I am sending you a poem that I wrote while meditating on the love of Mary, who washed our Savior's feet with her tears, found in Luke 7:36-50. Lay it aside if you do not consider it worth the space. Yours in hope of eternal life.

C. W. WILLIAMS.

(See poetry on first page)

Mount Pleasant, Texas.

DEAR ELDER DODSON: Please use the enclosed check to extend my subscription to the *Signs*, and permit me to say I am most grateful that you were impressed to print the requested article on instrumental music and the condemnation of infants. However, I was made to feel unworthy that so much space which might have been precious food to some poor, worthy child of God should have been devoted to a poor worm like me, undeserving as I know myself to be. Surely the Lord has richly blessed you and through you he is richly blessing his remnant scattered over the face of the earth. May you long continue in the grace of the Almighty King. Unworthily yours,
D. W. WHITE.

Flanagan, Ill.

DEAR ELDER DODSON: Enclosed find \$2 for subscription to the *Signs* for another year. I have enjoyed the *Signs* so much the past year, and feel that I cannot get along without it as it contains all the precious preaching of God's word I get. May the Lord bless you in your labors as Editor and minister throughout the coming year is my prayer. A sister I hope though the least of all.

FANNIE R. INGREY.

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

Mrs. E. Smith, Tex., \$1; Mrs. D. P. Farmer, Md., \$1; Memory of J. F. Hall, Me., \$4; J. F. Davis, La., \$2; Mrs. H. D. Hewitt, N. Y., \$3; Mrs. G. M. Beebe, N. Y., \$10; Mrs. C. M. Shackelford, La., \$1; Mrs. J. Clifford, Wash., \$1; Walter and Willa Horner, Ore., \$5; Mrs. E. E. Nelson, Tex., \$1; M. Cunningham, Ky., \$3; J. S. Mace, Pa., \$1.

EDITORIAL

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Rutherford, N. J.

YES, GOD TRULY IS SOVEREIGN

A few days ago a friend handed me a little four page pamphlet called "The Baptist Examiner" in which the editor had a brief article devoted exclusively to vilifying Old Baptists, berating them, and accusing them of heresies untold for their position on the doctrine of the Sovereignty of God. The editor of this pamphlet poses as a believer in the Sovereignty of God himself, but is he? Hear him speak: "Hardshells are heretical on this great bible doctrine in that they preach only a half truth — the very heart of the bible teaching on the Sovereignty of God is that he *must* be obeyed in all things. Hardshellism is heretical, fatally heretical, on the doctrine of the Sovereignty of God because they cut the heart out of the great commission and *willfully* and *wickedly disobey* Christ's sovereign command to preach the gospel to every creature." This article took me somewhat by surprise, for I was made to wonder why we poor old, helpless, insignificant "hardshells" could ever have been worthy to receive even the attention of this great (?) man, who came so nearly boasting of believing so implicitly in the Sovereignty

of God. It is not so much my intention to pen an answer to the vilifying article of the accuser of our brethren, my only desire is to write briefly on this subject for the consideration of Old Baptists, and for the comfort of all who sincerely love the truth as given by divine inspiration in the word of God. First, let me ask of you, one and all, what would you think of a sovereign trying so hard to have his will done and failing? And what would you think of a sovereign commanding his subjects to do a thing and just cannot get them to obey at all? Would such an one be a sovereign? Or would he be just like we Old Baptists, desiring to do things and to have things done and failing sadly? The author of our article, in which he accuses us of so many heresies, seems to think God has found the "hardshells" very hard to deal with. Such an one only betrays a great ignorance of the subject under consideration, and a pitiful ignorance of the faith of Old Baptists as well. Yes, Old Baptists, more than all people, do most assuredly believe that God is the only great and absolute sovereign, the creator and upholder of all things, visible and invisible, both in heaven and on earth, and that, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Our God never *tries* to do a thing, he is such a sovereign that he only speaks and it is done, he commands and it stands fast. In truth he hath already done whatsoever it hath pleased him. He consults no one, neither is he dependent on any one, does nothing of necessity, but does all things freely of his own sovereign will, and in him all creatures live, move and have their being. Even the wind and the waves were made to obey his will when he was pleased to speak "peace be still". He holdeth the lightning in his fist and commands it at his pleasure. Moreover, "He stretcheth out the north over the empty place, and hangeth the earth

upon nothing." And shall not he who is able to do all these things be able to cause that even "Old Hardshells" shall do his will? I fear that our antagonists are not so much concerned about us doing the will of God as they are to have us do their own wills. I feel sure that if it was the will of God for us to establish mission-boards in various places to hire men to preach, he could certainly have us do so for there is nothing too hard for him. I also believe if we used such methods to induce men to preach we would have plenty of applicants for the job, and probably some to spare, but our sovereign God never calls too many preachers. Neither does he have too few at any time but just enough at all times. He never has any trouble getting them to preach either for he has a *whale college* to train them in, and in this college it does not take a four years course to qualify one to preach, sometimes three days and nights are sufficient, and when one gets through this college he does not wait to be employed to preach by a board or any other organization and you do not have to stipulate a salary for him. No, he is simply going to preach and you need not doubt it for one moment for our Sovereign knows just how to make him willing to do it. And when this man thus qualified goes out to preach with the spirit and power of God sent down from heaven, just so certainly he preaches the gospel, not the law. He brings to God's little children a message of comfort and love and heavenly bliss. He tells them what the Lord has done for them, not what they must do for him. He tells them as depraved creatures by nature, that all the righteousness they ever had or ever will have is not their own but the imputed righteousness of Christ. He simply preaches the gospel, when he preaches at all, not the law. The law tells unbelievers what they *should* do but confers no ability to do it. The gospel tells believers what the Lord *hath done for them* and

continues to do *in* them. The unbeliever glories in what he is doing for the Lord and is demanding of others to do. The believer glories in what the Lord hath done for him. The unbeliever preaches that his god wills to save every one but cannot. The believer preaches that his God willed to save his elect and he saved them, that his God is a sovereign, that he doeth his will always and there is nothing too hard for him. The Lord's preacher that has been taught and qualified of the Lord, when preaching in the Spirit of God, never tells his congregation that the Lord is trying to get them to do a thing and they will not obey, for he has been taught that his God is truly a sovereign, and it would be crossing his doctrine to say that he is unable to have his subjects do his will. It would also be inconsistent with the doctrine of sovereignty to say that God is demanding a thing of his creatures as if they have strength of their own to meet demands. Such preaching of commands and demand is as far distant from the gospel of Christ as heaven is above the earth. It is law, nothing but law, which never did comfort a child of God and never will. There is much of it being preached nowadays, far more than in the days of our Lord when he warned his followers that "Moses of old time hath in every city them that preach him." No, a sovereign God makes no demands whatsoever of his subjects, but instead works both faith and obedience in them, and they are not ignorant of his workings. God himself is "the author and finisher of our faith". He hath given us "all things that pertain unto life and godliness" and what more do we need? The law of the spirit of life in Christ Jesus which hath made us free from the law of sin and death certainly does not authorize a preacher to make demands of God's people, and bind heavy burdens upon them which he himself will not touch with so much as his little finger. It is the human spirit oper-

ating under law that does such things, a spirit of ambition and greed, but if we have not the Spirit of Christ we are none of his. Each and every regenerate soul certainly does have the Spirit of Christ, and this same Spirit teaches him just what the will of the Lord is concerning him, and such heaven born souls needeth not that any *man* should teach them concerning the will of their Father for God alone can reveal his will to such as have life spiritually. The Bible is truly the inspired word of God, but even God's children cannot understand it except as the Holy Spirit is pleased to reveal it. This is why every preacher (so called) instructed by men, preach a yea and nay gospel (or rather law), and instead of preaching that God is a sovereign and able to do his own will and to have it done, they make him a servant and have him bowing to the majesty and supremacy of man's supposedly free and lordly will. There are many rude and unscriptural expressions made by preachers (?) in these modern times, and such words as are used in these expressions are never found in the vocabularies of God's true children taught of the Spirit, such as — "God wants to save but you will not let him," "God is *trying* to do this or that," "God *demand*s obedience but you will not obey." What! a sovereign God wants to do things and cannot? Wants to make alive and cannot because the dead man is unwilling? Wants his subjects to obey and just cannot get them to do so? Then such a God truly is to be pitied for his weakness and incapacities, but I could not call such an one a Sovereign. I am persuaded the Lord's children are not so easily duped into this sort of belief. "It is written in the prophets, And they shall all be taught of God," and every one so taught of God knows the truth concerning his salvation and his duty, and this truth has made him free. Free from the laws demands, free from its condemnation, yea, entirely free from the law of

sin and death, for Jesus Christ who is the end of the law for righteousness to every one that believeth, hath forever put an end to its condemning power. It was an act of sovereignty on the part of the Son of God to so honor the law, meeting all of its just demands which none of his people were ever able to do. True, the Jews received it by the disposition of angels, but did not and could not keep it. God gave it to a chosen people who were on trial under it for a period of many centuries just to show his spiritual children that there is nothing to be gained from the law except the *knowledge of sin and condemnation*. Right now may I say in passing, that we Old Baptists too, may be guilty of preaching a little law once in awhile. We seem to forget sometimes that our God is a sovereign, working all things after the counsel of his own will, and we are prone to forget the fact that he never slumbers nor sleeps; we may act as if we thought he is not alert, and we may feel to take the reins in our own hands, consequently we do the wrong thing. This is always when our Sovereign is pleased to allow the human in us to become dominant, and when he does this it is a good sign he is just about to teach us something that we need to know more fully, or to be reminded of, and that something is — that we are nothing, yea, less than nothing and vanity, and that he is our all and in all, a great Sovereign having no necessity whatever, but capable of working in us true humility, faith and good works and a super-abounding love for the brotherhood. He never works jealousy in us, nor hatred, nor ambition for leadership. Never causes us to try to be dominant over our brethren, nor to lord it over God's heritage. No, all these things are already in us, and if the Lord leaves us to ourselves for awhile they are sure to show up, and when such things are present with us we may be sure God has left us to ourselves. Only when he is working

in us both to will and to do of his good pleasure, only when we are humbled and made to feel his presence do we fully recognize his sovereignty. Only at such times can we preach a full and pure gospel. All other times we are prone to find ourselves preaching fragments of law, setting up standards for our brethren, the churches and associations, demanding of them to conform to our wishes. We too often forget that "where the Spirit of the Lord is, there is liberty." Jesus Christ came into the world as the anointed one "to preach good tidings unto the meek;" "to bind up the broken hearted, to proclaim *liberty* to the captives and the opening of the prison to them that are bound," and "If the Son therefore shall make you free, ye shall be free indeed." So let us not try to bind God's little ones with law, neither that of Moses, nor one of our own make. I trust it may please our heavenly Father to make us more liberal, more tolerant, more loving toward each other, and he can do it if he so wills for our God truly is sovereign.

J. S. H.

The Hand Writing On The Wall

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote." Daniel 5:5.

Sister Hannah Robinson, who is a member of the Middletown and Walkill Church, Middletown, N. Y., has asked that we write on "The hand writing on the wall", and while we do not feel equal to the task at this time, we will nevertheless undertake to express some thoughts upon the subject at hand. Almost ever since we could remember we recall hearing the expression used to indicate that some radical change was in the making which would result in the complete overthrow or destruction of whatever was being referred to. While we hope this might be truly applied to the Axis powers at this time, we are not

disposed to enter that field or to enlarge upon it on this occasion. Rather, we shall undertake to make the application in a manner that will bring comforting assurances to the children of God in their wilderness journey here below. Paul said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." The book of Daniel was no exception to this rule and we will do well to keep these things in mind.

We wonder if it would be claiming too much to say that in this instance the great and infinite God was making use of a Babylonish king to typify his work of grace in the hearts of his people in bringing them from utter darkness into the glorious light and liberty of the gospel of his blessed Son. Our state of complacency and satisfaction in nature, can well be likened unto that of Belshazzar, who gave a great feast to a thousand of his lords, and the desecration of the sacred vessels of the house of God by him and his wives and his concubines drinking wine out of them, and at the same time praising gods of gold, of silver, of brass, of iron, of wood, and of stone. Let each one examine his own case and see if it was any better than that of this wicked, old king. What a mercy that God should condescend to teach him of his works and ways, which are past finding out. God deals with some of his people quickly, as in this case, where it is said that "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote." In John's record of the gospel he tells us that "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," and all down through the ages God was pleased to appear in the like-

ness or form of a man in some way or another, in order that mankind might comprehend something of his matchless glory. In this instance it was in the likeness of a man's hand, showing the workings of God's mighty power, that arrested the king's attention, and it wrote over against the candlestick upon the plaister of the wall of the king's palace, so there was to be no doubt whatsoever that he would see it. Up to this time the king's palace was in peace and all was well, but when the king saw the hand that wrote, his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. We are persuaded that this description applies only too well to their own case for them to mistake what it meant. Is it any wonder that "the king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers." Although he was perfectly willing to pay well for assistance, by clothing the one who would interpret the meaning of the writing with scarlet, and putting a chain of gold about his neck, and exalting him to the third ruler of his kingdom, he must be made to realize that the whole of Babylon is utterly incapable of rendering any aid whatsoever. What terrible disappointment there was to find that in the worst trouble of his lifetime his wise men could be of no help to him. In his great extremity the queen appears and reminds him that in his father's day there was a captive of Israel in Nebuchadnezzar's kingdom who had understanding and wisdom, "interpreting of dreams, and shewing of hard sentences, and dissolving of doubts;" these were found in Daniel, whom the king named Belshazzar. He was sent for and questioned, and was then told of the failure of the king's wise men to interpret the writing. The king also offered to pay Daniel well for his services, but Daniel said, "Let thy gifts be to thyself, and give thy rewards to another; yet I

will read the writing unto the king, and make known to him the interpretation." He begins by reminding him how the most high God had blessed his father, king Nebuchadnezzar, by giving him "a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." Notwithstanding Belshazzar knew all this, he had not humbled his heart but lifted up himself against the Lord of heaven. How rebellious he was, but was he any more so than many of us? How slow we all have been to learn, and how stubborn have been our wills. Despite all of the goodness and mercy of God of which we have heard and experienced, nevertheless we have gone on our way indulging in all kinds of sin until God had so hedged us about that we were absolutely compelled to stand still and see his salvation. The hand had written, "MENE, MENE, TEKEL, UPHARSIN". What could it all mean, and could there be any hope left? How the interpretation was longed for and sought after. Like the Ethiopian eunuch required some one to make him understand what he read, so there was anxious waiting, all the time hoping against hope. The interpreter begins by saying "God hath numbered thy kingdom, and finished it." Yea, then we began to understand that all our times are in God's

hand, and all events at his command, and that all shall come and end, as shall please our heavenly Friend. The old heavens and the old earth must pass away and, behold, all things must become new, and all things in this new heaven and new earth will be seen to be of God. After hope has sprung up in the heart of a poor sinner, he may feel that he will do something by way of bettering his condition and showing gratitude to his Lord, but ere long he will know the meaning of TEKEL, "Thou art weighed in the balances, and art found wanting." Line upon line and precept upon precept, he is taught the utter depravity of the old man, until his kingdom is divided, and given to the Medes and Persians, according to whose law the decree of the king was unchangeable. This same prophet in interpreting the dream of Nebuchadnezzar had 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."

How infinite is our God, who is glorious in holiness, fearful in praises, doing wonders. Those whom he calls and qualifies and sends forth to interpret the dreams of his people, give evidence of this mysterious calling by first telling the dream and then giving the interpretation thereof, and in this way the hearer hath the witness in himself that the servant is sent of God. It is wonderful beyond words to describe when God sends his servant our way and he is blessed to take of the secret things of our innermost soul and first describe so minutely our thoughts while upon our bed at night, or in darkness, when we were sorely troubled and knew not what to do, when we were at our wit's end, bewildered and confused and without any hope of recovery, and we are told by God's messenger that instead of signifying death, it

is the promise of life, for the dead know not their miserable and wretched condition. Little by little the scene changes and ere long we find that lo and behold we are in the chariots of Ammi-nadib, and we are filled with adoration and praise to God for the unspeakable gift of his Son, Jesus, who is the Saviour of sinners, of whom we feel to be the chief.

As a dear brother used to say, we have only sketched along over the subject matter, but truly hope that it has not been in vain and that our readers will discover that they have gleaned something out of the field of their spiritual Boaz, and will have a portion to take home to those of like precious faith, where God is worshipped in spirit and in truth.

R. L. D.

CIRCULAR LETTER

Written by Elder H. J. Bird

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

DEARLY BELOVED BRETHREN: Once again, according to the appointment of my brethren at the last session of our Association, I venture in the attempt of writing what is commonly known as a Circular Letter, humbly hoping it, too, is by divine appointment, to the all-glorious end, that it be the good pleasure of His will to guide my pen, and from his unwasting fulness to so graciously supply that vital substance (that which I am utterly lacking in), for of a truth without him (Christ) I can do nothing. I wish to call your attention to Psalm 8:5: "For thou hast made him a little lower than the angels, and hast crowned him with

glory and honor." Again in Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man." Now, dear brethren, in our feeble endeavor to notice these Scriptures it is, and shall be, our only aim and desire to fearlessly and impartially before men extol the name of Jesus above every name, and as we humbly hope in honesty of conscience before God try to set forth some of our own honest convictions of soul, in the things we are made to believe to be the truths of God, humbly hoping that by reason of experience that we have tasted and handled some of these gracious truths of God. For this *Jesus*, is all we have, our only hope of life here, and our only hope of life and immortality beyond this vale of tears. Oh that it were his will to bless us with a fruitful mind. That of him we might, as if were, be blessed with the pen of a ready writer so that we be mutually comforted together in these things. In our views of the Scriptures referred to we behold the condescension of our Lord. "For thou hast made him a little lower than the angels." "He took not on him the nature of angels; but he took on him the seed of Abraham." In our mind, it is here clearly portrayed that as the glorious and gracious sin-bearer of his people, "travelling in the greatness of his strength," he came clothed in a body like unto his brethren, with sin excepted, as the one perfect offering that forever put away sin. As the sacrifice without blemish and without spot, in which body he (Jesus) bare the sins of many, tasted death for every man. (Every man) all that the Father loved in him. (Every man) all that the Father chose in him. All (every man) that he, *Jesus*, in covenant agreement (which covenant agreement was entered into before the world began) agreed to die for, agreed to redeem from all iniquity, cleanse, purify, wash and make white in

his own blood, bore their sins in his own body on the tree of the cross, and put them away by the sacrifice of himself, bore their sins into a land of forgetfulness, to be remembered against them no more forever. This unspeakable love of God, on which is hinged the coming of our Lord Jesus Christ, in every sense of his coming. He being made a little lower than the *angels*, signifying that the nature of angels, which nature he had with the glory of the Father before the world began, would not fit him for the death of the cross, therefore in his matchless love, in his pity methinks by faith we hear him say when he cometh into the world, sacrifice and offering thou wouldst not, but a body hast thou prepared me. Thus in his coming, in his life, in his death, in his resurrection, in his glorious ascension to the throne of God, the redemption of poor, lost, undone sinners, his chosen people, stood complete in him. The Just dying for the unjust. He died that we might live. He dyed his garments in blood, trod the winepress alone, and of the people there was none to help. So we see in him the redemption, justification and final glorification of all the children of God. He is now exalted a Prince and a Savior, crowned with glory and honor, an ever-living High Priest, an Intercessor interceding for the saints according to the will of God. How wondrous is his love, his ways past finding out. How little a portion is known of him. Dear brethren, how benighted is our vision of heavenly things. Oh how the veil of flesh obscures our vision. Here at best all we know, see, hear or preach, is in part; not in its glorious fullness, measured to us by the loving hand of a kind and merciful God. Just enough for each of us is meted out to us while in the *wilderness*, a sufficiency to keep us every one from famishing in the *desert*. Dear brethren, our hope grounded in Jesus, and in him only, that through and in his grace, some sweet day when that which is perfect is come, that then,

that which is in part shall be done away. This is the ultimate of our hope. This is what we are hoping for; yea, waiting for, in humble expectation and hope of his coming when in his glory and power he gathers to him the purchase of his blood.

There we shall meet and be complete,
And long together dwell,
While not one thought that we shall part,
Shall in our bosom swell.

Oh, for the abundance of his grace, that we fall not out with each other by the way, but have charity for all, looking over one another for good and not for evil. Oh that it be his gracious will to deliver his children from the spirit of backbiting and devouring one another, that he graciously clothe his children with tolerance and forbearance, which virtues are of the graces of his kingdom. For with all of us the time is short, when he that shall come will come quickly, even so amen. Grace, mercy and truth be unto you. Submitted in love.

(Elder) J. C. HAMMOND,
Moderator.
(Elder) H. J. BIRD, Clerk.

CORRESPONDING LETTER

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

Dear Brethren: Through the mercy and abounding goodness of our God we have been spared, though we be altogether unprofitable, and blessed to meet once more in an Association, where we have been blessed to meet and greet a goodly number of messengers from our sister Associations as they have come to us blessed of God to proclaim the finished work of Jesus. This has indeed been a gracious season, a time of love. We desire a continuation of our correspondence with you. May it be the holy will of our God to keep us at each other's feet, that we may in love serve one another. May this grace, mercy and truth be unto all the Israel of God. Amen.

(Elder) J. C. HAMMOND, Moderator.
(Elder) H. J. BIRD, Clerk.

OBITUARIES

MRS. EMMA (TAYLOR) WEBB was born April 4, 1864 and passed away December 6, 1944. Born in Franklin County, Illinois, she was married to Moses Neal Webb, March 9, 1882. Nine children were born to this union all of whom are living and were at her beside at the time of her death. They are Mrs. Evelyn Hughes, Wenatchee, Wash., Owen Webb, Yakima, Wash., Mrs. Edith Sater, Tacoma, Wash., Harold Webb, Seattle, Wash., Calvin and Arval Webb, Mrs. Lillian Jones and Mrs. Beatrice Ovist all of Weiser, Idaho, and Mrs. Reba Bubb, Huntington, Oregon. She also leaves thirty grandchildren and 14 great-grandchildren. One son-in-law and five grandsons are in the U. S. Service. In 1905 her family moved from Illinois to Idaho, settling on a farm near Weiser on Mans Creek in 1907. They made this their home until 1919 when sister Webb with her husband and the younger children left the farm and moved into Weiser where they have since resided. Her husband was called by death Sept. 25, 1928 and since that time she maintained her home assisted by some of her children who lived near and sometimes with her. She united with the Primitive Baptist Church in 1886 at the age of 22, and was an active and faithful member for the remainder of 58 years of life. As a personal tribute to the memory of sister Webb and her husband I will state that they were among the first Baptists I found in Idaho, and my acquaintance with them dates back over twenty-five years. Brother Webb counseled with me concerning the duty of church membership and at his request I baptized him. Soon after he was chosen deacon and I assisted in the ordination in which sister Webb was included as a deacon's wife. In all their church duties they served faithfully and when brother Webb was called by death I was called to minister at his funeral. I never heard sister Webb complain of her trials or her lot in life, but was always ready with words of comfort and counsel for those who needed them. She was indeed a model of christian character and let the light of her faith shine out to the praise and glory of her Redeemer. When the gospel was preached her countenance confirmed its approval, and without this evidence as a witness from her the minister might well doubt the soundness of his statements. In any matters of business or doctrine before the church, in which some doubt existed, her judgment decided it. We might say, "Well done, thou good and faithful servant" for we believe she will receive this from her Redeemer with the added welcome, "Enter thou into the joy of thy lord." We comfort the

children and their families by pointing them to the faith of their father and mother. The God they worshipped is able to bring you conqueror through lifes trials and at last to crown you with glory at his right hand. Written by request of the family.

(Elder) C. W. BOND.

DANIEL ANDREW JACKSON ADAMS, son of John and Phoebe Adams was born January 4, 1864 near Wellington, Mo., and passed away at the home of his oldest daughter, Mr. and Mrs. J. B. Alumbaugh, near Oak Grove, Mo., January 20, 1945. He was married to Miss Eva Glover, February 24, 1889. He is survived by two daughters, Mrs. J. B. Alumbaugh, Oak Grove, Mo., Mrs. S. W. Pollard, Lawrence, Kansas, ten grandchildren, eight great-grandchildren and one sister Mrs. Marian Corn, Harrisonville, Mo. He united with Big Sniabar Church of Primitive Baptists, near Wellington, Mo., Nov. 11, 1883 and was ordained deacon the second Saturday in July 1895. Big Sniabar Church came in a body and united with Little Blue Church and became known as Little Blue and Sniabar Church in the Mt. Zion Association. He served as moderator of the Association for a number of years, as long as he was able. He was a very resolute man, when once he had set his mind to do any one thing he was not easily persuaded to do otherwise, yet he was gentle and kind to those with whom he differed. He and his wife would travel far and near to attend the Associations, and they were much esteemed for their meek and pious walk, and godly conversation. I became acquainted with brother Adams in November 1907, and since then we have been much associated together in attending the church meetings. He would take me in his car a distance of thirty-five miles to Little Flock Church and bring me home again, would also come and spend the day with me and my family. Truly, I think he was the best friend I ever had. He served as rural mail carrier out of Odessa, Mo., twenty-one years. I visited him a few days before he passed away, and when I remarked that he had been so good to me, he said, "Don't speak of anything good that I ever did," and these were the last words I heard him speak. His funeral was held in the Missionary Baptist church-house in Odessa, Monday, Jan. 22, conducted by myself to a house well filled with his relatives, neighbors and friends. After which his body was laid away beside that of his wife in the cemetery at Odessa, Mo., to await the coming of the Lord Jesus Christ in the power of the resurrection, when we believe that his mortal body will be raised an immortal body, and he will see Jesus as he is, be like him and be satisfied. May the God of love and mercy comfort

the children and all those that mourn in the hope of the resurrection is my prayer.

(Elder) W. L. HALL.

MRS. MARCIA MARIA ALLEN was born March 27, 1858, and died November 25, 1944 at the home of her son Roscoe Allen, Mt. Hope Road, North Berwick, Maine, where she was born and always resided. January 1, 1879 she married Perkins J. Allen of Wells. She is survived by her son, Roscoe Allen, a daughter, Mrs. Rose M. Hobbs, five grandchildren and three great-grandchildren. She was the daughter of the late Reuben and Ada Clark Chadburn. Sister Allen was a faithful member of the Old School Baptist Church of Oak Woods, North Berwick, being baptized Sept. 2, 1894 by her pastor, the late Elder Frederick W. Keene. She had a gentle, genial, soft spoken and unassuming disposition, and was much esteemed by those who knew her. Her gift for writing was rare, the undersigned has read many sweet letters written by her to her pastor and church friends. She was very hospitable and her home was always a welcome place for all. Her loved ones have lost a kind and loving mother, always ready to help when she could. Her son and family cared for her tenderly during her last illness which was short, suffering only from weakness. The dear sister has gone to that home where God shall wipe all tears from our eyes, where sorrow and death are no more. There is no night there for the Lord God is their light. The lovely flowers were a token of the high esteem in which she was held. Funeral services were conducted at the Hurd Funeral Home, Mr. John L. Quigg officiating. Interment in Oakdale Cemetery at Sanford.

(Mrs.) LYDIA KEENE NASON.

J. A. WILSON was born June 14, 1872 and died January 22, 1945. His wife who was Lina B. Shelby preceded him in death April 9, 1937. He is survived by one daughter, Delcie Giddings, Santa Rosa, N. M.; two sons, Cleo Wilson, Yuma, Ariz., and Walter Wilson, El Paso, Texas. There are also four grandchildren.

W. E. WILSON.

AUTHORIZED AGENTS

ALABAMA

Elder Lytle Burns, Florence, Ala.
Elder F. A. Collins, Hartford, Ala.
Elder W. D. Griffin, Box 4, Covin, Ala.

ARKANSAS

Elder E. J. Lambert, Box 745, Hampton, Ark.

CALIFORNIA

Elder T. D. Walker, Apt. 14,
4632 Santa Monica Blvd., Hollywood 27, Calif.

FLORIDA

Elder C. H. Byrd, Box 86, Panama City, Fla.

GEORGIA

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

Elder W. A. Brooks, Rt. 1, Auburn, Ga.

KENTUCKY

Elder G. B. Bird, Canada, Ky.

Elder J. S. Hunnicutt, Denton, Ky.

MARYLAND

Elder Harold M. Bennett, Mardela Springs, Md.

NEW JERSEY

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

NEW YORK

Elder Arnold H. Bellows, West Hurley, N. Y.

NORTH CAROLINA

Elder T. F. Adams, Willow Springs, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder R. B. Denson, Rt. 2, Rocky Mount, N. C.

Elder T. H. Edwards, Jacksonville, N. C.

Elder M. F. Westbrook, Rt. 3, Dunn, N. C.

OHIO

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

OKLAHOMA

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

OREGON

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

TENNESSEE

Elder R. L. Biggs, Rt. 6, Nashville, Tenn.

TEXAS

Elder W. O. Beene, 1005 Vincent St., Houston 9, Texas.

Elder L. D. Rose, Athens, Texas.

VIRGINIA

Elder J. E. Burgess, Rt. 1, Box 180, Martinsville, Va.

Elder Roy S. Smith, Cascade, Va.

Elder David V. Spangler, Rt. 6, Danville, Va.

SPECIAL MEETINGS

The Delaware River Association of Primitive Baptist Churches will convene, the Lord willing, with the Hopewell Church, Hopewell, N. J., on Wednesday before the first Sunday in June and continue three days, Wednesday, Thursday, and Friday. Services starting at 10 a. m. on Wednesday, May 30. Our ministers, brethren and friends are cordially invited to be present with us at that time. The ministering brethren will receive no further communication of this meeting. There are trains from New York and Philadelphia stopping at Hopewell, and buses leave the Perry St. terminal in Trenton for Hopewell every other hour, on the odd hour. ELVIRA CONNER, Church Clerk.

Meetings are scheduled to be held on the fourth Sunday in each month, beginning with April through November, with the Warwick Church,

Warwick, N. Y., at 10:30 a. m., and in Middletown, N. Y., in the meeting-house, corner Roberts and Cottage Sts., at 2:30 in the afternoon. Those interested will be welcomed.

R. LESTER DODSON.

The Delaware Old School Baptist Association will be held, the Lord willing, with the Salem Old School Baptist Church of Philadelphia, Pa, in Grand Fraternity Hall, 1626 Arch St., Philadelphia on Thursday and Friday, May 24 and 25, 1945. Ministers of our faith and order and all others interested in the truth are cordially invited to meet with us. T. C. KOCH.

The three days union meeting of the Old School Predestinarian Baptist Churches of eastern Washington, eastern Oregon and Idaho, will meet June 15, 16, 17, 1945 with Mizpah Church, at the home of brother Ernest Attebery, four and one half miles southwest of Dayton, Washington. Those driving take the first road turning to the right after passing State Park. Those going by bus stop at Lon Station and phone 21 F 2 from a house nearby and they will be met and taken to the place of meeting.

(Elder) PETER JONES, Pastor
ELLEN COLWELL, Clerk

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.

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

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

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

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

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church. E. M. TACKETT,
J. S. HUNNICUTT, Pastors.

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

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11.00 a. m. 1:30 p. m.

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

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

D. V. SPANGLER, Pastor.

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, 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.

ELDER C. Y. OSTEEN, Pastor.

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

C. Y. 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 Dilworth Ranch school house. 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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., JUNE, 1945

No. 6

CORRESPONDENCE

Draper, N. C.

ELDER R. LESTER DODSON, Dear Brother in Hope: For some reason known unto God I desire to write a letter for publication in the *Signs of the Times* if you deem it worthy, if not throw it aside and all will be well just the same. To begin, you who read this, cast the mantle of charity over me and my writings also for I am only a poor sinner by nature and practice to whom God has seen fit to give a hope of eternal life by that grace treasured up in Christ before the world began. Not in payment for anything I have ever done or can ever perform, but according to the good pleasure of his will. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8-9. To me this is a living truth, vitally believed, firmly stood for, for to me in simple words, the word grace means mercy by the will of God bestowed upon poor sinners through Jesus Christ according as he hath chosen us in Christ before the foundation of the world and that God is the cause in himself. Surely there is nothing good in me or any other man, woman or child of Adam's race in any generation that would cause God to be merciful. I have heard much concerning the free will of man. I would

like to ask a simple question. When has man's will ever been free? One of the old writers declared, David I believe it was, that "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." To me, this is the state we are all born in with the exception of Jesus Christ and John the Baptist. Born in a state of death in trespasses and sins, the sin of Adam our earthly head, being transmitted on down to us through the preceding generations. In such a state as this is man's will free? Or is it not under the control and influence of Satan instead? But this is by the will of God though for he is, has been and forever will be sovereign ruler over all things, times, worlds, places and events, visible and invisible, seen or unseen, principalities or powers, kingdoms or dominions including the devil. He is not only the ruler but also the creator. In the beginning, after the creation, he looked down, saw all of his creation and declared it was good and very good. This, to me, does not necessarily mean good in a spiritual sense, but good to fulfill the purpose of God for which they were created. In my experience I found my will was to do evil, and though I willed it freely, my will was under the influence of Satan, but still I say this was by the will of God. So then

is man in this state the possessor of a will of his own? To me, simply no, for after I was quickened into the knowledge that I was a vile sinner I earnestly tried to do better, tried to quit sinning, tried to break away from the desire to sin, but the more I tried the worse I did. By experience I know I had no free will, and after being delivered from this awful state of sin and condemnation on Aug. 4, 1939, my will has been to serve God, but I find "I was then devoid of will, as now I am of power." "To will is present with me; but how to perform that which is good I find not." Amen, brother Paul for that is my experience also. I want you all to know what I believe and cannot help standing for, and I believe what I do by the grace of God, that he is a sovereign God, a sovereign Creator, a sovereign Ruler. There is nothing made that he did not make, nothing lives or exists without him or contrary to his will. He foreknew his people and predestinated them unto eternal life; in his mind and purpose the remedy was prepared before the serpent bit, by grace being treasured up in Christ Jesus before the world began for the complete salvation of his people; that Jesus stood a lamb slain (in the mind and purpose of God) before the world began, thus I said the remedy was prepared before the serpent bit; that Jesus came into this world by the will of God, lived, suffered and died by the same will. He came at God's time, died the same way, arose the same way. He wrought out the salvation of his people and is now seated at the right hand of God in heaven eternal, making intercession for his saints by the will of God until the last day, and that day he is coming back again to gather together those he saved, calling them from among the dead, and those who are naturally alive shall be changed in a moment, in the twinkling of an eye, and together with his chosen ones who arose from the

dead shall be caught up to meet the Lord in the air and forever be with the Lord. This is my hope brethren, what I live by and for, and hope and trust to die by and in. By the grace of God these words are true. Let none who read this think I do not love my family. I do and provide for them the best I can, but what would life be worth if this world is all we would ever have? Truly, if this was all it would have been much better to have never been born. It matters not the kind of companion you have (and mine is one of the best) you can never be satisfied in this world after receiving a hope in Christ, except a few short moments at a time while rejoicing in Christ. I will make public now something I have kept for some time secret to the sons of men. From time to time I have a heavy burden to travel and preach. Have put up many excuses, feel unfit, unqualified, too poor in natural goods, wondering many times in God's name how would my family live if I had to go? I am a poor laborer, working for my daily bread. I have been attempting to preach since the second Sunday in March 1940, but I fear the time is coming when I will have to turn my back on my family, perhaps weeks at a time, and go and preach. If I do this it will be with a bleeding heart for I love my family dearly. I dread it, I feel death would be a pleasure instead, and my cry is O God be merciful, spare me if it be thy will. God alone is able to make me feel submissive. Brethren, I desire to say unto you in all parts of the world be faithful, much as in you is. You know by experience that the doctrine of salvation by grace alone is the truth, and that the only way you can believe this doctrine is by divine revelation. You are standing on a firm and sure foundation of the prophets and apostles, Jesus Christ being the chief cornerstone. Press on, fight on, be faithful, and deacons and brethren see to the

temporal welfare of your ministers that prove by their preaching that God has called them. They have to go and preach, necessity is laid upon them. There are no volunteers in this true, called army. Let me tell you, God being my witness, that you cannot hire an Old Baptist to preach, nor you cannot hire one to quit. Our discharge only comes at death. Farewell my beloved people, pilgrims of Zion, chosen of God, strangers to and in the world, wayfarers, poor wanderers in the wastelands of this world. I know not how many of you I will meet in this world, but to you all who have this hope, if I never see you in this world, by the grace of God, I hope we will meet some day up yonder where Jesus is. In spirit I say to you with outstretched hand and heart as I told an old sister Short at an Association several years ago up in Floyd County in the mountains of Virginia, "If on earth I behold your face and form no more, by the grace of God I hope to meet you on heaven's bright shining shore, where sickness and sorrow, pain and death, shall be forever o'er" in that blessed land where Jesus is, where, "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Farewell. Humbly your little brother in hope of life eternal.

(Elder) LAYTON WINGFIELD.

THE TWO THIEVES

For a long time it has been a question in my mind why two thieves were crucified with Christ. I have never heard any ministers or laymen give a reason why except occasionally the mere mention that Christ was crucified between two thieves, and that one nailed on him (Christ) and the other begged. A few nights ago after retiring, this subject arrested my mind and cost me quite a bit of sleep. As I rolled and meditated

it occurred to my mind that most assuredly these two thieves are representative characters. Matthew and Mark call them thieves; Luke says malefactors; John uses neither. We note that Luke has the most to say. "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss. And he said unto Jesus, 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." Luke 23:39-43. I believe one is a true representative of the law dispensation, or the church under the law. The true representative of the law feels no need of Christ. He trusts in his own works or self righteousness. I think we see the same figure in Luke 15-25. "Now his elder son was in the field." The field signifies a place to work. The music, dancing, etc., made him angry. He had served many years and had never received a kid to make merry with his friends. As he felt, he had never transgressed the commandment. I once read of some great evangelist who said that when he got to heaven if his entrance should be questioned he would tell God that he rightly belonged there because he had kept the commandment. What an awful condition any poor fellow is in who pins his faith to the law for salvation! The other thief felt justly condemned. This is very characteristic of the child of grace. The poor fellow with the Pharisee could only smite his breast and say, "God be merciful to me a sinner." The significance of this is, my trouble is in my breast. My dearly beloved, does not this come home to us all? "Remember me when thou comest into thy kingdom." "To-day shalt thou be with me in

paradise." As we see it, the crucifixion of Christ was the closing of the law dispensation and the ushering in of the grace dispensation. How oft do we poor mortals cry, *remember me*. I believe the paradise is the rest that comes to the heir of promise in the gospel dispensation. At the feast of the passover Jesus knew his hour was come, that he should depart out of this world unto the Father. After supper and after he washed their feet he spoke of scripture fulfillment saying, "He that eateth bread with me hath lifted up his heel against me." He was troubled in spirit and said "that one of you shall betray me." The scripture is not direct but we would read between the lines that these disciples were also very much troubled. And now let not your hearts be troubled because there are many mansions in my Father's house (in my Father's church). We feel that we have recently been a witness and felt to experience some of these mansions. At our recent Association held here with our church we had Elders Oscar Broom and E. C. Jones from North Carolina. Their preaching together with our home ministers was one continuous concordant link from beginning to end. They preached Jesus and him crucified; they preached salvation by grace. I want you to know dearly beloved brethren, they did not preach any of this time condition salvation. It was salvation by grace all the way from the cradle to the grave and merging into eternity, if this is the right way to express it. The house (church) was full of the odor of Mary's ointment. John 12:3. As one of old expressed, it was good to be there. It was indeed a refreshing season. We were happy in attendance of the Mill Branch Association at Tabor City, N. C. We met Elder Broom again together with about twenty-five other ministers. We are vain enough to wish we had enough wisdom with the gift of writing to paint a true picture of this meeting.

The committee on preaching made twenty-one assignments. Not a single discordant note was sounded. We almost felt like saying my soul had had enough. We were gone on this trip seventeen days and attended two Associations and one two days fifth Sunday meeting. I wish I could mention the other two but we cannot be so lengthy. We wish we could mention the name of every minister, but we say God bless them. They were so much better to this chief of sinners than he deserved. We think of them so often, their memory is sweet. May we say as much for the laity. If we never leave home again we feel we can go to sleep in death still breathing the blessed perfume of the sweet fellowship manifested in these meetings. "I go to prepare a place for you" (to the cross of calvary). "I will come again" (in the gospel dispensation). Jesus was talking to his disciples on this occasion, and it was a very short while before his crucifixion. He comes again in the gospel dispensation in the invisible personage of the Holy Spirit. Prophecy foretold that all this should come to pass. We invite the reader to read the entire fifty-third chapter of Isaiah, taking special notice of the last verse. We have written at snatched intervals and our mind has been wont to elaborate on several points as we have come along, and we still want to go further but we must be brief that those who know so much and can write so much better than this poor sinner may have preference. We trust we have said enough that the reader may get our view or as we understand it. One thief represents the closing of one dispensation; the other represents the beginning of a new and better day, that day in which all the Lord's people shall be taught of the Lord. Malachi was the last prophetic star to twinkle in the law dispensation. He thinks he was looking over the hill of vision into the grace dispensation when he said, "Ye shall go

forth, and grow up as calves of the stall." We think Peter was looking in the same direction when he said, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever." 2 Peter 3:18. May we close with this thought "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." In sweet fellowship with my beloved everywhere.

(Elder) C. H. BYRD.

Route 2, Box 89
Panama City, Florida

Castle Rock, Wash.

DEAR EDITORS OF THE SIGNS:

Enclosed you will find a letter written to me about this time last year by a very precious, humble sister. I prize it among my treasures and would like to see it in the *Signs* if it meets your approval. When I asked her consent to send it to you, she replied by saying that if she refused she believed it would be of the flesh, and also said that the Editors had wisdom from God and would know if it was wrong to publish it. I am leaving the decision with you. I never read it without a feeling of unworthiness, and desiring that it would please God to give me as great a faith and trust as she sets forth. My health is some improved and I have been blessed to attend our meetings for the last three months, and for this blessing I was very grateful. We have only a few members and some are like myself not physically able to get out. Others are too feeble and aged. At times it is discouraging but each time I feel discouraged the promise made by our Lord, "Where two or three are gathered together in my name, there am I in the midst of them" comes to my mind and I am comforted. Blessed be God who knows all things and left those words of promise for us in these days, knowing ahead of time that we should need the comfort of them. At the top

of column one, page nineteen of the January *Signs* where it reads, "Too many of our brethren are inclined to let matters of little importance interfere with their meetings" was truth to me, and would bear repeating in every New Year's Greeting. May God in his mercy, guide us in all that we may say and do. Unworthily,

EFFIE PARK.

Star Route, Naches, Wash.

DEAR SISTER PARKE: Elder Hughett has shared your good letters with us for a long time and we have deeply sympathized with you because of your physical disability. I have never felt worthy or able to write you, but Sunday when we met at my folks' home for our regular meeting and I read your letter I longed to write you. You said something about your experience that is true of mine too, but I have always been afraid to say anything about it. At the time I united with the church I had felt no terrible burden of sin. Perhaps I had better begin at the beginning if I know where that is. Ever since I can remember I have loved and respected the Baptists and enjoyed hearing them talk. I can remember many times at church that I was so touched by the sermon I would cry but did not know the reason. When I was seven I read a large book of bible stories. I have always enjoyed reading so I read this over and over, and then I would go out into the woods and pray long prayers and feel very righteous and happy. When I was twelve we moved to another place where we were not with the Baptists quite so much as before and I was at an age to become interested in worldly things. When I was fifteen we moved to California. It was just like a fairyland to us children. Everything so new, different and exciting, so many places to go and so many things to see. We were not in touch with any Baptists at all there, and nothing happened to bring

thoughts of God or religion to my mind. In about a year I became troubled about a lot of things concerning scripture and the salvation of my soul. I asked Papa and Mama a lot of questions and they answered them as best they could, but I was not satisfied. Their answers seemed so unreasonable and impossible. The folks found out about some Baptists meeting in Claremont at a home, and one Sunday we went there on the train. It was late when we arrived and all the seats were taken. Some one placed a chair for me right in front of the preacher. There was no one there we had ever seen before. I do not have the slightest idea what he preached about, but I know he answered all the questions that had been in my heart, and it was all so beautiful and so plain. He talked to me after the meeting because I had cried for joy most of the time he was preaching. That evening after the rest of the family was in bed I had to talk to some one so went on my knees in front of Mama and we cried and rejoiced together. I still had no intention of uniting with the church, at least not until I was old and gray. The preacher we heard was also pastor of a church in Los Angeles so when their meeting day came we went there. All the people there were strangers to us also. The songs and preaching seemed more beautiful to me than ever and when they were standing and singing the closing hymn I was crying and saying, "No, I am not going" over and over, and Mama was saying, "Of course not, you do not have to go," and all the time I was fighting to get out into the aisle and up to the front. I do not know what I said but I remember when they accepted me into the church I glanced toward an open door and it seemed the entire world had turned to gold. It was the same all the way home—everything was covered with a golden mist. School was not out yet so I had to keep going. During the next

month I often laid my head down on my desk so I could shut out the world and dream of my new found happiness. I was baptized two weeks after uniting, just a few days after my seventeenth birthday. I was so happy and loved all those people so much. An old lady said, "You think you will always be happy now don't you dear?" Of course I felt I would never have any more trouble. A few months later we moved here to Washington. For one reason or another I did not attend the church regularly, but when I did I always enjoyed it so much, but I did not have any terrible trials and I was most of the time in a lukewarm state and not very much troubled about it either. I was married when I was twenty and became very much wrapped up in my husband, my home and our plans. I still enjoyed the sermons (the few that I was privileged to hear) so much and I never felt at ease in this world. It seems strange that any one could be at such a standstill as I was, as far as christian experience is concerned. In 1930 my troubles began to come and many times during the next two years I spent hours on the floor begging for mercy. In 1934 when I first met you I was begging God to take me because it seemed I could stand no more, and yet that was only the beginning. God can and does give us strength to endure what we must. I used to think it would be easy to be good when I became older, but I grow worse all the time. I am constantly afraid some of my brethren will by chance learn how wicked I am and can no longer fellowship me. I love them more all the time and feel at ease nowhere but at church. I think I can see how all the awful things that have happened to me have been for my good, and I believe my faith has been built up so I can trust God to take care of me always. But even that faith can leave me at any moment if he is not there to supply it. I can do nothing without him.

Daily, even with ordinary household tasks, I must ask his help. Many times when I have had to do work I was not physically able to do he has been my strength and has seen me through. He has made me reconciled and even to rejoice in things I thought I could not endure. In all things that come to pass I can see his guiding hand. If he were not the all powerful and all wise God that he is I would be afraid to go on living in such a world as this. Maybe I have said a lot of foolish things but I wanted you to know how reassured I was after reading that letter of yours. I have a great respect for you, I mean I believe you know the Lord, and if some of your experience is like mine, perhaps there is some hope for me too. I hope you are feeling better and will soon be able to be up again. May God's grace sustain you. Your unworthy sister.

(Mrs.) BEATRICE HAAN.

Route 3, Benton, Ky.

DEAR BROTHER DODSON: Surely there was a handful of purpose dropped for this weak sinner in your New Year's Greeting in January *Signs*. I could go with you in your reviewing the war situation, then I, too, hope I could go with you in viewing the coldness of Zion and seeing the cause of it—the weakness of the flesh, knowing as we do the flesh seeks its own, and when we can, we pile up for ourselves a little natural rest. But, Brother Dodson, do we not over and over hear, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. Then can we not see this which pleases nature is polluted, would destroy us were we not called away from the rest we have in that place to know the rest that belongs to the children of God. We also have this hope, God does not let us enjoy our carnal rests. He has a rest, a sabbath of rest for the children of light, and we

hope we are children of light because of the holy calling of God in Christ Jesus our Lord. That word Lord—how much it means, something a power over you, lording over you and you the servant of that Lord. Therefore, we hope he is our Lord, our Master, our Savior. I was so glad you further stated in your "Greetings" you were receiving encouraging letters and reports from other churches that they, as well as the churches you serve, were in peace. Do we not know this one thing, the true church, the bride, is the only living thing in the world to-day? She is the salt of the earth, and she sorrows not as others who have no hope. Even in this terrible conflict now raging, we, who have hope, are stayed on our Lord, waiting to see the furtherance of the gospel. The workings of all things together for us whom we hope, with our all, that we love Him. Because it was his will, yes, all around this poor worm are those leaning on that power that raised Jesus from the dead, and brought him forth conqueror over death and the grave. One dear sister in our church is very low with a disease non-curable, yet she strengthens our feeble knees. She is so dependent on her God for mercy that she makes us, who are able to be about our own affairs, ashamed and weak indeed. A text given me a few days ago has been and is yet a great comfort. "The ear trieth words." I was shown so many things. How we try the sermons in our hearing to see if they preach save the child or if they say divide it. When we read writings by able men we try the words penned there to see if they are sound doctrine as we hope we have so learned Christ Jesus who is the way, the truth and the life. On our last meeting day, our pastor, Elder J. T. Henson, arose with his Bible, opened it and started to read his text, and about that time another text was given him and for over an hour he stood as a voice. His tongue

was lapping the water of life. It will be a day remembered by all of us present for a long time. Then for us to say God has withdrawn himself, no, he still allures his bride and brings her into the wilderness and speaks comfortably unto her, (Hosea 2:14) and a few of us yet go long journeys to meet with those of like precious faith, our bodies very uncomfortable, but looking for that comfort that satisfies the inner man. As our old house of clay decays the inner man is renewed day by day. I would like to add this and then I will close. Last August was our union meeting and we had Elders Griffin, Brock, Biggs, Brooks, Lowry, Cunningham besides our home ministers. We had a three days union meeting with preaching at night at our homes, and on Saturday afternoon Elder Griffin and his associates and others who were at our home visited with an elderly brother of our church who is not able to go from home to services. Elder Griffin preached there on his front porch a very, very able sermon. Text—"Good measure, pressed down," etc. He very ably fed the flock gathered there, then preached at our home that night to a crowd that could not go the eighteen miles to the union services. These things, these scenes, these feasts are living things. They live on and on. Not polluted, in them we can rest, assured God was in the matter, feeding, leading, alluring. One outstanding instance—Elder Griffin was to preach Sunday afternoon at the union meeting around two o'clock. Before his time came or he had been called upon something had been telling me he had a long, long journey home and would he not be concerned over the trip home and fail, but there was no journey before him when God made him stand. The journey was heavenward and it was pleasing for the ear to try his words. They were words of inspiration and food to the weary soul. Thus we know in hope and in spirit that there is

an unseen power working among and with the children of men, making them alive to the mercy and goodness, truth and soberness of the God of power and God of the whole earth. With these few scattering remarks I desire to wish you and yours well for the year 1945, and may God be praised is my wish.

(Mrs.) EFFIE BOWDEN.

DEAR ELDER DODSON: I am enclosing a letter written to me while I was at Camp Thomas, Davisville, R. I., from sister Minerva Dunlap. I think it is worthy the consideration of the readers of the *Signs*, and that if you have space you will give it to the dear sister's letter. She expresses her belief very thoroughly in the doctrine as well as her experience. I received by mail from sister Nason, Sanford, Me., the Aug., Sept. and Oct. copies of the *Signs*, then I subscribed and received the Nov. copy. I have enjoyed all that I have read. The editorials were good. Elder J. S. Hunnicutt explained thoroughly about David I thought, and many of God's people rejoice to know the truth even if it hurts them. I also enjoyed the second editorial by you. I think you were both blessed by God's spirit and it was food to my hungry soul here on the Islands. May God bless his church and people from the rivers to the known end of the earth. Your brother, I hope, in gospel bonds.

(Elder) O. J. CROKER.

70th Naval Con. Bat.
Care Fleet P. O.
San Francisco, Cal.

Bowdoinham, Me.

DEAR BROTHER CROKER: I am taking this opportunity to tell you that I am grateful to God that I was able to be at sister Palmer's on Sunday to hear his name praised and his honor and glory testified to. I have a hope that I know something, too, of his goodness and mercy and how my heart rejoices when another comes and tells of the same God that I know, whose power when experienced by

a poor mortal makes him feel as nothing and less than nothing, puts a new song into his mouth, even praise unto his name. Indeed, it is a great secret order, as you said, only a few words and we recognize a brother or a sister. We know that their eyes have been opened and made to see, their ears made to hear. Before, we were as dead stones, but when we were brought out into his marvelous light, then we became as new creatures. Desire for the old things passes away. One of our greatest joys then is to hear others who have experienced these things tell of the way God has led them. You told of your experience in the boiler room. My heart was made to rejoice for I have seen his glory shine from the sky and the trees, when the power of his presence made me feel that I must fall on my face before him, that I could never stand in his presence or take one step without offending. You said he is the same God as of old, working miracles. I can testify to that for I have felt and seen them. Twice in my experience I have seen a great light like a ball of fire, shining towards me, bringing such a sense of his power and mercy that I thought I should die if it was not removed. I have felt his presence more than once bringing knowledge of my absolute depravity before him, of the utter foolishness of the learning and knowledge of this world. I was shown then that we can do nothing of ourselves, that he is so far above and beyond our understanding that we can know nothing unless he reveals it to us. How different from the teachings of the world. I was reading to-day of the experience of Lt. Whittaker of Rickenbacker's party. He was rowing his raft through a squall and against the current towards a reef after twenty-one days of starvation. He said he was so weak he could not bend a pin, but the oars were bending against the waves and he reached the reef. He said: "There were other hands than mine on those

oars." You may have read it, they knelt down and gave thanks to God as soon as they were on shore, the story goes on to say. His miracles are still going on and will continue to the end. I thought Sunday how beautiful your custom of kneeling in prayer before a service. I thought then what a power it takes to make a man, naturally proud and dressed in the uniform of service to his country, willing to come so far to speak to a handful of people he had never met and to kneel in reverence and humility to worship something greater than his country. Surely we are drawn by the power of God, we are made willing in his day and when he leads us and draws us we go with joy unspeakable. O, that I could always walk in a way that would redound to his honor and glory, but I cannot. I do just the things I should not and forget and have to be shown again. We heard Sunday the truth we love, we were comforted to know that God does not sleep, that he is still working miracles in the hearts of men and that he will do all his will in heaven and among the inhabitants of the earth. I was glad that you gave him all the glory and the honor. He is still raising up his witnesses, writing his law in their hearts and putting his word in their mouths that they may instruct, strengthen and comfort his people. Thank God for his unspeakable gift. Your sister I hope though not worthy.

(Miss) MINERVA F. DUNLAP.

919 Asheboro St., High Point, N. C.
 ELDER R. L. DODSON: I am enclosing a letter I found in my desk. I am not sure when it was written but when I saw it I thought it should have been sent to the *Signs*. It seems not to be connected as I would wish, but if you find it in accord with scripture truth you can publish it or any portion of it or cast it aside. I want to say that I fully and honestly believe that the Lord blessed Elder T. J. Robinson to so wonderfully express the

sovereignty of God who rules all things after his own counsel in the Signs of February 15, 1945.

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:19-20. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." I Cor. 3:11-15. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:21. "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." I Cor. 15:1-2. If the grace of God worketh through the man to build upon the solid foundation which is Jesus Christ, his work will stand the fire, but if the spirit of the devil gets into him he is building then of wood, hay, stubble, of materials that the fire will consume, but he himself, if a child of grace, shall be saved by the skin of the

teeth. Every man is judged by his works and punished or rewarded accordingly, yet faith and works evidence of salvation which is a free gift of God. A sinner can be saved by the grace of God under the ministry or without the ministry for God works when and at the time that pleases him and none can hinder or add to. The apostle states that Jesus Christ is the foundation and he calls the work of God (our works). We can, if the Lord does the building, build on the foundation of materials that will not burn in fire, or we can build of materials as wood, hay, stubble, that will burn in fire if the Lord permits. He says every man's work shall be tried by fire and if any man's work shall burn, he suffers loss. God was in Christ reconciling his people unto himself and he hath by his Spirit committed unto the apostles the word of reconciliation, therefore, the apostle Paul says, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. The apostle means they are, and not only they, but all true preachers are the objects through which the grace of God worketh according to the will and purpose of God. Elder W. O. Wammack brought out some of the beauties of the mysteries of godliness. The whole of all the writers seemed to me to be blessed of the Lord to do a work which is of the Lord, and not after the Adamic man, but after the spiritual man, Christ Jesus. All are of the generation of Adam by nature. Only those whom God has purposed and chosen in Christ are the generation of Christ Jesus, and when they are made a new creature in Christ or born of the Spirit, then they are partakers of spiritual things or follow after the things in heaven. Elder C. W. Bond on "Who is the author of sin" so beautifully described this mystery of God and I thought after I had read all the good articles in the *Signs* the Lord had wonder-

fully blessed the Editor and all the writers. Eve was the author of sin and God did not influence them in any way. The act was freely under the influence of Satan. God fulfills his determinate will in heaven and in earth, and holds man accountable for all his sins, except those who are freed by the life and death of Christ who bore our sins on the cross. When a man is freed his condemnation is removed. At times I am very much encouraged by the Spirit, I hope, and at other times I am very much discouraged, and almost doubt the whole thing, but there are some rays of hope and I never have doubted God, neither has my faith ever failed to embrace him as the all and in all who worketh all things according to his own will and counsel. After I read the *Signs* yesterday I wanted to write to all and try to express my appreciation for the many good spiritual thoughts in the *Signs* which is food for the troubled soul of man, food for the inner man. Yours in Christ I hope.

THOS. W. KIMSEY.

Geneva, Ala.

DEAR ELDER DODSON: I very much appreciated your recent invitation to write an article for the *Signs of the Times*. I have just returned from the funeral of a very dear friend at my home church where I tried to speak in his memory, using as a theme "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." It is most wonderful indeed to be embraced in that number whom Jesus left the shining courts of glory and came into this low ground of sorrow, suffered, bled and died that each of them might be purified. Truly, I believe that he made no mistake. He redeemed each of them, made them spotless by the shedding of his precious blood—the only offering that could have fulfilled the mandates of a just and holy law, and will assemble them around his matchless throne in the

final consummation of all things. Most assuredly the Father, Son and Holy Spirit entered into a royal agreement in the annals of eternity when as yet nothing existed save these three and all things were embraced in them as the very essence of unity. That was indeed a perfect meeting, where each member filled his position well and wisely, and performed each duty without a single error. The Father represented the power and by and through him were all things created, and without him was not anything made that was made. Truly he is the master Architect, the perfect Designer and the successful Executor of each and every thing. What a perfect One! High and exalted, grand and glorious, wonderful in all his ways. May each of us be reconciled to his will. The second person in the trinity was none other than the Son who loved his people with an everlasting love. He made a full and complete atonement for every one of those embraced in that number that Peter says were "elect according to the foreknowledge of God." Indeed they are a chosen generation, a royal priesthood, a peculiar people chosen in him to show forth his praise. They shall persevere and never fall. This is the same number that John saw coming up out of great tribulation, having washed their robes in the blood of the Lamb, and the same number that Ezekiel saw in the valley of dry bones, and the same number that were as numberless as the stars of the sky or the sands of the seashore. Yes, the same number that made up the glorified throng of all ages and the same host that John saw coming down from heaven, each one prepared as a bride adorned for her husband. You want to be in that number, do you not? Most certainly you will be if you had a part in the first resurrection. I like to think of this as the hidden wisdom revealed only to babes in Christ, and whose worth cannot be compared with natural things. Truly it is far more

valuable than all the diamonds of Kimberley, all the gold of Ophir, all the rubies of the Indies and all the cattle of ten thousand hills. What a priceless possession is this hidden wisdom made known unto every child of the heavenly King. These children come from every race, kindred and tongue, from the east and from the west, yes, from the north and the south. These make up the redeemed of all ages, and there beneath and around the dazzling throne of God we shall see each of the patriarchs, all the prophets, every apostle and all the saints of all ages. Do you not want to be in that number that shall sit down with Jacob and Paul, Isaac and Enoch and Jeremiah and John? These are those embraced in the first resurrection; these are those purchased with the blood of the immaculate Lamb of God; these are those that are arrayed in white, and these are those that shall have a right to the tree of life, and shall enter in through the gates into that city that Abraham looked for that had foundations whose builder and maker is God. It is enough for us to know that when we shall see him we shall be like him and be satisfied. Oh, dear brethren, may we be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

(Elder) J. J. COLLINS.

Route 1, Box 266, Dothan, Ala.

Dear Brother Dodson:

I know I have been negligent in sending in my subscription for the *Signs of the Times*, but I am grateful to you for continuing to send it. I am enclosing \$4 for which post my subscription up for two years from the date on which it expired. Dear brother Dodson, I feel too little to even try to express my self in regard to the Scriptures or how they corroborate with what I hope to be my experience, but after having read so many good articles from you and others which

I greatly enjoyed I have an impression (from what source I do not know) to try in my weak way to give you just a few thoughts that are in my mind. Our God, the God whom Abraham, Isaac and Jacob together with all the patriarchs and apostles trusted, is a God of purpose and has been ever since he has been God, (if any one knows how long that has been). He did not wait until the time for him to bring this earth, or world, into existence to plan for its use to him, it being already determined by him to have a people created in his Son, a people that were to inherit eternal glory, in other words be a bride for his Son. In the mind and purpose of Almighty God these people were already conformed to the image of his Son. When his Son laid aside his crown of glory to come to the earth he did it for the sake of his own bride. She was already his for having been created in him unto good works which God before ordained that she should walk in them. The apostle Paul commanded Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The word of truth is not anything more or less than the Son of God. He is spoken of as the word also the way, the truth and the life. We find him first being possessed of the Lord in the beginning of his way before his works of old. He says, "I was set up from everlasting, from the beginning, or ever the earth was." He goes on to tell when the various things were done he was there and says he was "rejoicing in the habitable part of his earth; and my delights were with the sons of men." Then next we see him as he was conceived of the virgin Mary. Next is his birth in Bethlehem where he was when the wise men, being directed by his star, found him. Outside of his contending with or sitting in the midst of doctors in the temple, we see him coming down to Nazareth with Joseph and his mother, Mary, and he was sub-

ject to them, that is, he was obedient in every respect to their wishes. We next see him as he came to John to be baptized of him in the river Jordan. Then we see him as he rises from the water and the Spirit like unto a dove lighting upon him and a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." We see him as he goes about choosing his disciples. Choosing some who were traitors to their own people (the Jews) sitting at the seat of custom, some who were just ordinary fishermen and one that should betray him. Then we see him as he taught his disciples on the mount, also as he went about all Judea preaching and healing all kinds of diseases, opening the eyes of the blind and raising the dead. We see him as he told his disciples, "Let not your heart be troubled," etc. We then see him as he prayed to his Father, "the hour is come." He meant by that, the hour unto which he was born into this sin smitten world to take the sins of his bride upon himself, and he made the perfect offering, the only offering that could satisfy divine justice. Then we see him as he ate the passover with his disciples and directly telling Judas "That thou doest, do quickly." We next see him as he prayed the Father saying, "If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." We then see him as he was seized by the multitude and carried before the grand council or Sanhedrin to see if they could find anything in the way of evidence that they could produce before the Roman court since it was out of their jurisdiction to sentence any one to death. We see him before Pilate where he was given that mock trial and the sentence of death pronounced against him. We see him being carried to Calvary bearing his own cross. We see him being nailed to the cross and hanging there stripped of all his earthly possessions (his clothes) see him in the agony of death. There are several thoughts that came into my mind

I would like to mention here but am afraid I am being too lengthy. We next see him as he was conveyed to the tomb, there to lie for three days and nights. Then we see him as he arose triumphant over death, hell and the grave. We see him as he makes his appearance to his disciples and after being seen of them for forty days we see him as he makes his ascension back to the Father. He is now seated at the right hand of the Father making intercession for those for whom he died. As and when the purpose of God is to be fulfilled to one of his loved ones in that of making his love known to one of them, he reveals himself to them the chiefest among ten thousand and altogether lovely. He carries them to the banqueting house where his banner over them is love, he makes them to know that he is all and in all to them, he keeps them by his power, leads them gently beside the still waters. Then they are made to give thanks unto the Father who has made them meet to be partakers of the inheritance of the saints in light, who has redeemed us from the power of darkness and translated us into the kingdom of his dear Son. Then when we have all the sufferings, sorrows and conflicts that have been ordained of God for us to bear, this old vile body of ours goes back to dust from whence it came, there to await that great and glad day when, in our mind's eye, we again see him "descend from heaven with a shout, with the voice of the archangel, and with the trump of God." I hope to be able to truthfully say with Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." As I have already written much more than I intended when I began I will close. You may publish if you deem worthy. Your unworthy brother if one at all.

(Elder) J. A. TEW.

EDITORIAL

RUTHERFORD, N. J.

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Rutherford, N. J.

IF I MAY BUT TOUCH HIS CLOTHES

Matt. 9:20; Mark 5:25; Luke 8:43

This episode in the ministry of Jesus is interesting for meditation. Let us approach the scene and gaze in wonder and admiration at the lowly Nazarene as his disciples hover 'round him and the multitude stand in awe at such as the world had never been blessed with prior to this time. He is going from place to place preaching the gospel of the kingdom. With their diseases, trials and troubles the people come to him. Have you ever noticed the condition of those that come? They are not people that are able to do things for themselves, but rather they are people that have exhausted their power and they come to him because there is nowhere else to go. Just such a case is this woman that we desire to notice. In the first place she is a certain woman. In the kingdom of which Jesus is the King nothing is done in a haphazard way. Not the least detail is left to chance, but rather all things have order and precision to them. Just any woman of the multitude would not do, but it must be that one whose heart has been searched and displayed to her. Her disease was a dreadful malady and is worthy of comparison

to sin, that dreaded devastating disease that Adam's children are all partakers of in its worst form. It had gotten such a hold on her that she had sought a remedy. Had she just looked for one a little while? Had she given just part of her worldly goods to stay the terrible flow? No sir! this poor woman had been hunting and looking for twelve long years. She had suffered many things from many physicians. So it is to every child of God when sin revives (Rom. 7:9) and starts that flow. We begin to try to stop it. After we have tried and tried and tried we find that we are unable to cope with it. If this is not a "can't-help-it" I wonder what kind of language it would take to describe one. We can well understand how we would go to this clinic and to that hospital; to this physician and to that specialist if we were suffering from some such malady. Nature would force us to do just that. There is not a condition in the world that this matter is hinged on. Some of our people get scared to death of a little too much doctrine and long and yearn and plead for our preachers to preach a little more experience and a little less doctrine. Very well, may God give me grace to write experience. Let us look close at this woman and her experience. Do you suppose she volunteered to take this disease? No sir! this woman did not (and is not) a volunteer. She found out one day that she had a terrible malady. Oh, what pain, misery and discomfort it caused her. Tell me that it will not cause a person to move, and in the same breath I will tell you that the movement of the Spirit in showing sin to a child of God will not cause movement because the Savior used this woman to teach us our travel in the spiritual kingdom. After she had spent all she had did she still have something left? Oh, how destitute and helpless the Lord's people become in trying to arrest sin! Now brethren this is experience and if it is not the hardest kind of a doctrine I con-

fess that I do not know it. She spent all she had. How descriptive of God's people, not allowed to keep back a thing. If a thing is kept back then she was not a fit subject of salvation (see Mark 12:44; Luke 15:14). But I am glad that she spent her living; that she was not improved; that she was getting worse. If this is not a helpless, destitute, undone woman I know not the use of words to convey ideas. This is all I have been preaching. This is all I care to preach. I just hope that God will always bless and keep me to declare to my precious kindred that salvation is of the Lord. If preaching abases the creature and exalts the Lord I love it, and when blessed to that end I enjoy it. Now this woman is ready for the manifestation of Jesus' healing power to her. She is in the crowd at this particular time. If she had been in a crowd around the Savior earlier she would not have been a fit subject of salvation. She would not have had all her living spent, but the glorious set time to visit Zion has come. Here is Jesus being shown to her. Here he is in his garments; here he is in his glorious apparel and traveling in his strength, mighty to save (Isa. 63:1). She is drawn to him, faith is given her and she has a desire to touch his clothes. That faith is moving faith. This woman did not have the conditional brand of faith, in fact the Scriptures do not mention that kind, but nevertheless we hear much about it and that among people that profess to be the church. At long last she reaches him and touches his clothes. Jesus felt it as he feels all the movements of his dear, little children. At that moment she was healed. The flow of blood stopped! What is more she felt it. Oh, my dear readers, how did you feel when you came in touch with him? Sin was stopped, brought to a standstill, held in abeyance, but let us linger a little longer. Let us draw nearer for this man is going to speak. Remember that Peter, that bold apostle is there as well

as all the others. The Savior feeling the touch asks, "Who touched my clothes?" Brethren is that to find out who touched him? Did Jesus not know everything that went on around him? If he could read their minds and know all their thoughts surely he knew the movement of the multitude. To me this woman is the church. It is represented here by this woman. He is talking to her, he is asking her the question. He knew Peter could not tell him. Just listen to his meek explanation. Oh how weak are all of our explanations unless the Spirit leads. But again, who touched me? Ah, little one, has he asked you that soul-searching question? He knows and she knows. Peter (preachers) knew nothing about it. How wonderful the union between Christ and his church. Often-times they are in communication and those closest by nominal ties know nothing about it. She knows that her every movement has been under the closest scrutiny. She has nothing to hide because she realizes her insignificance. Notice her approach. Is there anything suggestive in it? Does your mind look back to that set time when the Lord asked you, who touched me? She comes fearing and trembling and falls down before him and tells him all the truth. My precious readers, I trust I am comforted as I write these lines to you. What a scene we have beheld! It was in some degree of fear that we looked on, but now our souls leap up, and we have found our own experience being unfolded before our eyes and now we are indeed glad. The church is always glad to hear another come to her and tell her all the truth. If nothing depended on Jesus after having been healed she acted the hypocrite in coming to him, fearing and trembling, falling down before him and telling all the truth. For me I believe she told him how gracious he had been in healing her, but I am not content with that, I believe she, at that time, realized her helplessness for the future as well as the past. The disease

came on her unexpectedly. It might come again unless he keeps her healed. She told him all the truth. The church is telling all the truth now and will forever.

W. D. G.

THE RESURRECTION

(Before publishing our article in the April issue of the "Signs" we submitted it to Elder Hunnicut. He has written his views on this important subject in the form of a letter to us, and we welcome the opportunity of presenting them to our readers. It is reassuring to have good brethren manifest the spirit he does, and we are sure our readers will follow what he has to say with deep interest. R. L. D.)

Denton, Ky.

DEAR BROTHER DODSON: Will try to answer yours of a few days ago. I was very sorry indeed to hear of you and Mrs. Dodson having had the "flu" and hope by this time you are both much improved. In regard to the article you sent, I believe all that you and Elder Bird (whom I dearly love) and many other good brethren say about the resurrection. It is all true of the Lord's people from their regeneration to their death. There was truly a raising up in their regeneration, and many raisings up or liftings up throughout their earthly lives, and a raising up of their spirits from their bodies at death, at which time their spirits return to God, and dwell with Christ in a state of conscious bliss and happiness, and while this state of bliss is not the fulness of their reward, yet it is *far better* than being at home in the flesh. Phil. 1:23. In this eternal labyrinth those redeemed spirits are not waiting for anything; there can be no waiting in eternity. Waiting implies time and they did the waiting here in time. Yes, to me this is all true, but that final reward promised is "the adoption, to wit, the redemption of our body," in which we are now waiting and groaning. Notice the body comes into the family of God by adoption, not by birth, and we have already received the spirit of adoption which enables us to cry Abba, Father. We received that spirit in regeneration.

But this all is to show that the body does not come into the family by birth. "That which is born of the flesh is flesh." As long as it is in this world it is fallen still, it is depraved still, it is still in a wretched condition here in this life. Such is the state of the children of God here. Consequently that part of the divine sentence which had reference to our natural lives must yet be executed, "thou shalt surely die." The redemption of Christ truly bought us back, body and soul, but that redemption does not prohibit divine justice from delivering up that which was sold for naught, and so God's people still have the sentence of death in them, and that divine sentence keeps ringing in my ears from day to day. "Thou shalt surely die." "Dust thou art, and unto dust shalt thou return." The body must return to corruption, to the dust from whence it came, for that part of the divine sentence is irrevocable, but the body as well as the soul was redeemed by Christ and it must inevitably be brought back from the tomb, that is its redemption. Now that the dead bodies of both saint and sinner are to be raised finally, no one should dispute. Paul believed and taught it, "that there shall be a resurrection of the dead, (bodies for regenerate souls are not dead, and it is the dead which are to be raised) both of the just (elect) and unjust" (reprobate). Acts 24:15. Again, Paul in making his defence before Agrippa declared himself happy that he was allowed to speak for himself saying, "And now I stand and am judged for *the hope of the promise made of God unto our fathers*: (the promise of a final resurrection) Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8. Paul here simply says he was arraigned before king

Agrippa to bear testimony in defence of his hope for a final resurrection. *Final*, because he was *still hoping* for it. He had not realized this hope yet, it was still *hope* which had not given place to sight. Though he had been regenerated sometime before this on the Damascus road, yet the resurrection he patiently waited in hope of was still in the distant future, proving conclusively that it was his body that he hoped would be raised. Again this great apostle says that this hope of a final resurrection is "the earnest expectation of the creature" (creation). Rom. 8:19 and verse 21 says, "Because the creature *itself also* shall be delivered (set free, at liberty) from the bondage of corruption into the glorious liberty of the children of God." The words "*itself*" and "*also*" clearly show that it is the body in addition to the soul that is redeemed and shall be delivered from death and the grave, and both scriptures show the hope generally expressed by the Lord's people in the earliest and best days of the Christian era, to be—that the bodies of believers were to be raised from the dead finally, glorified and taken back to heaven, body and soul, by that same Spirit of Adoption by which we cry "Abba Father." Paul continues his argument "God hath both raised up the Lord, and will also raise up us by his own power." I Cor. 6:14. It is impossible for any one to be a believer in Christ without believing that God hath raised him from the dead, and we know the raising of our Lord from the dead refers to his body coming forth from Joseph's new tomb, and it is evident from the passage just mentioned where Paul says, he "will raise up us also," that he means there is to be a resurrection of *our bodies* after the same manner that Christ's body arose. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man

in his own order: *Christ the first fruits: afterward they that are Christ's at his coming.*" I Cor. 15:21-23. "Christ the first fruits" in this passage means simply that his body was the first to arise from the dead, and shows clearly what kind of death and resurrection Paul was talking about. Since it was Christ's body that died and went into the grave and arose out of the grave, it evidences the fact that in this particular passage Paul is talking about the physical death, or death of the body of the Lord's people, and of the resurrection of that same body. Scriptures could be multiplied to show that there shall be a resurrection of the dead (not the living), but I trust these will be sufficient to serve our purpose. I have avoided the use of many passages of scripture over which there has been so much wrangling and dispute, and have sought to establish my viewpoints from passages hitherto used little but not abused. Now since we agree that there shall be a future, final resurrection of the bodies of all men I suppose we shall be expected to answer the questions of fools concerning it. "How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die." I Cor. 15:35-36. The quickening refers to making alive the body in the resurrection, since it is the death of the body that is meant in "that which thou sowest." "And that which thou sowest thou sowest not that body that shall be." It is not the same in kind or character. It was of the nature and character of Adam. It will be of the nature and character of Christ when raised. No it is not identical with the body that was sown for it has been changed from what it *was* when sown, to what it is when raised. Changed from corruption to incorruption, changed from dishonor to glory, changed from weakness to power, in a word it is changed from a natural body to a spiritual body, but is a body mark

you. Spiritual in its very nature for the Lord has made it truly spiritual like unto his own glorious body, and the redeemed spirit has again claimed it. No more groaning to be heard forever from that spirit, no earnest desires to be rid of that body for now the creature itself is delivered. It is a part of the purchased possession, unto the praise of his glorious grace. I fail to see how it could be to the praise of his glorious grace should death, the last enemy be triumphant. It shall not be, thanks be to God. It is no more possible for the bodies of the children of God to be holden of death than it was for the body of our Lord to be holden of it. They shall come forth, every one of them, at the appearing of our Lord, at the last trump, when every eye shall see him as he is. We are bearing about the very image of Adam here in this tabernacle, but "as we have borne the image of the earthy, we shall also bear the the image of the heavenly. The change which is to be wrought upon these mortal bodies will be inexpressibly great, as great as changing that which is corrupt, dishonorable, weak and natural into that which is incorruptible, glorious, powerful and spiritual. It is as great as changing our bodies from that of Adam's sin cursed and sin scarred tabernacle to that of Christ's most glorious body, shining with radiant and resplendent beauty. No preacher nor preachers have a scriptural right to minimize on the importance of this change. Again our apostle says, "Behold, I shew you a mystery." He did not say I will explain to you a mystery, no, but he is going to show us a mystery, and here it is—"We shall not *all* sleep, but *we shall all be changed, in a moment, in the twinkling of an eye.*" The resurrection itself is no mystery. "Why should it be thought a thing incredible with you, that God should raise the dead?" It is perfectly easy to believe that he who wrought in Christ to raise him from the

dead can and does work mightily in us by that same power to cause us to believe this glorious teaching that we shall also be raised in his likeness and there is no mystery surrounding this whatever. The mystery is in the change, how he will do it in the twinkling of an eye, and how a spiritual body will appear. This is exactly what I do not know. Neither does any other man know, and it is absurd for any one to conjecture and dispute about it. John said, "It doth not yet appear what we shall be," and Paul did not attempt to explain this mystery, therefore, it remains a mystery. Enough, however, is said to cause us, who are in earnest expectation, to *wait* for the *manifestation* of the sons of God, and "we know that, when he shall appear, we shall be like him." Do we wish for more? Is not this enough to satisfy our longings and comfort our groaning souls? Can we not be patient and wait with him one hour? Why should the Lord's people fall out and quarrel and fight, and bite and devour one another over such issues? I feel confident, brother Dodson, that if the resurrection be as you say it is, when we attain it, I shall rejoice as much as you, and if it be as I say, then you shall rejoice as much as I. There were some among the Corinthian brethren who thought about as the Sadducees did on the question, they did not believe in any resurrection at all. "How say some among you that there is no resurrection of the dead?" Yet it was enough for Paul to rebuke them with all longsuffering and doctrine, but he did not raise trouble nor advise the churches to withdraw the hand of fellowship from them. He worked for peace and did not sow the seeds of discord among the churches. Not a word is said about such action on his part. Of course there were no associations after the modern sort in Paul's day to be a source of strife, and it would be a blessing to the Lord's true churches if there were none in these days unless they can

be carried on quite differently to the way some are being carried on is the humble opinion of this unworthy writer. Now, brother Dodson, what I have written herein, is for you and all those who may be concerned. I prefer that you publish it just as I have written from first to last, and at the earliest date possible. It will not only show how I stand on the resurrection question, but I trust it will show also how I stand toward my brethren who differ with me on this subject and many others. I have no thought of convincing you that I am right in my views and you are wrong. I am fully aware if my views be not of God they will amount to nothing, and the same fate is decreed against yours if they be not of God. Neither of our views shall need any clubbing or flailing from the brotherhood. God himself will take care of this-matter sovereignly. I am for peace first, last and always, and we shall not need to sacrifice a great principle of truth in order to have it. It seems to me if I could only keep myself straight I would be doing well, much better than I have been able to do to my satisfaction up until now. I hope you feel free to offer any criticisms you feel like on my scattering thoughts here. You will not offend me in the least. I have nothing but friendship and fellowship for every true God called minister in the ranks of the Baptists, and for the whole family of God, and from what I have learned of you, I think you feel the same toward all. Yours in bonds of fellowship.—J. S. H.

FREEDOM OF EXPRESSION

We get letters from our readers at times which indicate they feel everything that appears in the *Signs* should bear the full and unqualified endorsement of the Editor. This is most certainly not the case. The world in which we live would become very small and insignificant, indeed, if it was run according to the ideas of any one mere man, and a

religious paper confined to only one man's line of thought would soon become extinct. We much prefer to take a broad, liberal, tolerant and charitable attitude toward our brethren, granting them the same rights and privileges that we ourselves enjoy. We often think of the *Signs* for the spiritually minded in the light of a table spread for a great host of people. If we were literally feeding thousands of people, we would find it necessary, or certainly desirable to have a variety of food and wholesome desserts if every one's appetite and need was to be satisfied. However much any one individual might like a certain food, it would be unwise to insist upon every one else eating only that, palatable as it might be. Some people are so constituted that it would be harmful to them, while others would enjoy and thrive upon it. We do not expect each one of our readers to approve and enjoy every individual article which is published, but we do hope that on the whole they will find sufficient wholesome food to satisfy their spiritual hunger. Occasionally, it is necessary to take medicine for our physical needs. We are confident, in the long run, it is profitable to us and the cause we espouse to have our pure minds stirred up, so that we are made to search the Scriptures of divine truth more diligently to see for ourselves what is real truth.

During the past year there have been several instances where good brethren have presented views which were not acceptable to some, and this has brought forth views from others which while different, so long as the proper spirit is shown, has been profitable to the household of faith. In this way some who have been dormant and indifferent have been aroused and they are in a far healthier state spiritually than if they had read the same thing in the same old way. There exists a great diversity of gifts in the church, and they are all for the edifying of the body of Christ, when motivated by

the Holy Spirit, and they are entitled to be heard.

It might be well worth while for the individual who feels nothing should appear in the *Signs* which he would not sanction to ask himself the question, how many of the brethren would agree with and fully endorse all of his ideas about various scriptures and points of doctrine. If he insists upon complete agreement in all things, most likely he will soon discover that he himself does not know everything. In the days of the apostles there were differences of opinions among them, and they were often at variance with each other. Apollos, "an eloquent man, and mighty in the scriptures, came to Ephesus," and some were so attracted to him that they began to say, I am of Apollos. Others said they were of Paul, the greatest of all the apostles. How easy it is to follow men, particularly when they are outstanding personages. There were still others who said they were of Cephas, and some actually claimed to be of Christ. The apostle reproved them by saying, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." I Cor. 3:4-6. It would seem as though we have gotten a long way beyond them in this day and time. Now we hear of brethren declaring non-fellowship for each other on the least provocation; excluding one another because they cannot agree and exclaiming "I will not allow Elder Blank to come in *my* pulpit." We are made to wonder whose house they think the church of God is. While we should be faithful undershepherds, the apostles who founded the different churches did not set any such examples as we see to-day. We are but stewards of that which God has entrusted to our care, and it is unbecoming in us to lord anything over his heritage.

To all those who thus indulge themselves, we would commend the language of the apostle Paul to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Also, Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should become a castaway." Our brethren would do well to consider the admonition given to the church at Philippi by the great apostle, when he said: "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

We are in favor of "freedom of expression", *within reason*, and of using it for the comfort, instruction, edification and upbuilding of Zion in her most holy faith. We deplore the use of our high calling as servants of God as though it was something to which we have attained and that it belongs to and for the benefit of the individual. Rather should we consider ourselves only as custodians of that which God has given us in the House of Mercy, and endeavor to conduct ourselves in a manner that will do credit and honor to Him "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 feel we owe it to our readers to let them know where we stand and how we feel with regard to what is published in the *Signs*. We are aware of the fact that we cannot please everybody, but we are honestly endeavoring to do that which is right and best for the cause, as we see it, and we humbly crave the prayers of the saints of God, that he may give us wisdom and so soften our heart with a sense of his redeeming love, that we may stand in our lot and give such an account of our stewardship that we

can truly say, when that eventful day comes to lay down our pen for the last time, and our voice shall be silenced in death so that it shall be heard no more, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

R. L. D.

CIRCULAR LETTER

Mates Creek District Old Regular Baptist Association, held with the Williamson Church, Mingo Co., W. Va., Friday, Saturday and Sunday, September 1st, 2nd and 3rd, 1944.

As it has fallen to my very unworthy lot to write this Circular Letter, and it has been a dread for me for the past eleven months, so my mind is upon the predestination of God. I believe that he predestinated all things before we had a being in this world. Some will say that God predestinated all good things and that he had nothing to do with the evil, but we will take Job 26:13,14: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" Psalms 33:6-8: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him." We find the Scripture in Proverbs 26:10, saying, "The great God that formed all things both rewardeth the fool, and rewardeth transgressors," so I believe it was all predestinated of God. Even we will take the

gods of the earth that are going on to-day preaching the doctrine of men and devils. The Scriptures say there will be false teachers and false prophets among us, so if we did not have these people the Scriptures would not be fulfilled and God's word would fail. But Job 23:13, says, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." So he does his will in the army of heaven and among the inhabitants of the earth. So I believe that he is now bringing things to light which he saw and declared and also purposed in the six days of his labor, and I do not believe that there will ever be anything come to pass that he has not seen and purposed. He even purposed that there would be a choice between the two first born in the world, so he made the choice himself, so I want to say that we will meet with everything that he has purposed for us. We may say, let it be good or bad with us, but it is all good with God. So as time rolls along we are waiting in humble hope for the redemption of these mortal bodies, so he has purposed time to stand long enough to bring to light every thing. But we live in hope that when the last purpose is fulfilled there is a better home awaiting in the blessed far beyond, where there will be no giving of hand nor parting of friends.

A few more things I want to mention. Isaiah 40:10-12: "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." So I believe that every special blessing was measured out and stored up

in Christ before the world was for them which believeth, and not to the whole world. But the other family never has received any of these special blessings, but they will receive that which is meted and measured out to them, for God knew what was in man before he formed him. We will now prove this by another Scripture. We will take Job 11:9-16: "The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? For he knoweth vain men; he seeth wickedness also; will he not then consider it? For vain man would be wise, though man be born like a wild ass's colt. If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear; because thou shalt forget thy misery, and remember it as waters that pass away."

Dear brethren and friends, there are many things I would love to mention about the things I have been made to forget as the waters that have passed away. I feel that I have only hinted on these hidden mysteries, but the Scripture says a hint to the wise is sufficient. Dear brethren and friends, this is written by a poor sinner, if saved at all, saved by grace, and grace alone.

JESSE WOODS.

RESOLUTIONS OF RESPECT

Whereas, we, the Primitive Baptist Church of Malmaison, desire to leave on the records of the church a memorial to our dear brother and Elder, C. T. Evans, whom the Lord has seen fit to call from our midst to his eternal home, therefore be it.

Resolved, that the church has lost a faithful member and Elder, one who will be missed among God's people, and the children a devoted and kind father, but we feel not to mourn, believing our loss is his eternal gain.

Resolved, that we bow in humble submission to the will of God who does all things right and can every sorrow heal.

Resolved, that these resolutions be spread on our church book and copies sent to the **Signs of the Times** and to the family.

ALSO

Whereas, it has been the will of God to remove from our midst by death our dear sister, Lou King Fitz, we hope to bow in humble submission to the will of him who doeth all things well.

Resolved, that we deeply sympathize with the family and relatives of the deceased.

Resolved, that a copy of these resolutions be spread on our church book and copies sent to the **Signs of the Times** and to the family of the deceased.

(Elder) D. V. SPANGLER, Moderator
R. S. WILLIAMS, Clerk

OBITUARIES

Sister PHEBE LOUISA (BEEBE) MACDONALD, widow of the late James C. Macdonald, died at her home in Ridgetown, Ontario, June 29, 1944 in her ninety-second year. She was a daughter of the late Elder William L. Beebe by his first wife, and was born in the state of Georgia, July 3, 1852. Her marriage to James C. Macdonald took place in Middletown, N. Y., August 2, 1876, the ceremony being performed by her grandfather, Elder Gilbert Beebe. They resided in Duart, Ontario until 1892, when they moved to Ridgetown, Ontario where her husband became custom collector, which office he filled until he was ninety years of age. He passed away on his ninety-fourth birthday, August 26, 1922. She leaves to mourn her loss, one sister, Mrs. Florence Beebe Bellows of West Hurley, N. Y.; two daughters, Mary E. O'Neill, Ridgetown and Kate B. Dawson, Windsor, Ontario; three sons, John William and J. Atwood, Ridgetown, Ontario and Charles A., Montreal, Quebec. She had in all nine children, four dying in infancy. She also leaves eighteen grandchildren, twenty-two great-grandchildren and nine great-great-grandchildren. For many years sister Macdonald was a member of the Beulah Old School Baptist Church, Broöke, Ontario, both she and her husband being baptized by her father, Elder William L. Beebe. During past years she attended, whenever possible, the Duart Church which was but a few miles from her home, where she enjoyed the love and fellowship that prevailed. She was an humble believer in the Lord Jesus Christ, and of a meek and quiet spirit. She was gifted with a bright, intelligent mind, possessing a wonderful strength of character, and was well endowed with the proverbial southern hospitality. She had her own home and delighted to have visitors, especially those of like precious faith. To old age her mind was clear and her faculties unusually good. She was blessed with

the loving-kindness and attention of devoted children to the end, and during the last few years of her life she was cheered by the loving care of her daughter, Mrs. O'Neill. She was firm in her convictions, yet tolerant and sympathetic to others. She died, as she had lived, humbly hoping in Jesus, and we believe that she fell asleep in him to awake in his likeness, when the Lord shall descend from heaven with a shout, with the voice of the archangel and trump of God. The writer officiated at her funeral service at her late home, the interment being in the Duart Cemetery.

(Elder) GEORGE RUSTON

JAMES BUTLER WHITAKER was born near West Point, Georgia, in Harris County, April 6, 1854. Departed this life December 17, 1944, making his age 90 years, 8 months, and 11 days.

He was married to Miss Mary Jane Cook on December 19, 1872, to which union were born four children, three of whom survive him: Mrs. H. D. Nelson, Linden, Texas, with whom he spent his last years on this earth; Mrs. J. E. Hicks, Commerce, Texas and Mrs. H. L. Crow, Bentonville, Arkansas. James Henry, the youngest died in infancy. His wife died February 13, 1894.

On January 7, 1897, he was married to Mrs. Fannie Alsabrook Stanford. To this union four children were born, two of whom survive. Ernest, the oldest, died at one year and 10 months and the youngest, Mrs. Clyde Whinnery, died April 29, 1932, only nine days before her mother passed away. The two surviving are James Lester Whitaker of Nara Visa, New Mexico and Mrs. Max Lowry of Albuquerque, New Mexico; also 11 grandchildren and 10 great-grandchildren besides one of the two step-daughters he reared.

Father, with his family, moved from Harris County to Heard County, Georgia late in the year 1876. It was here he and his first wife received a precious hope in Christ and united with the Primitive Baptist Church at Hope Well and were Baptised by Elder Kidd. He was a strong believer in predestination, dearly loved the old Baptists where he found them. He read the Signs of the Times for many years. His sight was failing him so he asked me to read the Book of Joshua to him which I finished just before he passed away. He was seriously ill for only twenty-four hours.

In 1885 he moved his family to Hughes Springs, Cass County, Texas. After that he never lived near the church of his membership but it was always a joy to him and mother to attend as often as possible.

April 1, 1907, he and his last family moved to Quay County, New Mexico, homesteaded land and went into cattle raising which worked many hardships on them but they were finally overcome.

Funeral services were held at the home of his

daughter in Linden, Texas, conducted by Elder T. A. Wall, after which his body was laid to rest in Hughes Springs Cemetery by the side of his first wife to await the resurrection morn.

We weep not as those who have no hope for we believe he is at rest forever.

Written by his daughter, (Mrs.) H. D. NELSON

SPECIAL MEETINGS

The three days union meeting of the Old School Predestinarian Baptist Churches of eastern Washington, eastern Oregon and Idaho, will meet June 15, 16, 17, 1945 with Mizpah Church, at the home of brother Ernest Attebery, four and one half miles southwest of Dayton, Washington. Those driving take the first road turning to the right after passing State Park. Those going by bus stop at Lon Station and 'phone 21 F 2 from a house nearby and they will be met and taken to the place of meeting.

(Elder) PETER JONES, Pastor
ELLEN COLWELL, Clerk

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

R. LESTER DODSON.

The Staunton River Primitive Baptist Association will convene, the Lord willing, with the Canaan Primitive Baptist Church located about 18 miles west of Danville, Va., beginning Friday, July 6, 1945 and continuing the two days following. Ministers of our faith and order and all others interested in the truth are cordially invited. For further information write either:

(Elder) W. R. DODD, Mod, Dry Fork, Va.
J. F. WILLIAMS, Clerk, Keeling, Va.

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

Mrs. M. E. Kuhns, Cal., \$1; Mrs. M. Thomas, Ill., \$16; Mrs. J. B. Simmons, Tex., \$2; T. O. Turner, Ky., \$1; Mrs. J. H. Wright, Ky., \$3; Mrs. J. Clifford, Wash., \$1; Mrs. L. T. Genung, N. Y., \$1; Mrs. S. Hutchens, Ill., \$6; Pfc. W. L. Young, Overseas, \$10; I. H. Evans, Md., \$2; Mrs. M. J. Dean, N. J., \$1; W. Y. Chandler, Ind., \$3.

E R R A T A

Elder James W. Linn informs us two corrections should be made in his article in the April issue of the Signs. 1—The sentence beginning with the nineteenth line, column two, page 84, should read: "So my salvation is for Israel and not for Edom whom I have hated, and my indignation is forever against them." 2—The sentence beginning in the thirteenth line, column two, page 85, should read in part, "He bought the field for the jewel that was in it, so it was no wonder he bought the field for the jewel for the jewel was of great price," etc. We very much regret these mistakes and hope this will rectify them.

R. L. D.

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.

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

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

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11:00 a. m. 1:30 p. m.

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

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

D. V. SPANGLER, Pastor.

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, 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.

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 Dilworth Ranch school house.

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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., JULY, 1945.

No. 7

MY SONG IN THE NIGHT

If I could sing a song of love,
'Twould be to that great God above;
Who saved me by His Grace.
Who gave His son to be crucified,
To redeem the church, His bride;
To Him be all the praise.

If I am given a prayer of faith,
It is that I may feel in death
That He abides with me.
Bearing me to my heavenly home,
To sing with saints around His throne
Throughout eternity.

If I could keep in mind always
His mercies that have filled my days,
I'd never more be sad.
But when His presence is withdrawn,
And I am left to stand alone
Hidden is the hope I had.

Lord make me by faith to go,
Singing in this world below,
Trusting all to Thee.
Believing, regardless of war and strife,
That goodness and mercy all of my life
Shall follow me.

Then lead me as a little child,
To Thy divine will reconciled,
Keep me from presumptuous sins.
When in Thy love trials are given,
Make them stepping stones to heaven
And Thine be the glory forever. Amen.

(Mrs.) DAISY BAKER.

Naches, Wash.

CORRESPONDENCE

(Written by Elder R. W. Rhodes,
Lillie, La.)

DEAR BROTHER DODSON, AND ALL THE HOUSEHOLD OF FAITH: Since it has been so long that I have not written an article for publication, I thought it proper that

I should make some statement. I have been very busy for several years, and I still am, but several have asked me many times in the last two years to write more. I feel very unworthy and also incapable to pen my thoughts and meditations upon God, his church and the teachings of his holy word, but realizing, as I trust, that we as well as all things else are in his high, lofty and sovereign hand to be disposed of in this or any other sense as he wills. This being so I hope he will guide me aright, and enable me to write and present the truth as it is in Christ Jesus, giving his inspired and written word as proof for the things I shall say if it be his will. May I also state here (and I hope it is from a true and contrite heart) that if I am left to myself and the fleshly mind to express that which is not the truth, that he will forgive me and keep his sheep from following the voice of strangers. The great subject on which I desire to write is based upon Rev. 17:11. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Please, dear reader, read all the references given. What is this great beast? Why is he called the eighth? And how and why is it that it is said of him that he is of the seven? Who are the seven that he is of, and why is he called the eighth and of the seven? These are all very important to this subject. What do we understand is taught by this

scripture? Do we think for a moment that Christ's angel is revealing to John some natural, literal beast or vermin? No, I have never heard or read of any one so considering such a thing. To say the least there is no doubt in my mind that this language is very highly symbolical and is pointing out something far more significant than a literal beast or vermin. (I bring this out to prevent any one from making an accusation that we are literalizing this great beast.) The tenth verse seems to me to make it very plain that this beast is seven distinct kingdoms, ruling over all nations in their respective times. John tells us that five of these kings had fallen at that time of Rev. 17:10. He also said in the same verse one king was (that is the sixth king) in existence at that very moment. So we have it from the pure word of inspiration that God revealed to John that five of the seven heads or kings had already ruled and gone down, and that the sixth was ruling at that time. That seems very reasonable to me and scriptural. So the sixth king or head was ruling in John's time. At this point I want to call the reader's attention to one fact in connection with this great subject. If you will note Rev. 17:3 it shows the connection from one of these kings or heads to the other, in fact that this same woman or false church rode upon all seven of these kings. In other words when one king would dethrone another, Satan with all falsity continued in the saddle, being supported by each king or head with its wasting and destroying of God's holy saints, prophets, apostles or even our Lord and Savior Jesus Christ himself. Read Acts 3:16-18. These were the acts of the children of Israel through their rulers. The king over them being the sixth kingdom that John said in Rev. 17:10 *was ruling at that time*. This one very outstanding fact seems to me to furnish a perfect key to the right interpretation to this great mystery. Who was king then at that time?

Read Matt. 2:3 and you will not have to guess at it. It was king Herod. Read also Matt. 2:16. Now to make sure that Herod and the Roman Empire is connected with this great combination of kingdoms and powers that is described in our text read Rev. 12:1-6. Was not Herod and the Roman Empire ready to devour Jesus as soon as he was born? (Matt. 2:16) Yes. Then which one of the seven kingdoms did John have reference to in Rev. 17:10 when he said, "one is?" Was it not most certainly the Roman Empire or the sixth kingdom? Daniel speaks of this same thing in the form of a great image in Dan. 2:32-35. He only speaks of these kingdoms, *gold, silver, brass, iron, iron and clay*. You can consider them yourself or maybe I had better call them by the parts of the body of this image. *Head, breast, arms, belly, thighs and legs* (not leg, but legs; two separate members of the same body). Also feet (two separate feet) all of which constitute the image of Nebuchadnezzar's dream. In this interpretation given to Daniel, he mentions the toes of the feet which is the extreme farthest member from the head or the first king. Now one might say, what is the interpretation of the toes? John in Rev. 17:12 speaks of ten horns which have received no kingdom as yet, but they receive power as kings. One hour with the beast and these ten are to have one mind and shall give their power and strength to the beast. Rev. 17:13. Now let us notice what John says about the seventh head or king. He said at that time "five are fallen, and one is, and the other (or seventh) is not yet come: and when he (the seventh) cometh, he must continue a short space." To arrive at who the seventh head or king was, we want to notice one or two scriptures that connect the two together. Read Rev. 12:2. You note this is the rise of the real and last of the seven heads or kings, and it is said the dragon, which I have already shown to be the pagan Roman Empire under

Herod, the king, who stood ready to kill Jesus as soon as he was born, was the sixth of these heads. Notice this sixth king gave his power to the beast which was exactly what happened between pagan Rome and papal Rome. Not only that but this verse also shows that the sixth head or king gave the beast his seat. Where did the Roman Empire have its seat of government and authority at that time? It is a well known fact that it was Rome, Italy. Where is the seat of papal Rome today and where has it been all this time? Except for a short time when he got his head wounded unto death, at Rome, Italy. Speaking of this seventh and last king John says that he saw one of these heads wounded unto death, but he also saw its deadly wound healed and all the world wondered after the beast. In dealing further with the scriptural connection between the sixth and seventh heads or kings, Paul says in 2 Thess. 2:1-8 which shows in the seventh verse by the words "leteth" and "let" (which means in the original to hinder) that the power and influence of the sixth head or king was hindering at that time and that Wicked was to be revealed when the hindrance was taken out of the way. Dear reader, read these references and study this great subject. It portrays very conclusively where we are now concerning these things. Now we want to deal with the connections between the seventh and eighth and see who he is. I want to say that it is not so clear in the light of John's description of the rise of the second beast which comes up out of the earth with two horns like a lamb but spake as a dragon. Rev. 13:11. But regardless of any uncertainty, John only saw this beast coming up and in the end he saw this beast supporting the beast who had the wound with the sword and did live. "The beast that was, and is not, and yet is." Rev. 17:8 last clause. I feel sure that the seventh head or king to wit, papal Rome, was in full power and domi-

nation until he was wounded as unto death with the sword; since then he is not, as he was, in complete power, but yet he is in great unseen power even in all nations. Now in the eighth verse of Rev. 17 we find this "was, and is not, and yet is" beast, described as ascending out of the bottomless pit. Well, it stands to reason that he has not always been in this pit. One might say what pit? My idea is that he was cast down into the bottomless pit of political oblivion, so to speak, and he is now ascending out of that same pit which also accounts for the healing of his deadly wound, Rev. 13:3, at which time all the world is to wander after him. The question may arise, are you speaking of the big seven headed, ten horned beast or the beast that John saw coming up out of the earth? I am speaking of the seventh king or head, papal Rome, because the second beast that John saw coming up with two horns seems to fade out of the picture when it succeeds in causing them who dwell on the earth to worship the first beast John saw or the seventh king or head. He also had power to cause them who dwell on the earth to make an image to the beast that had the wound with the sword and did live. (Rev. 13:12-15) Read these scriptures. So whatever the second or two horned beast is, he only seems to restore and heal the big seven headed and ten horned beast who is to make war with the saints and overcome and kill them. Rev. 13:7. Read also the seventeenth verse. The extensiveness of the power, dominion and greatness of this monster demon is expressed in Rev. 13:7, and this is after he has his wound and after his wound is healed. So we know a power that used to reign supreme, that was cast down almost one thousand years ago has been bobbing up and down in the bottomless pit ever since, and is my reason for feeling sure that he has not yet been restored to full power. This beast and the kings of the earth are to make war with the Lamb and the

Lamb shall overcome him. (Rev. 17:14) Now one might ask me when this will be? If you will read 2 Thess. 2:8 he is to be destroyed at the Lord's coming. Not cast down but destroyed. Destroyed in that lake of fire and brimstone, Rev. 19:20. If you will notice this beast has three likenesses as described in Rev. 13:2, like a leopard, a bear and like a lion. Now in these three vicious likenesses I think they are describing the three phases of spiritual wickednesses who are signified in my mind by John in Rev. 16:13. He said he saw three unclean spirits proceed out of the mouth of the dragon. In my opinion pagan Rome out of the mouth of the beast, papal Rome, and out of the mouth of the false prophet my idea is the Episcopacy is one horn of this two horned beast that John saw, and Protestantism is the other. So the last phase or the restored and final phase of Rome in my mind will be Episcopalian and Protestant Rome — both together. I want to comment a little on the language where it is said he is the eighth and is of the seven. Episcopalianism and Protestantism came out of Rome during the period of what is called the Reformation. That was all Rome lost at that time, and that is all she would have to gain now to be completely restored. Do we see any signs of this thing ever being accomplished? Yes. There is an International Council held every year for the purpose of bringing this about. In my opinion this is not far ahead when it will be an accomplished fact. Read Rev. 18:2. You will see in the end every unclean and hateful bird and every foul spirit is to be in Babylon's cage. I think this cage is already set and I believe every so-called church or denomination who bites at anything like the Federal Council of Churches or World Alliance or League of Churches is in Babylon's cage. We see a great plea for unity of churches and union of inter-denominations now — Protestants, Catholics, Episcopalians and Jews. All alike as

well as many who call themselves Baptist and Christian. Pardon this digression and let us deal with several other things concerning this wonderful, powerful and most vicious beast. He has seven heads, ten horns and ten crowns on his horns. He gets one head wounded and a two horned beast that came out from him when he was wounded arises to power and restores him; enforces an image to the beast; causes all men both small and great, rich and poor to receive a mark in their right hand or their forehead. Now I think this mark will be of such a nature and significance as to clearly indicate loyalty, devotion and worship to the beast. It will be harnessed with such legal power or authority that those whose names are written in the book of life, or those who are kept from worshipping him, his image or receiving his mark will be completely ostracized from any public or private enterprise, labor or profession. If that is not the essence of what this teaches I am the worst deceived mortal on this point I know of. As to whether that mark will be literal and individual and visible in the literal hands and forehead I cannot say, but my idea is that it will, in this verse is mentioned almost everything which would seem literal. Let us name some of them. It says, "He causeth all, both small and great, rich and poor, free and bond, to receive a mark." He does not stop there but tells where they receive this mark. Not only this but this beast has a number, and the individual must have either the worship of the beast, the image, the mark or the number of his name. He must have one or all of these or he cannot buy or sell. In other words he is all harnessed up to force himself on all whose names are not written in the Lamb's book of life. Rev. 13:8. But thanks to his holy and blessed name all the redeemed are safe and secure in the hand of that Good Shepherd of the sheep who has declared "I will never leave thee, nor forsake thee." Heb. 13:5. "I am with

you alway, even unto the end of the world." Matt. 28:20. Not only that but he says in another place "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17. So to further prove that the children of God are safe and secure under their ever blessed and glorious Redeemer, High Priest and King, Jesus says, "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. Not only are they safe in his care, but in my humble opinion as Noah and his family were shut in the ark, (Gen. 7:16) so are these of the children of God who live and remain alive till his second and ever blessed coming, and every one else was shut out at the same time.

(To be continued)

"I will extend peace to her like a river."
Isaiah 66:12

First let us see something about a river, for example, let us take one we have read something about, the one Jeremiah was encountered with. A river must have a source from which it flows, the head. The water runs heedlessly down the channel it has made by the constant flow, never consulting the ground upon which it flows. It steadily rolls on until it has reached the mighty sea, the fountain head of all water. Then it is drawn into the elements by the great power of the sun, and it is sent down again upon the earth to make it put forth and bud. Yet, it has not consulted that upon which it falls. It has power to bring life and immortality to light, and so it makes its way back into the channel and keeps flowing. Thus we see it is an unbroken chain. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." The man with the line brought Jeremiah

a thousand cubits into the river, and it was ankle deep; another thousand and it was to the knees; three thousand and it was to the loins, but when he measured four thousand cubits it was a river that could not be passed over for the waters were risen. "And it shall come to pass, that everything that liveth, which moveth, withersoever the rivers shall come, shall live." "But the miry places thereof and the marishes thereof shall not be healed." By this river "shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit (in the singular) according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." The medicine is in the hand of the One that said, "They that are whole need not a physician; but they that are sick." I will have mercy and not sacrifice for "I came not to call the righteous, but sinners to repentance." To them that are not whole and are suffering in their sins, he hath said, "I will extend peace to her like a river." We have seen the flowing of the river and we have seen the overflowing of the river, both natural and spiritual. It is "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." What is the purpose? "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." It shall give spiritual seed to the sower and bread to the eater. This being true, "who shall lay anything to the charge of God's elect? It is God that justifieth." This river cannot be spanned by men. All the inventions of man can never build a way to stop the flow of this river, because God has said it could not be passed over. God

holds the water in his hand and disperses it as is necessary, and no man can block the hand of God. The miry places and the marshes shall not be healed, but all that liveth whithersoever this river shall come shall live. Is it not wonderful to some times think God hath given you to taste of this new fruit for the gift of God is eternal life. Every child of God is led, as Jeremiah was, eastward toward the rising of the sun. The opposite is west, the night, where the moon gives light. Here are those that would devour your peace, but this river cannot be passed over by all the efforts of man. God gives peace to her like a river. Jesus can cross because he walks upon the water, and when Jesus walks with you, dear child of God, you are walking too. Every heaven born child of God who is led from nature's darkness into the marvelous light of God, first sees his standing which is ankle deep. Being led on by the spirit of God he feels that his feeble knees are weak through fasting and smote together and has need of strength and much pain is in all loins. The river has risen and overflowed and made glad the heart for he sees Jesus there leading him to the brink. What joy it was to Jeremiah when he saw the same One that led him into the river he could not cross was holding him to the shore. Peace has been extended like a river. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." "For to be carnally minded is death; but to be spiritually minded is life and peace." "For as many as are led by the Spirit of God, they are the sons of God." Peace on earth good will to man is flowing like a river that no man can pass over. The whole world is now talking of bringing in an everlasting peace from natural disturbances. Peace from wars, rumors of wars, and pestilences would be mighty good but that is not the peace the Savior is speaking of. If we had all the peace of the world and had not the hope of eter-

nal life, which God that cannot lie, promised before the world began, we would be of all men most miserable. "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps." "I will extend peace to her like a river." "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The reason is plain, Christ and his body is inseparable, not a bone of his body shall be broken. We hear so many people today saying, "It is only the good things that are working together for good to them that love God." If we had never experienced any of the insurrections of this life how could we know the sweetness of that peace that is extended like a river? We speak of the things that are offensive to us as being evil. Joseph told his brothers they meant it for evil but God meant it for good. "Who hath known the mind of the Lord?" These things are the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," for he hath extended peace to her like a river. "A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "A river, the streams whereof shall make

glad the city of God, the holy place of the tabernacles of the most High."

She stands aloof from worldly lure,
A city old and quaint;
A beautiful building built secure,
The body is not faint.

Though lions roar she does not quiver,
Nor quake at devil's snare;
Peace unto her, flows like a river
For Jesus is her care.

(Mrs.) MAGGIE LEE HAYES.

Vernon, Ala.

Star Route, Naches, Wash.

DEAR ELDER DODSON: For several days I have fought against sending you the enclosed thoughts on prayer because I was ashamed of bringing myself to your attention again. I know from past experience that after this is mailed I will have many panicky moments when I will ask myself, "What have you done now?" But I feel I have to send them because I am afraid not to. Believe me when I say it would hurt me far less if you destroy them than if something should be published in the *Signs* that should not be there. If you decide to use them and want to wait a year or two that is alright too. I do not know the way the Lord is leading me but I know I cannot find words to express the beautiful things he is showing me. Of course I am having my moments of doubts and fears too, but he graciously appears to me again soon. I do not know what the future holds for me but hope that when I am again surrounded by gross darkness I can look back to this blessed season and have my hope renewed.

PRAYER

What is prayer? Even one who has often been blessed with the spirit of prayer cannot find words to express what it means to him. The poet says, "Prayer is the soul's sincere desire unuttered or expressed." How can we tell whether it is the soul's sincere desire or the desire of

the natural mind? Sometimes our prayers come to us word by word and we are so wonderfully blessed in uttering them they bring tears of joy to our eyes and our hearts overflow with praise and thanksgiving that is inexpressible. This is indeed the prayer of faith when we can ask, nothing wavering. Our answer is with us as we pray. The world says prayer changes things, but it does not change God or his plan for he is unchangeable and has ordained beforehand the very prayer we pray. If it changes anything it is us because we enjoy such sweet peace afterward. We cannot of ourselves plan to pray at a certain time in order to obtain this peace. This is a gift of God and it is handed to us whenever God sees fit to do so. There is the prayer of the sin burdened soul who repeats over and over "God be merciful to me a sinner." This is the prayer that often seems to rise no higher than our heads and we see no beauty in it, but God hears these prayers and they are as sweet as incense. There are prayers of thanksgiving for spiritual blessings that we pray when we are made to sit together in heavenly places in Christ Jesus. Then we can say, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." And then we pray for deliverance of our natural bodies from danger. How often we witness a miraculous escape from what seemed a sure death. These are things the world can often see and marvel at, but how little they know of our deliverance from spiritual dangers which to us seems to be a far greater miracle. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." It seems these groanings which cannot be uttered are with us most of our conscious moments, especially when we feel to be in deep darkness. Even then

our life is a constant prayer. Is there a time when we are not praying? There is the prayer of faith for the sick. We know that all our earthly remedies and physicians are nothing but tools in the hand of God. Many can testify that while they knelt by the bed of a dying loved one they were not even allowed to pray that that loved one might be spared because it was not God's will to do so. They have been brought to the place where they must say, Thy will be done. Oh Lord make me reconciled to thy will. Many others can remember the prayer of faith that brought its answer with it even as they prayed. We pray for our loved ones, both for their temporal and their eternal security. Oh, what praying goes on all over the world today! And all the prayers of faith will be answered. Sometimes God sweetly blesses us to pray for those who spitefully use and persecute us. Surely we know when we pray this prayer that it is of the Lord. No natural man would want these enemies to escape punishment. When God in his goodness and mercy can show us that all of these things are for our good, then we can have nothing but pity in our hearts for the one whom God has used to teach us. We have been made to realize through much suffering that the flesh is weak, and when we are so wonderfully blessed by visitations from the Lord we are inclined to be puffed up and think these good things are of ourselves. But when pride is with us there surely must come a fall, and what a terrible fall until finally we learn to beg God to keep us humble lest we become exalted above measure. Then we are given a thorn in the flesh, the messenger of Satan to buffet us. Again we pray for the removal of this and are sometimes blessed to hear God's answer, "My grace is sufficient for thee: for my strength is made perfect in weakness." There comes a time when we must pray for strength, even to do the smallest everyday task. Surely we can do nothing

without him. We pray for a ready answer to make when our enemies taunt us with the fact that our hope is so small while they are filled and rejoicing in a fleshy knowledge that all the things we hope for are actually theirs. We learn not to pray, Lord remove this cross, but God give me grace and strength to bear my cross. Sometimes it is many years later when we can see the answer to some of our prayers. We had almost given up hope that God had heard us, but when the answer is brought to light we can see the Lord was graciously carrying out his plan for us all the time and that plan was far more wonderful and complete than we had hoped to receive. When he tears down our dearest ideal from the throne where we have placed it, then again we find ourselves at the throne of grace begging for consolation in our anguish. His answer to us then is to enable us to say again, "Not my will but Thine." We beg God to keep us humble, knowing while we ask that it will mean more losses and crosses, but yet we are constrained to ask this knowing that God will provide with the cross strength to bear it. Our loved ones sometimes ask us to remember them when at the throne of grace and sometimes we have a sweet desire to do so we feel surely it is of the Lord. We pray for food and raiment, in faith, believing that God careth for us, and we ask for wisdom from him who giveth to all liberally and upbraideth not. We like to meditate on the beauty of the prayer offered by our ministering brethren when we are gathered together for worship. Those prayers are as beautiful as the sermons which follow and draw us close together until we feel we are kneeling in one body before the Lord's throne. Surely the half cannot be told about prayer, and as long as any of God's saints are on earth their prayers shall ascend up to God as the sweet odor from the smoke of incense.

BEATRICE HAAN.

Alba, Texas

DEAR BROTHER IN A PRECIOUS HOPE IN THE LORD: I desire, if the Lord wills, to write a few lines on what I believe the Scriptures teach on infant salvation. While I do not feel able to write anything that would be interesting to God's children unless the dear Lord guides me, to my mind there is nothing plainer in the dear old Bible than the salvation of the infant. He did not save them because they were not sinners for we read that he came not to call the righteous but sinners. By nature they are sinners. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. So we all sinned in the federal head for our life was in Adam and became corrupted, and the life of every human being came down through Adam, and the mind that came from that life is carnal. Rom. 8:7 reads, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." So in order for the infant to be saved it must be a sinner. David said in Psalms 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." We see the works of the carnal mind in the very conception of David, but let us look now to the conception of Jesus. In this we find no evil for Jesus was conceived, not to satisfy any carnal lust, and Jesus' life came down from heaven. Here is a life pure and holy so this conception was without sin and I am sure that everywhere we find Jesus on earth he had a people. So he was carried in his mother's womb nine months and I am persuaded the reason was to save them that die there. John leaped in his mother's womb three months before he was born, showing that God can cause even an unborn babe to rejoice in him. Our God is all wise and has a purpose in all things that he does, and no place in the Scriptures can we find where any child died in in-

fancy who was not a child of God. David said in Psalms 58:3, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies," but we cannot find any of that class who died in infancy. When Sodom and Gomorrah were destroyed we cannot prove that they all went to hell, any more than we could prove all that died in the flood went to hell. When Jesus was born, Joseph, being warned in a dream, took the child and fled into Egypt. Then was the scripture fulfilled that out of Egypt have I called my son. Herod had all the children killed from two years old and under. Then the scripture in Matt. 2:17-18 was fulfilled. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Notice not a child of Leah in the lot. Now read Job 3:11-13. Surely he believed in the salvation of the infant. Jesus said in Matt. 19:14, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." We read in John 6:44, "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." Surely if they cannot come unless Jesus draws them he will raise them up at the last day. Now I wish to go to John in Revelations where he speaks of the beast, which to my mind represents the false doctrines and false teachers, and bear in mind that the little infant does not wander after or worship this beast. Please read Rev. 13. I will quote the eighth verse, "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." So if a little infant die we know that it has not worshipped the beast, then we can say of a surety its name is written in the book of life. So if we are saved we

must be saved like the infant, and I must say here that every infant that dies from conception to birth will be saved for our Jesus went the full time from conception to birth and saved them that die there. No wonder Job said, "Why died I not from the womb?" "Then had I been at rest." I do not believe that Esau could have died while he was an infant, nor any one else who is of the non-elect. We are as helpless in the hands of God as an infant, and in order for one to be saved we must be born again, and must be saved by the merits of Jesus. It seems to me that the little babes were the first to be slain because of Jesus. Dear ones, if the little baby is lost what would become of me? There is much we could say in evidence of the salvation of the baby but time and space will not permit. I do not desire to be a fanatic or a critic, but if you could establish that an infant is lost then you would almost get my hope. May we reason together in love. Your brother in a sweet hope.

(Elder) J. S. ROBBINS.

(We are glad Elder Robbins agrees with us that *infants* are *sinners*, but we cannot follow his line of reasoning from there on. He quotes Revelation 13:8, "And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world," and then makes the statement, "If a little infant die we know that it has not worshipped the beast." How can he reconcile this with Psalm 58:3, which he quotes: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."

(We agree with Elder Robbins where he says that the conception of Jesus was without sin, but here again we cannot concur in some of his conclusions which follow. For instance, he says Jesus "was carried in his mother's womb nine months" and he is persuaded that "the reason was to save them that die there."

Further on he says, "I must say here that every infant that dies from conception to birth will be saved for our Jesus went the full time from conception to birth and saved them that die there." If this is logical and true, since Jesus is purported to have lived to be about thirty-three years of age, why is it not equally logical and true that *all* who die under the age of thirty-three likewise are saved. To reason thus would bring us to conclude that there is no hope at all for the untold millions who live beyond this age, as Jesus was not with them in that stage of their existence. This will never do.

(We quote brother Robbins again: "No place in the Scriptures can we find where any child died in infancy who was not a child of God." We would like to ask, where in the Bible is there a single scripture which states specifically that any particular one who died in infancy was a child of God.

(With reference to the cities of Sodom and Gomorrah, Abraham inquired of the Lord, "Wilt thou also destroy the righteous with the wicked?" Gen. 18:23. The Lord assured him he would not destroy the city for the sake of ten righteous (Gen. 18:32). The angels, apparently by force, (Gen. 19:16) brought Lot, his wife and their two daughters and set them without the city, and we are told that "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, *and all the inhabitants of the cities*, and that which grew upon the ground." Gen. 19:24-25. If we correctly comprehend the meaning of language this would certainly seem to include those of all ages and sexes, both adults and infants, all of whom were evidently destroyed. It has been our understanding also that when the death angel entered every house of the Egyptians and took the life of their first-born (many of whom were undoubtedly in infancy) that it was indicative of their destruction,

since the passing over of Israel meant her salvation.

(We do not believe that Job 3:11-13 has any reference whatever to the salvation of all who die in infancy. We hope our readers will examine carefully what is said in the third chapter of Job. Following the questions asked in the eleventh and twelfth verses, beginning with the thirteenth verse Job says: "For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; Or with princes that had gold, who filled their houses with silver: Or as an hidden untimely birth I had not been; as infants which never saw light." Please note that only a comma separates the thirteenth verse from the fourteenth, which shows that Job puts those who die in infancy in the same category with kings, counsellors, princes, etc., "which built desolate places for themselves", who died in their time. What he had under consideration is the relief that death gives from the trials, afflictions and sufferings of this life, for he plainly says in the seventeenth verse "There the wicked cease from troubling; and there the weary be at rest." Many of our readers, no doubt, have seen the time when they wished they had never been born or had died in infancy, as they then would have been saved from what they were having to undergo.

(When Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," in our opinion he was not referring to little children who die entering into the climes of eternal glory, but rather that he had reference to his church which was to be established here in this world, and the characteristics which his followers should exemplify.

(The great apostle says, "by grace are ye saved through faith; and that not of

yourselves: it is the gift of God: Not of works, lest any man should boast." He also says we walk by faith, not by sight, and we would strongly urge our good brethren not to deviate from the record or to go beyond the apostle. The doctrine of *knowing* that all of any class of human beings, as such, are saved, in our opinion, is one that we, as sound Old School Baptists, should refuse to accept. We cannot improve upon the record of divine truth, and we again quote it: "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" God forbid that we should presume to say that a single infant is lost or that the most wicked man who ever lived shall not be saved. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and there we have to leave it.--R. L. D.)

Route 6, Nashville, Tenn.

ELDER R. LESTER DODSON,

DEAR BROTHER:

Find enclosed \$3 for which to renew my subscription for the *Signs* and \$1 to use as you think best. Also an obituary of Sister Simpson which I hope you will publish in the *Signs* and a letter which she wrote me in 1936 just after she was baptized. I feel it is a good letter and might be of comfort to some of God's humble poor. If you find it to meet your approval please publish it. In affliction,

(Elder) R. L. BIGGS.

McEwen, Tenn.

ELDER R. L. BIGGS, DEAR AND PRECIOUS BROTHER IN CHRIST I HOPE:

I want to try and write you a few lines, but if the hand of God does not guide me it will be like everything else I have tried to do, a failure. Dear brother, I have been called "sister Simpson" for thirty years and it did not seem to mean anything to me until you called me that on Saturday night and asked me where I wanted my membership to be. It fell on my heart

like a blessing and made me feel that I would never have to walk alone again for I feel that I have a wonderful kinship with the people of God. I want to tell you a few things that I wanted to tell Saturday but could not. When I was a child I dreamed the world was coming to an end and that I was alone and knew I would be lost. After I awoke I studied about it and all through my childhood I would remember my dream. I would try to pray and try to be good. I would slip off upstairs and read the Bible but it always seemed that I was alone and no one understood me. I went on in that way until I was twenty-one years old. It seemed like the older I grew the more sinful I was, and the more I tried to do good the worse I felt. I felt that I was lost and there was no hope for me. I united with the Methodist church and thought I would get relief, but oh what a mistake I made. I never was satisfied. The longer I stayed the greater was my burden and I asked for a letter which they refused to give me. Then I asked that my name be taken off the church book and they would not do that. Brother Biggs, I felt I could not live if my name was not taken off. I did not know whether I was doing right or not, but I got the church book and marked my name off. I do not feel that it was wrong for me to do that, but right or wrong I felt better, but oh I think I went as low as any one could go and live. I felt that no one understood me. I felt alone and I could do nothing but cry to God for mercy. It went on in this way for some time when all at once my burden was lifted and I could see the glory of God shining around me, and I felt that God for Christ's sake had pardoned my sins. I felt that I wanted to unite with the Baptist church, but felt that I was not worthy. I have always loved them and wanted to be in the church with them, but oh how little I felt when I would be with them. They had always been so sweet to me. At the Union Meet-

ing at sister Beulah's it seemed like I could not stay away, and after I left I felt like I would never have another opportunity. I was the same at the Association last year, but last Saturday it seemed like I had a different feeling. I wanted to go so badly and while they were singing that good old song I was made to say, "Lord, thy will be done." I could feel his power drawing me, but I did not feel like they would receive me. Brother Biggs, I had lost all hope of ever having another happy hour, but when those dear saints of God gave me the right hand of fellowship and received me as one of them it was unspeakable joy to me. I believe I left a burden in dear old Yellow Creek that will never bother me again, that awful burden of being alone. I know I will have to go through many dark places, but praise the Lord my dear Savior and my dear brethren and sisters will go with me. I cannot tell you just what this means to me, but I feel that you can understand. Dear brother I did not think I would write so much and I did not write what I meant to do but I will quit. Give my regards to sister Biggs and those dear children. Write me sometime when you feel like it. Your little sister in hope.

(Mrs.) ISABEL SIMPSON.

Naches, Wash.

EDITORS OF THE SIGNS OF THE TIMES,
 DEAR BRETHREN: For a long time I have had a desire to try to express my appreciation for the good letters and articles in the *Signs*. There are so many familiar names it makes me want to write to them all, and I know of no better way than through your paper. I was looking through the January 1944 number and was interested in the letter from T. O. Turner of Murray, Ky., relating the history of Muddy Fork Church in Trigg County. We lived in Graves County, Ky., until 1917 when we moved West. I united with the church at South Mt. Zion in

1904 when I was twenty-two years old. I have never felt worthy to be numbered with the Old Baptists but never regretted my step. Many of the members of those days are gone. Elder Jack Luther, the moderator, his wife and two daughters and most or maybe all who were members then are long since dead. Many pleasant associations are remembered with those members from sister churches. The most outstanding being the preaching of Elder John Perkins. Coming back to the present I want to mention how much I enjoyed the Circular Letter in the February Signs. Many times having been wondering and puzzling about certain scriptures I have found the answer in the *Signs*. I have never seen anything in the *Signs* that was not good and to the edifying of the saints. It seems the editorials and articles are especially good of late. If I can enjoy those things it is a gift of God for we know we have nothing we did not receive. I hope to be able to read the *Signs* the remaining years of my life. May it always uphold that which makes for peace. The Lord has been so merciful to me lately it makes me wonder if he is preparing me for some great trial. Last night when I lay down as I thought to sleep, my heart was so full I just had to give expression to my feelings. A prolonged, oh, escaped my lips and my husband thinking I was in pain was most sympathetic. The lines I am enclosing were started five days ago and while I could not sleep at night I arose and finished them at one A. M. Do what you think best with this, I am willing to risk your judgment. I am just a poor unworthy sinner. May the Lord be with you to publish the truth. Unworthily,

(Mrs.) DAISY BAKER.

(See poetry on first page)

Ryde, Calif.

DEAR ELDER DODSON: I have long waited and hoped for a certain dwelling place where I could have a standing address

that I might subscribe for the *Signs of the Times*. My father of Houston, Texas, R. P. Bynum, has received the *Signs* from my childhood, but I am like Israel of old a stranger and without a country or a certain dwelling place. We have a son and daughter-in-law who have given us blessed evidence they are accounted as the little lambs who also love the sincere milk of the word of truth. I am subscribing for the *Signs* to be sent to their address and I will in that way be able to read them as we try to have meeting near Stockton once a month. We do not have a constituted church up there but hope the Lord may see fit soon to cause all to act to perform his will to organize a little church. Realizing my great weakness and unworthiness and that I am the only one to try to speak comfort it leaves me seemingly without any right of authority to try to encourage the little few, but as much as in me is I hope I do love to encourage the doctrine of salvation by grace and grace alone and not by works of righteousness which we have done. For some unknown cause I have come to love the doctrine of grace salvation, and those who hold it, as the only salvation which is of the Lord and not man, and the Old Predestinarian Baptists are the only ones I have ever known who can practice what they preach. I do believe in good works and the system of good works and the Lord as all in all without any mixture of man's works in it for he is the first and the last, the beginning and the end. To me, *all* just means no more, and if no more by works of righteousness of man then it is all of him, the Christ, who bled, suffered and died upon the cross, and he is the same who came forth from the grave. By that one offering he hath forever put away sin. For this cause he came to do thy will O God and to fulfill the purpose of the Father to make sure or rather to prove the sure promises of the Father to Israel, his sheep. He did it all while as yet there

was none to help. So, dear brother, if I have a hope it is in the resurrection of the body of that blessed Savior. We hear him declaring "I am the resurrection, and the life." "I am the way, the truth, and the life." There is no other way whereby man might be saved but through his death, burial and resurrection. They *shall* be saved. Not maybe if man will open up and let him by any condition of man for it is founded upon the sure foundation of God. All of man's works are uncertain, but God's are certain, sure, unchangeable and never failing. He does not lack for anything and is able to supply all things of his own free will and at his appointed time. It is all in his hands and having all power in heaven and earth he can withhold from whomsoever he wills; he is able to give even to the satisfying of his soul; he chose them in his Son in the ancients of eternity; in time he calls them each and every one in his own order. If this is true, and I believe it is, then is it any mystery why man cannot direct his own steps to walk in so great and marvelous light? To be sure if we believe in such light we still have no power, and for this cause we are compelled to do the Lord's bidding in exact accord and in obedience to his commands. Inasmuch as he commanded, let him that believeth not make haste but wait upon the Lord. If I could do when I got ready, as the Arminians do, I might turn on the light before the Lord was ready and in doing that the Lord would have to wait upon the man. I have thought for a long time to try to write you, strange as it may seem, and if there is no good or comfort in this it may at least give you cause to judge whether I am His or not. I feel I may have made haste in doing this. I have no excuses to make for God, but as for myself I beg to be excused for all my failings. I can write or tell something I can see or think of and I cannot see if I am in darkness without a light. Dear brother, pray to

your God and mine, I hope, that he may give light to my soul that I may be enabled by his grace to walk in his ways of truth; that I may be made to walk in the sure paths of David without stumbling; that I may live a life of joy and peace among the Old Baptists while here in this prison below. Not that I desire any praise whatsoever, but that he may receive more praise, glory and honor, the one to whom it all belongs. O for grace to praise him more. Praise him all ye saints both great and small. He is your God, praise his name and shout aloud. Cry it from the housetops, he is yours and you are his, the work is finished, rejoice in the joys of his salvation. May he ever remain my joy and comfort, my rod and staff. In love for the truth. Yours unworthily,

(Elder) SETH BYNUM.

Route 1, Newport, N. C.

Dear Brother Dodson:

You will find enclosed check to renew my subscription to the *Signs of the Times*. I like the paper as there is so much good reading in it. The writers seem to fear the Lord and write in love and praise to him who loves them for Jesus' sake. May the Lord lead you and uphold his sacred cause in Christ for his dear children's sake. Yours in hope.

(Elder) W. W. ROBERTS

Dacula, Ga.

Dear Brother Dodson:

Enclosed please find \$2 for which renew my subscription for another year. I enjoy the paper more than I can say. So many times I feel so depressed I can hardly go and reading the good articles in the *Signs* helps my feelings and gives me new thoughts for another day. May you continue in the good work you are now doing. A sister in hope.

(Miss) PEARL GOWER

EDITORIAL

RUTHERFORD, N. J.

JULY, 1945

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SIGNS OF THE TIMES

P.O. Box No. 70 Rutherford, N. J.

"The secret of the Lord is with them that fear him; and he will show them his covenant." — Psalm 25:14.

We know of no other scripture that contains so much meaning, and is of such vital importance to the child of God. David speaks with much assurance as to the dwelling place of the secret of the Lord, and he also declares that, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psalm 91:1. We hope we have some feeling relative to the secret of the Lord, and being fearful of his wrath being poured out against us. The secret of the Lord was in the beginning with God, and some of the revealed things of God as recorded in the Bible are his love, predestination, election and the calling of the saints to glory through grace given in Christ Jesus, his Son. Strange as it may seem to the carnal mind, no one has learned this secret through tradition, or the keeping of the commandments of men, but "the fear of the Lord is the beginning of wisdom," and the secret of the Lord is revealed to the one fearing the Lord. It is God that is working in him both to will and to do of his good pleasure, and the demonstration of spirit and power manifested

makes every one fear him, but instead of his wrath he shows mercy which reveals the secret of the Lord toward a poor sinner. We recall the parable of the prodigal son spoken by Jesus to the scribes and Pharisees. All the time of his life the love of his father was a secret in the heart of his father until all his substance was wasted; then he remembered his father's house with its abundance of everything necessary, but his unworthiness was realized which brought him to repentance, but the secret of his father's love did not fail which caused him to kill the fatted calf, put on him the best robe, a ring on his hand and shoes on his feet. The father treasured the secret of his love for his son all the time of his waywardness from him. Those that have the secret of the Lord shall rest or abide under the shadow of the Almighty, and he will shew them his covenant. God made his covenant with Abraham and fulfilled that covenant in the flesh; those that were exercised by the Spirit of God realized his power over their mortal flesh, but this is not the covenant David is referring to for he was led by the Spirit of God. We believe the covenant ordered in all things and sure is the covenant that is shown to those that fear the Lord. "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." Jer. 31:33-34. "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I

write them; And their sins and iniquities will I remember no more." Heb. 10:15-17. We quote from the apostle Paul as he continues in this chapter, "Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a 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." We have given you the quotation of Paul's exhortation to the brethren recorded in the tenth chapter of Hebrews. This exhortation is to those that fear God and have within their inward parts God's covenant, and all of like precious faith expect the fruit the spirit will manifest, and see them as Paul contending that they, by the blood of Jesus, enter into the holiest of holy. How sweet it is to meet with such precious ones, and hear them tell of the revelation of God to them when they were so cast down, with no one to pity or hand to help, and when the riches of God's grace was opened to them they could see him pure, holy and undefiled, which caused them to exclaim, oh! I am so vile and unworthy to come into his presence, but Jesus says, "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." Matt. 11:28-29. Those that fear God have in abundance hearts filled with groanings.

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the christian's vital breath,
The christian's vital air;
The watchword at the gate of death;
He enters heaven with prayer.

The last words in the above hymn says, "He enters heaven with prayer." According to the Scriptures we are made to question for the prayer of the saint has been answered, and he is filled with praise and caught up in the clouds to meet the Lord in the air, to ever be with the Lord. Then the fulness of the secret of the Lord will be revealed. As we write unto the household of faith expressing words of truth, we question whether these wonderful things are for a poor sinner like the writer, and it is while viewing these glorious things we feel they are for a sinner like we feel to be, but we feel assured they belong to the child of God whose home is in heaven. We have had demonstrations proving that the salvation of a sinner is by grace and grace alone, and by the revelation of God through Christ Jesus and the Holy Ghost the gospel is preached and the flock of God fed and built up. It is written "that we through patience and comfort of the scriptures might have hope." Rom. 15:4. The scriptures cannot give life, but being born again and passing through tribulation which worketh patience, and the spirit taking of the things of God written in the scriptures and showing them unto us, we have hope in the mercy of God, and the secret of the Lord is opened to every one that is taught of God. According to the measure of the grace of God given, they are made to live in the church of God militant, or in this time state, and

fill the place in a living body, the bride of Christ, the pillar and ground of the truth. We truly hope every one reading these lines will examine themselves as to whether they are in the faith, and are obedient unto the commandments given to them in their heart to follow in the ordinances of the church of God as you feel one who is Christlike should walk. To us, who have made a profession before men and to the church of God, all the epistles are directed as much as if we had lived in the church to which it was written at the time it was written, and we should not put them off, saying they were for others and not for us. We have a secret in our own hearts of the sufferings for sin in ourselves but God knoweth our hearts. Submitted in love.

—C. W. V.

(Re-published by request)

ROMANS 7:2-3; I CORINTHIANS 5

DEAR ELDER DODSON:—Will you please give your views through the *Signs of the Times* on Romans 7:2-3; also 1st Corinthians, fifth chapter?

From a reader of the *Signs*, and one who is earnestly seeking the truth.

While the above request comes to us unsigned, it appears to have all the earmarks of being honest and sincere, and we will, therefore, undertake to state our views, notwithstanding our realization of the fact that some of our readers will disagree with us. If the Lord has called and qualified us to go in and out before the flock, there must be something required of us more than to voice the opinions of other men or to remain silent when we are aware of views different from our own.

For the benefit of our readers we will quote the second and third verses of the seventh chapter of Romans: "For the woman which hath an husband is bound by the law to her husband as long as he

liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." While we are convinced that this concerns chiefly the church and her glorious Head, we, at the same time, are satisfied that it has a literal application, and we will first consider our subject from the latter angle. We cannot condemn too strongly loose living on the part of members of an Old School Baptist church. The people of God are referred to in the Scriptures as being the "salt of the earth", but the Savior said, "If the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men." — Matt. 5:13. This matter was of sufficient importance for Jesus to give forthwith another simile, which he did by saying, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." — Matt. 5:14-16. Of all people on the face of the earth, Old Baptists should live honorable and circumspect lives, in every sense of the word, so far as it is humanly possible to do. The marriage relationship is unquestionably the most sacred of all earthly relationships and it should be kept inviolate. Human beings, however, are weak, and from time to time situations arise which definitely call for relief. A careful reading of the fifth chapter of first Corinthians will show clearly what we mean. The Corinthians were apparently as incestuous as any people could possibly be, and the apostle shows conclusively that some of the things which

they were guilty of were not to be condoned by the church. He urged them to "purge out therefore the old leaven, that ye may be a new lump". He says, "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." — I Cor. 5:9-13. Jesus said, "*Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery*" — Matt. 19:9. Certainly, no one could ask for any higher authority on this or any other matter than the Head of the church, but we have heard the point raised that Jesus was here addressing the Pharisees, and not his disciples. The very next verse, however, shows conclusively that his disciples were present and continued the discussion with him. Neither does the language used by Jesus permit of any discrimination, for he said, "Whosoever shall put away his wife," etc. If this does not cover the entire field, we do not know what manner of speech he could have used that would. If we turn to Matthew 5:32, where Jesus was addressing his disciples only, and no one else, we find in substance the very same language. He said to his disciples, "But I say unto you, That whosoever shall put away his wife, *saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*" Dr. John Gill, of Eng-

land, regarded by some as the most outstanding commentator of all time, places a comma after the word "divorced" in the above quotation, which to our mind clarifies the meaning somewhat. Whether we so divide it or not, the meaning is, unquestionably, that whosoever shall marry her that is put away, or divorced, saving for any other cause than that stated, which is fornication, committeth adultery. The gospel writers (Matthew, Mark, Luke and John) did not always use the same language in quoting the Savior, and with reference to this matter we find that Mark only says, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." — Mark 10:11-12. On this occasion Jesus had also been addressing the Pharisees, but his disciples, "in the house", the record reads, "Asked him again of the same matter." We find another instance of the gospel writers not agreeing exactly: in the case of the two thieves which were crucified with Jesus. In Matthew 27:44, it says, "The thieves also, which were crucified with him, cast the same in his teeth." In Mark 15:32, the record is, "Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him." In Luke 23:39-40, we find a different account. It says, "And *one* of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, 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: but this man hath done nothing amiss." We believe that all accounts were true and correct: that in the beginning, both railed on him until there was a change of heart in one, when he confessed his own guilt and declared that Jesus had done nothing amiss. With

regard to the divorce and remarriage question there are two statements by Matthew having the same meaning, according to our interpretation, while Mark did not quote Jesus as fully as Matthew did. If Jesus said more on one occasion than he did on another, or was more fully quoted by one than another, we are certainly justified in accepting the full and complete statement in preference to the one where he did not dwell upon the subject at the same length, or where he was quoted only in part. May we ask that our readers examine for themselves very carefully both Matthew 5:32, and 19:9, and see if they do not mean the same thing. According to our understanding, then this is the one and only Bible ground upon which a man can put away his wife and marry again without committing adultery. The sin of fornication, in our mind, is a sin unto death. If the law of the land was built upon and confined to this principle there would be far fewer divorces in the country. The laws of many states are unquestionably too loosely drawn in this respect, and while divorces may be granted on various and sundry grounds, leaving the parties free to marry again under such laws, the Lord's people are under a higher law than that of the land, and they should obey God rather than man. We repeat that the only ground which we believe warrants a man putting away his wife, or the wife her husband, is that of fornication. Nothing else, however grievous and hard to be borne, is justified by the Scriptures, in our opinion. Where there is guilt for this cause, the innocent party can have the marriage tie annulled and be free to marry again, without being guilty of adultery. We cannot conceive of a more horrible existence than for a virtuous woman to be tied to a licentious husband, who persists in living a lewd life with another woman, or vice versa. Under the law such an one was actually stoned, or

put to death, according to Leviticus 20:10, which reads as follows: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." If this was carried out to the letter under the gospel, and the guilty ones were literally put to death, there could be no question as to the right of the innocent, living survivor, whether husband or wife, being free to marry again. In the gospel church, however, they are not actually put to death corporally, but such a sin is deserving of death, or separation, and if the guilty party is put away and accounted dead by the innocent party and the church, the latter is freed from the former and at liberty to marry again without committing adultery.

In our text, the apostle undoubtedly had under consideration mainly Christ and his church. He said, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" He then went on to show that the woman is only bound to the law of her husband so long as he liveth, but that if her husband be dead, she is free from that law, and is no adulteress, though she be married to another man. Paul was writing to the gospel church at Rome, which was composed of both Jews and Gentiles, and he would have them (the Jews especially) understand that Moses, who typified the law, was dead; that all of the obligations of the church to the law had been met and satisfied by Christ, and that henceforth she owed all of her allegiance to him. When Jesus talked with the woman of Samaria at Jacob's well, he had a definite purpose in saying to her, "Go, call thy husband, and come hither." She answered, and said, "I have no husband." Jesus then said to her, "Thou hast well said, I have no husband: for thou hast had five husbands: and he whom thou

now hast is not thy husband: in that saidst thou truly." — John 4:16-18. Here is an illustration, in part at least, of what we have heretofore tried to set forth. He whom she then had was evidently still alive corporally, but there is also a sense in which he was evidently dead to her, else Jesus would not have said to her he "is not thy husband." Her five husbands no doubt represented the five books of the law, or the fullness thereof, but she had now reached the place where she could no longer receive any comfort or draw any consolation from the law, and being dead to the law, she was a fit subject of gospel address and was free to be married to another, even Christ. The apostle emphasized this in the verse next following our text, by saying, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The Scripture is a thorough furnisher unto God's children as to how they should live in this evil world. There is nothing wrong with the Scripture, but the difficulty is the inability of the creature to measure up to the standard set. It is in this very chapter that Paul stresses the weakness of the flesh. He says, "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do." He further enlarges upon this by saying, "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. 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." — Rom. 7:21-25. How corrupt and loathsome, indeed, is "the body of this death." Well did the apostle ask, who shall deliver us from it, and he gave the only possible answer to the question by pointing out our escape through our Lord Jesus Christ. How diligent we should be then in all things pertaining to the cause of our Lord, "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." There is a grave responsibility devolving upon those who have separated themselves from the world by uniting with the true church. How extremely careful, then, they should be to avoid even the appearance of evil and to refrain from spiritual adultery of all kinds, by not affiliating with or partaking of the things of Mystery Babylon. Of one thing we are definitely sure and certain, and that is if they are kept from such things, it will be by the grace of God, and not of themselves, lest any man should boast. It is only through the Spirit that we can mortify the deeds of the body. John wrote, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." — 1 John 2:1. What a wonderful gospel is that which we have to proclaim, declaring as it does that the vilest of the vile may come and find forgiveness with God, by and through our Savior, Jesus Christ, and though one may so live as to be deprived of the love and fellowship of the church here in this wicked world, yet our heavenly Husband is merciful and faithful and will not put away his bride in eternity.

Submitted in love for the consideration of the household of faith.

R. L. D.

OBITUARIES

LILLIAN AUGUSTA UPDIKE DRAKE, widow of the late Eugene P. Drake of Ewing, N. J., was born July 21, 1864 and departed this life August 1, 1944, making her stay on earth 80 years and 10 days. She was the daughter of the late Mr. and Mrs. Archibald Updike of Pennington, N. J., and was married to Eugene P. Drake, November 26, 1884, who preceded her in death on November 15, 1925. To this union were born two children, Mrs. Lillian Drake Stires, Pennington, N. J. and Eugene Drake, New Brunswick, N. J. She was a woman of rare qualities as a mother, wife and friend which endeared her to all who were blessed to have her acquaintance. She and her husband were brought up strict Presbyterians, but sometime after their marriage, her mother-in-law, Mrs. Drake, was exercised by the spirit and was drawn to the Old School Baptist Church at Hopewell by the power that makes one deny themselves and follow Jesus which she did, and was baptized by the late Elder William J. Purington, then pastor of the Hopewell Old School Baptist Church much against the feelings of her husband and family. By the same power her son, Eugene, and daughter, Mrs. Ira Blackwell, were brought to the membership of the Hopewell Church. Her husband never united with the church at Hopewell but died in the faith. His experience about his wife and children was related to me by him a short time before he died, how he hated Elder Purington as at that time he thought he had broken up his relations in the Presbyterian Church, but to his surprise his heart was drawn to reverence the God his wife was made to serve and he was always ready to take her to meetings as long as she lived. I asked him if he did not feel to unite with the church at Hopewell and his reply was, "I love that truth but it is too late." The writer officiated at his funeral. Mrs. Drake, the subject of this obituary had a similar experience to that of her father-in-law, but never murmured about her husband leaving the Presbyterians. She went with him and was a devoted wife and mother and took care of her father-in-law in his last days. She loved the truth of salvation by grace and would often express, "I enjoyed the preaching." The experience of our friends gives us strength to press on for the prize of the high calling of God in Christ Jesus, ever looking unto him who is the author and finisher of our faith. "God moves in a mysterious way his wonders to perform." May God comfort all that mourn and feel our loss is her eternal gain. Her funeral was conducted by the writer, after which her remains were laid to rest in the Pennington Cemetery to await the time when the graves shall give up their dead, when the

redeemed of the whole earth shall be caught up in the clouds to meet the Lord in the air, and so shall they ever be with the Lord.

(Elder) CHARLES W. VAUGHN

It is with sorrowful heart that we note the passing of sister ADDIE LIVINGSTON, formerly of Cobleskill, N. Y. who died at The Primitive Baptist Home in Salisbury, Md., March 2, 1945 after a lingering illness of several months. Her maiden name was Addie Borthwick. She was the daughter of Nathaniel and Roxana C. Borthwick and was born January 17, 1858 at Rensselaerville, N. Y. In 1879 she was united in marriage to Wesley Cook of Middleburg and to them were born two sons, Omer B. Cook, Santa Barbara, California and William Cook of Cobleskill, N. Y. Her husband died in 1891. In 1912 she married James Livingston of Cobleskill where they resided until his death on May 15, 1933. In the fall of 1933 our sister moved to The Primitive Baptist Home in Salisbury, Md. where she resided until her death. She is survived by her two sons, William and Omer Cook and six grandchildren: Ruth E. Cook, Albany, N. Y., M. Esther Cook, Washington, D. C., Velna, Clayton, Harold and Helen of Santa Barbara, Cal. Also surviving are several great-grandchildren and a stepdaughter, Mrs. Charles E. Michel, Cobleskill, N. Y. and several nieces and nephews. Sister Livingston was a school teacher in her younger days at which profession she was deservedly successful. In early life, Oct. 1877, she united with the Middleburg Old School Baptist Church and was one of its most devoted and faithful members. For thirty-nine years she served as clerk of this church. By precept and example she exemplified the christian. Her daily walk evidenced the fact she walked not after the flesh but after the spirit. She was a true mother in Israel. For many years she and her husband opened their home for Old Baptist meetings, and never in any home were brethren of her faith, or friends of the cause, more warmly welcomed. She was unstintedly generous to her pastor and her church in material things, and her advice was always welcomed. She was charitable in her viewpoints yet never yielding on points of doctrine. Her humility was equaled only by her piety, and she was greatly beloved. When she went to the Baptist Home she made new friends to whom she endeared herself as in her former days among the scenes of her early life. She will be greatly missed by her family and relatives, by her friends and those of her faith. A long, useful and noble life came to a close with the passing of sister Livingston. Her body was brought to Cobleskill where funeral services were conducted at the Mereness Funeral Home by the writer. Interment in the Schoharie Cemetery.

Also

The friends and brethren of the Old School Baptist churches of the Lexington-Roxbury Association mourn the loss by death of a good friend, WILLIAM DEWITT MAYES, who passed away March 8, at his home in Halcottsville after a lingering illness extending over several months, but assuming a serious nature only a few weeks before his death. He is survived by his widow, sister Ida Mayes, who proved to him a most loyal and capable helpmeet during their married life of over sixty years. Mr. Mayes was nearly eighty-three years old at the time of his death. He was a man noted for his honesty and industry, his hospitality and helpfulness wherever he made his home. His integrity was unquestioned and his pleasant manner appealed to all. While not a member of the Old School Baptist church, he was its faithful friend and was very often at its meetings, and welcomed to his home all members and friends of that faith. He was a man much liked and he will be sadly missed by all with whom he associated. He was born at Bushnellville, N. Y. on August 11, 1862. He spent over fifty years of his life in the locality where he died. In 1884 he married Miss Ida Travis of Roxbury, N. Y. who tenderly ministered to him in his declining years. He followed the occupation of farming during most of his long, active and useful life. About six years ago he and his wife moved to Halcottsville where they lived until the time of his death. He is survived by two daughters, Mrs. Morton German, Iliou, N. Y. and Mrs. George Streeter of Halcott. The community is the loser by the passing of such a man as William Mayes, who will be long remembered for his many splendid qualities of character. The funeral services were held at Halcottsville and were conducted by the writer. Interment in the Yellow Church Cemetery below Roxbury.

Also

The Clovesville Old School Baptist Church is made poorer by the passing of one of its most beloved and useful members, sister EMMA (MORSE) DAVIS, who died at her home near Halcottsville, March 5, 1945 at the age of 77 years. She was a daughter of the late J. Abner and Mary (Owen) Morse of Halcottsville. Sister Davis had been ill for a long time with a complication of diseases which toward the last was aggravated by a heart disorder. For the past seventeen years she made her home with her daughter and husband, Mr. and Mrs. Elmer Bussy. Among the immediate surviving relatives are three daughters, Mrs. Elmer Bussy, Halcottsville, N. Y., Mrs. Melvin E. Hull, Ithaca, N. Y. and Mrs. Benjamin Conklin, Shavertown, N. Y.; three sons, Thomas, Willard, and Floyd Davis all of Shavertown, N. Y.; also one sister, Mrs. Sanford J. Morse, Halcottsville, N. Y. Sister Davis

was a woman of unassuming ways, devoted in her family and faithful to her meetings, often inconveniencing herself to meet with those of her faith. As a wife, mother and friend hers was an example well worthy of emulation. She was clerk of the church of her membership for a long time and spared neither time nor effort to look after the temporal needs of the church. She never shirked any responsibility either in church or home. Her husband, Henry Davis, died in 1906. Sister Davis possessed a strong christian character, was unmoved in her determination to do what was right, and her stability of mind, her influence in the home and community were felt by all that admired good citizenship and a noble and splendid example. We are grieved to note the passing of one so justly esteemed and useful, and can only bow in submission to the will of Him who makes no mistakes. To her surviving relatives much sympathy is extended. She had been a member of the church about sixty years. The funeral services in charge of the writer were conducted at Halcottsville and the interment was in the cemetery at Kelly Corners.

(Elder) ARNOLD H. BELLOWS.

MRS. NETTIE L. RANDALL, daughter of the late Daniel H. and Rhoda A. Libbey Toothaker, and granddaughter of deacon Ivory A. and Mary Butler Libby, was born in Berwick, Me. Feb. 10, 1875, and died Aug. 5, 1944. On May 28, 1895 she married brother Noah W. Randall who died Feb. 20, 1929. Sister Nettie was a worthy member of the Oak Woods Baptist Church, North Berwick, Me., being baptized by Elder Keene, Oct. 9, 1898. Her husband united Aug. 12, 1894. As long as her husband lived they were very constant and faithful to their church, often driving the long distance in stormy weather and over bad roads. When sister Nettie was able to attend meetings she always was so cordial and pleased to meet and talk with the brethren and friends, desiring that they come to see her as it was hard for her to see them. She is survived by four children, Agnes M. Randall, Ruth M. Randall and Mrs. William E. Bates all of Berwick and Eugene W. Randall of Rochester, N. H., also one grandchild, Roger Bates. (Mrs.) LYDIA KEENE NASON.

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

A. S. Roberson, N. C., \$1; W. E. Branche, Calif., \$2; Mrs. C. B. Gordy, Mich., \$1; F. Jonhson, W. Va., \$1; A friend, N. Y., \$1; Mrs. J. B. Hill, N. J., \$2; Mrs. J. C. Whidden, Fla., \$2.50; Mrs. N. Arnold, Calif., \$3.

TO OUR READERS

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

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

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

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

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

BOOK WANTED

Any one having AMARGEDDEN by Baldwin for sale or to loan, please communicate with F. A. AMSBERRY, 138 S. Everett St., Glendale, Cal.

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.

SPECIAL MEETINGS

The Staunton River Primitive Baptist Association will convene, the Lord willing, with the Canaan Primitive Baptist Church located about 18 miles west of Danville, Va., beginning Friday, July 6, 1945 and continuing the two days following. Ministers of our faith and order and all others interested in the truth are cordially invited. For further information write either:

(Elder) W. R. DODD, Mod., Dry Fork, Va.
J. F. WILLIAMS, Clerk, Keeling, Va.

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

R. LESTER DODSON.

MEETINGS

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 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. and Saturday before, ten miles S. W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.
W. D. GRIFFIN, Pastor.

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

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, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

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

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

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

Salem Church, Weiser, Idaho, meets the second Sunday and Saturday before.
E. N. FIELDS, Pastor.

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.

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

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

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.

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

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

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, 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 Dilworth Ranch school house.

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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., AUGUST, 1945.

No. 8

LIGHT AND TRUTH

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."—Psalms 43:3.

LIGHT and TRUTH are the prerequisites of one who worships God in spirit and in truth. Neither this LIGHT nor TRUTH is among the characteristics composing the natural man as born of a woman. This LIGHT and TRUTH is foolishness to natural reasoning for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." This LIGHT and TRUTH cannot be acquired by study because in the same verse just quoted the scripture says: "neither can he know them, because they are spiritually discerned." Then it behooves God's people to look to another source — other than themselves — for LIGHT or TRUTH. Then they are made to pray to God for both LIGHT and TRUTH. Both the LIGHT and TRUTH must be present at the same time in order that the saint of God be enabled to joyfully praise God in sincerity. "Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God." Psalms 43:4. The TRUTH is foolishness to the natural man and unless accompanied by the LIGHT cannot be appreciated. The truth is that God determined "the end from the

beginning, and from ancient times the things that are not yet done, saying. My counsel shall stand, and I will do all my pleasure." "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Unless this LIGHT accompanies this TRUTH to show us our inability and that it lieth not in man to direct his steps and that all things work together for good to them who love God we cannot realize his sovereignty nor appreciate this TRUTH. The truth is God chose his people in Christ before the foundation of the world; that his people are the elect according to the foreknowledge of God. As John puts it "ye have not chosen me, but I have chosen you." Unless we are in possession of the LIGHT that reveals our inability to choose good things and that we naturally take darkness for light and light for darkness we cannot believe or appreciate this TRUTH. The truth is that "by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." Eph. 2:8-9. Until we are enlightened to the fact that the carnal mind is not subject to the law of God, neither indeed can be, and with men it is impossible; but with God all things are possible, we cannot believe this TRUTH. Our seeming ability vanishes

when the LIGHT manifests the gross darkness of our reasoning abilities. We are made to realize that God begins this work in us. Unless we are shown in our experience that we are not able to perform it after God has begun it in us we would be as the foolish Galatians. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Yes it is needful that we undergo experiences as Paul, "to will is present with me: but how to perform that which is good I find not," before we can realize the TRUTH that "it is God which worketh in you both to will and to do of his good pleasure." Peter was in possession of the will to stand by Jesus Christ; yea, to go with him even to prison and in death, though he be slain, yet it was necessary that he go through the sad experience of denying Christ — cursing and swearing — in order to convert him that it took more than the will to enable him to confess Jesus Christ. Peter learned that God must enable him with the Spirit and truth in each experience before he could truly worship Jesus. The fact that he knew him was not sufficient in this trial. It takes such experiences as these to enlighten and convert the individual to the TRUTH that he cannot of himself do anything that is good in any part of the journey of the saint of God, and to bring about the confidence thus; "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." Then he is convinced that salvation, in any phase, is solely by grace. The TRUTH is clearly expressed in the scriptures thus: "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. The scriptures pointedly teach that the prerequisite for entrance into the kingdom of God is a radical transformation wrought by the spirit of God himself. And since this work on the

soul is sovereign and supernatural, it may be granted or withheld according to the good pleasure of God. Consequently salvation to whomsoever it may be granted is entirely of grace. The born-again person comes to see that Jesus is in reality "the author and finisher of our faith." Heb. 12:2. When Jesus said: "Lazarus, come forth," a mighty power went with the command and gave effect to it. Lazarus probably was not conscious of any other than his own power working in him, but when he was enlightened to the situation he undoubtedly saw that he had been called into life wholly by divine power. God's power was primary — his was secondary and would never have been exerted except in response to the divine. The truth is as Paul teaches; that believers are not under law, but under grace. "For sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14. Sin cannot cause their down fall for they are under a system of grace and are not treated according to their deserts. "And if by grace, then it is no more of works: otherwise grace is no more grace." Romans 11:6. "Because the law worketh wrath: for where no law is, there is no transgression." Romans 4:15. "For without the law, sin was dead." Romans 7:8. That is, where the law is abolished sin can no longer subject the person to punishment. "Ye also are become dead to the law by the body of Christ." Romans 7:4. The one who attempts to earn even the smallest part of his salvation by works becomes "a debtor to do the whole law." (That is to render perfect obedience in his own strength and thus earn salvation) Gal. 5:3. When God sees fit to chastise his children by temporarily withdrawing his Holy Spirit or his providential mercies — or his LIGHT and TRUTH — the poor child of God is corrected and converted from any trust or confidence in himself and will again be praying to God (not to himself) for both LIGHT and

TRUTH. This is the TRUTH as proclaimed in the scriptures but LIGHT must accompany this TRUTH before it can be believed or appreciated. Jesus said: "I am the way, and the truth, and the life." John 14:6. If you contend that you are any part of that way you deny the words of Jesus. "The Spirit of truth, — will guide you into all truth," (John 16:13) and will enable you to realize that Jesus is the TRUTH. Yes, Jesus is the life. When the divine operation of God's Holy Spirit is inactive the individual is dead as far as ability to do good is concerned. My experience harmonizes with Paul's experience when he said: "I die daily." We are made to realize that God must work in us both to will and to do of his good pleasure before we can walk godly in this present world. When God sends forth His LIGHT it manifests man's righteousness as filthy rags in God's sight. Thus this life in and of ourselves that we have had confidence in has been worked OUT as God works in us both to will and to do of his good pleasure. The farmer works in his crop and thus works out the obnoxious weeds and everything else that hinders his crop. Man's confidence in his own righteousness or anything of himself that he depends upon for salvation, whether in time or for eternity, must be worked OUT or abolished. The truth is, that we do not reach perfection in this present life; that evil is mixed with all we do, and that the children of God must be delivered (in the future) out of this bondage of corruption into the glorious liberties of the children of God. Unless this LIGHT shines into our hearts and makes us to see our vile nature, the filthiness of our own righteousness and the imperfection of all our deeds, we cannot realize this TRUTH. We are mortal creatures hoping some day to be raised as immortal. We are corruptible desiring to be clothed with incorruption. We are natural and yet carnal but we have hopes of

being made spiritual. The natural blood runs through our veins now which inspires our fleshy lusts, but we trust in some wonderful way that the Spirit of eternal life will replace the natural blood we now possess when we become residents of that Eternal City not made with hands.

(Elder) E. J. LAMBERT.

Box 745, Hampton, Ark.

PARABLE OF THE TEN VIRGINS

By Elder A. D. Hughett

Rt. 8, Yakima, Wash.

The ten virgins are a type of the saints. The numbers ten and five do not mean any particular number of persons, but are used as symbols only. The five foolish are a type of our carnal nature in the flesh, the five wise of our spiritual nature in Christ. Each one of us have the two with us all of the time, and one or the other is always manifest and predominates outwardly accordingly as God works in us to will and to do. The lamps are a type of the light by which we go forth on our heavenly journey. When left to the flesh we go forth in the light of carnal reason, but when in the spirit by faith and in the light of God's countenance. (Psalms 89:15) Jesus is "the door of the sheep," and it is always open to us when we are going forth in faith and in the light of the spirit; but always shut when we in our foolishness try to walk in the flesh or to approach unto God by works. I will try to show by the Scriptures why I believe the above to be true. First of all there are three things in the first verse of Matt. 25 to which I wish to give particular attention. First, the word "THEN" which shows that the parable is in consideration of what has just been said in what has gone before in chapter 24 and especially the last ten verses of that chapter. Next, "THE KINGDOM OF HEAVEN" which is the subject under consideration, and which I understand to be the church

of Jesus Christ as set up here on earth and governed by the Lord Jesus, and is wholly and exclusively composed of the members of his body, in other words the saints, the children of God only. This parable is for and in consideration of them only. The answer to every person or condition mentioned in this parable will be found in the everyday experience of the members of Christ's body. I understand the Lord Jesus to affirm that in the conditions he has just described in the last ten verses of chapter 24, when they exist, then the kingdom of heaven is like what he, in a far more highly symbolized and gospelized form, sets forth in this parable. Next let us consider the term "VIRGINS". In the natural sense or type a virgin is usually an unmarried woman that has preserved her chastity. This is true in the antitype in that the saints are "kept by the power of God through faith unto salvation." 1 Peter 1:5. "That we should be holy and without blame before him in love." Eph. 1:4. "Holy and unblamable and unreprouvable in his sight." Col. 1:22. Ten virgins: five were wise and five were foolish. Ten is a symbol of divine perfection in the Scriptures, and five is always a symbol of the law. The law as it was administered by Moses brought forth death, but the same law in the person of Jesus Christ brought life to all that were under it. The five foolish virgins are a symbol of the saints or servants of God seeking justification by the works of the law, or of human efforts in the absence of their Lord. The five wise virgins are a symbol of the same persons when they go forth in faith and the wisdom of their Lord, having his presence with them, for he has told us that "without me ye can do nothing." Let us go back to chapter 24 and note some of the conditions in the kingdom of heaven to which the parable is likened. In verse 45 it reads, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them

meat in due season?" This is the gospel minister, or I believe any servant or member of Christ's body going forth in the wisdom and strength of their master. "Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken," etc. I think we are all guilty of this when we find fault with our brethren, and especially when we feel that they are slack concerning some duty, and accuse them of being so and urge them as if their work depended on our efforts. I have had this happen to me and I know it hurts. Paul says, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4. We may disagree with some brother on some point of doctrine, and proceed to set up our own views as a standard, and because he does not see as we do we may use abusive language, and accuse him of being an unbeliever or something else of that kind. This is all the work of the flesh, and when we are guilty of such as this we are saying in our heart "My lord delayeth his coming" and we thus smite our fellow servants. In John 3:27 we read, "A man can receive nothing, except it be given him from heaven," and in 1 Cor. 4:7 "And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" So what right have we to censure those that do not see or do as we do? In the majority of cases the fault finder is in the wrong for he manifests an unchristian spirit, and that of itself testifies he is in the flesh, and his lord has not yet come, therefore a foolish virgin, yet if we judge him we place ourselves in the same position. Jesus said,

“Judge not, that ye be not judged,” and “wherein thou judgest another, thou condemnest thyself,” then again to Matt. 24: 49 “and to eat and drink with the drunken.” This is the work of the flesh of which we are all guilty at times, and I often fear it is with me most of the time, but the Lord does not suffer us to continue long in error, but corrects us in his own good time. This correction is what I understand to be meant in the next two verses. Sometimes it may be very mild but sufficient, at other times it may be very severe. I have felt it many times and have felt to be a hypocrite, and that weeping and gnashing of teeth is something I think all of God’s saints are acquainted with. How prone we all are to want to saddle all such scripture as this that testifies against us on to those outside the fold, or kingdom, but no, Jesus goes on to say, “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.” It will be impossible for me to cover all the doctrine I think I can see in these few short verses, in as short a letter as this will have to be. It must be borne in mind that Jesus is using a natural illustration here to portray a spiritual condition in the church,

that exists naturally, which is likened to the foolish virgins; and this is true when we go forth in the light of this world, the wisdom of the natural man, and we can do no other way in the absence of that wisdom from above. Still we go, as is shown when the cry was made that the bridegroom cometh; then ALL those virgins arose and trimmed their lamps. Yes, we are just as active in the absence of our Lord, and often more so than when he is present with us. We read and study, trim our lamps, but I feel I can truthfully say that what we acquire of ourselves alone is sure to be wrong. The only way it is possible for us to think right is in that wisdom and strength that comes from above. When we have that wisdom we are likened to the wise virgins that took oil in their vessels with their lamps. It does not say that the foolish virgins had vessels. The saints are often referred to in the Scriptures as vessels, vessels of mercy, vessels of gold and silver, but this does not apply to the flesh or the outer man, but to that inner or spiritual man, and being “led by the Spirit of God.” Rom. 8:14. They go forth, having mercy and grace, and the light of the Holy Spirit; they go in WITH the bridegroom to the marriage. This marriage is continuous and in this respect is not like the natural marriage. The marriage ceremony of Christ and his bride has been going on for over nineteen hundred years, and will continue to go on until the last individual member of his mystical body has been brought in. Jesus comes and goes. He speaks of his coming in the forepart of the 24th chapter; and in the parable of the talents which immediately follows this parable, and is directly connected with it by the word “FOR” in the 14th verse; he tells of his going away, “as a man traveling into a far country.” It would take volumes to do justice to this subject of the marriage of Christ and his glorious bride.

(To be continued)

(Continued from July issue)

By Elder R. W. Rhodes

It is the opinion of some of our brethren that the children of God, or some of them, receive the mark of the beast and his image, but if you will read Rev. 14:9-11 you will see that all who receive this mark are tormented forever and ever in the fire and brimstone, and the smoke of their torment ascendeth up forever and ever and they have no rest day or night who worship the beast and his image and whosoever receiveth the mark of his name. If this holy, inspired word is true, and I believe it is, may God help us to realize that his children are kept in the hour of judgment and perdition of ungodly men, the same as Noah and his family were in the days of the flood. That is why Jesus says in Matt. 24:37 "But as the days of Noe were, so shall also the coming of the Son of man be." One more thought concerning his mark. It is said in Rev. 13:18, that is of the number of a man, so the mark must at least signify his name. It is something significant of his name and of your devotion and pledge to him. That cannot be denied scripturally. I talked to a brother once and I have seen the writings of some who think it to be the carnal mind. If that was so Paul had it in that he said, "The law is spiritual: but I am carnal, sold under sin." Rom. 7:14. I think Paul told the truth for himself and all the children of God, but I do not think there is even a hint in all the Bible that this is the mark of the beast. If so every one on earth now or that has ever been has had the mark of the beast. According to John's description, if being carnal is the mark of the beast, the victims only have it in one hand or just their forehead, and it only keeps them able to buy and sell here, but according to Rev. 14:9-11 would suffer the everlasting punishment of torment with fire and brimstone. According to this theory of carnality, or being carnal, being the mark of the beast (and all those who are carnal have

the mark of beast) then it will prove conclusively and scripturally that every individual who has ever lived on earth will be tormented with fire and brimstone forever and ever. Paul said, "I am carnal." Then if, as Paul says, he is carnal, are we better or is there any one who is not carnal? Do any of you, dear children of God, feel to be better than the great apostle Paul who said he was carnal? Remember, dear reader, if Paul was carnal, he had, according to this theory, the mark of the beast and will, according to the revelation of Jesus Christ, suffer the torment of fire and brimstone, and so will you unless you are better than Paul. I do not believe any heaven-born child of God could feel above the holy apostle Paul. If they do feel better than Paul I believe it is a fair example of Phariseism. Luke 18:10-15 states conclusively that the man who feels above the poor publican is a Pharisee and Jesus said in Luke 18:14 "I tell you, this man went down to his house justified rather than the other." It is a very dangerous position for one to feel so exalted above one of God's humble servants, as the apostle Paul was. I do not believe you, dear child of God, feel to be above the very least of God's little ones. Instead of us having any scriptural ground to feel this way we are told to esteem others better than ourselves. Phil. 2:3. Now you may well ask me the question, how then will the child of God be preserved from receiving the mark of the beast, or from worshipping him, his image or his number, and how is it that those who are not the children of God, receive his mark, worship his image and him and receive his number? I believe I can answer that very scripturally by referring you to 2 Thess. Read this whole chapter and particularly the eleventh verse which shows that God sends them a strong delusion that they should believe a lie; that they might all be damned who believe not the truth. So if they are sent a strong delusion it will

be no trouble for them to believe that this beast (which is a man) is God, and worship him as such. That is why I think that God has designed and purposed to make manifest his judgment for it is said in Rev. 13:8 "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." Again in the twelfth verse the same thing is related in essence. Rev. 20:15 says, "And whosoever was not found written in the book of life was cast into the lake of fire." Read these references. Then, dear child of God, if all whose names are not written in this book shall worship the beast, and if all those whose names were not written there, were cast into the lake of fire, it seems to me this mark will be that that signifies they are to be cast into hell, and on the other hand those who have not the mark but instead the seal of the living God. Read Rev. 7:3-10. The wicked will have the mark of the beast, labelling them for destruction which is consummated in Rev. chapters 17-19. Read them. All those who have the seal of the living God are delivered, even every one who shall be found written in the book. Dan. 12:1. My reason for dealing so extensively on this phase of the subject is because if the position that the children of God do receive the mark, image, name or number of the beast be true, it is most emphatically shown that they will be tormented forever and ever. I do not believe even those brethren who advocate such, really believe any of God's children will ever be banished to hell forever and ever as is so emphatically declared in references already given. In the time when God delivered Israel out of Egypt the token of the blood of the paschal Lamb was the token and none except Israelites had it, and when God's destroying angel came upon Egypt all whose door post was not sprinkled by the Lamb's blood was to lose their first born which I believe was figurative of this time of

the great judgment of God that is approaching. God's people will have their hearts sprinkled with the symbolical blood of Christ which secures them from all sins, and not only this but they are sealed by the Holy Spirit and in their foreheads as a manifest token of their preservation unto his heavenly kingdom. The non-regenerate or non-elect will be marked, not only by not being sprinkled with the blood of Christ, but that cursed sign and mark of the beast, his image and his number. They shall not escape, not one single one of them, because strong, mighty, glorious and righteous is that blessed Lord who will judge both the quick and the dead at his appearing and his kingdom. 2 Tim. 4:1. He will receive into life everlasting those who have done good (by the leadership of his spirit) unto the resurrection of life (John 5:29), and will assign those that have done evil to the resurrection of damnation. I want to notice the mystery of this great beast from another angle. Rev. 17:3 reveals the whole scene of the beast, and of the woman that sits on him. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." I think the simplest and most scriptural solution of this woman is the false church (not churches because she is one). In the first verse of this chapter she is called the great whore that sitteth upon many waters, or peoples. There are seven kings or heads in this great mystery who rule one after another in their respective times. These kings or heads, emperors, rulers or dictators differ in many ways, no doubt, as expressed in Dan. 7:3. Read also the twenty-third verse which shows conclusively that the kingdoms differ in their respective manners of government, but the woman who sits on each of them is spoken of always in the singular. One woman, the whore, the great whore, the harlot, the mother of harlots. Rev. 17:5.

I think the only way there is any connection between these kings or heads is through this woman who sits on each of them. She is always the same in spirit. She might make some little changes in her dress and appearance in her methods to deceive the nations or kingdoms, as did Jezebel of old, who is also mentioned in Rev. 2:20 which I believe clearly indicates that even though she was a literal woman, she typified the great false church that rides upon the power and support of all nations. She has been called by many different names at different times or even at the same time, yet that is very scripturally characteristic of her because she has been called by different names all along through time. Yet she is the same mystery Babylon, the great, the mother of harlots and abominations of the earth. Through her filthiness, deception and fornications all nations are deceived, and through this deception, filthiness and fornication she forces herself upon all nations. Rev. 18:3-6. Read also the twenty-third verse which plainly shows that her scope of operation in her filthiness, degradation, deception and fornication is effective and successful over all nations. Can you conceive, dear reader, in your mind the description and combination of this woman sitting upon all nations? Even though as I feel and as I have tried to set forth in this article proven by Rev. 17:5 of these kings or heads, they had already had their dominion and were gone at the time John wrote this book. One of them was on his throne at the time, and one was not yet come, and also the rise of the two horned beast which brings about the healing of the head of the seventh king. John saw her sitting upon all of them, riding their power, causing death and destruction, misery and suffering, persecution and martyrdom to God's holy saints through the power and execution of these kings and their combination of kingdoms. Let us shortly review some of the effects of her work of persecution,

death and destruction. Take the children of Israel in Egypt under Pharaoh. Exodus, chapters 1-4. Daniel in the lion's den. Dan. 3:10-28. Jeremiah, Isaiah, David, Sampson and all the prophets, patriarchs, apostles, our Lord Jesus Christ and all his saints, ministers and churches. People down to the present time and she is still in the saddle of political power to some extent, and that power of political influence is growing very rapidly to the extent that she, the false church, the whore, that woman that is the beast or king rider is clamoring for her influence at the peace table if and when it comes. She is trying and will succeed in finally uniting all her forces in one direction, that it will completely heal the wound of the seventh head of this mighty seven headed, ten horned beast who, according to Rev. 17:14, will make war against the Lamb, blessed Savior, who it is said shall overcome him. If you will note in the thirteenth chapter of Rev. he is the first to make war with the saints and overcome them, but thanks to God's holy and blessed name he is going to overcome the beast and is going to judge and avenge the blood of his saints upon this great whore whose sins will reach to heaven under the restored or healed seventh head or king. In a brief way I have tried to express my views as to the connection of the great beast, who is only one beast with seven different heads, and the one woman who sits on him which, I feel, is false and political or worldly religion. Now who is this woman of whom I am speaking? Read Rev. 17:18 which says, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Who is the so-called church today that has such a long and bloody record of reigning over the kings of the earth? You very well know it is the mother of harlots and her daughters to wit, Roman Catholic and both the Episcopalian and Protestant that came out of Rome and that will go back and support and

heal the wound of the seventh head, and its amalgamation with the combination of the two horned beast will constitute what is said in Rev. 17:11 to be the eighth head or king and he is of seven. Why? Because he came out of the Roman church, creating the deep and long-lasting wound, which I believe began to be inflicted at the fall of Rome under the conquest of ancient kings who were subjects of the Papacy. I have heard the seven heads alleged to typify the literal seat of the Pope at Rome, Italy which I think to be wrong, because I feel that Rome is literally and scripturally described to be the seat of the beast. Rev. 16:10. It has been the seat of the governing authority for persecution and destruction of both pagan and papal Rome, and I think it will continue to be even after the complete restoration or healing of his wound. Rev. 13:1-3.

(To be continued)

Linthicum Heights, Md.

DEAR BROTHER DODSON: I am enclosing a letter from sister Holloway, telling of the way in which she has been led. This will be of interest to those who love sister Martha, and feel that she has been taught of the Lord. I have her permission to share this letter with the Lord's people. We had such a pleasant visit from brother Waylon Chandler and his brother, Lavonne. They attended our meeting at Rock Springs. It was a great privilege to hear brother Chandler speak of the goodness of God to him. Your sister,

(Mrs.) ELIZABETH TOPPING.

Newark, Md.

DEAR SISTER TOPPING: I will write you a few lines at least. I think of you and Elder Topping often and of your request that I write you some of my experience through life. Almost as far back as I can remember I was deeply impressed in regard to heavenly and divine things. I wanted to be a christian but how to perform that which was good I knew not.

I dared not ask any one, not even my mother, for I wanted no one to know my mind was running in that direction. It must be kept a secret, but I resolved to watch my every word and step and surely I would become good. My mother often read the Bible and I wanted to read it too, but I thought only christians should read and handle that holy book. Sometimes my mother would lay the Bible on the table open and I would walk near enough to the book to read but dared not touch it with my hands. The time came when I felt compelled to go to the Bible for help and instruction but read it secretly. It seemed mine was a desparate case and none must know of my deplorable condition, but I would make every effort to extricate myself for I believed I could. Time told or showed me I was an utter failure. I was led on through deep distress and sorrow until my fifteenth year when I found, alas, do all I could that I could nothing do. I gave up in despair, feeling justly condemned to everlasting punishment, when these words came sweetly to my soul, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What heavenly joy those words gave me! Oh, the wondrous height of that holy delight none but Zion's children know. Now I wanted to tell to sinners 'round, what a dear Savior I had found by following him in the ordinance of baptism and uniting with the Old School Baptist Church for I had no doubt they were the Lord's people. But the thought came with force, can I live as one professing godliness, being so young, not yet sixteen years of age? No young people were in the church where my father and mother were members and I had no thought of uniting elsewhere. Could the members have any confidence in a school-girl like me? I wanted to go every meeting day but something held me back. There was always a longing

to go home to my friends and tell them what great things the Lord had done for me. The words, "Let not conscience make you linger, nor of fitness fondly dream; All the fitness He requireth is to feel your need of Him," and none felt that more than I, so on Feb. 18, 1882 I asked for a home with the church with much fear and trembling. I was received and baptized the same day by dear old Elder E. Rittenhouse, then pastor of the church. He gave me much encouragement, assuring me if I would offer to the church I would not be turned away. How sweet and precious was that greeting, "Sister Martha," and to this day that comes nearer to me than sister Holloway. On Dec. 10, 1884 I was married and settled near Snow Hill so asked the Little Creek Church for a letter that I might cast my lot with the little band at Snow Hill, which was granted. That was nearly sixty years ago and if I am still "in the way" truly I can say,

"He near my soul has always stood,
His loving-kindness, O how good!"

Sister dear, I hope you can follow what I have written. The love and fellowship of the saints means more to me than I can express. Archie joins me in love to you and Elder Topping. We hope you will visit us in the near future. Your sister,
(Mrs.) MARTHA E. HOLLOWAY.

Route 7, Box 795-A, Bessemer, Ala.

DEAR ELDER DODSON: I intended writing a few lines to you and the lovers of the *Signs of the Times* when I sent in our renewal, but I was not given a mind to write then and do not feel that I am now. I would like to tell all the little ones, if I could, what great things the Lord hath done for me. We have been taking the *Signs* a little over a year and enjoy it so much. May He continue blessing you and the Associate Editors in sending the food and drink through it to all of like precious faith and hope. My grandfather, John R. Wilson, took the paper for years

and surely loved its doctrine. When only a child I remember slipping them from his book-case and going off to myself to read them. I loved the experiences in them but did not want any one to know it. My husband and I were baptized the fourth Sunday in December by Elder W. D. Griffin, our beloved pastor. Ercy united with the church a month before and I was blessed to be led with him at the water-side. What joy and peace we experienced there, and during seasons since that can only be understood by the little ones who have been led there. I felt then, there could be no more worries or troubles here. Knowing the promise, "In the world ye shall have tribulation" I was soon to realize they were still here, but the little seasons He visits with us are so sweet and uplifting it seems the most bitter trial will be easy to face. If left to ourselves what weak, helpless mortals we would be. I feel too unworthy to claim a hope in His mercy and a place among the dear sisters and brethren, yet if it was not for that little ray of hope that is given me, and the love I feel for them and the doctrine of an all-wise, all-powerful and unchangeable God, who foreknew all things, whose counsel shall stand and whose pleasure will be done there would be nothing here to rest upon. They are all gifts of his love, not because we tried to believe or tried not to believe, but when given the light we desired nothing else. Paul said, "Who maketh thee to differ from another? and what has thou that thou didst not receive?" Enclosed is a letter from my aunt which was food to us, and we would like to have others read it as we feel it would be manna to them also. Do as you think best, brother Dodson, and it will be all right. I fear I have taken up too much space and if so cast mine aside for something worth while. May it please the Lord to bless you to publish the *Signs* for years to come. The least child if one at all.

(Mrs.) RUTH REDMAN.

(Such letters as the foregoing and the one which follows we believe are greatly enjoyed by our readers. We thank both sisters for their contributions. How refreshing it is to have our burdened hearts and minds lifted from the perishable things of this world and fixed upon things which are divine and eternal. Sometimes we can soar above on the wings of His love, and touch those strings which are, indeed, heavenly and sublime. May God, by his matchless grace, give us more and more to rise above the sordid things of men, such as malice, envy, jealousy, hatred and the like, causing us to covet the best gifts and to revel in those things which make for peace, that his love may abound and be shed abroad in our hearts is our desire.—R. L. D.)

110 La Rose St., East Point, Ga.

DEAREST ERCY AND RUTH: I have worried quite a bit because I have not written you a line in reply to your sweet letter (that I longed for), because I felt like you would think I did not appreciate your writing me all about your joy and happiness in going to the church. I have been rejoicing ever since I heard Ercy had united and you hoped to go (or be carried with him). You know these precious truths have a way of getting around to those of like precious faith, although we always try to keep them to ourselves. So often we have no one to talk with and feel too unworthy to claim even a little part in so great a plan of salvation, and feel so unfit to try to tell of His love, mercy and grace that he so wonderfully showers upon us even when we are unaware of it. It was such a joy and comfort to me to know he had led you both to his church and people — to the highest seat you can ever occupy in this world of sin and sorrow. When I was not quite grown Elder Jordan was preaching a wonderful sermon at Shiloh about the high and exalted position God's humble poor was placed in and said, "Brethren, you would have

to go down hill if you could leave your position and go to the president's chair." That impressed me greatly and the more the blessed truth was revealed to me, the more I could see what he meant, "And though the world may think it strange, they would not with it exchange." No, a thousand times no, not for worlds and worlds like this. I have had many heartaches and troubles in this world, and have many, many times seemed on the verge of despair, hope most gone, and, seemingly, not a friend on earth, but that blessed little hope of such sweet assurance, that what God had done for me was forever done, without change, alteration, or even a shadow of turning, and is just as sure as God himself, has always come to my relief in darkest hours and gently soothed the sorest trial. Oh, the power of his love and mercy, and may we have faith to trust in One who changes not! To be able to trust and rest in him who is able to destroy both soul and body, and hope that he saved you and called you out of all the traps and snares of an ever changing and unfriendly world, taking you up out of such an horrible pit and placing your feet upon a Rock that is immovable, putting a new song in your mouth and establishing your goings is the most wonderful, gracious feeling a poor, helpless being will ever experience in this world. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable," but it reaches beyond this vale of tears and enters into that within the veil where Jesus the forerunner has already entered. His people are satisfied just feasting with one another on the blessed truths of his wonderful works (for he works and none can hinder and hinders and none can work), and hoping and longing for the time when they shall see him as he is and be like him and satisfied. Ye are a garden walled around (not if you will, but) with the wills and shalls of his blessed truth. A peculiar people, a holy nation, a royal

priesthood. It is all too great, too wonderful and such a sweet mystery, that such a plan of salvation was fixed by God's eternal love for poor finite creatures to rejoice in and live on here, being called out of darkness (and what darkness!) into the marvelous light and liberty of his dear Son who died that we might have life and have it more abundantly. The half has never yet been told, and the more we behold of the sweet mystery of it all, the greater the mystery is! It is in him and him alone that we live, move and have our being. Bill read your letter and cried all the time. It does me good to see him enjoy the truth. I have always known my inability to teach my children the way, and my only hope is, I know God knows where they are and in his time and way will lead them to his banqueting house and that his banner over them will be love. I did not know — in fact never know — what I would write and I always leave something out. I want to come and go with you to meeting sometime. Give my love to brethren Brock and Griffin and their wives. Write again. In love and hope, Your aunt.

(Mrs.) ESTA IVEY.

1306 Cumberland Ave., Evansville 15, Ind.

ELDER R. LESTER DODSON, DEAR ELDER and I hope brother in Christ: I received the April *Signs* this A. M. and have read with gladness the sweet messages of love that the brethren have set forth in writing, and I rejoice in the truth they have set forth for if I know anything or if I have had any experience it is all by the power of God. He works in us both to will and to do according to the purpose he had in us in the beginning before ever time was, for it is (not going to be) just one eternal now with God. He said, "I am Alpha and Omega, the beginning and the end, the first and the last." "I am God, and there is none else." I think Elder Green has given as perfect an under-

standing in regard to the power of God as is possible. It is indeed a blessed privilege to read after men that are inspired of God to write a message so sweet to the lost sheep of Israel's God. I have also greatly enjoyed Elder Adams' messages in regard to the book of Ruth. Having met brother Adams in Alabama and heard him preach the same doctrine he set forth in his writing makes me sure that he and all those who set forth that doctrine are the called witnesses of the all wise omnipotent God. O the beauties of the gift of God that shines forth in their faces as they stand before a congregation of God's saints and speak of the wonders of his grace and the multitude of his mercies to those who have transgressed his laws, and are dead according to the law of nature, but are given a hope of that spiritual life through faith. I say how beautiful they are compared to poor unworthy me. I only intended to drop you a line and renew my subscription, but I could not restrain my mind or hand so it seems. I am not my own keeper, but I hope I am one of those who are kept by the power of God. Dear Elder, as our pastor, Elder J. N. Darnall, has voiced a desire that he would like the brethren and especially the ministering brethren visit with us, and as our clerk is in ill health I am taking the liberty to invite all who are in order and would like to come to visit our Association, the original Little River Association of the order of Predestinarian Baptists. We believe in the absolute power of Almighty God. Association to be held with the Dry Creek Church, near Codiz, Ky., beginning on Friday before the fourth Sunday in August and continuing three days. Excuse mistakes as my nerves at times are very bad. Enclosed find money-order for a year's subscription and use the rest as you deem wise. I am sorry I have neglected to renew as I do not want to miss one copy. Yours unworthily,

W. Y. CHANDLER.

EDITORIAL

RUTHERFORD, N. J.

AUGUST, 1945

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P.O. Box No. 70

Rutherford, N. J.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."—Psalms 61:1.

As the time approaches for an editorial to our family paper the thought usually is, what shall we write about. What can we say that would edify and comfort God's humble poor. In casting about in our mind for a subject, different scriptures come to mind, but as a rule we feel incompetent or destitute of the Spirits leading about it, so it is laid aside. By past experience we have certainly learned that the letter killeth, but the Spirit giveth life. Only as the word is applied by the operation of God's Spirit is there comfort. It is God that giveth the increase. With the hour at hand to take our pen and begin this article, with a deep felt sense of weakness, this scripture is presented. "Lead me to the rock that is higher than I." One of the peculiar marks of the grace of God is the desire to be led of God. Often the hymn is precious to them.

"O that the Lord would guide my ways
To keep his statutes still!
O that my God would grant me grace
To know and do his will!"

There is a cause for this desire, and it springs out of the knowledge that they are weak but he is mighty. The more one learns of self, self-righteousness, the

snares of the devil, mistaken zeal for knowledge and the various workings of the flesh, he learns that no carnal reasoning can be accepted as the interpretation of God's will and word. We may have all these things within us without knowing they are there. It is indeed a blessing to know the depravity of one's own heart, to have the searchlight of God's spirit turned upon them. Then and then only will we be as the prophet of old, saying, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." "From the end of the earth will I cry unto thee, when my heart is overwhelmed." It is truly when at the end of the earth that we cry unto our God. The woman who had an issue of blood for many years, and spent all her living among doctors receiving no benefit, was only being prepared to look unto Jesus for virtue. The end of the earth with her was when her living was gone, when all earthly help had failed, when she realized she was spending her money for that which satisfieth not. Only then did she have faith, when she had reached the end of her own strength. She approached the Savior in the throng that was about him, believing that if she could but touch the hem of his garment she would be made whole. She did not want to be seen, but just to touch his garment. In him she saw virtue, grace, mercy. What a contrast to her former practice of looking to doctors for a cure. Only the faith that purifies the heart and overcomes the world draws us unto him. There is no beauty in him while we spend our money among doctors (looking to men). Jesus knew it when she touched him. He knows the need of every one of his people regardless of how little they may feel to be, and unworthy of his mercies. His ear is not heavy that he cannot hear the cries of his people; his eye is watching them by day and by night; he has promised to never leave nor forsake them, yet it is only when their

hearts are overwhelmed, and they know they are at the ends of the earth that they ask to be led to the rock that is higher than they. Jesus is the rock of our salvation. It is to him that his people desire to be led. He is the rock smitten in the wilderness out of which flowed water. When Moses desired to see the face of the Lord, he was told that no man could see his face and live. God did provide that Moses should see him in the cliff of the rock (Christ), and when God put him in the cliff of the rock and caused his goodness to pass before him, he could see the glory of God in the face of Jesus Christ, in the place of refuge God provided for him. It is no wonder that pilgrims here below, often feeling that this world is not their home, that they are wayfaring strangers surrounded with sorrows, temptations and cares, desire to be led to the rock that is higher than they. To them, thus led, he is the shadow of a great rock in a weary land, and they say, "Lord! let me see thy beauteous face! It yields a heaven below." Ours must be a better rock than the rock of human learning, organizations, human reasoning and all the devices of a carnal mind. It must be the revealed knowledge of Christ, the Son of the living God. His blood and righteousness is the only hope of pilgrims and strangers on earth, for they seek a city, a house not made with hands whose builder and maker is God. Their rock is not our rock, neither is there any rock like our God. They that wait upon the Lord shall renew their strength; they that trust in the Lord shall be as mount Zion, that shall never be moved. As the mountains are round about Jerusalem, so is the Lord round about his people forever. These things are verily true, and those whose trust is in him shall never be confounded. Yet, as sinners in the flesh, often full of unbelief, mourning the absence of God's power manifest in their lives, with days of adversity, loved ones taken suddenly, things they cannot understand, such will be crying unto him,

"lead me to the rock that is higher than I." Lead me to where I can rejoice in thy salvation, rest under the shadow of thy wing, be reconciled to the things I do not understand, to stand still and know that thou art God. These things are higher than I. We find ourself, fretful, impatient, with a longing that cannot be described by mortal tongue. As we look back over the twenty odd years since we first came into the church, and remember the sweet fellowship we have enjoyed with God's people (unworthy though we be), and remember the sore trials we have had, what heart searchings there have been at times when there was a question as to whether we were right in certain things, and there have been at other times the words sweetly spoken, this is the way, walk ye in it. Though such things at times causes the loss of those we formerly thought were our friends, such things will lead us to ask God humbly to lead us to that fountain of living waters, to behold the blood and to cast our cares upon him. We had rather be the servant of Christ than of men, and to please him rather than men for if we seek to please men we cease to be the servant of Christ. If we are led to this rock it will be through trials, persecutions, sorrows, heartaches, longings for holiness, tears and many other experiences. They that live godly in Christ Jesus shall suffer persecution. If there is no persecution in the life of one, there is little evidence of the work of God's grace. If one is persecuted for unrighteousness he has no right or ground for rejoicing. I believe those who are thus led will not trust their own wisdom, but will be seeking the leading and teaching of him who makes no mistakes, and the order of the church of God will be as precious to them as the doctrine, because they cannot be separated. They will take the word of God as their counsel, yet knowing that to judge any matter rightly they must be led by the unerring spirit.

—D. V. S.

CALLED

Sometimes my mind is led in meditation to the calling of men to preach. With all my misgivings, doubts, fear, unfitness and leanness yet I think that I know that there is no calling to compare with being called of God to preach. There is a sense in which I would be sorry to hear my brethren voice an impression to preach, but in a wonderful way it is the grandest confession that we could hear from them. I have said that all men are called to preach, some by one thing, some by another, but those called of God are so differently called that it would be worthwhile to notice the difference. Preaching to all, may I say except Old Baptists, is a profession to be taken up and laid aside at will. The preaching of this world is like that. Anybody can learn how to preach their doctrine and can quit when the reason confronts them. That is what they say about it. If a young man came to me and wanted advice on entering the ministry I would have no hesitancy in telling him to go ahead. What else could we tell them? If they have religion you cannot get it out of them. Let them have the whole thing! But that handful of miserable half-wit, Primitive Baptist preachers! What about them? *Not one of them has ever decided* to be an Old Baptist preacher. If, and when, impressed by the Spirit to preach, they all decide that they *cannot* preach. Strange (to carnality) that learning does not change the viewpoint. The most learned man among us today will confess that I did not get it from man but from God. Those the Savior called around him were usually poor and unlearned. Fishermen, by the most people, are held in ill repute. Why? I do not think it is by just merely a whim of the mind. This is divine arrangement. Suppose fishermen had been in the cream of society, the elite of the day? Peter was given to boast of his ability. If he had had a high and noble natural calling he surely would have boasted,

but the Savior called him from the net to the ministry. Sometimes a noble, mighty, wise man after the flesh is called. Paul did not say that none were called at all, but not many. The world and the fulness thereof belongs to God, and if it is in keeping with his will to call a well educated man, it does not take any more effort nor any different tactics than with the poorest of the flock. This world takes into consideration a man's personality, looks, learning and everything else that would insure success, but generally speaking God does not do that. Instead of calling that kind he calls a man from the net, plow or shop. God hath chosen the foolish things of this world to confound the wise. I think we have this verified on the day of Pentecost and other occasions. It amazes college professors that an Old School Baptist preacher can speak an hour extemporaneously. Where does it come from? From above, where every gift comes from in the spiritual field. Not only has God chosen the foolish but the weak as well. He just will not fit into the modern ministry, but a man of that kind that has the wisdom of God given him can stand up and give the church a good gospel sermon. God has not only chosen the foolish and weak but base things and despised things, and that is not all he has chosen things that *are not* to bring to naught things that are. Ponder with us on that for a little while. God choosing things that *are* can easily be understood, but choosing that which is *not* is something mysterious. I do not understand it, I am at a loss to explain it, but I desire to believe it and, if my experience is that of a gospel minister, I have *felt* it. This choosing of things that are not is still more of a mystery when we come to the purpose of it. It is to bring to naught things that are. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33. None can tell why God does

this, none can tell how. No need to be searching as to why a little foolish, weak, base, despised (and even one that is not) minister can turn the world upside down (Acts 17:6), but look a little closer at your calling brethren! My mind keeps turning to that. *Something that is not bringing to naught that which is!* Explain it I cannot, experience it I hope I have. Many years ago I was impressed with preaching but I could not do it. I thought I had it hid and I was resolved to never reproach the church by going behind the sacred desk, but a certain day came and I was at a place of meeting. A man was preaching who never had been looked upon by some as anything but a fool, but I left there completely overcome in tears. I was the something, he the *not* but it was I that was brought to naught. I love the old man today because I know that God chose him to bring me to see how completely I was *not*. Let me notice again that God did not choose these men and make them foolish, weak, base, despised and *not*, but that he chose that kind. Everyone of them feels all this as their experience. They know what they are! They live with a man who is all this!

—W. D. G.

PREDESTINATION OF ALL THINGS

"Dear Brother Dodson: I believe the Bible teaches predestination of all things, but we have a people calling themselves Primitive Baptists who do not preach it. Please tell me why when you feel like it." This was sent in by brother T. J. Bailey, Route 1, Box 345A., Pine Bluff, Ark. While we make no pretensions to being able to answer such questions, we have a mind to pen some thoughts on the subject of predestination. In this connection, we might also state that we have received from a young brother in Tennessee a long list of questions which he says some "so-called Baptists" have put to him. We will take one as a fair sample of the questions presented. He quotes Jesus as saying

(Matt. 12:50) "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother," and then makes the following deduction: "If wicked and profane men and devils do the will of the Father, then they are all brother, and sister, and mother to the Lord Jesus, are they not?" This question alone is sufficient to show all real lovers of the truth how hopelessly ignorant they are of both the letter and the Spirit of the word of God, and it would, therefore, be an utter waste of time to undertake to reason with such. We shall, however, attempt to make some observations for the benefit of the two brethren who have written us and others of our readers who may be interested. John said, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." 1 John 2:21. It is useless and absurd to try to tell a dead man anything. He has absolutely no capacity of comprehension and the reason God's servants write and preach the truth is because there are living characters who need to be fed and instructed in the way of righteousness. We are well aware of the fact that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Paul says also that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Jude in writing to those who are "preserved in Jesus Christ, and called," said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and

our Lord Jesus Christ." The "so-called Baptists" propounding the questions were evidently not aware of the fact that God in the counsels of eternity had verily ordained them to this very condemnation, but in the same counsel this same God determined to raise up others who would "earnestly contend for the faith which was once delivered unto the saints." Since the question, "If wicked and profane men and devils do the will of the Father" has been asked, we will go to the one and only infallible record for the answer: 1—"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:22-23. 2—"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:26-23. 3—If we turn to that portion of the word which is hated, perhaps, above all others by conditionalists, the eighth chapter of Romans, there we will find another divinely inspired declaration for our questioner. The record is "He that spared not his own Son, but delivered him up for us all," and then it is added, "how shall he not with him also freely give us all things?" Thus we see that the just and holy God, who is of too pure eyes than even to look upon sin, did in fulfillment of his own inscrutable purpose himself deliver up his only begotten Son, that he might thereby freely give us (his people) all things. It is on behalf of these same ones that Paul says, "And we know that all things work together for good to them

that love God, to them who are the called according to his purpose." He then sets forth the reason why *we know that all things work together for good to them that love God, to them who are the called according to his purpose*, which is: "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 can be said to these things? "If God be for us, who can be against us?" We know this is hard doctrine for some to have to take, but they cannot change the record of God's eternal truth. Pilate could not change the title which he wrote, and put on the cross: JESUS OF NAZARETH THE KING OF THE JEWS, for it was the truth, and God required of him that he say to his petitioner, "What I have written I have written," meaning that it absolutely could not be altered or changed in any way shape or form. In answer to Pilate's question, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, while here in the flesh, "Thou couldest have no power at all against me, except it were given thee from above." Jesus had also said to Judas Iscariot, who was a devil, "That thou doest, do quickly." That wicked and profane men and devils are subject to the will of the Father has been well established from the record of Holy Writ we do not believe any reasonable person can deny.

God who in the beginning created the heavens and the earth, is most certainly still doing his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. He made all things according to his plan of infinite wisdom. He made the lion, the tiger, the wolf and the bear, and gave them their

own individual natures, and he also made the inoffensive little lamb and gave him his nature. One might well ask, why haven't all the little helpless creatures of the earth long since been destroyed? The one answer is that God is still in his holy hill, and that according to his own wise decree not a sparrow shall fall without him. In God's own time and way he restrains the violent natures of his creatures and even causes the lion to lie down with the lamb, and nothing in all his holy mountain is disturbed, and God alone is exalted in that day. When Jesus was here in the flesh there were those who had eyes and could not see, and ears and could not hear, and hearts and could not understand, and that is why men of today set about to write so many questions like the ones referred to. They are only showing that they have not the mind of Jesus, and they are manifesting what they are by the fruit they bear. Jesus taught his disciples to judge the tree by the fruit it bears, and there is no better method for determining what a man is than by what he says and does. We rejoice that God has determined before hand the bounds of the wicked, beyond which they cannot go. Before Isaac was born God had said to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:13-14. It is also written, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." Rom. 9:17. Most certainly those who have been brought up out of Egypt will not deny the wonder-working power of God, but rather will join in singing, The Lord hath triumphed gloriously, the horse and his rider hath he cast into the sea, etc. It

might be well to ponder briefly all that was involved in Israel's stay in Egypt for four hundred years. God gave Joseph a dream which incited envy and hatred in the hearts of his brethren, and they determined upon doing away with him. But this was the same God who had fixed the times and seasons, the years of plenty and the years of famine, and in due season Israel of necessity had to send to Egypt for corn. What a mercy that God's wisdom had devised a plan of their salvation and that Joseph had been sent on ahead to save much people alive. The fact that his brethren intended evil against Joseph did not thwart the purposes of God, but they only fulfilled their part in the matter, for God had meant it for good. How wonderfully this typified centuries in advance, God's purposes and plan of sending his only begotten Son into the world to save his people from their sins.

God raised up his servant Job and so blessed him that he was the greatest man of the east, but Job himself said of this same God, "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent." Job 26:13. The record shows that God had set him up as a mark to be shot at, and he had to encounter three conditionalists also, but he waived them aside, for they could not come to where he dwelt, and told them that they were all miserable comforters. How true are his words to God's afflicted saints today. Those who preach conditionalism and limited predestination have to stand afar off, they cannot come near the truth, to comfort the people of God, but, like Job, God's servants are given a mind to pray for them, that God might enlighten them, if it be his will. Jesus prayed for those who crucified him, saying, "Father, forgive them; for they know not what they do." How merciful he must be, that he by whom all things were made, and without him was not anything made that was made, should

have to suffer such ignominy and shame at the hands of the creatures which he made. Jesus himself asked, "Ought not Christ to have suffered these things, and to enter into his glory?" The cup which the Father gave him contained everything that was embraced in that covenant ordered in all things and sure. The prophet could well ask, "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. 3:37. "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, and in Isa. 45:7, "I form the light, and create darkness:" "I the Lord do all these things." How could we appreciate the light if we knew nothing about darkness, and how could we properly evaluate the good if we knew nothing of evil.

The wisdom of God who created the universe is seen in the sun, moon, stars and planets, which continue to perform their functions with clock-like precision. Many of them are not visible to the naked eye, but it is useless to deny their being when by means of a strong telescope they can be brought within perfect vision. The fact that some cannot comprehend the truth is no evidence whatever that it does not exist. It is there as clear as the noon-day sun to those who have eyes to see it. To walk among the tall structures of New York City and at the same time say there are no architects and builders is worse than foolish. It is only the fool who hath said in his heart, There is no God. The Psalmist exclaimed, "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard." All of these things are but parts of the works of him who said, "I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient

times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." What a great pity that there are those who will deny, distort and try to wrest the Scriptures from their proper meaning and, like the Arminians, resort to dissecting them, using what will serve only their purpose, such as "Choose you this day whom ye will serve," as though the creature could elect to serve God or the Devil, whomsoever might best suit the individual whim. Such deception will not work for the people of God. In the forty-fifth verse of the twelfth chapter of Matthew will be seen a description of him who goeth "and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Against this there is set over in the fiftieth verse those who have it in their hearts to serve God in sincerity and in truth by following Jesus in the ordinances of the church which he established.

In answer to our brother's question, Why all who claim to be Old School Baptists do not believe "predestination of all things," we only need to say that God has not so purposed or predestinated that they should. In the case of Gideon and his army, in the days of old, less than one per cent of the total number of Israel were chosen to compose the army which was to fight the battle and win the victory. God gave as his reason for reducing the number from thirty-four thousand and over to only three hundred, that with so many Israel would vaunt herself and claim some credit for the victory, and this could never be for God is a jealous God and will not divide his honor or glory with another. He must have all that is his just due and for this reason he has chosen a "little flock" here in this world to give his kingdom to, and it is declared that they shall shew forth his praise.

We are mindful of the fact that some excellent brethren do not agree fully on

this point of doctrine, and be it far from us to use it as a wedge to divide them. The late Elder P. G. Lester once likened that river "the streams whereof shall make glad the city of God" unto *predestination*. He illustrated it by saying there are those who like to stand on the bank of this river; there are those who like to paddle in it and get only their feet wet; there are others who like to go out knee deep, then to the waist and armpits, and still others who like to swim out in the mighty deep of this wonderful river. He concluded by saying that it illy became those who could not swim to forbid those who could from going out into the deep water, and at the same time he warned against dragging a brother who could not swim out into the deep water and drowning him. This illustration presents the matter very satisfactorily according to our way of thinking. We have never favored making *predestination* a test of fellowship. We are persuaded that one needs be taught it of the Lord in order to become established in the doctrine, and we would strongly recommend that patience, tolerance and forbearance be shown one to another on this point. As a rule where there has been trouble over it, we believe it has usually come from those who do not accept the doctrine of the *predestination* of all things, and they have declared against it and opposed those who believe and contend for it. We would desire to humbly caution them against raising bars of fellowship against us for contending for the doctrine of God's absolute sovereignty over all worlds, principalities and powers, be they visible or invisible, for this truth is so dear to the hearts of a great many of God's people that they will utterly refuse to relinquish their right to this belief, regardless of what the consequences may be. In a few instances we have heard of those who profess to believe what we preach using the doctrine of the *predestination* of all things as a cloak for their sins, and indulging in all manner of evil. We cannot command language

strong enough to condemn as fully as we would like this sort of thing. We read in God's blessed word that "the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and wordly lust, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—R. L. D.

CIRCULAR LETTER

(Written by sister Nellie M. Palmer)
The Maine Old School Baptist Association in session with the Bowdoinham Church, Bowdoinham, Sagadahoc Co., Maine, Sept. 8, 9, and 10, 1944, sendeth greetings and love in our Lord to the several churches and associations with which we correspond.

DEAR BRETHREN: Sometimes a word presents itself with special comfort, so with our limited ability we will speak of the word *predestination*, how beautiful, how sublime and what do we see in it. It bridges the chasm between the infinite, the Holy One and poor sinful man. It gives us hope of better things to come. All down through the ages it has been the only way for man to become one of the elect of God, to be chosen in Christ before the foundation of the world, to be holy and without blame before him in love, to be able, as Mephibosheth, to be brought to the King's table, there to eat bread always. The word *predestination* is like apples of gold in pictures of silver, showing us the purity and beauty of the everlasting covenant ordered in all things and sure. Gold tried by fire (the most severe test) yet remaining the same, unchangeable even from everlasting to everlasting thou art God and beside thee there is no Saviour. Apples representing fruit good to feed upon. We feed upon

the word. Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts." Jer. 15:16. "As the apple tree among the trees of the wood, so is my beloved among the sons," thus we are fed from the fruit of this wonderful tree, and this altogether lovely One is our Savior, the dear Lamb of God who was led like a lamb to the slaughter and as a sheep before her shearers is dumb so he opened not his mouth. (Isa. 53:7). This wonderful tree not only affords us food and drink, but protects us from foes within and without. Our worst foes are found within, daily and hourly the battle within goes on, and but for the grace of God there would be no standing before them. It also bears us up giving strength in times of trials. Underneath are the everlasting arms, a covert into which we run and find peace of soul. This blessed Jesus — the shadow of a great rock in a weary land. What rest can there be in conditionalism? None, there is no rest outside of the finished work of Christ. He is the end of the law for righteousness to every one that believeth. (Rom. 10:4) All else is constant striving and one who has been brought to see the weakness of the flesh knows "No good in creatures can be found, but may be found in Thee." What sweet rest is given to the children of our God. This love of Jesus, what it is, None but his loved ones know, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." Deut. 33:26-27. This is the God we adore, in whom is all our trust founded on *predestination*. "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." Rom. 8:29-31.

(Elder) ARNOLD H. BELLOWS,
Moderator.

SANFORD S. BARTLETT, Clerk.

CORRESPONDING LETTER

The Maine Old School Baptist Association in session with the Bowdoinham Church, Bowdoinham, Maine, Sept. 8, 9, and 10, 1944, sendeth greetings and love in our Lord to the several churches and associations with which we correspond.

DEAR BRETHREN: Again through the providence of our covenant keeping God we have been able to meet in an Association, and how thankful we should be that he, in his infinite wisdom, has deemed it right to spare us from the terrible destruction from which other nations of the world are suffering. Why has it been his will to so favor us? Your correspondence has been gladly received, testifying that there is no falling away from the truth, but instead a meeting together in heavenly places where pure minds are stirred up by way of remembrance. How wonderful it is that in all times God has provided his people a sanctuary where they can sit down with Abraham, Isaac and Jacob and be filled with the light of his presence. Your ministering brethren, Elders Dodson and Bellows came to us laden with the fruits of the Spirit of Him whom to know is life eternal. Those present could truly say with the Psalmist, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Psalms 23:5-6. The Lord said to Jeremiah, "I have loved thee with an everlasting love:

therefore with loving kindness have I drawn thee." Jer. 31:3. We understand this was said to Jeremiah, meaning all Israel. As Noah of old beheld the bow in the cloud over the ark as a token of the covenant, that no more should the waters become a flood to destroy all flesh upon the earth; as Israel was led out of Egypt by a pillar of cloud by day, and a pillar of fire by night (here God shows his love for Israel in being present both day and night); so we in our day in a war torn world look for a sign of his love and care. How often in our journey through life, when the way becomes dark and hope seems almost gone, either by visible sign from without or by the workings of the Holy Spirit within, we receive the sign that the everlasting arms are underneath, and for us as for Israel the sea divides and the way is made smooth. Then we are carried above earthly trials with the assurance "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Our meeting was well attended. Sunday morning before service there was a baptism when one united with the Gardiner Church. The Lord willing the next meeting of this Association will be held with the Whitefield Church, Sept. 7, 8 and 9, 1945. Notice will be published in the *Signs of the Times*.

(Elder) ARNOLD H. BELLOWS,
Moderator.
SANFORD S. BARTLETT, Clerk.

OBITUARIES

C. HENRY BYRNSIDE, our beloved brother in Christ, was born into this earthly existence March 8, 1876 of Baptist parents, and a native of West Virginia. He departed this life Jan. 31, 1945, aged 68 years, 10 months and 23 days. He was united in marriage to Ada F. Bird, April 16, 1899. She preceded him in death, departing this life May 9, 1918. He leaves to mourn their loss four children,

Virgil L. and Oscar J. Byrnside of Hurricane, W. Va., Mrs. Bessie Sloan, St. Albans, W. Va., and Mrs. Gladys Sowards, Hurricane, W. Va. Another son, Sgt. Delmer C. Byrnside, was killed in action while serving his country in the armed forces in Germany, Feb. 8, 1945. Brother Byrnside was convicted of sin and given a hope in the Redeemer's blood in his early married life, but through a felt sense of his own unworthiness he never asked for a home in the church until the summer of 1942, when he came before the church and so sweetly related his experience of grace (which hope he had carried so many years), and midst many tears of rejoicing by the brethren, he was received into the Providence Church of Lincoln County, W. Va. It was my happy privilege to baptize him into the full fellowship of the church July 17, 1942. He lived a devoted and faithful member of the Old School Baptist church the remainder of his life, esteeming the cause of Christ so highly. He was stricken with paralysis (the entire left side of his body being paralyzed) but was only left to suffer a few short months of agonizing pain until the Lord was pleased to call him from his suffering and pain to joy unending and perpetual in the Lord, as we feel to believe that for him to die was gain. Brother Henry led an industrious and useful life. In his early manhood he taught several years in the public schools of his state; he operated successfully a large farm in this vicinity, and as a farmer he was a leader; he served his community in two public offices of trust, first being elected to the office of Justice of the Peace in his district, serving the people honestly, and later in life he was elected as a member of the County Court of his county where he served efficiently. In all his actions through life he was tempered by honest convictions, and a desire for right. Many and sincere were his friends in every walk of life. He was truly a plain man, never polished with vain pride. To me, who was his brother-in-law after the ties of the flesh, and who tried to serve as his pastor in the church (notwithstanding his voice was broken and shattered) he expressed, while visiting him, his resignation to his Master's will, and spoke of the felt nearness of his Savior, and of his unwavering faith in his belief in God. While he was expressing the felt sense of the nearness of his God, and his comforting and steadfast belief in him (God), as being that which held him up as his mortal powers failed, men present who differed with him in religious belief were brought to tears. Much could be said of his virtues but space forbids. In conclusion I wish to say he was a neighbor in the neighborhood, a kind parent, a good husband, a brother indeed to his brethren and his home was ever open to entertain them. I was called to conduct his funeral but was down sick at the time and

unable to attend. The services were conducted by a Missionary Baptist, after which his mortal remains were laid to rest in the family burying ground on my home place by the side of his wife. He leaves besides his children, ten grandchildren, one brother, M. A. Byrnside, Madison, W. Va., one sister, Elizabeth Smith, Galipolis, Ohio, the church where he will be sadly missed and his absence keenly felt. I, personally, shall miss him greatly, but we grieve not as those who have no hope, we hope in the resurrection of the dead. May the Lord reconcile us all to his will. Written by request.

(Elder) H. J. BIRD.

Deacon JAMES ISAAC FOSTER, son of H. F. and Selina H. Foster was born in Lamas Co., Ala., Nov. 17, 1869, and departed this life at his home in Rising Star, Texas, Feb. 17, 1945. He is survived by his wife, Lizzie Kilgore Foster, three sons and one daughter. One son died in infancy. The children are Claude H. of Orlando, Fla., Cpl. Calvin E. of the 439th A.A.A., somewhere in Europe, Lt. Travis E. of the 555th Bomb Squad, 9th Air Force in Belgium, and Mrs. W. A. Parsons, Rising Star, Texas, also two grandchildren. He came to Texas when a young man and united with Salem Primitive Baptist Church in Limestone Co. in 1895 and was baptized by the late Elder J. L. Lindsey. He moved to Brown Co. in 1908 and was married to Miss Lizzie Kilgore the same year. Brother Foster was a close Bible student and knew and loved the doctrine advocated by the "Signs of the Times". He had been a subscriber for more than fifty years. We feel the Lord has called him home from the evil to come and that our loss is his eternal gain. "Blessed are the dead which die in the Lord." "Precious in the sight of the Lord is the death of his saints." Funeral services were held in the home conducted by Elder A. L. White, Dublin, Texas.

(Elder) C. M. HAYGOOD.

SPECIAL MEETINGS

The regular annual all-day meeting will be held as usual at Slate Hill, N. Y., in the Brookfield meetinghouse, on Friday, August 24th, 1945.

R. LESTER DODSON.

The Lexington-Roxbury Association will be held with the First and Second Roxbury Churches at the Old School Baptist meeting-house in Halcottville, N. Y., on Wednesday and Thursday, Sept. 12 and 13, 1945. The Association will convene at 10 o'clock a. m. on Wednesday. Provision has been made for the entertainment of all present, and an invitation is extended to all lovers of the truth to meet with us and partake of our hospitality. Those coming by train, bus or auto to Halcottville on Tuesday before the meeting will go to either the home of Mrs. Prudence O'Connor Hinkley or Walter Harrington where provision will be made for their

entertainment. Those coming on Wednesday will go directly to the meeting-house. Ministering brethren of our faith and order are cordially invited to meet with us.

(Elder) ARNOLD H. BELLOWS, Mod.

The Fellowship Association will convene with Fellowship Church on Friday before and including the second Sunday in Sept. 1945. Fellowship Church is located 7 miles northeast of Gladewater, Texas.

(Elder) W. O. BEENE.

The South Ouachita (Wash-i-taw) Primitive Baptist Association will convene with Union Church on Friday before the fourth Sunday in Sept. 1945. The location is three miles northwest of Haile, La. and five miles east of Marion, La.

(Elder) R. W. RHODES, Moderator.

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. and Saturday before, ten miles S. W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor.

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

H. MATT BROCK, Pastor.

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, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

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

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

H. MATT BROCK, Pastor.

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church. E. M. TACKETT,
J. S. HUNNICUTT, Pastors.

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

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11.00 a. m. 1:30 p. m.

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

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, 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 Dilworth Ranch school house. 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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., SEPTEMBER, 1945.

No. 9

406 Viola St., Florence, Ala.

To the Saints Scattered Abroad:

I have been requested to write an article giving my travels in the ministry for fifty years. On Saturday before the third Sunday in February 1895 I made my first attempt to speak to the Lord's people in public. I received a hope in Christ on Nov. 8, 1885, and united with the church in May 1886. The church soon ordained me to the office of deacon which office I felt unworthy to fill. Later they decided I had a gift for the ministry, but I rebelled and fought the impression for nine years. While I refused to speak publicly I would contend for what I believed to be the truth to everyone whom I met, and some would say, "I believe Burns is going crazy, he will not talk about anything but the Bible." Finally the burden became so great, the joys of my salvation were taken from me. I then could see what Paul meant when he said, "Woe is unto me, if I preach not the gospel." As one translation reads, "I cannot help doing it, I am ruined if I do not preach." Paul says again, "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. O wretched man that I am! who shall deliver me from the body

of this death?" It seems that in the government of the world, God's children all have their adversaries. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. When God gives his children over to their enemies or adversaries and they are forced to do the things they hate, it is the greatest punishment they could bear. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7. When God put Adam and Eve in the garden, the law he gave them was commandatory. They were told just what the result would be if they ate the forbidden fruit. If the law had been prohibitory they would not have fallen. It was said of Christ "A bone of him shall not be broken." When Adam and Eve were driven from the garden they were alienated from God, legally transferred to Satan, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." In order to show the real condition of man in his fallen condition, we will compare it with our state law, thou shalt not kill or thou shalt not steal. When this law is broken the subject is tried and convicted. It is the object of the state to make this subject work to punish him for his crime and use the supervision, direction and limitations of the work done in the prison; likewise God

in his infinite wisdom has declared the end from the beginning what he would do through the instrumentality of the wicked, causing the wrath of man to praise him, and the remainder he restrains. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jer. 2:19. I have preached in eleven states on tours, two or three months before returning. I have never asked any one for a cent of money to enable me to preach. I believe in God's word it says, "A man's gift maketh room for him." I have traveled under the direction of that great missionary board established on the mountains of Gallilee with all power behind it. God made the ravens to feed Elijah, he can cause the world to feed his ministers. The year I began to preach there was a new doctrine brought in among the churches. This was in 1895. There were bars of non-fellowship raised against it. I have before me a copy of the declaration as follows: "Whereas, the ministers of the Phillice Association are teaching heresies that sinners are not taught to know or believe in Christ in regeneration by a direct revelation of the Spirit of God; but through the written or preached word only; and that God has made it the duty of the churches to send ministers to teach his children to know or believe in Christ. (The above statement limits the Holy One of Israel. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord. "Heb. 8:11.) Second — That in regeneration God gives all his children the ability to obey all the commands of his kingdom, and it is left discretionary with them to obey or disobey regardless of influences, hence they frequently assert that the blessings and enjoyments of salvation in time depends upon our obedience, and that God wills the obedience of all his children and works in them to that end, but often fails to get them to obey. (Brethren I have not space to comment on the above but read

it and compare it with your experience) Third - They frequently denounce the course of our fathers in preaching the strong meat of the gospel saying, that such preaching is calculated to starve the churches to death, and if we had the right kind of preaching we might have larger churches and more general influence. Fourth - They also charge us of being opposed to good works. (We contend that good works are a fruit of the Spirit) Sixth - We are reliably informed that Predestination is the base of contention or the point of difference between us and them. This is not the truth. (Predestination is not the base of difference but the things above mentioned). Seventh-Therefore, we the churches of the Bethel Association while in union capacity at Cane Creek Church, Obin County, Tennessee, convened on Friday before the fourth Sunday in July 1895, do hereby declare non-fellowship for the Phillice Association for the heresies above named. Elder K. W. Myatt, Moderator. W. J. Phillips, Clerk."

A great many of the ministers who put up bars against the above doctrine are now preaching it. About the time those preaching the above heresies began to put up bars, I attended an Association as a visitor. I had preached in this Association for twenty years and was well acquainted with the moderator. He came to me at noon Saturday and asked me to come to where the meeting was being held. He said there was a preacher there had informed the brethren that I was an Absoluter and they were debating about preaching me. I went as requested, roll called, a quorum present. The moderator asked me to come forward and make my defense which I did. I walked in the stand with Hassell's History in my hands. I first told them that I was preaching the same doctrine that I had preached in that Association for twenty years, and that I had the black and white to show that the Baptists always preached that doctrine.

I turned to page 942 in Hassell's History and read: "As these views of Elder Beebe are in general substantially the same as those expressed in the third chapter of the old Philadelphia and London confessions of faith, I believe and I think that all Bible Baptists believe that God is the all-mighty, all-wise and all-holy sovereign of the universe. That he could have prevented the entrance of sin into the world, that he perfectly foreknew the fall and all the wickedness of man, that he had a purpose worthy of himself, however inscrutable to us in regard to the entrance of sin as well as regards to all things else; that by his supreme power and decree he restricts all the rage and malice of wicked men and devils to do no more nor less than what he will overrule for the good of his people and his own glory." God has limited the works of the devil. The devil cannot do one thing beyond God's determinate counsel. Predestination is the unchangable purpose of an unchangable God. When I had made my defense the Association voted for me to preach, and the congregation heartily endorsed my position. This may be the last article I shall ever write as I am feeble and will be eighty-seven in next May. In conclusion will say that I am a poor helpless sinner, depending alone on God's promise to save me.

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

(Elder) LYTLE BURNS.

(In a recent issue of the *Signs* we referred to Elder C. W. Bond of Island City, Oregon as an esteemed minister of over fifty years of experience. We now discover that he has a half century yoke-fellow in the person of Elder Lytle Burns. Such gifts are among God's greatest blessings to the church here in time. We are satisfied that those who have been truly taught of God, have in all ages of the world been in substantial agreement with

the doctrine here presented by Elder Burns, and we are thankful to say that we can and do endorse it wholeheartedly. R.L.D.)

(Continued from August issue)

In Rev. 19:6-9 we read, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. (This is the voice of all the saints in all time). Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready (by faith). And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." This marriage began to take place when the disciples had the right to ask, and also to do things in his name. "Hitherto have ye asked nothing in my name." John 16:24. Jesus told the woman at the well "For thou hast had five husbands; (the law) and he whom thou now hast is not thy husband." John 4:18. She had Christ in that covenant relationship which existed in eternity, but she had not yet taken his name, and could not until he had redeemed her from the sentence of death; washed her in his own precious blood from every stain of sin and clothed her in that glorious robe of righteousness. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:8. Until all this was accomplished she was not worthy to take his name. This woman was a figure of the church under the law covenant. Now let us have a look at a woman under the new covenant after it was set in order, a woman that was a figure of the church both under the law and the gospel. On the morning of the resurrection she appeared before his tomb, and she was the

same woman out of whom Jesus had cast seven devils. This is a complete number and means all the devils (or sin) there is. It was the same woman of whom Jesus said: "Wherefore I say unto thee, Her sins, which are many, are forgiven; FOR SHE LOVED MUCH: but to whom little is forgiven, the same loveth little." Luke 7:47. But now after her Lord had risen from the tomb, and after the other disciples who had witnessed the empty tomb had left, she still lingered there, she could not leave, her heart was buried there, but she stood without at the sepulcher weeping. When Jesus appeared to her she did not know him until he manifested himself to her. Then she called him Master. And "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. So Mary Magdalene was the first to the tomb and the last one to leave, the first to witness the resurrection and the glory of the gospel kingdom. While there was nothing done in the name of Jesus until after the day of Pentecost, yet I believe she entered into that joy and glory of the gospel kingdom WITH Jesus as she stood there before the tomb. She stood there spotless, and free from every taint of sin, for the work of atonement and redemption was completed when Jesus bowed his head and said "It is finished." I have tried to describe here what I call a gospel feast, sometimes called a gospel supper or marriage in the scripture. I regard every gospel sermon as a marriage ceremony, and the celebrating of the nuptials of the marriage of Christ and his glorious bride, arrayed in spotless robes of righteousness and coming into all the wealth of her glorified husband. Just like Rebekah inherited jointly with Isaac all of the wealth of Isaac's father, Abraham. Abraham's servant told Rebekah's folks that Abraham had become great, that the Lord had

greatly blessed him, and his master had a son to whom he had given all he had. In John 16:15 Jesus said, "All things that the Father hath are mine." Paul said, "For in him dwelleth all the fulness of the Godhead bodily." Col. 2:9. "And of his fulness have all we received, and grace for grace." John 1:16. Much as I dislike to I must leave this and go on with the parable. "And the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us." How many, many times my friend have you gone down on your knees before your maker and implored him to make you acceptable before him in your own person? How often have you striven to enter in, not WITH Christ and clothed in his righteousness, but by your own works, the works of the law. That has been the cry of God's saints in all the history of the church. Yes, "Lord, Lord open to us." Cain offered of the fruits of the ground but his offering was rejected. Abraham pleaded with God: "O that Ishmael might live before thee," (Gen. 17:18.) but was rejected. Esau (a type of the flesh) sought the blessing of his father, Isaac, but was rejected. To show how foolish the flesh can be: when Esau saw that it pleased his mother, Rebekah, when Jacob took a wife of his mother's kindred, he went and took a wife of the daughters of Ishmael, or should I say his Canaanite wives displeased Isaac. Moses (a type of law) pleaded with God to let him go over Jordan and see that goodly mountain and Lebanon; "but (he says) the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter." Deut. 3:26. If Moses could have entered the land of promise, which was a type of the gospel church, that would have meant that the law would not end at that spiritual Jordan, the death of Christ, but would still be in force, but Christ is the end of the law to them that believe. Not only, the law as

pertaining to the ten commandments, but the ceremonial law and all that pertained to the whole Jewish economy. Jesus told the Jews, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:18. In the forepart of the 24th chapter when the disciples came to him to show him the buildings of the temple, 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." This prophecy was fulfilled in A.D. 70 when Titus came with his army and destroyed literal Jerusalem. As literal Jerusalem was a type of, I believe, what Jesus in our parable calls the kingdom of heaven, this prophecy must have a spiritual as well as a literal fulfillment or else a type ceases to be a type. Titus could destroy the literal but not the spiritual Jerusalem or legalism. That was to be the work of Paul and Peter, James and John. Some Baptists believe that the parables were spoken against the Jews, and I believe that is right as far as they are concerned as the type of the true church, but they were for the enlightenment of the antitype, or the true Israel of God in the gospel church. In the thirty-fourth verse of this 24th chapter Jesus says, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." No doubt many of the disciples saw the spiritual fulfillment of the entire prophecy in this chapter, and the whole of the 25th chapter seems to be devoted to the spiritual fulfillment of the prophecies in the previous chapter as it is found in the experience of each individual member of the church, or "the kingdom of heaven." In the last verse of this parable where Jesus says, "Verily I say unto you, I know you not" he knows them not in the flesh, he knows them only in Christ. I must close before this letter becomes too long. Reading it over I find I have made many

mistakes and left out many things that it seems should have been written, but that only goes to show that I am of the flesh and that my light is out much of the time for I would not make any mistakes if I was always in the light. I believe that is what is meant when those foolish virgins asked the wise to give them of their oil. We would rather be in the light all the time but that is not God's way. If there were no dark clouds or mists there would never be any rainbow, which is a token or evidence of God's promise. It is only against the background of all our many human imperfections that the light of God's light, life, grace, love and mercy can be made manifest to us. Therefore God has a wise purpose in it all, and herein lies the truth of the answer the wise virgins gave to the foolish ones when they said, "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." We see the same truth in the answer, in the parable of the wheat and the tares: "Nay; lest while ye gather up the tares, ye root up also the wheat with them." We might sum this all up in the saying, where there is no cross there is no crown. "If we suffer, we shall also reign with him." 2 Tim. 2:12. "We must through much tribulation enter into the kingdom of God." Acts 14:22. I have given just a few examples here of how I understand we are to find the answer to all the parables in our experience. All the teachings of Jesus and the writings of the apostles, I believe, are to be understood in the same way.

(Elder) A. D. HUGHETT.

"And why take ye thought for raiment? 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. Matt. 6:28-29.

In these beautiful words of our Saviour, spoken while he was about his earthly ministry under the law, much is presented in figurative language for the comfort of

the Lord's little ones, the flock of his pasture. In the Scriptures the heirs of grace and glory are sometimes represented as stars, sometimes as sheep, sometimes as trees or as wheat or as jewels, but here the figure of a lily is used. No one type would or could answer all purposes to set forth the church of Jesus Christ or his relation to it. But in the scripture under consideration the lilies are employed to present in Oriental imagery the people who are saved through faith, by grace and that not of themselves. In Hosea it is written, "He (Israel) shall grow as the lily and cast forth his roots as Lebanon." In another place Jesus is prophetically set forth as the lily of the valley. There is a relationship between the lily and the lilies. One is presented in the singular number and the other in the plural. That leads us to consider Christ and the church. We are to consider the lilies of the field, how they grow. The lilies fitly typify the family of believers. The lilies grow in the field. We are told elsewhere in Matthew that the field is the world. The child of God is in the world, but he is not of the world. His natural life is maintained by and through the operation of natural forces about him, which to a certain extent he can direct and control, but his spiritual life is from above and without his control. Christ is born in him the hope of glory. A power outside of himself must operate within him if he is to receive spiritual life with its blessings and privileges. So the natural lily in the field cannot grow of itself by its own will and power. A power outside of the lily must give it life and cause its growth. The seed must be planted in the earth and take root. Life is manifested in the soil of the earth by the germination of the seed. It must take root downward to grow upward and be instrumental in its own propagation. The external forces of heat and cold, of light and moisture must operate upon the tiny seed before it appears above the soil. The seed does

nothing of itself more than to respond to those forces that cause its growth. It has nothing to do with its germinator or with its growth. It does not bring itself into being. The child of God has nothing to do with his own birth or being and cannot grow of himself. It requires the power of the Holy Spirit to quicken into spiritual life the sinner dead in trespasses and sins. From the natural sun comes all light, heat, and energy in a natural sense. So from the Sun of righteousness, Jesus Christ, comes all spiritual light, heat and energy. The lily grows towards the natural light, and so the child of God looks towards Jesus and grows in the grace and in the knowledge of him. The lily must have its seasons of darkness and cold, and so does the child of God. It must be borne in mind that in types and figures, the type must fall short of the antitype, just as the pattern cannot be the actual thing it represents any more than a picture of a person can be the person himself. The lily does not toil and spin in nature nor do any work to accentuate or retard its growth. The child of God is not saved by his works and does not toil or spin the robe of righteousness that he wears. This spotless robe of righteousness was wrought by Jesus and placed upon him. The best robe was given to the prodigal son who returned to the father, and so the righteousness of Christ is a seamless robe wrought by the person, work, life, death and resurrection of Jesus Christ. Works do not produce grace in a subject of God's grace, but grace produces works. The life that is implanted in the lily causes it by the operation of external forces to bear pollen seeds and so propagate itself. Consider how the lilies grow, how they multiply. There are little pollen seeds that grow on the stamens of the lily. These tiny seeds must be carried to the stigma or female part of the flower in order for fertilization to eventuate. The wind is often a medium in the fertilization of a flower, and there is a

spiritual meaning implied here. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "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." The work of the Spirit is here compared to wind in its operation. The wind is irresistible and so is the spirit of God. The natural wind takes pollen from one part of the flower to another and so the natural flower is fertilized. So the irresistible and invisible spirit of God working in the heart of a sinner quickens that one from a state of dead in sin to life in Christ and makes him dead to his former state. The child of God under conviction does not know at the time from whence come his experiences, his brokenness of heart, his contrite spirit, his sorrow for his sins, and his repentance, and he cannot tell where that very experience is taking him. So there is an analogy between the wind working naturally in the life of a lily and the spirit of God working in the generation of a poor sinner justly condemned by a holy law. Again light is necessary for the growth of the natural lily, and every ray of light has three parts, a light ray, a heat ray and a fruit ray. There is but one ray, but three parts. All parts of the rays are needful for the growth of the plant and all must operate together. The sweetness of the fruit is caused by the fruit ray working in harmony with the other two rays. May not these three parts of one ray of light represent the Trinity, for God is the light of the world, and Christ is the light of his people, and God shines in the sinner's heart by the Holy Ghost and the fruits of the spirit are made manifest in the life of the new-born sinner. The work of salvation is the work of the triune God, therefore the growth of the natural lily typifies the growth of the spiritual lily with whom the glory of Solomon cannot be compared. The birth of Christ

was the work of Trinity, for God sent his son into the world and he was conceived by the Holy Ghost. The death of Jesus was the work of the Trinity because the Father gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. Jesus also suffered himself through the Holy Spirit without spot and without blemish as a sacrifice to the Father. The resurrection was also the work of the Trinity, for God raised up his son from the dead, and Jesus also raised himself, and he was also raised by the spirit of holiness. Therefore as light in nature is necessary for the lily, spiritual light representing all that the Trinity involves is necessary for the salvation of every child of God. It is light that produces the different colors seen in the lilies according to the nature of the flower. All the various gifts of a spiritual nature possessed by the individual members of the church are but diverse operations of the same spirit, for the work of the Holy Spirit is dependent upon and connected with the work of the other two persons of the Trinity. Truly it is the work of God that one believes in Jesus savingly. All colors blended together make white. So all the attributes and perfections of holiness in the person of Jesus Christ center around the great white throne. How true is the statement that fine linen pure and white represents the righteousness of the saints. The spiritual lilies after growing in this time state shall not cease to bloom while eternal ages roll.

(Elder) ARNOLD H. BELLOWS.

West Hurley, N. Y.

(Continued from August issue)

I will admit I have thought until recently that the literal city of Rome would be destroyed, and that the papal literal seat of government would be moved, but it looks now as if it will stay where it is. The last above reference seems to me to indicate it. Thus the description of the woman who has ridden and who will ride

upon all kingdoms, nations and languages, which is described as being drunken with the blood of the saints, and of the martyrs of Jesus. In the eighteenth chapter, through the righteous judgment of God, she is rewarded double according to her works. Think of how much torment and sorrow she must suffer, being drunk with the blood of his saints. Read also Rev. 18:24 which shows she is guilty of the blood of prophets and saints and all that were slain upon the earth. Read also Matt. 23:25 which shows that Jesus was talking to a people that are described all through Rev. as the whore, a woman upon a beast, riding all the kingdoms and nations to the death and destruction of many of God's saints and prophets. Her day and hour will come and so will the day of the last head or king of this beast come, because it is clearly shown that the beast against him (Christ) that sat on the horse and against his army, and the beast was taken and with him the false prophet, and these were both cast alive into a lake of fire burning with fire and brimstone. Rev. 19:19-20. Dear reader, this is at the very time of the great resurrection of both the just and the unjust, but the beast and the false prophet are to be cast alive into this lake of fire. Not only this, but some of God's saints are to survive alive until his (Christ's) second coming. Read Thess. 4:16-17. All of God's saints and prophets and apostles are commanded to rejoice over her, signifying their resurrection from their tombs in which they have lain dormant and dead since they were killed and persecuted to death. This is very clear, scriptural and experimental to my mind. If you will note previous to this in Rev. 6:9-11 that John saw the souls of them that were slain (not the bodies) and they were crying and pleading for God to do exactly what he does do in Rev. 19:10-20. This same woman and beast under their different heads had slain them, and their souls were crying for the righteous judg-

ment that is shown in Rev. 19:19-20 and that all things else will most assuredly be fulfilled in their time. John was commanded to "write the things which thou hast seen, and the things which are, and the things which shall be hereafter," Rev. 1-19, so John wrote of the heads or kings that had been, and of the one that was then and of the one that has to come and get his head wounded unto death, and be cast into the bottomless pit and stay there a thousand years after which he was to ascend out of that pit and that by the strength and power of the two horned beast who caused this deadly wound to be healed. John also was commanded in the fourth chapter to come up to an open door in heaven and to be shown things which must come hereafter. Rev. 4:1. None of the things John was shown will fail; all of them are certain and sure and altogether steadfast and immovable, and will come in their respective times and places as God has decreed and purposed, predestinated, foreordained or appointed. So then the enforcement and establishment of every phase of this beast is as sure as God is sure, and he and this old woman on his back cannot do any more than God pleases as is expressed in Job 38:11. "Hitherto shalt thou come, but no further." So the mark of the beast, whatever it is, will be received in the right hand or forehead of those who will be tormented with fire and brimstone in the presence of the angels and the Lamb forever and ever. Not one will fail, neither will one speak of this mark (in the singular) to be on any of God's children. This is a particular mark and it is significant of worship and devotion to the beast or his image or to the number of his name. These two separate positions of God's people and those who are not, as clearly defined in the reception of the beast's mark, or the worship of him, or his image or the reception of his number; and the preservation of his children from these things is as clearly shown in this thing

as in any other scriptural discrimination in all the book. For example, read Matt. 24:31 to the end of the chapter. Jesus is speaking of this very time and circumstance when he said, "Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand." Right hand of his protection, of his grace, power, love, mercy, and tender compassion. The sheep are set on his right hand, not that they set themselves. He says in the tenth chapter of John, "No man is able to pluck them out of my Father's hand." If you will notice Jesus tells them the things they have done that are good. Not in and of themselves but without him they could not have given meat, drink, clothing, shelter, entertainment and company to the children of God. Paul says, "I can do all things through Christ which strengtheneth me." Phil 4:13. So they do the good works which God before ordained that they should walk in, (Eph. 2:10) and he leads and constrains them and enables them to do so as Paul says, and he strengtheneth them to not worship the beast, nor to receive his mark, nor his image, nor to receive his number. Those who were set on his left hand (Matt. 24:31 to end of chapter) are to depart into the everlasting fire prepared for them. Left hand signifies no strengthening of them by his Spirit to walk in good works which God did not ordain them to walk in, but on the other hand the apostle Peter explains their status where he said in 1 Peter 2:8, "being disobedient: whereunto also they were appointed." Every one of them will receive the mark, will worship the beast, will worship his image and receive his number, and they will depart into the fire that is prepared for them. When Jesus tells them they have not done anything good, they are surprised and say, when did we fail to do good? The children of God are also surprised when he tells them they have done

these good things, and they say, Lord when have we done these good things? So receiving the beast, his mark, image and number makes manifest that they are for whom this fire is prepared for the devil and his angels. The shedding of Jesus' blood for the sins of God's people, and God's grace given them in him before the world began, entitles them to this protection and their only worthiness of it is in Jesus and his blood which was not shed for the remission of any one's sins except those whose names were written in the Lamb's book of life. Rev. 17-8 and Rev. 13-8. In the language of the blessed Saviour let me say, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. Oh how my heart longs for that blessed assurance that God alone can give, that I am one of the little flock. How hungry and thirsty we do get for a little morsel from his bountiful table which is often set before God's people as David says, "in the presence of mine enemies" (sins) Psalms 23:5. We are not worthy to escape the mark of the beast, his image or his number, but God is faithful who has promised it, and will send his angels and seal his servants in their forehead. Rev. 7:3-15. You can see the difference between the mark of the beast and the seal of the living God. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19. So God's servants are sealed in their foreheads, and those who are not God's are sent a strong delusion. 2 Thes. 2:11-12. Read also the thirteenth verse which shows the prevailing love, mercy and choice of God to his people, and the verse above that shows that those who are not in the covenant of his mercy will be sent this strong delusion which I think is to believe this beast or king is God and worship him as such. Dear brethern, this is such a deep and extensive subject I never could finish if the Lord would give me strength, there are so many angles to

it, but I hope these things are true, and I believe in the main they are. I want to humbly acknowledge that I am very imperfect as Daniel said, "There is a God in heaven that revealeth secrets" and caused Daniel and John to write these things. May he enable us to look to and trust him to enable us to understand these things. May God bless all the household of faith and enable us to live humbly and at each other's feet, confessing our faults one to another. May he enable us to keep the unity of the spirit in the bond of peace. I would love to have a letter from any one who either enjoys this article or may desire to criticize it. Yours in hope and mercy.

(Elder) R. W. Rhodes.

Lillie, La.

Carthage, N. C

DEAR BROTHER DODSON: Enclosed you will please find check to cover our subscription up to now and extend it for awhile longer. We could hardly do without it as we get much comfort from its pages. We truly feel the need of comforting words at this time for we have been notified that one of our sons was killed in action over France, June 22, 1944. He was a bombardier on a B-24 Liberator. He was first reported as missing and later that he was killed. We are broken in spirit, not knowing what to think or to believe. We know that God works all things well and his ways are so high above ours, but it is so hard to be reconciled to this. If I only knew how and where to turn to get more comfort and peace of mind in this matter. I feel to be lost or that God has hid his face from me and I am left alone in a very dark wilderness. Please do not print this in the *Signs*, I only wanted to ask you, brother Dodson, to pray for me if you can be blessed to do so for I feel very low in spirit and wonder if I have ever been born again. I had thought I had a

hope but I am filled with such doubt and fear that I am often made to wonder who or what I am. I have often thought of writing my experience and sending it to the *Signs*, but I have not felt to do so lately. Very sincerely,

(Mrs.) R. LEE COMER.

November 2, 1944.

DEAR BROTHER DODSON: Several times I have tried to write and tell you how much I appreciate your comforting letter, but each time the words seemed so little and worthless, so much like I feel myself to be. Still I have a desire to write and say that although I do not feel completely reconciled to the death of our son, I can say that I am not so bitter and rebellious as I seemed to be for awhile. I know it was wicked but fear I am unable to keep my feelings always under control. I know that God does not owe me anything and that he does all things well. I have been so confused, so bitter in my feelings that I have greatly felt the need of comforting words from a spiritual source, and I am made to wonder why more of our ministers do not visit us in our distress, yet I know that if I do need these things God is able to supply them, is able to send the Comforter. Elder D. R. Pyrtle spent the night with us about two weeks ago. I feel like the Lord sent him. It was very comforting to listen to and talk with him. You asked that I give you my permission to publish the letter I sent you a few weeks ago. If you feel it worthy a place in so wonderful a paper you have my consent. Your unworthy sister in hope if one at all.

(Mrs.) R. LEE COMER.

(The foregoing letters portray what we believe are the true and sincere yearnings of a broken and contrite heart before God, and it is declared in his blessed word that these he will not despise. We are confident they will be of comfort to others who have passed through similar trials.

We can only comfort one another with the same comfort wherewith we ourselves are comforted of God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Perhaps our ministers need to be admonished to "visit the fatherless and widows in their affliction" and to keep themselves unspotted from the world. We are glad that God was pleased to send one of his servants to pour the balm of Gilead upon the wounds of our sister. We truly hope that our God, who is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," will keep in remembrance those whose hearts have been crushed by the terrors of this awful war, and that he will grant them faith sufficient to look beyond the transitory clouds of this life, laying hold upon the hope which is set before us, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." R. L. D.)

DEAR BROTHER DODSON: For some time my desire has been to write you, but somehow I have felt too corrupt and full of sin to make the attempt. As I look over the great mountains that lay between me and the Pacific Ocean I believe I can say of a truth that my heart is yearning for my homeland and my family, which sometimes seems to be more than I can bear. It would be of little comfort for me to write on the natural sufferings which are common among children of men in these days of distress, so with the guidance of Israel's God, in whom we live, move and have our being, will try to tell some of the wonderful works which were completed alone by the power of Him who "weighed the mountains in scales, and the hills in a balance;" "He stretcheth out the north over the empty place, and hangeth

the earth upon nothing;" Yes, he makes a way for the lighting in the clouds and provideth meat for the beasts of the forest; he speaks and it is done, he commands and it stands fast; he is before all things and by him all things consist and none can say to him, what doest thou? All nations are counted before him as nothing and altogether vanity. No wonder it makes a poor worm of the dust tremble with fear when he feels the working of such mighty power in his corrupt and sinful heart, so that the cry goes out for mercy and forgiveness for our sins. God created all things that exist and set the bounds of their habitation so that the least insect and the greatest mammal that ever lived must and will do as he directs them. How much more shall he be pleased to direct the steps of man who was created in his own image. He sent his Son, Jesus Christ, to redeem those he loved from under the curse of the law which had said, whosoever sinneth shall die. Christ suffered and died to pay the debt we owed, if indeed I am to be counted among the number. Yes, he suffered as no man has or ever will suffer, because his life was perfect, and those that killed him could find no fault in him. Before Christ went to glory he promised to send the Comforter who was to dwell in the hearts of his people, even though he said, the servant is no greater than his master, as I have suffered so you shall also suffer. Yes, dear brother, many times were it not for that sweet hope given in Christ before the world was, we would not have the faith to say, let not my will be done, but thine. O how hard it is to say let the will of God be done when engulfed with trials and temptation, burdened with the tribulations of this life. Our selfish desire is to have our own way to make life more pleasant, yet we try and see that we cannot change even one hair on our heads from the natural color, so why try to do greater things. Dear Brother Dodson, if you should have the time write

me, and when at the throne of grace remember this unworthy sinner. May God bless you with grace sufficient to continue preaching and publishing the glad tidings of great joy in declaring his wonderful works. Yours in hope of eternal life.

(Elder) W. O. WAMMACK.

Pfc. W. O. Wammack,
Navy Unit No. 61,
M C A S., Fire Dep't.,
C/o Fleet P. O.,
San Francisco, Cal.

(We were very glad to receive the foregoing letter from Elder Wammack. Judging from his address he is somewhere out in the vast Pacific with thousands of miles of water, land and mountains separating us, but we rejoice in the thought that he is not far from the tender care of our omnipresent God (everywhere present) as well as omnipotent, or almighty in power to perform whatsoever he please. We truly hope that our dear brother may have his compensating moments for all his privations and trials, and that God may visit him with an outpouring of his Holy Spirit, whereby he can rejoice in spirit and give glory to God. We are confident that many of our readers and the brethren will be glad to get this message from Elder Wammack, and may God watch over and keep him, if it be his will, is our prayer. R. L. D.)

1706 Grace St., Lynchburg, Va.

MISS GERTRUDE SECOR,

DEAR SISTER: I have just read a dear letter from you written in December issue of the *Signs of the Times*. I enjoyed it so much and it was so experimental to me in my first love. I often try to live these days over again and do at times. Like John, we have to be shown these things again. This is such a great and glorious doctrine we love, dear sister, and the divine love we have for each other is so different from the world. "Ye are not of the world, but I have chosen you out of

the world." The world loveth its own, whosoever loveth God is born of God. Are not these precious thoughts to us who hope we have been redeemed by the precious blood of his Son? My parents were Baptists. My father was an Elder and pastor of one church thirty-three years. He died in April 1943 at the age of ninety two, and died preaching this glorious doctrine. His last words, when they turned him over for comfort, were "I am nearly gone but I've got to die to see God." Dear sister, he could not save me, but I trust he convicted me and showed me what a poor sinner I was. I had to mourn four years, and then four more years before I was made willing to offer to the church forty three years ago. I have had many a sad thing in life to bear. My dear husband was killed eight years ago. I have four sons and three of them are in this great conflict. Two sons-in-law and eleven nephews are in it too. Some months ago my heart seemed to give out and the doctor put me in bed. This is being written on my knee, but I read by Bible more and our Baptist papers. I am more humble and realize his "grace is sufficient for thee." If it is his will I will get up again. Excuse this lengthy letter, I only meant to say a few words. Your sister I hope.

(Mrs.) J. W. KNOWLES.

Route 1, Snohomish, Wash.

DEAR BROTHER DODSON: I am enclosing \$2 for another year's subscription to the *Signs of the Times* and \$2 to do with as you think is best needed. The publishing of this soul refreshing paper is surely for a good purpose and according to God's plan as it is filled with the same doctrine, truth and experiences as it has been these last many years. I know God has all power and is ruling all things, and the different beliefs do not and will not change his plan one iota. Why then must I live in this awful fear, whether this or that that I am doing is right until it

seems I have no peace at all, and all I live on is that sweet hope which no man can take from me. "The friends that most cheer me on life's rugged road, are the friends of my Master, the children of God." From them I get my lasting comfort and reading the *Signs* is like visiting with them. It is indeed food to the hungry soul. An unworthy sister if one at all.

(Mrs.) BLANCHE B. BROWN.

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.

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

B. B. Barton, N. Mex., \$1; Mrs. W. A. Horton, N. Y., \$3; Mrs. C. E. Lawrence, Mass., \$1; Mrs. J. Clifford, Wash., \$5; Mrs. J. C. Florence, Ga., \$1; J. A. Johnson, Tenn., \$1; Mrs. A. Hastings, Md., \$2; Mrs. E. Loeffel, N. J., \$3; Mr. and Mrs. C. Parker, Ky., \$14; Mrs. L. B. Eason, Tex., \$1; J. K. Buckwalter, O., \$1; Mrs. J. Clifford, Wash., \$1; Elder P. Jones, Wash., \$2; Mrs. M. C. Jameson, Tex., \$2; Mrs. D. H. Baker, Wash., \$3; Mrs. A. V. Krewatel, Md., \$1; Mrs. A. D. Hoyt, N. Y., \$1; Mrs. R. G. Brown, Wash., \$2; A. F. Jones, Ga., \$3; J. J. Vaughn, Tenn., \$1; Miss G. Secor, N. Y., \$3; Mrs. E. Showalter, Wash., \$1.

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 15th 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.

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

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

NOTE OF THANKS

Brother Jesse W. Banks wishes to express his thanks to all who so kindly contributed funds to aid him in his distress. He is very grateful to all. GEO. W. JACKSON, Route 2, Fayetteville, Ga.

MAINE MEETINGS

The Maine Old School Baptist Association will convene with the Whitefield Church, Whitefield, Maine, Sept. 7, 8 and 9, 1945. All lovers of the truth are welcome.

SANFORD S. BARTLETT, Clerk

The Lord willing, Elder Arnold H. Bellows, will be with the church at Oak Woods, North Berwick, Me., Saturday p.m. and Sunday Oct. 6th and 7th, 1945.

(Mrs.) ALICE M. HALL

THE RESURRECTION OF THE DEAD

Is the title of a book consisting of 172 pages and containing about thirty separate articles on the subject. It will be given FREE with a year's subscription to the *Signs of the Times* to anyone who is not now a subscriber to the paper, or to any old subscriber who will send us a NEW subscription for the *Signs of the Times* at \$2 per year. The price of the book alone is \$1. We regret to say that we have no more books on Predestination.

R.L.D.

EDITORIAL

RUTHERFORD, N. J.

SEPTEMBER, 1945

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Rutherford, N. J.

PREACH THE WORD

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Timothy 4:12.

We have a mind to present some thoughts on the above subject and will first call attention to several places in the Old Testament scriptures where we believe the word was preached in type and shadow: 1—When Abraham went up into the mountain to the place of which God had told him, he built an altar there, and laid the wood in order, and bound Isaac, his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son, and the angel of the Lord called unto him out of heaven, saying, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his

son." Thus we see, in type, God delivering up his only begotten Son as a perfect offering for the sins of his people, in order that they might be free from the law of sin and death. 2—Perhaps, there is no more perfect or beautiful type of our Lord and Savior Jesus Christ in all of the Old Testament than that presented by Joseph, who was illtreated and sold by his brethren into Egypt. Jacob in foretelling what should befall him, said: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and halted him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." While he was maligned, hated and caused to suffer all manner of evil, nevertheless God was with him and his own words to his brethren were, "As for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive." The full meaning of this was manifested when Jesus came into the world, suffering ignominy and shame at the hands of his brethren according to the flesh, the Jews. By the shedding of his blood he broke down the middle wall of partition which separated between them and the Gentiles, thus making peace for his children among all nations, kindreds, tribes and tongues. 3—David all through the Psalms was testifying before hand of the sufferings of Christ and the glory that would follow. The identical words of David as recorded in the twenty-second Psalm, "My God, my God, why hast thou forsaken me," were heard to fall from the lips of our blessed Lord as he hung on Calvary's cross, between two thieves, just before he expired and gave up the ghost. But this was not all, for David had likewise testified in behalf of his Lord when he said: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me

the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm 16:10-11. The Sweet Singer in Israel preached the word in such a great variety of ways as to bring comfort and consolation to more mourning souls than almost any of the Old Testament writers. The twenty-third Psalm is a gem of unexcelled beauty which will glitter with luster more and more until the perfect day. 4—The prophet Isaiah was preaching the word when he said: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Is it any wonder that God spake by and through him, saying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." 5—Daniel foretold of the coming of the Lord when he 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 for ever." He also preached the word beautifully when he exclaimed, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. 6—Jonah was taught so wonderfully to preach the word that we frequently hear it said that all true gospel preachers have to go to his college—the belly of hell—for only there are they made to know of a truth that "Salvation is of the Lord." Jesus himself saw fit to cite the

experience of Jonah in answering the Pharisees who said to him, "Master, we would see a sign from thee." "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:38-40. 7—Malachi, the last of the prophetic lights, was preaching the word when he foretold the utter destruction of that legal dispensation and the ushering in of that better day which had been pointed to by all who had preceded him. He said, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." Mal. 4:1-2. We are convinced that not only those who preach the word, but also those who hear it and receive it with joy, are made to partake of these things with the saints of old.

Having presented testimony from those who spake in olden times as they were moved by the Holy Ghost, we now wish to turn to the New Testament, where we shall find that the seals of the book which had been closed for so many years were to be loosed by the Lion of the tribe of Juda, that his people might know of a certainty that the Sun of righteousness had arisen with healing in his wings. Our Glorious Head of Grace was the first to preach the word. We are told that he read from the prophecy of Esaias, where it was written: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to

preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Closing the book he sat down. "And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bear him witness, and wondered at the gracious words which proceeded out of his mouth." Following his death and resurrection he joined two on their way to Emmaus and asked them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" After all of their explanations and the other things which they had to say, he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Should we wonder that they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" In the first chapter of Revelation John gives us a wonderful description of him as he appeared in his kingdom, in the midst of the seven candlesticks. We suggest that our readers turn to it and study it for themselves. John said when he saw him, he fell at his feet as dead, but he laid his right hand upon him, saying, "Fear not: I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

While Jesus was here in the flesh his disciples were witnesses to many of the miracles which were wrought by him, such as converting the water into wine, healing the leper, giving sight to the blind, raising the dead, and innumerable other things, which were no doubt manifested to the natural eye, but we are also

told that Jesus 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. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said 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." He said to Nathaniel, "Thou shalt see greater things than these." "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John quotes Jesus as saying, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." We have sometimes felt that among these *greater works* which his disciples would do is the preaching of the gospel of peace by and through the sufferings, death and resurrection of our Lord. Witness the experience of those on the day when "Pentecost was fully come." We read that "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." We are told that "the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled." It was on this memorable occasion that

the apostle Peter said, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This same apostle preached the word to Cornelius and his household as well as on other occasions.

In Paul's letter to the Galatians he tells them that he was "an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)" and further on in this chapter he said: "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." After reminding them briefly of his conversation in time past in the Jews' religion, in which he profited above many of his equals, being more zealous of the traditions of the fathers, and persecuted the church of God beyond measure, nevertheless he says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them

which were apostles before me; but I went into Arabia, and returned again into Damascus." In writing to his Corinthian brethren he said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." He was strongly drawn toward Timothy, who was his son in the ministry, because of the unfeigned (not counterfeit, but real, sincere) faith that was in him, and the fact that he was fast approaching the end of his earthly career lends great solemnity to the charge contained in our text. He had just previously declared 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," and then he continues by saying, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." For one to be called of God to preach the gospel of his only begotten Son is by far the highest calling that mortal man ever engaged in. Moses was told to take the shoes off of his feet for the place whereon he stood was holy ground. If we could only be kept in remembrance of this fact we would undoubtedly be found at the feet of the meek and lowly One. We should remember that our Lord Jesus Christ is the judge of the quick (living), and be careful how we conduct ourselves towards our be-

loved brethren, remembering that inasmuch as we do it unto one of the least of his we do it unto him. Likewise we should not forget that He is also the judge of the dead, or those who know him not and, therefore, it is not becoming of us to ridicule and arraign them for not believing the truth as we have been given to know it. If we are different from them, it is God who has made us to differ, and we have not whereof to boast in and of ourselves, but rather should we spend our days in giving thanks to God for the unspeakable gift of his blessed Son, in causing us to know him whom to know is life eternal. When Jesus was here in the flesh he said to one: "Follow me; and let the dead bury their dead." When Jesus appears in his kingdom the word is preached, and the word is also heard by those who have an ear to hear what the Spirit saith unto the churches. His servants are commanded to be "instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." One cannot do these things of himself, but has to be endued with power from on high, and then it is he can walk about Zion and behold her towers and mark well her bulwarks.

We hope we know something of the way of life as it is in Christ Jesus, but we are continually falling so far short of what we should be and do that we have to cry, "my leanness, my leanness." If we know our own heart, when we come to stand as His mouthpiece before his people, we do earnestly desire to *preach the word*, but we have to come as a blank in his hand, to be filled out as seemeth good unto him, and when we are enabled to honor his great and adorable name we desire that all within us might praise him from whom all blessings flow. If we might be suffered a word of exhortation to our brethren in the ministry it would be, in all meekness and humility, to *preach the word*. We will close by quoting the language of the poet as found in Hymn 359, Beebe's Collection, as follows:

"I AM," saith Christ, "the Way:"
Now, if we credit him,
All other paths must lead astray,
How fair soe'er they seem.

"I AM," saith Christ, "The Truth;"
Then all that lacks this test,
Proceed it from an angel's mouth,
Is but a lie at best.

"I AM," saith Christ, "the Life:"
Let this be seen by faith;
It follows, without further strife,
That all besides is death.

If what those words aver,
The Holy Ghost apply,
The simplest Christian shall not err,
Nor be deceived, nor die.

R. L. D.

ADOPTION

(Re-published by request)

We were not a little surprised to read, "And the individual soul, as the leading responsible element, comes to the regeneration first, and passes the vail of the flesh, and is risen with Christ from the dead, and enters into the kingdom of heaven, while as yet the body is behind. But it is impossible for it to be made perfect till the third day, or born again in time; it is admitted into the militant kingdom upon the principle of adoption, but still is imperfect." . . . "And as said, because of this imperfection, and to preserve the organism where the soul or heart has entered the spiritual kingdom, the body is admitted upon the principle of adoption." If we understand sister R. Anna Phillips, there is a radical difference in our views on the subject of Adoption. She holds that the soul and heart of believers have followed Christ in the regeneration, and the body has not . . . cannot in this life, or until after death; but that the body without regeneration is received into the kingdom by adoption. What is the body of a man without a soul? If it be a man, it cannot see the kingdom of God except it be born again. John 3:3. Not even by adoption. If water baptism were a birth, still it is said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The assertion that baptism in

water initiates the man into the kingdom, is what we charge the Campbellites with preaching; but not only a being born of water, but also of the Spirit, is indispensibly required for an entrance into the kingdom of God. See John 3:5. Jesus gives an explanation to Nicodemus, when he says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Was ever a man born of the flesh without a soul? Can any one be a man without a soul? As we understand the scriptures, all that a man can be physically or mentally, with all the elements of his Adamic nature, is born of the flesh, and is called flesh; and all his elementary or component parts of body, soul and spirit constitute him only a natural man, and flesh. None of these elementary parts are made spiritual by the new birth, which is of incorruptible seed, by the word of God, which liveth and abideth forever. That the soul and heart of man have followed Christ in regeneration, and that the other elements of our fleshly nature are adopted, and have entered the kingdom by baptism, is a strange doctrine to those who adhere to the testimony of that book which positively declares that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50. If there is a passage of scripture that speaks of a man without a heart and soul, or of any fractional part of a man that is regenerated and born of God, leaving some other part of that same man in an unregenerate state, and brought into the kingdom of God by adoption, our research of the scriptures for three score years and ten has not enabled us to find it. The man (not the part or parts of a man) who is born again, while here in the flesh, has two antagonistic elements in his one person. They are designated in the scriptures, flesh and spirit, old man and new man, outer man and inner man; and the flesh, the old and outer man, is born of the flesh, of corruptible seed, and

is like its earthly progenitor, of the earth, earthy. It is corruptible, depraved and mortal, and in it dwells no good thing. It is called grass, and with all its godliness shall be cut down, and as dust, it shall to dust return. The spirit, which is born of God, and dwells in all the saints, is of God, created in righteousness and true holiness. It is pure and holy, being born of incorruptible seed, by the word of God, and it cannot sin, because it is born of God. It is a free gift. It is not a revision of the old, carnal nature, but it is the divine nature which the saints receive in their new and spiritual birth. These two elements or natures are as distinct as are the sources from which they emanate; and as antagonistic as light and darkness, truth and error, purity and sin. "The flesh lusteth against the Spirit, and the Spirit against the flesh." They are contrary one to the other, so that those who possess them both cannot do the things they would. We are more disposed to pity than to censure those who profess christianity, and are still ignorant of the indwelling of these two conflicting elements, the one of which is of the earth, earthy, and the other of him who is the Lord from heaven. The question is sometimes urged, If the foregoing views are correct, what is done for the Adamic man? If we mistake not, the scriptures clearly testify to us what is and what is not done for the Adamic man. While the word, as also our experience, show that the Adamic nature subsequently to as well as previously to the new birth is mortal, corruptible, depraved and warring against the heaven-born life which is given us, and will continue to war against the spirit until our change shall come, still by the new, spiritual life given us in the new birth, the recipients of it are sealed unto the day of redemption, and to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; but this adoption has not yet come. The spirit of adoption is given,

whereby we cry, Abba, Father. That which is already born of God need not to be adopted, as sister Phillips admits, for it is by birth manifested in the relationship of a son; but adoption applies to that which is taken from another family, and brought into the family by adoption. That which is born of the Spirit is spirit; it never did belong to any other family, for it is born of God, and never was defiled with sin; it is born of incorruptible seed . . . was never corrupted . . . being born of God; it was not purchased, redeemed nor adopted. But that which pertains to our earthly nature, as the children of the earthly Adam, including soul, body and spirit, and all that constitutes us men and women, all that sinned, all that was under the law, all that was redeemed and bought with a price, all the "purchased possession" of our Lord Jesus Christ, are in our earthly nature aliens to God, strangers and foreigners, and requiring adoption. The apostle Paul testifies that the saints at Ephesus and the faithful in Christ Jesus were "predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." "That in the dispensation of the fullness of times he might gather together in one all things in Christ," &c. Eph. 1:5, 10. And in verse 13 he says to them, "After that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until redemption of the purchased possession." The purchased possession of Christ must be that which he redeemed from the earth and bought with a price; but not that life which was with the Father, and was preserved in Christ Jesus, and which is hid with Christ in God. All spiritual blessings were given us in Christ Jesus before the foundation of the world; they were not purchased for Christ was not purchased, and our spiritual life was and is in him: but in

our earthly persons we were sinners, sold under sin, and bought with the precious blood of Christ. The purchased possession of Christ is that for which he paid a ransom price. These were predestinated to the adoption of children. Therefore, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4-5. Our spiritual life was given us in Christ our spiritual Head, as chosen in him before the foundation of the world; but our earthly life was given us in the earthly Adam, and in him we had sinned, and required redemption, to effect which Christ was made under the law by being made of a woman. He was not under the law until he was made flesh and dwelt among us, neither was the spiritual, incorruptible seed which was preserved in him under the law; therefore to purchase and to possess his people which had sinned in Adam, he must need be made under the law by taking on him the seed of Abraham. And now because ye are sons in Christ in his eternal Sonship, our alienated Adamic persons must be redeemed and purchased, and the seal of the Spirit, as the seal of the eternal life and immortality of Christ, is set upon us. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." This Spirit of the Son of God is sent forth, and we receive it when we are born again of incorruptible seed by the word of God which liveth and abideth forever, and by it we are sealed unto the day of redemption; that is, to the final deliverance from mortality. And this spirit which we receive in our spiritual birth seals the body, soul and spirit with the infallible evidence that God will, hereafter, change these vile bodies, and fashion them like Christ's glorious, resurrected body. "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. 1:21,22. This sealing is "the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. And it is called the spirit of promise. Eph. 1:13. And it is also called the spirit of adoption. Gal. 4:5, and Rom. 8:15. The spirit of adoption is received when we are born of the Spirit, and by it the promise of our final adoption is made infallibly certain to all who are thus sealed; but the apostle says that "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have received the first fruits of the Spirit, even we ourselves groan within ourselves, *waiting for the adoption*, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. 8:22,25. If when we were born again of incorruptible seed our bodies were adopted into the family or kingdom of God, or if when we were baptized and received into the fellowship of the saints our bodies were adopted, what is it that Paul says we are waiting for? Did we not receive the first fruits of the Spirit in our new birth? Had we ever received any fruits of the Spirit of God before we were born of the Spirit? We think not. Well, "We who have received the first fruits of the Spirit," Paul and the saints at Rome included, were still groaning within themselves, waiting for something. What was it they waited for, if the bodies were already received into the kingdom by adoption? And if it were possible to get them into the kingdom even by adoption, they could find for them no inheritance there. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling

of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:50,54. This is what the saints are waiting for, and will continue to groan within themselves, waiting for this change, for this adoption; and like the psalmist they can each, who have received the spirit of adoption, say, "I shall be satisfied, when I awake, with thy likeness." Psalm 17:15. This is the adoption to which they are sealed by the spirit of adoption, which they have already received. "And if Christ be in you, the body is dead (not adopted) because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:10,11. The Spirit of him that raised up Christ is the spirit of adoption sealing those who have received it unto the day redemption, not to an adoption past, but to that which is to come; therefore with Job we may say, "All the days of my appointed time will I wait, till my change come." Job. 14:14.

GILBERT BEEBE.

September 15, 1876.

O B I T U A R I E S

Brother JOHN LEONARD HASTINGS was born in Sussex Co., Delaware near the town of Delmar, March 2, 1868, and departed this life May 6, 1944, making his stay on earth 76 years, 2 months and 4 days. He was the son of Cowell and Sarah Hastings, the fourth son of a family of eight children. He passed away after a long illness at his home in Delmar, Delaware. He was married to Miss Nannie Hastings from the state of Virginia, Dec. 24, 1890, and to this union two sons were born, Vaughn Archules and Earl Windsor. They, with their

mother, three grandchildren and two sisters survive to mourn the loss of a devoted husband, father, grandfather and brother. He received a hope in God's mercy and was baptized by Elder E. Rittenhouse, December 18, 1887 and remained sound in the faith until the end. He was a kind husband and loving father and is greatly missed by all who knew him. After brother Hastings united with the Little Creek Church he was a very useful member, being clerk and deacon for several years and often conducted meetings in the absence of the pastor. He was a carpenter by trade and built Broad Creek meeting-house, rebuilt Little Creek and remodeled the meeting-house in Delmar. He was ever found a faithful, firm believer in salvation by grace and was faithful to his duties to his church. He was a very good singer and always led the singing in the meetings. He has been greatly missed in our assembling together for worship. We feel to say that our loss is his eternal gain and may we all be reconciled to God's will. Brother Hastings believed in God's "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." We feel safe in saying the he rested in this thought, realizing that whatever God does is right. Many relatives and friends attended his funeral service which was conducted by the writer. His remains were laid to rest in the burying ground at Little Creek where he always attended meetings when physically able. May the grace of God be richly ministered to the family is the desire of the writer.

(Elder) H. M. BENNETT.

Deacon J. W. B. ROBERSON was born Sept. 15, 1863, and after loving hands had done all for him that they knew he quietly fell asleep in Jesus, as we hope, March 27, 1945, making his stay on earth 82 years, 6 months and 12 days. He was married Nov. 25, 1886 to Miss Mary Parker Wallace and to this union eleven children were born, nine of them survive him. A daughter, Cascile, died at the age of two years, and Elzy Roberson was in overseas duty in World War I which broke his health and caused his death June 24, 1924. His aged and sad widow survives him and the surviving children are: Mrs. Nettie Edwards and Mrs. Rena Oliver of Marian, La., Miss Pearl (living at home with her mother), Sherman, Furman and Ben Roberson of Linville, La., Leonard Roberson, Bastrop, La., Mrs. Edna Sparks, Spencer, La., and Rufus Roberson, of Haile, La. He is also survived by twenty-seven grandchildren, two great grand-children and two brothers, S. L. Roberson, Haile, La. and T. L. Roberson, Monroe, La. Brother Roberson united with the Union Primitive Baptist Church near his home, the second Saturday in September, 1911 and was highly appreciated among them. As the script-

ures set forth in Paul's letter to Timothy, he had a good report even among them that are without. About the year 1917 the brethren of his church discerned that the Lord had given him a very active and useful gift as deacon in which he very ably and faithfully served as long as he was able to do so. He has traveled far and near among the churches, aiding the great cause for which he stood so firmly and faithfully to the end. Having served his church as best I could for almost thirty years I cannot speak too highly of him. I have observed his faithfulness in attendance, liberality in service and unlimited hospitality, including his dear companion and family. Their home was indeed a welcome home for their friends and especially for Old Baptists. His walk, conversation and devotion denoted that he was truly a man of God, having great love for his brethren and a great love for reading the Bible. He was blessed with a deep understanding of the Scriptures and a very quiet and peaceful disposition and loving manner. This caused brethren in other Associations and even in foreign states to know, love and respect him deeply. I had traveled quite extensively with him in several states and often brethren and sisters who met him and his dear family inquire of him and express their warm appreciation for him. Truly to know him was to love him. From the abundant evidence of his deep and enthusiastic love, fellowship and hospitality, I feel very confident that his soul has been taken home to God who gave it, and his body awaits the second and glorious coming of our Savoir, when it, together with all the bodies of His saints who sleep in the dust and in the depth of the sea, and those who remain alive until his coming, will be changed from mortal to immortal, from natural to spiritual bodies like that of Jesus Christ when he came from Joseph's new tomb at the resurrection. Then he will ascend into that glorious mansion which God has prepared for his people. (He most assuredly did believe this precious and grand doctrine). To his dear family I will say you have lost a good husband and father. To his community I say you have lost a good and useful neighbor and friend, a good citizen indeed is gone. To the churches you have lost a jewel indeed, but all our loss I feel is not worthy to be compared with the bliss and joy of that peaceful rest in the blissful presence of our Savior in paradise. May God enable us to look away from self and look to him for comfort and guidance. He was buried in Liberty Church Cemetery near his home, the burial being attended by a host of his friends, brethren and sisters, his family and relatives, with great evidence of his being highly appreciated. There were many and beautiful floral offerings, and the presence of a great throng of saddened people showed their love and respect for him. Elder E. J. Lambert, the unworthy writer,

together with Mr. W. C. Smith, a Missionary Baptist minister spoke at the funeral services. May God bless and comfort the bereaved is my desire. Written by his poor, cast down pastor who greatly misses him. Yours in hope of a better resurrection.

(Elder) R. W. RHODES.

God in his wisdom and mercy saw fit to take unto himself one of our beloved members, MARY E. VORIES, daughter of William and Frances Montfort Turner. She was born Dec. 30, 1866 and died March 25, 1945. She had been married to Dr. W. L. Vories fifty-four years. She united with Old Sulphur Fork Church at Campbellsburg, Ky. the fourth Saturday in October, 1901 and was baptized by Elder J. G. Eubanks, living a faithful and consistent member to the end. She had been sick for some months and was terribly afflicted with palsy but bore her afflictions with christian fortitude never complaining. Her last words were, "O Lord have mercy on me." Such a good way to go home. Having no children, the husband is left sad and lonely. May the Lord reconcile us all to his most holy will.

(Mrs.) ADDIE CHANDLER.

ANNOUNCEMENT

We, the Primitive or Predestinarian Baptists of Hopewell Church, announce with deep sorrow the death of one of our members, brother J. D. Hatchett, June 6, 1945. He was 83 years old. An obituary will follow.

Mangum, Okla. R. L. BUCKNER, Church Clerk.

SPECIAL MEETINGS

The Lexington-Roxbury Association will be held with the First and Second Roxbury Churches at the Old School Baptist meeting-house in Halcottville, N. Y., on Wednesday and Thursday, Sept. 12 and 13, 1945. The Association will convene at 10 o'clock a. m. on Wednesday. Provision has been made for the entertainment of all present, and an invitation is extended to all lovers of the truth to meet with us and partake of our hospitality. Those coming by train, bus or auto to Halcottville on Tuesday before the meeting will go to either the home of Mrs. Prudence O'Connor Hinkley or Walter Harrington where provision will be made for their entertainment. Those coming on Wednesday will go directly to the meeting-house. Ministering brethren of our faith and order are cordially invited to meet with us.

(Elder) ARNOLD H. BELLOWS, Mod.

The Fellowship Association will convene with Fellowship Church on Friday before and including the second Sunday in Sept. 1945. Fellowship Church is located 7 miles northeast of Gladewater, Texas.

(Elder) W. O. BEENE.

The South Ouachita (Wash-i-taw) Primitive Baptist Association will convene with Union Church on Friday before the fourth Sunday in Sept. 1945. The location is three miles northwest of

Haile, La. and five miles east of Marion, La.

(Elder) R. W. RHODES, Moderator.

The Soldier Creek Association is appointed to be held with Zion Church, Mayfield Graves Co., Ky., October 12, 13 and 14, 1945. The meeting-house of old red brick is located on 7th St. in Mayfield. Highways from all directions lead to Mayfield. Those coming by train from the north make connection with the I. C. R. R. at Paducah, Ky. Those coming from the south will make connection with the I.C. R.R. at Fulton Ky. Those arriving early may notify Elder O. W. Perkins in advance of this date, Route 2, Mayfield, Ky. or brother S. A. Crass, Route 6, Mayfield, Ky. for conveyance, or to my address as given below. WM. T. CHESTER, Church Clerk., 113 S. 12th St., Murray, Ky.

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. and Saturday before, ten miles S. W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor.

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

H. MATT BROCK, Pastor.

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, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor.

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

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

H. MATT BROCK, Pastor.

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.

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

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

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.

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

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

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas.

G. E. Rushing, co-pastor.
C. B. TEAGUE, 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 Dilworth Ranch school house.

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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., OCTOBER, 1945.

No. 10

EXPERIENCE

To old and young, I pray draw near,
Listen awhile and you shall hear
How both sin and Satan aimed,
To land my soul among the damned.

No age at all, like all human kind,
Was born in sin both dead and blind;
And as my days advanced I grew
The more debased and formed for woe.

The crimes I mostly did commit,
Were what you do, and plead for yet;
Those heinous sins called civil mirth,
God threatens with his dreadful wrath.

I many times to church would go,
My person and clothes to show;
But of my soul I took no thought
Though Jesus had it dearly bought.

Full seventeen years around did roll
Before I thought of my poor soul;
And, Oh! I shudder when I think
How near I stood upon the brink.

At length I heard a Baptist preach,
His words my guilty heart did reach;
You must, he said, be born again
If ever heaven you do obtain.

To keep the law then I was bent,
But found I failed in every point;
The law appeared so pure and true,
Not one good duty could I do.

In silent watches of the night,
I'd go in secret where I might
Upon my knees pour out my grief,
And pray to God for some relief.

Friend sinner said, "Don't be so dull
Come go with me to yonder ball;
We will dress up gay and fine,
And make you heir of all that's mine."

My friend that will never do
It only will augment my woe;
Can I expect bliss to obtain
By adding sin to sin again?

Well, if you are resolved to turn
And after silly babbles run,
None of my portion you shall have,
It to some others I will give.

Be it so; I'll seek the Lord
Encouraged by His holy word;
He can all my wants supply,
In Him I'll trust, to Him I'll cry.

And in my great extremity
When sad and helpless I'd reply,
I thought I heard a small, still voice
Which made my mourning soul rejoice.

Then to my view did One appear,
All mangled with both whip and spear;
He said, "Rise up and follow Me,
I died to set lost sinners free."

Immediately my soul did rise
On wings of faith toward the skies;
All earthly things I counted dross
And gloried in my Saviour's cross.

Now brought to see that Christ himself,
Has saved my soul from sin and death,
I'll follow Him though much despised;
At his command I'll be baptized.

I'm not ashamed to own my Lord,
According to His sacred word
I value no one's scoff nor frown,
I hope to wear the starry crown.

Come! you that know His works and ways
Let's join to sing His sacred praise;
But I must try to praise Him best,
I've run so deep in debt to grace.

Now nearing the age of sixty-three
My soul to save I could not do.
I hope I'm of the chosen race
And fully satisfied with God's grace.

I soon shall pass the veil of death,
In His arms I'll lose my breath;
And then my happy soul shall tell
My Jesus has done all things well.

113 S. 12th St.
Murray, Ky.

FANNIE H. CHESTER.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

The above quotation is a direct command (sometimes called a commission by some) from Jesus to his disciples. I have heard so much said, and read so much which has been written on the above, until it is with a degree of reluctance that I even attempt to write on the subject as much as I have the impression. I understand, which of course is clear, that Jesus gave this command after he rose from the tomb and appeared to the eleven as they sat at meat. It is truly a vital command though issued by him who was fresh from the tomb. I want to feel and do feel that that fact, if possible, makes it more vital. It most certainly evidences the life and immortality of the command, coming from him who hath proven conclusively that the monster death (our last enemy) hath no power to hold him, but from thence on alive for-ever-more commands his eleven, "Go ye into all the world." Evidently Jesus was not commanding go into every nook and corner of this earth. The vitality of this commandment demanded action and exactness on the part of the eleven. Jesus evidently had qualified them to learn as he taught (without which all men are blanks to-day), and they understood exactly what was embodied in the command from him, but the query through the years since, hath been and is now, what world? By some it is held Jesus meant the Jewish world; by some it is held he meant the Gentile world; by some it is held he meant China, etc. on all of which I have no criticism to offer as through the years past I have noted. Of this command it seems to have been a case of freelancing, which of course is as it should have been otherwise it would not have been. I am aware of this fact, only the truth will give lasting comfort for there are those elements of freedom in the knowledge of the truth,

and none can know the truth of the teachings of Jesus of their own volition and accord. All must wait for a direct revelation from him. My frailty now stands before me in heaps as I ponder these words, hast Thou revealed to me the word? The world has so many significances that probably gives rise to the various applications of the text, but I feel when Jesus used the word *world* here his purpose was singular for this reason: the gospel was to be preached, the gospel being the power of God unto salvation or unto deliverance, must accomplish the purpose of delivering by the righteous revelation of God from faith to faith for the just shall live by faith, as we walk by faith not by sight, then I am led to feel each individual lives in his or her own little world, and to these chosen of God were the eleven commanded to go and preach the gospel. Each individual is molested, and I might say comforted, from time to time with an innumerable number of creatures both great and small, all of which are foreign and strange on their part relative to the gospel. It is mysterious that nothing will eradicate these creatures out of each one's individual world except the gospel which is the power of God, but the gospel has and will continue to do it in every kindred, nation and tongue. Thus we see the essentiality in preaching nothing but the unadulterated gospel or power of God. No wonder then Paul avers "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Of these creatures I will name a few for the benefit of the reader: doubt, fear, bruised and broken vows, self will, vain thoughts, evil imaginations, self righteousness and many more, all of which the gospel or the power of God eradicates. No man can see God in faith, hope and love with his heart, mind and soul beclouded with the above creatures and probably millions more of the same like family, but by the eradication of them with the gospel or power of God a

person is eliminated from even trying to believe. He *believes*, not in order to be baptized, but in view of the fact he is baptized with the Holy Ghost and fire, for our God is a consuming fire, the fire having consumed all the creatures both great and small in each one's own little world yet they themselves are saved as by fire. Then we see fire saves as well as destroys. Jesus is not referring here to another kind of salvation, but only one of the elements in the great salvation of God that was purposed in Jesus in eternity in covenant stipulation before the rivers abounded with water, and when as yet there was no compass set upon the deep. Certain signs shall follow them that believe. There is no better way to ascertain a believer than to observe the sign following, but how prone we are to fathom out the future, and a great many times endeavor to lay out the steps ahead for the brother, and then abuse him because he did not walk according to our pattern, and when he does not we are quick to say he is not a believer, even go so far as to say he is not my brother. What of the signs following the believer? In the name of Jesus they shall cast out devils; cast them out of where? Why out of their own little world. The devil in some one else's world has never bothered you, has it? A belief in Jesus, *note in Jesus*, gives the believer a clear, calm sea, a land upon whose blissful shore there falls no shadow, rests no stain. New tongues is another beautiful asset of the believer. Not the outlandish kind, but the kind that is new. New because of being renewed daily by Jesus who never grows old; new in that of ascribing all honor, glory, might and dominion to God for having saved with an everlasting salvation such a wretch as I. They shall take up serpents, that is, they shall deal with principles that are opposite, and teach, proving conclusively that they are not the righteous perfected principles of the house of God, but instead are venom to the perfected

cause of Jesus. Fearlessly they drink deep of the cup of deadly poison only to prove that it will not kill, to say nothing of making alive, all to show both life and death in the power and authority of Jesus. I voluntarily offered myself once into the hands of one of those high pressure soul savers. He said he could not do me any good because I did not believe. To that I replied, the reason your work would be ineffective in me is because I do believe, and may I say here to all believers in Jesus, press on, be not afraid, and of those you contact that are afflicted with like afflictions as you were be not slothful in laying your hands upon them, that is, to administer unto them the experimental touch that so beautifully blends from heart to heart or from faith to faith as it is written, and note the speedy recovery. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" "So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God" as evidence of a complete execution of the sovereign will of God. Relative to all of those constituting the body of Jesus, ye are the body of Christ and members in particular. So they went forth and preached everywhere, that is, they went into all the mandates and tenants of the law of Moses, the ites and isms of men, and preached Jesus, the way, the truth and the life (not alone) the Lord working with them. I work and my Father works hitherto. The preparation of the heart, together with the answer of the tongue in man is of the Lord. There is always a confirmation of the word and signs following when the gospel is preached. (Just opposite to those which are of the contrary part, as the confirmation and signs for the need of the gospel are always ahead of the gospel, and men are going to hell every day for the lack of the gospel ark.) Yes, in every little world where the gospel is preached a sign is erected in the heart, mind and soul of the

subject in whose world it is preached with the seal and signature of the confirmation of the Lord. That follows wherever they go as an evidence and token of a good hope of life, immortality and light beyond this vale of sorrow, and with vigor and elasticity we press on with no uncertain step. We press on toward the mark of the prize of the high calling as it is in Christ Jesus our Lord. Submitted in love and sweet fellowship to all believers in the Lord Jesus Christ. A trembling sinner, yet I hope.

(Elder) F. A. COLLINS.

THE GREAT SHEPHERD

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant."

Heb. 13:20

Seemingly it would be impossible for me to write anything regarding the above text that would do justice to His greatness, and by nature am sure I cannot write anything that would be of any comfort or consolation to God's humble poor and afflicted (yet blessed) people unless given the inspiration, and am guided by his Holy Spirit to see his marvelous light, otherwise all my writing would be as a sounding brass or a tinkling symbol or salt that has lost its savour and would be as nothingness before his Majesty. We may take all the wisdom of this world and all the beautiful words that can be said, and they cannot compare to his greatness, the great Shepherd's love for his flock. He is their everlasting, the Alpha and Omega, from before the world even existed, down to our very day and on throughout all eternity. He will be their power, caring for them and watching without ceasing over their every need, their Prince of Peace, their consoling Comforter in times of trouble. I do hope and pray that this humble worm of the dust may be given such truths as may be

of comfort to the very souls of this great Shepherd's flock which you, dear readers, can find recorded in John's gospel 10:1-15. There we find the blessed Savior Jesus talking directly to his beloved, calling them sheep and declaring there is no way only by me. That he is the door and the life, calling his own by name and they, the sheep, will hear his voice and will follow him. So we see why the Lord of hosts refers to his own precious jewels as sheep and why his great love was made manifest by the shedding of his precious blood for his beloved (the church or his bride) sheep. Listen to this, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Please read all of this chapter and you will clearly see who the great Shepherd was talking to. It was the ones called, ordained and predestinated to be the heirs and joint heirs with Christ the Lord, even before the highest hills were laid or the creature was even formed or made. Therefore it cannot be anything on the part of man that can be done to become a sheep in the household of the great Shepherd. A lamb does not have to reach the age of accountability to be a sheep, he is a sheep to start with, so the wisdom of the combined world should disregard all belief about reaching a certain age before you can reject or accept Christ as your Savior. I am persuaded the Lord of Glory did not have to come to this low ground of sin and the pain of this earth in the form of man, suffer and die on the cruel cross for the salvation of the saints of glory, or to save his precious jewels, his sheep or his bride (the church) for they were

already saved and in the covenant of grace. But for the cause of one man (Adam), sin, condemnation and death was passed upon all the inhabitants of the earth including the children of promise, and by the disobedient act of man the great Shepherd had to take upon himself the mantle of nature, suffer persecution and pay the redemption price on the cruel cross so that his bride, the church, would be pure, without spot or blemish, and be as pure and holy as the Groom, so at his appointed time he could call his sheep (his bride) and they would be united in that everlasting bliss in glory to praise and honor the Father, where sin, sorrow and tribulation cannot enter in. Oh! blest are those who know the voice of the great Shepherd and feast in his green pastures, going in and out at his appointed time. Brother Dodson, in this tabernacle of unworthiness, if my poor heart deceives me not, I find flowing from the everlasting peace, the milk and honey from the pen of your editorials and sound doctrine by the writers in the *Signs of the Times*, rendering everlasting peace and comfort to the dear saints who constitute the sheep of the household of Israel's God. It was declared, I am the God of Abraham, of Isaac and the prophets from everlasting to everlasting, saying I am their God and they shall be my people from the least to the greatest. I am the Lord, I change not, so all his promises will stand regardless of time. So by faith we are led to believe that there is a peculiar people from every nation, kindred and tongue who does hear his voice and humbly heeds his call amid all this confusing turmoil, conflict and strife in the world to-day, ever rendering praise to his greatness. In concluding these rambling thoughts will say we find no greater pleasure on this earth than mixing and mingling with the peculiar people (Primitive Baptists) who hear that small sweet voice, and who believe and worship a God of everlasting love, wisdom and power; one who is able to

lay down his life for his love, also take it up again; who believes in his everlasting covenant of grace bestowed on the unmerited efforts of mankind, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8-9. Our God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins.

"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.

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.

My nature is so prone to sin,
Which makes my duty so unclean,
That when I count up all the cost,
Without free grace, I know I'm lost."

I could not refrain from copying a part of this beautiful hymn which seems so fitting to my unworthy and sinful condition. Brother Dodson, this is not sent you for publication unless you see fit and think it sound, for I certainly do not want to pollute the words of the heavenly host, neither do I want to be the cause of any of the great Shepherd's host having anything but the truth. Not for once would I want anything in the *Signs of the Times* that was not in accordance with Holy Writ and to the comfort of the saints of the most high God. If there are any errors please pass them by as the imperfections of mortal, sinful man of which I know I am chief. If I have written anything that will be of any comfort to any of God's humble poor how very proud it would make this old carnal nature of mine, yet on the other hand I would know that within dwelleth no good thing and if there is any comfort it must come from on high where all praise and glory justly belong, and where the Shepherd and the sheep must unite in eternal glory to praise

Father, Son and Holy Ghost. Yours unworthily saved, if at all, by grace.

BEN PARRISH.

Arkansas City, Ark.

(Written by (Mrs.) W. H. Cannon)
Route 1, Box 60, Newport, N. C.)

DEAR BROTHER DODSON: For some reason unknown to me I have been very much impressed to write you since receiving your good paper for a year now. I have read all of them again and again as there are so many good letters written on the pages between the folder of your paper. They contain so much good food for this poor worm of the dust, each one expressing my feelings much better than I am able to do it myself. All the writers are strangers to me in the flesh but I hope we know each other in spirit and in truth. All of them mentioned their experiences more or less in some way and I will have to write likewise for without what little hope and experience I have I would write but little. I was raised in the country in a very good community I think, and my home was near South West Church, the church I hope I love and have from childhood until now, and I hope that same love will continue through my remaining years let them be long or short. My mother was a member of that church and I was taught to attend church regularly with her. I was her only daughter, therefore we were closely entwined together, especially in going to church for I went as regularly as she did. My father was not a member but their beliefs were the same, and on his death bed I believe he saw and knew the truth from just a few words he expressed to mother not many hours before he passed away. As I grew up I continued to attend church with mother. I really enjoyed it but kept that to myself. My memory goes back many years ago, and I can view that beautiful picture of her and so many others, that have gone on to the far beyond, sitting around, each one in their place feasting from that food that was delivered to them from God and the Lamb,

drinking it in as fast as it was delivered. I hope it is that same food that has been handed down from time to time to we poor worms of the dust, but still I feel unworthy to receive many of the crumbs that fall from the Master's table. The picture at the communion service and feet washing is still plain to me now. They looked so humble as they proceeded with it, singing songs of praise while gathered together for that purpose, they all seemed like one. I was also allowed to visit other churches of different orders if I desired and did go some when there was no meeting at home. I really cannot say that I enjoyed attending them so much, but I did not want to appear selfish and wanted to go around with my young friends some and most of them preferred to attend other churches rather than the Primitive Baptist. Why, I do not know unless what was said showed more of the world's tastes for earthly pleasure. I was often asked if I enjoyed what had been said, and I would always say "not much." Some would speak as though a grand sermon had been delivered, but I could not see it that way and feel the same way to-day. I would not argue with my friends as I felt too unworthy and knew that I did not know enough about the word of God to rightly divide it. Time passed and at eighteen I began to get ready to teach school. Father was getting old and very afflicted so that he could not work much and mother, a younger brother and myself had to work to take care of the household. It was in 1910 when I began my work, being the first time I had ever left my parents to stay very long at a time. Knowing our situation I felt it my duty to work and assist all I could to take care of the home as well as myself. I well remember the day I left to resume my teaching. Where I had to go was some twenty-five miles or more away. I had not been in the neighborhood long before people gathered to the little one room school-house to have an old time sing as they

called it. I was invited so went to listen, and while doing so I found that their belief compared with mine. Before they adjourned I learned they were a little band that had separated from the original church for some reason and had formed a little band of their own. I enjoyed my work and stay in that neighborhood and spent many happy moments sitting around the fireside at night singing those good old songs with them until late bedtime. My work passed along very pleasantly that winter and I returned home to stay with my parents during the vacation. Some time in May I had a dream and it is just as plain in my mind to-day as it was then, thirty-four years ago. Some time after I retired an angel appeared at my bedside and said she was the mother from heaven and had come to take me home. She took me in her arms and carried me into the room where my parents lay sleeping, woke them and talked to them. Told them not to worry about me, that no harm would ever befall me. Then she arose and flew away. When I awoke it seemed that just for a few moments I had the happiest feeling to sweep over this poor, vile body, but it did not last long. I do not know how long I lay there meditating about it and wondering what it meant for me. Those words that she repeated have been a great consolation all through these many years as I love to think of them. Days and months passed and I wanted to tell mother about it but kept silent as the lack of courage kept me from parting my lips about dreams of that kind, but when I came in contact with any one whom I heard speaking about such I listened intently, hoping to hear something said that would solve my case and ease my troubled mind, but did not want them to know I was listening for fear they might question me. In October 1911 the White Oak Association convened with the church at South West, my home church. I attended every day, heard every sermon delivered, and listened with care

to what was said, hoping some one would interpret my dream not knowing what they had done. The last sermon preached was delivered by brother Jimmy Johnson. I will never forget the first remarks he made, "Well, brethren you have received the food as cake and pie, and now the corn-bread has come last," but it was good corn-bread to me. While he was preaching the great Interpreter came, and a voice spoke to me so plainly, saying the church is your home and you must go. If some one had passed and struck me a hard blow I would not have hurt any worse for the time being. It seemed like those words were piercing through my heart and cutting it to pieces. Though I sat there until he finished, I was glad to get away before some one might see me and make an inquiry. I just walked away from the whole congregation for a few minutes and soon went home where I could be to myself. I went on and on mentioning nothing to any one, but continually asking God for mercy and to help me bear up to the great burdensome feeling that I had, take away this stony heart of mine and make me willing to be God's anything and give me that faith that enabled God's children to take courage and go forth and be willing to tell what great things the Lord had done for them. I could not go as I felt too unfit to unite with the church, yet it was my greatest desire to be with them if I would or could be accepted.

(To be continued)

Hooker, Okla.

Editors and Readers of the Signs of the Times: I have a question to ask. What do we offer? I mean what do the Lord's chosen people offer to God for their salvation? We are told that God gave his only begotten Son as a sacrifice for the sins of his people, but God did not offer his Son to any one, he was given. We are told that Christ offered himself to God. The Father prepared the body of Jesus Christ for an offering unto himself,

and God was well pleased with the Son and so accepted his offering. Jesus Christ was not offered to man or even unto the Church of God as an atonement for sin, but was given as a sacrifice unto God for the sins of his people. We had nothing to offer so Christ died for us as Paul says, "the Son of God, who loved me, and gave himself for me." Are we told that Adam and Eve offered sacrifice? It seems they tried when they sewed the fig leaves together. God removed those and gave them coats of skin. Remember these coats were given and put upon them, yes even to fit, no guess work. And did not these coats of skin picture and point out the robe of Christ's righteousness which they and all of the redeemed should wear? And we are told that they never wore out. If not then they always had this covering by which they could look to Christ and his righteousness for salvation to come. Cain and Abel offered of such as they each one had, but by faith Abel a more acceptable sacrifice than that of Cain. Abraham was told to offer his son, Isaac. Remember this son was a very peculiar and precious gift to Abraham and Sarah, but this son was given and now must be offered. Yes, our blessings are given to us and then must be offered back to God. The ram in the bush held by his horns was given to Abraham and must be offered in place of Isaac. The Jews offered sacrifices for over twelve hundred years of such as was given them under the law of Moses. Those old scriptures and offerings all testified of Christ and the salvation of his church. Then comes the sacrifice of Christ by his own offering which his own Father prepared for him. This was and is the anti-type or substance of (that which stands under) all legal offerings for sin. It seems the Gentile nations did not offer types and shadows of Christ while the Jews did. The Gentiles offered and served gods of their own making or such things as they chose to fall before. Do we now have Jews and Gentiles? Under the gospel Paul says

he is not a Jew who is a Jew outwardly, but he is a Jew who is a Jew inwardly, circumcised in heart. So we are left to believe that all now who are not born of the Spirit are Gentiles, and that all gospel Jews are born of the Spirit or circumcised in heart. Those worship God in Spirit and in truth. They all have the one offering to look to for salvation, which is Christ the Lord, and since he is given to them and they to him they can, by faith, offer a pure and holy offering unto God for their sins. Men can only offer what they have, but if we have Christ we have all things. We do not offer our self-righteousness, but ask mercy through Christ for our sins as the publican did. We do not look to the rugged cross, but to the punishment, the suffering and opposition which Christ bore on the rugged cross for us, and we are told to offer the fruits of our lives. Where do we get those fruits? Out of or from the abundance of the heart the mouth speaketh. Christ told his disciples that no man cometh to the Father but by him. Also that no man cometh unto the Son except the Father which sent me draw him. All of this seems to make it plain that the Lord's people have nothing to offer for sin but Christ the Son of the living God who suffered on the rugged cross. "Nothing in my hand I bring, simply to Thy cross I cling." He that hath not the Son hath not life. They cannot offer him but only offer what they have, their own works which are filthy rags. Perhaps I should stop this, but there was Noah who was a preacher of righteousness. He was a preacher of God's own righteousness, and not his own. He was given animals in the ark to offer up to God. They were put in the ark for that purpose. As the Lord's people are all made kings and priests unto God, what offering as priests can they give back to God but Christ Jesus who was given unto them? I will close here for some one to better answer the question, "What do we offer?" E. G. WEBB.

(In response to the question asked by brother Webb, "What do we offer?" we are in thorough accord with him that there is nothing that we can offer as a sacrifice for sin, but we are reminded of the language used by the apostle Paul in his epistle to the church at Rome where he said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Paul also wrote to the Hebrews saying, "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." If we are what we profess to be we believe we will desire to give thanks unto God and to praise his great and blessed name. The psalmist asked, "What shall I render unto the Lord for all his benefits toward me?" and then declared "I will take the cup of salvation, and call upon the name of the Lord." The best we can do is to offer thanksgiving and praise to God for the manifold blessings which he so bountifully bestows upon us, and this can only be done when he gives us of his blessed Spirit. Brother Webb informs us that he is approaching the age of eighty-five and has been much alone of late years. We thank him for his contribution and pray that our heavenly Father may richly bless him all the remaining days of his sojourn here below. If others have a mind to answer this question more fully, brother Webb will appreciate it. R. L. D.)

HAVE YOU HEARD THE CALL, FOLLOW ME?

IF SO, THEN FOLLOW HIM.

Thinking perhaps it might be of interest to some, I have a desire to set forth at least some of the fundamental principles of the christian religion, and I shall, of course, base my opinion on the teachings of the Bible as I understand the same to teach, together with my own experiences if indeed I have any. We find through the Scriptures, even from the beginning of time, that God has a people. We are unable to tell just who they are except by their deeds and way of living while here in this present world, which is, after all, the only mark of identification left on record whereby we may be able to identify them. God designated such people as his sheep. They were lost out in a dark and cold world, with no shepherd to guide, protect and care for them. The old prophets away back in days gone by began to prophesy that a Savior was coming to redeem them, and a little later on he entered into the world: the announcement being made by the angels singing that glorious old hymn to the shepherds, "Glory to God in the highest, and on earth peace, good will toward men." He made his entrance on a silent night, when all was calm and all was bright. There was the Holy Infant so tender and mild. He was sleeping in heavenly peace. He came into this world for a specific purpose, it being to save his people — not only for eternity — but from the wickedness of this present world. He never did, nor will he ever call them or cause them to hear his voice, "follow me," and then leave them just as they were before. He makes an entirely different character out of the subjects of his grace: to all those whom he chooses to call. Now the question arises, why are some made to hear his voice and others are not? That question never has nor ever will be satisfactorily answered this side of the great beyond. No, that will have to

wait until the mist that dims our present knowledge shall be dissolved by the blazing sunlight of eternal day. There are some, of course, who apparently understand all these deep mysteries, but for me, give me faith and hope. It is true there are times when we feel like rising to the heights in our praise and adoration to our God and exclaim like one of old, "I know that my Redeemer liveth," but in a short while you feel to be so far, far away from him until it appears he is gone forever. So then we must conclude that we are only living on faith and hope, but thank God for that happy hope.

When Christ was about thirty years of age he went to the river Jordan to be baptized by John, after which he spent a few years teaching his disciples things to do and the things not to do. By and by he was then carried to the cross where he made the supreme sacrifice for all those whom his Father had given him. He was carried to the newly made tomb where a heavy stone was sealed around the entrance so that his body could not be removed. Soon afterwards the earth began to tremble and shake and he became our risen Lord. After approximately forty days from the resurrection he led his disciples out a short distance from Jerusalem and gave the promise there that the Holy Ghost should remain and comfort his disciples and also would be in his church. Hence, we find from this lesson that the Holy Spirit is to-day operating within the hearts of men, women, boys and girls, causing them to feel something burning within their breasts, and causing them to see their lost and ruined condition, and they are made to cry unto the Master, "God be merciful to me a sinner." Then it is that they begin to hear the voice coming from above, "Come unto me, all ye that labor 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." You then lose all love for

the things you used to love and you begin to love the things you used to hate. Yes, you feel like saying, "Let worldly minds the world pursue, it has no charms for me. Once I admired its trifles too, but grace has set me free." To all those who have had similar experiences let me say this; your Christ is coming again, and before him shall be gathered all nations of the earth, the righteous and the unrighteous, and he shall separate them one from another as a shepherd divideth his sheep from his goats, and he shall set the sheep on his right hand but the goats on the left. And the King shall say unto them on his right hand, "Inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Then shall the righteous answer him saying, Lord, when saw we thee under such awful conditions? "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But to those on his left hand he will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." If, therefore, there be any passages of scripture that are plain and understandable, it is certainly the above. They are scriptures that must not and cannot be taken away from their clear meaning. If we undertake to mystify such plain teachings of God, there is a woe placed upon us. I verily believe the greatest joy coming to the human heart is when you are blessed to render service to others who are in need, to love and be loved is all we have left. Try it, won't you? To all those who have such experiences as I have endeavored to relate, let me say this: Some day you will be carried away on the

wings' of a Saviors' love, where the troubles of this wicked world will bother you no more. No, we will not have to say good-bye to our soldier to see him no more, nor to our loved ones who are so rapidly passing on into the great beyond. There will be no more sorrow, no more pain, no more heartache, nor more death, but all will be peace and joy forever and we will forever be with the Lord. May God, therefore, bless us to think on these things and give us grace sufficient to live a life of service, for surely we will not pass this way but once, there are no roads returning. There are many about us today who are sick and in prison; they are naked and standing alone before the great white throne of God with their hearts bleeding on account of sorrow that has come into their homes. Is there not something we can do to lighten their burden? Yes, there is something the true child of God does do. He remembers that God's word teaches him for inasmuch as ye have done these things unto the least of these my brethren, ye have done it unto me, and he is looking forward to hearing the Master's voice, enter thou into the joys of our Lord. May he bless us all to be more tolerant in our views, and put in practice more of the principles of pure christianity; the things that really mean something worth while, while here in this present world. This is my prayer for Christ's sake. Amen. A. C. OWENS.

827-47th Place, Birmingham, Ala.

DEAR ELDER DODSON: Ever since receiving the January issue of the *Signs* I have felt impressed to write to you, but realizing my unworthiness and my incapability of writing anything of value I have put it off, but as the impression lingers I have decided to make the effort. I think the whole of the January number was unusually good, and especially do I wish to thank and commend you for your timely editorial on the cause of trouble in our churches. Having had some real experi-

ence as to the trouble visiting preachers can and do cause, it struck a responsive chord in my heart, and after reading and rereading it several times I just feel that I want to say amen to what you said. A few years ago a traveling minister, whom we had every reason to believe to be in good standing with the churches, came to our city and we all opened our hearts and homes to him. He took up his abode with us and stayed for a year or more, just visiting around among the churches, and for our pains we had our little church torn all to pieces. The peace and fellowship which we had so much enjoyed was all torn up and it took years to overcome this feeling instilled within the hearts of some of our members. In short, he tried to make the whole church over after a pattern of his own. I am not objecting to traveling ministers as a whole for we have had some lovely brethren visit us whom we enjoyed, and felt to profit by their preaching. I feel that you will be interested to know that our little church is thriving and growing under the leadership of our much esteemed pastor, Elder W. D. Griffin. We have a lovely band of brethren and sisters who, without an exception, look forward to our meeting days as the one bright spot on our otherwise dark horizon. We all with one accord meet together with no other motive but an eye single to the glory of God and the joy of meeting each other. We have had several additions recently of young people which makes us rejoice in the fact that He will not leave himself without a witness. I feel that you will rejoice with us as we are all members of the same body, and one member cannot suffer without affecting the whole body, and when one member has cause to rejoice, likewise the whole body rejoices with them. Oh! how sweet is this love and fellowship between the Lord's people. How we should prize it above all earthly possessions for it is not earthly but cometh from above. The world did not give

it and neither can it take it away. If there ever was a time more than another when the church should thank and praise the Lord for his goodness and mercy it is in these dark and trying days, when it seems, in fact it is sure, we have no other source to look to, but the one that said, "no weapon that is formed against thee shall prosper." We know that at the present time the outlook is gloomy, but of whom shall we be afraid? Every worldly denomination may unite as one brotherhood and think to usher in the millenium, and the "big three" as they call themselves may meet in conference and plan for a world peace, but God's people can rest in the sweet assurance that the Great Three who met in council before the world was ever spoken into existence have the plans already made and there is no shadow of doubt but they will come to pass according to the divine will of our heavenly Father. When we are enabled by an eye of faith to look beyond the trials and cares of this world with all of its heartbreaking scenes which our natural minds cannot fathom, and are made to trust in his promises and can rely on the hope that is given us that all of these (however horrible they may appear to our feeble understanding) are included in the all things that work together for good, then we can be still and know that he is God and hath delivered us from so great a death, and doth deliver and we trust he will yet deliver. I am so thankful for the *Signs of the Times* and the spirit in which it is conducted. May the Lord continue his mercies to you and the Associate Editors and all the good writers is my prayer.

EFFIE EDWARDS.

We wish to thank our sister for her lovely letter. We are glad to have her bear witness to the truth as set forth in our New Year's Greeting. The good news she reports will cause the hearts of our readers to rejoice. To know that God is continuing his work of grace in the hearts

of poor sinners and adding to the visible church such as he will own and have to be saved doctrinally, is cause for gratitude and thankfulness to him. This is the kind of news we like to send forth throughout the land. Her encouraging words regarding the *Signs* are also very much appreciated. R. L. D.)

Route 1, Box 111, Evington, Va.

DEAR BROTHER DODSON: I am sending an article written by my son which I feel is the truth and would be glad to see it published in the *Signs* if you have space for it. Your brother I hope,

N. W. DOSS.

I am writing a few thoughts that are bearing on my mind just as they come to my mind. It is the language of the wise man, Solomon, when he was speaking concerning an all-wise God. One that spake and it was done, commanded and it stood fast saying, "My counsel shall stand, and I will do all my pleasure." In the third chapter of Eccl. verse fifteen it reads, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." I have been told that the meaning of this scripture is, that what has been brought to pass in the world is past, and has to come to pass again, but I do not see it that way. As I understand it the God of heaven put these words in the wise man's mouth with such power behind it he could not hold them but spake them. At God's time and way, which he saw with his all-seeing eye when he looked down through the chambers of eternity before the world was, all things were naked before his eyes, everything that has been, that is now and the things that are to come from the rising of the sun until the going down of the same, and from the rivers to the end of the earth. To my mind comes all things from the smallest thing on earth to the largest thing in the sea. This God is not man but a God of power, and when he looked down through time that was to

come according to his will and purpose, he saw naked before his eyes all things he had thought. His power is above all, over all, in all and controls all. This is the power which this great God looked with when he saw these things which were to come. There is no power on earth, in heaven or in any other place that can hinder or delay the things which God saw before he laid the foundation of the world. The scripture says he made the world and hung it on nothing, and what is holding this world up is nothing other than the power of this great, all-wise and all-powerful God which is from everlasting to everlasting. I believe the life of all men was naked before his eyes. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." Prov. 16-2. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Prov. 16-4. I believe the Lord saw the ways of all men before he created Adam from the dust. I believe our race is laid before us, both the elect and the non-elect and I wish to be understood in what I believe concerning these things. We all have a nature and God gave it to us, and the nature of man is after the things of the world. All men have this nature both the elect and the non-elect. Some have a better nature than others which was also given by God. This is all the non-elect ever have or will ever know anything about, but God's humble poor, which is the elect, after being born again have another principle which is of Jesus Christ and God gave them that. The principle of man is all alike in any sense. I see it as the rivers of water which start on the mountain and run down hill with their own nature. This is the nature God gave the waters. God has a purpose in the waters running down hill for he made an ocean for them to run into. All water runs down hill with its own power but it takes a forcing power to make it run up hill. All men, both the elect and the non-elect are after the things that will perish with

its using, such things as silver, gold and pleasures of the world. This is the nature that God gave man and he had a purpose in doing this for he put the pleasures here and put the people here to do them. The whole Adamic race is following after things of this kind with its own nature and the power of man which God gave man, and God had a purpose in doing this. God had a choice among his people which he made in himself and he calls them out at his time and with his power which turns them about and makes them hate the things they once loved and love the things they once hated. They no longer care for the things of the world. When God calls one of his choice out of the world he is bound to go for he has fulfilled the space that God has allotted to him in the world. There is no place among the worldly people for them for they have come to the path which God made for them. They are led in another path which is unto life everlasting, led by the hand of God and kept by his power, no longer trusting in man but trusting in God. God has a purpose in his beloved ones walking in the path of darkness for when they are brought in the light they feel the need of a Savior. If they had never walked in darkness, after the things of the world what purpose would God have had in sending his Son into this troublesome world to suffer, bleed and die? Jesus not only knew how much of the debt he was to pay for his people to set them free, but I believe he knew every evil thought any of his beloved ones would have. He came to this earth to be hung on the cross and redeem his people. He redeemed them, paid the whole price, leaving nothing for them to pay. It took his whole life to pay the cost that was against them. Nothing was lacking, nothing left over which proves to me that God had a purpose in the care of his people and their thoughts, for he sent his Son prepared to exactly pay the debt for his chosen people alone, leaving the non-elect

just where they were, fulfilling the purpose of God, preparing themselves for the eternal destruction which God prepared for them before the world began, and had it not been for the grace of God we would have been following after them. God had a purpose in making this choice. He had a place just the right size for those he hated. He made a difference in his people on earth by putting laws in their minds and writing them in their hearts which leads them in ways they never knew. The difference is made by the hand of God through his blessed Son, Jesus Christ, who has been merciful to us by doing the things for us which we could not do for ourselves. He did it willingly because he loved this people. He laid down his life for them and rose for them because he loved them. This blessed people do not have to go anywhere except where our blessed Jesus has already gone, and he has opened a perfect way for all of his loved ones, and this same Jesus is coming again and bring the spirits of all of his beloved ones that sleep. It matters not how we may depart this life, when he comes again he will come with great power intrusted in him, and call with the power which will open the graves or go to the bottom of the deep, and the power of his word will bring the same body up that went down, leaving all weakness and shortcoming in the earth. It goes down in weakness and it will be raised in power; it goes down in dishonor and it will be raised in honor. It will not be as some say only the spirit or the form of something. I will not have that for it is no good to me, but I have an humble hope in my breast that God gave me that my body will come forth in the likeness of my blessed Savior which died. I hope for me and I am looking for my mother to come in his likeness. I am looking for my two sons which God called from their mother's arms. I am not looking to see my mother in her body of weakness and old age, neither do I look for my two sons

to come forth infants like they went down, but I want to see all my loved ones the same size and all looking alike. I want to be raised in the likeness of Jesus and satisfied. What more could anyone ask for? I do not wish for any more and this is my hope, and all I could wish for in the world to come is to be satisfied and be forever with Him in a world of happiness that has no end. An humble brother in hope and eternal life.

ALBERT A. DOSS.

El Dorado, Ark.

DEAR BROTHER DODSON: "The Way" written by sister Maggie Lee Hayes in January issue was so true and comforting to my poor soul that I must say, amen. She has a wonderful gift. I hope to see more of her poems in the *Signs of the Times*. I am sending my renewal for the paper as I do not want to miss a single copy. I do so much enjoy reading the good articles from our dear people scattered over this fair land of ours. I have been a member of the Predestinarian Primitive Baptists for many years. Their love and fellowship means more than all this world to me. Their doctrine is true to live by and the only one to die in. This song tells my experience:

"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."

May God bless you to carry on in 1945.
Your unworthy sister,

(Mrs. MARTHA MURPHY.)

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

S. F. Buckner, Okla., \$1; Sgt. J. F. Simpson, Overseas, \$1; Mrs. B. Haan, Wash., \$5; Mrs. D. S. Fox, N. J., \$2; Mrs. M. V. Sizemore, Ill., \$2; Mrs. A. M. Hall, Me., \$1.

EDITORIAL

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THE RISEN CHRIST

There is no room for quibbling about there being a resurrection of the dead. Opinions we have about when it is and how it is, but we have no right in the world to an opinion about there being a resurrection of the dead. Soon we are to go the way of all the earth. Ere long the enemy death shall come our way. The world of God's children are interested in the matter. It is not something to be dealt with in a light manner, and brushed aside. It is claiming our attention because it concerns us in a weightier way than ever before. Our loved ones are being killed in every manner known to modern warfare. We have seen them come into this material world as human beings, and grow into manhood and womanhood. They — themselves, human beings, flesh and blood folks—are near and dear to us. Our hope is that they are in that glorious number chosen in Christ Jesus before the world began. In every person there is a hope of seeing again those that have gone before. To those that have tasted of the graciousness of God that hope is of more concern than to others. It is a hope made alive by the presence of a living being. On this we desire to treat and to

give our reason for the hope that is in us. (1 Peter 3:15) Some hopes are good ones, some not so good. Some hopes are based on creature effort, some on God's work. Some hope that they are not deceived in what God has done, others hope they will hold out to the end. Now what is our hope? Often-times we have talked it over with you, but let us go over the ground once again. Salvation is the theme of the people of God. The angel confirmed Joseph in his fear. Jesus shall save his people from their sins. I want to affirm and stand in the face of all opposition that his salvation is not for spirits, but that it is for people. I do not know of any people but the kind that roams this earth. If there is any inspired description of people that would lead us to think that the people in bible days are any different than they were in the morning of time or down to now I certainly am not aware of it. In the kindest way I want to affirm that the object of all the sufferings of Christ was the salvation of sinners. My hope of heaven and immortality bids me reject every doctrine that is not centered around that thought. There is not (and I believe that all my writing bears me out) a thing else to preach. There is not any middle ground to occupy. Spirits did not have any promise of salvation. People did. I hope that none believe any less than this, but believe what brethren may, here is where I desire to stand. Moreover, I have never expressed myself on the new birth. I know that two and probably more outstanding thoughts prevail among our people. I know that good, spiritual-minded brethren have been on each side. Generally speaking, our people have differed on it in a brotherly manner. I am glad of that and I do hope that I may express myself so clearly and emphatically that none will ever call in question where I stand. At the same time I do hope to express my views in such a manner, that even though they are rejected, that I will be looked over and watched after by the

brethren. This theme of salvation was ever in purpose. (2 Tim. 1:9) It is manifested in time. We have a direct declaration of it from heaven. (Matt. 1:21) It concerns people, men and women. To come into that kingdom concerns people, men and women. There is not a vestige of proof that any thing but men and women was meant by the angel. If that is not what is meant, why did he say people? It was one of the same kind of people that came to the Savior. If Nichodemus was not a man what was he? Was it not a man that Jesus had under consideration? Was it not a man he was talking to? If there had been two hundred, could it not have been said a crowd of people came? And is it not people that are to be saved? To me, Jesus told him that people, men and women, such as you are, Nichodemus, are the object of my coming to earth. To get into my kingdom ye must be born again. Had he been born once? To be sure he had. He had been born into this material world. That made one birth, that was one time. Now to get into my kingdom you must be born again. Up until now it (salvation) has to do with people, men and women. I am not given to brevity but here is where I desire to stay. The Savior said men, the angel said people, the Savior said sinners. This cannot be explained. Nothing needs explanation that is self-explanatory. It is men and women that are saved by the blood of Jesus. It is men and women that are born again. Now we come to the resurrection of the dead. These men and women that were saved by the blood of Jesus, and that were born into his kingdom, die. No way for them to escape death. Brethren, at this time I believe it was just such characters as you and me that were under consideration by the angel. I believe it was the same kind (as though there was any other kind) being addressed by the Savior when he was talking to Nichodemus. It is the same characters, the same kind, flesh and blood, that are dead. We speak of them as dead

men or women, before this we have referred to them as saved men and women or as that man or woman is born of the Spirit. Will the dead arise? The best answer I know to that is that they have. This cannot be evaded, this cannot be compromised, an opinion cannot be had about this. If the plain, simple, inspired writing of the Bible does not mean that Christ arose, what does it mean? Inspiration said he did, but let us suppose that the account of his resurrection does not mean that he rose. Very well, now just to which of us *uninspired* fellows is to be entrusted the job of telling *what* it does mean? Personally I believe that Jesus rose from the tomb. I think it fair and brotherly to tell you while on this particular phase of the subject that it was a flesh, blood, bone body that rose. It had, while pulsating with life, gotten weary, (John 4:6) my body does the same. It had gotten hungry (Mark 11:12) mine does the same. He got thirsty on the cross, (John 19:28) I am sure I would have too. He died as we must die. We know that the children of God must all die, a natural, corporeal death. We did not partake of flesh and blood because he did, but he partook of both in order to become like unto us. Would it not be the most fantastic work palmed off on the children of God if Christ became like them, (that is, was a partaker of flesh and blood) his fleshly body rise and theirs be forever and forever consigned to the power of the grave? This may be true but if it is I have not so learned Christ, but I desire to wait patiently and if I am wrong may God teach me right, and in the meantime teach me forbearance towards those that differ. If this taking of flesh and blood does not mean anything perhaps it does not mean anything to be a partaker of divine nature. If I lose the one am I not in danger of losing the other, and thus becoming a nonentity? Upon what foundation can we rest? If we are partakers of both flesh and blood and of the divine nature, and

we are to lose the one how do we know we would not lose the other? What purpose was served in Jesus taking flesh and blood? Was it not in some grand and glorious way connected with the salvation of the children of God? In what way? *In the salvation of the children of God.* Primarily his coming in the flesh was for the destruction of death and the power of death and him that had that power (Heb. 2:14) while like them he overcame. No matter how low we get we shall overcome. *Any place, thing, event or condition that ever comes against the children of God was met by Jesus Christ.* Perhaps some would say if he met it and overcame it why must we follow? It is so good to follow when the way is open and clear, and our Leader has become the way, but we could never have gone forward alone. Going alone and meeting the things Christ endured and suffered for us would have been punishment for us, but *following* is not a punishment but a blessing. Do the dead rise? Christ rose, was he dead? Now the next question has the kernel of the whole thing in it. Do flesh and blood bodies die? They do. Then the dead rise. Progress in material things is to be desired, but brethren I cannot go beyond this. I may be wrong, yes, but if wrong about this, wrong about all. Sinners are the beneficiaries of salvation. He came, lived, died and arose for them. Then the dead do rise. What is wrong, brethren, with that? I must stand on this, it is my experience. This is what I hope I learned on the plains of southeast Missouri more than twenty years ago. I was alone and away from all big preachers. Up until this time I had not known the least thing and I did not care *anything* about Old Baptists. I was reared by them and among them but I had as well been anywhere else for the good it did me. By the grace of God I have been brought thus far in his kingdom if in it at all. By his providence I have been preserved thus far. I have no

apology to make for contending for salvation by grace. In purpose chosen before the world, manifested in time as men and women, salvation saves them in body, soul and spirit. Soon, soon I shall be called away. Brethren, my hope is that my body, that sits here at my desk will rise. I have felt that some *want* to think I have changed, but I have not in the least. I believe that Christ rose from the dead, that he is now at the right hand of the Majesty on high. In connection with the dead rising I must say that I believe in the second coming of Christ. As with the resurrection I believe it too to be in the future. Let us listen to Paul, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." In the same manner and degree that we believe Jesus rose *even so* do we believe God will bring them that sleep with him. Somebody is going to be alive when he comes. Their being alive will not prevent those that sleep. In some way, beyond my power of description, they have gone on, else how could he bring them with him? In this the dead shall rise first. In some way the child of God does not die. Here is ample evidence that in some sense they go on to God at death. The evidence is just as strong that he or she has been consigned to the grave. At the second coming they are to be brought from heaven *and are to rise from the grave.* How long between the rising of the dead and we that are alive being changed I do not know. I do know that it is to be. We that are alive will be changed. I must say it is us, the men and women, children of God that are to be changed. The two groups (those that have died and those still alive) shall be caught up together to meet the Lord. Those that died will then be complete, those still living shall be complete. All shall be together and with the Lord. This is what the apostle commands us to comfort one another with. W. D. G.

WHY DARKNESS BEFORE LIGHT

A great variety of questions and numerous requests find their way to the Editor's desk, and it is not always easy to answer or comply with them. In attempting to answer the foregoing question sent in by brother W. J. Kimbro, of Woodward, Iowa, we shall undertake to show that this is the order in which God has planned it, and his purpose in so doing evidently was to cause us to properly evaluate things in this world of sin and sorrow. God has in his infinite and all-wise purpose set one thing over against another. Therefore we have the negative versus the positive, darkness and light, death and life, evil and good, cold and heat, adversity and prosperity, sorrow and happiness, hate and love. We could continue with many such examples, but these should suffice for our readers to understand our trend of thought. Jesus said, "Blessed are they that mourn: for they shall be comforted." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The reason the world was praying and yearning for peace was because it had been experiencing the horrors and hell of war, which were the very opposite of peace. With regard to the natural creation we read in the record of divine truth that "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." The secret of God's creation was hid in the bosom of darkness. It was concealed from all mankind, so Job could not answer God when he asked him where he was when the foundations of the earth were laid. It should also be remembered that "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children." After God created the heaven and the earth, had darkness remained utter confusion would have prevailed, but in order that his wis-

dom and power might be made manifest he said, "Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night." Light revealed that which God had created or made. It is in the darkness of the womb that the great mystery of conception and formation of life takes place, but the birth brings into outward manifestation that which God created in darkness. It is in the bosom of death, so to speak, that nature germinates and life springs forth into being. David said, "night unto night showeth knowledge," but it is the day that uttereth speech and declares that "There is no speech nor language, where their voice is not heard." John said, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." The Psalmist declared "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." When we are given to see the handywork of his hand we can in truth proclaim that it all declares the glory of God. God not only created the heaven and the earth, but he made all things that in them is, for we are told that "all things were made by him; and without him was not anything made that was made." Therefore "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." We may sometimes undertake to classify and separate what seems to us the good from the bad, but we read that when God had finished his work of creation he "saw everything that he had made, and, behold, it was very good." We understand this to mean that everything that he had made was good for the purpose for which he made it and, therefore, we firmly believe that the ultimate end of all things will be to glorify

God and to lift the name of Jesus on high. Both the Old and the New Testament writers agree in substance "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10-11. Of necessity this must be true, otherwise God's sovereignty would become a farce, and Jesus, his Son, would no longer be, Lord of lords, and King of kings. The words of the prophet Isaiah must forever remain true, for it was God who was speaking by and through him when he said: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it. I will also bring it to pass; I have purposed it, I will also do it." Again we quote him: "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." The Lord also said by the mouth of this same prophet, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." The very next verse, however, gives comforting assurance to the hearts of true Israel, for it declares that "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shall condemn." God is indeed the refuge and strength, and a

very present help in trouble to his people.

The great artist who first paints a dark background for the portrait which he attempts to make as realistic as life itself, must have a touch of the Divine who first created Adam who by transgression became the man of sin, which has encompassed the world in darkness with all manner of evil, but who also at the same time determined to display in the person of his Son the embodiment of all that is righteous, holy and good. The first man is declared to be of the earth, earthy; while the second man is the Lord from heaven. From a spiritual point of view, the first man is without form and void and darkness covers the face of the deep, for we are told that "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, Paul told them "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." And he concludes by saying, "So then they that are in the flesh cannot please God." This man of flesh is so completely in darkness that it is said, "the light shineth in darkness; and the darkness comprehended it not." He cannot see or have any perception at all of the kingdom of God until he is born of the Spirit and thereby is made a new creature in Christ Jesus, and becomes a partaker of the divine nature. We read "in him (the Word) was life; and the life was the light of men," and this is the "true Light, which lighteth every man that cometh into the world." It is written "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." While this may apply in a special sense to the Gentile nations, we believe it is particularly applicable, experimentally, to every one of God's children who are quickened by his

mighty power and made to walk in newness of life. When they begin to tell of the dealings of the Lord with them, it is like it was with Jacob, who said, "He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him." Peter in writing to "the strangers scattered throughout" various points, who were the "elect according to the foreknowledge of God the Father," told them among other things that they were "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." If we have ever been blest to sing "Amazing grace! (how sweet the sound!) That saved a wretch like me" It was because we felt God had wrought a wondrous change in us and had opened our blind eyes and made us to see that salvation was not by works of righteousness which we could do, "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." It was to such characters as these to whom Paul wrote, saying, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He goes on to say, "But we have this treasure (and what a wonderful treasure it is) in earthen vessels, that the excellency of the power may be of God, and not of us." He says further for our comfort and consolation, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Per-

secuted, but not forsaken; cast down but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." These are wonderful things to us, and we believe they point the way of life as it is in Christ Jesus. At this point we feel to quote Hymn 1296, Beebe's Collection:

"A child of Jehovah, a subject of grace,
I'm of the seed royal—a dignified race;
An heir of salvation, redeemed with blood,
I'll own my relation, my Father is God!

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

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

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

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

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

My cross and my crown are both will'd by my God,
He swore to his will, and then sealed it with blood;
'Tis proved by the Spirit the witness within,
'Tis mine to inherit, I'll glory begin."

Many, many years ago when our eyes had been opened to see God's glorious truth, we had presented to us a booklet containing a sermon by the late J. C. Philpot, of London, England, under the caption of "Winter Afore Harvest," and we shall long remember what a feast of fat things it was to our hungry soul. We had passed through the coldness of winter, with all of its privations and discomforts, but the heavens appeared to open and, lo, the winter was past, the rain was over and gone. The flowers appeared on the earth: the time of the singing of birds had come, and we were enabled to rejoice with joy exceeding and

full of glory to God and to praise him for his wonderful works to the children of men.

It was not by chance that the Legal (dark) Dispensation came first, but rather according to divine appointment. The law came by Moses and its object was to manifest the awfulness of sin. It was a plumb to show how crooked and perverse human nature was. In its scales humanity was to be weighed and found wanting and there was none that did good according to its standards. Therefore when "the Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God," He found that "they are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one," Paul says. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." He goes on to say further, "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. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." The law condemned; it showed the necessity for Christ to come, and John tells us that "of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." Never was such a picture presented as that of God manifest in the flesh. There was no efficacy in the blood which for centuries was offered under the law; it only had a shadow of good things to come. Those sacrifices could never put away sin, but they pointed to Christ, of whom it is said, "For by one offering he hath perfected forever them that are sanctified." The law is our

schoolmaster unto Christ, and what a wonderful and blessed privilege it is to know him whom to know is life eternal. Only by a new birth can this be brought about, for Jesus said to Nichodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." If we know nothing of the slavery and fear of sin, neither shall we know anything of the freedom and joy that is found only in Christ. If we are not deceived, we know something of that darkness which is of the flesh, which is full of envy, strife and jealousy, which in turn is said to be as cruel as the grave. John said, "If we say that we have fellowship with him (Jesus Christ), and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." He also says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." I John 2: 7-11. If the light that is in us be darkness, behold how great is that darkness. How sad it is to see the true light obscured by the darkness of men, to see good brethren yield to the whims of the flesh. Perhaps when they are converted from the error of their way they will see the true Light in all of his effulgent glory and beauty and will be ashamed of their ways. It is said that men

love darkness rather than light because their deeds are evil, and while we cannot understand the whys and wherefores, it is enough for us to be still and know that he is God, "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." Rom. 9:17. If the ultimate end of all darkness and evil is to glorify God in its destruction, whose holy and divine presence will illuminate the eternal city and whose righteousness will cover the earth, it will be enough, and may God be praised, both now and forevermore, world without end. Amen. R. L. D.

RESOLUTION OF RESPECT

WHEREAS, it has pleased our heavenly Father to call home our faithful and beloved deacon and treasurer, brother S. F. SEABOLT, therefore be it

RESOLVED, that in the death of brother Seabolt the church has lost a most faithful defender of the doctrine of God our Savior. He was ever ready to do anything for the church, and his home was ever open to the Baptists. He was indeed a true deacon and fulfilled his duties as deacon and treasurer faithfully. He is greatly missed by his church and friends.

RESOLVED, that we bow in humble submission to God's will, believing he doeth all things well.

RESOLVED, that a copy of these resolutions be sent to the bereaved family, a copy be spread upon our church book and a copy sent to the *Signs*. Done by order of Saints Rest Church on Saturday before the first Sunday in May, 1945.

(Elder) C. B. TEAGUE, Moderator
(Mrs.) J. R. HARDY, Clerk

OBITUARIES

MRS. SARAH JANE BRUCE was born in Webster Co., Ky. Aug. 3, 1864, and the Lord having served his purpose with her on earth called her home to himself Nov. 29, 1944. She was married to Marquis A. Dorris, May 25, 1880. To that union were born four children. After the death of brother Dorris she was married in 1897 to brother Richard Bruce. To this union were born three children. Surviving sister Bruce are four children: Mrs. Annie Smith, Providence, Ky., Mrs.

Dellie Bruce, Madisonville, Ky., Mrs. Ray Huett, Los Angeles, Cal., Mr. Parkins Bruce, Pontiac, Mich., also twenty-seven grandchildren and a number of great-grandchildren. Her death came at her home on Barrett St., Providence, Ky. All was done for her that human hands could do in this life when her Master called "child come home" to enjoy the realities of a home prepared for his children where trouble, sickness and death will be no more. She was a consistent member of the Primitive Baptist Church, Providence, Ky., filling her seat when possible. Her pastor was called to speak words of comfort to the sorrowing loved ones, after which her remains were laid to rest in her family grave yard to await the morn of the resurrection. Written by her pastor. (Elder) W. T. CLAYTON.

S. F. SEABOLT was born March 15, 1886 in Cherokee Co., Ga., and departed this life April 29, 1945 in Dallas, Texas. He was first married to Miss Virginia Pifer and to this union were born three children, One died in infancy and two daughters survive him, Mrs. Sam Peacock, Cleburne, Texas and Mrs. Clay Ward, Kansas City, Mo., there are also three grandchildren. His wife predeceased him April 29, 1941. He united with Saints Rest Church in Dallas, Texas, in May, 1939. For many years he was a member of the Missionary Church but became dissatisfied with their doctrine and practice, and having a sweet experience of grace he sought and found a home with the dear old Baptists and was baptized by the late Elder J. R. Hardy. Later he was united in marriage to Mrs. Anna Roberts who was also a member of Saints Rest Church. In the passing of brother Seabolt the church has lost a great pillar. He was a man of high character, strict integrity and an humble christian gentleman. He was faithful to every trust imposed in him, a man of more than ordinary intelligence and well informed in the scriptures both as to doctrine and practice. He was always ready to assist the church in any way his services were needed. His home was truly an Old Baptist home and he was loved by all who knew him. He will be missed by his many friends, the little band of Baptists where he was known, his children and grand children but most of all by his lonely companion. He was a kind and indulgent father, a loving and dutiful husband. Elders C. B. Teague and O. C. Lee spoke words of comfort to the bereaved and then his body was laid to rest in the cemetery at Heath, Texas, to await the coming of our blessed Master to gather his jewels home. There was a large congregation present and many floral offerings which showed the esteem in which he was held. May the Lord comfort the mourners

and help us to emulate his example. Written by request and by one who loved him for the truth's sake. (Elder) W. O. BEENE.

SPECIAL MEETINGS

The Soldier Creek Association is appointed to be held with Zion Church, Mayfield Graves Co., Ky., October 12, 13 and 14, 1945. The meeting-house of old red brick is located on 7th St. in Mayfield. Highways from all directions lead to Mayfield. Those coming by train from the north make connection with the I. C. R. R. at Paducah, Ky. Those coming from the south will make connection with the I.C. R.R. at Fulton Ky. Those arriving early may notify Elder O. W. Perkins in advance of this date, Route 2, Mayfield, Ky. or brother S. A. Crass, Route 6, Mayfield, Ky. for conveyance, or to my address as given below. WM. T. CHESTER, Church Clerk., 113 S. 12th St., Murray, Ky.

An all-day meeting is scheduled to be held with the New Vernon Church, Howells, N. Y., on Friday, October 12, 1945. A cordial welcome awaits all. R. LESTER DODSON.

The Western Association of Primitive Baptist faith and order will convene with the Hopewell Church, Dale Co., Alabama, Friday, Saturday and Sunday, Oct. 19, 20, 21, 1945. It is located five miles west of Ozark, Ala. on the A.C.L.R.R. All primitive Baptist ministers, brethren and sisters are invited to be with us. Elder J. J. Collins, Geneva, Ala. is pastor of Hopewell Church, and G. M. Taylor, Route 1, Arlton, Ala. Church Clerk. (Elder) F. A. COLLINS, Moderator (Elder) J. J. COLLINS, Clerk

The Salisbury Old School Baptist Association will convene with the Indiantown Church at Powellville, Md. on October 24 and 25, 1945. A cordial invitation is extended to lovers of the truth and to ministers of our faith and order who are in the habit of meeting with us. Those coming by rail or bus will be met in Salisbury on Tuesday afternoon before the meeting. Those who can conveniently do so will please notify George F. Adkins, Pittsville, Md., as to what train or bus they will arrive on. GEORGE F. ADKINS, Church Clerk.

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 15th 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.

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. and Saturday before, ten miles S. W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.

W. D. GRIFFIN, Pastor.

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

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, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham. W. D. GRIFFIN, Pastor.

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

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

W. L. SLUSHER, Pastor.
La Canda, California.

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church. E. M. TACKETT, J. S. HUNNICUTT, Pastors.

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

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11.00 a. m. 1:30 p. m.

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

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, 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 Dilworth Ranch school house. 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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., NOVEMBER, 1945.

No. 11

A TRIBUTE TO ELDER LYTLE BURNS

How beautiful are the feet of they
Who preach a peaceful theme;
Who bring glad tidings that won't decay
That's neither myth nor dream.

A soldier of the cross each day,
A watchman for the tower;
A hunter for the sheep that stray,
A subject of God's power.

You've been a gift we'll ne'er forget
From God's almighty hand;
You have a great example set,
Your prestige is most grand.

My father spoke of your renown,
Both natural and above;
You both were yoked and both were bound
By God's eternal love.

We children three, that yet exist
Praise God for such an one;
It is God's will that you persist
Your noble race to run.

It was God's will that you should speak
In Jesus' holy name,
Hold up the banner for the weak,
The wounded, sick and lame.

You've served God's fold for fifty years
In prayer and in song;
You've gone in woe and love and fears,
Lest you might teach them wrong.

But never so did God allow
The tempter to delude,
But kept you safe from then 'til now
To feed His holy food.

You've marked your years to eighty-seven
In joy and in woe;
There is a blissful home called heaven
Where such true servants go.

Christ Jesus stands an open door,
God calls you by His grace
To stay with Him forever more
When you have won your race.

In nineteen hundred forty-five
The thirteenth day of May,
To eighty-seven you arrive
And may you longer stay.

May, fourteenth in forty-five
I have a birthday too;
I will to fifty-two arrive
And hope I'm one God foreknew.

When at the throne of God you bow,
Your voice in anthems raise;
I beg just now, if you allow,
Remember Maggie Lee Hayes.

MAGGIE LEE HAYES

Vernon, Ala.

CORRESPONDENCE

"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. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."
Gen. 6:5-6.

I have been, for some reason, greatly impressed to write upon the above scripture, and that my mind might be relieved from this burden, I am making the attempt. I trust the impression is through the influence of the Spirit of God, and not the influence of Satan. My objective will be to reason from a scriptural standpoint that the Deity, the Supreme Power, the Authority over all things, whatsoever comes to pass, is not the character mentioned in the text — it repented him that he had made man on the earth, and it grieved him at his heart — if I under-

stand what the word repentance, reed, or repent implies or means.

In the Trinity there are three personalities in one Godhead — the Father, Son and Holy Ghost. They sometimes are called the three-in-one God. We want to deal first with the Father, and we will designate the Father, God over all. Jesus Christ, the Son, the second person in the Trinity said: "My Father, which gave them me, is greater than all." John 10:29. "And he is before all things, and by him all things consist." Col. 1:17. I understand God the Father is the first cause of all things, perfect in wisdom, perfect in knowledge and possesses all power. The inspired word of God warrants that statement. Now let us reason according to the testimony of inspiration. The first person in the Trinity, God the Father, is a spirit and eternal, also spiritually speaking, and in that spiritual Godhead existed perfection, all time and eternity, with every event of time, present in purpose, and not only so, but the cause, purpose and effect was also in that Holy Presence, in purpose. No present nor future in God's account, but one eternal *now*. No event of time that was embraced in that Holy Spiritual Trinity can fail, for it was as though it had already been, in God's account. God made the heaven and the earth and all things therein, made them for himself or to glorify him or for his own glory. I believe that everything, both great and small, both good and bad, as we term them, are doing just that — glorifying God. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11 "And God saw everything that he had made, and, behold, it was very good." Gen. 1:31. Did that embrace the character of our text, that it repented God he had made good for the purpose they fulfilled? "Thus the heavens and earth were finished, and all the host of them." Gen. 2:1. That, to me,

means finished in God's account or purpose, but surely will be manifested in time, according to purpose. "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." "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isaiah 14:24-26-27. Surely that eternal spiritual Godhead was not turned back nor disappointed in any of his purposes, "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." "Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." Isaiah 44:7 and 24. I am establishing by the inspired word of God, beyond a doubt, that God is a sovereign: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isaiah 45:7. "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Prov. 16:4. "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." Mal. 3:6. "For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land." Psalms 95:3-5. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it?" Numbers 23:19. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil,

neither tempteth he any man." James 1:13.

Let me say here, that I believe, as I understand God's word to teach, that this world in every phase is functioning according to the purpose of God, the eternal Father. There never has nor ever will be an evil thought or act committed in this world, but what was meant for good in God's purpose in thought or act. God cannot be tempted with evil, because the evil act of the creature was meant for good — good in God's account, and the evil spirit never influences one evil act that God had not meant for good. "Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee." Psalms 139:12.

Yes all things work together for good to them that love God. Surely nothing can work against them that love God (who fixed it that way), the same one who made all things for his own glory. Blessed thought, to me, the same eternal Father is on the throne now, this moment, and nothing has slipped or, gone wrong. I cannot conceive of the idea of the eternal Father being grieved or repenting in the manifestation of an event he ordered for good, unless there can be a grief that does not mean grief in our language, or a repentance that means pleasure. This eternal Father, the first person in the Godhead, has a will, according to the inspired word of God, and everything that is visible or invisible moves according to his will. (hear the inspired word) "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Daniel 4:35. "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. It

seems to me this quotation is full of meaning. If inspired testimony of God is true, then the world cannot produce against his (God's) *will*. It seems we have brought sufficient testimonies that the first person in the Trinity, or Godhead, the eternal Father, cannot grieve nor repent and hold the throne — *God over all*.

Now let us look at the second person, or second character, in the Trinity, or Godhead, the Word. The Son is equal in spirit with the Father. We see this second person spoken of many times in the prophets, in types and shadows as though he was, yet he was not, only in the type. Let us mention just a few. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Isaiah 7:14-15. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth, earthy: the second man is the Lord from heaven." I Cor. 15:45 and 47. Yes a man from heaven, made like unto his brethren, had a heart, hands and feet. "For to do whatsoever thy hand and thy counsel determined *before* to be done." Acts 4:28. Yes the counsel of God. "And she shall bring forth a son, and thou shalt call his name Jesus." Matt. 1:21. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Heb. 10:5 and 7. "In the beginning was the Word, and the Word was with God, and the word was God.

And the word was made flesh, and dwelt among us." John 1:1 and 14. Now we have a God-man in the world, said to be verily God and verily man, both divine and human, and thou shalt call his name Jesus. That is a command of God, the Father. "For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:11. This is the manifestation of the statement made by the inspired prophet, behold a virgin shall conceive and bear a son "and she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger." Luke 2:7. Yes a man child is born, begotten of God, made of a woman, made under the law, numbered with the transgressors. "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 behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:16-18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin." Heb. 4:15. Yes the man Christ Jesus, the son of God, the Son, the first-born of the virgin Mary, God manifested in the flesh — had a heart, hands, and feet, in fact was a human being like you and me. subject to the things in this world that you and I are subject to, yet without sin. God, the Father, was with him, yea, in him. "For in him (the man Christ Jesus) dwelleth all the fullness of the Godhead bodily." Col. 2:9. Although he was "a man of sorrows and acquainted with grief," (Isaiah 53:3). "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin." Isaiah 53:10. Oh listen to this God-man "as he saith also in an-

other place, Thou art a priest forever after the order of Melchizedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: Though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5:6-8. "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." Isaiah 63:9. Read Prov. 8:22 down embracing the 31st verse. Paul said, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness: But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." That means, to me, that Jesus, the Son, was in that eternal spiritual Godhead, equal with the Father, yet the second person in the Trinity. Read again the first eight verses of the first chapter of John. There could be much more said. many more evidences brought that the Lord God, in the person of the Lord Jesus Christ, the first-born of the virgin Mary, the God man, possessed a heart, hands, and feet, was grieved at his heart, did repent. Oh! wonderful God of mercy, in the person of the Lord Jesus Christ.

Let me say here that the grief and repentance spoken of in our text belongs to the God-man and not the God Father. In other words, it was the human that had a heart, that grieved, and the human that suffered, that repented, and not the Spirit of God, the eternal Father.

I feel that I have brought sufficient proofs from the inspired word of God, to prove my objective that the great, invisible, heavenly Father over all things, perfect in wisdom and knowledge, possesses all power, works all things after the counsel of his own will, never has nor ever will grieve or repent, because of his own works. Some one may say it

was not his works, but man's that grieved him and made him to repent. If so, then he made the man wrong, for he made *man* for himself. Right now this is no mystery to me. I feel to hope that the spirit of that great God has directed my mind and held my pen. This is not written for controversy, but I hope to edify the body of the Lord Jesus Christ, the Church.

(Elder) W. N. GREEN

Box 654, Altus, Okla.

Geneva, Ala.

DEAR BROTHER DODSON: I notice that my subscription to the *Signs* has expired, therefore I am attaching herewith the necessary amount for an extension for another year. I have read it many years and dearly love the principles it upholds. I do not believe that minor differences should lead to bars of fellowship being put against an individual or group who may be just as good Baptists as the antagonistic element. I think that there has been too much of that in the past. I do believe in upholding firmly the cardinal principles ever upheld by Predestinarian Baptists in all ages. I believe that we should contend earnestly for the same fundamental doctrine Jesus taught his disciples, and walk in the same paths trod by his apostles as much as within us is possible, as a whole.

I was blessed during the last year to attend many good meetings and rejoice with the dear saints in several sections of the country. I was greatly comforted in meeting staunch believers everywhere and hearing some of the most able gifts in our land. I can still hear, in spiritual imagination, the jingling of the pomegranates, and feel the flowing of the holy oil. Truly I wish that others might be made to feel the very pressure of Him who holds the issues of life and death, of worlds known and unknown in their journey here below. Most assuredly I would like to spread the glorious message far and wide, in a war torn world, of salvation by grace, through faith, and that

not of ourselves, but I know that at his appointed time he will reveal unto his children everything that he would have them know. What a perfect One he is? Great and marvelous, upright in all his characteristics, perfect in wisdom, undying in love, matchless in mercy, longsuffering in justice, prevailing in everything. Yes, there is nothing for us to do but "be still and know that I am God." That is true of all races, kindreds and tongues. Be still and know, wait patiently, rejoice evermore, trust in him, follow whither-so-ever he leadeth. He alone is the Master Architect, he alone speaks and all comply, he alone teaches a perfect knowledge — a hidden wisdom, he alone speaks unto this man — come and he cometh, he alone sits on no precarious throne nor borrows leave to be, he alone brought my son through the terrible battles in the air over Tunisia, Pantelleria, Palermo, Sicily, Rome, Marseille, Naples and Geneva in fifty-two missions in the air-corps, he alone brought my son-in-law through two years of naval warfare in the South Seas. He holds in his hand the destiny of every boy in fox-holes, beneath the sea and in the air. Without him we are nothing. He leads me gently beside the still waters, he restores my soul, in him is my trust, my hope, my all. May he ever guide you in that perfect way that leads unto the Celestial Plains.

I was blessed to attend the Associations in this section of Alabama and Florida, beginning with the Patsaliga at Gethsemane Church, Brantley, Ala., on the fourth Sunday, Friday and Saturday before in September 1944. Here unity and peace abounded, and we were blessed by able preaching and spiritual manifestations. The following Sunday I attended the Ebenezer Association near Greenville, Ala., the home of Elders E. D. Gafford and J. C. Wilson who contend most earnestly for the same faith delivered to the apostles. On the second Sunday in Oc-

tober I attended Elder J. W. McLeod's Association, the Conecuh, which is the oldest Association in South Alabama. Here again the very windows of heaven were opened wide and glory shone abundantly around. On the third Sunday in October our home Association, the Western Primitive, convened at Salem Church in Panama City, Fla., on the Gulf Coast, and here again we were wonderfully blessed by having such ministers speak in demonstration of the spirit and of power as Elders E. C. Jones and Oscar Broom of North Carolina, J. C. Ward and H. H. Chance of Florida, J. J. Richards and J. W. McLeod of Alabama. Elder F. A. Collins of Hartford, Ala., serves as Moderator of this Association, while the writer serves as Clerk. On the fourth Sunday in October I was blessed to attend the Clay Bank Association at Florala, Ala. This is the largest orderly Association of our faith in Alabama, and is presided over by Elder J. W. Thomas. Again we had visitors from far and wide and peace and unity prevailed. Each minister spoke ably and comfortably to languising Zion, and all seemed to enjoy the heavenly manna from a far country. All these Associations are in active correspondence with the Chipola and Mt. Enon in Florida and receive visitors from other Associations of our faith and order, especially the Yellow River of Ga., Hopewell of Ala., and Bear Creek of North Carolina. At the last session of the Western Primitive a motion was made and passed to open up correspondence with the Bear Creek Association of N. C., and Elders F. A. and J. J. Collins were sent as delegates to the session which convened in May 1945. Deacon J. A. Davidson attended the Conecuh Association last October at Union Springs for perhaps the one hundredth consecutive session. He had been vitally interested in it throughout his life and took an active part in the business session. Shortly after the Association his annual reunion was held at

which he celebrated his one hundredth birthday. However, a few days later his summons came and he fell asleep peacefully to awake in the dawn of the glorious resurrection, where all believers from every race, kindred and tongue shall sit down with Abraham, Isaac and Jacob, all the partiarchs, each of the prophets, every apostle and all the saints of all ages, and rejoice ever-more in that clime where perfection ever abides.

(Elder) J. J. COLLINS

LEAVENED AND UNLEAVENED BREAD

I do not see how I can attempt to write on the above subject but if God wills it and it is of grace then God be praised, if not it will be of no avail. Perhaps no one else is worried about it but I am. I would like to say a few words first about bread itself. We all know one is raised and the other is not raised, or one that works and one that does not. This might give a wrong impression but let us stray a little farther, God willing. The Lord God told the Israelites to partake of unleavened bread on the day of the passover. The angel of the Lord passed through the land and slew all except those that had the blood marked on the door. We know, do we not, that this was a type or figure of Christ. His was the blood that was sprinkled on the door. On what door? The door of that straight and narrow way; the door of death or of life if you please. The door into the holiest of holies that his people might stand there with him and partake of his life and him, or be presented before God without spot or blemish, in other words, himself. "Thou art the Christ, the Son of the living God." It was to commemorate the leading out of the children of Israel from the land of Egypt, and if you are a child of God can you deny that that was unleavened bread? Were you working then? No, a thousand times no, not if you were dead in trespasses and sins, and if it is of God

then no more of works. You were dead when he led you out of the land of bondage. You say how could you be dead and he led you? With man this is impossible but with God all things are possible and so far as you naturally were concerned you were dead. Christ said, "beware of the leaven of the Pharisees." The Pharisees had just asked him for a sign. A sign of what? A sign showing that he was the Son of God, a sign from heaven. He rebuked them saying, "When it is evening, ye say, It will be fair weather: for the sky is red," and also about the day being foul and then told them, "Ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." No, they could not read the signs of the times, but if you are a child of God, or a great sinner before your Maker you can read them, they point to death, hell and the grave, and there you are bound under the law, under the doctrine of the Sadducees and Pharisees. They believed that because they had kept the law to the letter or believed in their hearts thy had; and that Abraham was their father, and that they were of the blood line of Jews, that they were children of God. Oh! here we have the leavened bread. Yes it had been works and worked out by themselves in their own conceit. Here His disciples reasoned among themselves and picked up the first morsel that came their way, that he spoke concerning that they had no bread. That is the way we all are. No matter how many times we have been fed, no matter how many times we are led to the banquet table when we are looking for and hungering for spiritual food, we just cannot see how we can ever have it again. The first thing that comes is of material things and we say how can He feed us, we did not bring anything, we have nothing. No, we are not working, not even to

feed our own hungry spirit. We cannot even do this, it must be of God and therefore it is unleavened bread because there are no works there, it is the bread of sincerity and truth. So he chides us, "O ye of little faith, why reason ye among yourselves?" Yes, why? What good does it do? If it is unleavened it will not work, it cannot, we cannot bring it to pass. No wonder we are so fearful, and because we are unleavened there is not even any remembrance of the things that have taken place. How we were brought up out of the land of Egypt; how the angel of death passed over us; how we have been cared for in all manner of means, yea, fed and clothed. Yes we are even heirs and joint heirs with our Elder Brother and Friend, and he gave all that we might have all, but because there is no leaven in us we know not these things, but when Christ comes in, or the spirit of Christ, it bears witness and we know. It was for the church that Christ came into this world, and for her he did all things well for the man is not of the woman but the woman is of the man. Neither was the man created for the woman but the woman for the man. Then it says, "all things are of God." I wonder if this is the unleavened bread. "For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life I found to be unto death." Yea, sin slew me, therefore I can work no more. "To be carnally minded is death," so therefore we have to eat unleavened bread to have life, because if we are not dead in Christ we cannot be alive in him. "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. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." So if we are dead there is no working is there? Indeed not. No all has been

done, it has been done by Christ the first fruits of the dead. If we are his body it has been done for us and there is no more working. No it is the gift of God and not of works lest any man should boast. Then was that which is good made death unto me? God forbid. No the law was just and good and was not made death unto me, but sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. Yes, purge out that old leaven and right here it is purged out, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." You are not of works lest any man should boast. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." If we could work it would be leavened and not unleavened. "For even Christ our passover is sacrificed for us." It is done, it is finished. "Even so, Father; for so it seemed good in thy sight." Christ asked his disciples, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 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." Here is the unleavened bread. Not flesh and blood, not anything we can do, but Christ's Father and I hope our Father, the just, the all-wise God. It is revealed unto us that he is the Christ, the Son of the living God, a true God from everlasting to everlasting. He foreknew, predestinated, justified and glorified all of God's elect in Christ Jesus our Elder Brother and Friend. God calls them his elect and to be elected is to be chosen or picked out. No wonder we say, oh, we cannot be one of his, how can we be? But we cannot be of ourselves for he says, "Jacob have I loved, but Esau have

I hated." How can we reply against God? He says he will choose and pick them out. "I will call them my people, which were not my people." If it is not found by faith, (the unleavened bread of life that works not and that we have not unless it is given us) then we have not eternal life for we cannot have it by the works of the law for that is the leavened bread. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" I cannot see how I could or can be one of his little ones, so perhaps I am wrong in all things. "Come now, and let us reason together, saith the Lord." So, dear God, as I believe you have shown me a little of thy great and marvelous truth, if by grace I can write it perhaps I will be just a little thankful. "As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." Rom. 9:33. It is a fearful thing to try to write of the Son of the Almighty God. I fear I should not try so if I am wrong hold no one to blame but myself. If leavened bread works we were leavened while we were under the law. There has to be a positive and a negative for there to be controversy; there has to be flint and steel before there can be a spark; there has to be evil and good before there can be leavening. You see they are what clash and makes a working. Have you not felt it in yourself? Has not that leavened bread mounted and mounted until it filled your whole bosom? Surely it did with me. Yes, I was full of sin and it clashed with the law that was just and good and it fought and struggled and overcame me. It took occasion through the law and slew me. Did that make law sin? God forbid, but I was carnal, sold under sin. I was of the earth earthy and could not please God, therefore I had to die, that leaven had to be taken out, and so long as I was carnal I was leavened.

I was trying to do the works of the law and I could not for there were two natures at work within me as Paul says, "I find then a law, that, when I would do good, evil is present with me." Yes, I find that law within me yet, the same as always. Christ prayed to the Father not to take us out of the world but to keep us from the world. As all things are possible with God he has chosen a way that I might be bought with a price; that through his grace and goodness not a single one can be lost, but will be preserved in Christ Jesus. He purged out the old leaven or the lump of leavened bread. He does not put new wine in old vessels. No, it must be new. A new heaven and a new earth for the old have passed away. How shall we that are dead to sin live any longer therein? Because he that is dead is freed from sin. We are empty and ready for the new lump, and I say of a truth it is unleavened bread, the bread that has come down from heaven, the bread of sincerity and truth, the bread of life if you please. Why is it unleavened? It is hard to write of Him, the altogether lovely, without a spot or blemish, the Lamb that stood slain from before the foundation of the world. First I would say, what is righteousness? Pause my soul and wonder. His righteousness is ours according to holy writ. Abraham's faith was counted unto him for righteousness, so what is it? I believe I have been shown it is a state of being. Christ was righteous, even as the Father, therefore he could and did carry that law in his own precious body. He was that law, it was fulfilled in him. There was no controversy there, no clashing. Can you not see, he is the bread of life, perfect in all things? "This is my beloved Son, in whom I am well pleased." He was God made flesh to dwell among men. "He shall judge thy people with righteousness, and thy poor with judgment." Psalms 72:2. We know he does not judge us with our own righteousness because we have none,

but thanks be to God he does it with his own righteousness. I will ask you, according to holy writ, was there sin in Christ? He bore our sins in his body but he did not partake of them, that is he did no sin himself. If he had done the least of it he could not have fulfilled the law; he could not have been the perfect sacrifice, and therefore could not have saved his people from their sins. God said he was well pleased with his Son. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints." "Be still, and know that I am God." Now may I take up my former train of thought. There is or was no controversy between Christ and the law. There was no working there, no leaven. Do you not see or am I blind? If so I am glad for it makes my Master surely the master of death, hell and the grave and all things. By and through him I know of a truth that this is right for the spirit within bears witness to it and I am overcome. I hope others can see it by the eye of faith. Faith in Christ the altogether lovely One.

(Mrs.) MARY L. ECKARD

Ferndale, Wash.

Island City, Ore.

ELDER R. LESTER DODSON, DEAR BROTHER: As I am sending some subscriptions for the *Signs*, I feel to contribute a few thoughts for publication if it meets your approval. I especially wish to commend the two editorial articles in June issue written by Elder Hunnicutt and yourself. These set forth with such strength and honesty the individual independence of faith in matters under consideration that all our editors would do well to follow this example instead of the usual way of measuring their brethren's soundness and fellowship by their own imperfect standard. God is our judge and his word in the Scriptures, as he gives us to understand it, measures our faith, and no other per-

son has any right to dispute it. This is the religious liberty and freedom of conscience so dear to us Baptist people, that we rejoice to see it upheld by our ministers and publications, giving all allegiance and praise to the One Sovereign Giver of all blessings. We returned the 17th from our Union Meeting held near Dayton, Wash., at the home of brother and sister Ernest Attebery. All four of the churches were represented, also there were members and visitors from other places, and a very pleasant series of meetings lasting three days was enjoyed by us. Most of the congregation was well up in years and have been faithful members of the church for many years, some over fifty years and all came long distances. As we looked over this little assembly of God's saints we were made to remark that not many more meetings of this kind will be attended by these faithful ones. We feel to admonish our younger friends who have been blessed to know the joy of the salvation of our God to take up their cross of church membership and help with the duties of the same. This brother and sister who entertained us, while past middle age, united with the church one year ago. There are many others on the outside the church would gladly welcome, who would be just as useful and would receive the joy which goes with faithful service and church fellowship. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Let us encourage our young people to come with us and honor the faith so precious to us. They are the children who must soon carry the burdens we must lay down. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

(Elder) C. W. BOND

Luverne, Ala.

DEAR ELDER DODSON: Enclosed find \$2 to extend my subscription to the *Signs of the Times*. I enjoy reading it so much. I have just been taking it six months and it is a great comfort to my soul to read and reread the good letters and experiences of God's dear children. I can remember back when just a child how I did enjoy hearing the Old Baptists talk and discuss the Bible. Of course I did not understand what it meant, but somehow this conversation appealed to me.

My father and mother were both Primitive Baptists and father was a preacher. I was born and raised in that kind of a cradle. I can remember when just a small child as the preachers would be preaching I could not keep from crying. I do not know why it affected me that way but it is just as fresh in my mind today as if it had been yesterday. As I grew up I began to drift away and after my marriage I united with the Missionary Baptists. I thought they were all right but still I would go to the "Hardshell" meetings as some people call us. After going with them for seventeen years I became dissatisfied. They seemed cold and distant, the love for one another was not manifest among them as it seemed to be with the Primitive Baptists. Still I could not believe in the predestination of all things and came to the conclusion that I was just lost. The other members of my church would say they were saved, they were saved on a certain night or day at a big revival meeting, but I could not say that for I never had any such feelings, and I do not believe any of God's chosen people have ever felt that way. I kept on trying to convince myself that the Missionary Baptists were right. May be they did believe they were saved, but I would read where Paul said we have a hope of something unseen (a glorious hope beyond this veil of tears). I would meditate on this scripture and would think, well, I am just a lost sinner, that God does not

even know me. I would go back to the Primitive meetings, I had love for them and I could not get away from it. No matter how hard I tried it seemed there was something drawing me to them. I always believed in the Lord's supper and washing the saint's feet, but I just went on and on in this condition until it pleased God to at last show me what I was and how helpless I was and that there was nothing I could do without his help. I felt like an owl or a pelican in a wilderness or desert land with no way of escape. But, my dear brother in Christ, I hope that it pleased God to show me things, his unlimited power and that no man can stay his hand or ask, "What doest thou?" If I believe anything today it is in the foreknowledge and predestination of an all-wise God for he created all things in six days and finished and rested on the seventh, and there has never been one thing added to or taken from his finished work. I tried for five long years to offer myself to the Primitive Baptist church but just could not. I felt and almost knew that they would not receive me, felt like they were too good a people for such a worm as I. I still loved them better than anything and would try to get away and not study about it, but there was something drawing me all the time and I could not think what it could be, but O, my God, the power of him. How sweet and assuring is the thought of the power of God in my heart and soul today. This horrible war has taken my youngest boy, but I trust in God for his help and mercy for his will be done and not ours. I pray God to help me to be reconciled to his will in all things.

I will try to get back to my subject. The Primitive Baptists had a fifth Sunday meeting at Rutledge, the church I am a member of now, and Elder Brock from north Alabama was there and preached both Saturday and Sunday. His text Sunday morning was from the fourth chapter of Revelations and it filled my

soul to the overflowing point. I was never so happy in my life before, and I did not think I could leave the place without offering myself to the church, but the doors were not open on that occasion. The regular meeting time was just two weeks off and if I ever prayed to God in my life it was in those two weeks. Saturday morning came and I made up my mind, or the Lord did for me, and I offered myself to the church and was received and baptized on Sunday following by Elder Ed. Gafford. I was very happy, feeling that the Lord had dealt with me in his mysterious ways of dealing with his people. I trust that I am one of his. There are times that we all have doubts and fears I believe. Sometimes God will withdraw his helping hand and we are left alone, and become discouraged and despondent, but he always comes back if our faith is sure and stedfast. I will bring this to a close as my writing is bad and my subjects scattered. If I am ever saved it will be by the grace of God and faith in Jesus Christ that has been given me by the indwelling spirit. I have a hope. Yours in bonds of love and friendship.

(Mrs.) J. J. McNEAL

(Continued from October issue)

I kept on teaching year after year but still attended church as much as possible. Sometimes when I would be hearing classes my mind would be taken off my work and placed on heavenly and divine things. All this time no one knew my feelings but God as I was ashamed to express them to any one. Sometime during the year 1914 I had another dream. I was home then and my mother was still living. It was worrying my mind so much that I gathered up courage to tell her about it, hoping she would or could give me light on it as I still felt to be in the dark. After I told her my story she said, "maybe it will all work out good for you some time." This is the dream — I found myself placed on a church ground about

twenty-two miles from home. I saw several members that belonged to that church. Some I knew and some I did not. I tried to leave the ground but could not as a rope was drawn around me. I tried and tried but could not escape. All at once the rope disappeared but the members had formed a ring about me and asked me not to leave, but to stay with them, that I was too good a woman to be sent away not knowing where I might go. Presently all separated and I heard a voice somewhere. I looked and saw a man I did not know but he called to me to go to him. He was standing beside two receptacles filled with something. When I got to him he said, "drink ye and you drink the blood of Jesus Christ: drink ye and ye drink life everlasting to your poor soul." What I drank from the first glass was red as blood and the second one clear as crystal. I still went on waiting for more assurance that I was really a fit subject for the church. By this time my burden was getting heavy and almost more than I was able to carry, but remembering these words, that God in loving mercy and kindness makes his people able to bear all suffering, would be with them in the sixth hour and would not forsake them in the seventh, my mind would be soothed for a short duration, but it would not be long before that troubled feeling was back again both day and night. My lips were still sealed from uttering words concerning my troubles for fear I might say something amiss and would be brought to shame. I still went to church, stayed on the ground until church called, then I was ready to go in, and found myself going in many times by myself if my young friends did not want to go with me. Why I did this I do not know unless it was to see if I could gather a crumb of that spiritual food that would ease a poor troubled mind like mine. Sometimes I thought it was all said for me, but I would not let it be known to God's dear children, yet

I loved them above all earthly joys and felt that I had seen the church in all its beauty. Sometime during the last part of the year 1916 I was still teaching and boarding with a family who belonged to the church of God. One night a few of the members gathered at the home and began to talk. I only listened but what they had to say did not mean much to me. When I retired that night I hope I asked God in a silent prayer, if it was his will to do so, to please show me the right way before dawn and this is the way it was shown to me in a dream. I found myself in my home church, started walking down the aisle to the west that leads to the back. When I got to the door I saw the most people but there was a division. The largest part of them were in the northwest corner. Some I knew and some I did not, but what I knew belonged to the different denominations, and as soon as they saw me they began to beckon me to go to them. I tried to go to them but I could not take a step. It seemed as if I were helpless. I stood there for a few minutes, then directly I heard a voice speak to the right. I looked and saw a small body of people gathered and in the midst was the deacon of my home church. He asked me to try and come that way if I could. I started and my feet felt light as a feather while walking those few steps. After going to them I remember no more. From then until now I have never doubted the way, but fear that I am not fit to walk therein. The great highway as I see it, and if I am fit it is by divine grace for if I am saved it is by grace alone and nothing good that I have done. In October of 1916 the Association convened with the church at Cypress Creek. I went to the home of Elder Isaac and sister Jones to help prepare for it. We had company there four nights and I enjoyed it all. On Monday night, not having so much work to do before retiring, I had time to sit around and listen and talk some too. One word brought on

another and before I knew what I was saying I was relating some of what I have penned to you. I went forth and was received in fellowship by what few members were there from the different churches and Associations. For some reason unknown to me just a few days before going to that Association I was taken sick and after I came home also. The day I was baptized I got up out of bed and went to the church but it was near by. That sickness has always been a mystery to me and I often think of it. Brother Sam McMillian preached at the church that day and after service we went to the water and I was baptized by Elder Isaac Jones on October 25, 1916. In February 1920 I married and quit teaching. To say the least I have had pleasure and trouble as well. I have lost many of my loved ones, have worked hard to be a frail woman as I was deemed to be, and still do not feel so well and strong, but God has been merciful to me all my sojourn here, and has made me able to bear all my troubles and is still remembering me and keeping me here for some purpose. I never have had the privilege of attending my meetings as I wished but have had to be contented and reconciled let it come as it would, but sometimes I find it hard to do. My husband was not a member of any church when we were married. He first united with the Free Wills, then later the Primitives. My two older half-sisters and he were baptized the same day, October 1922, by Elder R. W. Gurganus. We are two little shut-ins now most of the time as he had a stroke last June but can get about some now. His sickness has made him an entirely different person and sometimes I gaze upon him in perfect amazement and wonder why it all had to happen, but know God is able to change him in the twinkling of an eye and will do so at his own good pleasure. We have two grown girls that take care of us and are such a blessing to us. A married daughter helps also. We

have one boy twelve going to school. My health is very good and I hope the Lord will bless me to keep able and give me strength to do my work and wait on my husband until he is able to care for himself. Perhaps I had better close for fear my letter becomes too lengthy. I do not want to write anything that is not in accord with the true word of God and that God's people do not approve of. You may publish this, if you think it worthy of space, in our dear paper, if not cast it aside and I will not be offended whatsoever. If any one has a mind to write me I would be glad to hear from them. It might cheer up some of the lonesome hours that I have now. I enjoy letters from any one and especially God's dear children who have a hope in Christ Jesus our Lord and have that blessed assurance that they may be heirs and joint heirs of his kingdom. Remember us in your prayers is the desire of a little sister if indeed one at all. Am sending my renewal to your paper as I enjoy it so much and hope I will not miss a copy. Hope to be able to take it as long as I live. It is much company for me in this trying hour. In bonds of love.

(Mrs.) W. H. CANNON

Riffe, Lewis Co., Wash.

ELDER R. LESTER DODSON,

DEAR BROTHER IN A PRECIOUS HOPE:

I have thought for some time I would write a few lines to the readers of the *Signs of the Times*. I often find comfort reading articles published therein. There is a Baptist church at Riffe, Lewis Co., Washington. The pastor's name is Elder J. W. Peters who is around eighty-seven years of age and in failing health. We would like to have some young minister move within the bounds of the church, and perhaps some young minister may read this that would like to move to this part of God's country. There are enough Primitive Baptist members in these parts to have a nice audience if they could all

be present for services, but they are not all faithful, in fact some do not seem to know just when the church meets and need to be told about meeting time. That is enough to discourage the pastor and I would like to say to those who neglect their meetings that you make your pastor sad and you should try to meet with your church at the regular times for meeting. "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." Heb. 10:25. "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9. The word faint to my mind will apply to the brother or sister who forsakes the church and becomes lifeless to the welfare of the church. I would call your attention to different scriptures bearing upon the word fainted. It is sad when members neglect the church. I realize that in referring to his sheep Jesus said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29. Let me call your attention to Job who was a perfect and upright man, and although he was perfect and upright, yet the Lord gave Satan the right to afflict Job in many ways, but the devil could not take his life, neither could he afflict Job until God gave his consent. Job had a hard time after being afflicted with sore boils so that he took a potsherd and scraped himself, and that was not all, his wife wanted him to curse God and die. Job said, "Thou speakest as one of the foolish women speaketh." So there must have been some foolish women in Job's day. I think those foolish women have always been against the true church and Job knew that and that was why he said what he did to his

wife. Continuing he said to her, "What? shall we receive good at the hand of God, and shall we not receive evil?" Job's grief was so great that his three friends who came to comfort him would not speak to him for seven days and nights and they wept for Job. I would like to say to any Baptist minister who is in good standing among the Baptists if you are looking for a home among Old School Baptists and will write me I will try to answer your letters and we welcome Baptist members. Our meeting-house is at Riffe, Lewis Co., Wash. The house was built about the year 1895 and the Baptists have met there each month during that time. They hold a three days meeting each year at the meeting-house commencing on Friday before the third Sunday in August. Please correct any mistakes if you publish this, and if I am your brother it is by the works of Jesus as he gives his people eternal life. May God bless you and all his.

ISAAC F. COLEMAN.

(This sounds to us like a Macedonian cry to come and help the brethren in the state of Washington, and if any one or more of our readers who are ministers hears it and are interested sufficiently they should write to brother Coleman. Judging from his letter he seems to be very much alive and in a good healthy state of mind spiritually. We wish more of the brethren felt as he does. R. L. D.)

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

R. R. Peters, Calif., \$1; B. Parrish, Ark., \$4; Mrs. J. Clifford, Wash., \$1; Mrs. S. Hutchens, N. Y., \$5; Mrs. S. E. Brown, Tex., \$8; T. R. Starr, Md., \$3.

BOOKS WANTED

Hassell's Church History and Predestination by R. L. Dodson. Communicate with Mr. Ben Parrish, Standard Esso Station, Arkansas City, Ark.

EDITORIAL

RUTHERFORD, N. J.

NOVEMBER, 1945

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2:15

These words give us much concern and to get the root of the matter we must read the verses preceding. After the exhortations contained in the first chapter Paul commands Titus to "speak thou the things which become sound doctrine," giving as his reason "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things." He includes the young women, young men and servants also "That they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

We have given you the above that you

may consider the things Paul was commanding Titus to speak and exhort among the saints, as become sound doctrine, and we feel Paul was realizing the grace of God in the Gentiles, for as we read the Scriptures Jews and Gentiles embraced the entire population of the world, and the grace of God that bringeth salvation hath appeared to Gentiles as well as Jews.

The reason Paul was thus commanding Titus was because a dispensation of the gospel was committed to him, and he was ordained the first bishop of the church of the Cretians. Paul was acting his convictions as he declared, "I determined not to know anything among you, save Jesus Christ, and him crucified," and all the epistles containing exhortations were given from his heart as the grace of God given unto him required. Elders of Old School Baptist faith have been giving exhortations in their sermons as they were exercised, not that they could bring sons and daughters of Adam's race into the kingdom of God thereby, but that those professing to love the Lord Jesus Christ in sincerity would live becomingly. Some have gone into these things and have called it gospel time salvation which has become a stumbling block to many, and brought division and distress among the brethren, and we feel exhortation is often omitted where it is necessary. We feel it is right to exhort those who love the truth that they should live as becometh the gospel, our reason for this decision being that our Savior exhorted John the Baptist and said, "For thus it becometh us to fulfill all righteousness." Then John the Baptist baptized Jesus, "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16-17.

Those that receive exhortation have the spirit of the Lord in their hearts, and in obedience the heavens are opened, and an answer of a good conscience is received. Brethren should not strive about these things for in strife we are not edifying or exhorting after godliness. We are commanded to "Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith." We feel the need of exhortation as well as the rod for it seems just that we should be chastised. Those that can receive the exhortation of the gospel are those who know the joyful sound, walk in the light of his countenance and rest under the shadow of the Almighty.

We humbly trust that we have felt the rest in the presence of the Almighty that belongs to the household of faith, but when we begin to establish ourselves we come short and are made to cry out, O Lord, help our infirmities. These things cause us to tremble at his word. For us to try to act with our bodies, things that becometh righteousness we have condemnation in our hearts (for we know it would be of the flesh and not of the Spirit), and worship God which beareth witness with our spirit that without faith it is impossible to please God; and for us to tell you brethren how to worship God we would have to positively declare that salvation is of the Lord, that "God is a Spirit: and they that worship him must worship him in spirit and in truth." But, says one, the Spirit teaches us "That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." To be soberly in this matter would be clear thinking upon his name and all that God testified it signified.

The language expressed would prove the prophecy, "Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book

of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3:16-18.

If we hope in the mercy of God the spirit will make manifest, and we are given to discern between that which is of the flesh and that which is of the spirit, and we would say to those who have hope, think upon these things; be faithful to your convictions as to whether you are worshipping God or the works of righteousness you can do. If you have no where to lay your head to rest you are suffering for rest and He said, come unto me and I will give you rest. Submitted in love.—C. W. V.

TALK IT OVER WITH GOD

The above words were flashed into our mind at a time when we were greatly disturbed and perplexed over a certain situation. While pondering over it we were made to realize that God's children all down through the ages of time have been confronted with what seemed to them to be momentous problems, which compelled them to take them to the Lord in prayer. When Abraham was "ninety years old and nine" Almighty God appeared unto him and talked with him, saying, "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 called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an

everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:4-7. Wherever God's people have been made fruitful of good works, they have been purged of their own righteousness and their faith has been tried and purified, though as by fire. Paul tells us that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Before God changed Abram's name he had said to him, "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Gen. 15:13-14. And when Moses went down into Egypt, God commanded him to say unto Pharaoh, "For now will I stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power: and that my name may be declared throughout all the earth." Ex. 9:15-16. We see from this that the course of Israel's life was determined upon and laid out in all of its details, even before Isaac was born, but the consummation of all things, even the opposition of Pharaoh, was to end in honor and great glory to Israel's God. At the time Moses was born, Pharaoh had given instructions to the mid-wives to kill all male children of the Hebrews at the time of birth, but his parents seeing that he was a goodly child "talked it over with God" and in a most miraculous way, not only was Moses spared but was brought up under the roof of the very king who had sought his life. During his earthly career of approximately one hundred and twenty years, he had many an occasion to "talk it over with God," and at the end he could say as God's mouthpiece, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut. 32:1-4. Israel's sojourn in Egypt, her deliverance at the Red Sea, and her wanderings in the wilderness was a portrayal, in type, of the experience of the Lord's people in this age of the world. Notwithstanding we may have been delivered from the power of darkness, we are prone to go astray, often worshipping idolatry until the waters are made so bitter that we have to cry unto the Lord, and then we are shown the way of life as it is in Christ Jesus. When our burdens are almost unbearable, what a mercy it is that God does not forsake us altogether.

When Goliath, who was the champion of the Philistines of Gath, came out and challenged the hosts of Israel, all of her brave men were filled with fear and trembling, but the shepherd's lad, David, having witnessed the works of God asked, "who is this uncircumsized Philistine, that he should defy the armies of the living God?" With the staff of faith to lean upon, and with the word of God in his sling, he was well prepared to march forth to victory. Like David, we have often felt how strange and mysterious have been the dealings of the Lord with us, and how truly we have asked, "Is there not a cause?" We believe there is always a cause and we have tried to look for the guiding hand of Him who is too wise to err and too good to be unkind. We are often reminded of the talk the prophet Jeremiah had with God, when he said, "Ah, Lord God! behold, I cannot speak: for I am a child," but the Lord said unto him, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I have commanded

thee thou shalt speak." God also had said to him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." How utterly helpless we mortal creatures are! By bitter experience we have learned what some of our old ministers had in mind when they said they had been trying to preach and trying to quit for forty years, or more. Many are the times when of necessity we are made to cry unto the Lord to hold us up, and give us strength sufficient for our day.

Job out of the depths of adversity and afflictions talked it over with God and could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." On another occasion, after having searched diligently for the Lord, going forward and backward, to the left and the right, in his bewilderment he confessed, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Again, we hear him saying, "Though he slay me, yet will I trust in him." This old servant of God was given as a bulwark to the faith of his people in all ages of the world.

Shadrach, Meshach, and Abednego, having been taught of God were prepared to say to king, Nebuchadnezzar, "we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." And although king Darius had signed a decree, which was according to the law of the Medes and Persians, and could not be changed or altered, whereby no one was to worship any other god than his, nevertheless it is said, "Now when Daniel knew that the writing was signed, he went into his house: and his windows being open in his chamber toward Jerusalem, he

kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." It is through such channels as these that the faith of God's elect has been handed down to us, and if we are to be followers worthy of his name, we must expect to have to stand in our lot and defend his cause, if needs be, with our own life's blood.

In the garden of Gethsemane, Jesus said, "My soul is exceeding sorrowful, even unto death," and according to Luke he "being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground," he talked it over with God, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." David, portraying before hand the sufferings of Christ had exclaimed, "My God, my God, why hast thou forsaken me?" If we are taught in the same manner as was John we, too, will be able to say, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." The poor publican was talking it over with God when he said, "God be merciful to me a sinner." When a man sick of the palsy was brought to Jesus, he said, "Son, be of good cheer; thy sins be forgiven thee." The thief on the cross said unto Jesus, "Lord, remember me when thou comest into thy kingdom," and Jesus replied, "Today shalt thou be with me in paradise." "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

The Lord's people all down through the centuries since the days of Jesus Christ and the apostles have been talking it over with God, and being encompassed about with so great a cloud of witnesses we should take courage and thank God that we have been accounted worthy to suffer for Christ's sake. Peter said, "Humble yourselves therefore under the

mighty hand of God, that he may exalt you in due time: Casting all your care upon him: for he careth for you." How good it is to be assured that the Lord cares for us. If we are not terribly deceived, we believe we can truthfully say that the Lord has walked with us, and talked with us, and told us that we were his very own. Well do we recall an experience at an Association where something unpleasant had occurred and we had to speak. It seemed to stand before the people was more than we could endure and we walked up the road to talk it over with God. He spoke to us and said, "Fear not, I am with thee; O be not dismayed! I, I am thy God, and will still give thee aid. I'll strengthen thee, help thee, and cause thee to stand, Upheld by my righteous, omnipotent hand." We shall never forget the relief that was to our heavily burdened and sin-distressed soul. The blessed word of God is full of precious promises to those who find themselves weary and heavy laden, and we will do well to go there often in search of that which can prove to be a nail in a sure place, that we may lay hold upon the hope that is set before us, ever looking unto Jesus who is the author and finisher of our faith. We feel confident our brethren and sisters know what it means to talk it over with God. They do not necessarily have to quit their work and go to some meeting-house, but it can be in the field behind the plow, or in the kitchen over the cook stove, at home and abroad, on the land and on the sea, wherever our lot has been cast, there the eye of our God will be upon us and his ear ever harkening to our feeble cry. May we say to you whoever you are, and wherever you may be, trust in the Lord, for in the Lord Jehovah is everlasting strength. Commit your case unto him for he is able to solve any problem; there is nothing too hard for the Lord — nothing impos-

sible with him. The following verse of a hymn suggests itself here:

Have we trials and temptations,
Is there trouble any where?
What a privilege to carry,
Everything to God in prayer.

The sacredness of communing with God in prayer is something which only heaven born souls can appreciate and understand, and while they may feel they know not how to pray, they are taught to know that

Prayer is the soul's sincere desire,
Unuttered or express'd;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

The words at the head of this editorial came into our mind with such force and sweetness that we wanted to express to our readers some of our thoughts concerning them, and we send them forth, with God's blessings, we hope. —R. L. D.

OBITUARIES

HOLDRIDGE HENRY SMITH, our beloved brother in Christ was born in Taswell, Va., Aug. 25, 1861, and departed this life April 4, 1945, aged 83 years, 7 months and 10 days. He was united in marriage to Emily Jane Bird, Dec. 31, 1885. To this union were born eleven children. Six preceded him in death. He leaves to mourn, his widow, sister Emily; two sons, J. J. and T. O. Smith; three daughters, Mrs. Lurecy Plumley, Mrs. Mary Phillips and Mrs. Ellen Brightwell all of Charleston, W. Va. and vicinity; twenty-three grandchildren; eighteen great-grandchildren; four sisters, Mrs. Almeda Edwards, Mrs. Sarah Stanley, Mrs. Ellen Gerowsky, and Mrs. Irene Sidener; two brothers, Joseph and Madison B. Smith and many dear relatives and friends. Brother Smith united with the Primitive Baptist Church on Saturday of the August meeting and was baptized on Sunday which was the fourth Sunday in August 1885. He was faithful in the attendance of his church meetings when physically able to be present, often going on foot many weary miles (as an old man) in order to fill his seat. His home was ever open to entertain his brethren. His convictions were deep as to the doctrine and order of

the house of the Lord. He possessed many characteristics and virtues which space would forbid me to mention here. For the past several years the unworthy writer of this sketch has tried in weakness to serve the church of his membership (the Providence Church of Lincoln County, W. Va.) as pastor. I found brother Smith not only a faithful brother in his attendance of church meetings, but I found in him that fatherly counsel and that marked interest in the welfare and well being of Zion. His hope was the blood and righteousness of Christ. Many were the precious hours I spent with him and great was my joy as I would hear him relate his experience as a wayfarer and pilgrim in his pilgrimage here below. He had been in failing health for a number of years having had a critical heart ailment. As a result of the condition of his heart he was subjected many times to falling off his feet with critical spells in which he would in a great measure be unconscious of his surroundings. He was naturally industrious and energetic and these spells seemed to hold no fear for him. His last illness was short. He was attacked with one of those critical spells and fell in the room of his home in which he sustained a hemorrhage or blood clot of the brain cell. His family took him to the hospital where all was done for him that was humanly possible to do but his days were numbered. He came to the end of his earthly existence as a well ripened shock of harvest grain, peacefully and quietly quitting the ways and walks of men. He died in the full triumph of a living faith in Christ. Elder J. C. Hammond and myself were called to conduct his funeral which was conducted in the home, where the earnest desire was present in us to proclaim the finished work of Jesus, that doctrine which had been the meat and drink of brother Smith while he lived here. On this funeral occasion as I looked on the quiet, peaceful features of the mortal remains of brother Smith I was made to feel that for him to die was gain. This was as balm to my bleeding and torn heart. Burial was in the Teays Hill Cemetery at St. Albans, W. Va. May the Lord comfort the bereaved and reconcile us all to his will. Written by request.

(Elder) H. J. BIRD.

Death has removed from us our precious brother, J. D. HATCHETT, who was born Nov. 15, 1861, and died June 6, 1945, making his stay on earth 83 years, 6 months and 21 days. He was united in marriage to Lura May Williamson, Dec. 13, 1881. To his union were born nine children. Seven of them, six boys and one girl have families of their own which reflect an honor on their father. I must commend the one with whom he made his

home especially — his daughter-in-law, sister Annie Hatchett. No one could have been more attentive and administered to his necessities more than she did, so patient and good to him in his last days. May God reward her for every good deed done for him. Three boys were present when the end came to him whom they honored and so tenderly cared for in his declining years. Two children died in infancy. His companion preceded him in death many years. He never married again but brought those children with whom he spent the balance of his life up to manhood and womanhood. He had twenty-nine grandchildren and twenty-six great-grandchildren. He loved his family. Six of the seven children living were present for the last rites, one boy arriving too late for the services. A large congregation of relatives and friends looked on while the dormant body was laid in the ground from which it was taken, there to await that appointed time when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Precious assurance, it's something that is dead that will rise, and the Scriptures say, "Blessed are the dead which die in the Lord." Brother Hatchett's hope was that his body was the Lords. The writer of this obituary was brother Hatchett's pastor for many years, and we have spent many pleasant hours together talking of the wondrous things of God, and wondering if it could be possible that poor sinful creatures, as we felt ourselves to be, could have been embraced in that covenant that was ordered in all things and sure. He was a staunch believer in a sovereign God and that salvation for both time and eternity was of the Lord. Many times I have heard him say, "If this is not the truth, then I am lost. I have nothing of myself to offer." Since I have known him, his happiest hours were when he was in company with those he thought was the true church, the children of God. He was always ready, when he was able, to accompany me wherever I went, let it be far or near. He was known among the Old Baptists in different states. He united with the Predestinarian Church in Limestone, Ala., in August 1905 and we feel he was worthy of that home when the end came. I was ill and could not attend his funeral which made us all sad for it was his request, but we must be still and know that he is God. Brother W. D. Hughes was called and spoke for a short while to the comfort of the bereaved. There are many good things, as we call them, that I could say about him, which we believe were the fruits of the Spirit of his God, and if he could be here and witness this writing, he would say, "Brother Green, don't give me credit for one good thought but charge all the evil and sinful deeds to me."

His only hope was in these words of the man Christ Jesus when he hung on the cross — "It is finished." I do not want to make this sketch of this precious brother too lengthy but would like to tell the readers of an experience he had which has been a great comfort to me, and a very bright spot in his experience. He lived some forty miles from my home church but very often attended our meetings. At the time of this experience, for some reason, he could not attend but had a great desire to meet with us, and about eleven o'clock he took his hymn book and sat down in a porch swing and began to hum, probably on his favorite hymn. Without his knowledge or thought the world and knowledge of where he was, was taken away from him and he was placed in our solemn assembly at Altus, Okla., some forty miles from where he was. He said it was a heavenly place such as he had never witnessed before. He saw me before the brethren and sisters, my hands lifted toward heaven, delivering the sweet message of comfort and consolation to the little lambs of God that had assembled there to be fed. When he related this experience to me he wept for joy and said, "Brother Green, I never saw you any plainer," and he so much desired to have that experience one more time. Let me say to the mourning relatives, brethren and sisters in the Lord; this experience is enough to look for him among the happy spirits that dwell in safety with God, and at his time (God's time) he will unite spirit, soul and body in one and fashion it like the glorified body of our risen Christ. That was the hope of him that fell asleep in Jesus, June 6, 1945. May God's mercies be continued upon all of us who believe on his name. Written by one that loved him for Jesus' sake. His pastor,

(Elder) W. N. GREEN

Our beloved sister in Christ, EMMA FERRIS, passed away the latter part of March 1945. Sister Ferris was born May 6, 1860. She was the youngest child of Joshua and Susanna Butler. When quite young she left Fairfax, Co., Va., and moved to Washington, D. C., where she spent the remainder of her days. She was married March 17, 1877 to John R. Ferris and to them were born six children, two preceding her in death. Two daughters and two sons are left to mourn their mother's departure. Sister Ferris was baptized over thirty years ago into the fellowship of the then Shiloh Church of Washington, D. C., by the late Elder J. T. Rowe and lived a faithful and devoted member until stricken with poor health ten years ago. She had a charming personality and seemed to bring a heavenly influence into the meetings when she was present. It truly could be said of her, "She looketh well to the ways of her household, and eateth not the bread of idleness." While she had

not been able to meet with her brethren in Christ for several years, she was always found faithful to the charge committed to her trust and it was with aching hearts that we forever put her away from again assembling with us in worshipping the God she loved and adored in her sojourn on earth. Nothing gave her more pleasure than to meet with those of like precious faith. When the writer was called to officiate at her funeral he was reminded of the words of Martha to her sister when she said, "The Master is come, and calleth for thee." Truly a mother in Israel has been taken from us, but we sorrow not as those who have no hope for we are confident that sister Ferris is sweetly resting in the paradise of God, and when the appointed hour shall come she will awake in a glorified form with her blessed Savior. She had no fear of approaching death and died the death of the righteous, telling her faithful daughter, Lillian, a few months before passing away that she was dying and there was no trace of fear on her countenance. She was a devoted wife, loving mother, a sincere friend, faithful to her church and pastor. Her pastor tried to speak at the home 638 A St., S. E., Washington, D. C., on April 2nd to the comfort of her sorrowing children, other relatives and friends who had gathered to pay their respects to one whose life had been filled with many useful deeds. May the Lord comfort those who mourn, and especially may God's richest blessings rest and abide upon the daughter, Lillian, who gave herself unreservedly to the care of her mother for so many years. Nothing that human hands could do was left undone in ministering to her mother's needs. After services in the home the body was taken to the Congressional Cemetery, there to await the call of the blessed Master, when it shall be raised in his likeness.

Also

Sister IDA SHOCKLEY QUINN was born Oct. 19, 1869 and died Oct. 21, 1944. Her parents were Hettie A. and Burton West. Sister Quinn was baptized into the fellowship of the Baltimore Church by the late Elder J. T. Rowe about thirty-five years ago. Her first husband was Uriah Shockley and to them were born two children. After brother Shockley's death she moved to Frederick, Md., where her two children were educated. Later she was married to Mr. Quinn who preceded sister Quinn in death. She was a Baptist of the Old School. We have never known any love to excel that of our sister for her church. It was her meat and her drink to be with those of like precious faith. She had many afflictions but bore them with fortitude. She was deeply devoted to her children who grew up to be a credit to her and to their many friends. Sister Quinn was a spiritually minded person — she never seemed to tire of speaking of the goodness and

mercy of God. She was stricken with bronchial pneumonia on Oct. 14 and died a week later at Franklin Square Hospital, Baltimore, Md. We called to see her on Friday, the day before she passed away. She was then conscious and was constantly pleading for the Lord to take her home, which he did on the following morning in the full triumph of faith. She was buried at Snow Hill, Md., services being conducted in the meeting-house there by the writer, where many relatives and friends gathered to pay their last respects. The text used was the 23rd Psalm. Sister Quinn leaves to mourn her departure one son, Uriah Shockley; three grandchildren and three sisters: Mrs. Charles Gordy, Mrs. Ernest West, Mrs. Raymond Parsons, together with her church, her pastor and a host of friends.

Also

BERTHA SHOCKLEY, daughter of sister Quinn, who lived with her mother to whom she was very much devoted, was buried at Snow Hill, Md., on March 16, 1945 after a week's illness. Bertha showed great interest in entertaining her mother's Baptist friends. Just before she passed away she said to her brother, "This is the happiest day of my life." The shock of her mother's death seemed to be too much for her to bear. We feel that the Lord does all things well for she was left entirely alone, and we trust that it is well with her soul.
(Elder) D. L. TOPPING

MRS. CHRISTENA FLORENCE (CAMPBELL) McTAGGART, wife of the late John McTaggart who passed away 22 years ago, and my last remaining sister of four sisters, passed away in her sleep Feb. 15, 1945 in her 75th year. She was a daughter of the late Malcolm and Janet (McColl) Campbell and granddaughter of the late Elder Thomas McColl. She and her husband lived at Appin where he kept a hardware store before going to London in 1916. Their home in Appin as in London was an open door to their many friends. While in Appin it was her delight (as she said) to entertain their kindred and friends at the time of the June meeting, and in London the same spirit of devotion and sacrifice was shown in their interest and the entertainment of Baptist friends. A few years after her husband left her lonely she became active in Red-Cross and interstate work, also was for a time president of Women's Liberal Association, and on the auxiliary trust board of Victoria Hospital. She enjoyed the arduous task for a time, but as failing health and a heart condition was apparent, even though alluring, it seemed evident that a warfare and its curse was being felt within her poor soul. Satan is fair and tragic in his logical reasonings. We all have need to beware of his fair and false allurements. While attending Duart meeting last October she heard a sermon by Elder

Westbrook on Joseph and his brethren, also one by our dear pastor as wonderful, and she felt to go home and alone think and feed on it. It was as sweet music to me to hear the dear sister pen it in a letter to a dear friend. I felt the Lord was acquainting her of her souls need of the bread of heaven, his body which is meat indeed and his blood which is drink indeed. In December of last year a very dear cousin, Dr. T. H. McColl took suddenly ill from overwork and passed away within a week. It was a great sorrow to sister. He would warn her to be careful. Man proposes but God disposes and the appointed time was on the wing that laid her with the dead. My comfort is as assurance of her safety in Jesus, of her never dying soul living on in the paradise of God to await the second coming of the Lord from heaven to raise the dead, change and fashion it like unto his glorious body. She remarked to a niece that they would find her dead sometime which we did, lying on her bed without even a struggle. She leaves to mourn, one brother, S. D. Campbell of London; one sister, Mrs. Sarah McPhail; a number of nephews and nieces. Funeral service was conducted in the funeral home in London, and a short service was held in Ekfrid meeting-house. Burial in adjoining cemetery beside her husband. Her pastor, Elder George Ruston, took for a text (by request) Psalms 46:10. "Be still, and know that I am God." Written by her sister,
(Mrs.) SARAH McPHAIL

ARTHUR ROUNDS, our brother in Christ and a deacon of the Welsh Tract Church, Newark, Delaware, passed away from this earthly life at the home of Mrs. Louise Johnson, his niece, at Newark, Del., July 23, 1945 after a brief illness. He was taken with cold five days before his death which was followed by pneumonia and a severe heart attack. He fell asleep quietly and painlessly the morning of Monday, July 23. He is survived by his wife, our sister Lucy Rounds, and by one brother and one sister: brother Henry Rounds and sister Della Pusey both members of the church at Salisbury, Md. Arthur Rounds and Lucy Meredith were married in February, forty-eight years ago. Brother Arthur was baptized by the late Elder William Grafton about forty-nine years ago into the membership of the Welsh Tract Church. He has been a loving, faithful and devoted member of the church. We shall all miss him sorely, especially shall I who was his pastor, but we know these separations must come, this earth is not our abiding place, and we much desire the presence of the Spirit of God to be feelingly with us that we may be completely resigned and reconciled to his will whatever is in his will for us, whether it be joy or sorrow. May the Lord comfort our dear sister Lucy. In a letter just received from her she says,

"He seems to be right here. I find myself wanting to tell him something or to ask him some question." Services were held from the home of Mrs. Johnson who is daughter of the late Elder Joseph Staton, a former pastor of the Welsh Tract Church. Interment of the mortal tabernacle of our brother was in the Welsh Tract Burying Ground, there to await the summons from on high at the coming of the Lord from heaven the second time without sin unto salvation. (Elder) H. H. LEFFERTS

AUTHORIZED AGENTS

ALABAMA

Elder Lytle Burns, Florence, Ala.
Elder F. A. Collins, Hartford, Ala.
Elder W. D. Griffin, Box 4, Covin, Ala.

ARKANSAS

Elder E. J. Lambert, Box 745, Hampton, Ark.

CALIFORNIA

Elder T. D. Walker, Apt. 14,
4632 Santa Monica Blvd., Hollywood 27, Calif.

FLORIDA

Elder C. H. Byrd, Box 86, Panama City, Fla.

GEORGIA

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

KENTUCKY

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

MARYLAND

Elder Harold M. Bennett, Mardela Springs, Md.

NEW JERSEY

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

NEW YORK

Elder Arnold H. Bellows, West Hurley, N. Y.

NORTH CAROLINA

Elder T. F. Adams, Willow Springs, N. C.
Elder E. L. Cobb, Wilson, N. C.
Elder R. B. Denson, Rt. 2, Rocky Mount, N. C.
Elder T. H. Edwards, Jacksonville, N. C.
Elder M. F. Westbrook, Rt. 3, Dunn, N. C.

OHIO

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

OKLAHOMA

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

OREGON

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

TENNESSEE

Elder R. L. Biggs, Rt. 6, Nashville, Tenn.

TEXAS

Elder W. O. Beene, 1005 Vincent St.,
Houston 9, Texas.

Elder L. D. Rose, Athens, Texas.

VIRGINIA

Elder J. E. Burgess, Rt. 1, Box 180, Martinsville, Va.
Elder Roy S. Smith, Cascade, Va.
Elder David V. Spangler, Rt. 6, Danville, Va.

MEETINGS

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. and Saturday before, ten miles S. W. of Fayette, Ala. Elder H. Matt Brock, co-pastor, preaches on Sunday at 11 o'clock.
W. D. GRIFFIN, Pastor.

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

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, C.S.W.T. Meeting place at Vine Street at the top of the hill. First car stop going into Pratt City from Birmingham.
W. D. GRIFFIN, Pastor.

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

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

Salem 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 the second Sunday and Saturday before.
E. N. FIELDS, Pastor.

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, Carter Co., Ky. Ten miles south of Grayson and two miles from Denton on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins. Take graveled road to the church.

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

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

O. W. PERKINS, Pastor.

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.

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

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

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

W. O. WAMMACK, Pastor.

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

Saints Rest Predestinarian Baptist Church meets each first Sunday 11 a. m. and Saturday before 2:30 p.m., 4614 Sylvester St., Dallas, Texas. G. E. Rushing, co-pastor.

C. B. TEAGUE, 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 Dilworth Ranch school house.

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., meet 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, 3032 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.

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

PETER JONES, Pastor.

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

A. D. HUGHET, Pastor.

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

HARVEY J. BIRD, Moderator.

SIGNS OF THE TIMES

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'THE SWORD OF THE LORD AND OF GIDEON'

VOL. 113

RUTHERFORD, N. J., DECEMBER, 1945.

No. 12

CORRESPONDENCE

Box 315, El Dorado, Arkansas.

DEAR BROTHER DODSON: If not deceived, I feel a desire to write an article for publication and I do humbly hope that it is for no other purpose than for the comfort and consolation of the household of faith and to the praise, honor and glory of God our Saviour. If it is of myself it will not be so, but if of the Lord it will be to the comfort of his humble poor and will be to his honor and glory. I am doubtful that my writing will be worth anything to the afflicted people of God but nevertheless I feel constrained to write, even though I do so with doubt in myself and with fear and trembling.

It seems that I want to express some thoughts on 1 Peter 2:3-9, with special attention called to the 9th verse. "But ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." This scripture has many times, it seems to me, exercised my mind. I have often read it and meditated thereon, and with much joy and feasting it seems to me. I hope it has been with a feeling of joy and feasting given from on high. This, I verily believe, describes a definite and a specific people, and the same people are in a very similar

way referred to in Deut. 7:6, when Moses said, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." It is my thought that these verses of scripture in the Old and New Testaments refer to and concern a certain definite people and both quotations allude to and have under consideration the same special and peculiar people, and it is also my thought and my understanding, if indeed and in truth a poor, weak, insufficient and helpless creature such as I am, can have any true understanding of and concerning spiritual light and knowledge at all, that these under consideration constitute all of the children of God, and embraces all of them from beginning to end; that is, each one that has been, is now, and that ever will be, and are those collectively that John saw as they will be hereafter when he said: "And after this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

These people it is clear to me are described in such way as to show forth their special and peculiar characteristics. They are different from and above all other people on the face of the earth, and yet

they feel so little, humble, weak and unworthy. They are not only a special people; a peculiar people; a royal priesthood etc., but they are a chosen generation, and the everlasting covenant the Lord has made concerning them is in all things ordered and sure. Hence God's people are a chosen people and were chosen in Christ Jesus before the world began and they were chosen, not according to their works, but according to grace and purpose. (2 Tim. 1:9) They were chosen in Christ Jesus before the foundation of the world that they should be holy and without blame before him in love and they were predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his own will. (Eph. 1:4-5). These are the people whose righteousness is Christ. He is their strength, their sufficiency and their all in all. They have no strength, sufficiency and righteousness of themselves to offer, but we find in the verses preceding the ninth verse of this chapter reference to their blessed Saviour Jesus Christ, being disallowed indeed of men, but chosen of God, and precious. Precious to these chosen people, special and peculiar people, (Sounds just like describing Old Baptists) and they are lively stones, Jesus Christ himself being the chief corner stone. How comforting this all is to the child of grace — God's poor and afflicted that are made to feel dependent for all things and at all times upon a holy, righteous and sovereign God. These lively stones are not such by their own good works, their own efforts and their free will as the worldly preachers contend, teach and preach. They preach that any one and every one can become as lively stones by accepting Christ. These people under consideration — these special and peculiar people — have been made as lively stones by the blood of the Lamb. "For thous wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and na-

tion." Rev. 5:9. It was not according to anything good they have done but through the love, mercy and grace of God and according to grace and purpose, they were saved and called with an holy calling before the world began. (2 Tim. 2:9). Therefore, they are lively stones: not having made themselves so, for none can make themselves so, but they are lively stones — already lively stones — and are therefore, indeed and in truth, according to my understanding, as lively stones they are built up a spiritual house — an holy priesthood — to offer up spiritual sacrifices to God by Jesus Christ. These characters under consideration are enabled to offer up spiritual sacrifices to God because Jesus Christ dwells in them and he is their righteousness, strength and all in all to offer up spiritual sacrifices. "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious." You notice, it is unto them that *believe* that he is precious. These that believe are not any and every one of the Adamic family that of their own free will may believe or that may become a believer by his own efforts as the worldly and popular religious denominations teach and preach, but I verily believe those that are ordained to eternal life are these that believe, (Acts 13:48) and to these he is precious. It is the chosen generation, the royal priesthood, an holy nation, a peculiar people that he is precious to. As I have already said: these are the children of God — his chosen people. This seems very clear to me and I believe with all the powers of my mind that these are all that will have a home in glory and all that are the saved. Notwithstanding this being so clear, it seems the majority of the people believe, and all denominations I know of, except the Old Baptists, preach that salvation is to each and every one of the Adamic family provided he accepts Christ and they

claim that acceptance is left to each one's own free will and choice and that each one has the power to accept or reject him. They even go so far as to say that Christ wants them all to accept him but many won't do it. That kind of assertions have never been any comfort to me. I have been made to know, I hope from on high, that I have no such power. If it were left to me to accept Christ, and I had the power to do so, I certainly would exercise that power. Just here, that remark reminds me that the blessed Saviour himself said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16. I must believe that these chosen people of God embraces all his elect and they are not only all of them but they were ordained to eternal life, every one of them.

There is another people and they, in my humble belief, are all the remainder of the Adamic family other than the people of God, and they are also referred to in this same chapter. To them he is not precious, because as to them it is said: "But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient:" They are not embraced in the chosen generation and they, therefore, are the disobedient, and to them he is not precious. The worldly, so called religious, view is that they are disobedient on account of their failure to accept Christ and thereby get obedient and get saved, and they contend that each one could of his own free will do so, but this scripture says, "whereunto also they were appointed." It seems clear to me that this and many more Scriptures clearly establish that there are two classes of people. One the children of God — those chosen in Christ

before the world began, and those that were not.

It is my understanding that throughout the Scriptures we find the Adamic family divided into two classes of people. They are referred to and described in many different ways, so to speak, in the Scriptures. One is entirely the opposite to the other. One is a people that is the seed of Abraham and heirs according to the promise, and the other class is the children of the flesh. This distinction appears between Ishmael and Isaac; Esau and Jacob; the children of the bondmaid and the free woman, therefore, those of the bondwoman were born after the flesh; but those of the freewoman were by promise. (Gal. 4:22-23). I verily believe that they are divided into the true believers, and the unbelievers; the saved, and those that are not saved; the children of God, and those that are not the children of God. Contrary to the popular, so-called religious beliefs of the worldly churches that teach and proclaim that it is according to their own free will and choice whether they are in the saved class or not; or as they commonly put it; that they may by their own volition and free will get themselves into; it is my understanding that they are exactly where they were ordained and appointed. All this was decreed before the foundation of the world and all those that are saved are those that were ordained to eternal life. All this was by the determinate counsel and foreknowledge of an all-wise and sovereign God before the world began, and all is coming to pass exactly according to appointment. All things, in my humble belief, were foreknown and therefore, stand sure, by a triune, sovereign, all-wise and righteous God that worketh all things after the counsel of his own will. (Eph. 1:11). "Whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it." "That which hath been is now; and that which is to be hath already been; and God re-

quireth that which is past." Eccl. 3:14-15. I believe God possesses all power and ruleth all things according to his own will in heaven, the earth, the sea and in all deep places, and there is none that can stay his hand. "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:35. I have never found any scriptural authority that teaches that those that were not ordained to eternal life can do anything to get it. Neither do those that were ordained to eternal life have anything to do to get it; "because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2. Thess. 2:13. To these he is precious but to the other class a stone of stumbling and a rock of offense. How comforting and consoling all this grand old doctrine is and this scripture is to the child of grace — lively stones — built up a spiritual house.

There is no trouble with me about this being the truth. It seems very clear to me, but my trouble is with myself, whether I am embraced in it or not. I cannot say that I am. I wonder if it is not the same with you my dear reader? A hope is all I have, but that hope is comforting. I wouldn't exchange it — even if I could — for all this chance doctrine, that is preached by the world, nor for any and all worldly things. Paul says it is: "An anchor of the soul, both sure and steadfast." (Heb. 6:19). This Old Baptist doctrine is comforting to me, if I know myself, and I verily believe it is in accordance with the faith once delivered to the saints. To the chosen—to them which believe he is precious, but not to the others — to them which be disobedient, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But to them which believe and to whom he is precious I verily believe, they are they who he hath called

out of darkness into his marvellous light.

I better bring this to a close. If it is not in accordance with that which becomes sound doctrine cast it aside. When you are at the throne of grace remember me a poor sinner saved by grace and grace alone, if saved at all. Yours in a precious hope.

W. A. SPEER.

Hooker, Okla.

DEAR ELDER DODSON: I want to ask your views on Heb. 2:15. "And deliver them who through fear of death were all their lifetime subject to bondage." All of this chapter seems to be telling of Christ's mission to earth, and his work of salvation which was promised and also given to all of his people, but I seem to have so little evidence of any inheritance in Christ that it is hard to see where my claim comes in.

Of late years this verse has caused me to wonder what death — the first or second death. I think the second causes me more fear. So many writers tell of dreams, visions and outspoken promises, and of what they call new birth, while we know that except ye be born again ye cannot see the kingdom of heaven. Truly I have no particular time or place when my acceptance was assured to me of God or Christ. This fifteenth verse points out the class for whom Christ died. I feel to have a desire to be comforted with the Scriptures wherewith you are comforted of God. This fear of death is said to be all their lifetime; while so many speak of being relieved of that fear. I do not understand so am asking you or others to explain. Yours in some kind of hope.

E. G. WEBB.

(As the fourteenth and fifteenth verses of the second chapter of Hebrews are inseparably linked together, before we undertake to offer any suggestions for brother Webb's consideration, we wish to quote both of these verses: "Forasmuch

then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage." We believe the language in the fourteenth verse shows unmistakably clear that the children under consideration are those whom God foreknew in love and chose in Christ before the world was, whom he also predestinated to be conformed to the image of his Son. As these children partook of flesh and blood, in order that Jesus might suffer in their stead he likewise partook of the same. And as he suffered and endured the pangs of death "that through death he might destroy him that had the power of death, that is, the devil," so must we partake of his sufferings if we are to have fellowship and part with him. Jesus verily was man, as well as verily God, and in the garden of Gethsemane "being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground," he cried out, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." It was the Father's will that all he had given him should be saved with an everlasting salvation, and this could only be done by his giving himself as an offering which would perfect for ever them that are sanctified, or set apart by the workings of God's Holy Spirit. Since Jesus as a man of flesh and blood shrank from the pangs of death, it is not strange that we should do likewise. The flesh loves its own and does not wish to be crucified or die, but the warfare between the flesh and the spirit shall endure so long as mortal life shall last, and only through death will there be a full and final discharge. Our hope is that we shall be brought forth more than conquerors over death through Him that

loved us and gave himself for us. Sometimes severe suffering or longevity brings one to the point where they not only are willing to die, but where they actually welcome death in order to be released from the trials of this life, but the vast majority of us love this life and wish to remain here as long as God so wills. How wonderfully blest we are to have faith to believe that *death* shall not be able to separate us from the love of God which is in Christ Jesus our Lord. Here is where this wonderful gift comes to our rescue, for it lays hold upon the hope set before us, "Which hope we have as an anchor of the soul, both sure and steadfast, 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." It is only through him and the meritorious work which he performed - that we shall be delivered from the body of this death. Brother Webb says there has been no time or place where his acceptance was assured to him of God or Christ. We presume he means he has no such evidence as was given to John the Baptist or the apostle Paul, and in this we will have to agree with him, as God's work of grace in our heart, if indeed there has been such, has been of a gradual nature. However, we have taken great comfort at times from the declaration which says, "we know that we have passed from death unto life, because we love the brethren," and we are sure that brother Webb will have to confess with great joy to being guilty of this. We have endeavored to set forth some of the things which have been of comfort to us, and we would like to comfort our brother with the same comfort wherewith we ourself have been comforted of God. If some one else feels to write to our brother or on the subject contained in his letter we feel certain it will be greatly appreciated by him. — R. L. D.)

1158 Falls Terrace, Union, N. J.

DEAR BROTHER DODSON: It would be impossible to express my appreciation of being able to go to the Association with you yesterday. I tried, in my weak way, to give thanks to the giver of every good and perfect gift after returning home, as it is only by and through the goodness and mercy of our blessed Redeemer that we are permitted to be present at such gatherings, where a crumb of mercy falling from the Master's table spreads a ray of hope in our poor sinful hearts.

It was such a beautiful day, praise God for giving us the beautiful sunshine. It is all in his hands, not one ray of sunshine can fall across our path unless he wills it so. How thankful we should be for the knowledge that he is ruler over the entire universe, that all things are in his hands, having been predestinated by him and are being brought to pass at his own appointed time. Today I feel like shouting his praise from the housetop for the many blessings received from his bountiful hands. The trees, birds and flowers show forth his glorious work all around us. I certainly felt the promise "where two or three are gathered together in my name, there am I in the midst of them," was being fulfilled when you spoke at the Association. Others expressed the same feeling during the day when they spoke of the comfort they received from your message. How thankful we should be at all times for the blessed privilege of being able to sit under the sound of your voice, knowing that any comfort we receive has been given to us from above. "Praise God from whom all blessings flow." It does our souls good to meditate on the many blessings we receive, and a meeting such as we attended yesterday makes us more conscious of our manifold blessings, and helps us to realize "how good and how pleasant it is for brethren to dwell together in unity," bound together by the common cord of love.

Dear Lord, I will praise thee at all

times if given the strength. Praise thee for thou comfortest me when in distress and anguish, when all other helpers fail and there is no place where comfort can be found to compare in any way with the peace that passeth all understanding when it is spoken by thee. God is my salvation, he is my refuge and strength, in him will I trust and not be afraid. This we can declare with the utmost sincerity if we have the ear to hear and the heart to understand what the Spirit saith to those of like precious faith whose eyes have been opened to the beauty of his holiness. "The Lord Jehovah is my strength and my song; he is also become my salvation." Much comfort and beauty is contained in the above — my strength, my song and my salvation — what more could we desire than the hope that we are included in the above.

He is my all in all, my redeemer, guardian, guide and friend, the one altogether lovely, the first, last and always, omnipotent, omnipresent, omniscient, over and above all things. There is salvation in none other except by and through the atoning blood of our blessed Redeemer. "Therefore with joy shall ye draw water out of the wells of salvation." Sometimes our cup is so empty and dry, at other times it is filled to overflowing with water from the wells of salvation. It is then we have been given to drink from the fountain that never runs dry, the river of the water of life that quenches our thirst and satisfies our longing for food and drink; we have been told that, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." In what day? In the day that we are born anew of that incorruptible seed that liveth and abideth forever. We are given an understanding of things in a new world, old things have passed away, behold a

new day has dawned in our life, we have passed from death unto life; this is a day of rejoicing for the wonderful things he has done for us. His name is exalted above all other names. How can we call upon his name? In and of ourselves we cannot, we are too weak and unworthy. We can only say, "Lord, save us: we perish," yet with his everlasting arms underneath we are made to call upon his name. "Thy people shall be willing in the day of thy power." We are now in his hands and are molded as the potter molds the clay. The shalls and wills of Jehovah "standeth sure, having this seal, The Lord knoweth them that are his." "Sing unto the Lord; for he hath done excellent things: this is known in all the earth." Again we cannot sing unless we are given the song of praise from above. What shall we sing? Sing his praise for the excellent things he hath done in saving his people from death, hell and the grave; redeeming them with an everlasting salvation; putting a new song in their mouth, a song of praise, love, submissiveness and obedience to his holy and divine will. Father, thy will be done in the army of heaven and among the inhabitants of the earth. He has a people in every nation, kindred, tongue and tribe, and none is able to pluck them out of his hand.

We are made to cry out and shout aloud when the great Redeemer is in our midst, when he sheds his love abroad in our hearts. Though our songs of joy are not always heard and shared by those around us, deep in our hearts there is a feeling of solemnity which words cannot express; nevertheless he knows our thoughts which are not expressed, they cannot be hid from him at any time. In spite of the fact I had promised myself I would not attempt any writing of a spiritual nature again, I find myself trying to convey some thoughts to you which I had after returning from the Delaware River Association. Hope you will be charitable and find it in your heart to forgive

anything that has been said amiss, and if anything I have written is not consistent with his holy and divine will as revealed in the scripture, I beg of you to cast the mantle of charity over it all. If it has not been revealed by a higher power than man, it is of no value to anyone and should be cast into the waste basket. Remember me in your prayers as one whose hope the Lord is, and one who shall be satisfied when I awake in thy likeness, dear Lord, regardless of when or how that day may come. Is it not enough to know that a home has been prepared in heaven for those that love the Lord because he first loved us? In bonds of christian love.

(Mrs.) ELSIE LOEFFEL.

GLAD TIDINGS

Some of our readers inform us they like to hear about good meetings. We feel confident all of them will be glad to read the following quotations from a letter received from the capable and greatly esteemed Moderator of the Lower Country Line Association in North Carolina. It is a real pleasure to publish such things from our good brethren and we hope they will freely pass them on to us.

Since brother Long's letter was received we are happy to report the baptism of sister Emma Secor who, with her mother and sister Gertrude (the last mentioned having been baptized in July 1944) attended the above Association, traveling in all about twelve hundred miles to do so. Their paternal grandmother is a profound lover of the truth. Being ninety-four years of age and her sight not being good she delights to have Emma and Gertrude read the Bible and *Signs* to her. The late father of sisters, Gertrude and Emma, was a member of the militant church. Sister Gertrude had a letter in the *Signs* of December 1944, and we are herewith publishing two letters we received from sister Emma before her baptism and one since. We be-

lieve our readers will agree with us that they show she has been deeply taught of the Lord for one of such tender years.

The Ebenezer Church in New York City is joined by her sister churches in these parts in thanksgiving and praise to Almighty God for the great blessings which he has been pleased to bestow upon us.—R. L. D.

I thought we had a real good Association for which I hope to be thankful, as the Lord has blessed us these many years to live in peace, one with another. We had a very large crowd although the weather was very warm. There were thirty-one preachers present and I thought they were all blessed to preach well. We had nine to preach Monday morning, taking about two hours and I do not think I ever heard any sweeter preaching. At the close of the service seven came forward and united with the different churches in the Association. It seemed everybody was rejoicing and much love was manifested.

We had a wonderful meeting last fourth Sunday at old Flat River Church which I think you visited at one time at our Association. Elder Martin is the Pastor. I am sure you have met him. He is the son of the late M. B. Martin. He is now living in Roxboro and we are delighted to have him here with us.

In reference to the meeting at Flat River, he baptized seven fourth Sunday morning before the largest congregation I have ever seen witness a baptizing. I am satisfied there was as many as one thousand people present. It was a beautiful place for baptizing. The ground is situated so that everybody could see. After the baptizing we had all day services at the church. There were nine preachers with a large crowd present. I am sure more than half the people did not get inside the house. You can see the Lord is wonderfully blessing us, for which I hope to have a thankful heart. Yours in fellowship,

Route 1, Roxboro, N. C.

F. D. LONG.

Ashokan, N. Y.

DEAR ELDER DODSON: It has been my intention to write you for some time. Will you please send my *Signs* to Ashokan instead of Kingston as I am at home now. I have been reading this month's *Signs* and find it very good. Enjoyed Elder Ruston's letter very much. I take the paper with me on the bus to work, then read whenever I have a chance. There is so much food in the *Signs* for those who are hungering and thirsting.

I want you to know that it is a great privilege to be with the church in New York. I come as an empty vessel, hungering and thirsting, and I am happy to say I have always been filled and given comfort. How wonderful it is to know that Jesus died for our sins, to think that God gave his only begotten Son for us. It brings tears to my eyes to think of his everlasting mercy and love for us. I feel so unworthy of his love and the comfort I receive for I know I am a vile sinner. I have been very much troubled of late and found much comfort and hope in the Bible. How good it is to know that "God is our refuge and strength, a very present help in trouble." "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" "The Lord is my shepherd; I shall not want." We have much to be thankful for and many blessings which I fear I am not thankful enough for.

I fear I have been lengthy and know this is not worth your consideration, but my pen just seems to run away with me once I get started. I am looking forward to hearing you Easter Sunday.

DEAR ELDER DODSON: I have had a mind to write you for some time and would start and never finish.

I have been sorely troubled in my mind for quite awhile now, and how rebellious I have been. Once I did not have a desire to read His word or to hear it preached. Now I am hungering and thirsting for it. I was in a deep dark wilderness and he

came and drew me out. He seemed to say, I am the way, follow me. I looked to see if it was in the Scriptures and did not find it, but found "I am the way, the truth, and the life." I was deaf and my ears were opened to his word.

All the time these things were going on I was rebelling, I was not going to have it that way. I was going to be as others I knew; going my way, following worldly pleasures, but deep down I derived no pleasure from those pursuits and my heart was sore distressed. Then I realized fully "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." I found a hymn which I feel expresses my feelings better than I can. It is so dear to me that I must write it in full.

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free.

Its pleasures now no longer please,
No more content afford;
Far from my heart be joys like these,
Since I have known the Lord.

As by the light of opening day
The stars are all concealed,
So earthly objects fade away
When Jesus is revealed.

Creatures no more divide my choice,
I bid them all depart;
His name, and love, and gracious voice,
Have fixed my roving heart.

Now, Lord, I would be thine alone,
And wholly live to thee;
But may I hope that thou wilt own
A worthless worm like me?

Yes, though of sinners I'm the worst,
I cannot doubt thy will;
For if thou had'st not chose me first,
I had refused thee still."

I have been made to feel my wickedness and unworthiness many, many times. I have nothing to offer, I am nothing and less than nothing. "Nothing in my hand I bring! Simply to thy cross I cling." I dearly love the members of the church and feel a strong tie to them.

I will close, realizing I have been very lengthy. If I have said anything amiss

please cast the mantle of charity over it and realize the weakness of the writer.

DEAR ELDER DODSON: I have just been re-reading one of your letters. They have been such a comfort and help to me, more than I can ever hope to express.

Ever since the first Sunday (the day she asked for a home with the church) I have been rejoicing and feasting on the Lord's love. The fourth Sunday (the day of her baptism) was a day I had hoped for yet rebelled against. I had the course of my life charted and resented any interference. I found it increasingly hard to kick against the pricks. Now I am completely happy and at peace. I know that in this world I will have tribulations for the Word says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." I believe these tribulations and the times we are in the valley make our moments on the mountain top sweeter. I have been made to realize the things of this world are vain. Once I was fully enjoying myself with the worldly things, but now I have no more desire for them. I enjoyed the preaching so much Sunday, both yours and brother Slauson's, and am still feasting upon it. I wished that it might go on and on. I have rambled on more than I intended. I hope that you will cast the mantle of charity over my poor attempt. If indeed a sister the very least of all.

(Miss) EMMA L. SECOR.

Start, La.

DEAR BROTHER DODSON: I hope you will not be deceived by my calling you brother, and also for the following article that I have written for I am not a member of any church. I have loved the Baptist doctrine as far back as I can remember, and if I have any hope I have had it from childhood. My people have been Primitive Baptists as far back as I know any-

thing about them, so I may be one that is believing by tradition.

The main reason I have written this is, if you still have any of the books on Predestination I wish you would send me one. I wish if you could have the mind to do so, that you would write an article for the *Signs* on the twenty-first chapter of Revelations. You will understand what I mean after you have read what I have written. I do not want you to think I am trying to present anything that is worthy of notice for you will be the only one that will read this, and I feel sure with your understanding you will bear with me in my weakness and blindness. All I want is to know and understand the truth.

"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." Rev. 21.1.

I would like to write a few things I see about this new Jerusalem, the Lamb's wife. The passing of the first heaven and the first earth was the law and the prophets and there was no more sea. All the demands of the law were kept and fulfilled by Christ himself, redeeming you from the law which could never give life. The new heaven and the new earth is the ushering in of the gospel dispensation of time which was witnessed by the twelve apostles, which are the inspired writers of the New Testament. Let us look at this new Jerusalem as John saw it when he was in the spirit for I think that is the only way any one has ever seen it, with a spiritual mind as it pleases the Lord and Master to reveal it to him.

Notice first that it is descending out of heaven from God. It seems to me that this city is not one that we have to look for when we depart this life or that we have to depart this life before we can view it. If this is the case let us look into it further. "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear

as crystal." Rev. 21:11. It seems to me what John is teaching in this verse is, that it is one of the precious sights the child of God can look upon in this life to view with the eye of faith the church that Christ built upon the rock of Revelation, and is made to know that the gates of hell shall not prevail against it. Concerning the walls of this city, the church, he gave some time and space to the foundation of the walls, and in them he saw the twelve apostles names and the foundation was garnished with twelve different manners of precious stones.

Taking into consideration the relation and likeness of other scriptures, Christ and the apostles would take natural subjects to manifest the spiritual, as the apostle takes the bare grain as the likeness of the resurrection, or as Christ likens the wind to the second birth, etc., so John says in the eleventh verse "and her light was like unto a stone most precious." If John, being the servant of God, compared the light of the church, her foundations, walls, gates and streets to the likeness of precious stones and gold like unto clear glass it must have been a precious sight indeed to look upon.

Let us consider what the wall around a city is for. It is for the defense of the city, and a foundation is to hold anything up whether it be a house or a wall to a city. If the foundation crumbles, the house or the wall crumbles. We might say in our time that the men of our armed forces is the foundation to the wall of defense of our nation, our machines and guns being the wall, anyway we understand what a natural wall and foundation is. Haven't you heard the servants of God examine the walls and foundation of the church, always referring you to the apostles for proof as they set up the doctrine of predestination, election, choice, etc.? Can't you see the names of the apostles in the foundation as he refers you to their inspired writing for proof? Then as light is given him to tell you of

the sureness and stedfastness of this foundation, what other words could you find to express the likeness of it except all manner of precious stones and gold, having gates of pearl. Then as it is revealed to you by the foolishness of preaching, and you are carried through these gates that are like unto pearls, you are made to know that the Lord God Almighty and the Lamb are the light and the temple therein, rejoicing to know the carnal mind cannot penetrate these walls of defense; that they are only viewed by the revelation of the Holy Ghost, and nothing unclean or that defileth can enter. If the carnal mind tries to penetrate these walls it only adds to or takes away and gets no farther than the lake of fire, where the false prophet is, which is to be in darkness concerning the truth. Yours in hope.

E. W. PACE.

(The foregoing letter and views speak for themselves. Normally we would not take the liberty of publishing such things without first obtaining permission from the writer, but we feel so strongly convinced of the fact that Mr. Pace is our brother in Christ and that he has been shown things which are hid from the wise and prudent and revealed unto babes, that we believe his main reason for objecting would be his felt sense of unworthiness. This in reality is for him rather than against him, and we are persuaded that one who has been given to see things as he sees them will not feel hurt towards us for publishing them. We are heartily in accord with what he says about the first heavens and the new heavens as representing law and gospel. In fact we so much approve of his thoughts in their entirety that we shall not attempt to enlarge upon them. Receiving such expressions from one who says he is not a member of any church makes us feel that he has been hiding his light under a bushel. We would strongly urge him to

come out and be separate from the world and put on the whole armor of God by professing before men what wondrous works have been wrought in him.—
R. L. D.)

1315 N. Fuller Ave., Hollywood 46, Calif.

DEAR BROTHER DODSON: I am sending my subscription renewal for the *Signs of the Times*. I enjoy your paper so much as I love to read the experiences of the brothers and sisters you publish. I especially enjoyed your last "New Years Greeting" and your treatment of the disagreements between churches and among the brethren of individual churches. I feel we do not follow the teachings of Christ closely enough, for we seem many times to drift so far from Christ and follow the minister instead of Christ's teachings.

In John 14:27 we read, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." His peace, his wonderful peace he freely gives to us, that we should love one another and bear one another's burdens, and dwell in harmony in that perfect peace which he has given us. I feel that we should forgive one another and follow his teachings more closely. If my brother can forgive me, I certainly ought to be able to forgive him. Let us try to see our own faults and sins, and look deeply into our own hearts and see how vile we really are. Then let us try to live and love one another as Christ admonished us to do, so that we may enjoy to the fullest that peace which he gave to us, then all of the churches and all of the brethren may dwell together in perfect love and harmony. "If ye love me, keep my commandments." John 14:15. May the Lord forgive my sins and help me to live in peace with my brethren is my prayer. Yours in hope of that perfect peace which he hath given his people.

F. B. JORDAN

1706 Grace St., Lynchburg, Va.

ELDER DODSON, DEAR BROTHER: I think I am due some on your paper I take, the *Signs of the Times*, and am enclosing it. I have been confined to my room and bed seven weeks with a heart ailment and have enjoyed my Baptist literature so much, especially the article on "The Mark of the Beast" by Elder G. B. Bird. It was so comforting and deep too, but I hope I am able sometimes to take strong meat. I love the sincere milk of the word. Often in my present illness I have felt just a crumb from the Master's table would make me happy. I so much enjoyed your "New Year's Greeting", so comforting. I, too, had to see all three of my dear sons leave two years ago for the navy and army and two of them were wounded. On a vessel that was sunk on "D" day my son and ninety-five others were the only survivors of a crew of one thousand. He is in the states recovering. The other one was in a bomber crash and writes me from England, "Mother do keep up your prayers, surely they have kept us together this long." Seven years ago today I saw my husband die from a railroad accident. His last words were "the Lord be with me". The night before he was killed he had a beautiful vision and told it to me that forenoon. Brother Stegall who preached his funeral said the beautiful green field he was cast into in his dream was only heaven. Brother Dodson I heard you preach one time two years ago and enjoyed it, but it is glorious to me to hear you or any stranger that comes from a far country preaching that sweet doctrine that I was made to love in 1904 and it has no uncertain sound. Brother J. F. Spangler (brother David's father) married and baptized me. He was the first one to ever preach to me after I felt the scales had fallen from my eyes. His text I will remember always although he is now with the redeemed of the Lord I am satisfied. Pardon this lengthy letter,

I only meant to send in my dues. With love to the dear writers and those who read this paper. Unworthily,

(Mrs.) J. W. KNOWLES.

Castle Rock, Wash.

DEAR ELDER BOND: Your letter came today and I was glad to hear from you again. Sorry to hear you were not so strong any more, yet it was good and comforting to have you say the things you did about death. I want to tell you that during these two long years of affliction I have just been through that. Our dear Lord has been ever near me, and always the greater the suffering the nearer he came. In my very worst times, two that remain clear in my mind, when it seemed I was too far gone to ever return, he was there, so near, so sufficient, so comforting that I wanted it to remain so. One time I sent my husband home so that I could sink back again into the presence of the greater Comforter. This happened and was repeated often enough that all fear of death that I ever had has disappeared. If this was God's purpose in my long sickness — to teach me that he was ever with me even in the valley of death, then in humble gratitude I thank him for my suffering. It is such a comfort to feel the assurance that I know he will be, and I seem unable to doubt it any more. I have read your last in the *Signs*, the letter to your seven children, and I felt to say what a priceless legacy. I know that part if not all the seven will treasure it as long as they live. I have some of my father's (Elder E. T. Atteberry) writings that no amount of money could buy. It would be a comfort to have you consider me a reliable judge of spiritual things if I did not know my own ignorance so well. It seems I get the literal and spiritual meanings of so much of the scripture mixed. Some way I have always felt that all scripture had both, but I so often question what it is. It is a great burden to me as I think about it so much. We

have a literal birth and a spiritual one, a literal life and a spiritual one, also a home of each kind, and when I hear some one deny the resurrection I wonder if they get the resurrection and the spiritual birth mixed, or is it my own inability to understand. I shall look forward to seeing your writing in the *Signs*. I have been blessed to be at all the meetings since last September, and how I am made to thank my Lord for so great a privilege. We had such a good meeting in January. Elder Peters preached such a sweet sermon. Took no text but just used the words "It is the Lord" and it was wonderful. It made me sure, if I never had been sure before, that the Lord was all, and all was the Lord.

We had Elder Hughett and brother Cameron with us at Chehalis and we surely had two able sermons. We had a larger congregation than usual, about twenty-two or twenty-three though only three members of the church. It was the time set to re-elect a pastor, moderator and clerk and hardly enough to do it, and three members able to be there within from three to eight miles. This grieves me but it seems I can do nothing about it. The dear Lord knows about it I know, and in his hands it must rest but I cannot get it off my mind. I have a strong impression to be there if able myself, and most of the time whether I am able or not, and it is a constant desire with me to see others come too.

Dear old sister Estep is bedfast now continually and does not ever hope to be up again. We plan to visit her on the second Sunday if God so wills it. If only her husband and I are there we can at least sing some of her favorite hymns for her. Gas is so limited we do not hope for many to be there. Will close by thanking you for your letter. Every time I write to a Baptist I should not be surprised if I did not get an answer, I am not worthy. I send my regards and love to sister Bond. With hope in Christ.

(Mrs.) EFFIE PARKE.

110 S. Peach St., Du Quoin, Ill.

The Editors, Associate Editors, all Readers of the *Signs of the Times* and Lovers of the Truth: I have just finished reading the June issue of the *Signs of the Times* and was so fed and refreshed by the many good articles in this issue that I was caused with one of old to say, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

I seldom write anything for publication, and I have several reasons for not doing so; First — I am too poor and too weak, and too destitute of food to feed the flock of God over which the Holy Ghost hath made us overseers; Second — There are so many in the household of faith whose writing I love to read and I would not wish to crowd it out; and too, I feel that God's children could feast upon the writings of others while they would famish upon mine. O, that our God would give me the spirit of wisdom and understanding that I might rightly divide the word of truth, that I keep him as the apple of my eye, high and lifted up; the mighty God, Wonderful, Counsellor, everlasting Father and Prince of Peace.

I still have enough pride of the flesh in me to feel at least gratified (but I hope not boastful) when I find others who agree with me upon the cardinal principles of the gospel of Jesus Christ as recorded in the sacred Scriptures. I was blessed with this privilege when I read Elder Hunnicutt's article. O, what a pleasure it is for a poor pilgrim who is traveling alone to sit down by the wayside and listen through distant lands, and to hear the voice of one who has been taught in the schools of God's regenerating grace speak the things that become sound doctrine. It is like a gentle rain on a summer garden. If there is any one who differs with me they may feel at perfect liberty to say so for I have learned long since that there are very few who believe the Scriptures as I do. They might be right and I might be wrong, but there

is one sure thing, we can't both be right and both be different.

Just what is the subject of salvation: the subject of the new birth and the subject of the resurrection of the dead; and are they all one and the same thing? Are they living, visible, tangible beings, and are they mortal or immortal? For the answers to these all-important questions, we can only pray for the guidance of a sovereign and immutable God.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. The subject of salvation, as I read the book, is the "heirs of God, and joint-heirs with Christ." Rom. 8:17. I would think surely there are none who would deny that Paul was the subject of salvation, and Paul says that he was "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Rom. 1:1. Paul, as I read the record, was just a man born of a fleshly mother at Tarsus in Cilicia of Benjamite parents about the beginning of the first century, a Pharisee in faith and a tent maker by trade. Phil. 3:5, Acts 18:3. He studied law with Gamaliel at Jerusalem, persecuted the early christians, and was converted near Damascus while on his road to the High Priest for letters of authority to bind those whom he found and bring them to Jerusalem. As he journeyed he came near Damascus and suddenly there shined round about him a light from heaven, and he fell to the earth and heard a voice saying to him, "Saul, Saul, why persecutest thou me?" Acts 9:1-4.

Now what I want to know from those who preach funerals of men whom they say are not dead, was it the Paul who persecuted the church of God, the Paul who sought the High Priest for letters of authority, the Paul who saw a great light from heaven shine about him, and the Paul who fell to the ground and heard a voice, saying, "Saul, Saul, why persecut-

est thou me?" is this the subject of salvation; or was it the so-called inner man that we hear so much about? In Paul's letter to the Roman brethren, Rom. 8:21, he tells us that, "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God," and in the 23rd verse he further says, "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Does this sound like it is the inside invisible something and yet nothing that is the subject of salvation?

Paul also says, Rom. 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It seems to me that this is the answer to all the inner man doctrine in the world; but I would also have you tell me how we would go about it to baptize this inner man, and if the man that you see, the flesh and bone man, is not the child of the living God and the subject of God's regenerating grace, then I want you to go with me to Jordan's rolling tide, and I want to point you to what I thought was two men standing in that stream, one I thought and still think was John, the Baptist, and the other one Jesus Christ. Matt. 3:13-17. I want to know this, if the so-called inner man is the subject of salvation and the man that you see has no part in this glorious work of redemption, then how could the baptism of Jesus Christ be a valid baptism? And if this baptism is invalid and it symbolizes the resurrection of the dead, how can you validate the resurrection of the dead, since John, whom we saw, baptized Christ? I know there are many good and conscientious Old Baptists who differ with me on this, but until my God gives me a different understanding of the teachings of the Scriptures I shall be-

lieve it was the same Paul who persecuted the church of the living God who was the subject of the new birth. (I really never thought that a spirit needed any regeneration, new birth, or baptism and I never could understand just how a spirit would go about it to wash the disciples feet.) I believe with all my being that these vile bodies of ours will be raised in the morning of the resurrection, in an immortalized state, however, this body that was sown in corruption will be raised in incorruption, this body that was sown in weakness will be raised in power, and when this mortal has put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

I know that the scope of this subject is infinitely too broad to cover in one article and I humbly hope and trust that I have not given cause for offense, but rather that some poor pilgrim who is bowed down with sorrow and affliction over the decayed state of our beloved Zion may gather a crumb to strengthen him in the faith of God's elect.

In sweet fellowship with all the objects of God's redeeming love, and the happy recipients of his grace who were eternally and unconditionally chosen in Christ before the world began, and who will eventually be safely housed with him in glory without the loss of one. A sinner saved by grave.

(Elder) L. P. HARRISS.

6915 Laredo St., Houston 10, Texas.

DEAR ELDER DODSON: It is time for me to send in my renewal for the dear old *Signs* so you will find a money-order enclosed.

For some time I have wondered why a place of worship has not been located here in this city. At last it seems it has pleased our heavenly Father to grant a few of his wandering flock the privilege of assembling as he has commanded them.

Just a simple shelter to try to worship One who came to this earth in a simple way, born in a manger of poor parents, but who were rich in the mercies of God.

All the architecture of the great temples, decorated with many works of art and material comforts are all outward display of a fleshly worship, but in God's word we learn his temple is within us and all the beauties of that temple have its works of art in the heart which are defined as brotherly love, forgiveness, forbearance, and all goodness and charity in all its varied forms.

Our hearts are made glad to have a meeting place and our prayers are that God in his mercy will see fit to let all those of like faith find comfort in listening to the shepherd that he has sent here, Elder W. O. Beene. If I am one of His little ones it is only through his mercy and by his grace, and nothing I have done or can do. (John 1:13) I feel less than nothing and feel the need of being fed with spiritual food, if so be I am one that can understand it. Your little sister in hope of eternal life if one at all.

(Mrs.) IRENE WISENBAKER

CHANGE OF ADDRESS

S. E. Reeves, formerly of Winona, Texas, has changed his address to Route 1, Hawkins, Texas, and would like his correspondents to address him there.

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

J. W. Haynes, Calif., \$1; Mrs. J. Clifford, Wash., \$1; M. A. Shanklin, Tenn., \$1; Mrs. D. Holloway, Md., \$2; Mrs. L. F. Bishop, Va., \$1; Mrs. R. MacPhee, N. J., \$3; B V. Helms, Va., \$1; Mrs. L. M. Lowe, Del., \$1.

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EDITORIAL

RUTHERFORD, N. J.

DECEMBER, 1945

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SIGNS OF THE TIMES

P.O. Box No. 70

Rutherford, N. J.

"And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." 1 Kings 17:24.

We feel impressed to offer some thoughts on this chapter of first Kings, laying stress particularly upon the text. If our readers will first read the chapter it may be helpful to them in better understanding our exposition of it. We are confident that these Old Testament scriptures have their counterpart and fulfillment in the experience of the Gospel Church, and in order to bring out our thoughts we shall divide them into three sections or parts:

1—We will first comment upon verses one to seven inclusive. Our thought is that Elijah, the prophet, here typifies God's truly called and qualified ministers, who are made mouthpieces for his people, in their experience before they are inducted into the fellowship of the militant church. The message of the Lord to the titular head of Israel, who at that time was king Ahab and who was in captivity because of sin, was that there would be no dew or rain "but according to my word." The Lord commanded his prophet to hide himself by the brook Cherith which was before Jordan for a season. How suitable to the needs of God's chil-

dren before they pass over Jordan is this *hiding* themselves in some gorge, for that is the meaning of Cherith. There they remain until all the brooks of nature dry up, but in the meantime God remembers them and at his command they are fed and sustained by the food which ravens take to them. Ravens are unclean birds and in our opinion typify here the ministry of the religious world. We wish to make the observation here that Elijah was not fed with ravens food, but that at God's command they carried him "bread and flesh in the morning, and bread and flesh in the evening." God's sovereignty extends over all creatures and they must do his bidding, or will, even though they are not aware of it. We verily believe, if our own experience counts for anything, that there are innumerable numbers of God's people on the other side of Jordan, outside of the pales of the visible church, many of them never having even heard of the Old School Baptist church, who are being fed by the ravens. Some of them may never be given to see the true church as it has been established here on earth, apart from all earthly organizations, but this does not mean that they have no knowledge or understanding of the truth. We have often said that there are far more of the Lord's people who are on the outside than are on the inside of the Gospel Church, for many are called, but few are chosen, and we are persuaded that none will cross over Jordan by asking a home and following their Lord in baptism until all the streams of nature are completely dried. When their souls are made to famish for thirst and they find themselves in a dry place where no water is, of necessity they will cry unto the Lord to undertake for them and to lead them to the Rock of all Ages which has never failed to follow Israel and supply her needs. God has declared that he would not leave himself without witnesses and, therefore, some are made willing in the day of his power

to cross over Jordan and find rest, comfort and consolation in the land which flows with milk and honey.

2—Beginning with the eighth verse we are told that the word of the Lord came unto Elijah telling him what to do and where to go. God's servants all need to be instructed and directed in the way of righteousness, and they have to abide his set time. The Lord said to Elijah, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee," so he crosses over Jordan and goes to Zarephath. Luke tells us that there were many widows in Israel in those days, "But unto none of them was Elias sent, save unto Sarepta." This confirms our feeling that there are many of the Lord's people who never have the gospel preached to them in its purity and fulness. Sarepta represents, according to our understanding, the true visible church of God here in the world. She is a type of the New Jerusalem, of whom we purpose to say more later on. The record is that Elijah "arose and went to Zarephath, and when he came to the gate of the city behold, a widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain on the

earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." If we know anything about the experience of God's servants and their call to preach the gospel, they are sustained by the church. Had we not had good brethren to comfort and encourage us when we were under an exercise of mind over having to preach the gospel of the Son of God, we cannot imagine what would have become of us. Of a truth we have and still do find our brethren to possess a sympathetic and understanding heart. Not long ago one of our good friends on the other side of Jordan said to us that when she attended meeting she invariably had a prayer in her heart that God would give utterance to the speaker and a hearing ear to the listener. To know that our hearers are being kept constantly reminded of the source of all spiritual help, and that they are making prayers and supplications in our behalf does sustain us in the warfare that we are continually being called upon to wage as a minister of God, but let us not lose sight of the fact that the widow of Zarephath had nothing of her own to give the prophet, but felt she was at the end of her row, and without help from some other quarter she and her son would have to give up the ghost and die. Please note, however, that notwithstanding she had so little she was commanded to first make a little cake for the prophet. The command of Jesus to his people under the gospel yoke is to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." How beautifully illustrative of the experience of those who walk by faith is this narrative of the widow of Zarephath who must first give of what little she had by ministering to the Lord's anointed, only to find that the meal in the barrel wasted

not, and neither did the oil in the cruse fail. The hand of the Lord was seen by all "and she, and he, and her house, did eat many days." If we could but be given faith sufficient to commit our way unto the Lord, we would realize that there is that scattereth, and yet increaseth, and that God who moves in a mysterious way will supply the needs of his people, and will never leave nor forsake them.

3—On this side of Jordan we find the New Jerusalem, the mother of us all, including our Elder Brother, who was the beginning of this new creation. Beginning with the seventeenth verse, we are told that this woman's son "fell sick; and his sickness was so sore, that there was no breath left in him." Here Christ, the sin bearer and sufferer for his people, is presented as having laid down his life for them. The way of life is through death, and when we are passing this way it does seem as though all is against us, for our sins are called to our remembrance, but in the hope that is given us we have an anchor of the soul which is both sure and stedfast, and we are made to cast all of our care upon him, believing that he careth for us. The prophet took her son up into a loft, "and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth." In this gospel dispensation God is known in the Trinity, or in his three-oneness, and God's people are, therefore, baptized in the name of the Father, and of the Son, and of the Holy

Ghost. Here are to be found those who know the significance of death, burial and resurrection, and these things are made manifest "up into a loft" or in an upper room, where the things of the Spirit are witnessed to. Here God's servants are made to see something of the great mystery of godliness, and by the gift which God gives them they are enabled, through the mystery of preaching the Word, to bring Christ down alive out of the loft or from on high unto the people, who by reason of having been born of the Spirit themselves, can witness to the mysteries of God. This preaching of Christ the way, the truth, and the life; of knowing nothing but Christ and him crucified and risen again is the very essence of all gospel preaching, and when one is made to know that the gospel is the power of God, unto salvation to them that believe, he is not ashamed of it, but is made to rejoice in it with joy that is inexpressable and full of glory.

"And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." When the gospel is preached in demonstration of the Spirit and with power sent down from above, those that hear have the witness within themselves that it is the gospel, and that the one from whose heart it proceeds, for out of the abundance of the heart the mouth speaketh, has been called and qualified of God to proclaim it. Old School Baptists should be most careful in ordaining their preachers and not lay hands upon one who does not give unmistakable evidence of having been called of God to preach, and the very best evidence that he can give is, not some impression which he may feel to have had to preach, but that he actually preaches the gospel. Unless they can say regarding the one to be ordained as the widow of Sarepta did concerning Elias, "Now by this I know that thou art a man of God, and that the word of the Lord in thy

mouth is truth," they should refrain from loosing him to let him go out among other churches, for they may be sure that nothing but trouble and confusion will be the result. No man can preach except he be sent by God and also by this same standard should our preachers of today be judged, regardless of how long they may have been speaking in the name of the Lord. Unless their walk and talk shows that they have been with and learned of Jesus, they should not be given God-speed, and if they are sowing seeds of discord and causing trouble among the churches, faithful brethren should let them know that they have not their approval in following such a course. God has given us the scales in which his servants and his people shall be weighed and measured. Let his servants be the first to make use of them, lest having preached to others they themselves become castaways. We desire that God's blessings may rest upon and abide with us all.—R. L. D.

Close of Vol. No. 113

This issue closes Vol. No. 113 of the *Signs of the Times*. God, who has bestowed his favor upon this publication for so many decades, was pleased to continue to bless it during 1945. We believe many of the excellent articles which appeared during the year were the result of the work of God's Holy Spirit in the hearts of his people, and we wish to express our sincere thanks to those who contributed for the part they played in adding one more successful year to the already long record. We have some good articles on hand for the coming year and would suggest to our readers that they remember their brethren, friends and loved ones by sending them the *Signs*, which will carry glad tidings to them every month of the coming New Year. We are anxious to enlarge our circle of readers, and will still send FREE a copy of our 172 page book, containing articles by twenty authors, other than our own, on

the subject of the Resurrection of the Dead, to any NEW subscriber for a year at \$2. Any old subscriber can have a copy FREE by sending us a NEW subscriber at the same price. If the book alone is desired the price is \$1.

R. L. D.

OBITUARIES

JAMES A. CAPLES was born near Tuscaloosa, Tuscaloosa Co., Ala., May 19, 1885, and departed this life Aug. 9, 1945, making his stay on earth 60 years, 2 months and 21 days. He was married to Miss Viola Rabun, March 31, 1907. To this union was born one son. He is survived by his dear companion and son, Luther; one brother, two sisters, one half brother and step-mother; also a number of other relatives who have the very deepest sympathy of many beloved brethren, sisters and friends. It is not my privilege to remember the exact date when brother Caples received a hope of heaven by reason of the new birth, but ten years ago the second Sunday in last June he was baptized by Elder S. J. Norris into the fellowship of Old Nazareth Church of the Primitive faith and order. He was well established in the doctrine of God, and the hope of the resurrection of the dead. Not only did he express his faith in word, but in connection with the apostle James he proved his faith by his works. He had a very tender feeling for the poor and needy, so much so that it has been said if people were saved by or upon the merits of charity or moral deeds his reward is great. It is the writer's privilege to state that brother Caples did not believe salvation to be based on the merits of good morals or charity, but alone the gift of God. We are told in the Scriptures, "the gift of God is eternal life through Jesus Christ our Lord." It was the grace of God freely imparted to him that made him walk worthy of the vocation wherewith he was called. He was an ordained deacon of Nazareth Church and we cannot find words to express how we miss him, his loyalty was so great to the cause, but may we all be led by grace divine to feel that our loss of him is his eternal gain in that upper and better kingdom, where no sad good-byes are heard and no sorrows are known. Let us say with the writer of old, weep not as those that have no hope for "if in this life only we have hope in Christ, we are of all men most miserable." The writer conducted the funeral services in his home, 18 Caplewood Terrace, Tuscaloosa, Ala., after which the body was laid to rest in the Williamson Cemetery, Northport, Ala., to sleep the sleep of death, awaiting the adoption, to wit, the redemption of these our bodies, when the promise of Jesus is

verified. When Jesus shall step off the meditorial throne without sin unto salvation to gather up his jewels. Then shall the graves give up the dead and the seas shall give up their dead. The Lord "will say to the north, Give up; and the south. Keep not back: bring my sons from far, and my daughters from the ends of the earth." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." May the dear Lord bless and keep his dear kindred here on earth, and be with them in the seventh trouble, which is death, is my prayer.

(Elder) THOMAS McQUEEN.

Sister HANNAH ROBINSON was born Aug. 21, 1857 at Howells, N. Y. and passed away July 1, 1945 at St. Francis Hospital, Poughkeepsie, N. Y. She was a daughter of George W. and Lavina (Horton) Corwin of Otisville, N. Y. and was married to Dr. William B. Robinson in the New School Baptist Church in Middletown, N. Y. She saw four generations in her immediate family. Four children were born to her, three preceding her in death, and Mrs. Willebud Lockwood of Poughkeepsie, with whom she made her home, surviving. There are four grandchildren and three great-grandchildren. A great-great grandchild, darling little Betty Pyff, passed away last September. Sister Hannah and her two elder sisters were reared in the New School Baptist Church, but sister Editha Corwin and Mary Howell left that body and united with the Old School. Sister Hannah, a few years later, related an experience of grace and also united and was baptized by Elder H. C. Ker in 1902. Her life was a tempestuous one and she saw many fiery trials, but bore them with such fortitude as only one could that cast their burden on the Lord for she well knew her God ruled "in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" It can be truly said of her, she loved the assembly of the saints, and was faithful in writing to her brethren when she knew she could not meet with them. She was ill only thirty-six hours. She had had pneumonia and a very weak heart proved fatal. She read her "Signs" on Friday, arose Saturday morning, came down stairs and sat on the porch reading her Bible most of the day. At five p.m. the change came. Unable to procure a nurse her physician advised taking her to the hospital. Conscious to the end she passed away at 6 p.m. next day. She knew the traveling conditions and requested her family not to send for her pastor, Elder R. Lester Dodson, so her remains were taken to Middletown and a short service was held at Burnett's Funeral Home there. Mr. Hunter read the 23rd Psalm, "Crossing the Bar" and "Abide with Me". Her remains were taken to New Vernon

and interred beside her husband. We of the Middletown and Walkill Church feel our loss, but then,

"It is not death to die—
To leave this weary road,
And, 'midst the brotherhood on high,
To be at home with God.

Jesus, thou Prince of Life!
Thy chosen cannot die;
Like thee, they conquer in the strife
To reign with thee on high."

Written by request by one who loved her.

(Miss) MINNIE E. HYATT.

MRS. MARTHA HASSELTINA COURTNEY, nee Hayes, our dear sister in the Lord and sainted mother in Israel, after a long siege of illness fell asleep in Jesus at the age of 82. She was born in Farmersville, La., and was united in marriage to J. E. Courtney, March 16, 1881. To this union were born twelve children, three of which preceded her in death. Seven of her surviving children, two girls and five boys, were present for the rites. One own daughter of Louisiana and one step-son of California could not attend. In addition to her own children she helped to raise three step-sons who lover her as their own mother. Her husband, J. E. Courtney, preceded her in death some thirty-six years. Sister Courtney was a helpmate indeed to her husband, and a mother indeed to her children, not discerning any difference in her own and the three step-sons. One brother also survives her, W. E. Hays, Marion, La. She had membership with the Old School Baptists for fifty years or more. She was firmly established in that faith which is a gift of God — salvation by grace and grace alone. The writer of this sketch was her pastor for a number of years. At her passing from this earth her membership was with the Little Flock Church at Altus, Okla. She was loved by all that really knew her and she leaves a godly love and fellowship in the hearts of her brethren and sisters which is a sweet memory we all cherish. I, as her pastor, visited her many times in her illness and she looked forward to those visits, hoping for a morsel of spiritual food and expressed thankfulness to her God for his remembrance of a poor sinner like she felt to be. Surely a noble and sainted woman has answered her Lord's call to come and dwell in that holy place to await that great day when her dead body that died in the Lord would be brought forth and fashioned like the glorified body of her Lord, and that will be the end of her hope as she expressed many times. Dear sorrowing family and friends look away from the death of the body and the tomb and the sorrows of this world, and see her in company with her Lord in that day when her tomb will be empty

as his was save the grave clothes. May God bless all that truly mourn is our prayer. Written by request of the family by her pastor.

(Elder) W. N. GREEN.

GEORGE H. MYERS of Flemington, N. J., departed this life at the home of his daughter in Woodbridge, N. J., June 25, 1945 at the age of 76. His health had not been the best for the past year or so and he was at his daughter's home for a rest. He is survived by his wife, Mrs. Ida Harker Myers to whom he was married Dec. 25, 1890; three daughters, Mrs. Ethel Rhodes, Mrs. Norman Jones and Mrs. James Stuart; one son, Charles W. Myers; six grandchildren; two sisters, Mrs. Edward Pyatt and Mrs. Martha Dean; one brother, Charles Myers. Mr. Myers was not a member of the Old School Baptist Church, but to me his love for it manifested what was in him, and if I know anything concerning the love of God it is that love that was shed abroad in his heart by the Holy Ghost which was given unto him. I first met him at the Kingwood Church where he shed forth the evidence of one who had received the light of the knowledge of the glory of God and realized the nothingness of man, and by this, he as well as others born of the spirit, stood as a witness of the truth in Christ Jesus our Lord, praising God from whom all blessings come. He was given to know that this same Lord was his refuge, rock and salvation and that whatsoever he did was right. He confessed this truth to his brother about a week before he left us. He said, "I know the time is short, but I am not afraid, whatever is, is right." By this he set forth the God given faith that was in him. He was a very good singer and the Kingwood Church will miss him in this respect as well as his presence at their meetings in worshipping the true and living God. The one that has declared the end from the beginning, and from ancient times the things that are not yet done, and as such are being fulfilled may we all be given to say as a dear friend, George W. Myers, said, "whatever is, is right." His funeral was conducted by the writer at Flemington, N. J. and the interment was in the Rosemont Cemetery.

(Elder) H. M. BENNETT.

MRS. MARY SUSAN MOTLEY WINGFIELD of Snow Creek, Franklin County, Virginia died in Henry County Memorial Hospital from a cerebral hemorrhage July 2, 1945. She was 72 years of age.

Mrs. Wingfield was the daughter of the late John Fontaine Motley and Nannie Martin Motley of Pittsylvania County, and was the last surviving member of her immediate family. She was a great-great-granddaughter of Colonel Joseph Martin, for whom Martinsville is named. In January 1892 she married Tazewell T. Wingfield and came to Franklin County where she spent the remainder of

her life at the 132 years old ancestral Wingfield home near Snow Creek. Her husband died in 1920, leaving her and eleven children, eight of whom survive. They are: Dr. Marshall Wingfield, Memphis, Tenn.; Mrs. Nannie Eggleston, Franklin County; Mrs. B. G. Craig, Portsmouth, Virginia; William P. Wingfield, Franklin County; the Rev. Richard L. Wingfield, Newport News, Virginia; Mrs. Benedict DeAngelo, Oneonta, N. Y.; Miss Mary M. Wingfield, Franklin County; and Mrs. Robert L. Urban, Cambridge, Mass. Of her thirty-five grandchildren all were present at her funeral except five soldier grandsons serving overseas. She is also survived by eight great-grandchildren.

In early life she united with the Camp Branch Primitive Baptist Church and was one of its most devoted, faithful members. Through her entire life she exemplified the christian in every respect, fulfilling the prophecy, "Her children arise up and call her blessed." Her every act and word evidenced that she walked according to the Spirit, not after the flesh.

Her home was always open not only to brethren of her faith for meetings and at all times, but the stranger was ever freely welcomed. While she believed firmly the doctrine she had accepted, she was tolerant toward those of all faiths and charitable in viewing all shortcomings of others. She lived the teaching of the Master . . . "to do justly, and to love mercy, and to walk humbly with thy God."

As a testimony to her charity and humility, her acquaintances of all faiths and her kinsmen, as they had gathered in her home during her lifetime, made a loving, innumerable assemblage at her funeral and grave, representing forty-five communities and six states.

The funeral services were conducted by Elders David Spangler of Danville and James Stegall of Penhook, Virginia.

In the mountain quiet of her bridal homeland her body awaits the glorification of the just and faithful, and remains, while those who love her live, a spot of anchor and hope.

HER CHILDREN.

ELDER J. R. PERRY was born Sept. 3, 1861 and departed this life Aug. 6, 1945. He married Miss Emily Rountree, Sept. 1, 1884, who preceded him in death March 21, 1943. To this union were born five children: three boys, Tom of Cash, Texas, Walter and Loyd of Greenville, Texas; two daughters, Mrs. Lizzie Hillhouse of Kerens, Texas and Mrs. Florence Russell, Florenceville, Texas; eighteen grandchildren, twenty-three great-grandchildren and one great-great-grandchild. I do not know the exact date that he united with the Primitive Baptist Church but it was in early manhood. He was ordained to the ministry in 1901 and preached the dear old doctrine he loved, salva-

tion by grace. In all his ministry he would not accept anything from his brethren, he was financially able to bear his own expenses and joyfully did so. He loved his dear old church and was always ready to help his brethren who were in need, and when needed he gave gladly and freely to the church. He loved the old doctrine and order of the church, and earnestly contended for the old landmarks. His brethren and sisters loved him for the truths sake. He will be missed by all who knew him. At the time of his death he was living with his son, Walter and his devoted family. Everything was done that loving hands could do, but the end of his allotted time had come and God called him home, so dear family weep not for him. The writer, together with Elder J. W. Jenkins, tried to speak words of comfort to the bereaved ones and the large crowd at Mt. Zion Church after which the body was laid to rest in Money Cemetery to await the coming of the Lord. Then his sleeping dust will come forth in the likeness of the Son of God, and he will be able to praise God forever and ever. May God comfort the bereaved ones and reconcile them to his will that they may say in spirit, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May God bless us and keep us by his Spirit. Written by one who loved him dearly for the truths sake.

(Elder) J. S. ROBBINS.

MRS. GLENNA MELLOTT, wife of Albert Mellott near Needmore, Fulton Co., Pa., departed this earthly life August 6, 1945 at the home of her daughter, Mrs. Culler, McConnellsburg, Pa., after a serious illness due to an incurable heart condition. She was taken ill at our May meeting at Sideling Hill the first Sunday in May and had to leave the meeting. For many years she has faithfully attended the meetings of the Old School Baptist Church and believed the doctrine of that body of people, though she never united with them. She was born July 29, 1881, a daughter of the late Elder Ahimaaz Mellott and his wife Catherine. She is survived by two brothers: Walker Mellott near Needmore, Pa., and Chick Mellott of Shippenburg, Pa., named for the late Elder F. A. Chick. She was married forty-nine years ago to Albert Mellott who survives her, together with four sons and two daughters: Lewis Mellott, Needmore, Pa., Mrs. Abbie Tritle, Mercersburg, Pa., John Mellott, McConnellsburg, Pa., Blair Mellott and Ranken Mellott, near Needmore, Pa., and Mrs. Sylvia Culler, McConnellsburg, Pa. There are thirty-two grandchildren and some great-grandchildren. My wife and I called to see her a week before the end came, and at her request had prayer with her while there. She spoke freely of her faith in God and of her precious hope in the finished and perfect work of the Lord Jesus Christ. She confessed her regret at not having been baptized, saying she had

long desired to have that ordinance administered to her but had been hindered in the matter, and hoped the Lord would not hold her disobedience against her. She gave directions as to her funeral only a short time before the end came, selecting the kind of casket she wanted, named her pallbearers, picked out where the grave was to be dug, chose the hymns she wanted sung at her funeral and the text from which she wanted me to speak, Matt. 20:7-18. All her wishes were carried out. Services were held in the meeting-house at Sideling Hill and burial in the graveyard there. The cause of Christ has lost a faithful friend for the truth's sake. May the Lord comfort the mourning family and reconcile the bereaved husband to his righteous will.

ALSO

MRS. PHOEBE HOOD fell sweetly asleep in Jesus while a patient in the hospital at Brunswick, Md., August 1, 1945. She was stricken with this final illness the fourth Sunday in July, caused by embolisms in the blood stream. She was a daughter of William Hite Hough and his wife Hannah. Sister Hannah Hough, sister Phoebe's mother, was a member of the New Valley Old School Baptist Church, Loudon Co., Va. Sister Phoebe was born Feb. 25, 1867. She was baptized by the late Elder E. V. White into membership with the New Valley Church Sept. 20, 1896 of which church she lived a faithful member to the time of her passing from us. She was married Sept. 12, 1916 to E. Marion Hood who survives her. She is survived by one sister, Mrs. Carrie Rodrick, who is a member of New Valley Church. She leaves some nieces, nephews, great-nieces, two great nephews, cousins and other family connections to mourn her departure. May the Lord in grace and mercy reconcile Mr. Hood, sister Carrie and all the family to his sovereign will. The Lord knows in infinite wisdom all the days of our sojourn here below. When he calls each of us shall answer him, but we must each of us await all the days of our appointed time until our change come. As her pastor, I have lost a faithful sister in the fellowship of the truth as it is in Christ, but the bond of christian unity is not dissolved by the death of the body. The separation is only for a little while, until that blessed time when all the redeemed shall meet to part no more, in the presence of our glorious Redeemer in whose presence is fulness of joy, and at whose right hand are pleasures for-ever-more. Her home was in Paeonian Springs, Va. where the funeral services were held Aug. 4. Portions of the 90th and 139th Psalms were used and hymn 15, Beebe's Collection was read. Interment in the Friends' Burying Ground at Waterford, Va. where her mortality rests until that glorious morning of the resurrection when mortality shall be swallowed up of life at the coming of the Lord from heaven.

(Elder) H. H. LEFFERTS.

TEXAS

Elder W. O. Beene, 1005 Vincent St.,
Houston 9, Texas.

Elder L. D. Rose, Athens, Texas.

VIRGINIA

Elder J. E. Burgess, Rt. 1, Box 180, Martinsville, Va.

Elder Roy S. Smith, Cascade, Va.

Elder David V. Spangler, Rt. 6, Danville, Va.

MEETINGS

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 Birming-
ham.

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.

AUTHORIZED AGENTS

ALABAMA

Elder Lytle Burns, Florence, Ala.

Elder F. A. Collins, Hartford, Ala.

Elder W. D. Griffin, Box 4, Covin, Ala.

ARKANSAS

Elder E. J. Lambert, Box 745, Hampton, Ark.

CALIFORNIA

Elder T. D. Walker, Apt. 14,

4632 Santa Monica Blvd., Hollywood 27, Calif.

FLORIDA

Elder C. H. Byrd, Route 2, Box 89,
Panama City, Fla.

GEORGIA

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

MARYLAND

Elder Harold M. Bennett, Mardela Springs, Md.

NEW JERSEY

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

NEW YORK

Elder Arnold H. Bellows, West Hurley, N. Y.

NORTH CAROLINA

Elder T. F. Adams, Willow Springs, N. C.

Elder E. L. Cobb, Wilson, N. C.

Elder R. B. Denson, Rt. 2, Rocky Mount, N. C.

Elder T. H. Edwards, Jacksonville, N. C.

Elder M. F. Westbrook, Rt. 3, Dunn, N. C.

OHIO

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

OKLAHOMA

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

OREGON

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

TENNESSEE

Elder R. L. Biggs, Rt. 6, Nashville, Tenn.

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

W. L. SLUSHER, Pastor.
La Canda, California.

Salem 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 the second Sunday and Saturday before.
E. N. FIELDS, Pastor.

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

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

The Ebenezer Primitive Baptist Church at Baltimore, Md., meets every 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.

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

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

The Middleburg 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 Sunday at 221 West 57th Street, Manhattan. Between Broadway and Seventh Avenue. Take elevator to second floor.
11:00 a. m. 1:30 p. m.

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

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 Dilworth Ranch school house.
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., meet 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, 3032 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.

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

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

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